Islamic Banking: A Controversial Position of the Christian Association of Nigeria on Ethical Financial Services and Economic Sabotage

Tijjani Muhammad*[1], Adam Muhammad Abubakar[2], Abdulhamid Abdullahi Adam[3]

Federal University, Gashua, Nigeria[1], Yobe State University, Yobe State, Nigeria[2], Jigawa State College of Islamic and Legal Studies, Nigeria[3]
Email: hajiteee@gmail.com[1], adams_guru@yahoo.com[2], aaadam@gmail.com[3]

Abstract

The Central Bank of Nigeria approved the license of Non-interest financial institutions in the country in 2012. The approval has generated many issues and religious arguments everywhere in the country. Some supported the initiative to address poverty and financial exclusion, while others perceived Islamizing the financial sector. The study adopted a survey approach, while the questionnaires used and analyzed public perception, specifically in the Plateau State, Nigeria, using Structural Equation Modeling (SEM). The primary data survey questionnaire got 360 respondents. Some feel sensitive enough to oppose the system that is not imposed on any religious or ethical background, while others criticize the entire process of Islamic Banks in Nigeria. The study found that Islamic banks are established based on the fundamental Islamic teachings and originated from the Qur'an and the authentic Prophet Muhammad's teachings, which challenged some conventional financial institutions' practices that indicate a clear note of avoidance of such conventional facilities. Further, indicate that the Christian Association of Nigeria is sabotaging the momentum of Non-interest financial institutions through religious hate, and ignorance and sabotaging government policy to prevent the institutional contribution toward national development and economic growth in the country; using different approaches to frustrate the funding process of some government projects through Non-interest financial institutions. The paper recommends that regulatory bodies of financial institutions, specifically the Central Bank of Nigeria, should clear misunderstandings of the Christian Association of Nigeria towards national development, create awareness, and avoid discrimination in service delivery by pinpointing Islamic banking in the county.

Keywords: Islamic Financial Institutions, Christian Association of Nigeria, Ethical Product, Economic Growth
JEL Classification: E58, G24, G28

Abstrak

Bank Sentral Nigeria menyetujui lisensi lembaga keuangan non-bunga di negara tersebut pada tahun 2012. Persetujuan tersebut telah menimbulkan banyak masalah dan argumen agama di mana-mana di negara tersebut. Beberapa mendukung inisiatif untuk mengatasi kemiskinan dan pengucilan keuangan, sementara yang lain memandang Islamisasi sektor keuangan. Penelitian ini menggunakan pendekatan survei, sedangkan kuesioner menggunakan dan menganalisis persepsi masyarakat, khususnya di Plateau State, Nigeria, dengan menggunakan Structural Equation Modeling (SEM). Kuesioner survey data primer didapatkan 360 responden. Beberapa merasa cukup peka untuk menentang sistem yang tidak dipaksakan pada latar

belakang agama atau etika apapun, sementara yang lain mengkritik seluruh proses Bank Islam di Nigeria. Studi ini menemukan bahwa bank syariah didirikan berdasarkan ajaran Islam fundamental dan berasal dari Al-Qur'an dan ajaran otentik Nabi Muhammad, yang menantang praktik beberapa lembaga keuangan konvensional yang menunjukkan catatan yang jelas penghindaran fasilitas konvensional tersebut. Selanjutnya, menunjukkan bahwa Christian Association of Nigeria menyabotase momentum lembaga keuangan non-bunga melalui kebencian agama, dan ketidaktahuan serta menyabotase kebijakan pemerintah untuk mencegah kontribusi kelembagaan terhadap pembangunan nasional dan pertumbuhan ekonomi di negara tersebut; menggunakan pendekatan yang berbeda untuk menggagalkan proses pendanaan beberapa proyek pemerintah melalui lembaga keuangan non-bunga. Makalah ini merekomendasikan agar badan pengatur lembaga keuangan, khususnya Bank Sentral Nigeria, harus menghapus kesalahpahaman dari Asosiasi Kristen Nigeria terhadap pembangunan nasional, menciptakan kesadaran, dan menghindari diskriminasi dalam pemberian layanan dengan menunjuk perbankan Islam di daerah tersebut.

