



Recognized by: Higher Education Commission (HEC), Government of Pakistan

Understanding Consumer Acceptance of Islamic Home Financing: An Application of the Theory of Planned Behavior

Rehana Perveen

MBA Finance, University Institute of Management Science, Pir Mehr Ali Shah Arid Agriculture University, Rawalpindi, Pakistan

rehanasiddiq78@gmail.com

Dr. Sidra Shahzadi

Lecturer, University Institute of Management Science, PMAS-Arid Agriculture University Rawalpindi, Pakistan

sidra.shahzadi@uaar.edu.pk

Dr. Madiha Hayat

Assistant Professor, Department of Economics, Bahria University, Islamabad, Pakistan

madihazulfiqar86@gmail.com

***Corresponding Author**

ABSTRACT

This research tries to find out how well-informed Pakistani consumers are about Islamic home financing and to identify the reasons that lead them to choose Islamic home financing products. The study analyzes consumer acceptance through the lens of the Theory of Planned Behavior (TPB) and looks into factors that are tied to the perceived Islamicity of the Financing Products. This research uses a qualitative method. Live interviews of participants from three sectors - academia, households, and small businesses - were used as the main method of primary data collection. The analysis centered on the factors that led to the acceptance of Islamic home financing. The findings entail that the acceptance of Islamic home financing are considerably determined by the participants' attitude, the subjective norms, the perceived behavioral control and the Islamicity or perceived Islamic value of the financing products. Determinants like age, gender, occupation, and income as demographic factors also considerably determine acceptance of Islamic home financing products. This study has notable limitations. Firstly, this study is constrained to a particular area, namely Lahore, Pakistan, as well as to only four of the major Islamic banks in Pakistan. The study also ignores any traditional banks

that offer Islamic services through Islamic windows and/or branches. Nevertheless, the study is a leap forward in the Islamic home financing industry as it explains the challenges that potential adopters may face, and brings to light the demand for Islamic home financing in Pakistan.

Keywords: Islamic home financing; Theory of Planned Behavior (TPB); Consumer acceptance; Shariah compliance; Islamicity of product

INTRODUCTION

Islamic banks operate by developing their financial services around Shariah law. These institutions follow Shariah scholar interpretations from the Quran and Sunnah. With regards to Islamic finance, practices like *riba* (interest), additional unjustified charges, and transactions that fall under the domain of *haram* are prohibited. One of the leading differences between Shariah-compliant and conventional banks is the way they finance transactions. In Islamic banking, there is no traditional lender-borrower relationship; banks only provide funds when they are involved in contractual risk and profit-loss share partnerships with their customers. (Usman and others, 2015).

Islamic banking has grown considerably over the past 20 years. This is primarily because the amount of Shariah-compliant financial products has increased due to more entrepreneurs developing these products. In the middle east and Asia, the demand for investment products that are also faith-based has also risen. The growing presence of Islamic financial centers in Malaysia, Iran, Saudi Arabia, the United Arab Emirates, Kuwait, Bahrain, and Qatar also contributes to the emergence of Islamic finance on a global scale (Newell and Osmadi, 2009) (TheCityUK, 2012).

Pakistan's banking industry comprises 35 scheduled banks — 17 of which are conventional banks offering Islamic banking services through Islamic windows and dedicated branches — and 5 fully Islamic banks (Pakistan Financial Report 2016). In order to further institutionalize the sector, the Shariah Governance Framework was introduced in 2014. By March 2016, Islamic banking assets reached almost PKR 1.625 trillion. The industry recorded an annual growth rate of more than 30% in both assets and liabilities from 2010 to 2015. The country's network expanded to more than 2082 branches offering Islamic banking services (Pakistan Financial Report 2016).

Islamic banks in Pakistan offer Shariah-compliant home financing services and use the Diminishing Musharakah (*Mutanaqisah*) contract and others, including *Bay' Bithaman Ajil* and *Ijarah*. Even though the banks' mechanisms are similar, most banks use product differentiation, which involves branding, to improve competition and profitability (Amin et al, 2014). In Pakistan, four fully-fledged Islamic banks provide home financing: Meezan Bank (Meezan Easy Home), Al Baraka Bank (Al Bait Home Financing), Bank Islami Pakistan Limited (MUSKUN Home Financing), and Dubai Islamic Bank Pakistan (Dubai Islamic Home Financing).

