Main Factors that Influence Takaful Awareness and Knowledge among Mosque Committee Members in Malaysia

Nur Amalina Shafie[1], Khairul Anuar Ahmad[2], Noor Aimi Mohamad Puad[3], Ahmad Yani Ismail[4], Aza Shahnaz Azman[5], Fadilah Mat Nor[6], Rubayah Yakob[7], Nurul Hidayah Md Razali[8]

Faculty of Computer and Mathematical Sciences, UiTM Negeri Sembilan; Centre for Advanced Analytics and Applied Statistics, UiTM Negeri Sembilan; Faculty of Shariah and Law & Faculty of Management and Muamalah, Selangor International Islamic University; Faculty of Economics and Management, Universiti Kebangsaan Malaysia

DOI: https://doi.org/10.47772/IJRISS.2026.100600307

Received: 29 May 2026; Accepted: 03 June 2026; Published: 23 June 2026

ABSTRACT

This study investigates the main factors influencing takaful awareness and knowledge, focusing on mosque committee members in Peninsular Malaysia. A quantitative approach was adopted using a structured questionnaire administered to 520 mosque committee members in Peninsular Malaysia, selected via cluster and convenience sampling. Structural Equation Modeling (SEM) using AMOS was employed to examine the relationships among five constructs. Shariah view and perceived behavioral control significantly affect takaful awareness, while all five constructs (shariah view, attitude, social influence, perceived behavioral control, and perception of takaful agent services) influence takaful knowledge. Notably, social influence negatively impacts knowledge. This study fills a gap in the literature by focusing on mosque committee members as a distinct and influential community group, offering targeted insights for takaful providers, marketers, and policymakers in Muslim-majority contexts. Nonetheless, the use of convenience sampling as well as the limited inclusion of only the mosque committees as respondents can restrict the applicability of results in terms of generalizing the study to other Muslims. Future studies can be expanded to include various demographics such as youths, women, professionals, and rural dwellers, as well as using probabilistic methods, including mixed methods. Takaful providers and policymakers should leverage mosque-based educational programs emphasizing shariah compliance, simplify product communication, invest in agent training, and address community misinformation through authoritative sources.

Keywords – awareness, knowledge, Malaysia, mosque committee, shariah view, Structural Equation Modeling (SEM), takaful

INTRODUCTION

Malaysia has emerged as a global leader in Islamic finance over the past several decades, with takaful playing a significant role in this development. Despite its longstanding presence and substantial regulatory support, public awareness of takaful, particularly among community leaders, remains limited. This is concerning given that mosque committees have considerable influence over financial literacy and decision-making within Muslim communities.

Takaful, as an Islamic insurance system based on shariah principles and mutual assistance, provides an ethical alternative to conventional insurance models. It appeals to Muslim clients by adhering to Islamic law, which prohibits riba (interest), gharar (uncertainty), and maysir (gambling). Although Islamic principles are widely endorsed in Malaysia, participation in takaful varies by region. Limited knowledge of takaful products and practices persists even among individuals actively engaged in religious organizations, contributing to this disparity.

Previous studies indicate that consumer awareness and comprehension can be significantly affected by factors such as shariah compliance, individual attitudes, the social context, perceived behavioral control, and the

ISSN No. 2454-6186 | DOI: 10.47772/IJRISS | Volume X Issue VI June 2026

efficacy of takaful agents. Nonetheless, there exists a knowledge gap about the significance of community influencers, such as members of mosque committees, in their interactions with takaful, as a substantial percentage of the literature has focused on the general public or specific demographic groups.

This study seeks to address this gap by identifying and analyzing the main factors influencing mosque committee members' awareness and understanding of takaful in Peninsular Malaysia. By concentrating on this specific group, the survey provides insights into regional perceptions of Islamic financial products and offers guidance for more targeted outreach strategies.

LITERATURE REVIEW

There are a number of important factors that affect how well people comprehend and know about Islamic insurance (takaful). Some of these factors are how compliant people think takaful products are with Shariah law, how religious they are, how much their friends and family influence them, how much they think they can control their behavior (i.e., how confident they are in their ability to sign up for and manage takaful plans), and how professional and helpful takaful agents are. Previous research has shown how these characteristics affect consumer behavior in real life and in theory, especially in Southeast Asian nations like Malaysia, Indonesia, and Brunei.

