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Perception And Acceptability Of Islamic Banking Operations Among The Staff Of Yusuf Bala Usman College Of Education And Legal Studies Daura

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ABSTRACT
The study explores the perception and acceptability of Islamic banking operations among staff at Yusuf Bala Usman College of Education and Legal Studies, Daura, to assess the adoption and trust prospects of non-interest banking models in Nigeria. The study uses a descriptive survey design to gather data from both academic and non-academic staff of the college, focusing on key variables such as awareness of Islamic banking principles, perceived advantages, trust in operators, and willingness to engage with Islamic financial institutions. Using a structured questionnaire administered to 200 respondents and analyzed through descriptive statistics (mean and standard deviation), and inferential statistics (chi-square and independent t-test), the study reveals a consistently positive perception of Islamic banking, with overall mean scores of 4.33 (awareness), 4.11 (perception), and 4.18 (acceptability) on a 5-point Likert scale. A majority of staff acknowledged Islamic banking's ethical foundation, interest-free operation, and alignment with Islamic teachings. However, practical dimensions such as accessibility, customer service quality, and product competitiveness received comparatively lower ratings, indicating areas requiring operational improvement. Results of the chi-square test ($\chi^2 = 6.432$, $p = 0.040$) indicate a statistically significant association between staff category and type of banking currently used. An independent t-test further reveals that teaching staff hold significantly more favorable perceptions of Islamic banking than non-teaching staff ($t = 2.364$, $p = 0.019$). Cronbach's alpha coefficients of 0.812 and 0.760 for the perception and acceptability sections respectively confirm good internal consistency of the instrument. The study recommends targeted awareness programs, improved branch accessibility, and enhanced digital banking services to accelerate broader adoption among college staff.
Keywords: Perception, Acceptability, Islamic Banking, Islamic Banking Operators, Non-Interest Banking, Nigeria

1.0 INTRODUCTION

Islamic banking, which provides a morally sound and interest-free alternative to traditional banking, has grown in importance within the global financial system. Based on *Shari'ah*, Islamic banking promotes risk-sharing, equity, and openness in financial transactions, forbids the collection and payment of interest *(Riba),* and uses asset-backed financing (Ayub, 2007). These qualities have made Islamic banking a respectable and ethical choice for Muslims who wish to observe their faith while engaging with contemporary financial systems. Islamic banking has gained significant attention globally and in Nigeria,

driven by the need to offer financial services that align with Islamic principles prohibiting *Riba* (interest), *Gharar* (excessive uncertainty), and haram (prohibited) investments (Usman & Bello, 2020).

Understanding the perception and acceptability of Islamic banking operations among educational staff particularly those at Yusuf Bala Usman College of Education and Legal Studies, Daura is crucial for assessing the growth and sustainability of Islamic banking in semi-urban educational environments. Perception, as defined by Robbins and Judge (2019), is a process by which individuals interpret and organize sensory impressions to give meaning to their environment. In the context of Islamic banking, perception refers to how stakeholders understand and emotionally respond to Islamic financial services, while acceptability refers to the willingness to use or recommend these services (Aliyu & Yusoff, 2016). In the Nigerian context, factors influencing perception and acceptability include religious orientation, awareness, perceived benefits, trust in operators, and socio-economic context (Abdullahi, 2017).

This study is motivated by the observed gap between the growing institutional presence of Islamic banking in Nigeria and its limited penetration within academic communities, particularly in the predominantly Muslim northern region. Despite its ethical appeal, Islamic banking remains underutilized among college staff a group that possesses the educational capacity to understand and influence financial behaviors in their communities. By focusing on staff of Yusuf Bala Usman College of Education and Legal Studies, Daura, this study provides context-specific empirical evidence that can inform financial institutions, policymakers, and educators seeking to enhance the reach and relevance of Islamic banking in similar environments.

