

An exploration of the factors influencing the intention to adopt participatory banking products in the Moroccan context

Insaf JOUIET¹, Ahlam MAARAF²

¹*Student-researcher, Faculty of Legal, Economic and Social Sciences, Mohammed Premier University, Oujda, Morocco*

²*Student-researcher, Faculty of Legal, Economic and Social Sciences, Mohammed Premier University, Oujda, Morocco*

Abstract: Attracting and engaging profitable customers for participation banks services is one of the major challenges facing the banking industry nowadays. In this context, this study aims to explore and investigate the main factors that influence customers' intention to adopt participation banks in the Moroccan context. To achieve the research objective, a conceptual model was designed based on the diffusion of innovation theory of Rogers (2003) and an exploratory qualitative study conducted based on a sample of twenty active customers of conventional banks and non-users of participation banking services.

Following the proposed model, the relative advantage, the compatibility, the observability, the trialability and the social influence are assumed to have a positive and significant influence on the consumers' intention to adopt participation banking services, while the complexity and the uncertainty are assumed to influence negatively the consumers behavioural intention.

It is noteworthy that previous literature is quite limited on this matter, especially in the Moroccan case where participation banks have been recently launched in this country, which enhances the studies conducted in this context. In addition, participation banks can use the results of this study to implement effective marketing strategies to increase the adoption and use of participation banking services by Moroccan consumers.

Keywords: Adoption, Participation bank, diffusion of innovation theory.

1. Introduction

Over the past few decades, innovation has escalated rapidly within the financial system in an effort by the sector to meet the growing needs of consumers seeking alternatives to the conventional financial system. One of the fastest developing financial sectors is an alternative to conventional banking that provides services based on Islamic principles. This is the idea of interest-free banking, which has emerged on the global landscape as an alternative banking system compliant with Islamic values and ethics.

In contrast to traditional finance, which focuses mainly on the economic and financial aspects of businesses, Islamic finance is guided by the general principles of the Shariah, according to which the practice of interest, complex speculative products and derivatives are forbidden in the Islamic system (Charag et al., 2019). Instead, Islamic finance encourages the use of real asset-based investments and participatory funding based on risk and profit sharing in all banking activities. In addition, the Islamic financial system emphasizes moral, ethical and social dimensions to promote equality, equity and justice for the welfare of the community and society as a whole and to eliminate exploitation and abuse to the financial sector.

Although Islamic banks are bound by Islamic principles in their operations, they have proven their ability to compete with their conventional counterparts. In its early days, this nascent industry did not offer products and services as competitive as those of the conventional banking system. However, over the past few years, the situation has been shifting slightly and the world has seen an increased demand for religion-based banking services. The rise in demand for Shariah-compliant investments all over the world has made Islamic banking a thriving sector. Indeed, according to a study on the development of Islamic finance, the Islamic finance market reached approximately \$2 trillion in 2018, indicating a 3% growth from 2017 (IFDR, 2018). This rapid expansion of Islamic banks as a viable form of financial intermediation reflects their ability to respond to the evolution of consumer demands by offering different types of products that meet their expectations.

Nevertheless, these impressive figures only reflect the weakness of the Islamic financial sector compared to its rivals in the global financial market: conventional banks. Indeed, the world's largest banks, taken individually, have larger sizes than the total assets of Islamic financial institutions. That may be due to the fact that this banking method in conformity with Islamic economic law is still considered an emerging and developing market. Hence, in order for the Islamic banking sector to further grow and expand worldwide, it is essential that customers perceive these banking services positively and adopt them. It is therefore imperative that Islamic banks endeavour to truly understand their customers' perception of their products and services in

order to understand the selection criteria that customers rely on when choosing a bank, in order to create value for consumers, prepare their marketing strategies and improve their positioning and market share, which will contribute to the growth and development of Islamic financial institutions.

In this perspective, this study aims to fill these gaps in the existing literature and pursues an important research objective by elaborating a conceptual framework to study the adoption of participative banking by the Moroccan consumer. On the basis of this reflection, the study seeks to shed light on and provide answers to the following question: **What are the factors influencing the adoption of participative banks in the Moroccan context?**

In order to address our research question, we will first conduct a literature review that aims to synthesize previous studies on customer adoption of Islamic banking services by providing an overview of the factors that contribute to the choice of such a bank. Next, we will develop the research hypotheses that will be tested in an empirical study and finally we will present the conceptual model of the research.

2. Research context: Participative banks in Morocco

Our research is focused on Morocco, a country where Islamic banking made its beginnings in 2007 given the large potential demand for these new banking services, as well as the presence of significant expansion opportunities for this sector or under its official name "participative bank".

Indeed, the first attempt to introduce Islamic banking was initiated in 2007, after the publication of the first circular (No. 33/G/2007) of the governor of Bank Al Maghrib (Moroccan central bank) who signed the recommendation allowing local banks to commercialize banking products in line with the precepts of Shariah, namely Murabahah, Musharakah and Ijarah. The approach adopted by BAM involves the commercialization of these products by certified financial institutions. Thus, the creation of a dedicated bank for this type of activity has not been necessary. Local banks can operate through subsidiaries or Islamic windows.

In August 2010, a few years after their official approval, alternative banking products made their official entry into the Moroccan banking market. These products are marketed by AWB Group through its only dedicated agency called Dar Assafaa. The first attempt to launch interest-free products showed a partial and shy commercialization of some alternative financial products. Despite the fact that 98% of Moroccans are with the promotion of Shariah compliant banking products (Reuters, 2014), the overall outstanding amount of these alternative products only reached about \$91m in 2012 and represents only 0.1% of the assets of the Moroccan banking system.

Later, the year 2017 marked the beginning of a new twist for the Islamic banking sector in Morocco. This time, Morocco has taken significant and progressive steps to enter the participative banking sector, which represents a promising alternative for the Moroccan economy. On its part, and after an in-depth study of the applicants' files, the Committee of Credit Institutions under Bank Al-Maghrib also issued a positive opinion on the 2nd of January 2017, authorizing the applications of five new participatory banks and three traditional banks to begin operating participative banking activities in the country.

Morocco has decided to seriously consider the need to further open up the financial landscape and sustain the growth of this emerging sector. It has decided to invest with much more commitment in building a more robust and competitive participative financial system that meets the expectations of the Moroccan Muslim population. That being said, Morocco has prepared all the necessary regulatory, legislative and fiscal instruments to launch participative banks.

Most Moroccan banks accredited by the central bank have partnered with an international leader in Islamic finance (institutions from the Gulf countries) to offer their clients participative banking products. CIH has created a participatory subsidiary called Umnia Bank in partnership with Qatar International Islamic Bank and CDG. BMCE Bank of Africa, for its part, has launched a subsidiary called Bank Al Tamwil wal Inmaa in partnership with the Saudi/Bahraini group Dallah Al Baraka. Banque Centrale Populaire has joined the Saudi group Guidance to create Bank Al Yousr. As for the Crédit Agricole du Maroc, it has joined the Islamic Society for the Development of the Private Sector to launch Al Akhdar Bank. On its side, Attijariwafa Bank decided to launch on its own by capitalizing on the experience of its own financing subsidiary which was dedicated to the marketing of alternative products, Dar Assafa, by transforming it into a bank, called Bank Assafa.

In addition to these banks, the Credit Institutions Committee has granted permission to subsidiaries of three conventional banks to open participative windows to offer their customers Shariah-compliant products. BMCI has decided to capitalize on the experience of its headquarters, BNP Paribas, in the Middle East with the Najmah brand, which will operate in Morocco. Finally, Crédit du Maroc has launched its participative business under the Arredah brand, while Société Générale has chosen the Dar Al Amane brand.

Currently, participative banks in Morocco operate alongside conventional financial institutions. Yet, despite the promising future that seems to await this sector, the progress of participative banks is facing adoption problems. It is noteworthy that participative banks are still far behind the conventional banking system,

especially in terms of market share and deposit mobilization. The market share of participative bank is still relatively low compared to its banking counterpart. It is obvious that the sector has yet to maximize its potential, as the Muslim-majority population presents huge untapped opportunities for the development of the participative bank in the country.

