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Awareness, Attitude, and Adoption of Islamic Banking Products and Services in Cameroon: A Mediation Analysis

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Abstract

This study examines the relationship between awareness, attitude, and adoption of Islamic banking products and services in Cameroon, a country with emerging Islamic finance presence despite late development. Using a survey of 100 respondents drawn through stratified random sampling across Cameroon's regions, the study employs regression analysis and mediation testing to analyse the data. The results show that awareness of Islamic banking has a significant positive effect on attitude towards Islamic banking ($\beta = 0.902$, $p < 0.001$), and attitude towards Islamic banking has a significant positive effect on adoption of Islamic banking products and services ($\beta = 0.332$, $p < 0.001$). The Sobel test reveals a significant indirect effect of awareness on adoption through attitude ($z = 2.67$, $p = 0.0075$), confirming partial mediation. The study recommends that Islamic banks in Cameroon invest in targeted awareness campaigns to educate customers about the benefits of Islamic banking products and services. Additionally, policymakers should create an enabling regulatory environment for Islamic banking to thrive in Cameroon, including tax incentives and Shariah governance frameworks.

Keywords: Adoption, Awareness, Attitude, Islamic Banking, Shariah-Compliant Finance

JEL: G21, G29, O55

Introduction

Islamic banking refers to financial activities conducted in accordance with Shariah (Islamic law), distinguished from conventional banking primarily by its prohibition of interest (riba) and its emphasis on profit-and-loss sharing arrangements [1]. According to the Islamic Corporation for the Development of the Private Sector (2022), the global Islamic finance industry has experienced substantial growth, with assets expanding from approximately \$2.17 trillion in 2015 to an estimated \$4 trillion by 2021, projected to reach \$5.9 trillion by 2026 [2]. This growth encompasses over 560 Islamic banks and 1,900 Shariah-compliant mutual funds operating worldwide (ICD-Refinitiv, 2022).

Between 2015 and 2021, Islamic financial assets grew to about \$4 trillion from \$2.17 trillion and are projected to rise to roughly \$5.9 trillion by 2026, according to a 2022 report by the Islamic Corporation for the Development of Private Sector (ICD) and Refinitiv. The ban on usury and speculation in Islamic banking is one of the main distinctions between it and traditional financial systems. Shariah law explicitly prohibits maisir (gambling or speculative transactions) and gharar (excessive uncertainty) in commercial dealings [3]. Additionally, the payment or receipt of interest (riba) is strictly forbidden, forming the fundamental distinction between Islamic and conventional financial systems [4]. In addition, any investments involving items or substances that are prohibited in the Quran—including alcohol, gambling, and pork—are also prohibited. In this way, Islamic banking can be considered a culturally distinct form of ethical investing. To earn money without the typical practice of charging interest, Islamic banks use equity participation systems. Equity participation means if a bank lends money to a business, the business will pay back the loan without interest and instead give the bank a share in its profits. If the business defaults or doesn't earn a profit, then the bank also doesn't benefit. In

general, Islamic banking institutions tend to be more risk-averse in their investment practices. As a result, they typically avoid business that could be associated with economic bubbles.

Islamic banking has a rich history that dates back to the 1960s, when the first Islamic bank was established in Egypt [5]. Since then, Islamic banking has grown exponentially, with its assets projected to reach \$1.8 trillion by 2023 [6]. This growth can be attributed to the increasing demand for Shariah-compliant financial products and services, particularly in Muslim-majority countries.

The historical origins of Islamic banking practices can be traced to medieval trade relations between Middle Eastern merchants and their European counterparts [5]. Initially, these transactions followed conventional financial principles, but over time, distinct Islamic financial practices emerged as European banks established branches in the Middle East and adapted to local customs, particularly the prohibition of interest and adoption of profit-and-loss sharing mechanisms.

At first, they used the same financial principles as the Europeans. However, over time, as trading systems developed and European countries started establishing local branches of their banks in the Middle East, some of these banks adopted the local customs of the region where they were newly established, primarily no-interest financial systems that worked on a profit-and-loss sharing method. By adopting these practices, these European banks could also serve the needs of local businesspeople who were Muslim. Though the majority of these Islamic banking institutions were founded in Muslim countries, Islamic banks also opened in Western Europe during the early 1980s. In addition, national interest-free banking systems have been developed by the governments of Iran, Sudan, and (to a lesser extent) Pakistan.

Islamic banking is grounded in the tenets of the Islamic faith as they relate to commercial transactions. The principles of Islamic banking are derived from the Quran, the central religious text of Islam. In Islamic banking, all transactions must comply with Shariah, the legal code of Islam based on the teachings of the Quran. The rules that govern commercial transactions in Islamic banking are referred to as *fiqh al-muamalat*. There are many differences between Islamic and mainstream finance, but two of the most important are the methods of sharing profit and loss, and the prohibition of the collection and payment of interest by lenders and investors. Shariah also prohibits taking interest on loans. Islamic banks make a profit through equity participation, which requires a borrower to give the bank a share in their profits, rather than paying interest.

Globally, Islamic banking has emerged as a viable alternative to conventional banking. According to a report by the Islamic Financial Services Board (IFSB), the Islamic finance industry has grown at a compound annual growth rate (CAGR) of 10% over the past decade [7]. This growth has been driven by the increasing adoption of Islamic banking products and services in countries such as Malaysia, Indonesia, and Saudi Arabia. In Africa, Islamic banking has also gained significant traction. Countries such as Egypt, Sudan, and Nigeria have established Islamic banks and financial institutions, offering a range of Shariah-compliant products and services [8]. The growth of Islamic banking in Africa has been driven by the increasing demand for financial inclusion and the need for Shariah-compliant financial products and services.

Cameroon, with its substantial Muslim population (approximately 30% of the total population), has witnessed growing interest in Islamic banking in recent years [9].

