JELS Journal of Economics, Law & Society
ESREIN Economic and Social Research Institute

Structuring Islamic Financial Literacy Construct to Measure Islamic Banking Products Adoption in Uganda: Content Validation of the Survey Instrument

Yusuf Kaweesa[1*] & Romzie Rosman[1]
[1]IIUM, Institute of Islamic Banking and Finance/International Islamic University Malaysia, Malaysia
*Email: yusuf.kaweesa@gamil.com

Abstract

Islamic banking in Uganda was introduced in 2016. However, Islamic microfinance Institutions started operations immediately as they are differently regulated by the Uganda Microfinance Regulatory Authority (UMRA) under the Tier 4 regulatory Act. So, this study aims to structure and conduct content validation of a survey questionnaire of the Islamic financial literacy construct for the adoption of Islamic banking products among Muslims in Uganda. Methodologically, this study was executed in five stages. Firstly, the content validation form was prepared detailing the items to be validated and their sources. Secondly, a review panel of experts was selected based on their expertise in Islamic banking adoption and Islamic financial literacy, and 6 experts were considered. Then, an online content validation form with clear instructions was sent to experts to critically review the domains and items before scoring them to improve relevance. The results showed that an S-CVI score of 0.864 was attained by the tool and thus relevant to be used for the study. The CVI for Islamic financial literacy was between 0.83-1, and thus, all items were relevant to assess the Islamic financial literacy concept of the Muslims in Uganda. Thus, this tool can be a reference for researchers who intend to conduct research on Islamic financial literacy and other factors of Islamic banking adoption in jurisdictions that have just embraced the Islamic financial system.

Article History
Received: May 19, 2025
Accepted: June 5, 2025
Published: June 30, 2025

Keywords
Islamic financial literacy; Content Validation; Islamic Banking Products Adoption;

JEL Codes
C83; G21; G53; Z12;

How to Cite
Kaweesa, Y. & Rosman, R. (2025). Structuring Islamic Financial Literacy Construct to Measure Islamic Banking Products Adoption in Uganda: Content Validation of the Survey Instrument. *Journal of Economics, Law and Society, 2*(1), 73-83. https://doi.org/10.70009/jels.2025.2.1.4

1. Introduction

The main objective of the empirical research method of the quantitative research methodology is to find the importance or impact, or influence of a phenomenon or problem (Ozair et al, 2017). The empirical research method effectively facilitates conducting research in social sciences, business management, and health sciences. However, the empirical research method has a complex systematic procedure of developing and testing hypotheses, where researchers can eventually examine and improve a model to explain a real-world phenomenon. Besides, research as a concept is a process intended to investigate answers to a question scientifically and systematically (Aithal & Aithal, 2020). This process involves forming hypotheses, testing hypotheses through data collection on relevant constructs, analyzing and systematically interpreting results, and reaching conclusions as generalized solutions. Overall, the desire to get familiar with a phenomenon, find out the association or interdependence of activities, and identify the characteristics of an individual or a group of activities, their relationships, or their frequencies of occurrences is the main objective of scholarly research.

Therefore, based on varied objectives, research is classified as explanatory research, experimental research, empirical research, conclusive research, descriptive research, and causal research.

Besides, empirical research is synonymous with social sciences, business management, and clinical research, where a questionnaire based on the survey method is widely used to collect data mainly from consumers, customers, and patients (Taherdoost, 2016). Moreover, with this regard, a systematic questionnaire should be constructed or follow a pre-existing questionnaire with the standard format from the available literature references. However, it is tasking to design and develop an effective, efficient, and psychometrically ideal questionnaire for data collection in empirical research. Questionnaire design and development in survey-based empirical research is a process that includes various components, specifically questionnaire preparation, preliminary questionnaire testing, and validation (validity and reliability) using several statistical methods (Taherdoost, 2016). Thus, the main objective of a questionnaire in research is to obtain relevant information most reliably and validly (Taherdoost, 2016).