In this regard, it is quite clear that the marketing of participative banks has not yet achieved the desired outcomes. These relatively young banks will have a tough task of educating their customers about this new finance in order to explain their mechanism, purpose, usefulness and basic principle. This requires that bank practitioners and marketers focus on developing a good and effective marketing strategy to further attract clients and enhance its adoption by the public.

3. Literature review

3.1. diffusion of innovation theory

Over the past few decades, the adoption of new products has been the subject of several studies. Meanwhile, several theoretical models of innovation adoption and acceptance have emerged. There are a number of theories used by researchers within the context of Islamic banking adoption. However, this study focused on the diffusion of innovation theory developed by Rogers (1995) which provides researchers with a relevant model to predict the diffusion and adoption of an innovation by different individuals. This theoretical framework was first propounded in 1962 and has evolved through subsequent editions by Everett Rogers (1995, 2003). Thus, many researchers have tested it and applied it theoretically and empirically in a wide variety of human activity disciplines. For example, studies have proposed conceptual models on the basis of innovation diffusion theory to study the adoption of internet banking (Gerard & Cunningham, 2003), e-learning in education (Hsbollah & Idris, 2009), mobile banking (Al-Jabri & Sohail, 2012).

The diffusion of innovation theory and its applicability to explain the adoption of Islamic banking services has been examined in a considerable number of studies (Ezeh & Nkamnebe, 2018; Ali & Puah, 2017; Kaabachi & Obeid, 2016; Jamshidi et al., 2015). Thus, the perceived attributes of innovation derived from the diffusion of innovation theory (Rogers, 2003) provide a firm theoretical understanding of the key factors that may mould consumers' adoption behaviour. In fact, many researchers (Yahya & Junaina., 2017; Ali & Puah, 2017; Hassanuddeen, et al., 2015) agreed in their study that these five constructs (relative advantage, complexity, compatibility, trialability and observability) had a significant effect on Islamic banking adoption, thereby confirming the application of this theoretical framework in the context of banking adoption by potential adopters. Thus, for Hussein et al. (2011), the perceived attributes model of innovation by Rogers (2003) is the preeminent theoretical model related to customer-based studies. Therefore, it seems that these attributes are able to explain the adoption of different services that are crucial to show their characteristics which, in turn, are able to stimulate users to adopt them.

3.2. The perceived attributes of innovation

The diffusion of innovation theory differs from other theories in its approach. Instead of focusing on the persuasion of individuals to change, this theory considers that change is primarily about the evolution or 'reinvention' of products so that they become better suited to the needs of individuals and groups (Les Robinson, 2009). In his theory, Rogers (2003) states that it is not the people who change, but the innovation itself.

Rogers (2003) makes it clear that a potential adopter's decision to adopt an innovation depends, among other things, on his or her perception of its perceived characteristics and that these attributes are the most important explanation of its adoption rate. More specifically, he explains that 49-87% of the variance in the adoption rate of an innovation is explained by these five attributes, namely: relative advantage, compatibility, complexity, trialability and observability (Rogers 2003).

Relative advantage: the extent to which consumers perceive the use of an innovation as better than its substitutes.

Compatibility: the extent to which an innovation is perceived to be consistent with the beliefs, prevailing values, past experiences and needs of the potential adopters.

Complexity: the extent to which an innovation is perceived to be difficult to grasp and use.

Trialability: the extent to which an innovation can be experienced on a limited basis by its potential adopters.

Observability: the extent to which the results of using an innovation are visible to members of a social system and the benefits of its use can be easily observed and reported.

3.3. The Islamic bank and the diffusion of innovation theory

The first question that arises is whether Islamic banking is innovative: can Islamic banking be considered as an innovation? The concept of innovation is well explained by Everett Rogers in his theory as something new for a population or a social system (Rogers, 2003). Moroccan consumers, who have long been operating in a conventional financial system, perceive the use of Shariah compliant banking services as something new. In other words, the products and services offered by participative banks are perceived as new banking offerings in comparison with the conventional banking system that has long been established in the country. In this respect, participative banks, if perceived in this way, certainly fall into the innovation class as defined earlier by Rogers (2003).

As the Islamic bank is relatively a new concept for the Moroccan population, the diffusion of innovation theory is an appropriate theory to apply in this context. Related to this, many researchers have considered the Islamic bank as an innovative and emerging approach of banking in their studies. For instance, Ali & Pua (2017) used it in Pakistan, Kaabachi and Obeid (2016) used it in Tunisia, also Ibrahim et al., 2017; Yahya et al., 2017; Mahdzan et al. 2017; Bassir et al. 2014; Haque et al. 2009 used it in Malaysia, Roy (2014) used it in Bangladesh.

The Islamic bank, as a new innovation, is related to being adopted by potential customers who either accept or reject it. Therefore, this study will employ this theory to indicate how Islamic banking will be adopted by potential customers by measuring the five perceived characteristics of the innovation that affect the individual's intention to adopt it, and specifically the individuals' perception of the characteristics of the Islamic bank to explain their adoption.

3.4. Empirical literature on bank selection criteria

In the Malaysian context, Yusof (1999) used Rogers' (2003) diffusion of innovation model in a study of the adoption of the Islamic bank in the Singaporean Muslim community. The independent variables used are the six perceived characteristics of the innovation, namely relative advantage, compatibility, complexity, social desirability, demonstrability of outcomes and perceived risk. According to the results of the study, three factors, namely compatibility, complexity and demonstrability of outcomes, are the major reasons why customers intend to adopt the Islamic bank in Singapore. Similarly, Raman (2010) applied this theoretical framework in Malaysia. For his study, four perceived attributes of innovation, which are economic advantage, compatibility, complexity and social desirability, are used as independent variables. It is found that only economic advantage significantly influences the adoption of the Islamic bank in the northern part of Peninsular Malaysia.

Similarly in Malaysia, researchers Haque et al (2009) conducted a study on the factors influencing the selection of Islamic banks. The results of this study confirm the existence of a significant positive relationship between service quality, service availability, social perspective, trust in the bank and customers' perception of the Islamic bank. For Dusuki & Abdullah (2007), the authors examined the reasons behind Malaysian customers' choice of Islamic banks. Their results suggested that the choice of Islamic banks appears to be mainly a combination of the Islamic and financial reputation and the quality of the service offered by the bank. The other factors found to be important are good social responsibility practices, convenience and price of the product. Erol & El-Bdour (1989) showed that the main criteria for choosing Islamic banks were speed and efficiency of services, reputation and image of the bank, and confidentiality. Haron et al (1994) found three important criteria perceived by Muslims in Malaysia in choosing their banks. These were the provision of fast and efficient service, speed of transaction and friendliness of bank personnel.

Still in the Malaysian context, Yahya and Junaina's (2017) research attempted to identify the factors that are related to the adoption of the Islamic bank among Muslims and non-Muslims in Sarawak. This study was based on the diffusion of innovation theory. Thus, the conceptual framework of this study included the adoption of the Islamic bank as a dependent variable to investigate its relationship with seven independent variables, namely relative advantage, compatibility, observability, complexity, perceived risk, perceived trust and customer innovation. The findings of the research showed that relative advantage, compatibility and complexity have a significant relationship with customers' adoption of Islamic banking products. Yahaya et al (2014) used the diffusion of innovation theory and considered only four factors, namely compatibility, perceived risk, complexity, relative advantage and customer involvement.

In a study carried out in the Maldives, Ahmed & Nizam (2019) analyse the determinants of customer attendance of Islamic finance products. The independent variables used in this study were religiousness, subjective standard, knowledge level and relative advantage. Based on the results of the study, religiosity, subjective standard and relative advantage have a positive and significant impact on Islamic finance customers, whereby religiousness has the highest impact.

In Tunisia, Ltifi et al (2016) presented a model with three determinants of Islamic bank choice. Thus, they studied the moderating role of demographic characteristics. They acknowledge that intention is predicted

by Shariah compliance, quality of service offered by financial institutions and trust. Furthermore, gender and age seem to be the only moderators between the choice of an Islamic bank and these determinants. Meanwhile, Kaabachi et al (2012) presented a model of six determinants of customers' intention to adopt the Islamic bank, namely relative advantage, perceived compatibility, perceived complexity and perceived risk. The study reveals that relative advantage and compatibility are the main variables that motivate individuals to adopt Islamic banks. On the other hand, complexity and uncertainty explain the reluctance of individuals to select them.