Kata Kunci: *Lembaga Keuangan Islam, Asosiasi Kristen Nigeria, Produk Etis, Pertumbuhan Ekonomi*

INTRODUCTION

Islamic financial Institution has been considered and operates on a global rise that laid Nigeria's stronghold. The first Islamic bank licensed and approved by the Central Bank of Nigeria (CBN) was Jaiz Bank plc, the country's first and ever Islamic bank. The bank started its activities as a regional interest-free Islamic bank in Northern Nigeria. The activities of Islamic Bank differ from conventional operations, where conventional systems are based on interest-bearing, and Islamic Bank operates based on Shariah compliance or Sharia law. Interest rates, gambling, speculation, and uncertainty were restricted and prohibited. One of the nagging experiences encountered by Non-interest financial institutions (Islamic Bank) in Nigeria is deciding to follow in the developed world's footsteps after the 2007 financial crisis. Europe and other developed countries introduced and adopted Islamic financial institutions. Such counties are tapping into their services, especially in the capital market, and currently, Nigeria is one of the beneficiaries (Alharbi, 2015). Those mentioned above are just a few; however, it is recorded that 300 Islamic banks are operating in over 48 countries around the globe, including the United States, Switzerland, Germany, France, Singapore, China, India, Australia, and the United Kingdom, not excluded (Hassan et al., 2020). These countries and regions mentioned were majorities Christian and practiced Christianity; however, the Islamic financial institutions were accepted and embraced for the development of the economy of the respective countries

and sustainability development (Rabbani et al., 2021). Unlike the Nigerian scenario, where the Christian Association of Nigeria (CAN) has been fighting the system since its exception. Recently, the Christian Association of Nigeria called for the rejection of Islamic Capital Market SUKUK from Islamic financial institutions, which claimed that financial institutions intended to Islamize Nigeria while the government is looking for funds to develop and fund infrastructural development in the country (Adelopo et al., 2021).

Saiti et al., (2019) reported the statement of the CAN President on the proposed bill to establish Islamic Banking as a plan to Islamize Nigeria. He carpeted the House of Representatives as mere acting on the written script. Further disclosed that passing the bill by the national assembly was shameful and disappointing as they hid behind the pressing economic growth and workability policy, which appears to be an attempt to Islamize the country. However, the system and the activities fought by Islamic banks, such as interest rates, were also categorically fought by biblical content, such as Exodus 22:25, proverb 19:17, and Leviticus 25: 35-38. Since the Christian Association of Nigeria is fighting Islamic financial Institutions in particular (Islamic Bank), significant areas of infrastructural development were achieved using SUKUK in the country, such as roads and bridges constructed from the SUKUK fund, where both Muslims and Christians are currently using, the roads consist of Enugu-Onitsha, dominant Christian, Kaduna-Abuja, Kano-Maiduguri, Ibadan-Lagos, Kontagora-Sokoto, Abuja - Lokoja and so on (Banna et al., 2020).

Recently, the Christian Association of Nigeria (CAN) Plateau chapter rejected the Memorandum of Understanding to be signed between the Plateau State government and Jaiz Bank Plc to renovate Jos terminus Market, which was burned in 2002 currently (20 years old) by Jaiz bank. The rejection has to do with Muslims and Islam. However, the population of Muslims in the State is 42 percent, and 58 percent are Christians and other religions. In Nigeria, 55 percent of the population are Muslims, and Christians and other traditional religions are 45 percent. Therefore, the study investigated the position of the Christian Association of Nigeria (CAN) on the ethical services of Jaiz Bank with the assumption of Sabotaging National Growth and economic development.

The first recorded attempt to create an interest-free bank was in 2004, when CBN went bankrupt. Soludo leadership gave Jaiz International Bank approval in principle and will continue to operate as a profit and loss sharing

bank. On January 13, 2011, the Central Bank of Nigeria issued the National Interest-Free Framework Financial Institution (NIFI) during Soludo's tenure. Consequently, followed by the Central Bank of Nigeria's Governor (Sanusi Lamido Sanusi) Presentation at the Conference on Islamic Banking in Dakar on Monday, June 20, 2011 (Muhammad & Khalil, 2021). Senegal has approved Jaiz International Bank Plc as the country's first Islamic Bank. Muhammad et al., (2018) noted that Jaiz Bank could not function as a profit-and-loss bank simply due to its failure to increase the minimum capital requirement of N25 billion. So he accused the CBN Governor of cutting capital requirements for Islamic banks to just N10 billion Acquire' National Bank' status for N25 billion set aside for deposits Bank. The Islamic Bank consists of certain attributes and guidelines as seen below:

No discrimination on any grounds in the participation by individuals or institutions as promoters, depositors or other relevant parties in any transaction regarding a non-interest financial institution, whether based on Islamic or other models, is strictly prohibited". The guidelines further enunciated non-permissible transactions, including uncertainty or ambiguity relating to the subject matter, terms or conditions; gambling; speculation; unjust enrichment; exploitation/unfair trade practices, and dealings in pork and alcohol. Others include arms and ammunition, pornography, and other transactions, products, goods, or services that are not compliant with the rules and principles of Islamic commercial jurisprudence (Muhammad, Duku, et al., 2019). To avoid ambiguity, the CBN clarified that Islamic banking was not the only type of non-interest banking contemplated under the new banking model and therefore categorized non-interest banks as part of specialized institutions (Muhammad, Mamman, et al., 2019).