1.1 Objectives of the Study

The general objective of this study is to assess the perception and level of acceptability of Islamic banking operations among the staff of Yusuf Bala Usman College of Education and Legal Studies, Daura, with a view to understanding the factors influencing their attitudes and willingness to engage with Islamic banking services. Specifically, the study aims to:

1. Examine the level of awareness and knowledge of Islamic banking principles among the staff of the college.
2. Evaluate the perception of the staff regarding the ethical and financial practices of Islamic banking operations.
3. Determine the extent to which religious beliefs influence the acceptability of Islamic banking among the staff.
4. Identify the factors (e.g., trust, accessibility, customer service) that affect the willingness of staff to patronize Islamic banking operations.
5. Assess the comparative preference for Islamic banking over conventional banking services among the staff of the institution.

2.0 LITERATURE REVIEW

This section presents a review of selected empirical studies related to the perception and acceptability of Islamic banking operators among staff of educational institutions, with specific emphasis on the Nigerian context.

2.1 Emergence of Islamic Banking in Nigeria

The introduction of Islamic banking in Nigeria represented a significant milestone in the nation's financial sector by offering an alternative system founded on *Shari'ah* principles. When Jaiz Bank Plc was granted a license in 2011, Islamic banking in Nigeria formally commenced operations. Its establishment was part of broader initiatives to diversify Nigeria's banking industry and encourage financial participation among Muslims wary of traditional interest-based banks (Sanusi, 2011). Subsequent developments, including the launch of non-interest microfinance banks and the issuance of Sukuk (Islamic bonds), have expanded the reach of Islamic finance in Nigeria (Central Bank of Nigeria, 2020).

2.2 Awareness and Understanding of Islamic Banking

Awareness and understanding of Islamic banking describe the extent to which individuals are informed about the concepts, operations, and services of non-interest banking systems. Chijuka and Izekor (2024)

demonstrated that the adoption of Islamic banking is strongly linked to knowledge and comprehension of its tenets. Their study found that despite widespread positive perceptions, misconceptions persist particularly among non-Muslims who frequently associate Islamic banking exclusively with religious activities. Mohammed and Hassan (2019) similarly found that while most university participants perceived Islamic banks as moral and interest-free, fewer were knowledgeable about specific products such as *Ijarah* (lease) and *Mudarabah* (profit-sharing). Ahmed and Yusuf (2018) buttressed that educational seminars and financial literacy initiatives are crucial for closing knowledge gaps, particularly at universities where faculty members can influence students' financial attitudes.

2.3 Perception and Acceptability of Islamic Banking

Perception and acceptability are crucial indicators of Islamic banking's likelihood of success (Abdul-Rahman & Nor, 2016). Positive perceptions of transparency, moral conduct, and conformity to Islamic law may encourage adoption, while misconceptions, ignorance, or mistrust of operators may obstruct its expansion. Research shows that the acceptance of Islamic banking operations is strongly impacted by trust (Aliyu et al., 2017), with perceived transparency, adherence to religious values, and the reputation of operators all contributing to trust levels. In a similar vein, customer service quality, awareness initiatives, and user experience are all crucial factors (Umar & Abubakar, 2019).

2.4 Religious Influence on Acceptance

Religious considerations have a significant impact on the acceptance of Islamic banking, especially in areas where religion influences social and economic activities. Ezeh and Nwankwo (2014) confirmed that in Anambra State, Muslim respondents gave Islamic banking a larger perceived relative advantage than their Christian counterparts, suggesting that financial services aligned with religious beliefs may find greater acceptance among specific groups. The acceptance of Islamic finance is further reinforced by influential religious teachings and community leaders, particularly among those seeking *Shari'ah*-compliant financial services.

2.5 Practical Considerations and Comparative Preference

Adebayo and Adedeji (2021) stress that real acceptability hinges on pragmatic factors such as branch accessibility, ATM availability, and service competitiveness in comparison to traditional banks even among employees who hold favorable opinions of Islamic banking. Comparative preference between Islamic and conventional banking is influenced by a number of factors, including customer satisfaction, service quality, trust, accessibility, profit policies, ethical considerations, and religious beliefs. Studies indicate that restricted product offerings and infrastructure limitations may influence consumer selection despite the ethical advantages Islamic banking offers (Emerald Insight, 2017).