In the Moroccan context, Echhabi & Hassanuddeen (2012) carried out a study to identify the factors that influence the adoption of the Islamic bank. However, they considered only religiousness. The results indicate that religiousness has a significant positive influence on the adoption of Islamic banking in Morocco. Likewise, Hassanuddeen, et al. (2015) showed that the main factors influencing Moroccan customers' decision to adopt Islamic banking services are relative advantage, compatibility and social influence. Similarly, Hafiane et allouch (2021) showed that the main factors influencing the choice of participative banking services by Moroccan bank customers are the compatibility of the ethical and economic benefits provided by Islamic banks with the needs of the potential adopter, as well as the influence of two variables, namely perceived complexity and perceived risk.

3.5. Critical eye on earlier research

The studies mentioned above have provided useful insights regarding the factors that contribute to customers' choice of Islamic bank. However, the systematic literature review revealed a lack of marketing studies on this topic in the Moroccan context. Many researchers have focused on the issues of Islamic bank in a wider context, but very few studies have been conducted on its adoption.

The studies that have been carried out are limited to specific countries and their results cannot be generalized to another country to understand the factors contributing to the adoption of Islamic bank altogether. Adoption behaviour could be different from one country to another or from one part of the country to another due to differences in culture, the framework of regulatory support and economic conditions. Therefore, given this lacuna, there is a need to conduct more detailed surveys on this topic and to explore in depth the Moroccan consumer's behaviour towards the adoption of participative bank.

Similarly, keeping in mind the specific nature and characteristics of the Islamic bank, additional constructs are needed to provide better, more comprehensive and deeper findings. In the same vein, many researchers have also extended the diffusion of innovation theory and incorporated additional variables. Ezeh & Nkamnebe (2021) introduced trust, social influence, knowledge and government support as part of the diffusion of innovation theory. Mahdzan et al (2017) used knowledge and understanding of Islamic bank concepts, consumer innovativeness, professionalism of bank staff; Yahya & Junaina (2017) introduced perceived risk, perceived trust and customer innovativeness; Hassanuddeen, et al. (2015) employed social influence, uncertainty, consumer awareness; Amin et al. (2013) combined the theory of planned behaviour and the framework of the diffusion of innovation theory; Ayinde & Echhabi (2012) used social influence, awareness, uncertainty.

4. Quantitative methodology of the research

For the exploratory qualitative phase, a sample of twenty banked non-users of participative banking services was selected to be part of the study. In order to ensure a variety of profiles, the respondents were aged between 23 and 60 and belonged to various socio-demographic categories (teachers, shopkeepers, employees, students, etc.).

A total of nine interviews were carried out by telephone and eleven interviews were conducted face-to-face. The data for the exploratory study was collected by means of semi-structured interviews. At the beginning of each interview session, participants were informed of the purpose of the study and ensured of confidentiality and identity. Each interview session lasted on average twenty minutes per interviewee. In addition, to ensure that the information was recorded accurately, permission was asked for the audio recording. The interviewees' narratives were audio recorded and then transcribed verbatim.

The final sample size was set according to the saturation principle when the fifteenth, sixth and seventh interviewees discussed similar factors. For this reason, we decided to end the interviews with the twentieth respondent.

5. Findings of the qualitative exploratory study

It is noteworthy that the analysis of these data was based on a suggested methodology by Miles and Huberman (1994), which consists of linking the analysis of qualitative data to three sub-processes: data reduction, data display and conclusion drawing.

5.1. Data reduction

The data processing was carried out in two stages. First, the interviews were transcribed and then the collected data were coded. The purpose of the transcription is to preserve the words of the interviewees in order to extract the meaning and create themes. Thus, coding reduces the complexity of the data by assigning a code to a text segment.

The post interview analysis of the transcripts consisted of an in-depth search for the relevant underlying themes within the collected data. This process is referred to as 'coding'. It is worth noting that the categories and sub-categories identified were derived from the theoretical framework and key concepts previously recognized.

5.2. Data display

Charts summing up the variables identified from each interview were drawn up and the analysis of the interviews revealed the following outcomes:

5.2.1. The relative advantage

The evidence suggests that people perceive the specific principles of participative banking, such as the absence of interest and risk sharing, as the main benefits associated with this particular type of bank. In addition, the requirement to provide quality services, to ensure the availability of qualified personnel and to reduce funding costs are also criteria for the selection of banks mentioned by some interviewees. Accordingly, some people claimed that the prices of participative banking services are much higher than those of traditional banks and are not willing to adopt them. However, the societal impact of Islamic banking is not recognized by the interviewees and is therefore not considered an important factor when selecting a bank.

Table 1: Examples of verbatim from the "Relative advantage" sub-category

The interviewee	Verbatim and dimensions
<i>No interest/ Profit and loss sharing</i>	
Interviewee 5	<i>"I would like to tell you that most people did complain about the high interest rates, and in this case, if a banking system can provide financing with no or low interest rates, then such a banking system deserves to be adopted"</i>
Interviewee 14	<i>"Unlike the conventional bank which never accepts to share losses with its customers, the Islamic banks accept to take risks with its customers. I personally agree with the principle of profit and loss sharing"</i>
<i>Perceived financial cost</i>	
Interviewee 16	<i>"Despite the Shariah-compliant nature of the participative bank, Islamic banking products are more costly than conventional products. For this reason, I prefer to resort to conventional finance rather than spend more money."</i>
<i>Quality of the bank's personnel</i>	
Interviewee 12	<i>"It is necessary that banks planning to offer Islamic banking services must further train bank staff on the principle of Islamic treatment [...] and on customer service, as some banks already have managers who are discourteous to customers"</i>

5.2.2. Compatibility

On another perspective, most interviewees indicate that it is important to have a participative bank in Morocco, as is the case in other Islamic countries, that allows them to do their banking without going against the Islamic laws. Similarly, most of them agree that Islam forbids interest and they believe that banking services that avoid the use of interest are compatible with their religious beliefs. Accordingly, one interviewee commented: "Islam prohibits transactions with interest and the banks that provide this service are compatible with my religious beliefs". While others say that participative bank also avoids doing business in illegal sectors and that they can opt for this kind of bank because they find that this rule is also in line with their values. From another perspective, some interviewees say that if the participative bank can perfectly satisfy their financing needs, it will also be their choice.

Generally, the majority of those who said that participative banking is compatible with their beliefs, religious values and needs are willing to transfer their accounts from conventional banks to Islamic banks if given the opportunity.

Table 2: Examples of verbatim from the "Compatibility" sub-category

The interviewee	Verbatim and dimensions
<i>Fulfilling financing needs</i>	
Interviewee 8	<i>"If the so-called participative banks can fulfil my financing needs and expectations,</i>

	<i>this might encourage me to opt for these banks rather than sticking with the traditional banks that only seek to increase their profits and make us pay more interest when we don't pay”</i>
Shariah compliance	
Interviewee 4	<i>“Particularly, as Muslims, we are trapped by the problem of interest and the Islamic bank will certainly be a solution. At the very least, it would be better than conventional banking and would have nothing to do with interest. So, the placement of money by Islamic banks won't be non-halal. So, I will be sure that if I deposit my money in such a bank, this money will be invested in a halal way and I will be quite willing to invest in the Islamic bank.”</i>
Interviewee 2	<i>“It is important to have an Islamic bank in Morocco to provide banking services to many people who are unbanked because of their religious beliefs. So the Islamic bank will address this need [...] Of course, as a Muslim, my principles and priorities are to invest my money in Shariah-compliant products.”</i>
Interviewee 15	<i>“If the Islamic bank can provide interest-free services, that is perfect. In fact, we would be grateful to such a bank [...] Personally, I have no doubt about the use of the Islamic bank, because and I agree with the majority of its principles.”</i>
Interviewee 4	<i>“Yes, I would certainly prefer Islamic banks to conventional banks. Firstly, in the case of Islamic banks, there is no Riba. Secondly, they are more secure than conventional banks because the issue of Amana is present in Islamic Shariah. Therefore, if I place my money in an Islamic bank, it is then more secure than conventional banks.”</i>

5.2.3. Complexity

The understanding level of participative banks is still limited and superficial. According to the study, the interviewees are aware of participative banks, but most of them do not understand the different concepts of Islamic bank, its operating mechanism and the multiple religious rules that govern these banks, which makes them less interested in using these services. Nevertheless, when asked about the principles of participative bank, they are very keen to point out that Riba (interest) is the basis and almost ignore the other principles. Regarding the knowledge of the products, they consider having heard of only one product, the "mourabaha". In this regard, they expressed their desire to obtain more information on the subject and confirmed that if they had more knowledge about these banks, they could adopt them. In general, the lack of knowledge about the participative banking products and the complexity of the transaction procedures were also considered as major obstacles to the selection of participative banks by the interviewees.