Improvements have been made with the goal of fostering investment within the country's real estate market. Within the framework of Pakistan's business regulation, these include the recession of interest rates, the enhancement of

transparency when recording land, and the formation of a functional mortgage market. As opposed to Japan (2.7% mortgages), India (8–12%), and China (7–8% mortgages), Pakistan's rates, from 2011 to 2015, were recorded at between 18 and 20% (Dawn Economic and Business, 2015). It is noteworthy that, even with such rates, the real estate industry generated about USD 3 billion for the economy (Dawn Economic and Business, 2015).

In this market, the potential for growth is acknowledged, and yet, a large part of total housing finance continues to be comprised of standard home loans, contrasting with Islamic home financing. Consumers tend to be economically, and from a faith-based perspective, more favorable to Islamic home financing, yet a number of factors have been attributed to lower uptake; primarily, the perceived Islamic legitimacy of the financing, transaction costs, and socio-political pressure (Wan Ahmad et al., 2008).

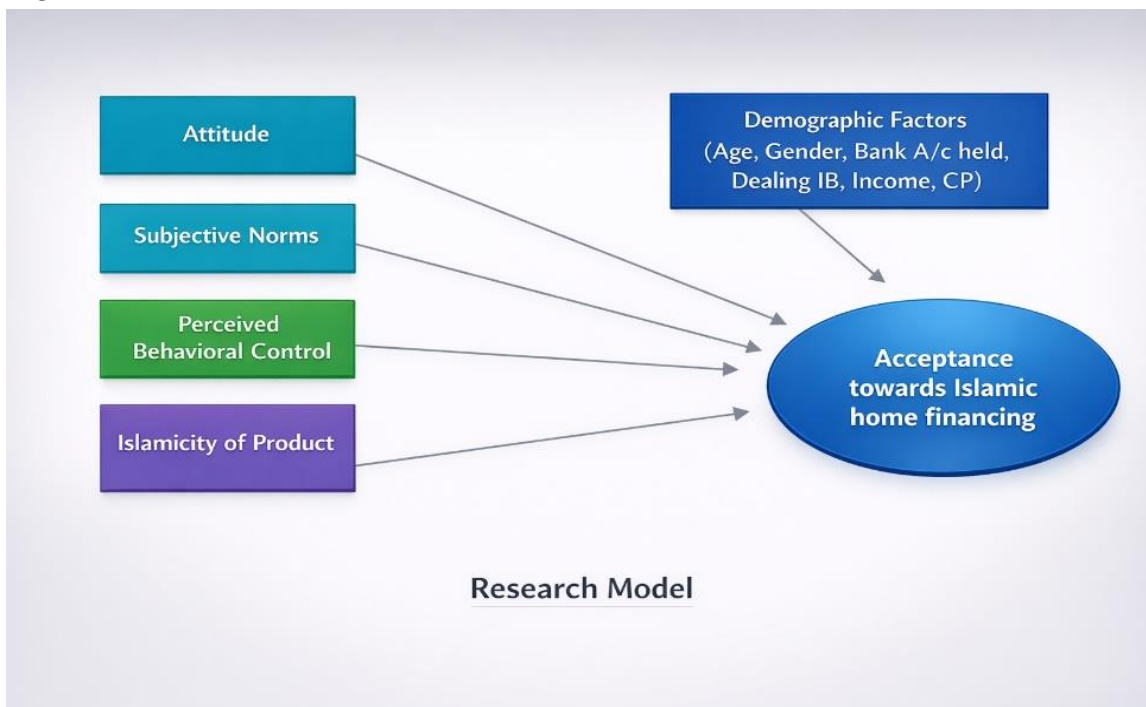
Within the realm of Islamic banking consumer behavior studies, numerous studies have included the following variables: service quality, religious commitment, price, and demographics (age, income, area of residence, and marital status). (Ford & Jones, 2001). Thean (2009) noted that some consumers are drawn to conventional home loans because of the lower cost; however, positive sentiments toward Shariah-compliant home financing were, and still are, due to some religious reasons. Hence, the use of TPB and other behavioral models in consumer research relating to Islamic home financing has been on the rise.

