

Crypto Dowry Acceptance Among Muslim Millennials: Theory of Planned Behavior with Religiosity Moderation

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Abstract

This study examines the acceptance of digital dowries among Indonesian Muslim millennials using the Theory of Planned Behavior (TPB), with religiosity as a moderating variable and digital literacy as a direct determinant. The growing use of digital assets, such as cryptocurrencies, NFTs, and e-money, in marriage practices reflects financial digitalization and raises ethical and Sharia-related concerns. This study adopts a quantitative explanatory approach, collecting survey data from 200 Muslim millennials in Indonesia and analyzing it using Structural Equation Modeling (SEM) in AMOS. The findings show that attitude ($\beta = 0.256$; $p < 0.001$), subjective norms ($\beta = 0.342$; $p < 0.001$), and perceived behavioral control ($\beta = 0.177$; $p = 0.010$) significantly influence the acceptance of digital dowries. Digital literacy also has a significant direct effect ($\beta = 0.191$; $p = 0.003$). Religiosity partially moderates the relationship between attitude and digital dowry acceptance ($\beta = 0.188$; $p = 0.004$). These results indicate that acceptance of digital dowry is driven by behavioral, social, and technological factors, with religiosity serving as a selective ethical filter. The study offers implications for policymakers and religious authorities in formulating Sharia-responsive guidelines for digital marriage practices.

Keywords

Dowry; Digital; Millennials; Muslim; Law

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1. INTRODUCTION

The development of digital financial technology has brought significant changes to various aspects of society, including Muslim marriage practices in Indonesia. One notable change is the shift in the form of dowry from traditional physical objects, such as gold and cash, to digital assets such as cryptocurrency, NFT (Non-Fungible Token), and e-money (Fakhruroji, 2025; Fauzi, 2024; Sulfinadia et al., 2025). This transformation reflects how the Muslim millennial generation is adapting Islamic values to contemporary technological developments. This phenomenon not only shows a change in economic preferences but also reflects the socio-cultural dynamics of modern Muslim society, which is increasingly open to digital technology. (Hasanah et al., 2024; Rusli & Nurdin, 2022; Zaid et al., 2022)



The acceptance of digital dowries among Indonesian Muslim millennials can be analyzed using the Theory of Planned Behavior (TPB) developed by Icek Ajzen (1991) as a theoretical framework. TPB provides a comprehensive framework for understanding human behavior by emphasizing three main factors: attitude toward the behavior, subjective norm (social norms), and perceived behavioral control (Widiastuti et al., 2025). These three factors interact with each other in shaping an individual's intentions and ultimately behavior. However, to obtain a more holistic picture of the acceptance of digital dowries, this study adds two variables that are considered very important in influencing the three main factors: religiosity and digital literacy. (Amalia et al., 2020; Widiastuti et al., 2025)

Digital literacy, on the other hand, serves as a direct variable influencing the acceptance of digital dowries. Digital literacy describes an individual's level of understanding and ability to use digital technologies, such as cryptocurrency and NFTs, as well as to assess their risks and benefits. The higher an individual's digital literacy, the more likely they are to feel comfortable and confident in using this technology (Audrin, 2022; Chiu et al., 2022; Tinmaz et al., 2022) in the context of marriage dowries, which in turn will influence their decision to accept or reject digital dowries. Thus, digital literacy plays a direct role in increasing acceptance of digital dowries, as individuals with greater knowledge of this technology are more open to its adoption. (Audrin, 2022; Tinmaz et al., 2022)

Digital dowry refers to a form of dowry in marriage that is digital, such as cryptocurrency, NFT (Non-Fungible Token), and e-money, replacing the traditional dowry, which is generally in the form of money or physical goods. The blockchain technology underlying cryptocurrencies offers a transparent, decentralized, and efficient system that is highly relevant to modern finance (Kirana et al., 2023; Musarrofa, 2021; Novita Sari et al., 2023). However, the acceptance of digital dowry among Muslims is not without challenges, particularly regarding the halal status of this technology from a Sharia perspective (Anisa Lestari & Umi Khozinatul Khoiriyah, 2025; Riyanti, 2022). Some scholars argue that cryptocurrency is acceptable when used without excessive speculation or uncertainty. In contrast, others contend that the high volatility inherent in cryptocurrency makes it haram, as it may involve elements of *maysir* (gambling) and *gharar* (uncertainty).