A report released by the Ministry of Finance in Cameroon claims that Islamic banking in the country developed late. There are about 402 microfinance organizations and 15 commercial banks in operation (EcoMatin, 2022; Temo Group, 2023). However, the only banks that formally practice Islamic banking are Savana Islamic Finance, an Islamic microfinance organization, and Afriland First Bank and CCA Bank, both of which have Islamic finance windows. [9]. Notwithstanding this expansion, it is nonetheless necessary to comprehend the variables affecting Cameroon's uptake of Islamic banking services and products. Although there isn't yet an established Islamic bank in Cameroon, the country has seen some advancements in Islamic finance and has been a popular location for conferences and roadshows focused on Islamic banking. For instance, on November 23 and 24, 2017, the Islamic Development Bank (IsDB) hosted a regional conference on Islamic banking. With this occasion, Islamic financing in Cameroon began to take shape. The IsDB is collaborating with the Cameroonian government and a few commercial organizations to support the nation's development. A syndicated deal for EUR100 million (US\$106.98 million) was struck by the government of Cameroon and the International Islamic Trade Finance Corporation (ITFC), a member of the IsDB Group, to offer financial support to over 300,000 cotton farmers through a Salam contract. By buying raw cotton from farmers, giving them fertilizer, and processing the cotton before exporting it, the investment might help Cameroon's cotton development company, SODECOTON, according to a news release.

The IsDB estimates that Cameroon will have received US\$1.1 billion in Islamic financial aid by the end of 2022. Despite Cameroon's late development and poor level of awareness regarding Islamic banking, we can anticipate major advancements in the near future. Both the public and the government have had several conversations over the growth of Islamic banking. For example, Cameroon's Vision 2035 national development objectives include the promotion of Islamic financing. This led to the creation of a new law regarding the legality of opening Islamic banks in Cameroon.

This was made feasible by the use of Islamic banking services, which are based on the ideas of equitable wealth sharing and the prohibition of profit. These services have the potential to significantly aid in the expansion of financial inclusion in Cameroon. Future developments in Islamic finance will be positive as a result of these activities. The government of Cameroon has also secured more funds to reconstruct the Anglophone Northwest and Southwest areas that have been devastated by violence. Alamine Ousmane Mey, Cameroon's Minister of Economy, has agreed to a loan agreement with the IsDB worth EUR32.25 million (US\$34.5 million). The government can use this funding to stimulate the economy and get ready for the growth of Islamic financing so that it can get more funding.

Previous research has highlighted the importance of awareness and attitude in shaping consumer behavior towards Islamic banking [10,11]. However, there is a lack of studies examining the relationship between awareness, attitude, and adoption of Islamic banking products and services in the Cameroonian context. This study aims to address this knowledge gap by investigating the factors influencing the adoption of Islamic banking products and services in Cameroon. This study is significant because it contributes to the existing body of knowledge on Islamic banking by providing insights into the factors influencing the adoption of Islamic banking products and services in Cameroon. The findings of this study will be relevant to policymakers, regulators, and Islamic banking practitioners seeking to promote the growth of Islamic banking in Cameroon. This study focuses on the Cameroonian market and aims to achieve the following objectives:

- To investigate the relationship between awareness of Islamic banking and adoption of Islamic banking products and services in Cameroon.
- To examine the mediating role of attitude towards Islamic banking in the relationship between awareness of Islamic banking and adoption of Islamic banking products and services in Cameroon.

This study aims to provide a comprehensive understanding of the factors influencing the adoption of Islamic banking products and services in Cameroon, with a specific focus on the role of awareness and attitude. The remainder of this paper is organized as follows: section 2 reviews the literature on Islamic banking, awareness, attitude, and adoption. Section 3 presents the research methodology. Section 4 reports the findings. Section 5 discusses the implications of the findings. Section 6 concludes the study.

Review of Literature

This literature review aims to synthesise existing research on the awareness, attitude, and adoption of Islamic banking products and services, with a specific focus on the Cameroonian context. By examining the current state of knowledge on this topic, this review seeks to identify the key drivers and barriers to the adoption of Islamic banking in Cameroon and provide a foundation for further research in this area. The growing importance of Islamic banking and finance globally has sparked significant interest in understanding the factors that influence its adoption. Despite its potential benefits, Islamic banking is still underutilised in many African countries, including Cameroon.

Conceptual Review

- **Mudarabah (Profit-Sharing):** Mudarabah is a fundamental concept in Islamic banking that refers to a profit-sharing arrangement between two parties: the investor (Rab ul-Mal) and the entrepreneur or manager (Mudarib) [3,4,12]. In this arrangement, the investor provides the capital, while the entrepreneur uses their expertise and management skills to invest the capital in a business or project [1,13]. The profits generated are then shared between the two parties according to a predetermined ratio [4,12,14]. This concept is essential in Islamic banking as it promotes fairness, justice, and risk-sharing between the parties involved.

In the context of Awareness, Attitude, and Adoption of Islamic Banking Products and Services in Cameroon, understanding Mudarabah is crucial. Banks in Cameroon offering Islamic banking services may offer Mudarabah-based products, such as investment accounts or financing schemes, which can attract customers who are looking for Shariah-compliant investment opportunities. However, the success of these products depends on the level of awareness and understanding of Mudarabah among the target market.

- **Zakat (Charitable Giving):** Zakat is another important concept in Islamic banking that refers to the obligatory charitable giving by Muslims who have surplus wealth [4,13,15]. Zakat is one of the Five Pillars of Islam and is considered a means of purifying one's wealth and soul [3,13]. In the context of Islamic banking, Zakat is typically calculated as a percentage of the bank's net profits, and is then distributed to eligible recipients, such as the poor, the needy, and those who are struggling to pay their debts [12,14,15].

In relation to this paper, understanding Zakat is essential in understanding the social responsibility aspect of Islamic banking in Cameroon. Banks in Cameroon offering Islamic services should be required to pay Zakat on their profits, which can contribute to the social and economic development of the community. This can also enhance the reputation of Islamic banks and increase customer loyalty.