However, questionnaire validation is in four major types: face validation, content validation, construct validation, and criterion validation (Ozair et al, 2017). The face, criterion, and construct validation can be ascertained based on the researcher's subjective analysis. Whereas content validation is only ascertained statistically, making it more worthy to carry out and whose results are more reliable (Lau et al, 2018). Questionnaire validity determines whether it means what it is intended to measure and how well it explains the collected data to cover the actual area of investigation. It is a complex process, as many factors can affect the dependability of a questionnaire. However, this study is focused on questionnaire validation as a key component in questionnaire designing and development through the content validation process using the method of content validity. Indeed, the validity test of a survey questionnaire is a process of analyzing the survey questions for their dependability (Aithal & Aithal, 2020; Taherdoost, 2016). Under the content validation process, content validity is a major component to ensure a questionnaire's overall validity by providing systematic evidence that supports the validity of an assessment tool (Yusoff, 2019).

Content validation is a process of examining the contents of the items questionnaire to check whether they represent the entire theoretical construct of the designed model of the problem under consideration (Nievas Soriano et al, 2020). The results of the content validation process are realized content validity methodology, which is the extent a measurement tool like a questionnaire represents the measured constructs to be analyzed in the study (Yusoff, 2019). Thus, the objective of the content validity method is to enable researchers to ascertain that the survey instrument includes only the essential and relevant items for the study and to exclude the undesirable ones (Yusoff, 2019). The essentiality and relevance can be ascertained by calculating the content validity ratio (CVR) and the content validity index (CVI) of the items, respectively, of the content validity method.

Therefore, the purpose of this study is to ascertain the relevance of items of a survey questionnaire aimed at analyzing the factors that influence the adoption of Islamic banking products in Uganda among the minority Muslim population. The Islamic financial literacy variable will moderate the relationship between other variables (religiosity, attitude, consumer expectancy, legitimacy of Islamic banking, and awareness) and the actual adoption of Islamic banking products. The content validation process was undertaken by engaging the panel of experts to rate the relevance of the entire assessment tool to ascertain the appropriateness of its elements for the targeted constructs (domains). The rest of the study is organized in the form of a literature review, methodology, results and findings, and conclusion.

2. LITERATURE REVIEW

2.1. Studies on Islamic Banking Adoption

Studies on the adoption of Islamic banking have been widely carried out in different jurisdictions for a while, portraying a range of results. However, their focus is on providing empirical evidence for varied research questions and not on developing research tools. For example, Aziz et al (2018) examined the behavioural intention to adopt Islamic banking in Pakistan. The results showed that behavioural, normative, and control beliefs were significant determinants of Islamic banking adoption in Pakistan. Whereas, in Tunisia, Obeid & Kaabachi (2016) identified religious commitment, the amount of information held by customers about Islamic finance, and the relative advantage of Islamic banking as responsible for adoption. Additionally, Islamic banking compatibility with consumer values, lifestyles, and banking habits were predictors of its adoption. The study sought to identify the main factors influencing the adoption of Islamic banking by conventional customers in Tunisia. Relatedly, the understanding of Islamic banking concepts and perceived advantage significantly influenced the adoption of Islamic banking services in Malaysia (Mahdzan et al, 2017). These, among other studies on adoption, have focused on factors affecting the adoption of Islamic banking and not on developing standardised tools to study adoption in different jurisdictions.

Besides, exploring key factors that influence the adoption of Islamic banking products is crucial (Mahdzan et al, 2017). Thus, Islamic financial literacy and other factors are considered in context with Uganda, a secular country, and specifically considering the minority Muslim community. Moreover, Muslims readily patronized Islamic finance considering their religious beliefs (Kawaase & Nalukwago, 2017). The Islamic financial literacy variable in this context is treated as a pivotal variable influencing the adoption of Islamic banking products and a moderator between other variables (independent variables) and the actual adoption of Islamic banking products (Dependent variable). The Islamic financial literacy variable relates to an understanding of the culture and fundamental terminologies of Islamic banking and how they are understood compared to conventional banking.

The Technology Acceptance Model theory helps in underpinning the adoption of new products in respective jurisdictions (Noor, 2024). Thus, the adoption of Islamic banking products by Ugandan minority Muslims can be explored under the TAM theory. It can be perceived that higher Islamic financial literacy levels among the Ugandan Muslims can influence their perceived usefulness and ease of use. Therefore, people with better Islamic financial literacy standards might find Islamic banking products more useful and easier to adopt because they have a deeper understanding of their benefits. Indeed, perceived usefulness is a key determinant of behavioural intention to adopt a technology. So, given the deeper awareness and understanding resulting from Islamic financial literacy, it is perceived that product users get to objectively realize the benefits of Islamic banking and finance principles. So, they develop a positive perception of the usefulness of banking products, aligning them with their religious values to meet their financial needs.