Table 3: Examples of verbatim from the "Complexity" sub-category

The interviewee	Verbatim and dimensions
Interviewee 4	<i>“Honestly, I don't have a deep knowledge of these banks, the way it is operating seems very complicated to me. I only heard some information from banks advertising it. I think the Islamic bank is a Muslim only bank that does not charge interest to its customers”</i>
Interviewee 9	<i>“I have heard about participative bank, but I don't have much information on the subject [...] I don't have a clear idea of the products offered by these banks. If I knew more about it, I might use it.”</i>

5.2.4. Uncertainty

Others see participative bank as a source of uncertainty. In this regard, there were differences of opinion when respondents were asked whether they thought participative bank is Shariah compliant or not. Some respondents agreed that it operates in compliance with the Shariah. While others think that these banks do not provide fully halal financial services and are abusing in the name of Islam, as most of these banks are subsidiaries or windows of conventional banks.

Table 4 : Examples of verbatim from the "Uncertainty" sub-category

The interviewee	Verbatim and dimensions
Interviewee 5	<i>“I believe that participative bank is just a marketing concept that has nothing to do with real Islamic banks as most of these banks are subsidiaries of conventional banks. Their main purpose is to generate profits behind the name of Islam.”</i>
Interviewee 15	<i>“Personally, I believe that the Islamic bank is just a name shift. It is about financial</i>

	<i>activities carried out in the name of Islam to make extra money.”</i>
Interviewee 9	<i>“The concept of profit and loss sharing has to be explained in more detail and if possible, amended to suit the customers, because I cannot entrust my money to a bank where there is a probability that I will make financial losses”</i>

5.2.5. Social influence

Some others would follow the trend, for example social influence.

Table 5: Examples of verbatim from the "Social influence" sub-category

The interviewee	Verbatim and dimensions
Interviewee 7	<i>“[...] If my friends or colleagues opt for the Islamic bank, I can also follow them.”</i>
Interviewee 11	<i>“A friend of mine is a customer of a participative bank. He says that these banks offer excellent customer service and treat people according to Islamic principles, and he has been very encouraging to me to adopt this kind of bank.”</i>
Interviewee 15	<i>“Recently, a friend of mine approached an Islamic bank to obtain funding for a house, and the price of the property was very high compared to conventional banks.”</i>

5.3. Data analysis

The content analysis of the semi-structured interviews conducted was carried out using NVivo 10 software in order to provide a clearer picture of the responses provided by the interviewees. Firstly, a search query for the most frequent words was executed, which gave us a deeper insight into the variables that influence consumers' intention to adopt participative bank (see Table 6 below). We found the frequency of some words such as 'bank', 'Islamic', 'interest', 'conventional', 'participative', 'compatible', 'values', 'complex', 'uncertain', etc.

Table 6: Most frequent words used in the interviewees' speech

Word	Number of times mentioned	Word	Number of times mentioned
Bank	56	Complex	20
Islamic	49	Halal	19
Interest	40	Friends	15
Conventional	39	Values	13
Participative	32	Uncertain	11
Compatible	31	Knowledge	10
Religion	34	Need	7

Source: Authors' elaboration, based on NVIVO

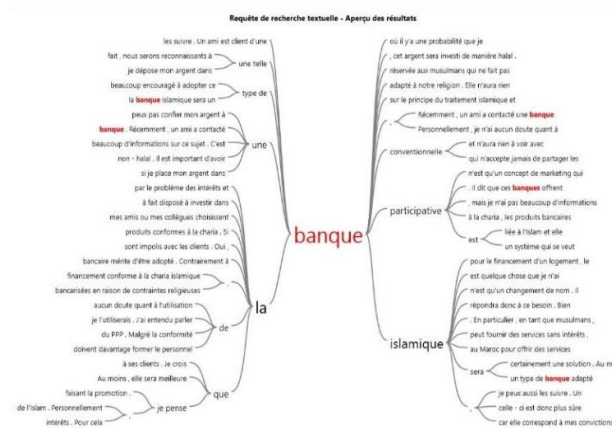


Figure 2: Results for the search query "bank".



Figure 3: Word cloud

In order to get more in-depth results, we used the textual search query of the NVIVO 10 software to limit our search to the most frequently used term. To do this, we conducted a textual search query through NVIVO 10 and analysed the word "bank" to identify the words with which it is often associated in the respondents' speech. Figure 2 (above) shows the results of the textual search for the word 'bank'. We found that the word 'bank' is linked to three keywords: 'Islamic', 'participative' and 'conventional'. This leads us to the conclusion that most

people make comparisons between the two banks when they want to give their opinion.

5.4. Conclusion drawing

The findings of the exploratory qualitative study reveal that interest-free banking, service efficiency and bank personnel behaviour influence Moroccan consumers' intention to adopt participative banking. These findings are consistent with the attribute of the diffusion of innovation theory of Rogers (2003) that relative advantage means that the more advantageous an innovation is compared to its substitute, the more likely it is to be adopted.

Furthermore, the study concludes that the Shariah compliance of participative bank, the prohibition of interest and placing money in "halal" investments are practices that are in line with the religious beliefs and values of most respondents. These practices themselves constitute motivations that may lead them to opt for participative financing methods. In addition to religious commitment, the ability of the participative bank to meet the financing needs of its potential customers is also a factor driving its adoption. These findings are consistent with the diffusion of innovation theory's attribute that the compatibility of an innovation with the existing beliefs, values and needs of potential adopters positively influences its adoption (Rogers, 2003).

From another perspective, the adoption of participative banking is possible if consumers are better informed about the functioning of these banks and the principles that govern them. The perceived complexity of the financing process and the lack of information and comprehension of customers can negatively influence the adoption of participative banking. This finding is coherent with the diffusion of innovation theory (Rogers, 2003), which emphasises that for an innovation to be adopted, potential adopters must be aware of it. For this to occur, banks must have relevant communication channels to spread the necessary information so that people can get more information about it.

In conclusion, the results of the exploratory interviews match most of the factors identified in the literature review. Thus, the research has enriched our understanding of the determinants of customer adoption of participative banking. As a result, two important variables emerged from the quantitative study, which were not previously considered: uncertainty and social influence.

The result of our study reveals that Moroccan customers are uncertain about using these new banking services. This uncertainty is related to concerns about the Shariah compliance of participative banking services and the risks associated with the financial transactions. However, there is some confusion, particularly in the case of conventional banks that only have Islamic windows. Indeed, these banks deal with both interest-free and interest-bearing banking transactions, so there is a considerable possibility that halal and haram flows can be mixed, which generates a lack of confidence in this type of banking among Moroccans and could also hinder its adoption. Uncertainty is therefore a major barrier that may slow down the adoption decision by potential adopters. This result seems to back up Rogers' (2003) findings that uncertainty occurs at all stages of the innovation adoption decision process and negatively influences its adoption. Thus, many studies have supported these findings and have incorporated uncertainty into their studies (Gerrard & Cunningham, 2003, Yahaya et al., 2014) and propose to incorporate it into innovation characteristics research.