The TPB framework has been used widely in the studies mentioned previously. Therefore, it is no surprise that this study focuses on consumer acceptance of Islamic home financing through the lens of the TPB. This is because TPB has been the most widely used in studies in Islamic banking and financial decision-making (Lobbe et al., 2007; Gopi & Ramayah, 2007; Amin et al., 2014).

The original author of TPB is Ajzen (1991). TPB is an extension of the TRA, which was developed through the partnership of Ajzen and Fishbein in 1980. TRA was built on the components of attitude and subjective norms as predictors of behavioral intention. Ajzen (1991) then introduced behavioral control as one of the predictors of the model, and in doing so, he addressed some of the challenges associated with the control of the will. The enhancement of behavioral control as one of the predictors of model TPB explained the most instances of the actual behavior. Therefore, in regard to most instances of actual behavior, Ajzen (1991) explained that the components behavioral intention, attitude, subjective norm, and behavioral control are some of the predictors of most instances of actual behavior.

This study will consider the context of the TPB relevant by adding two other factors: Islamicity of the product and some demographic variables (age, income, and marital status). Wan Ahmad et al. (2008) explained Islamicity of a financial product as the degree of freedom from *riba*, *gharar*, and *maisir*, which would mean that a financial product would be in full compliance with the Shariah. The literature on Islamic finance is vast, and the role of Islamicity as a contributor to consumer trust and acceptance is widely recognized (Kazi & Halabi, 2006; Khan, 2010; Muneeza et al., 2011).

Figure 1: TPB MODEL



LITERATURE REVIEW

From the Islamic perspective, the attention given to the economics of Islamic theology is primarily concerned with the equitable distribution of resources as opposed to the concentration of resources within the few affluent members of the community (Amina & Sulaiman, 2012; El & Mien, 2018). Instead, the affluent are encouraged to invest their wealth within the community for the greater good of the economic development of the community as well as the economic development of the community (Abd El Rahman, 2013; Fadhl, 2018). This ethical principle is the basis of Islamic financing, which centers on equity, transparency, shared risk, and no exploitation (Hossain, 2013). The idea of financing while obeying the Shar'ia (Islamic law) in Pakistan is also considered as ethically sound (Noor & Naseer, 2024; Nash & Wise, 2011), and thus it is believed that the Islamic Financial System is ethically placed in Pakistan as well as the Islamic Banking System.

Islamic home financing offers such products that are built in accordance with the fundamental principles of Shariah (Amin, 2008; Haroon, 2005). Conventional banking systems are based on interest (riba), which then, Islamic financing is devoid of embracing riba and gharar (excessive uncertainty) (Tse, 1997). In as much as Islamic banks have to comply with Shariah, Islamic banks charge a fixed profit margin as opposed to an interest (Amin, 2008; Hamid et al., 2025). Therefore, the installment payments in Islamic home financing products are likely to be fixed and will not vary based on inflation.

Customers will stipulate in detail the property they want to buy along with the location and the price. The bank will buy the property from the seller and then sell it to the customer at an agreed price that gives the bank profit. The customer will then do repayment in monthly installment for a period of time (Maali et al.,

2006). The Islamic bank earns its income from the difference of the purchase and resale price which is in the Islamic finance practice as being just and fair (Rosely, 1991).

More recent studies in behaviors and organizations show that customer trust in financial institutions is affected by fairness, ethics, and trust (Naseer et al., 2021, Naseer et al., 2019; Hajira et al., 2025). These correlates reside squarely in the underlying tenets of Islamic finance which adds to the evidence that ethical financing is a positive factor in the adoption of Islamic home financing.

Previous research concerning Islamic home financing failed to incorporate elements of consumer acceptance grounded in various behavioral components like the attitude, subjective norms, and perceived behavioral control, as well as the Islamicity of the product (Abdul-Razak et al. 2008; Amin 2008; Amin et al. 2014; Hanaffi & Kasim 2006; Jalil et al. 2010; Nayeem et al. 2009; Taib et al. 2008). The inadequacy of the above studies stems from the limitations on the models of consumer acceptance used as the determinant of access omits the essential psychological and contextual components, which many theorists and contemporary behavioral researchers emphasize when ostratifying and predicting the outcomes of decision-making (Naseer et al. 2025; Ahmed et al., 2025).