For example, research by Kusumalestari et al. (2022) shows that many Muslim millennials are interested in using cryptocurrency for marriage transactions, even though they still want clear Sharia guidelines. Prihatini and Muhid (2021) also note that digital literacy plays an important role in the acceptance of digital dowries among Muslim communities, as a better understanding of blockchain and cryptocurrency can increase public confidence in the halal nature of these technologies. However, the main challenge to the acceptance of digital dowries is the need for clear regulations and rules regarding their halal status under sharia (Lestari & Khoiriyah, 2025; Asyiqin, 2025; Rahmawati, 2023). The use of NFTs as wedding dowries, which enable non-counterfeitable digital ownership, has the potential to

address issues of transparency and accountability in wedding transactions. (Asyiqin, 2025; Rahmawati, 2023)

The Theory of Planned Behavior (TPB) explains how attitude, subjective norms, and perceived behavioral control influence behavioral intentions (Ajzen, 1991). TPB provides a framework for understanding Muslim millennials' acceptance of digital dowries. According to TPB, three main factors influence a person's intention to perform a behavior, namely attitude, subjective norm, and perceived behavioral control. Attitude refers to an individual's evaluation of a behavior, whether they consider it positive or negative. In the context of accepting digital dowries, this attitude includes how Muslim millennials view the use of technologies such as cryptocurrency or NFTs in marriage, both from a practical perspective and in terms of their permissibility under Sharia law. (Kasri & Chaerunnisa, 2022; Rusli & Nurdin, 2022; Zaid et al., 2022)

Several previous studies have shown that individual attitudes towards new technologies significantly affect their acceptance (Namahoot & Rattanawiboonsom, 2022). Shahzad et al. (2024) and Agudos et al. (2025) show that Muslim millennials who have a positive attitude towards cryptocurrency are more likely to adopt it as a form of dowry in marriage. Research in Indonesia shows that positive attitudes toward the ease and efficiency of using cryptocurrency are directly related to the acceptance of cryptocurrency as dowry. Positive attitudes toward blockchain technology can encourage individuals to be more open to using cryptocurrency, as long as the technology is used in a manner consistent with sharia principles. (Adhinugraha & Arifin, 2024; Sari et al., 2023; Rahardja, 2023; Tauda et al., 2023)

Relevant hypotheses:

H1: Attitude positively affects the acceptance of digital dowries among Muslim millennials.

Subjective norms refer to social pressure or the influence of close associates (such as family, friends, or religious leaders) on an individual's decision to engage in or refrain from a certain behavior. In the context of digital dowries, subjective norms can play a major role in determining whether Muslim millennials will accept or reject the use of cryptocurrencies or NFTs as dowries (Anggareni et al., 2024; Ninglasari, 2021; Widiastuti et al., 2025). If individuals feel that the important people in their lives support the use of digital dowries, then they will be more likely to accept this technology. Conversely, if they feel that social norms oppose the use of this technology, then they will be more likely to reject it. (Amalia et al., 2020; Anggareni et al., 2024; Ninglasari, 2021)

Research shows that subjective social pressure norms from family, friends, and religious figures have a significant influence on the acceptance of new technologies, including digital dowries, among Muslim millennials. Anggareni et al. (2024) found that social norms and religious influence play a major role in the decision to accept digital dowries among Muslim millennials. This study shows that support from family and religious leaders significantly increases a person's intention to accept digital dowries.

In addition, Amalia et al. (2020), Busyro et al. (2023), and Kasri & Chaerunnisa (2022) state in their studies that their research on the adoption of e-money and cryptocurrency among Muslim millennials states that social norms supporting the use of this technology encourage individuals to be more accepting of digital dowries. Relevant hypotheses:

H2: Subjective Norm positively affects the acceptance of digital dowries among Muslim millennials.