2.6 Research Gap

Only a small number of studies explicitly address educational establishments such as Yusuf Bala Usman College of Education and Legal Studies, Daura. The majority of current research focuses on urban banking clients or the general public (Aliyu & Yusoff, 2016; Umar & Abubakar, 2019). This gap underscores the necessity for focused research to comprehend the distinct perspectives of employees in semi-urban educational settings, where tailored financial inclusion strategies and awareness efforts may be required. The present study addresses this gap by providing institution-specific empirical evidence from a predominantly Muslim, semi-urban academic environment.

3.0 METHODOLOGY

3.1 Research Design

This study adopts a descriptive survey research design. The choice of this design is informed by the need to systematically collect, analyze, and interpret data concerning the perceptions and acceptability of Islamic banking operations among the staff of Yusuf Bala Usman College of Education and Legal Studies, Daura. A descriptive survey is appropriate because it enables the researcher to capture the opinions, attitudes, and levels of awareness of a relatively large group of people without manipulating any variables.

3.2 Population, Sample, and Sampling Technique

The target population consists of all categories of staff at Yusuf Bala Usman College of Education and Legal Studies, Daura, including academic staff, non-academic staff, and casual staff, with an estimated total population of approximately 200 individuals. The sample size was determined using the Yamane (1967) formula for sample size determination from a finite population:

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$$n = N / [1 + N(e)^2]$$

Where n = sample size, N = total population (200), and e = level of precision (0.05). Applying the formula: n = 200 / [1 + 200(0.0025)] = 200 / 1.5 ≈ 133. However, due to the complete availability and willingness of all staff members to participate, a total of 200 responses were obtained and utilized for analysis, which represents a census of the entire population and enhances the reliability and generalizability of the findings. A stratified random sampling technique was adopted, with staff divided into strata based on their roles (teaching and non-teaching), and respondents subsequently selected through simple random sampling within each stratum.

3.3 Instrument for Data Collection

The primary instrument for data collection was a structured questionnaire divided into five sections: (A) Demographic Information; (B) Awareness and Knowledge of Islamic Banking (6 items); (C) Perception of Islamic Banking Operations (8 items); (D) Acceptability of Islamic Banking (7 items); and (E) Open-Ended Questions. Sections B, C, and D employed a five-point Likert scale ranging from Strongly Disagree (1) to Strongly Agree (5). The instrument was subjected to expert review by specialists in research methodology and Islamic finance prior to administration.

3.4 Validity and Reliability

Content validity was established through expert review and a pilot test conducted with 15 staff members not included in the final sample. Internal consistency reliability was assessed using Cronbach's alpha. Results indicated acceptable reliability for Section C (Perception): $\alpha = 0.812$, and Section D (Acceptability): $\alpha = 0.760$, both exceeding the recommended threshold of 0.70. Section B (Awareness) recorded $\alpha = 0.459$, which, while below the conventional threshold, is attributable to the conceptually distinct nature of awareness items that measure discrete knowledge dimensions rather than a single latent construct. All items were retained based on their theoretical relevance and content validity.

3.5 Method of Data Analysis

Data were analyzed using both descriptive and inferential statistics. Descriptive statistics including frequencies, percentages, means, and standard deviations were used to summarize respondents' demographic characteristics and responses to Likert-scale items. Mean scores were interpreted using the following scale: 1.00–1.49 (Strongly Disagree); 1.50–2.49 (Disagree); 2.50–3.49 (Neutral); 3.50–4.49 (Agree); 4.50–5.00 (Strongly Agree). Inferential statistics, including chi-square tests and an independent samples t-test, were employed to examine associations between categorical variables and test differences between groups. All analyses were conducted using Python (pandas and scipy libraries).

4.0 RESULTS AND DISCUSSION

4.1 Demographic Characteristics of Respondents

Table 1 presents the demographic profile of the 200 respondents who participated in the study.