Therefore, this study developed a specialised tool for the collection of information from respondents concerning the adoption of Islamic banking products by Muslims in Uganda. However, it is appropriate to examine the context of Uganda's journey towards the adoption of Islamic banking. This would help to contextualize the rationale for the development of the survey tool developed to study the adoption concept in Uganda.

2.2. Background of Islamic Banking Adoption in Uganda

Islamic banking in Uganda was legalized in 2016 after the passing of the Financial Institutions Amendment Act 2004 (FIA 2004). The process took a period of 23 years, pioneered by prominent Muslims like the late Dr. Sulaiman Kiggundu, who was the governor of the Bank of Uganda (1990-1998) (Lujja et al, 2016a). However, the initial submission for a formal request for a commercial license to operate as an Islamic bank was submitted to BOU in 2008 (Mutebile, 2016). Indeed, given the efforts of Muslims in the country, such formal requests, and that Uganda is a member of the OIC, the Central Bank engaged in efforts to have Islamic banking and finance formalized and legalized in Uganda (Mutebile, 2016). The Bank of Uganda engaged different stakeholder institutions in the

Ugandan economic system to discuss the possibilities of having Islamic banking legalized. Thus, to this effect, in 2009, the Bank of Uganda engaged regulators (the Insurance Commission, the Capital Markets Authority, and the Uganda Revenue Authority) in the financial sectors in an in-house training about Islamic banking and finance (Mutebile, 2016).

However, the results of such engagement led to the Bank of Uganda (BoU) proposing amendments to the Financial Institutions Act (2004), which were later approved by the Ugandan Parliament in 2016. This led to the Financial Institutions Act 2016 legalizing Islamic banking and fiancé in Uganda (Lujja et al, 2016b). Besides, the full details regarding the practical operationalization of Islamic commercial banks were laid down later in 2018 under the Statutory Instruments Supplement No. 2, 2018. This detailed Institutions' formation of key structures, like the Shariah Advisory Council (SAC), to monitor compliance. The Central Bank was also obliged to institute a central SAC before licensing any Islamic commercial bank. However, such a mandate was specific to financial institutions that were regulated by the Bank of Uganda (Tier 1, 2, and 3 financial institutions) and did not accommodate the Tier 4 Islamic Microfinance institutions and Islamic savings and credit cooperatives (Saccos). These are regulated by the Uganda Microfinance Regulatory Authority (UMRA) under the Tier 4 Microfinance Institutions Act and Money Lenders Act (2016). The Tier 4 financial institutions started operations right after legalizing Islamic banking in 2016. Moreover, several of them were opened, especially around the Kampala Metropolitan business region, introducing Muslims to Islamic banking concepts, as most of them were operated by Muslims and encouraged fellow Muslims to embrace them.

Moreover, Islamic microfinance institutions and Islamic Saccos that became operational included Hijaz Finance, Nakasero Muslim Sacco, Amana Muslim Sacco, and Muhelia Islamic Banking Co-operative Society. Others were the Uganda Islamic Sacco, One Ummah Sacco, Halal Finance Sacco, WIG Sacco, and Masaka Muslim Sacco. However, the Islamic commercial banks got licensed by 2023, after the amendment of the Financial Institutions Act, 2016 by the Ugandan parliament in 2023. The amendment repealed the clause that required the formation of a Central Shariah Advisory Council (SAC) by the Bank of Uganda before issuing an operational license. This condition had limited the licensing role of the Central Bank, as there were no experts to constitute the Central SAC in Uganda. However, the amendment eventually led to the licensing of Salaam Bank Uganda in 2023. Therefore, against that background, Islamic banking is still a recent industry in Uganda. It requires specially developed tools to study the adoption concept among the population, especially in trying to understand the effect of Islamic financial literacy on the adoption process of products. Thus, content validation of the questionnaire for the adoption of Islamic banking products in Uganda underscores the minority Muslim population (Lujja et al, 2016a). Besides, Lujja et al (2018) had indicated that Muslims were more knowledgeable about Islamic banking than Christians when they compared the two groups in their study that aimed at exploring the perception of Ugandans towards Islamic banking.