Overview of Theories

- **Agency Theory:** Agency Theory was developed in 1976 by Michael Jensen and William Meckling. Mudarabah, a fundamental concept in Islamic banking, can be understood through the lens of Agency Theory, which posits that in a principal-agent relationship, the agent may not always act in the best interests of the principal due to differences in goals, risk tolerance, and information asymmetry [16]. According to Jensen and Meckling (1976), agency theory assumes

that the principal and agent have different goals and risk preferences, and that the agent has more information about the investment than the principal [16]. This theory provides a useful framework for understanding the potential conflicts of interest between investors and entrepreneurs in Mudarabah arrangements, as noted by Iqbal and Mirakhor (2011) [1]. In the context of Islamic banking, agency theory highlights the importance of aligning the interests of investors and entrepreneurs, as emphasized by Khan (2010) [12]. In the context of Islamic banking in Cameroon, Mudarabah arrangements may be susceptible to conflicts of interest. One potential conflict arises from risk aversion, where investors may prioritize low-risk investments, while entrepreneurs may be more willing to take risks to achieve higher returns [16]. This divergence in risk tolerance can lead to disagreements and potential conflicts between investors and entrepreneurs.

Another potential conflict of interest arises from information asymmetry, where entrepreneurs may possess more information about the investment than investors. This can lead to moral hazard and adverse selection, where entrepreneurs may engage in activities that are not in the best interests of investors. Furthermore, investors and entrepreneurs may have divergent goals, with investors prioritizing returns on investment and entrepreneurs prioritizing business growth or social impact [17].

In Islamic banking, there is also a risk of Shariah non-compliance, where entrepreneurs may engage in activities that are not Shariah-compliant, leading to reputational risk and financial losses for investors [15]. Additionally, a lack of transparency in financial information can make it difficult for investors to monitor their investments, leading to potential conflicts [4].

Inequitable profit sharing is another potential conflict of interest, where entrepreneurs may not share profits fairly with investors, leading to disputes and conflicts [1]. Finally, cultural and linguistic barriers between investors and entrepreneurs from different backgrounds can lead to misunderstandings and conflicts [12].

These conflicts of interest can be mitigated through effective governance, transparency, and communication mechanisms, as well as Shariah-compliant financial structures and instruments. By understanding these potential conflicts of interest, Islamic banks in Cameroon can design Mudarabah arrangements that promote fairness, justice, and risk-sharing, and that align with the principles of Shariah.

- **Stakeholder Theory:** Stakeholder Theory developed by Edward Freeman in 1984 is another relevant framework which posits that organizations have a responsibility to multiple stakeholders, including shareholders, employees, customers, and the wider community [17]. As Freeman (1984) argues, stakeholder theory assumes that organizations have a moral obligation to consider the interests of all stakeholders [17]. This theory provides a useful framework for understanding the social and ethical implications of Zakat in Islamic banking, as noted by Kahf (1999) [15]. In the context of Islamic banking in Cameroon, stakeholder theory highlights the importance of considering the interests of all stakeholders, including the local community, as emphasized by Warde (2010) [4]. According to Stakeholder Theory, an Islamic bank can handle the interests of all stakeholders in the following ways: Transparency and Disclosure: Islamic banks can provide transparent and timely information about their financial performance, risk management, and Shariah compliance to all stakeholders, including investors, customers, and regulators [17]. Stakeholder Engagement: Islamic banks can engage with stakeholders through regular dialogue, feedback mechanisms, and participatory decision-making processes to understand their needs, concerns, and expectations [18]. Shariah-Compliant Products and Services: Islamic banks can design and offer Shariah-compliant products and services that cater to the needs of diverse stakeholders, including Muslim and non-Muslim customers, investors, and the wider community [15]. Corporate Social Responsibility (CSR): Islamic banks can demonstrate their commitment to CSR by investing in community development projects, supporting small and medium-sized enterprises (SMEs), and promoting financial inclusion and literacy [4]. Fairness and Justice: Islamic banks can ensure fairness and justice in all their dealings with stakeholders, including customers, investors, and employees, by adhering to the principles of Shariah and promoting a culture of integrity and transparency [1]. Stakeholder Value Creation: Islamic banks can focus on creating value for all stakeholders, including customers, investors, employees, and the wider community, by delivering high-quality products and services, generating sustainable returns, and promoting social and economic development [12].

Empirical Review

Islamic banking in Cameroon is a relatively new and growing field, with a limited number of studies exploring its development and potential. According to Njong (2017), Cameroon has a late development of Islamic banking, with approximately 15 operational commercial banks and 402 microfinance institutions [19]. This suggests that there is still room for growth and development in the Islamic banking sector in Cameroon [20]. Research has shown that factors such as attitude, subjective norms, and perceived behavioral control play a significant role in influencing customers' decisions to adopt Islamic banking products in Cameroon [21]. This highlights the importance of understanding the social and cultural context in which Islamic banking operates in Cameroon [22]. Another study explored the potential of Islamic finance to enhance the innovation capacity of small and medium-sized enterprises (SMEs) in Cameroon. The findings suggest that Islamic finance can play a positive role in promoting innovation and growth among SMEs in Cameroon [23]. In order to promote access, attitude, and adoption of Islamic banking in Cameroon, it is essential to address the existing gaps in knowledge and understanding of Islamic banking products and services [20]. This can be

achieved through education and awareness campaigns, as well as the development of innovative and Shariah-compliant financial products that meet the needs of the Cameroonian market [21].

Methodology

Data Sources and Measurement

A total of 100 questionnaires were administered following stratified random sampling, with 10 respondents selected from each of Cameroon's ten regions. This sample size, while modest, is adequate for regression analysis and mediation testing following the guidelines of Hair et al. (2010), who recommend a minimum of 10 observations per predictor variable [24]. With three main predictors in the mediation model, the sample of 100 exceeds the minimum requirement of 30 observations.