Table 1a: Distribution of Respondents by Gender

Gender	Frequency	Percentage (%)
Male	172	86.0
Female	28	14.0
Total	**200**	**100.0**

Table 1b: Distribution of Respondents by Age Range

Age Range	Frequency	Percentage (%)
18–30	13	6.5
31–40	60	30.0
41–50	91	45.5
51 and Above	36	18.0
Total	**200**	**100.0**

Table 1c: Distribution of Respondents by Marital Status

Marital Status	Frequency	Percentage (%)
Married	178	89.0
Single	18	9.0
Divorced	2	1.0
Widowed	2	1.0
Total	**200**	**100.0**

Table 1d: Distribution of Respondents by Educational Qualification

Highest Educational Qualification	Frequency	Percentage (%)
Secondary School	4	2.0
ND/NCE	35	17.5
HND	12	6.0
Higher Diploma	3	1.5
Bachelor's Degree	88	44.0
BL	2	1.0
Master's Degree	44	22.0
Ph.D.	12	6.0
Total	**200**	**100.0**

Table 1e: Distribution of Respondents by Staff Category

Staff Category	Frequency	Percentage (%)
Teaching	130	65.0
Non-Teaching	70	35.0
Total	**200**	**100.0**

Table 1f: Distribution of Respondents by Years of Working Experience

Years of Working Experience	Frequency	Percentage (%)
Less than 5 years	12	6.0
5–10 years	82	41.0
11–15 years	53	26.5
16 years and above	53	26.5
Total	**200**	**100.0**

Table 1g: Distribution of Respondents by Type of Banking Service Used

Current Banking Service	Frequency	Percentage (%)
Conventional Banking Only	87	43.5
Both Islamic and Conventional	86	43.0
Islamic Banking Only	27	13.5
Total	**200**	**100.0**

The findings reveal that the majority of respondents are male (86.0%), reflecting the predominantly male workforce at the institution. The largest age cohort falls within the 41–50 years bracket (45.5%), followed by the 31–40 years group (30.0%), indicating a largely mid-career to experienced workforce. Almost all respondents are married (89.0%), and all 200 respondents (100%) indicated Islam as their religious affiliation, which is consistent with the college's location in the predominantly Muslim community of Daura, Katsina State. In terms of educational qualification, the majority hold a Bachelor's Degree (44.0%), followed by Master's Degree holders (22.0%) and ND/NCE holders (17.5%), with Ph.D. holders constituting 6.0 % of respondents — reflecting a highly educated staff population. Teaching staff constitute 65.0% of respondents compared to 35.0% non-teaching staff. Regarding banking behavior, 43.5% use only conventional banking, 43.0% use both Islamic and conventional banking, and 13.5% exclusively use Islamic banking, indicating significant room for growth in Islamic banking adoption.

4.2 Awareness and Knowledge of Islamic Banking (Section B)

Table 2 presents respondents' levels of awareness and knowledge of Islamic banking principles across six items, rated on a five-point Likert scale.

Table 2: Respondents' Awareness and Knowledge of Islamic Banking (N = 200)

Statement	SA	A	N	D	SD	Mean	SD (σ)
B1. I am aware of Islamic banking services	98	98	2	2	0	**4.46**	0.57
B2. I understand the basic principles of Islamic banking	67	124	7	2	0	**4.28**	0.58
B3. I know that Islamic banking prohibits interest (Riba)	151	45	0	4	0	**4.71**	0.57
B4. I am aware that Islamic banking promotes profit-and-loss sharing	143	26	2	1	0	**4.55**	0.76
B5. I have received information about Islamic banking from media, seminars, or colleagues	114	14	16	5	0	**3.96**	1.39
B6. Islamic banking products and services are clearly explained to customers	55	97	39	9	0	**3.99**	0.81
Overall Mean						**4.33**	

Note: SA = Strongly Agree, A = Agree, N = Neutral, D = Disagree, SD = Strongly Disagree. Scale: 4.50–5.00 = Strongly Agree; 3.50–4.49 = Agree; 2.50–3.49 = Neutral; 1.50–2.49 = Disagree; 1.00–1.49 = Strongly Disagree. Cronbach's α (Section B) = 0.459. Overall Section Mean = 4.33.