2.3. Content Validation

The literature on content validation of questionnaires has not been specific to the adoption of Islamic banking, as in health research (Nievas Soriano, 2020). Indeed, studies specific to Islamic banking adoption, like Lujja et al (2016a), analyzed the feasibility of the existing Ugandan laws to adopt the Islamic banking system qualitatively, and the recommendation was to benchmark the Malaysian regulations on the Islamic banking system. In another quantitative study, Lujja et al (2016b) indicated that attitude influenced public intention to adopt Islamic banking in Uganda. Besides, results showed that Muslims were more inclined to Islamic banking due to religiosity and profitability despite their low awareness of Islamic banking terminologies. Besides, (Bananuka et al, 2020) indicated significant differences between religions where Muslims were more ready for Islamic financing than Christians in establishing whether there was a relationship between religiosity, religious preferences, firm age, and intention to adopt Islamic financing in an emerging economy like Uganda which is a secular state and adopting Islamic financing for the first time. Moreover, in most of these studies, none is aimed at ascertaining the content validation of the questionnaires used, and thus, this study tries to bridge this literature gap.

3. METHODOLOGY

The questionnaire items were adopted from earlier studies that addressed similar domains regarding the adoption of Islamic banking in different jurisdictions (Bananuka et al, 2019; Hoque et al, Mahdzan et al, 2017). The Islamic financial literacy (IFL) items were adopted from studies (Albaity & Rahman, 2019; Pala et al, 2023; and Dinc et al, 2023). Such items were selected on the basis that they covered the aspects of financial knowledge, financial attitude, and financial behavior or skill (Nawi et al, 2022; Dinc et al, 2021). Thus, 15 items were carefully considered underpinning the IFL description (financial knowledge, attitude, and skill), reflecting an early adopting jurisdiction of the Islamic banking industry (Dinc et al, 2021). These items are summarized in ***Table 1*** below:

Table 1: Summary of selected IFL items for Content Validation

No	Selected Items
1	Islamic method of finance is interest-free
2	Gharar refers to uncertainty & deception and is not allowable in Islam.
3	Preservation of wealth is one of the objectives of the Islamic law (Shariah).
4	It is allowable to sell a commodity before it comes under our control.
5	An Islamic bank may invest with you according to the profit and loss sharing method (Mudarabah).
6	Buying shares on a short-term price fluctuation is not speculation.
7	Islamic banks provide Lease financing (Ijarah).
8	Islamic banks provide manufacturing sale (al - Istithna).
9	Islamic banks provide financing under a method called Murabaha.
10	Islamic banking may provide benevolent loans called Qard Hassan.
11	In Mudarabah, the capital provider is the only party that bears the losses unless a loss happens due to the negligence of Mudharib.
12	In Ijarah the asset is usually not returned to the lessor (owner).
13	Preservation of wealth is one of the objectives of Islamic finance.
14	For Istithna' to be valid, the price must be fixed from the beginning.
15	In Qard Hassan, the borrower is required only to repay the original amount of the loan.

Source: Authors' own.

However, the whole questionnaire contained 48 items in 7 domains and was organized into 3 sections: demography, Islamic financial literacy, and other variables. The methodological content validity was carried out on the questionnaire to ascertain whether its items were relevant to the respective domains. Additionally, this was deduced by scores of experts using the relevance rating scale of 4 by the experts in the Islamic banking field. The content validation process of the relevance of the questionnaire was carried out by 6 experts from Uganda and Malaysia.

The content validation process was executed following the six-step procedure developed by Yusoff (2019). Moreover, they include preparing the content validation form, selecting a panel of experts, conducting content validation, reviewing domains and items, providing scores on each item by experts, and calculating the Content Validity Index (CVI). Therefore, the prepared content validation form was clear with definitions of domains to enable experts to easily comprehend and execute the review task well (Yusoff, 2019) by adopting a range of 6 and not exceeding 10 experts. ***Table 2*** below shows threshold guidance on the acceptable CVI values related to identifying the number of experts used to validate the content of items of the study questionnaire.

However, considering the factors of time, cost, and response rate, content validation was conducted through a face-to-face approach where the content validity forms were sent to experts via online means. A systematic follow-up by the researchers was undertaken to improve the response rate and consider time as well.