Nayeem et al. (2009) studied practices of Islamic home financing in the United States and observed discrepancies and operational objectives between certain Islamic banks and their financing mechanisms. Although three institutions provided Islamic home financing services, each used different contractual models. However, she studied primarily the financial structure, and in so doing, did not consider other psychological components related to consumer behavior and perception.

Amin (2008) noted that the Islamic home financing scheme attracted predominantly lower income groups interested in Islamic banking and *riba*-free products, as well as compliance with the Shariah. The study also concluded that branch accessibility, banking products variety, and financing period duration, among other factors, practically had no influence on consumer choice. But, this study did not explain factors behind the consumer choice sufficiently, a gap that has been the focus in recent studies on consumer behavior (Naseer et al., 2025; Naseer & Rehan, 2024).

In the same way, Hanaffi and Kasim (2006) investigated the practice of Islamic home financing, and for the most part, did not anchor their work within a behavioral framework. Md-Taib et al. (2008) recognized that patronage of diminishing *Musharakah* contributed to the attitude of customers, and noted that attitude was a major determinant influence adoption. The use of the Theory of Reasoned Action (TRA) instead of the more comprehensive Theory of Planned Behavior (TPB) constrained the scope of the Md-Taib et al. (2008) study.

In a study conducted in Malaysia, Jalil et al. (2010) examined consumer behavior regarding preferences between Islamic home financing and conventional housing loans. They found that consumers had positive perceptions of Islamic financing. However, due to the lack of a robust theoretical framework for the study, it was unable to adequately and systematically describe behavior intentions. As it

relates to Islamic finance, contemporary research advocates for the use of integrative behavioral models because intention formation is dependent upon psychological and organizational and contextual factors (Naseer & Haq, 2024a; Naseer & Haq, 2024b).

In Pakistan, recent research, in multiple sectors, demonstrates individuals' decisions are significantly affected by attitudes, perceptions, psychological rewards, institutional credibility, and ethical alignment (Naseer et al., 2025; Noor & Naseer, 2024; Naseer et al., 2021; Qarallehet al., 2025). This adds to the evidence that the same behavioral processes are likely to exist in the consumer acceptance of Islamic home financing.

METHODOLOGY

The methodology of this research, which is rooted in qualitative inquiry, utilizes interviews as the primary data collection technique. This approach is built upon established frameworks such as the Theory of Planned Behavior (TPB), which has been widely adopted in understanding human decision-making in various domains, including consumer behavior (Ajzen, 1991). The TPB provides a robust structure for investigating the determinants of behavioral intentions and actual behavior by focusing on three key elements: attitude, subjective norms, and perceived behavioral control. In this study, the researcher has tailored the interview guide to explore these components in detail, while also incorporating elements that specifically address the Islamicity of the product, given the context of the research, and the profile of the participants.

The concept of attitude, as defined in the TPB, refers to an individual's positive or negative evaluation of performing a behavior (Ajzen, 1991). In this research, the attitude measurement was adapted from the work of Taib et al. (2008), which emphasizes the need for a multi-dimensional approach to assess attitudes toward products or behaviors. The researchers suggest that attitudes toward products, particularly those involving ethical or religious considerations, are shaped by both intrinsic factors (such as personal beliefs) and extrinsic factors (such as cultural or social influences). Thus, in this study, participants were asked to evaluate their perceptions of the product in terms of both its functional benefits and its alignment with their personal or religious values. The interview guide includes questions that prompt participants to discuss their emotional reactions, perceived benefits, and potential drawbacks related to the product, thereby allowing for a comprehensive understanding of their attitudes.

Subjective norms, another core component of the TPB, pertain to the perceived social pressure to perform or not perform a behavior (Ajzen, 1991). This concept was operationalized in the current study based on the frameworks provided by Hansen et al. (2004) and Venkatesh and Davis (2000). These studies highlight the influence of social and cultural expectations on individual behavior, particularly in contexts where community norms and religious values are important. In the context of this research, subjective norms were explored by asking participants about the social expectations surrounding the product. Participants were invited to reflect on how their decisions might be influenced by family, peers, or broader societal

standards, particularly those aligned with Islamic principles. The interview guide was constructed to identify whether participants felt compelled to make particular choices based on external pressures or group expectations, and how these pressures interacted with their own personal beliefs.