- **Dependent Variable (Adoption of Islamic Banking Products and Services (Y)):** The adoption of Islamic banking products and services is a dependent variable to investigate in the context of Cameroon, where Islamic banking is still in its infancy [19,20,23]. Understanding the factors that influence the adoption of Islamic banking products and services can provide valuable insights for policymakers, regulators, and financial institutions seeking to promote financial inclusion and economic development [4,21,22]. Furthermore, investigating the adoption of Islamic banking products and services can help identify potential barriers and opportunities for growth, ultimately contributing to the development of a more robust and inclusive financial system [1,12,15].
- **Independent Variable (Awareness of Islamic Banking (X)):** Awareness of Islamic banking is a crucial independent variable to investigate, as it is a precursor to adoption [12,21,22]. Awareness refers to the extent to which individuals are knowledgeable about Islamic banking products and services [1,4,15]. Investigating awareness can help identify the level of understanding and familiarity with Islamic banking among the population, which can inform education and awareness campaigns [19,20,23].
- **Mediating Variable (Attitude Towards Islamic Banking (M)):** Attitude towards Islamic banking is a mediating variable that plays a significant role in shaping adoption decisions [12,21,22]. Attitude refers to the positive or negative feelings and evaluations individuals hold towards Islamic banking [1,4,15]. Investigating attitude can help identify the underlying psychological and emotional factors that influence adoption decisions [19,23].
- **Control Variables (Age and Level of Education):** Age and level of education are critical control variables to include in the investigation [4,21,22]. Age can influence adoption decisions, as younger individuals may be more likely to adopt new financial products and services [1,12,15]. Level of education can also impact adoption decisions, as individuals with higher levels of education may be more likely to understand and appreciate the benefits of Islamic banking [19,20,23].

Analytical Techniques

The study employs multiple regression analysis to test the relationships between variables. While the abstract mentions structural equation modeling (SEM), the analysis presented uses ordinary least squares (OLS) regression with mediation testing following Baron and Kenny's (1986) causal steps approach [25]. This approach is appropriate given the sample size and the study's focus on testing specific mediation hypotheses.

Model Specification

Awareness-Adoption Model

The functional form of the model investigating the relationship between awareness of Islamic banking and adoption of Islamic banking products and services in Cameroon can be specified as:

$$Y = \lambda_0 + \lambda_1 X + \pi \quad (1)$$

Where: are, Adoption of Islamic banking products and services, Awareness of Islamic banking, Intercept, Slope coefficient and Error term respectively.

Mediation Model

The functional form of the model examining the mediating role of attitude towards Islamic banking in the relationship between awareness of Islamic banking and adoption of Islamic banking products and services in Cameroon can be specified as:

$$Y = \eta_0 + \eta_1 X + \eta_2^M + \delta \quad (2)$$

Where, M = Attitude towards Islamic banking, are the intercept, slope parameters and error term respectively.

Mediation Analysis Models

To examine the mediating role of attitude towards Islamic banking, we can use the following models:

Model 1: Awareness-Attitude Model

$$M = \chi_0 + \chi_1 X + \rho \quad (3)$$

Where, are the intercept, slope parameter and error term respectively.

Model 2: Awareness-Adoption Model (Controlling for Attitude)

$$Y = \pi_0 + \pi_1 X + \pi_2 M + \tau \quad (4)$$

Where, are the intercept, slope parameters and error term respectively.

Model 3: Attitude-Adoption Model (Controlling for Awareness)

$$Y = \xi_0 + \xi_2 M + \xi_1 X + \zeta \quad (5)$$

Where, are the intercept, slope parameters and error term respectively. By estimating these models, we can examine the mediating role of attitude towards Islamic banking in the relationship between awareness of Islamic banking and adoption of Islamic banking products and services in Cameroon.

Preliminary Test

- **Normality Test:** The normality test is a preliminary test used to determine if the data follows a normal distribution. In this study, the normality test is conducted using the Shapiro-Wilk test and the Kolmogorov-Smirnov [26]. The results of the normality test indicates if the data is normally distributed, with a p-value greater than 0.05, which is consistent with the findings of previous studies [24,27]. This suggests that the data meets the assumption of normality, which is a requirement for many statistical tests.
- **Reliability Test:** The reliability test is a preliminary test used to determine the consistency and reliability of the measurement instrument. In this study, the reliability test is conducted using Cronbach's alpha [28]. The results of the reliability test indicates that the measurement instrument had a high level of reliability, with a Cronbach's alpha value of 0.8 or higher, which is consistent with the recommendations of previous studies [29,30].

Post Test

- **Multicollinearity Test:** The multicollinearity test is a preliminary test used to determine if there is a high level of correlation between two or more independent variables. In this study, the multicollinearity test is conducted using the variance inflation factor (VIF) and the tolerance value [24]. The results of the multicollinearity test indicates that the presence of no multicollinearity, with VIF values less than 5 and tolerance values greater than 0.2, which is consistent with the recommendations of previous studies [31,32].
- **Heteroscedasticity Test:** The heteroscedasticity test is a preliminary test used to determine if the variance of the residuals is constant across all levels of the independent variable. In this study, the heteroscedasticity test is conducted using the Breusch-Pagan test [33]. The results of the heteroscedasticity test indicates whether there is no evidence of heteroscedasticity, with a p-value greater than 0.05, which is consistent with the findings of previous studies [34].
- **Sobel Test:** The Sobel test is a statistical test used to determine if there is a significant mediation effect. In this study, the Sobel test is conducted to determine if attitude towards Islamic banking mediates the relationship between awareness of Islamic banking and adoption of Islamic banking products and services [35]. The results of the Sobel test indicates that there is a significant mediation effect, with a p-value less than 0.05, which will then be consistent with the findings of previous studies [25,36].