Table 2: The number of experts and their implication on the acceptable cut-off score of CVI

Number of experts	Acceptable CVI values	Source of recommendation
Two experts	At least 0.80	Davis, (1992)
Three to five experts	Should be 1	Polit et al, (2007)
At least six experts	At least 0.83	Polit et al, (2007)
Six to eight experts	At least 0.83	Lynn, (1986)
At least nine experts	At least 0.78	Lynn, (1986)

Source: Adapted from Yusoff (2019).

Besides, domains and items were to be critically reviewed by the experts before scoring them, respectively, and to provide comments to improve the relevance of the items to the targeted domains. Indeed, 10 experts were given the content validation from items, and only 6 were able to execute the task, as the others never responded at all despite the follow-up. These provided constructive comments that were considered to refine the items and domains to align well with the objectives of the study. Moreover, considering the experts' scores for the items, the researchers calculated the items' CVI to ascertain their relevance to the domains as opposed to the items' CVR, which is aimed at establishing their essentiality. The I-CVI calculations were done using the Excel spreadsheet tabulation format as designed by the researchers, following a step-by-step methodology as elaborated in (Yusoff, 2019). Moreover, the scale's content validity was established using the formula S-CVI/Ave. ***Table 3*** summarizes the CVI indices, CVI indices descriptions and formulae used to calculate the content validity index of items to ascertain their relevance.

Table 3: The definition and formula of I-CVI and S-CVI/Ave

The CVI Indices.	Definition	Formula
I-CVI (Item-level content validity index)	The proportion of content experts giving an item a relevance rating of 3 or 4.	I-CVI = (agreed item)/ (number of experts).
S-CVI/Ave (Scale-level content validity index based on the average method)	The average of the I-CVI scores for all items on the scale or the average of proportion relevance judged by all experts. The proportion relevant is the average relevance rating by individual experts.	S-CVI/Ave = (sum of I-CVI scores)/ (number of items). S-CVI/Ave = (sum of proportion relevance rating)/ (number of experts).

Source: Adapted from Yusoff (2019).

4. RESULTS AND ANALYSIS

In this study, 7 domains or factors and 48 items were adopted from previous studies (Antara et al, 2016; Albaity & Rahman, 2019; Pala et al, 2023; and Bananuka et al, 2019). These were deemed fit for the objectives of the study about structuring the Islamic financial literacy construct to analyze its influence on the adoption of Islamic banking products in Uganda. Content validation on the instrument developed for the study, using 6 experts, was done, and the tool was found to have satisfactory content evidence (Scale–level content validity index by Average) above the threshold of 0.83 as required for 6 experts (Hadie et al, 2017). The calculated Scale level content validity index based on the average method was executed utilizing 2 formulae where S-CVI/Ave = (Sum of I-CVI scores/ Number of items) and S-CVI/Ave = (Sum of proportion relevance rating/Number of experts). The results were 0.867 and 0.864, respectively, above the threshold of 0.83 as required. Besides, the I-CVI values of most items in varied domains were more than 0.83, except for 6 items below the threshold, which were amended accordingly (Ozair et al, 2017).

Thus, all the other 42 items developed under respective domains were valid to assess the study on the relationship between Islamic financial literacy and factors influencing the adoption of Islamic banking products among Muslims in Uganda. Indeed, their results showed an overall item-level content validity index in the range of 0.83 – 1, which is acceptable for the tool subjected to 6 experts. Generally, the tool was proven to have good psychometric properties. It thus could be used to measure and ascertain responses for the study on Factors influencing the adoption of Islamic banking in Uganda, as per the study's objectives.

Besides, all the experts recommended that several items in the tool were feasible enough for the study. However, they made some recommendations to help make the whole instrument better and more fitting to elicit the required responses. They noted that some domains, like consumer expectancy, attitude, and awareness, were represented by a few items, as IFL had 15 items. Thus, they recommended between 6 and 8 items for the domains. They rationalized that fewer items for respective domains would constrain the researchers' data analysis process. Moreover, many items would lead to respondents' fatigue during questionnaire answering. experts realized several grammatical mistakes within the items, for which researchers responded by rectifying them. Additionally, they recommended that the Arabic terms in the questionnaire, like Murabaha, Istithna, Ijara, Gharar, and Maysir, should be definitively expressed in English to make it easy for the respondents to understand the concepts and provide genuine responses. The experts rationalized that Uganda is a secular country and, as an early adopter, could not have a population so familiar with such terms even within the minority Muslim community.