Shariah Compliance and Consumer Attitudes

The main reason people choose takaful is that it follows Islamic rules. Studies from Pakistan and Malaysia (I'ffah et al., 2023; Ali et al., 2019; Khan et al., 2020; Hassan & Abbas, 2019; Aziz et al., 2019) show that people are more likely to have positive attitudes and be willing to participate when they are religiously dedicated and believe that takaful is in line with shariah principles. Still, there is a big gap in the information. Most clients do not know what the Islamic rules are that govern takaful, like the ban on interest (riba), gambling (maysir), and uncertainty (gharar) (Hassan et al., 2018). Research has indicated that consumers are more likely to participate in takaful and feel more confident when they think a product is shariah-compliant (Aziz et al., 2019).

Attitude, Social Influence, and Perceived Behavioural Control

Theory of Diffusion of Innovation and the Theory of Planned Behavior (TPB) are used to explain why people select takaful. Positive attitudes based on perceived usefulness, compatibility with personal beliefs, and extra benefits are strong signs that someone wants to buy (Ali et al., 2019; Hassan & Abbas, 2019; Aziz et al., 2019). Family beliefs and society norms are powerful forms of social influence, especially in collectivist cultures where collective standards determine how people act (Khan et al., 2020; Hassan & Abbas, 2019).

In addition, things like how well people know about finances and how complicated a product is might affect how easy or hard they think it is to learn or use takaful. People are less likely to accept anything when it is too complicated or new to them. Customers' willingness and confidence do, however, grow considerably when they get help and support (Ali et al., 2019; Hameed et al., 2017).

The Role of Takaful Agent Services

The quality of service that takaful agents offer has a big impact on customer satisfaction and trust. Studies from Malaysia (Kehinde & Sharofiddin, 2021; Maiyaki & Ayuba, 2015) and Nigeria (Aziz et al., 2019) suggest that people have a high probability of purchasing takaful plans if they trust the agent, can communicate well, and receive competent advice. Agents also have a very important job to do when it comes to teaching potential clients about the benefits of plans, following Islamic law, and clearing up any misunderstandings (I'ffah et al., 2023; Hassan et al., 2018). This shows how important it is for agents to get enough training on product expertise and how to talk to different types of customers.

Marketing Strategies and Financial Literacy

The majority of people lack knowledge about takaful; thus it is not used as much as it could be. Where most

ISSN No. 2454-6186 | DOI: 10.47772/IJRISS | Volume X Issue VI June 2026

people are Muslim, like Brunei, Malaysia and Indonesia, targeted marketing and education programs are essential (I'ffah et al., 2023; Jahan et al., 2020). Some of the best ways to build public knowledge are to utilize electronic word of mouth, take full advantage of policy features, and have public awareness campaigns (Jahan et al., 2020; Suki & Suki, 2019). It also really helps if people have financial understanding. Studies show that understanding and usage of takaful services were linked to a person being more religious and more educated (Hameed et al., 2017). These findings suggested that marketing should be designed to target different demographic segments and varying levels of knowledge.

Insights from Southeast Asia

Malaysians are familiar with takaful in regards to consumer rights, Shariah compliance, policy coverage, and benefits (I'ffah et al., 2023; Hassan et al., 2018); however, even in a situation that is compliant with takaful, the majority of individuals do not understand what it truly means. Indonesia and Brunei are in the same situation and experts contend that upfront public education will need to take place since part of takaful's unique strength comes from the understanding of takaful with government agencies, religious leaders, and financial institutions (I'ffah et al., 2023; Hassan et al., 2018). Both studies also illustrated the impact that several factors have on clients' understanding and consideration of takaful - self-perception, social context, religion, economic literacy, and professionalism of the agent. If engagement and consideration of takaful is going to involve more people across Southeast Asia, there needs to be improvements in the quality of service, and the education and awareness through community-based education and focused marketing.