Perceived behavioral control refers to an individual's perception of how easy or difficult it is to carry out a behavior. In this case, perceived behavioral control can include Muslim millennials' perceptions of their ability to use digital technologies, such as cryptocurrency and NFTs, and the extent to which they feel they can overcome the challenges associated with the risks and uncertainties of using this technology (Ayedh et al., 2021; Bin-Nashwan et al., 2024). Individuals who feel more confident in their technical skills and in their ability to overcome obstacles in using digital dowries tend to be more open to adopting this technology. (Nashwan et al., 2024; Rahayu et al., 2024; Singla & Singh, 2025)

Empirical research consistently shows that perceived behavioral control (PBC) is a key factor in driving technology adoption intentions and behaviors, including in the context of cryptocurrency and digital dowry use by Muslim millennials. Technical Knowledge and Ability: Individuals who feel they have sufficient technical knowledge and skills, such as an understanding of how blockchain works, are more likely to accept and use new technologies, including cryptocurrency as a digital dowry (Gayan Nayanajith & Damunupola, 2021; Marco & Arifin, 2024). The Influence of PBC on Adoption Intentions: Meta-analysis studies and cross-sector research show that PBC is one of the strongest predictors of technology adoption intentions, whether in fintech, e-learning, or sustainable technology (Kamela et al., 2024; Marco & Arifin, 2024; Neves et al., 2022). PBC increases perceived ease of use and confidence in overcoming technological challenges (Ngafeeson et al., 2024). Other Supporting Factors: In addition to knowledge, factors such as ease of access, environmental support, and positive experiences also strengthen PBC and encourage adoption. (Kumar et al., 2024; Marco & Arifin, 2024) Relevant hypotheses:

H3: Perceived Behavioral Control positively affects the acceptance of digital dowries among Muslim millennials.

Interaction between Factors in TPB. TPB emphasizes the importance of the interaction between these three factors in shaping a person's intentions and behavior. For example, even if a person has a positive attitude towards digital dowry and social norms that support its use, they may not adopt it if they feel they lack the control or ability to engage in this behavior (Ajzen, 1991). Conversely, if someone feels they have sufficient control, they are more likely to overcome barriers and accept digital dowries, even if social norms or attitudes toward the technology are not fully supportive. Thus, TPB provides a deeper understanding of the psychological and social factors that influence Muslim millennials' acceptance of digital dowries. This understanding is crucial in designing strategies to increase the

acceptance of new technologies, including in the context of Islamic finance. (Kasri & Chaerunnisa, 2022; Ninglasari, 2021; Widiastuti et al., 2025)

Digital literacy refers to an individual's ability to use digital devices, understand the underlying technology, and evaluate and utilize information available through digital platforms (Audrin & Audrin, 2022; Nguyen & Habók, 2024; Tinmaz et al., 2022). In the context of accepting digital dowries, digital literacy includes a deeper understanding of technologies such as cryptocurrency, NFTs, and e-money, as well as how these technologies can be used in Islamic financial transactions, including in marriage (Audrin & Audrin, 2022; Nguyen & Habók, 2024; Tinmaz et al., 2022). Along with the rapid development of digital and financial technologies, digital literacy has become a key factor influencing the extent to which individuals accept and adopt digital dowries in marriage. (Reddy et al., 2023; Tinmaz et al., 2022)

A better understanding of technology can increase an individual's confidence in adopting it (Kumari et al., 2023; Li et al., 2023; Shahzad et al., 2024). The acceptance of digital dowries among Muslim millennials may be influenced by their understanding of the technologies underlying them, such as cryptocurrency and blockchain. Millennials who understand how cryptocurrency works, its benefits, and its risks are more likely to accept this technology as a valid alternative dowry in Islam (Gunawan et al., 2025; Alrehaili et al., 2024). With increasing access to information and education on digital and Sharia finance, digital literacy is becoming a more relevant factor in facilitating the acceptance of digital dowries. As digital education platforms that teach digital literacy in the context of Sharia finance develop, it is hoped that the acceptance of digital dowries will increase. Hypothesis:

H4: Digital literacy positively affects the acceptance of digital dowries among Muslim millennials.