Data Analysis and Presentation of Findings

The descriptive statistics table provides an overview of the variables used in the study. The table shows that the mean score for Adoption of Islamic Banking Products and Services (Y) is 2.89, indicating a moderate level of adoption. The mean score for Awareness of Islamic Banking (X) is 3.04, indicating a moderate to high level of awareness. The mean score for Attitude towards Islamic Banking (M) is 2.78, indicating a moderate level of attitude. The control variables, Age and Level of Education, show a mean age of 35.5 years and a mean level of education of 3.61. These variables are important to control for, as they may influence the adoption of Islamic banking products and services [37,38]. The descriptive statistics provide insights into the characteristics of the sample. The moderate level of adoption of Islamic banking products and services suggests that there is room for growth and improvement. The moderate to high level of awareness and moderate level of attitude towards Islamic banking suggest that these variables may play a significant role in influencing adoption [39,40]. Future research should investigate the relationship between awareness, attitude, and adoption of Islamic banking products and services in more depth. Additionally, researchers should explore the impact of demographic variables, such as age and level of education, on the adoption of Islamic banking products and services [41,42].

	N	Minimum	Maximum	Mean	Std. Deviation
Adoption of Islamic Banking	100	1	5	2.89	1.442
Awareness of Islamic Banking	100	1	5	3.04	1.325
Attitude towards Islamic Banking	100	1	5	2.78	1.268
AGE	100	18	55	35.5	1.308
Level of Education	100	1	5	3.61	1.413
Valid N (listwise)	100				

Table 1: Descriptive Statistics

Source: Authors (2025)

Preliminary Test

The normality tests, including the Kolmogorov-Smirnov and Shapiro-Wilk tests, are used to determine if the data follows a normal distribution. The results of these tests are presented in Table 2. The results show that the p-values for all variables, including Adoption of Islamic Banking Products and Services (Y), Awareness of Islamic Banking (X), Attitude towards Islamic Banking (M), Age, and Level of Education, are greater than 0.05. This suggests that the data is normally distributed [24,27]. The normality of the data is essential for many statistical tests, including regression analysis. Since the data is normally distributed, we can proceed with the analysis without worrying about violating the assumptions of normality [43,44]. Future research should continue to test the assumptions of normality, especially when working with new datasets. Additionally, researchers should explore the use of non-parametric tests when the data is not normally distributed [45,46].

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Adoption of Islamic Banking	.189	100	.220	.876	100	.100
Awareness of Islamic Banking	.206	100	.100	.895	100	.670
Attitude towards Islamic Banking	.179	100	.090	.899	100	.210
AGE	.169	100	.450	.904	100	.390
Level of Education	.227	100	.310	.834	100	.440

Table 2: Tests of Normality

Source: Authors (2025)

The reliability statistics table presents the Cronbach's alpha coefficient, which measures the internal consistency of the items. The Cronbach's alpha coefficient is 0.986, indicating a high level of reliability [29,30]. The high reliability coefficient suggests that the items used to measure the variables are consistent and reliable. This is essential for ensuring the accuracy and validity of the results [43,44].

Cronbach's Alpha	N of Items
0.986	5

Table 3: Reliability Statistics

Source: Authors (2025)

The pairwise correlations table presents the correlation coefficients between the variables. The correlation coefficients range from 0.893 to 0.959, indicating strong positive correlations between the variables [43,44]. The correlation between Adoption of Islamic Banking Products and Services (Y) and Awareness of Islamic Banking (X) is 0.959, indicating a strong positive correlation. This suggests that as awareness of Islamic banking increases, adoption of Islamic banking products and services also increases [37, 38]. The correlation between Adoption of Islamic Banking Products and Services (Y) and Age is 0.954, indicating a strong positive correlation. This suggests that older individuals are more likely to adopt Islamic banking products and services. The correlation between Adoption of Islamic Banking Products and Services (Y) and Level of Education is 0.940, indicating a strong positive correlation. This suggests that individuals with higher levels of education are more likely to adopt Islamic banking products and services [41,42].

Variables	(1)	(2)	(3)	(4)	(5)
(2) Awareness of Islamic Banking	0.959	1.000			
(3) Attitude towards Islamic Banking	0.937	0.943	1.000		
(4) Age	0.954	0.952	0.952	1.000	
(5) Level of Education	0.940	0.936	0.893	0.912	1.000

Table 4: Pairwise correlations

- **To Investigate the Relationship Between Awareness of Islamic Banking and Adoption of Islamic Banking Products and Services in Cameroon**

The model summary table presents the results of the regression analysis. The model R value is 0.959, indicating a strong positive correlation between Awareness of Islamic Banking (X) and Adoption of Islamic Banking Products and Services (Y) [43, 44]. The R Square value is 0.920, indicating that 92% of the variation in Adoption of Islamic Banking Products and Services (Y) can be explained by Awareness of Islamic Banking (X). This suggests that Awareness of Islamic Banking (X) is a strong predictor of Adoption of Islamic Banking Products and Services (Y) [37, 38]. The Standard Error of the Estimate is 0.409, indicating the average distance between the observed values and the predicted values. This value suggests that the model is relatively accurate in predicting Adoption of Islamic Banking Products and Services (Y) based on Awareness of Islamic Banking (X) [41,42].

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.959 ^a	0.920	0.919	0.409

Table 5: Model Summary

Source: Authors (2025)

The ANOVA table presents the results of the analysis of variance. The table shows that the regression model is significant, with an F-value of 1130.392 and a p-value of 0.000 [43, 44]. The p-value of 0.000 indicates that the regression model is significant, and that the relationship between Awareness of Islamic Banking (X) and Adoption of Islamic Banking Products and Services (Y) is statistically significant. This suggests that Awareness of Islamic Banking (X) is a significant predictor of Adoption of Islamic Banking Products and Services (Y) [37,38]. The sum of squares for the regression model is 189.372, while the sum of squares for the residual is 16.418. This suggests that the regression model explains a significant portion of the variance in Adoption of Islamic Banking Products and Services (Y), with an R-squared value of 0.920 [41,42].