The opening of Jaiz International Bank Plc is one of the approaches to address financial exclusion based on religious perceptions regardless of Islam, Christianity and other religions (Muhammad et al., 2022). In contrast, Islamic Banking is based on moral and ethical values in its banking operations and is restricted from financing alcoholic beverages, tobacco or morally questionable activities". Mustapha, (2021) noted that the CBN welcomed applications from other financial institutions that wish to operate other variants of non-interest banking based on the guideline. Devoid of religious sentiment, this research is concerned with the argument in favor or against the operation of the Non-

interest banking system under any guise and argument of the Christian Association of Nigeria because most of the issues raised are unrealistic and uncalled for. The complaints by those against the issuance of a license to Jaiz could not succeed, and sabotaging their operational activities became essential for their individual and state members to benefit from the system. This argument, therefore, amounts to putting the cart before the horse (Muhammad & Bin Ngah, 2021). It is equally true that Non-Interest Banking has a long history and is rooted in the Jewish practice of lending money by an Israelite to a fellow Israelite without charging usury or interest as commanded in the Holy Scriptures. It is worrisome that the Christians slept too long on such an issue. If the guidelines in principle contravene the secularity of Nigeria as enshrined in Section 10 and Section 38 (1) of the Constitution of the Federal Republic of Nigeria concerning adopting any religion as State Religion and freedom of thought, why Islam is offensive by adopting its teachings in ethical transactions, conscience and religion? To assess the perception of the Plateau State citizen on their view on ethical financial institutions and why cannot be operated freely across the country as its counterpart, and national development is not considered a priority regardless of speculating issue of Islamophobia by the Christian Association of Nigeria.

RESEARCH METHOD

The study employed the quantitative approach using a structured questionnaire for data collection. A total of 360 respondents were from the Northern states. A convenience sample approach was followed in the survey. The study's validity and reliability assessments were conducted for the effectiveness of the survey instrument. In addition, AMOS and SPSS version 23 data were used based on structural Equation Modeling.

The study assessed measurement models using Confirmatory Factor Analysis (CFA) based on people's perceptions. However, the constructs items of the descriptive outcomes and reporting part of the outcomes through the structural models evaluated the hypotheses directly. Therefore, the models consist of three significant areas of the goodness-of-fit indices, absolute fit assessment such as Chi-square, Goodness-of-fit statistic (GFI), Incremental Fit Index (IFI) and Comparative Fit Index (CFI), Root Mean Square Error of Approximation (RMSEA) and (NFI), Tucker Lewis Index (TLI). Adding

incremental fit measures such as Normed Fit Index Chi-square ($\chi 2$) generally can be considered of utmost significance, whereas complete fit indexes are considered the instrument recommended by the scholars relating to insignificant value in reproducing the sample covariance matrix as the sample size grows. The Chi-square ($\chi 2$) indicated the significant value and considered the significant p-value (Hair et al., 2012).

RESEARCH FINDINGS AND DISCUSSION
Research Findings

The research results are presented based on the participant's views which positioned their views and aired reasons behind the sabotage of Islamic financial institutions to operate freely as conventional institutions. The tables indicate the demographics, credibility of variables tested and fitted as required by R square, model measurement, hypothesis testing, factor loadings, validity and reliability for model justification.

Table 1. Sample Profile

Group	Freq.	Percentage (%)
Gender		
Male	275	76.5
Female	85	23.5
Age		
18-30	54	15
31-40	105	29.2
41-60	146	40.8
61-Above	54	15
Religion		
Muslim	216	60
Christians	144	40
Education		
Primary	36	10
Secondary	72	20
Degree	201	56
Postgraduate	51	14

Based on Table 1 above, the demographic sample of the respondents was three hundred and sixty (76.5%) respondents were Male, and (23.5%) were female. Different ages were recorded (18-30), 15%, (31-40) is 40.8%, and 15% of the respondents are between 61 and above. Furthermore, the educational qualifications of the respondents matter for accessing the knowledge

background. As a result, 10% of primary certificate holders, 20% have a secondary certificate, 56.4% of degree holders, and Postgraduate 14%. The study also captured two major religions in Plateau State, as indicated above; both Muslims and Christians participated; the Muslims were of the respondents, and 40% of the respondents were Christians.