Therefore, religiosity in this research is conceptualized as a moderating factor that shapes how Muslim millennials interpret attitudes, social norms, and perceived control when deciding whether to accept digital dowries. In the context of this study, religiosity refers to the extent to which Muslim millennials base their decisions and behaviors on the principles of Islamic sharia, which influences their views on digital dowries (Musarrofa, 2021). The acceptance of digital dowries as a form of dowry in marriage may be influenced by a person's level of religiosity, which includes the extent to which they prioritize the compatibility of this technology with Islamic law, such as the prohibition of *riba* (interest), *maysir* (gambling), and *gharar* (uncertainty) (Danila et al., 2024; Li et al., 2022). For example, individuals with high religiosity may be more likely to consider the compatibility of digital dowries with Sharia principles when deciding whether to accept or reject this technology, even if they have positive attitudes or social norms that support it. (Elhoushy & Jang, 2021; Li et al., 2022; Mantelas & Mavrikaki, 2020)

The Influence of Religiosity as a Moderator. Overall, religiosity can strengthen or weaken the relationships among attitudes, subjective norms, and behavioral control in the acceptance of digital dowries. Individuals with high religiosity may be more cautious and selective in accepting digital dowries, paying attention to the compatibility of the technology with sharia principles (Morant et al., 2025; Danila et al., 2024; Hassan et al., 2020). On the other hand, individuals with low religiosity tend to be more open to new technologies and quicker to adopt them, especially when they see them as practical solutions that pose few risks. (Morant et al., 2025; Orlandi et al., 2022; Caber et al., 2024) Relevant hypotheses:

H5: Religiosity moderates the influence of attitudes, subjective norms, and behavioral control on the acceptance of digital dowries.

2. METHOD

This study employs an explanatory quantitative approach, using covariance-based Structural Equation Modeling (CB-SEM) in AMOS, to analyze the acceptance of digital dowries among Indonesian Muslim millennials. This technique allows testing of complex causal relationships among latent variables and assessment of both direct and moderating effects within a confirmatory theoretical framework. CB-SEM using AMOS was selected to confirm the Theory of Planned Behavior framework and evaluate the overall model fit

The population in this study consisted of Indonesian Muslim millennials aged 20–40 years living in five major Indonesian cities. The age range of 20–40 years was selected based on generational classification of millennials, who are considered the most digitally exposed and actively engaged with financial technology. Inclusion criteria required respondents to be Muslim, to be within the specified age range, and to be either married or planning to marry, as these individuals are more likely to be directly involved in dowry-related decision-making. The sample was obtained using stratified random sampling to ensure adequate representation across key demographic characteristics, including gender, income level, and regional distribution. A total of 200 respondents were selected from the five selected cities.

The research instrument was a questionnaire that adapted the Theory of Planned Behavior (TPB)(Ajzen, 1991), with the addition of religiosity as a moderating variable. The variables measured included attitude, subjective norms, behavioral control, digital literacy, and religiosity, all of which were assessed using a 1–5 Likert scale (Sullivan & Artino, 2013). The instrument's validity was assessed by two experts in fiqh muamalah and sharia fintech. In contrast, its reliability was assessed using Cronbach's Alpha > 0.7 in a preliminary test (Hair et al., 2019). Construct validity and reliability were assessed through confirmatory factor analysis (CFA) by examining standardized factor loadings,

construct reliability, and average variance extracted (AVE). Data collection was conducted through an online survey over two months, with respondents asked to complete a questionnaire. The collected data were analyzed using AMOS software with maximum-likelihood estimation for CB-SEM. (Setiawan et al., 2022)