The results in Table 2 indicate a high overall level of awareness of Islamic banking among staff, with an overall section mean of 4.33, which falls within the 'Agree' band on the interpretation scale. Item B3 ('I know that Islamic banking prohibits interest *(Riba)*') recorded the highest mean score of 4.71 (SD = 0.57), with 75.5% of respondents indicating strong agreement — suggesting that the prohibition of *Riba* is the most widely understood principle of Islamic banking. This is closely followed by Item B4 ('I am aware that Islamic banking promotes profit-and-loss sharing'), with a mean of 4.55 (SD = 0.76), and Item B1 ('I am aware of Islamic banking services'), with a mean of 4.46 (SD = 0.57), where 98.0% of respondents indicated either agreement or strong agreement.

Items B5 ('I have received information about Islamic banking from media, seminars, or colleagues') and B6 ('Islamic banking products and services are clearly explained to customers') recorded comparatively lower mean scores of 3.96 and 3.99 respectively, though both remain within the 'Agree' range. Notably, Item B5 exhibited the highest standard deviation (σ = 1.39), suggesting greater variability in respondents' exposure to Islamic banking information through formal and informal channels. This indicates that while general awareness is high, information dissemination through structured platforms remains uneven. These findings are consistent with those of Yakubu and Abdulkadir (2020), who noted substantial knowledge gaps in operational procedures among academic staff, despite favorable general awareness.

4.3 Perception of Islamic Banking Operators (Section C)

Table 3 presents respondents' perceptions of the ethical, operational, and financial characteristics of Islamic banking operators across eight items.

Table 3: Respondents' Perception of Islamic Banking Operators (N = 200)

Statement	SA	A	N	D	SD	Mean	SD (σ)
C1. Islamic banking operators conduct their services ethically	48	128	20	4	0	**4.10**	0.64
C2. Islamic banking promotes fairness and transparency in financial transactions	80	107	12	1	0	**4.33**	0.61
C3. Islamic banking operators are trustworthy	69	100	29	2	0	**4.18**	0.71
C4. Islamic banking contributes positively to economic development	92	90	18	0	0	**4.37**	0.64
C5. Islamic banking operators provide efficient customer service	40	122	28	10	0	**3.96**	0.74
C6. Islamic banking services are easily accessible to customers	33	123	16	28	0	**3.81**	0.88
C7. Islamic banking operators offer competitive financial products	25	122	47	6	0	**3.83**	0.67
C8. Islamic banking is financially stable and reliable	94	79	22	5	0	**4.31**	0.77
Overall Mean						**4.11**	

Note: SA = Strongly Agree, A = Agree, N = Neutral, D = Disagree, SD = Strongly Disagree.
Cronbach's α (Section C) = 0.812. Overall Section Mean = 4.11.

The overall mean score for Section C is 4.11 (Cronbach's α = 0.812), indicating a consistently positive perception of Islamic banking operators among staff, with good internal reliability. Item C4 ('Islamic banking contributes positively to economic development') yielded the highest mean score of 4.37 (SD = 0.64), with 91.0% of respondents expressing agreement or strong agreement, and no disagreements recorded. This was closely followed by Item C2 ('Islamic banking promotes fairness and transparency in financial transactions') with a mean of 4.33 (SD = 0.61), and Item C8 ('Islamic banking is financially stable and reliable') with a mean of 4.31 (SD = 0.77).

Item C3 ('Islamic banking operators are trustworthy') recorded a mean of 4.18 (SD = 0.71), with 84.5% of respondents agreeing or strongly agreeing, though 14.5% remained neutral — suggesting that while trust is generally positive, a minority still harbor reservations about operator credibility. The lowest-rated items in this section were C6 ('Islamic banking services are easily accessible to customers') with a mean of 3.81 (SD = 0.88) and C7 ('Islamic banking operators offer competitive financial products') with a mean of 3.83 (SD = 0.67). These two items reflect the infrastructural and product-range limitations of Islamic banking in the region, with 14.0% disagreeing on accessibility. This finding aligns with Adebayo and Adedeji (2021), who stressed that practical factors such as branch accessibility and service competitiveness significantly affect how staff perceive Islamic banking, even where general ethical perceptions are positive.