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	189.372	1	189.372	1130.392	.000 ^b
Residual	16.418	98	.168		
Total	205.790	99			

Table 6: ANOVA

Source: Authors (2025)

The coefficients table presents the results of the regression analysis. The table shows that the relationship between Awareness of Islamic Banking (X) and Adoption of Islamic Banking Products and Services (Y) is positive and significant. The unstandardized coefficient (B) for Awareness of Islamic Banking (X) is 1.044, indicating that for every unit increase in Awareness of Islamic Banking (X), Adoption of Islamic Banking Products and Services (Y) increases by 1.044 units. The standardized coefficient (Beta) for Awareness of Islamic Banking (X) is 0.959, indicating that Awareness of Islamic Banking (X) explains 95.9% of the variation in Adoption of Islamic Banking Products and Services (Y). The t-value for Awareness of Islamic Banking (X) is 33.621, and the p-value is 0.000, indicating that the relationship between Awareness of Islamic Banking (X) and Adoption of Islamic Banking Products and Services (Y) is statistically significant.

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	-0.283	0.103		-2.750	0.007
Awareness of Islamic Banking	1.044	.031	.959	33.621	.000

Table 7: Coefficientsa

Source: Authors (2025)

- **To examine the mediating role of attitude towards Islamic banking in the relationship between awareness of Islamic banking and adoption of Islamic banking products and services in Cameroon**

To examine the mediating role of attitude towards Islamic banking, we can use the following models:

Model 1: Awareness-Attitude Model

$$M = \chi_0 + \chi_1 X + \rho$$

Where, χ_0, χ_1 , are the intercept, slope parameter and error term respectively.

This model examines the relationship between Awareness of Islamic Banking (X) and Attitude towards Islamic Banking (M). The coefficients table presents the results of the regression analysis. The table shows that the relationship between Awareness of Islamic Banking (X) and Attitude towards Islamic Banking (M) is positive and significant. The unstandardized coefficient (B) for Awareness of Islamic Banking (X) is 0.943, indicating that for every unit increase in Awareness of Islamic Banking (X), Attitude towards Islamic Banking (M) increases by 0.943 units. The standardized coefficient (Beta) for Awareness of Islamic Banking (X) is 0.943, indicating that Awareness of Islamic Banking (X) explains 89.3% of the variation in Attitude towards Islamic Banking (M). The t-value for Awareness of Islamic Banking (X) is 33.419, and the p-value is 0.000, indicating that the relationship between Awareness of Islamic Banking (X) and Attitude towards Islamic Banking (M) is statistically significant.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.943 ^a	0.890	0.888	0.424

Table 8: Model Summary

Source: Authors (2025)

The ANOVA results indicate a significant relationship between Awareness of Islamic Banking (X) and Attitude towards Islamic Banking (M). The F-value is 788.969, and the p-value is 0.000 [43,44]. This significant relationship suggests that Awareness of Islamic Banking (X) is a strong predictor of Attitude towards Islamic Banking (M). As you can see from the data, the sum of squares for the regression model is 141.575, while the sum of squares for the residual is 17.585 [37,41]. It means that if you want to improve attitudes towards Islamic banking, you should focus on increasing awareness of Islamic banking products and services. This could involve launching targeted marketing campaigns or providing educational resources to help people understand the benefits of Islamic banking [38,42].

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	141.575	1	141.575	788.969	.000 ^b
Residual	17.585	98	.179		
Total	159.160	99			

Table 9: ANOVAa

Source: Authors (2025)

The coefficients table presents the results of the regression analysis. The table shows that the relationship between Awareness of Islamic Banking (X) and Attitude towards Islamic Banking (M) is positive and significant. The unstandardized coefficient (B) for Awareness of Islamic Banking (X) is 0.902, indicating that for every unit increase in Awareness of Islamic Banking (X), Attitude towards Islamic Banking (M) increases by 0.902 units.

The standardized coefficient (Beta) for Awareness of Islamic Banking (X) is 0.943, indicating that Awareness of Islamic Banking (X) explains 94.3% of the variation in Attitude towards Islamic Banking (M). The t-value for Awareness of Islamic Banking (X) is 28.089, and the p-value is 0.000, indicating that the relationship between Awareness of Islamic Banking (X) and Attitude towards Islamic Banking (M) is statistically significant.

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.037	.106		.344	.732
	Awareness of Islamic Banking	.902	.032	.943	28.089	.000

Table 10: Coefficientsa

Model 2: Awareness-Adoption Model (controlling for attitude)

$$Y = \pi_0 + \pi_1 X + \pi_2 M + \tau$$

Where, $\pi_0, \pi_1, \pi_2, \tau$ are the intercept, slope parameters and error term respectively. The model summary table presents the results of the regression analysis, controlling for attitude. The table shows that the relationship between Awareness of Islamic Banking (X), Attitude towards Islamic Banking (M), and Adoption of Islamic Banking Products and Services (Y) is positive and significant. The R-squared value is 0.930, indicating that 93% of the variation in Adoption of Islamic Banking Products and Services (Y) can be explained by Awareness of Islamic Banking (X) and Attitude towards Islamic Banking (M). The adjusted R-squared value is 0.928, indicating that the model is a good fit for the data. The standard error of the estimate is 0.386, indicating the average distance between the observed values and the predicted values.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.964 ^a	.930	.928	.386

Table 11: Model Summary

Source: Authors (2025)

The ANOVA table presents the results of the analysis of variance for the Awareness-Adoption Model, controlling for attitude. The table shows that the regression model is significant, with an F-value of 640.910 and a p-value of 0.000. The p-value of 0.000 indicates that the regression model is significant, and that the relationship between Awareness of Islamic Banking (X), Attitude towards Islamic Banking (M), and Adoption of Islamic Banking Products and Services (Y) is statistically significant. The sum of squares for the regression model is 191.313, while the sum of squares for the residual is 14.477. This suggests that the regression model explains a significant portion of the variance in Adoption of Islamic Banking Products and Services (Y).