3. FINDINGS AND DISCUSSION

3.1 Respondent Profile

Table 1. Respondent Characteristics

No	Characteristics	Category	Number of People (n)	Percentage
1	Gender	Male	113	56.5
		Female	87	43.5
		Total	200	100
2	Age	Generation Z (20–25 years old)	112	56.0
		Millennials (26–40 years old)	88	44.0
		Total	200	100
3	Income	< Rp 5 million	80	40.0
		IDR 5–10 million	62	31.0
		> Rp 10 million	58	29.0
		Total	200	100
4	Religiosity	Low	54	27.0
		High	146	73.0%
		Total	200	100%
5	Residence	Rural	111	55.5

No	Characteristics	Category	Number of People (n)	Percentage
		Urban	89	44.5
		Total	200	100

Source: Processed primary data (2025)

Table 1 presents the demographic characteristics of the 200 respondents based on gender, age, income, religiosity, and domicile. Male respondents accounted for 56.5% of the sample, while female respondents accounted for 43.5%. Most respondents were aged 20–25 years (56%), followed by those aged 26–40 years (44%), indicating that the sample was dominated by younger individuals with relatively high exposure to digital technology.

Regarding income, 40% of respondents earned less than IDR 5 million per month, 31% earned between IDR 5–10 million, and 29% earned more than IDR 10 million, suggesting a relatively balanced income distribution. Regarding religiosity, 73% of respondents reported high levels, whereas 27% reported lower levels. This distribution is particularly relevant because religiosity serves as a moderating variable in this study and may influence the acceptance of digital dowries. Overall, the respondent profile indicates that the sample represents digitally exposed Muslim millennials with diverse socioeconomic backgrounds, providing an appropriate basis for examining the proposed research model.

3.2 Validity and Reliability Test

Table 2. Results of Confirmatory Factor Analysis (Validity and Reliability)

Variable	Indicator	Standardized		Construct		
		Factor Loading	Error	Reliability (CR)	AVE	Description
Attitude	At1	0.556	0.691	0.798	0.506	Valid
	At2	0.605	0.634			Valid
	At3	0.742	0.449			Valid
	At4	0.894	0.201			Valid
	Total	2,797	1,975			Reliable

Subjective						
Norm	SN1	0.796	0.366			Valid
	SN2	0.895	0.199			Valid
	SN3	0.614	0.623			Valid
	SN4	0.682	0.535			Valid
	Total	2,987	1,723	0.838	0.569	Reliable
Behavioral						
Control	PBC1	0.601	0.639			Valid
	PBC2	0.717	0.486			Valid
	PBC3	0.857	0.266			Valid
	PBC4	0.662	0.562			Valid
	Total	2,837	1,952	0.805	0.512	Reliable
Acceptance of						
Digital Dowry	PMD1	0.757	0.427			Valid
	PMD2	0.590	0.652			Valid
	PMD3	0.674	0.546			Valid
	Total	2,021	1,625	0.715	0.522	Reliable
Reliability						
Reliability	R1	0.748	0.440			Valid
	R2	0.701	0.509			Valid
	R3	0.857	0.266			Valid
	Total	2,306	1,215	0.814	0.643	Reliable
Digital Literacy						
Digital Literacy	LD1	0.964	0.071			Valid
	LD2	0.927	0.141			Valid
	LD3	0.711	0.494			Valid
	Total	2,602	0.706	0.906	0.792	Reliable

Source: Processed primary data (2025)

The validity of the measurement model was evaluated using Confirmatory Factor Analysis (CFA). The results indicate that all standardized factor loadings exceed 0.50 and are statistically significant, demonstrating that each indicator adequately represents its latent construct and confirming convergent validity within the CB-SEM framework. Reliability was assessed within the CFA measurement model by examining construct reliability (CR). The results show that all latent constructs have CR values exceeding the recommended threshold of 0.70, indicating satisfactory internal consistency of the

measurement model in the CB-SEM analysis. Overall, the CFA results confirm that the measurement model is theoretically sound and empirically valid for subsequent structural analysis using CB-SEM.