Perceived behavioral control (PBC), the third element of the TPB, refers to the extent to which individuals believe they can control the behavior in question (Ajzen, 1991). This element was measured based on the work of Taylor and Todd (1997), who introduced the concept of control beliefs, which refer to the perceived ease or difficulty of performing the behavior. In this study, PBC was assessed by examining how participants perceive their ability to acquire and use the product, considering factors such as financial resources, accessibility, and perceived barriers. The interview questions were designed to explore how participants felt about their ability to make a choice regarding the product and whether any external factors (such as cost or availability) might limit their decision-making process.

An additional and distinctive feature of this research is the focus on the Islamicity of the product, which is particularly relevant to the context of Islamic consumer behavior. Islamicity refers to the extent to which a product or service adheres to Islamic principles, such as compliance with halal standards and alignment with Islamic values (Wan Ahmad et al., 2008). This dimension was incorporated into the study to understand how religious beliefs and values influence consumer decisions. The interview guide includes questions that ask participants to assess the Islamicity of the product, with specific focus on whether the product adheres to religious guidelines and whether its consumption is seen as morally or spiritually acceptable within their cultural context.

The profile of the participants is another important consideration in this research. The researcher was careful to ensure that the sample represented a diverse cross-section of the population, encompassing various demographic and socio-economic groups. By considering factors such as age, gender, religious commitment, and cultural background, the researcher aimed to capture a holistic view of the attitudes, subjective norms, and perceived behavioral control factors that influence product choices. As such, the interview guide was designed to be flexible enough to adapt to different participant profiles while ensuring consistency across the data collection process.

The interview guide was designed to facilitate an in-depth understanding of how each of these factors—attitude, subjective norms, perceived behavioral control, Islamicity, and participant profile—contribute to shaping consumer behavior. The qualitative nature of the research allows for nuanced insights into the complexity of decision-making processes, particularly when products are evaluated through the lens of religious and cultural values. By combining elements of the TPB with an emphasis on Islamicity, this methodology offers a comprehensive framework for understanding consumer behavior in this specific context.

This approach is well-suited to uncover the rich, subjective experiences of consumers and provides a deeper understanding of the psychological and social factors that drive product choices. Additionally, the integration of established

theories like the TPB ensures that the study is grounded in solid academic research, offering both theoretical insights and practical implications for marketers and policymakers working within the Islamic market context.

RESULTS AND DISCUSSION

The psychological, religious, and contextual dimensions together intricately influence consumer acceptance of Islamic home financing in Pakistan. The in-depth interviews with participants, including members of the academia and the household and small business sectors, revealed the consumer's expectation, attitudinal disposition, subjective norm, perceived behavioral control, and the Islamicity of the product constructed the intent to adopt Islamic home financing. Such findings offer insights into the applicability of the Theory of Planned Behavior (TPB) in the realm of Islamic financial decision-making.

Given the Sharia compliance and the absence of `riba`, all participants had a positive attitude toward Islamic home financing. Respondents said Islamic financial products helped them psychologically, and religiously, they attained self-gratification. It seems that relief from emotional and moral distress are significant factors in selecting financial products within Muslim-dominant societies. Most participants with fostered awareness of Islamic banking or with religiously motivated financial education maintained positive attitudes.

The respondents reported influences from family, friends, religious figures, and community leaders in the subjective norms section of the study. Participants received community validation and social acceptance to prefer Islamic home financing over other options. This supports the theory of social networks in financial decision-making, and social and cultural factors influence consumer behavior within Islamic finance.