4.4 Acceptability of Islamic Banking (Section D)

Table 4 presents respondents' willingness and inclination to patronize Islamic banking operators, assessed through seven items.

Table 4: Respondents' Acceptability of Islamic Banking Services (N = 200)

Statement	SA	A	N	D	SD	Mean	SD (σ)
D1. My religious beliefs influence my preference for Islamic banking	115	82	3	0	0	**4.56**	0.53
D2. I am willing to open or maintain an account with an Islamic bank	131	63	6	0	0	**4.62**	0.54
D3. I prefer Islamic banking services over conventional banking services	97	82	18	3	0	**4.37**	0.71
D4. Trust in Islamic banking operators affects my decision to patronize them	56	85	50	9	0	**3.94**	0.84
D5. Accessibility of Islamic banking services affects my willingness to use them	40	96	48	16	0	**3.80**	0.85
D6. Quality of customer service influences my choice of Islamic banking	41	82	49	24	4	**3.66**	1.00
D7. I would recommend Islamic banking services to others	76	109	15	0	0	**4.30**	0.60
Overall Mean						**4.18**	

Note: SA = Strongly Agree, A = Agree, N = Neutral, D = Disagree, SD = Strongly Disagree.
Cronbach's α (Section D) = 0.760. Overall Section Mean = 4.18.

The acceptability section recorded an overall mean of 4.18 (Cronbach's α = 0.760), indicating strong and internally consistent endorsement of Islamic banking among staff. Item D2 ('I am willing to open or maintain an account with an Islamic bank') yielded the highest mean score of 4.62 (SD = 0.54), with 97.0% of respondents in agreement the highest approval rate across all questionnaire items. Item D1 ('My religious beliefs influence my preference for Islamic banking') recorded a mean of 4.56 (SD = 0.53), with 98.5% in agreement or strong agreement, reinforcing the significant role of religious motivation in Islamic banking adoption, consistent with the findings of Ezeh and Nwankwo (2014).

Item D3 ('I prefer Islamic banking services over conventional banking services') recorded a mean of 4.37 (SD = 0.71), while Item D7 ('I would recommend Islamic banking services to others') scored 4.30 (SD = 0.60) with 92.5% of respondents in agreement — suggesting strong advocacy potential among college staff. In contrast, Items D5 ('Accessibility affects my willingness') and D6 ('Quality of customer service influences my choice') recorded the lowest means of 3.80 (SD = 0.85) and 3.66 (SD = 1.00) respectively. Item D6 also recorded the highest standard deviation in the section (σ = 1.00) and was the only item with strongly disagree responses (2.0%), reflecting heterogeneous views on how customer service quality shapes banking decisions. These findings are consistent with Adebayo and Adedeji (2021) and suggest that while the desire to adopt Islamic banking is strong, operational improvements in accessibility and service delivery are essential to converting positive intent into actual behavioral change.

4.5 Inferential Statistical Analysis

4.5.1 Chi-Square Test: Staff Category and Type of Banking Service Used

Table 5: Chi-Square Test — Staff Category vs. Type of Banking Service Used

Staff Category	Conventional Only	Both Islamic & Conventional	Islamic Only
Teaching (n=130)	71 (54.6%)	49 (37.7%)	16 (12.3%)
Non-Teaching (n=70)	22 (31.4%)	37 (52.9%)	11 (15.7%)
Total	**93 (46.5%)**	**86 (43.0%)**	**27 (13.5%)**

$\chi^2 = 6.432$, $df = 2$, $p = 0.040$ ($p < 0.05$). Decision: Reject H_0 — there is a statistically significant association between staff category and type of banking service used.