Likewise, social influence was included because of its importance in the literature on studies of innovation adoption by individual customers. Indeed, according to the results of the study, knowledge of participative banking is mainly based on knowledge generated after discussions with friends, colleagues, family members. These results refer us to the findings of Echchabi & Aziz (2012), Mahmoud & Abduh (2014); Lajuni et al., (2017) which indicate that the influence of the social environment has a significant and positive impact on the adoption of Islamic bank and that individuals generally trust the experiences as well as the opinions of their relatives.

6. Hypotheses and conceptual model of the research

6.1. Hypothesis development

The relative advantage

Rogers (2003) identifies relative advantage as one of the key variables influencing the adoption decision of a new product by potential adopters. According to Rogers (2003), the perceived relative advantage of an innovation is positively related to its adoption rate. That is, the more advantageous individuals perceive an innovation to be, the more likely they are to adopt it. Similarly, he points out that communication channels are crucial in spreading information about the benefits of an innovation compared to current practices (Rogers, 2003). For some people, the new product or service will only be adopted if it is a better option than the current one. In the context of this study, the question is to what extent Islamic banking services are better than those offered by the conventional bank. The result is that if consumers perceive the use of participative banking as the best idea, the best way and the best method to conduct financial transactions, they are likely to adopt it.

Multiple previous studies have found that the adoption of Islamic banking is positively influenced by the

relative advantage of Islamic banking over conventional banking (Hassanuddeen, et al., 2015; Ali and Puah, 2016; Kaabachi and Obeid, 2016; Mahdzan et al., 2017). Siddiqi (2000) argues that Islamic financing products are less risky, more practical, more transparent in their transaction and also more convenient.

The cost that customers have to pay to use a type of banking service will influence their decision on whether or not to adopt that service. In this sense, it is clear that the lower the cost of a specific Islamic banking service, the more likely it is to be adopted by its users. This is similar to the findings of Aishath (2019), who indicates that consumers who want to use a new product or service expect the benefit to be greater than the cost of obtaining the new product or service. For example, in the conventional banking sector, there is no risk sharing. In contracts with mark-up or interest, the contractor bears all the risks. In contrast, in Islamic banking, borrowers feel safe to enter into contracts with their banks because of the risk and profit-sharing arrangements, so they expect some risk sharing. Therefore, individuals should prefer this type of participative financing because the bank will take part of the losses in case their business fails.

More importantly, the Islamic bank offers remunerated investment or savings accounts that operate on a Profit and Loss Sharing basis. The proportion of profit sharing depends on the performance of the business. Therefore, this principle makes Islamic bank customers believe that they are more likely to get a higher return on their deposits compared to conventional banks. While customers of these traditional institutions receive a fixed return, regardless of the performance of the business or investment. From a return-on-investment perspective, customers often seek higher returns from their deposits and business transactions (Hoque et al., 2019).

Many researchers have considered the relative advantage from different dimensions. For example, Yahaya et al. (2014) considered economic benefits covering the elimination of interest burden, low bank and administrative fees, profit and loss sharing and ethical banking system. Thambiah et al (2011), Echchabi & Aziz (2012) and Abd. Aziz et al (2015) measured the benefit of Islamic bank in the form of functional, ethical and social benefits that customers gain from service quality, pricing policies, corporate social responsibility and social prestige. Alshannag et al, (2020) argued that the benefits related to the Islamic bank are considered as religious, economic, social and ethical benefit. On the other hand, Gerrard & Cunningham (2003) identified social prestige, time efficiency, low initial cost, less discomfort, effort and immediate rewards and economic profitability as the main sub-dimensions of relative advantage.

As per Yahaya et al. (2014), the present study intends to explore the relative advantage of Islamic bank in the dimensions of economic benefits (profit making, service charges, low banking and administrative charges), functional benefits (service quality, safe and reliable services, efficiency in service delivery, time efficiency, knowledge and skills of the bank personnel), social responsibility practices of Islamic bank (mutual sharing of benefits and risks in all banking activities, contribution to the social welfare of the community, and elimination of interest burden), and finally an ethical banking system.

Given the results of previous studies regarding the relative advantage and the intention of customers to adopt Islamic banking services, we expect that people who perceive these services as advantageous compared to conventional banking services would also be likely to adopt them. Thus, the following hypothesis can be formulated:

H1: There is a significant positive relationship between perceived relative advantage and the adoption of participative banking in Morocco

Compatibility

As per Rogers (2003), the more compatible an innovation is with the beliefs, existing values, past experiences and needs of potential adopters, the faster the adoption of such innovation. Compatibility has been confirmed by a number of empirical studies as having a significant positive influence on the adoption of Islamic bank (Jamshidi, 2015; Hassanuddeen, et al., 2015; Ali and Puah, 2016; Kaabachi and Obeid, 2016). In Tunisia, Kaabachi and Obeid (2016) found that Islamic banks provide many types of products and services that consumers will assess and verify if it will meet their needs and if it fits their religious beliefs, social system, banking habits, current standards and values and lifestyles. In a similar way, Yahaya et al, (2014) states that the more compatible the products and services offered by Islamic banks are with the needs and values of the consumer, the more they will adopt its use.

Related to this, Echchabi and Aziz (2012) and Abd. Aziz et al, (2015) studied the adoption of Islamic banking services by Moroccan customers and found a significant impact of compatibility on the adoption of Islamic banking services. They show that most Islamic bank customers in Morocco chose Islamic banks to remain Shariah compliant.

The Islamic bank allows consumers to experience their religious practice in Shariah compliant banking products. In this regard, the Muslim population, through their religious beliefs that drive them towards Shariah-compliant products, are deeply interested in the Islamic bank. In this debate, Roy's (2014) work argues that

Islamic finance operates on the principle of Islamic law and that due to religious values, Islamic consumers would prefer Islamic finance products over conventional products. For instance, many studies (Othman and Owen, 2001; Wakhid and Efrita, 2007; Gait and Worthington, 2008; Uganda, Kaawaase et al, 2019) have proven this and found that beliefs, especially religious beliefs, are one of the most influential factors for the adoption of Islamic bank by customers.

In terms of banking practices and experiences, bank customers already have banking habits that have been acquired through the use of the conventional banking system. The functioning of the Islamic banking system does not seem to be very unfamiliar to them. not seem to be very unusual for them. When individuals find that they do not have to change their banking habits and find these product and services easy to understand and simplifying banking needs, they are likely to adopt the Islamic bank (Yahya et al., 2017).

In this study, compatibility is measured by the degree to which participative banking services are compatible with consumers' religious beliefs, needs, expectations, values, lifestyle, as well as banking experience and habits. In line with the existing literature, the following hypothesis is formulated:

H2: There is a significant positive relationship between compatibility and the intention to adopt participative banking in Morocco.

Complexity

Unlike the previous attributes, this attribute can negatively influence the adoption rate of an innovation (Rogers, 2003). More complex an innovation is for a consumer, less the adoption rate is. According to Yusuf (1999), any innovation can be classified on the complexity-simplicity continuum. Some innovations are characterised as being explicit, so that potential adopters find them easy and user-friendly, while some users find them complex and negatively affect the adoption. In this respect, new ideas that are easier to understand and, in the eyes of adopters, are effortless in both physical and mental terms, are adopted more quickly than innovations that require the adopter to develop new skills and knowledge.

In a study carried out by Yusof (1999) in Malaysia, it was found that there is a negative relationship between complexity and the adoption rate of the Islamic financial system. Likewise, Kaabachi and Obeid's (2016) study in Tunisia found a negative impact of complexity during the adoption process. Another study Ali and Puah (2017) on the acceptance of Islamic bank in Pakistan found a significant negative relationship of complexity and adoption of Islamic bank.

In this paper, complexity refers to the level of knowledge and understanding of Islamic bank. For Ali, Qaisar et al (2018), the perception of complexity affects customers' understanding and leads to scepticism in the adoption of a specific product or service. Thus, Reuters (2014) states that although the demand for Islamic banking products has increased rapidly over the past decades, most consumers are not well informed about Islamic products, which may hinder the penetration process. This is supported by the research of Marimuthu et al (2010), where many participants feel that they do not accept Islamic banking and financial products due to a lack of information and understanding of these products.