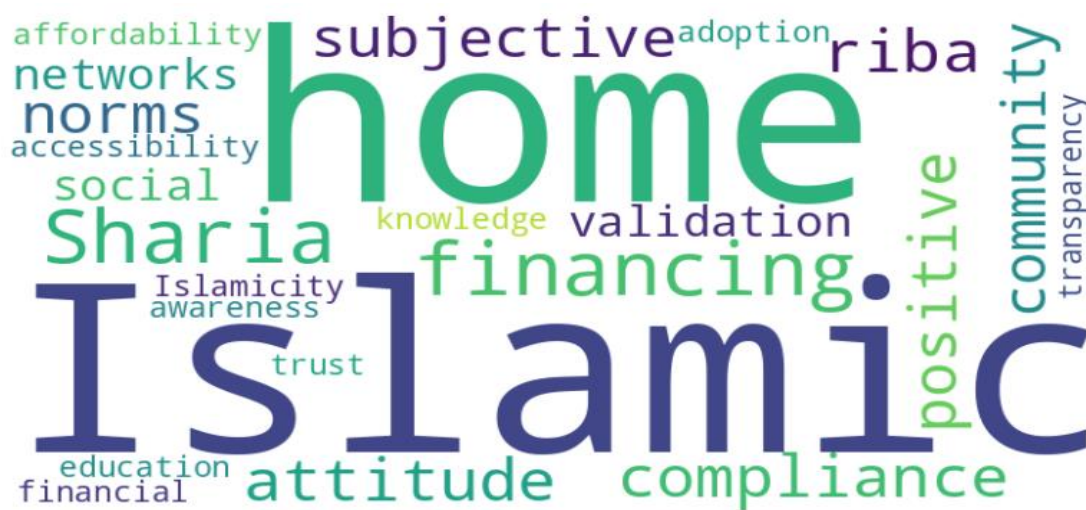
Also, the participants' perceived behavioral control clearly influenced the intention to adopt the product. Participants who believed Islamic home financing was accessible, affordable, and easy to understand had a greater tendency to adopt such financing products. However, throughout the interviews, a recurring theme was the lack of knowledge regarding the differing roles of Islamic financing from conventional financing. A few respondents expressed uncertainty as to whether Islamic financing products included interest financing. This uncertainty appears to undermine confidence and serves as a barrier to adoption even when sentiments are generally positive.

The most important factor of all was determined to be the Islamicity of the product. They considered home financing to be a serious commitment and for most it would be a 15 to 25 year commitment. Therefore it has to be fully Shariah compliant. Most respondents said that they would not consider any conventional financing if Islamic financing alternatives were sufficiently Shariah compliant. This shows that for them to accept Islamic financing products, the Islamicity of the products has to be trusted.

The description of participants by age, education level, occupation, and income indicates the impact of those parameters on the awareness and acceptance of

home Islamic financing. Most of the participants with higher degrees of acceptance came from educated and higher income earning families. Participants with better education on finances were able to articulate the Islamic financing models and were inclined to adopt Islamic financial models.

In Pakistan, the acceptance of Islamic home financing by consumers is shaped by multiple factors, including behaviors, religion, and situational contexts. This study further establishes the relevance of the TPB framework in Islamic finance. More awareness, improved transparency, and increased community confidence about the actual workings of Islamic financing are likely to foster acceptance of Islamic financing.



CONCLUSION AND FUTURE IMPLICATIONS

This paper examines Islamic Home Financing acceptance among consumers. The results reiterate previous findings validating the Theory of Planned Behavior (TPB) within the Islamic and other financial services domain. Findings indicate that consumer acceptance is influenced by the behavioral attitude, subjective norms, the perceived behavioral control, the Islamicity of the financing product, and the demographic factors. Among the predictors, perceived behavioral control and perceived Islamicity emerged as the most influential. The findings, as mentioned above, correlate to behavioral and ethical finance, where trust, ethics, and perceived legitimacy impact financial decision-making (Naseer et al., 2025; Noor & Naseer, 2024).

In the case of Pakistan, the Muslim population mandates the financial product to be a religiously sanctioned one because they desire Shariah-compliant financing options that go to the other side of the aisle to interest-based financing. The abrasion of the TPB also provides valid justification for the framework used to study the adoption of Islamic financial services (Amin et al., 2014; Ajzen, 1991).

The interviews indicate that perception of Islamic compliance of the product is the highest influencing factor for the choice of the participants. Committed financing for homes is understood as a responsibility that can take 3 to 25 years.

Committed financing for homes is understood as a responsibility that can take 3 to 25 years. Some respondents mentioned that they intentionally steer clear of conventional housing finance because of the *riba* concern and the finance being unlawful. Similar patterns of ethical sensitivity and value-based decision making have also been documented in the most recent empirical research in Pakistan (Naseer et al., 2021; Naseer et al., 2019).