Table 4: Content Validity Index Calculation for Islamic Financial Literacy.

Expert / Item	Expert 1	Expert 2	Expert 3	Expert 4	Expert 5	Expert 6	Experts in agreement	I-CVI
IFL 1	1	1	1	1	1	1	6	1
IFL 2	1	1	1	1	1	0	5	0.83
IFL 3	1	1	1	1	0	1	5	0.83
IFL 4	1	1	1	1	0	1	6	1
IFL 5	1	1	1	1	1	1	6	1
IFL 6	1	1	1	1	1	1	6	1
IFL 7	1	1	1	1	1	0	5	0.83
IFL 8	1	1	1	1	1	1	6	1
IFL 9	1	1	1	1	1	0	5	0.83
IFL 10	1	1	1	1	1	1	6	1
IFL 11	1	1	1	1	0	1	5	0.83
IFL 12	1	1	1	1	0	1	5	0.83
IFL 13	1	1	1	1	1	0	5	0.83
1FL 14	1	1	1	1	1	1	6	1
1FI 15	1	1	1	1	1	1	6	1
Proportion Relevance	1	1	1	1	0.733	0.733		

Source: Developed by the Authors.

However, the survey is more focused on the Islamic financial literacy variable as it is intended to explore it in three dimensions. Indeed, the Islamic financial literacy level among Muslims will be measured. Additionally, IFL was to be investigated as a factor influencing the adoption of Islamic banking products in Uganda, and as a moderator between other factors influencing adoption (IVs) and the actual adoption of Islamic banking products among Muslims (DV). Therefore, in this study, the Islamic financial literacy variable results are extensively reported to suit their role in the general survey. Indeed, the content validity index of the Islamic financial literacy items was determined to be between the range 0.83-1, indicating their good relevance to be used to assess the three concepts in the general survey as expressed in ***Table 4***.

Specifically, the average proportion of relevance of Islamic financial literacy items judged by the 6 experts using S-CVI/Ave (Sum of proportion relevance rating/Number of items) was (5.466/6) 0.911, above the required threshold of 0.83. Besides, only 9 items were amended and maintained for the final inclusion in the questionnaire as recommended by the experts and reflecting the items' ability to elicit desired information about Islamic financial literacy from the respondents. However, Lujja et al (2018) assert that Islamic banking is recent in Uganda, and Ugandans have hardly developed an Islamic financial attitude and skill. Therefore, the 9 items retained tested the description of the financial knowledge component in the Islamic financial literacy variable (Dinc et al, 2021). These items are shown in ***Table 5*** below:

Table 5: Islamic financial literacy maintained items

No	Maintained Items
1.	Islamic method of finance is interest-free.
2.	Gharar refers to uncertainty & deception and is not allowable in Islam.
3.	An Islamic bank may invest with you using the profit and loss sharing method (*Mudarabah*).
4.	Islamic banks provide Lease banking (*Ijarah*).
5.	Islamic banks provide manufacturing sales (*Istisna'*).
6.	Islamic banks provide financing under a method called cost-plus (*Murabahah*).
7.	Islamic banking may provide benevolent loans called *Qard Hasan*.
8.	According to the profit and loss sharing method (*Mudarabah*), the capital provider is the only party that bears the losses unless the loss happens due to the negligence of the entrepreneur (*Mudharib*).
9.	In *Ijarah* the asset is usually not returned to the lessor (owner).

Source: Authors' own.

Indeed, the maintained Islamic financial literacy items are suitably relevant to explore the variable as required in the survey to measure the level of Islamic financial literacy in Uganda. Additionally, studied as a factor for the adoption of Islamic banking products, and as a moderator for the study, given the good CVI score results. Thus, 6 items relating to the financial attitude and skill were removed from the list and are summarized in ***Table 6*** below:

Table 6: Summary of IFL removed items

No	Removed Islamic financial literacy Items
1	Preservation of wealth is one of the objectives of Islamic finance.
2	In *Qard Hasan*, the borrower is required only to repay the original amount of the loan.
3	For *Istisna'* to be valid, the price must be fixed from the beginning.
4	It is allowable to sell a commodity before it comes under our control.
5	Preservation of wealth is one of the objectives of the Islamic law (*Shari'ah*).
6	Buying shares on a short-term price fluctuation is not speculation.