In line with the work of Gerrard and Cunningham (1997), Muslims are more aware of Islamic principles. Nevertheless, both Muslims and non-Muslims have limited knowledge of the culture and concepts of Islamic bank and its products. Thambiah et al (2011) argue that the level of understanding of Islamic bank is still low. Consequently, the study revealed that the level of understanding of users could facilitate the reduction of perceived complexity (Thambiah et al, 2011). Research by Haron et al (1994) in Malaysia on bank frequentation, shows that customers were more likely to have a relationship with the Islamic bank and it would indeed be their choice for their monetary affairs if they had fuller comprehension of how the Islamic financing system works.

Correspondingly, Yahya & Junaina (2017) explore the factors that impact the acceptance of Islamic banking products by Muslim and non-Muslim consumers in Sarawak, Malaysia. The findings indicate that the complexity of Islamic banking products has a negative impact on the adoption of Islamic banking. Customers are also less likely to join the Islamic bank if they think the products and services are difficult and complex to understand. Research by Marimuthu et al (2010) agreed with this statement, as many participants believe that they do not accept Islamic banking and financial products due to a lack of information and comprehension of these products. In the same vein, Abdul Hamid and Nordin (2001) have shown that one of the important factors for customers to adopt Islamic banking services is the ease of service. Likewise, Amin et al (2013) proved that customers' intention to use financing products in Islamic banks is influenced by the extent to which this product is easily understood by the customers.

Butt et al (2011) explored the impacts of complexity on adoption and found that ambiguous products, complex transactions and procedures prevent non-users of Islamic banking from adopting and subscribing to Islamic banking services. In fact, the contracts provided by Islamic banks seem complex and very different, especially for people from conventional economies. By way of illustration, to satisfy a simple financing need,

through a simple consumption loan transaction in the conventional banking world, the consumer who aims for a Shariah compliant financing transaction approaches an Islamic bank. This transaction is called "Murabaha financing" which means a financing transaction with a double transfer of ownership of the property by the bank. The Islamic bank's process will be more complex than a conventional bank. Indeed, the purchase of the asset by the bank, the resale to the client, the delivery and follow-up regulations, and the double transfer of ownership are complex procedures that require a deep understanding by the clients.

Haron et al (1994) consider complexity to be antecedent to consumers' lack of comprehension of Islamic banking products. This study therefore measures complexity in terms of perceived ease of use (or simplicity) and lack of knowledge and comprehension of Islamic banking. Thus, this study hypothesises the following:

H3: There is a significant negative relationship between perceived complexity and the intention to adopt participative banking in Morocco.

Trialability

In this study's context, trialability refers to the extent to which potential adopters perceive their ability to try, test or experiment, on a limited scale, using participative banking services before making any decision about adoption. Previous studies indicate that trialability has a positive impact on the adoption of Islamic bank (Jamshidi, 2015; Ali and Puah 2017). Those potential adopters who have the opportunity to experience an innovation will feel more comfortable with it and be more likely to adopt it (Rogers 2003). Therefore, trying out Islamic banking services can have a significant impact on consumers' adoption intention.

However, customers are not able to try out Islamic banking services in the same way as they can try out a car or a smartphone before buying it. As Islamic banking services are intangible (Yusof, 1999), they are simultaneously produced and consumed. However, Islamic banks need to respond to this need by allowing potential users to try out their banking services. Tan and Teo (2000) argue that if customers are given the opportunity to try the innovation, this will minimise some of the fears associated with the unknown and lead to its adoption. The complexity and uncertainty of using a new product decrease with trial services as the customer gains some knowledge of how it works. An innovation that can be tested represents less uncertainty for the individual considering its adoption, and positively influences its adoption rate. Gerard et al (2003) argue that for those who are apprehensive about the service, it can give them the confidence to use it. In this sense, if banks provide assistance and demonstrations about how to use participative banking services during the trial period, the fears associated with these services can be minimised, which will also motivate potential adopters to use them.

Given the results of the previous studies, the following hypothesis can be formulated:

H4: There is a significant positive relationship between trialability and the intention to adopt participative banking in Morocco.

Observability

In the context of this study, observability is defined as the extent to which the results of participative banking are visible to the members of a social system and the benefits of its use can be easily observed and communicated. The easier it is for individuals to observe the results of using an innovation, the more likely they are to adopt it. Moore and Benbasat (1991) simplified the concept of observability by redefining it into two notions: visibility and demonstrability of results. For Yahya et al (2017), some ideas are easy to observe and communicate to others, while others are difficult to observe, describe and explain.

The relationship between observability and adopting the Islamic bank has been proven in several previous studies (Yusof, 1999; Jamshidi, 2015; Ali & Puah, 2017; Yahya et al., 2017). A study by Gerrard & Cunningham (2003) suggests that intangible services are difficult to observe. Using this argument in the context of internet banking, Gerard (2003) pointed out that observability does not seem to contribute to the adoption of internet banking, as it is very unlikely that internet banking users would be willing to show the results of their financial transactions to others. This result contradicts the findings of Yusoff (1999) who found that Muslim consumers find it relatively easy to evaluate and explain the benefits of Islamic bank to others, which proved a positive relationship between adoption and observability.

Yusoff (1999) argues that the existence of these differences in the way innovation can be observed is due to the intangibility characteristic of a service. This characteristic can hinder its visibility. From this perspective, it is obvious to say that these banking services are considered intangible in nature and require additional efforts to make their characteristics visible. Yusoff (1999) adds that in the case of Islamic bank adoption, it is possible that consumers find it easy to explain and provide appreciative feedback to others about the benefits of using Islamic banking services, which would further reinforce adoption.

Parallel studies have predicted that in the case of Islamic bank, it requires a casual effort to explain the benefits of Islamic bank to others (Kaabachi & Obeid, 2016; Ali & Puah, 2017). Similarly, Pankratz et al.

(2002) explained that when respondents perceive that the members of the social system will notice changes when the innovation is implemented, they are more likely to adopt it. Rogers (2003) points out that communication channels are crucial for spreading information about the benefits of an innovation. Therefore, participative banking needs a communication channel to ensure greater visibility of its benefits. Thus, there is a need to enhance service delivery to existing customers. In this sense, if these customers find it easy to communicate the benefits of the product and are willing to share their experience of Islamic bank with others, these benefits will be more visible and adopted by other potential adopters.

Building on the above arguments, the following hypothesis can be developed:

H5: There is a significant positive relationship between observability and the intention to adopt participative banking in Morocco.

Uncertainty

Uncertainty refers to the extent to which people perceive a number of alternatives to the occurrence of an event and the corresponding probabilities of those events (Rogers, 2003, Hassanuddeen, et al., 2015). Rogers (2003), in his diffusion of innovation theory, states that the more uncertain people are about an innovation, the lower the adoption rate will be. Therefore, a higher level of uncertainty leads to a rejection of adoption (Rogers, 2003). Potential adopters therefore have to be informed about the advantages and disadvantages of a new product in order to diminish their level of uncertainty.

According to Roger (2003), a sort of uncertainty is generated by an innovation that is perceived as new by an individual or another adoption unit. The perceived novelty of the innovation and the associated doubts and risks create a perception of uncertainty for the consumer and determine their reaction to it. Similarly, Fliegel & Kivlin (1966) noted that innovations perceived by consumers as rewarding with less risk and uncertainty are adopted more quickly than those with higher risk and uncertainty.

A significant number of studies have shown that uncertainty has a negative impact on individuals' decision to adopt Islamic bank. Thambiah et al, (2011) conducted a comparative study between rural and urban areas in Malaysia on the perceptions of customers of retail Islamic banks. The results of his study showed that uncertainty revealed a negative relationship with adoption. Thus, the adoption of Islamic banking in Tunisia also found a negative relationship between uncertainty and innovation (Kaabachi & Obeid, 2016). In Morocco, Echhabi & Aziz (2012), conducted an empirical survey on customers' perceptions of the adoption of Islamic banking services. The study found that uncertainty has a significant negative effect on customers' attitudes towards the adoption of Islamic banking services.