METHODOLOGY

Research Design

This study utilized a quantitative research approach to ascertain the elements affecting takaful awareness and knowledge. Proven constructs from Islamic finance and behavioral science were used to build a structured questionnaire. The questionnaire comprised 66 items, organized into five sections, each corresponding to a principal construct: Shariah view, attitude, social impact, perceived behavioral control (PBC), and perception of takaful agent services. All of the items were rated on a 5-point Likert scale, with "Strongly Disagree" being the lowest and "Strongly Agree" being the highest.

Before being sent out, academic experts and professionals in Islamic finance reviewed the questionnaire to make sure it was valid. The target group consisted of mosque committee members in Peninsular Malaysia, acknowledged as key influencers in community decision-making and religious guidance. A total of 520 genuine responses were received and examined.

Sampling Procedure

A multi-phase sampling method was employed. The initial step in cluster sampling was to divide Peninsular Malaysia into four zones: Central (Selangor, Kuala Lumpur, Putrajaya), Southern (Johor, Negeri Sembilan, Malacca), Eastern (Kelantan, Pahang, Terengganu), and Northern (Perlis, Kedah, Perak, Pulau Pinang). There were 130 responses from each zone, which ensured that every area was represented evenly.

In the second phase, individuals from each state in the zones were chosen using convenience sampling. This technique was chosen to make it easier to get in touch with participants based on where they live and what time they are available. For instance, Johor had the most answers from the Southern Zone, whereas Selangor had the most answers from the Central Zone. This mix of sampling techniques kept the regional balance while making it possible to acquire relevant data.

Data Analysis

The data in this study is analyzed using Structural Equation Modelling (SEM). SEM is used for assessing complex models that encompass numerous relationships between independent and dependent variables. It is

ISSN No. 2454-6186 | DOI: 10.47772/IJRISS | Volume X Issue VI June 2026

used because it can look at both the measurement model (to assess if the constructs are valid and reliable) and the structural model (to see if the hypothesized links between the constructions are true) at the same time. The software used in this study is AMOS.

The accuracy of the measurement model in the SEM is checked by Confirmatory Factor Analysis (CFA) to ensure that the items on the questionnaire are reliably measured. The structural model was further evaluated to ascertain the magnitude and characteristics of the relationships among the shariah perspective, attitude, social influence, perceived behavioral control (PBC), and agent service perception about takaful awareness and knowledge. Well-known metrics such as the Chi-square, the Comparative Fit Index (CFI), the Root Mean Square Error of Approximation (RMSEA), and the Standardized Root Mean Square Residual (SRMR) were used to assess model fit.

RESULTS AND DISCUSSION

Results

This study examined how five key dimensions influenced takaful awareness and knowledge: shariah attitude, attitude, social pressure, perceived behavior control (PBC), and attitude towards takaful agent services. The structural and measurement models were confirmed through Structural Equation Modeling (SEM).

The results indicated that the only variables influencing takaful awareness were perceived behavioral control and shariah view. Shariah view ($\beta = 0.375$, $p < 0.001$) was found to be the highest determinant of knowledge. This means that people who are familiar with Islamic finance concepts would likely know takaful products. Perceived behavioral control was also significantly and positively correlated with awareness ($\beta = 0.19$, $p = 0.005$), meaning that those who believe it is easy to learn about and be exposed to takaful are more likely to be aware of it.

These two variables together explained 46.1% of variance in takaful awareness. Attitude, social influence, and perception of agent services had no statistically significant impact on awareness. It was discovered that all five constructs contributed to takaful knowledge to some degree. Social influence, via regression weight analysis, was negatively correlated with takaful knowledge, while shariah view, attitude, perceived behavioral control, and perception of agent services all contributed positively and significantly. The shariah view and quality of agent services were the two factors that contributed most positively to takaful knowledge.

DISCUSSION

Such findings are consistent with the past literature and provide useful insight into religious and behavioral factors that could affect takaful awareness and understanding, particularly in the context of Malaysia.

The perception of shariah had the greatest impact on influencing awareness and knowledge. This is in line with studies conducted by Ali et al. (2019), Aziz et al. (2019), and I'ffah et al. (2023). Customers will likely believe and apply takaful if they feel that it is guided by Islamic concepts, such as the exclusion of interest (riba), gambling (maysir), or uncertainty (gharar). This highlights the importance of religious learning and mosques and religious centers as drivers of diffusing takaful awareness.