Table 2. Model Credibility and Covariance

Model	Unstandardized Coefficients		Standardized Coefficients	t	sig	R square	
	B	Std. Error	Beta				
Constant	0.665	0.247		2.687	0.008	Multiple square	0.804
Religious Hate	0.213	0.047	0.210	4.554	0.000	R Square	0.646
Ignorance	0.239	0.045	0.239	5.280	0.000	Adjusted R square	0.640
Sabotage	0.365	0.050	0.354	7.367	0.000	Std. Error of the Estimate	0.972

The regression table 2 presented shows the model credibility and its relatively positive, with the R square at 0.804 at 80.4% and the adjusted R square at 64.6%. The R square is tested to justify the model credibility of variables used in the study. Therefore, the variables should be considered a credible model for study as predicted (Ko & Stewart, 2002) as justified the questionnaire in the table 3 in *appendix.*
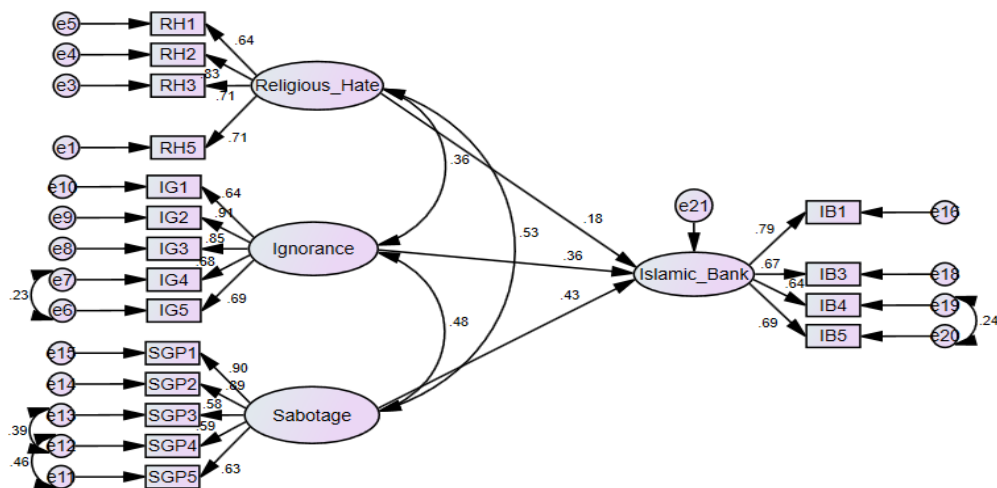

Figure: 1 loading constructs of the research model

The figure 1 above indicates the loading constructs of the research model. The constructs were perfectly loaded with 0.5 above, which shows the goodness

loading of factors affecting others or correlated with other factors (Ko & Stewart, 2002).

Table 4. Model Measurement

Model fit	Model result	Theory	Mode fit	Model Acceptability
CMIN/DF	2.316	Marsh & Hocevar, (1985)	<0.5	Acceptable
GFI	0.918	Byrne, (2013)	>0.9	Acceptable
AGFI	0.887	Chau, (1997)	>0.8	Acceptable
NFI	0.917	Byrne, (2013)	>0.9	Acceptable
IFI	0.951	O'Rourke & Hatcher, (2013)	>0.9	Acceptable
TLI	0.939	Hair (2012)	>0.9	Acceptable
CFI	0.950	Byrne, (2013)	>0.9	Acceptable
RMSEA	0.061	Marsh and Hocevar (1985)	<0.085	Acceptable

Based on table 4 above, some theories that reflect the overall indicators are fit based on model measurement, and requirements were made and reflect the factor loading for all variables measured as indicated and recommended by the above theories.

Table 5. Hypothesis test

Hypotheses	Estimate	Beta	SE	CR	P	Label
RH -> IB	0.197	0.184	0.066	3.002	0.003	Supported (H1)
IG -> IB	0.417	0.357	0.069	6.021	0.000	Supported (H2)
SGP -> IB	0.512	0.429	0.084	6.129	0.000	Supported (H3)

Religious Hate (RH) significantly affects Islamic Bank (IB)

The model and the hypothesis of the research indicate Religious Hate (PH) has a positive effect on Islamic Bank (IB). The results estimate the p-values of Religious Hate (PH) in predicting Islamic Bank (IB) is 3.002 and 0.003; however, the probability of getting a critical ratio as large as 3.002 in absolute value is .003. In other words, the regression weight for Religious Hate in the prediction of Islamic bank is significantly different from zero at the 0.01 level (two-tailed). These statements are approximately correct for large samples under suitable assumptions. Thus, H1 is supported, and the hypothesis is positive and statistically significant.