Research also identified a major finding. There is a lack of understanding and certainty regarding Islamic and conventional home financing for some participants. This lack of understanding, or, in the case of participants described above, lack of confidence, may very well stifle adoption of Islamic financing, regardless of their inclination toward Islamic financing. Prior research has noted that the negative impact of lack of transparency is similar to the erosion of behavioral intention (Naseer & Haq, 2024a; Naseer & Haq, 2024b).

This study will assist in the advancement of the Islamic banking home financing industry in Pakistan and will also highlight the challenges consumers face when adopting Islamic home financing, particularly the confusion pertaining to Islamic and conventional home financing mechanisms in Pakistan. This study will also assist in the future identification of demand for Islamic home financing because there is a definite interest from consumers based on my research. Furthermore, this study will provide help to managers of Islamic banks in comprehending consumer behavior in relation to Islamic home financing. In addition, this study will help managers during the pre- and post-development stages and in developing home financing strategies based on the TPB theory.

REFERENCES

- Abdul-Razak, D., Abduh, M., & Omar, M. A. (2008). Customers' perception of Islamic home financing in Malaysia. *Journal of Islamic Economics, Banking and Finance*, 4(2), 1–17.
- Ahmed, S. N., Rasool, K., Choudhry, L., & Hamid, S. (2025). Examining the impact of accreditation on teacher education quality in Pakistan: Institutional performance and pre-service teacher outcomes. *Social Science Spectrum*, 4(4), 42–64. <https://doi.org/10.71085/sss.04.04.360>
- Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50(2), 179–211. [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T)
- Ajzen, I., & Fishbein, M. (1980). *Understanding attitudes and predicting social behavior*. Prentice Hall.
- Amin, H. (2008). Choice criteria for Islamic home financing: Empirical investigation among Malaysian bank customers. *International Journal of Housing Markets and Analysis*, 1(3), 256–274.
- Amin, H., Abdul Rahman, A. R., & Abdul Razak, D. (2014). Consumer acceptance of Islamic home financing. *International Journal of Housing Markets and Analysis*, 7(3), 307–332.
- Dawn Economic and Business. (2015). Pakistan property market report. *Dawn News*.

- Ford, J., & Jones, S. (2001). Choosing a mortgage: A study of consumer behavior. *Housing Studies, 16*(2), 245–260.
- Gopi, M., & Ramayah, T. (2007). Applicability of theory of planned behavior in predicting intention to use internet banking. *International Journal of Emerging Markets, 2*(4), 333–351.
- Hajira, B., Hamid, S., Rehman, N. U., Ahmed, S. N., & Rehman, S. (2025). Mobile-assisted language learning in a preparatory year English program: Enhancing motivation and receptive skills. *Journal of Political Stability Archive, 3*(3), 1147–1173. <https://doi.org/10.63468/jpsa.3.3.78>
- Hamid, S., Ahmed, S. N., Hayee, H., Rana, F., & Memon, M. M. (2025). Digital literacy as a right: Addressing gendered and structural barriers for minority girls in Pakistan. *Social Sciences Spectrum, 4*(3), 409–429. <https://doi.org/10.71085/sss.04.03.344>
- Hanaffi, S., & Kasim, S. (2006). Islamic housing financing: Empirical evidence of consumer behavior. *Journal of Islamic Banking and Finance, 23*(1), 75–89.
- Haroon, M. (2005). *Islamic banking and finance in theory and practice*. Islamic Publications.
- Jalil, M. A., Rahman, A. R., & Aziz, A. (2010). Selection criteria of Islamic home financing: A comparative analysis. *Journal of Islamic Marketing, 1*(2), 152–168.
- Kazi, A. U., & Halabi, A. K. (2006). Corporate governance and Islamic banking. *Journal of Islamic Banking and Finance, 23*(3), 50–66.
- Khan, M. (2010). Islamic banking: Present and future challenges. *Islamic Economic Studies, 17*(2), 1–27.
- Lobb, A. E., Mazzocchi, M., & Traill, W. B. (2007). Modelling risk perception and trust in food safety information within the theory of planned behaviour. *Food Quality and Preference, 18*(2), 384–395.
- Maali, B., Casson, P., & Napier, C. (2006). Social reporting by Islamic banks. *Abacus, 42*(2), 266–289.
- Md-Taib, F. M., Ramayah, T., & Abdul Razak, D. (2008). Factors influencing intention to use diminishing partnership home financing. *International Journal of Islamic and Middle Eastern Finance and Management, 1*(3), 235–248.
- Muneeza, A., Hassan, R., & Khalil, F. (2011). The Islamicity of Islamic banking products. *International Journal of Islamic Finance, 3*(1), 95–112.
- Naseer, M., Ali, S., Chaman, S., & Mehroush, I. (2025). Unpacking the psychological pathway: How intrinsic rewards translate organizational and supervisory support into enhanced work performance in the banking sector of Pakistan. *Journal of Management & Social Science, 2*(4), 1402–1411.
- Naseer, M., Farooq, M., Waqar, Y., & Valliappan, R. (2019). Antecedents of employee retention in the pharmaceutical industry of Pakistan. *The Journal of Social Sciences Research, 5*(3), 655–664.