Perceived behavioural control was also identified as a significant facilitator. Customers will know about takaful and request additional information if they perceive that it is easy to join takaful. This corroborates earlier research by Ali et al. (2019) and Hameed et al. (2017), which underlined the need for straightforward and user-friendly information and communication facilities to enhance consumer trust.

Although it did not significantly affect awareness, attitude did have a positive effect on learning. This means that a positive attitude, although it may not induce immediate awareness, will make those with a good perception of takaful seek out and learn more about it. This aligns with the findings of Hassan and Abbas (2019) and Khan et al. (2020), which concluded that positive takaful perceptions result in more engagement.

A significant and somewhat surprising result was that social influence had a negative effect on takaful knowledge. Most people assume that counseling and advice from relatives and friends help a person better comprehend things, but this research suggests that seeking advice from informal social networks may propagate misinformation. This brings out the danger of relying on informal sources in collectivist countries like Malaysia, where social relationships are very important. Rather than that, systematic educational programs run by authorised teachers and religious leaders might be more useful.

The way people viewed takaful agent services also had a significant and positive effect on consumer knowledge. When customers see agents as trustworthy, knowledgeable, and professional, they are more likely to understand takaful products and make informed choices. This corroborates the conclusions of Maiyaki and Ayuba (2015) and Kehinde and Sharofiddin (2021), indicating that continuous training and performance assessment for agents are vital for improving customer trust and product understanding.

Implications

The findings of the study can be utilized by takaful providers, marketers, and policymakers. Educational programs, particularly those rooted in mosques and online platforms, can enhance people's belief and comprehension of takaful by highlighting its adherence to shariah. More people will be encouraged to purchase takaful and feel in control of their actions if features are simplified and communication capabilities are enhanced.

The study emphasizes the importance of dispelling misunderstandings in the market by providing accurate, well-structured information from reliable sources. Investing in agent training and service quality is essential for enabling individuals to make well-informed decisions and fostering long-term confidence. These measures could enable a greater number of individuals to adopt takaful and promote the advancement of Islamic banking in Southeast Asia over the long term.

CONCLUSION

This study aimed to explore the determinants of takaful awareness of mosque committee members in Peninsular Malaysia. The study showed that the shariah perspective and perceived behavioral control were the two main determinants of takaful awareness. There was also evidence to show that the combined effect of the five factors under study, which were shariah perception, attitude, social influence, PBC and perception of agent services, shape takaful knowledge. The reliance on peer word-of-mouth or informal communication may not be the best way for takaful practices and concepts to be correctly understood, as evidenced by the interesting negative relationship between social influence and takaful knowledge.

The findings further emphasised the true importance of deepening shariah-based knowledge as an element of financial literacy undertakings and enhancing the positioning of Islamic tenets that shape financial decisions. Ease of customers' access to takaful processes is also an important factor, reinforcing the need for providers to offer simple, easy-to-use technology supported by user-friendly training. In terms of awareness, research illustrated that attitude at the individual level is valuable for acquiring information though it may not be an overwhelming contribution to awareness. This is supported by behavior models such as the Theory of Planned Behavior.

This study has raised several practical implications for takaful operators and regulators. First, since committee members are already influential in organizations such as mosques, engagement activities can be designed in conjunction with religious studies and delivered there. Second, since a negative influence of social influence was discovered, misinformation should be de-mystified in communities. Third, developing takaful agents' competencies and expertise should help to narrow the relationship gap between providers and consumers as it relates to confidence and the provision of accurate, relevant information.

Limitations and Future Research

There are various shortcomings associated with this research which need to be highlighted. First, reliance on

the method of convenience sampling would lead to potential bias as well as limited representation of the sample, thereby reducing its generalizability to a broader range of Muslims. Secondly, by limiting the sample to members of the mosques' committees only, various segments of society, for instance young people, women, professionals, and rural communities whose knowledge about takaful is not the same as that of the sample, have been neglected.