Ignorance (IG) significantly affects Islamic Bank (IB)

The hypothesis indicates Ignorance (IG) positively affects the Islamic Bank (IB) in the probability of getting a critical ratio as large as 6.021 in absolute value is less than 0.001. In other words, the regression weight for Ignorance in the

prediction of Islamic Bank is significantly different from zero at the 0.001 level (two-tailed). These statements are approximately correct for large samples under suitable assumptions. Thus, H2 is supported, and the hypothesis is positive and statistically significant.

Sabotage Government Policy (SGP) significantly affects Islamic Bank   (IB)

The Sabotage Government (SB) positively affects Islamic Bank (IB). The probability of getting a critical ratio as large as 6.129 in absolute value is less than 0.001. In other words, the regression weight for Sabotage in the prediction of Islamic Bank is significantly different from zero at the 0.001 level (two-tailed). These statements are approximately correct for large samples under suitable assumptions. Thus, H2 is supported, and the hypothesis is positive and statistically significant.

Table 6. Factor loading

Factor Loading	First loading	Second Loading	Loading status
RH1	0.635	0.635	Good loading
RH2	0.825	0.826	Perfect loading
RH3	0.713	0.714	Good loading
RH4	~~0.290~~	Deleted	Poor loading
RH5	0.707	0.707	Good loading
IG1	0.636	0.636	Good loading
IG2	0.914	0.914	Perfect loading
IG3	0.849	0.849	Perfect loading
IG4	0.682	0.682	Good loading
IG5	0.690	0.690	Good loading
IB1	0.779	0.789	Good loading
IB2	~~0.312~~	Deleted	Poor loading
IB3	0.671	0.674	Good loading
IB4	0.637	0.637	Good loading
IB5	0.694	0.694	Good loading
SGP1	0.896	0.896	Perfect loading
SGP2	0.890	0.890	Perfect loading
SGP3	0.575	0.575	Good loading
SGP4	0.590	0.590	Good loading
SGP5	0.629	0.629	Good loading

The table 6 indicates the factor loading of each construct. The first column of standardized factor loadings under Religious Hate (RH) shows that the (RH4) was poorly loaded with 0.290, and IB2 still has an effect with 0.312, which both negatively indicated. Therefore, the theory indicates that all factor loading for

any model shall not be less than 0.5. Any factor load below 0.5 should be removed or adjusted through modification indices for a better model fit. In addition, the revised model with second loading with 18 remaining items remained stable.

Table 7. Validity and reliability

Variable	Cronbach's Alpha	Average Variance Extracted	Composite reliability
RH	0.798	0.720	0.813
IG	0.873	0.754	0.871
SGP	0.863	0.716	0.793
IB	0.807	0.698	0.846

[A]: Cronbach alpha=>0.7; [B]:Average Variance Extracted = > 0.5; Composite reliability =>0.7

The table 7 shows that Cronbach's Alpha met the minimum requirement of 0.7 above and indicates the level measurement of error-free and acceptability from all above variables. The Average Variance Extracted reflects the overall variance measure in the indicators; all variables are above the cut-off >0.5 as recommended and met the minimum requirement, respectively, as recommended by (Ko and Stewart, 2002). The composite reliability value of the construct indicators indicates that the latent constructs values exceeded the minimum recommended value of 0.6 for social science by Bagozzi & Yi, (1988). Therefore, the assumption of all reliability and validity of the model were met and assumed reliable, valid and error-free and sufficiently achieved.

Table 8. Discriminant Validity

Factor	RH	IG	SGP	IS
Religious Hate	0.720			
Ignorance	0.363	0.754		
Sabotage Government Policy	0.531	0.482	0.716	
Islamic Bank	0.541	0.631	0.698	0.698

The table 8 shows the discriminant validity of the study, which is the extent that the constructs are distinct from each other, discriminate between latent constructs and others, and the nature should be above 0.85 as recommended (Brown & Moore, 2013).
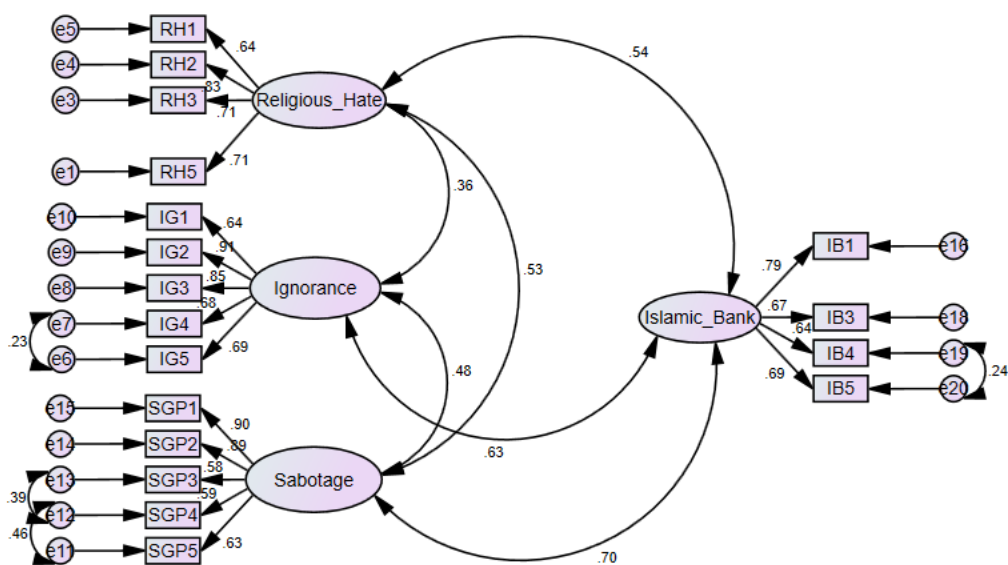
Figure 2: Measurement Model Based Covariance