Researchers such as Kotler & Armstrong (2001) and Rogers (2003) have conceptualised perceived risk, lack of trust, doubts and system reliability as some of the attributes of uncertainty. In our study, uncertainty may relate to customers' doubts about Shariah compliance. In fact, the main difference between Islamic banks and conventional banks is that the former operates within the boundaries of Shariah. This distinction has made the Shariah compliance of Islamic banks a critical requirement for its adoption by Muslim consumers. However, there are still doubts and uncertainties about whether Shariah compliance is actually achieved.

From another point of view, Thambiah et al (2011) revealed that the fundamental nature of Islamic banking products and services makes them riskier in the eyes of potential adopters, for the effect of their use tends to be invisible to customers in the short term, which according to Thambiah et al, (2011) affects the level of confidence of Islamic banking products and services users. These findings are similar to Yusof (1999) who finds that the adoption of participative banking and uncertainty are negatively related and that the adoption of Islamic banking products is perceived to be even more risky or insecure because the outcome of their use is not visible to bank customers in the short term. Yusof (1999) stated that the reliability of Islamic banking, whether it will share profits or losses or be based on Islamic law, is a form of uncertainty.

On the other hand, uncertainty is related to the degree of risk that consumers experience in their endeavours when trying to use an innovation (Yahaya et al, 2014). Risk plays an important role in the trade and investment decision of consumers in the Islamic bank. Trade is allowed but interest has been forbidden and as such there should be risk sharing in trade and investment. For a customer to claim a benefit in the form of a return as propagated by the principle of profit and loss sharing, he or she must also bear some risk (Ghayad, 2008; Kamarulzaman and Madun, 2013).

Considering the example of investment deposits that are held under the profit and loss sharing principle with uncertain outcomes, clients are exposed to risk. Clients usually take into account the risk and possibility of losing funds as it is claimed that the money lender, by participating in the borrower's business, must assume the risk associated with the outcome of the business. Unlike the conventional bank where depositors assume less risk due to prior knowledge of the return, the Islamic bank depositor faces a relatively high risk as the amount to be earned is not known but rather depends on the outcome of the business.

Considering the aforementioned arguments, the following hypothesis is formulated:

H6: There is a significant negative relationship between uncertainty and the intention to adopt participative banking in Morocco.

Social influence

Social influence is defined as the extent to which an individual's decision is influenced by their social environment (Echchabi and Aziz, 2012). It is usually referred to a number of referent groups such as family, friends, colleagues, media, to mention a few. Rogers (2003) argues that the influence of the group on an innovation's adoption can transform the personal innovation decision into a collective innovation decision. In the same vein, Sherry (1997) explains that, in general, individuals trust the information about an innovation from their close peers and family members and filter information from outside this circle. Some people will only opt for an innovation if their peers, spouses, friends and family members do as well. Furthermore, he argues that subjective evaluations of the innovation by close peers that reduce uncertainty about the outcome of the innovation are generally more credible to the individual (Sherry, 1997). This implies that since there is usually some degree of uncertainty about the operation of the Islamic bank, this uncertainty is usually reduced by the social reinforcement of others who influence the individual's opinions and beliefs about the innovation. In addition, Tan and Chua (1986) argued that, compared to other variables in the selection of financial institutions, suggestions from friends, neighbours and family members have a greater impact on the decision-making of customers.

In the context of Islamic bank adoption, the influence of the social environment is considered as a powerful factor influencing an individual's intention to adopt Islamic banking. Many researchers have found that a consumer's decision to adopt Islamic bank is influenced by the social environment (Gerrad and Cunningham, 1997; Echchabi and Abd. Aziz, 2012; Ayedh et al. 2014; Mahmoud and Abduh, 2014; Hassanuddeen, et al., 2015; Sudarsono et al., 2020; Ezech and Nkamnebe, 2021).

For instance, the studies conducted by Echchabi and Aziz (2012) showed that subjective standards are important factors in examining individual intention. The study of Mahmoud and Abduh (2014) suggests that the acceptance of Islamic bank is affected by the social circle of individuals. Ibrahim et al (2017) suggest that people are more likely to accept and adopt these products if a large number of other people in society already use them or have a positive perception of Islamic finance. Thus, previous studies argue that social influence affects consumers' intention to use Islamic banking products such as Islamic real estate finance (Alam et al. 2012; Amin et al. 2013; Ismail et al. 2014; Abd. Aziz et al. 2015), Islamic personal finance (Amin et al. 2011), Islamic credit cards (Amin, 2013), Islamic insurance (Rahim and Amin, 2011), and Islamic mobile phone banking (Sun et al. 2011).

Individuals generally seek information from trusted friends and colleagues who have the most convincing subjective opinions about new innovations. Moreover, bad word-of-mouth or bad publicity can increase the level of uncertainty, while positive feedback from close friends, peers or family members significantly diminishes the level of uncertainty (Wani and Ali, 2015). In this regard, the above discussion leads to the following hypothesis:

H7: There is a significant positive relationship between social influence and the intention to adopt participative banking in Morocco.

6.2. Conceptual model of the research

Without breaking the consistency of the original framework, the diffusion of innovation theory (Rogers, 2003) is fully tested in this study. In this light, the perceived characteristics of the participative banking offer will be considered as the independent variables in this study and include relative advantage, compatibility, complexity, observability and trialability. Thus, the study has extended the general model by incorporating additional variables, namely uncertainty and social influence.

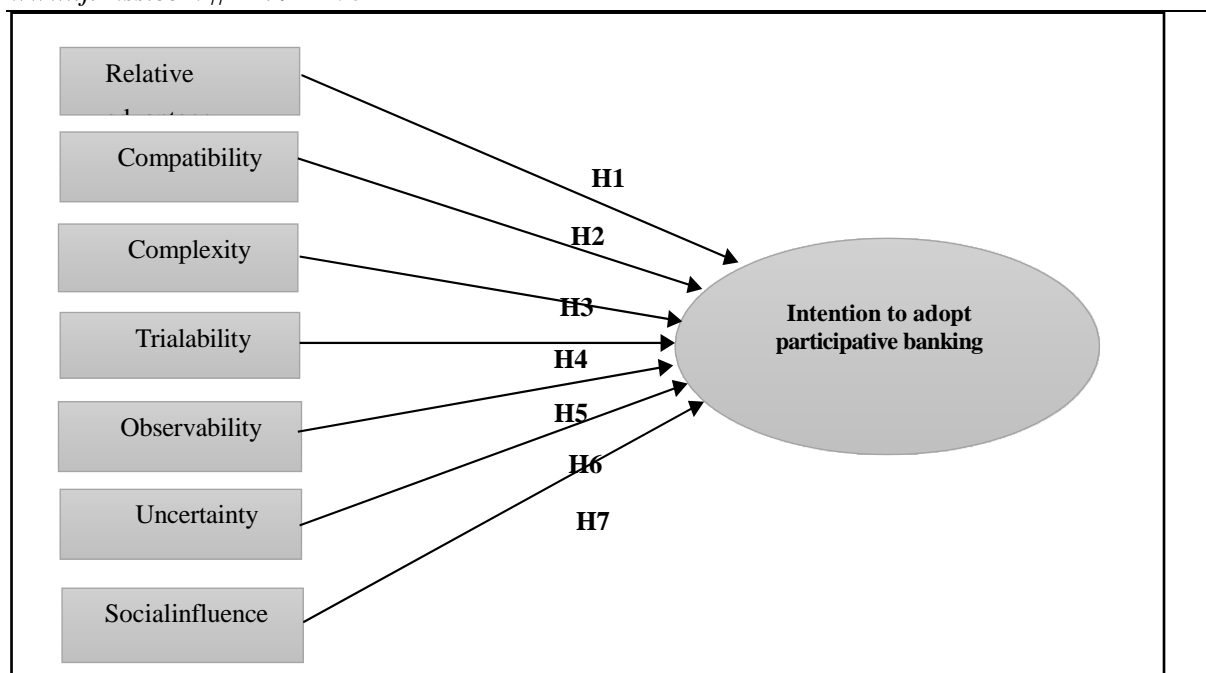


Figure 1 : Conceptual model of the research

Source: authors

7. Conclusion

The main objective of this research was to explore the determinants of participative banking adoption in the Moroccan context. More specifically, it aimed to identify the factors that contribute to such choice. To do so, we have chosen to first understand this phenomenon by referring to existing theoretical knowledge. We therefore proceeded to a literature review in the relevant fields based on the diffusion of innovation theory, which allowed us to identify a significant number of variables explaining an individual's decision to adopt Islamic bank. Thus, we have highlighted the relevance of this theory through the evaluation of previous studies using this theory.