The chi-square test results ($\chi^2 = 6.432$, df = 2, p = 0.040) indicate a statistically significant association between staff category and the type of banking service currently used. As shown in Table 5, non-teaching staff are more likely to use both Islamic and conventional banking (52.9%) compared to teaching staff (37.7%), while teaching staff are more inclined toward conventional banking only (54.6%). This difference may reflect variations in financial product awareness, salary disbursement channels, and occupational exposure between the two staff groups. These findings suggest that targeted engagement strategies may be needed for teaching staff to enhance their adoption of Islamic banking services.

4.5.2 Independent Samples T-Test: Staff Category and Perception of Islamic Banking

Table 6: Independent Samples T-Test — Staff Category vs. Perception of Islamic Banking

Group	N	Mean (Section C)	SD	t	Sig. (2-tailed)
Teaching Staff	130	4.17	0.49	2.364	**0.019***
Non-Teaching Staff	70	4.01	0.53		

** Significant at $p < 0.05$. Decision: Reject H_0 — there is a significant difference in perception scores between teaching and non-teaching staff.*

The independent samples t-test results (t = 2.364, p = 0.019) reveal a statistically significant difference in the perception of Islamic banking between teaching and non-teaching staff. Teaching staff (Mean = 4.17, SD = 0.49) hold significantly more favorable perceptions of Islamic banking operators than non-teaching staff (Mean = 4.01, SD = 0.53). This result is consistent with the observation of Ibrahim and Salisu (2021) that academic staff members' religious literacy and educational background tend to make them more receptive to Islamic banking products. However, both groups fall within the 'Agree' interpretation band, indicating that the overall perception remains positive across staff categories, with quantitative differences in degree rather than direction.

4.5.3 Reliability Analysis

Table 7: Cronbach's Alpha Reliability Coefficients by Section

Section	No. of Items	Cronbach's α	Reliability
Section B: Awareness & Knowledge	6	0.459	Moderate
Section C: Perception of Operators	8	0.812	Good
Section D: Acceptability	7	0.760	Acceptable

4.6 Summary of Key Findings

Table 8: Summary of Overall Mean Scores by Section

Section	Overall Mean	Interpretation	α
Section B: Awareness & Knowledge of Islamic Banking	**4.33**	Agree	0.459
Section C: Perception of Islamic Banking Operations	**4.11**	Agree	0.812
Section D: Acceptability of Islamic Banking	**4.18**	Agree	0.760
Grand Mean (All Sections)	**4.21**	**Agree**	—

5.0 DISCUSSION OF FINDINGS

The findings of this study reveal a consistently positive and statistically robust pattern of awareness, perception, and acceptability of Islamic banking among staff of Yusuf Bala Usman College of Education and Legal Studies, Daura. The grand mean score across all three sections is 4.21, which falls within the 'Agree' interpretation band indicating that staff not only hold favorable views of Islamic banking but are also substantially willing to patronize and recommend it.

The high awareness of Islamic banking principles particularly the prohibition of Riba (Mean = 4.71) is attributable to the deeply embedded Islamic literacy within the institution's predominantly Muslim community. This finding corroborates Abdullahi (2017) and Chijuka and Izekor (2024), who found that awareness in Muslim-majority communities tends to be high regarding fundamental Islamic banking tenets. However, the relatively lower scores on information dissemination through media and seminars (B5: Mean = 3.96) and on clear product explanation to customers (B6: Mean = 3.99) suggest that while conceptual awareness is strong, operationalized product knowledge remains a gap. This distinction between principled awareness and product literacy is critical and has direct implications for adoption behavior.

The positive perception of Islamic banking operators particularly their ethical conduct, fairness, transparency, and contribution to economic development aligns with the ethical theory of Islamic finance and supports the findings of Aliyu et al. (2017) and Abdul-Rahman and Nor (2016). Notably, the high mean scores on fairness and transparency (C2: 4.33) and financial stability (C8: 4.31) suggest that staff perceive Islamic banks as credible financial institutions. Yet the lower scores on accessibility (C6: 3.81) and product competitiveness (C7: 3.83) point to persistent structural constraints that temper overall perceptions a finding consistent with Adebayo and Adedeji (2021).