3.3 Suitability Test

Figure 1. Full model Goodness of Fit Model SEM

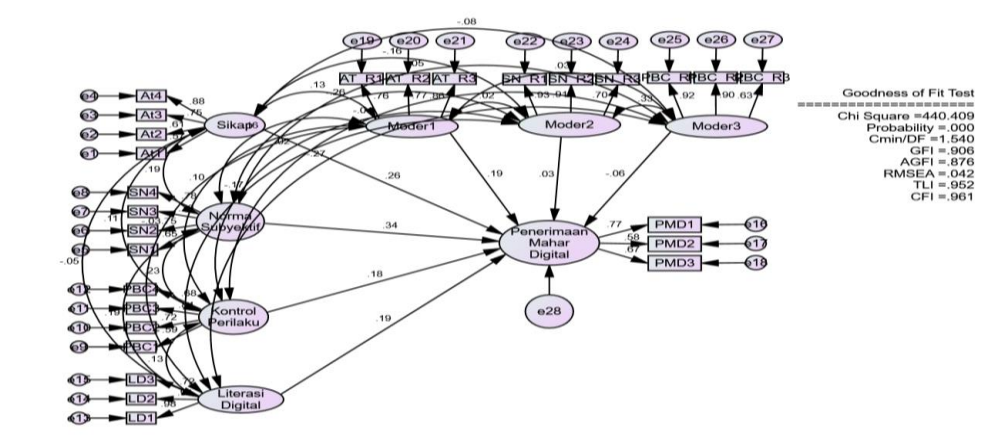


Figure 1 illustrates the full structural model with standardized path coefficients. The strongest direct effect on digital dowry acceptance is observed from subjective norms ($\beta = 0.342$), followed by attitude ($\beta = 0.256$), digital literacy ($\beta = 0.191$), and perceived behavioral control ($\beta = 0.177$). These results visually confirm the dominance of social and attitudinal factors in shaping acceptance behavior among Muslim millennials.

Table 3. Testing the Goodness of Fit Hypothesis of the SEM Model

No	Parameter	Expected Value	Result	Description
1	Chi-square (CMIN)	-	440.409	Chi-square is sensitive to sample size and, therefore, interpreted alongside alternative fit indices
2	Chi-square p-value	> 0.05	0.000	Does not fit (significant), but can be tolerated due to the sensitivity of the large sample
3	CMIN/DF	$1 \leq x \leq 3$	1.540	Good fit (meets ideal criteria)
4	GFI	≥ 0.90	0.906	Good fit

No	Parameter	Expected Value	Result	Description
5	AGFI	≥ 0.80	0.876	Good fit
6	TLI (rho2)	≥ 0.95	0.952	Good fit
7	CFI	≥ 0.95	0.961	Good fit
8	RMSEA	≤ 0.08 (good)	0.042	Very good fit (≤ 0.05 optimal)
		≤ 0.05 (optimal)	[0.034-0.050]	Confidence interval meets optimal criteria
9	RMR	≤ 0.05	0.032	Good fit
10	Hoelter (0.05)	> 200	222	Good fit (supports the model)

The goodness-of-fit evaluation indicates that the proposed structural model achieved an acceptable overall fit. Although the Chi-square test was statistically significant ($p < 0.05$), this result is common in CB-SEM with relatively large samples due to the sensitivity of the Chi-square statistic. Therefore, model fit was primarily evaluated using alternative fit indices. The values of CMIN/DF (1.540), GFI (0.906), AGFI (0.876), CFI (0.961), TLI (0.952), RMSEA (0.042), RMR (0.032), and Hoelter's Critical N (222) all indicate that the model meets the recommended goodness-of-fit criteria. Overall, these findings confirm that the proposed model is appropriate for subsequent structural model analysis.