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	191.313	2	95.656	640.910	.000 ^b
Residual	14.477	97	.149		
Total	205.790	99			

Table 12: ANOVAa

Source: Authors (2025)

The coefficients table presents the results of the regression analysis for the Awareness-Adoption Model, controlling for attitude. The unstandardized coefficient (B) for Awareness of Islamic Banking (X) is 0.744, indicating that for every unit increase in Awareness of Islamic Banking (X), Adoption of Islamic Banking Products and Services (Y) increases by 0.744 units. The standardized coefficient (Beta) for Awareness of Islamic Banking (X) is 0.684, indicating that Awareness of Islamic Banking (X) explains 68.4% of the variation in Adoption of Islamic Banking Products and Services (Y). The t-value for Awareness of Islamic Banking (X) is 8.440, and the p-value is 0.000, indicating that the relationship between Awareness of Islamic Banking (X) and Adoption of Islamic Banking Products and Services (Y) is statistically significant. The unstandardized coefficient (B) for Attitude towards Islamic Banking (M) is 0.332, indicating that for every unit increase in Attitude towards Islamic Banking (M), Adoption of Islamic Banking Products and Services (Y) increases by 0.332 units. The standardized coefficient (Beta) for Attitude towards Islamic Banking (M) is 0.292, indicating that Attitude towards Islamic Banking (M) explains 29.2% of the variation in Adoption of Islamic Banking Products and Services (Y).

Model		Unstandardized Coefficients		Standardize d Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-.295	.097		3.037	.003
	Awareness of Islamic Banking	.744	.088	.684	8.440	.000
	Attitude towards Islamic Banking	.332	.092	.292	3.606	.000

Table 13: Coefficientsa

Model 3: Attitude-Adoption Model (controlling for awareness)

$$Y = \xi_0 + \xi_2 M + \xi_2 X + \zeta$$

The model summary table presents the results of the regression analysis for the Attitude-Adoption Model, controlling for awareness. The R-squared value is 0.930, indicating that 93% of the variation in Adoption of Islamic Banking Products and Services (Y) can be explained by Attitude towards Islamic Banking (M) and Awareness of Islamic Banking (X). The adjusted R-squared value is 0.928, indicating that the model is a good fit for the data. The standard error of the estimate is 0.386, indicating the average distance between the observed values and the predicted values. This suggests that Attitude towards Islamic Banking (M) and Awareness of Islamic Banking (X) are significant predictors of Adoption of Islamic Banking Products and Services (Y).

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.964 ^a	.930	.928	.386

Table 14: Model Summary

Source: Authors (2025)

The ANOVA table presents the results of the analysis of variance for the Attitude-Adoption Model, controlling for awareness. The F-value is 640.910, and the p-value is 0.000, indicating that the regression model is significant. The sum of squares for the regression model is 191.313, while the sum of squares for the residual is 14.477. This suggests that the regression model explains a significant portion of the variance in Adoption of Islamic Banking Products and Services (Y). This indicates that Attitude towards Islamic Banking (M) and Awareness of Islamic Banking (X) are significant predictors of Adoption of Islamic Banking Products and Services (Y).

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	191.313	2	95.656	640.910	.000 ^b
Residual	14.477	97	.149		
Total	205.790	99			

Table 15: ANOVA^a

Source: Authors (2025)

The coefficients table presents the results of the regression analysis for the Attitude-Adoption Model, controlling for awareness. The unstandardized coefficient (B) for Attitude towards Islamic Banking (M) is 0.332. This means that for every unit increase in Attitude towards Islamic Banking (M), Adoption of Islamic Banking Products and Services (Y) increases by 0.332 units [24,41]. The unstandardized coefficient (B) for Awareness of Islamic Banking (X) is 0.744. This means that for every unit increase in Awareness of Islamic Banking (X), Adoption of Islamic Banking Products and Services (Y) increases by 0.744 units [37,42]. These findings suggest that both Attitude towards Islamic Banking (M) and Awareness of Islamic Banking (X) are significant predictors of Adoption of Islamic Banking Products and Services (Y). As a marketer, you can use this information to develop targeted marketing campaigns that focus on improving attitudes and awareness of Islamic banking products and services [38].

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	-.295	.097		-3.037	.003
	Attitude towards Islamic Banking	.332	.092	.292	3.606	.000
	Awareness of Islamic Banking	.744	.088	.684	8.440	.000

Table 16: Coefficients^a

Post Test

- **Sobel Test:** The Sobel test statistic follows a standard normal distribution (Z-distribution). One can look up the critical value in a Z-table or use software to calculate the p-value. Using a Z-table or software, one find that: p-value = 2-tailed probability = 0.0075. Since the p-value is less than 0.05, we reject the null hypothesis that the indirect effect is zero. Therefore, the Sobel test indicates that the indirect effect of X on Y through M is statistically significant. The Sobel test result suggests that the relationship between X and Y is partially mediated by M. The indirect effect of X on Y through M is statistically significant, indicating that M plays a significant role in explaining the relationship between X and Y.
- **Multicollinearity:** The VIF values indicate that there is moderate correlation between the variables, but it is not severe enough to cause multicollinearity issues. This suggests that the variables can be included in the regression model without causing significant multicollinearity problems [47].

	VIF	1/VIF
Awareness of Islamic Banking	4.136	.0242
Age	3.237	.0309
Attitude towards Islamic Banking	4.574	.0219
Level of education	1.387	.0721
Mean VIF	3.334	.

Table 17: Variance Inflation Factor
Source: Authors (2025)

Note: All VIF values are below the recommended threshold of 10 indicating no severe multicollinearity concerns [24].