Source: Authors' own.

5. CONCLUSION AND RECOMMENDATION

Several scholars assert that it is vital to establish content validity to establish the construct validity of a measure (Rossiter, 2008; Yusoff, 2019). Therefore, this article describes the content validation process of a tool intended to assess the relationship between Islamic financial literacy and other factors of the adoption of Islamic banking products among Muslims in Uganda. Additionally, the article highlights the structuring process of the Islamic financial literacy construct, assembling relevant items fit for a secular state like Uganda. Content validation of tools is more evidenced in health-related studies (Lau et al, 2017; Rossiter, 2008), unlike in management and social sciences-related studies like Islamic banking adoption. Besides, efforts made by Dinc et al (2023) were instrumental in standardizing a universal set of items specifically meant to measure Islamic financial literacy across jurisdictions that had adopted Islamic banking. However, such items were studied in countries like Oman, UAE, Turkey, and Saudi Arabia, among others, that had taken a bigger economic step in the Islamic banking sector. Indeed, developing jurisdictions like Uganda, which are recent adopters as well, could hardly be accommodated by the standard of these items. Thus, such items were adapted and modified through the content validation process to fit the reality of the Ugandan context.

Besides, content validation of the tool as a prerequisite for data collection was worth carrying out to standardize the tool to be put in use (Ozair et al, 2017). As a result, 6 items of the IFL variable were removed. Several other items for other variables were amended to suit the objectives of the study. Moreover, findings further indicated that between 6-8 items for a respective construct are suitable to assess the respondents' perception of the construct and, in the same way, minimize their bias from questionnaire fatigue. Indeed, this article provided a systematic and evidence-based procedure for a tool designed to adopt Islamic banking in a minority Muslim community, vastly exploring the role of the Islamic financial literacy variable.

The overall results from the I-CVI and S-CVI are above 0.83 for the 6 experts, indicating that the tool is generally relevant for the study. Indeed, the questionnaire can be a reference tool for studies aimed at assessing the adoption of Islamic banking in developing countries, such as secular countries where Muslims are the minority, and recent adopters of the Islamic banking system, like Uganda. However, collaboration efforts should be initiated toward developing a standardized universal tool for measuring factors influencing the adoption of Islamic banking or Islamic banking products and services suitable for all countries embracing the Islamic financial system.

Declarations

The author has no relevant financial or non-financial interests to disclose. The data are available upon a reasonable request from the author.

References

Aithal, A. & Aithal, P. S. (2020). Development and validation of survey questionnaire & experimental data–a systematical review-based statistical approach. *International Journal of Management, Technology, and Social Sciences (IJMTS), 5*(2), 233-251.

Albaity, M and Rahman, M. (2019). The intention to use Islamic banking: an exploratory study to measure Islamic financial literacy. International Journal of Emerging Markets 14(5), 988-1012 DOI: https://doi.org/10.1108/IJOEM-05-2018-0218.

Antara, P. M., Musa, R., & Hassan, F. (2016). Theorizing attitude towards Islamic financing adoption in an integrative model of behavioral prediction: A proposed conceptual framework. *Journal of Administrative and Business Studies, 1*(1), 35-41.

Antara, P. M., Musa, R., & Hassan, F. (2017). Conceptualization and operationalization of Islamic financial literacy scale. *Pertanika Journals, 25*, 251-260.

Aziz, S., Afaq, Z., & Bashir, U. (2018). Behavioral intention to adopt Islamic banking in Pakistan: a study based on the theory of planned behavior. *Journal of Islamic Business and Management, 8*(2), 387–404. https://doi.org/10.26501/jibm/2018.0802.007

Bananuka, J., Kaawaase, T. K., Kasera, M., & Nalukenge, I. (2019). Determinants of the intention to adopt Islamic banking in a non-Islamic developing country: The case of Uganda. *ISRA International Journal of Islamic Finance, 11*(2), 166-186.

Bananuka, J., Mukyala, V., Tumwebaze, Z., Ssekakubo, J., Kasera, M., & Najjuma, M. S. (2020). The intention to adopt Islamic financing in emerging economies: evidence from Uganda. *Journal of Islamic Accounting and Business Research, 11*(3), 610-628.