Considering these weaknesses, future research is recommended to take into account the following steps: first, widening the pool of respondents to ensure demographic diversity to increase the study's external validity; second, applying probabilistic sampling methods, such as stratified sampling or systematic sampling, in order to increase representativeness of the samples; and third, conducting research using the mixed method through the use of additional qualitative data collection tools, like interviewing and focus groups, which would lead to gaining deeper insights into determinants of takaful awareness and knowledge.

An expansion in terms of scope for future research should consider using a larger and more diverse sample in terms of age distribution or geography and going beyond the mosque committee members for analysis. In general, the paper can be considered as a valuable contribution in the field of Islamic consumer behavior and makes helpful suggestions regarding future research in raising awareness of takaful among the Malaysian population.

ACKNOWLEDGEMENT

The authors gratefully acknowledge the support of the Geran Penyelidikan Kolaborasi Industri (2024/P/GLP/FWD-001) from FWD Takaful Berhad, Malaysia.

Declaration Of Generative Ai and Ai-Assisted Technologies in the Writing Process

Not applicable. No generative AI tools were used in the preparation of this manuscript.

Conflict Of Interest

The authors declare no conflict of interest.

Ethics Statement

This study involved human respondents (mosque committee members). Informed consent was obtained from all participants, and data were collected anonymously. No personally identifiable information was retained. The study adhered to the ethical standards of the relevant institutional review guidelines.

REFERENCES

1. I'ffah, N., Nasir, M., Hassan, R., & Osman, A. (2023), 'Spectrum of consumer awareness in Islamic finance: takaful industry in Malaysia', The Journal of Muamalat and Islamic Finance Research, available at: https://doi.org/10.33102/jmifr.513 (accessed 2023).
2. Ali, M., Raza, S., Puah, C., & Amin, H. (2019), 'Consumer acceptance toward takaful in Pakistan', International Journal of Emerging Markets, available at: https://doi.org/10.1108/IJOEM-08-2017-0275.
3. Aziz, S., Husin, M., Hussin, N., & Afaq, Z. (2019), 'Factors that influence individuals' intentions to purchase family takaful mediating role of perceived trust', Asia Pacific Journal of Marketing and Logistics, available at: https://doi.org/10.1108/APJML-12-2017-0311.
4. Hameed, W., Azeem, M., Ali, M., Nadeem, S., & Amjad, T. (2017), 'The role of distribution channels and educational level towards insurance awareness among the general public', International Journal of Supply Chain Management, Vol. 6, pp. 308-318.
5. Hassan, H., & Abbas, S. (2019), 'Factors influencing the investors' intention to adopt takaful (Islamic insurance) products', Journal of Islamic Marketing, available at: https://doi.org/10.1108/jima-03-2018-0064.
6. Hassan, R., Salman, S., Kassim, S., & Rashid, H. (2018), 'Awareness and knowledge of takaful in Malaysia: a survey of Malaysian consumers', International Journal of Business and Social Science, Vol. 9, available at: https://doi.org/10.30845/ijbss.v9n11p6.
7. Jahan, S., Nairoos, M., & Sulaiha, M. (2020), 'Participants' knowledge and awareness about Islamic insurance: a study on Sammanthurai in Sri Lanka'.
8. Kehinde, L., & Sharofiddin, A. (2021), 'The level of acceptance and awareness of takaful in Nigeria', Journal of Islamic Finance, available at: https://doi.org/10.31436/jif.v10i1.561.
9. Khan, A., Rashid, H., Yaqub, R., & Abbas, S. (2020), 'Determinants of customer perception about adoption of Islamic insurance (takaful) in Pakistan', Vol. 6, pp. 1505-1516, available at: https://doi.org/10.26710/JBSEE.V6I4.1485.
10. Maiyaki, A., & Ayuba, H. (2015), 'Consumers' attitude toward Islamic insurance services (takaful) patronage in Kano Metropolis, Nigeria', International Journal of Marketing Studies, Vol. 7, p. 27, available at: https://doi.org/10.5539/IJMS.V7N2P27.
11. Suki, N., & Suki, N. (2019), 'Investigating the measurement of consumers' electronic word-of-mouth (E-WOM), intrinsic and extrinsic motives, and satisfaction of Islamic insurance (takaful)', Jurnal Komunikasi: Malaysian Journal of Communication, available at: https://doi.org/10.17576/JKMJC-2019-3502-26.