Figure 2 describes the covariance of the variables, which indicates the relevancy of the variables and one related to another. The relation between the variables shows no variable below 0.35, and that signifies the relationship between the variables and covariance as recommended (Brown & Moore, 2013).

The second stage of Structural Equation Modeling is considered to construct an operationalised item. The subsequent procedure of confirming correctness through numerous views of scholars that have chosen a specific scale to confirm the theoretical accuracy and exactitude of the study. Furthermore, many scholars are determined to overcome the problem and emerging measurement scales with the availability of diverse scales. Based on the indication of such issues of scaling and accommodating the new context, the basis of a new stage of SEM has chosen such items that are constructed to be measured (Hair, 2012). However, the current research consists of 18 items that are used to measure four constructs, Religious Hate (RH), Ignorance (IG), Sabotage Government Policy (SGP), and Islamic Bank (IB). Therefore, the all assumption of the above covariance were correct and suitable assumption.

Discussion

The study found that the emotional-laden argument in favour or against the establishment of Islamic banking in Nigeria is not the fundamental issue to be discussed and uncalled for, as it is a manifestation of religious divide and

suspicion among religious adherents rather than the gains from the issue involved that Non-interest banking agrees with the tenets of Islam and Christianity. The findings empirically indicate that the Christian Association of Nigeria is sabotaging the momentum of Non-interest financial institutions through religious hate, ignorance, and sabotaging government policy to prevent the institutional contribution toward national development and economic growth in the country; by using different approaches to frustrate the funding process of some government projects through Non-interest financial institutions. Therefore, the regulatory bodies should be alerted and understand the position of the Christian Association of Nigeria practically not after economic growth but rather religious bias. The Christian Association of Nigeria (CAN) 's hatred of Islam and Muslims should not be the basis for advocating and undermining national growth and economic development since patronage of banks is optional to individuals and groups and cannot be imposed on citizens. The government should allow any individual to patronize and access the believable system suited, as the country is not Christianized compared to its population, with Muslims above 55% of the country. The study concludes that reason and objectivity should guide individual positions on the issue as poverty is not a respecter of any religious grouping. The study agrees with Muhammad & Khalil (2021) that "Non-Interest Banking is a veritable means of providing access to capital to the un-banked or financial excluders and those who ordinarily not qualify for debt financing".

CONCLUSION

Therefore, it is a means of catering for the neglected downtrodden and helpless majority who may never have access to funds for developmental purposes. It can go a long way to address youth restiveness and crime if its operation is not discriminatory. The idea of a Non-interest banking system in Nigeria can bring about speedy socio-economic development, political stability, sincere implementation, and the ability to minimize religious sentiment. This issue should be seen beyond religious bigotry, but welfare centred on Christians, Muslims and others should happily embrace Islamic financial Institutions for National development and addressing financial exclusion and poverty in Nigeria.

To ease the fear associated with religious sentiment, the study recommends the adoption of a religion-neutral NIFI Framework as envisaged by the extant banking law, particularly when other bodies are ready to key into any financial services. The regulatory bodies must also be alert that the public fund and promote such institutions if indicated as the solution to unbanked and poverty mitigation. The study further recommends a wider enlightenment campaign as enunciated in response to the Central bank, while dialogue among religious organizations facilitated by the CBN is desirable since Nigeria is a "religious nation" with a high population of Muslims. In addition, the study recommends that religious leaders moderate and regulate their unwholesome comments and statements that ordinarily should not be heard from their followers. This, therefore, calls for maturity so as not to continuously heat the polity and further complicate the prevailing fragile peace.