3.4 Hypothesis Testing

Table 4. Hypothesis test results

No	Variable Relationship	Path Coefficient	T-statistic	p-value	Description
1	Attitude → Acceptance of Digital Dowry	0.256	3.618	***	H1 Supported

No	Variable Relationship	Path Coefficient	T-statistic	p-value	Description
2	Subjective Norm → Acceptance of Digital Dowry	0.342	4.219	***	H2 Supported
3	Behavioral Control → Digital Dowry Acceptance	0.177	2.569	0.01	H3 Supported
4	Digital Literacy → Digital Dowry Acceptance	0.191	2.968	0.003	H4 Supported
5	Moder1 (Attitude×Religiosity) → Acceptance of Digital Dowry	0.188	2.85	0.004	H5a Supported
6	Moder2 (Norms×Religiosity) → Acceptance of Digital Dowry	0.033	0.496	0.620	H5b Not Supported
7	Moder3 (Control×Religiosity) → Acceptance of Digital Dowry	-0.058	-0.886	0	H5c Not Supported

Coefficient of Determination (R²) and Model Explanatory Power

As supporting information, the coefficient of determination (R²) for digital dowry acceptance is 0.62, indicating that the structural model provides adequate explanatory power for the endogenous construct. Model evaluation primarily relies on covariance-based fit indices.

Testing the First Hypothesis (H1)

The first hypothesis posits that attitude positively affects the acceptance of digital dowry. The analysis results show a significant effect with a path coefficient of 0.256 (T-count = 3.618, p < 0.001). This figure indicates that the more positive Muslim millennials' attitudes towards digital dowry, the higher the acceptance.

Testing the Second Hypothesis (H2)

The second hypothesis tests the influence of Subjective Norm on the acceptance of digital dowries. The analysis results show that the strongest influence is among all variables, with a path coefficient of 0.342

(T-score = 4.219, $p < 0.001$). This value indicates that social pressure from the immediate environment (family, friends, or religious leaders) plays a crucial role in encouraging the adoption of digital dowries.

Testing the Third Hypothesis (H3)

The third hypothesis posits that Perceived Behavioral Control positively influences the acceptance of digital dowries. The path coefficient of 0.177 (T-count = 2.569, $p = 0.010$) indicates a significant effect, although smaller than that of attitude and subjective norms.

Testing the Fourth Hypothesis (H4)

The fourth hypothesis tests the role of Digital Literacy in the acceptance of digital dowry. The analysis results show a path coefficient of 0.191 (T-count = 2.968, $p = 0.003$), which is significant at the 0.01 level. This figure confirms that understanding blockchain, crypto volatility, and Sharia aspects increases the likelihood of accepting digital dowries.

Testing the Fifth Hypothesis (H5)

The fifth hypothesis tests the moderating effect of Religiosity on the relationship between Attitude, Subjective Norm, and Behavioral Control with the acceptance of digital dowry. The results vary: Attitude×Religiosity moderation (Moder1) is significant with a coefficient of 0.188 (T-score = 2.852, $p = 0.004$). The Norm×Religiosity moderation (Moder2) was not significant (coefficient = 0.033, $p = 0.620$). The Control×Religiosity moderation (Moder3) was also not significant (coefficient = -0.058, $p = 0.375$). The results indicate that religiosity significantly moderates the relationship between attitude and digital dowry acceptance, while no moderating effects were found for subjective norms and perceived behavioral control.

3.5 Discussion

This study confirms that the Theory of Planned Behavior (TPB)(Ajzen, 1991), complemented by digital literacy and religiosity, effectively explains the acceptance of digital dowries among Indonesian Muslim millennials. These findings extend the application of TPB to Islamic financial innovation, particularly in marriage-related decisions, where religious values and social legitimacy are central considerations.

Attitudes toward Digital Dowries (H1) had a positive influence, with a standardized coefficient of 0.256 and a T-value of 3.618 ($p < 0.001$). This finding is consistent with Rahayu et al. (2022) and Widiastuti et al. (2025), who reported that favorable attitudes toward digital financial innovation increase behavioral acceptance. Positive attitudes reflect favorable evaluations of the usefulness and convenience of digital technology in marriage transactions. From the TPB perspective, attitude represents an internal evaluative belief that shapes individuals' acceptance of new financial practices, particularly when these practices are assessed against religious and cultural values.