- Naseer, M., Khan, S., Khan, R., & Minhas, A. A. (2021). Employee retention and job satisfaction in the era of transformative marketing: An investigation in the context of Pakistan. *International Journal of Management, 12*(2), 640–653.
- Naseer, S. M. A. S., & Haq, A. U. (2024a). Organizational predictors of turnover intentions among healthcare professionals in Pakistan: A quantitative analysis. *Annual Methodological Archive Research Review, 2*(5), 1–18.
- Naseer, S. M. A. S., & Haq, A. U. (2024b). Understanding turnover intentions in Pakistan's healthcare sector: A qualitative exploration of supervisory behavior, stress, and cultural norms. *Annual Methodological Archive Research Review, 2*(5). <https://doi.org/10.63075/ge4wh586>
- Naseer, S. M. A. S., & Rehan, M. S. (2024). Exploring the determinants of career satisfaction among employees: Evidence from Pakistan's pharmaceutical sector. *Journal of Political Stability Archive, 2*(4).
- Nayem, T., Raza, S. A., & Khan, M. A. (2009). Islamic home financing in the USA: Problems and prospects. *International Journal of Islamic Finance, 1*(2), 45–59.
- Newell, G., & Osmadi, A. (2009). The development and preliminary performance analysis of Islamic REITs in Malaysia. *Journal of Property Research, 26*(4), 329–347.
- Noor, M. J., & Naseer, M. (2024). Impact of organizational culture on psychological wellbeing of nurses: A study of the healthcare sector of Pakistan. *Journal of Business and Management Research, 3*(1), 862–874.
- Pakistan Financial Report. (2016). *Islamic banking bulletin*. State Bank of Pakistan.
- Qaralleh, R., Ahmad, S. N., Abbas, S., Hamid, S., & Hayes, H. (2025). Family dynamics and English language acquisition in multicultural households: A cross-country ethnographic study. *Journal of Applied Linguistics and TESOL, 8*(3), 2308–2325. <https://doi.org/10.63878/jalt1253>
- Rosely, S. (1991). Islamic banking in Malaysia: The development and challenges. *Journal of Islamic Economics, 3*(1), 25–42.
- Taib, F. M., Ramayah, T., & Razak, D. A. (2008). Factors influencing intention to use diminishing partnership home financing. *International Journal of Islamic and Middle Eastern Finance and Management, 1*(3), 235–248.
- Thean, L. Y. (2009). Factors influencing consumers' choice of Islamic home financing. *Journal of Islamic Marketing, 1*(1), 36–48.
- TheCityUK. (2012). *Islamic finance report 2012*. TheCityUK.
- Tse, R. Y. C. (1997). Housing finance in emerging markets. *Housing Studies, 12*(3), 373–386.
- Usman, M., Sara, S., & Atif, M. (2015). Islamic banking and customer perception: Evidence from Pakistan. *Journal of Islamic Finance, 4*(2), 1–15.
- Wan Ahmad, W. M., Rahman, A. A., Ali, N. A., & Seman, A. C. (2008). Religiosity and banking selection criteria among Malays in Lembah Klang. *Jurnal Syariah, 16*(2), 279–304.