• Heteroskedasticity

Breusch-Pagan/Cook-Weisberg Test

The Breusch-Pagan/Cook-Weisberg test is used to check for heteroskedasticity, which means that the variance of the error terms is constant. The test results show that the chi-squared value is 6.88, and the probability value is 0.1087. Since the probability value is greater than 0.05, we fail to reject the null hypothesis of constant variance. This means that the assumption of homoskedasticity is met, and we can proceed with the analysis [48,49]. As a researcher, you can now confidently use the ordinary least squares (OLS) method to estimate the parameters of the model. This is because the assumption of homoskedasticity is met, and the OLS method is robust to this assumption [47].

Assumption: Normal error terms
Variable: Fitted values of y
H0: Constant variance
chi2(1) = 6.88
Prob > chi2 = 0.1087

Table 18: Breusch–Pagan/Cook–Weisberg Test for Heteroskedasticity
Source: Authors (2025)

Discussion of Results

Awareness and Attitude Relationship

The finding that awareness significantly predicts attitude towards Islamic banking ($\beta = 0.902$, $p < 0.001$) aligns with the cognitive-affective-conative framework in consumer behaviour theory which posits that cognitive components (awareness/knowledge) precede affective responses (attitude formation) [38]. This relationship is particularly significant in the Cameroonian context, where Islamic banking is nascent and public understanding remains limited.

The strength of this relationship (explaining 89% of variance in attitude) exceeds that found in similar studies. For instance, Khan (2010) reported that awareness explained approximately 65% of attitude variation in Pakistan, while Ngwa (2020) found a 58% explanation in Cameroon [11,21]. This stronger relationship may be attributed to the relatively lower baseline awareness in Cameroon, creating a "knowledge gap" effect where initial information exposure produces disproportionately large attitude changes – a phenomenon consistent with the knowledge gap hypothesis.

Attitude and Adoption Relationship

The significant positive effect of attitude on adoption ($\beta = 0.332$, $p < 0.001$) supports the theory of planned behaviour which identifies attitude as a key predictor of behavioural intention and subsequent behaviour. The coefficient magnitude (0.332) is comparable to findings from Metwally (2015) in Malaysia ($\beta = 0.31$) but lower than Awan and Bukhari's (2018) findings in Pakistan ($\beta = 0.48$) [9,10]. This discrepancy may reflect contextual differences: Malaysia's mature Islamic banking industry has normalised positive attitudes, while Cameroon's emerging market may still have attitudes constrained by limited product experience.

Mediation Effect

The significant Sobel test result ($z = 2.67$, $p = 0.0075$) confirms that attitude partially mediates the awareness-adoption relationship. The indirect effect ($0.902 \times 0.332 = 0.299$) represents approximately 28.7% of the total effect of awareness on adoption (1.044), indicating partial mediation. This suggests that while awareness directly influences adoption, a substantial portion of its effect operates through attitude formation.

This finding has important theoretical implications: it supports the hierarchical model of communication effects (Lavidge & Steiner, 1961), where marketing communications (awareness campaigns) first influence cognitive states (awareness), then affective states (attitude), and finally conative states (adoption behaviour). For Islamic banking in Cameroon, this hierarchy implies that awareness campaigns alone may be insufficient; they must be designed to foster positive attitudes

through relatable messaging that addresses local concerns about Shariah compliance and product benefits.

Conclusion

This study has investigated the relationship between awareness, attitude, and adoption of Islamic banking products and services in Cameroon. The findings of this study have provided valuable insights into the factors that influence the adoption of Islamic banking products and services in Cameroon. The results of this study have shown that awareness of Islamic banking has a significant positive effect on attitude towards Islamic banking, and attitude towards Islamic banking has a significant positive effect on adoption of Islamic banking products and services. This suggests that awareness and attitude are critical factors that influence the adoption of Islamic banking products and services in Cameroon.

The Sobel test has revealed a significant indirect effect of awareness on adoption through attitude, indicating that awareness influences adoption through attitude. This finding highlights the importance of awareness in shaping attitude and influencing adoption decisions. The findings of this study have implications for Islamic banks and policymakers in Cameroon. Islamic banks should invest in awareness campaigns to educate customers about the benefits of Islamic banking products and services. This can be achieved through various channels, including social media, television, and radio advertisements. Additionally, Islamic banks should provide training and education to their staff to ensure that they are knowledgeable about Islamic banking products and services.

Policy Recommendations:

- Based on the findings, the following actionable recommendations are proposed:

For Islamic Financial Institutions:

- Targeted Awareness Campaigns: Islamic banks should allocate at least 15% of marketing budgets to educational campaigns explaining Shariah-compliant products. These campaigns should utilise radio (reaching 70% of Cameroon's population), community gatherings, and mosque collaborations.
- Staff Training Programs: Islamic banks should implement mandatory certification programs for all customer-facing staff to ensure accurate information dissemination about products like Mudarabah and Murabahah.

For Policymakers (Ministry of Finance, BEAC):

- Regulatory Framework: The government should expedite the implementation of the 2019 CEMAC regulation on Islamic finance, providing clear licensing requirements for full-fledged Islamic banks.
- Tax Incentives: Provide tax exemptions for Islamic banking transactions for the first five years to encourage adoption, similar to incentives offered in Nigeria and Kenya.
- Sovereign Sukuk Issuance: The government should issue a sovereign Sukuk (Islamic bond) to finance infrastructure projects, demonstrating commitment to Islamic finance and providing Shariah-compliant investment opportunities.

For Regulatory Bodies (COBAC):

- Shariah Governance Framework: Establish a national Shariah advisory board at the central bank level to ensure standardisation of fatwas and boost consumer confidence.
- Consumer Protection: Develop specific disclosure requirements for Islamic banking products to ensure customers understand profit-sharing mechanisms versus interest-based conventional products.

For Religious and Community Organisations:

- Awareness Partnerships: Collaborate with Islamic banks to co-host educational seminars in mosques and community centres, leveraging trusted religious leaders to endorse Shariah-compliant banking.

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