Subjective Norms (H2) had the strongest influence on the acceptance of digital dowries, with a standard coefficient of 0.342 and a T-value of 4.219 ($p < 0.001$). This finding indicates that family, peers, and religious leaders remain important reference groups in shaping the acceptance of digital dowries, consistent with previous studies (Melnyk et al., 2022; Musarrofa, 2021; Spears, 2021). This finding is consistent with prior TPB-based studies in Muslim societies, which show that subjective norms often exert a stronger influence than personal attitudes in decisions embedded in religious and social institutions, such as marriage and financial obligations.

Perceived Behavioral Control (H3) also has a significant influence on the acceptance of digital dowry, with a standard coefficient of 0.177 and a T-value of 2.569 ($p = 0.010$). This finding suggests that confidence in using digital financial technology facilitates the adoption of digital dowries, consistent with previous studies (Chong et al., 2021; Ly & Ly, 2024). This relatively weaker effect suggests that technical capability alone is insufficient to drive acceptance when religious legitimacy and social approval are perceived as more critical determinants.

Digital Literacy (H4) shows a significant positive influence with a standard coefficient of 0.191 and a T-value of 2.968 ($p = 0.003$). This finding suggests that greater knowledge of blockchain, cryptocurrencies, and NFTs enhances the acceptance of digital dowries, consistent with previous studies (Audrin, 2022; Nguyen & Habók, 2024). In this sense, digital literacy functions as an enabling belief that supports perceived behavioral control rather than directly shaping normative or value-based judgments.

However, Religiosity as a Moderator Variable (H5) does not fully support the relationship between social norms and behavioral control with the acceptance of digital dowries. Only the moderation between attitude and religiosity is significant, with a coefficient of 0.188 and a T-value of 2.852 ($p = 0.004$). This indicates that religiosity strengthens the relationship between positive attitudes toward digital dowries and their acceptance (Elhoushy & Jang, 2021). In contrast, the moderating effects on subjective norms and perceived behavioral control were not significant. This pattern indicates that religiosity primarily strengthens internal value-based evaluations (attitudes), rather than amplifying external social pressure or technical feasibility considerations.

4. CONCLUSION

Religiosity selectively strengthened the relationship between attitude and digital dowry acceptance but did not significantly moderate the effects of subjective norms or perceived behavioral control. This suggests that religiosity primarily functions as an internal ethical filter rather than as a factor that alters decisions driven by social influence or perceived behavioral control. The findings highlight the need for broader digital literacy education and clearer Sharia guidelines to support the

responsible adoption of digital dowries. Regulators and Islamic financial institutions should consider these findings when developing policies and financial products that align with technological developments and the needs of Muslim millennials. In practice, premarital education programs, Islamic financial institutions, and Sharia advisory bodies should integrate digital literacy and Sharia-compliant education on digital assets to support informed decisions regarding digital dowries.

Islamic premarital counseling programs should incorporate discussions on digital dowries to help couples evaluate technological innovations in accordance with Islamic legal and ethical principles. Regulators and Sharia authorities should develop clearer regulatory frameworks for the use of digital assets in marital transactions to ensure legal certainty and Sharia compliance. Future research should further examine the ethical dimensions of financial technology in Islamic contexts, particularly trust, transparency, and moral accountability in digitally mediated religious practices.

Research Limitations. Although this study provides important insights into the acceptance of digital dowries among Indonesian Muslim millennials, several limitations warrant consideration. First, the sample was limited to five major cities in Indonesia, which may not fully represent the broader Muslim millennial population. Therefore, these findings may not fully reflect the views of the entire Muslim millennial population in Indonesia, especially in more remote areas or those with lower levels of digital literacy. Second, although religiosity was tested as a moderating factor, this study did not explore in depth the nuances of differences in religiosity at the individual or group level, which could influence the adoption of this technology. Third, this study did not examine external factors, such as government policies and regulatory developments, that may influence the adoption of digital dowries.

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