The acceptability findings are particularly noteworthy. The highest mean score across the entire study (D2: 4.62 willingness to open an account) indicates not merely passive approval but active readiness to engage with Islamic banking services. The strong influence of religious beliefs (D1: 4.56) confirms the centrality of religious motivation in Islamic banking adoption in Muslim-majority environments, as documented by Ezeh and Nwankwo (2014). The equally high recommendation score (D7: 4.30) suggests that satisfied or inclined users have the potential to serve as organic advocates a finding relevant to Islamic banks' marketing strategies in educational institutions.

The statistically significant chi-square result ($\chi^2 = 6.432$, $p = 0.040$) indicates that staff category influences banking behavior, with non-teaching staff more likely to use dual banking services. The t-test results ($t = 2.364$, $p = 0.019$) further confirm that teaching staff hold more favorable perceptions, potentially due to their higher educational qualifications, greater research exposure to financial principles, and deeper engagement with academic discourse on Islamic economics. These differences, while statistically significant, are modest in practical terms both groups remain firmly within the positive perception band.

6.0 CONCLUSION

This study set out to investigate the perception and acceptability of Islamic banking operations among the staff of Yusuf Bala Usman College of Education and Legal Studies, Daura. Using a descriptive survey approach with 200 respondents and a battery of descriptive and inferential statistical methods, the study provides robust empirical evidence that staff hold consistently positive perceptions and high acceptability of Islamic banking across all measured dimensions.

The study concludes that: (i) awareness of Islamic banking principles especially the prohibition of *Riba* is remarkably high, though structured information dissemination about specific products requires strengthening; (ii) staff perceive Islamic banking operations as ethical, transparent, and financially stable, though accessibility and product competitiveness remain areas of concern; (iii) religious beliefs exert a strong positive influence on Islamic banking acceptance, confirming the centrality of *Shari'ah* compliance in the decision-making of Muslim staff; (iv) there is strong willingness to patronize and recommend Islamic banking, representing significant untapped demand; and (v) staff category significantly influences both banking behavior and perception, suggesting the need for differentiated engagement strategies.

Collectively, these findings indicate that the principal barriers to fuller Islamic banking adoption are not attitudinal but operational particularly inadequate branch coverage, limited ATM infrastructure, and restricted product offerings. Addressing these gaps represents the most direct pathway to converting the high goodwill and awareness observed in this study into active and sustained patronage.

7.0 RECOMMENDATIONS

Based on the findings and conclusions of this study, the following recommendations are advanced:

1. Islamic banking operators particularly Jaiz Bank and other non-interest financial institutions should intensify targeted awareness and financial literacy programs within educational institutions in Northern Nigeria. Seminars, workshops, and structured briefings that go beyond general awareness of *Riba* prohibition to explain specific products such as *Mudarabah, Musharakah, and Ijarah* would help close the operationalized product knowledge gap identified in this study.
2. The Central Bank of Nigeria (CBN) and Islamic banking operators should prioritize expanding branch networks and ATM infrastructure in semi-urban areas. The accessibility gap identified with 14% of respondents disagreeing that Islamic banking services are easily accessible represents a direct barrier to adoption that cannot be resolved through awareness campaigns alone.
3. Islamic banks should invest in digital and mobile banking platforms to extend their reach to staff who may not have convenient access to physical branches. Given the high levels of educational attainment among respondents, mobile banking adoption is likely to be rapid if services are well-designed and promoted.
4. Educational institutions such as Yusuf Bala Usman College should collaborate formally with Islamic banking operators to offer salary disbursement accounts and cooperative savings products through Islamic financial institutions, thereby reducing institutional inertia favoring conventional banking among teaching staff.
5. Future research should extend this inquiry to other educational institutions in Katsina State and across Northern Nigeria, employ probability sampling from a broader population, and utilize structural equation modeling (SEM) to examine causal relationships between awareness, perception, trust, and behavioral intention to adopt Islamic banking.

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