Finally, in a democratic setting like Nigeria, there is the need for the Central Bank Governor not to exhaust his patience in explaining the rationale behind the laudable goals of the Non-interest Banking system and not allow critics to undermine the national growth and economic development of the Nation as an umpire as the initiative is one of the best mechanisms to guarantee speedy socio-economic development irrespective of religious affiliation. Furthermore, the government of Plateau should embark on its mission to revive the Jos market that was burned over twenty years with the Jaiz bank plc if suited to the government demand.

REFERENCES

Adelopo, I., Rufai, I., & Bello, M. (2021). Financial Accountability and Religious Sentiments: The Case of Sukuk Bond. *Journal of Business Ethics*. https://doi.org/10.1007/s10551-021-04972-4

Alharbi, A. (2015). Development of the Islamic Banking System. *Journal of Islamic Banking and Finance*, *3*(1). https://doi.org/10.15640/jibf.v3n1a2

Bagozzi, R. P., & Yi, Y. (1988). On the evaluation of structural equation models. *Journal of the Academy of Marketing Science*, *16*(1), 74–94. https://doi.org/10.1007/BF02723327

Banna, H., Hassan, M. K., & Alam, Md. R. (2020). Digital Financial Inclusion, Islamic Banking Stability and Sustainable Economic Growth. In *Islamic Perspective for Sustainable Financial System* (pp. 131–152). Istanbul University Press. https://doi.org/10.26650/B/SS10.2020.017.06

Brown, T. A., & Moore, M. T. (2013). *Confirmatory Factor Analysis*. Handbook of structural equation modeling. https://books.google.co.id/books?hl=id&lr=&id=qw8SDAAAQBAJ

Byrne, B. M. (2013). *Structural equation modeling with Mplus: Basic Concepts, Applications, and Programming*. Routledge. https://doi.org/10.4324/9780203807644

Chau, P. Y. K. (1997). Reexamining a Model for Evaluating Information Center Success Using a Structural Equation Modeling Approach. *Decision Sciences*, *28*(2), 309–334. https://doi.org/10.1111/j.1540-5915.1997.tb01313.x

Hair, J. F., Sarstedt, M., Ringle, C. M., & Mena, J. A. (2012). An assessment of the use of partial least squares structural equation modeling in marketing research. *Journal of the Academy of Marketing Science*, *40*(3), 414–433. https://doi.org/10.1007/s11747-011-0261-6

Hassan, M. K., Aliyu, S., Saiti, B., & Abdul Halim, Z. (2020). A review of Islamic stock market, growth and real-estate finance literature. *International Journal of Emerging Markets*, *16*(7), 1259–1290. https://doi.org/10.1108/IJOEM-11-2019-1001

Ko, D.-W., & Stewart, W. P. (2002). A structural equation model of residents' attitudes for tourism development. *Tourism Management*, *23*(5), 521–530. https://doi.org/10.1016/S0261-5177(02)00006-7

Marsh, H. W., & Hocevar, D. (1985). Application of confirmatory factor analysis to the study of self-concept: First- and higher order factor models and their invariance across groups. *Psychological Bulletin*, *97*, 562–582. https://doi.org/10.1037/0033-2909.97.3.562

Muhammad, T., & Bin Ngah, B. (2021). Mediating role of customer's satisfaction on Jaiz bank products: A model development. *Journal of Islamic Marketing*, *ahead-of-print*(ahead-of-print). https://doi.org/10.1108/JIMA-08-2020-0241

Muhammad, T., Dauda, S. A., & Mamman, D. (2018). The Contemporary Islamic Banking System (Jaiz Bank) in Tackling Financial Exclusion in Nigeria. *International Journal of Islamic Economics and Finance Studies*, *4*(1), Article 1. https://doi.org/10.25272/j.2149-8407.2018.4.1.02

Muhammad, T., Duku, M., & Yakasai, U. M. (2019). Potential Customer's Preference for Islamic Bank in North East, Nigeria. *International Journal of Islamic Economics and Finance Research*, *2*(2), Article 2 December. http://ijiefer.kuis.edu.my/ircief/article/view/19

Muhammad, T., & Khalil, Z. (2021). The Role of Islamic Banks in Tackling Financial Exclusion in North-East Nigeria. *Turkish Journal of Islamic Economics*, *8*(1), 87–110. https://doi.org/10.26414/A102

Muhammad, T., Mamman, D., & Tangaza, M. A. (2019). Controversies and Challenges of Islamic Banking: Analysis of Regulatory Reform. *Journal of Contemporary Research in Business, Economics and Finance*, *1*(1), Article 1. https://doi.org/10.33094/26410265.2019.11.12.15

Muhammad, T., Ngah, B. B., & Obad, A.-S. F. M. (2022). Financial Exclusion in Northern Nigeria: A Lesson From the Developed Countries. *AFEBI Islamic Finance and Economic Review*, *7*(01), Article 01. https://doi.org/10.47312/aifer.v7i01.565