After an analysis of the previous literature, it became clear that there is little mainstream literature on the subject. This observation led us to opt for an initial exploratory study to deepen our previous knowledge. The qualitative exploratory phase allowed us to verify the assumptions of the literature review, to refine and enrich our research hypotheses, and to propose new research variables and hypotheses. Thus, all the ideas we presented enabled us to come up with the conceptual model of our study.

The proposed conceptual model takes into account factors that may influence an individual's intention to adopt participative banking in the Moroccan context. According to this model, complexity and uncertainty have a significant and negative influence on the intention to adopt the Islamic bank, while relative advantage, compatibility, observability, trialability and social influence have a positive and significant influence on the behavioural intention.

After developing our conceptual model, the authors would like to use the SEM technique to see the model's feasibility and validity. In this perspective, the conceptual model test will be the subject of a specific study. At this level, a confirmatory quantitative study will be carried out by means of a questionnaire survey in order to test our conceptual model on a representative sample of the population to allow a possible generalization of the obtained results.

Generally speaking, qualitative and quantitative analyses are equally important and the results of both methods increase the validity of the research. An initial qualitative phase will allow us to explore the studied subject and a confirmatory quantitative phase will then allow us to test any hypotheses formulated and to analyse the data collected in the field in order to validate or reject our hypotheses.

References:

- [1] Abdelghani, E., & Hassanuddeen, A. A. (2012). The Relationship between Religiosity and Customer Adaption of Islamic Services in Morocco. *Oman. Arabian Journal of Business and Management Review*, 1(9), 89-94.
- [2] Abdullah, N. I., Dusuki, A. W. (2006). Customers' perceptions of Islamic hire-purchase facility in Malaysia: An empirical analysis. *IIUM Journal of Economics and Management*, 14(2), 177-204.
- [3] Ali, M. and Puah, C.H. (2017), "Acceptance of Islamic banking as innovation: a case of Pakistan", *Humanomics*, Vol. 33 No. 4, pp. 499-516.
- [4] Al-Jabri, I. M., & Sohail, M. S. (2012). Mobile banking adoption: Application of diffusion of innovation theory. *Journal of Electronic Commerce Research*, 13(4), 379-391.
- [5] Ayinde, L.O. and Echchabi, A. (2012), "Perception and adoption of Islamic insurance in Malaysia: an empirical study", *World Applied Sciences Journal*, Vol. 20 No. 3, pp. 407-415.
- [6] Charag, A. H., Fazili, A. I., & Bashir, I. (2019). Determinants of consumer's readiness to adopt Islamic banking in Kashmir. *Journal of Islamic Marketing*.
- [7] Dusuki, A., & Abdullah, N. (2007). Why do Malaysian Customers Patronize Islamic Banks?. *International Journal of Bank Marketing*, 25(3)142-160.
- [8] Echchabi, A., & Aziz, H. A. (2012). Empirical investigation of customers' perception and adoption towards Islamic banking services in Morocco. *Middle-East Journal of Scientific Research*, 12(6), 849-858.
- [9] Erol, C. and El-Bdour, R. (1989), "Attitudes, behaviour, and patronage factors of bank customers towards Islamic banks", *International Journal of Bank Marketing*, Vol. 7 No. 6, pp. 31-37.
- [10] Ezeh, P.C. and Nkamnebe, A.D. (2018), "A conceptual framework for the adoption of Islamic banking in a pluralistic- secular nation: Nigerian perspective", *Journal of Islamic Marketing*, Vol. 9 No. 4, pp. 951-964.
- [11] Gerrad, P., & Cunningham, J.B. (1997). Islamic Banking: a Study in Singapore. *International Journal of Bank Marketing*, 15(7) 204-216.
- [12] HAFIANE, M. A., & ALLOUCH, F. (2021). Les déterminants de l'adoption des banques participatives : Une étude exploratoire dans le contexte marocain. *Alternatives Managériales Economiques*, 3(2), 126-142.
- [13] Haque, A., Osman, J., Zaki, A., Ismail, H., Islamic, I., Box, P.O., Lumpur, K., 2009. Factor Influences Selection of Islamic Banking: A Study on Malaysian Customer Preferences Department of Business Administration, Faculty of Economics and Management Sciences, . *Am. J. Appl. Sci.* 6, 922–928.
- [14] Haron, S., Ahmad, N., Planisek, S.L., 1994. Bank Patronage Factors of Muslim and Non-Muslim Customers. *Int. J. BANK Mark.* 12, 32–40.
- [15] Hsbollah, H. M. (2009). E-learning adoption: the role of relative advantages, trialability and academic specialisation. *Campus-Wide Information Systems*.
- [16] Jamshidi, D., Hussin, N. and Lai Wan, H. (2015), "Islamic banking services adoption as a new banking restructure: examining its adoption from the perspective of DOI theory and trust in Malaysia", *Humanomics*, Vol. 31 No. 2, pp. 214- 223.
- [17] Kaabachi, S., Kaabachi, S., Obeid, H., and Obeid, H. (2016). Determinants of Islamic banking adoption in Tunisia: empirical analysis. *International Journal of Bank Marketing*, 34(7), 1069-1091.
- [18] Lajuni, N., Wong, W. P. M., Yacob, Y., Ting, H., & Jausin, A. (2017). Intention to use Islamic banking products and its determinants. *International Journal of Economics and Financial Issues*, 7(1).
- [19] Les Robinson, (2009). A summary of Diffusion of Innovations, *ChangeoLogy, the Book*.
- [20] Ltifi, M., Hikkerova, L., Aliouat, B., and Gharbi, J. (2016). The determinants of the choice of Islamic banks in Tunisia. *International Journal of Bank Marketing*, 34(5), 710-730.
- [21] Mahdzan, N. S., Zainudin, R., & Au, S. F. (2017). The adoption of Islamic banking services in Malaysia. *Journal of Islamic Marketing*.
- [22] Mahmoud, L. O. M., & Abduh, M. (2014). The role of awareness in Islamic bank patronizing behavior of mauritanian: An application of TRA. *Journal of Islamic Finance*, 3(2), 30-38.
- [23] Reuters, T. (2014). Morocco Islamic Finance Country Report.
- [24] Rogers, E.M. (1995). *Diffusion of Innovations*, 4th ed. The Free Press, NY.
- [25] Rogers, E.M. (2003). *Diffusion of Innovations*, 5th ed. The Free Press, NY.
- [26] Roy, S., 2014. CUSTOMERS PREFERENCE TOWARDS ISLAMIC BANKING: RELIGIOUS BELIEF OR INFLUENCE OF ECONOMIC FACTORS 1–28.
- [27] Siddiqi, M.N., 2000. The Comparative Advantages of Islamic Banking and Finance. *Harvard Univ. Forum Islam. Financ.* 183–188.
- [28] Thambiah, S., Eze, U.C. and Ismail, H. (2011), "Customer awareness and current usage of Islamic retail

- banking products and services in Malaysia”, Australian Journal of Basic and Applied Sciences, Vol. 5 No. 10, pp. 667-671.
- [29] Wani, T.A., Ali, S.W., 2015. Review & Scope in the Study of Adoption of Smartphones in India.
- [30] Yahaya, S., Yusoff, W.S.B.W., Idris, A.F.B. and Haji-Othman, Y. (2014), “Conceptual framework for adoption of Islamic banking in Nigeria: the role of customer involvement”, European Journal of Business and Management, Vol. 6 No. 30, pp. 11-24.
- [31] Yahya, M.H., Junaina, M., 2017. Factors Influencing Customer’s Acceptance of Islamic Banking Products and Services 2, 1–18.
- [32] Yusof MYR (1999) ‘Islamic Banking: Adoption of a Service Innovation’, unpublished MSc. thesis, NTU, Singapore.