Mustapha, D. D. (2021). Evolution and growth of islamic banking and finance in Nigeria: Problems and prospects. *Fudma International Journal of Social Sciences*, *1*(1), Article 1. http://journal.fudutsinma.edu.ng/index.php/FUDIJOSS/article/view/2270

O'Rourke, N., & Hatcher, L. (2013). *A Step-by-Step Approach to Using SAS for Factor Analysis and Structural Equation Modeling, Second Edition*. SAS Institute. https://books.google.co.id/books?hl=id&lr=&id=A86GBAAAQBAJ

Rabbani, M. R., Bashar, A., Nawaz, N., Karim, S., Ali, M. A. M., Rahiman, H. U., & Alam, M. S. (2021). Exploring the Role of Islamic Fintech in Combating

the Aftershocks of COVID-19: The Open Social Innovation of the Islamic Financial System. *Journal of Open Innovation: Technology, Market, and Complexity*, *7*(2), Article 2. https://doi.org/10.3390/joitmc7020136

Saiti, B., Ardo, A. A., & Yumusak, I. G. (2019). Why non-Muslims subscribe to Islamic banking? *Qualitative Research in Financial Markets*, *14*(2), 247–269. https://doi.org/10.1108/QRFM-01-2018-0005

Appendix

Table 3. Questionnaires

Religious Hate (RH)	Muhammad, Ngah, & Obad, (2022).
1. There is an existing hatred between Muslims and Christians religiously despite different ethnic groups in Plateau State and Nigeria as whole	
2. Religious hatred leads to rejection of any developmental projects to be initiated in any stage of governance, state or local government	Muhammad, & Ngah (2021)
3. The Christians are the dominants of public office in the state, with a significant number of Muslims holding some positions	
4. The Muslims are the dominants of public office in the state, with a significant number of Christians holding some positions	
5. Religious behind the rejection of the proposed MOU to be signed between the Jaiz Bank and the State government by the Christian Association of Nigeria	
Ignorance (IG)	Muhammad and Khalil (2021),
1. The ignorance of the financial sector leads to the rejection of Non-interest financial institutions to fund a project of states	
2. The ignorance leads to abundant financial offers to assist government initiatives	
3. The ignorance of the Christian Association of Nigeria on the principles of Islamic financial institutions and Shariah Compliant led to the rejection of the Jaiz Bank project proposal in the Plateau State, Nigeria	
4. Ignorantly, the Christians Association of Nigeria rejected Jaiz Bank because it is an Islamic-based faith relation	
5. The Jaiz bank is not discriminately based on religious ethical or group, which ignorantly did not admit by the Christian Association of Nigeria	
Sabotage Government Policy (SGP)	Muhammad Dauda and Mamman (2019),
1. Rejecting Jaiz Bank's commitment to any affordable project initiated is considered sabotage to the National development.	
2. I strictly adhered to the refusal of the Jaiz Bank	Muhammad,

project shows a lack of patriotism based on religious bias and sabotage of government policy. 3. Most Muslims need Shariah-compliant products and funding activities from Islamic Financial institutions. 4. Most Christians may need Non-interest products and funding activities of Jaiz bank for economic development. 5. Intentionally the Christian Association of Nigeria sabotaged the Jaiz Bank effort in all endeavours as an Islamic Bank.	Mamman, and Tangaza, (2019
Islamic Bank (IB) 1. Islamic Financial Institutions are good in project development and enhancing national development regardless of religious affiliation. 2. The Christian Association of Nigeria supports any development by Muslims Society except Jaiz Bank as in line with Shariah compliance. 3. Islamic Bank is based on Islamic principles and religious guidance by Shariah advisory. 4. The Nigerian Government licensed Islamic banks to provide Non-Interest financial activities in promoting national development and economic growth. 5. Islamic finance is equal to funding any financial activities in the purview of all financial involvement as the Conventional institutions.	Muhammad Duku, and Yakasai (2019)

The variables used indicates the variable position with the relevant research variables based on constructs instructed; the first variables of **Religious Hate (RH)** which consist of five (5) contracts extracted statement Muhammad, Ngah, & Obad, (2022). Muhammad, & Ngah (2021). The second variable of **Ignorance (IG)** carries five (5) constructs which extracted from (Muhammad and Khalil, 2021). Subsequently, the **Sabotage Government Policy (SGP)** have five (5) constructs which also extracted from these references (Muhammad, Dauda and Mamman, 2019). Further, the **Islamic Bank (IB)** has five (5) constructs that have been derived from these references (Muhammad, Duku and Yakasai 2019)