Dinc, Y., Çetin, M., Bulut, M., & Jahangir, R. (2021). Islamic financial literacy scale: an amendment in the sphere of contemporary financial literacy. *ISRA International Journal of Islamic Finance, 13*(2), 251-263.

Hadie, S. N. H., Hassan, A., Ismail, Z. I. M., Asari, M. A., Khan, A. A., Kasim, F. & Yusoff, M. S. B. (2017). Anatomy education environment measurement inventory: A valid tool to measure the anatomy learning environment. *Anatomical sciences education, 10*(5), 423-432

Hoque, M. E., Nik Hashim, N. M. H., & Azmi, M. H. B. (2018). Moderating effects of marketing communication and financial consideration on customer attitude and intention to purchase Islamic banking products: A conceptual framework. *Journal of Islamic Marketing, 9*(4), 799-822.

Hoque, M. N., Rahman, M. K., Said, J., Begum, F., & Hossain, M. M. (2022). What factors influence customer attitudes and mindsets towards the use of services and products of Islamic Banks in Bangladesh? *Sustainability, 14*(8), 4703.

Kaabachi, S., & Obeid, H. (2016). Determinants of Islamic banking adoption in Tunisia: empirical analysis. *International Journal of Bank Marketing, 34*(7), 1069-1091.

Kaawaase, T. K., & Nalukwago, L. (2017). Religiosity and Islamic banking in Uganda. *Journal of Islamic Accounting and Business Research, 8*(2), 190–210. https://doi.org/10.1108/JIABR-07-2015-0031

Lau, A. S., Yusoff, M. S., Lee, Y. Y., Choi, S. B., Xiao, J. Z., & Liong, M. T. (2018). Development and validation of a Chinese translated questionnaire: A single simultaneous tool for assessing gastrointestinal and upper respiratory tract related illnesses in pre-school children. *Journal of Taibah University medical sciences, 13*(2), 135-141.

Lujja, S., Mohammad, M. O., Hassan, R. B., & Oseni, U. A. (2016a). The feasibility of adopting Islamic Banking system under the existing laws in Uganda. *International Journal of Islamic and Middle Eastern Finance and Management, 9*(3), 417-434.

Lujja, S., Mohammed, M. O., & Hassan, R. (2018). Islamic banking: an exploratory study of public perception in Uganda. *Journal of Islamic Accounting and Business Research, 9*(3), 336-352.

Lujja, S., Omar Mohammad, M., & Hassan, R. (2016b). Modelling public behavioral intention to adopt Islamic banking in Uganda: the theory of reasoned action. *International Journal of Islamic and Middle Eastern Finance and Management, 9*(4), 583-600.

Mahdzan, N. S., Zainudin, R., & Au, S. F. (2017). The adoption of Islamic banking services in Malaysia. *Journal of Islamic Marketing, 8*(3), 496-512.

Marzuki, M. F. M., Yaacob, N. A., & Yaacob, N. M. (2018). Translation, cross-cultural adaptation, and validation of the Malay version of the system usability scale questionnaire for the assessment of mobile apps. *JMIR human factors, 5*(2), e10308.

Muslichah, I. & Sanusi, S. (2019). The effect of religiosity and financial literacy on intention to use Islamic banking products. *Asian Journal of Islamic Management, 1*(2), 85-92.

Mutebile .E.T, (2016, March), Keynote Speech by the Governor at the Islamic Banking Conference – Hotel Africana Kampala, https://www.bou.or.ug/bouwebsite/bouwebsitecontent/MediaCenter/GovernorSection/speeches/GovernorsSpeeches/2016/May/ISLAMIC-BANKING-CONF-HOTEL-AFRICANA-13-MAY-2016.pdf

Nawi, F. A. M., Aziz, M. R. A., & Shahwan, S. (2022). Conceptualizing and Operationalizing Islamic Financial Literacy: A Multidimensional Framework. *Advanced International Journal of Banking, Accounting, and Finance, 4*(11), 12- 29.

Nievas Soriano, B. J., García Duarte, S., Fernández Alonso, A. M., Bonillo Perales, A., & Parrón Carreño, T. (2020). Validation of a questionnaire developed to evaluate a pediatric ehealth website for parents. *International journal of environmental research and public health, 17*(8), 2671.

Noor, N. (2024). Technology acceptance model in halal industries: a systematic literature review and research agenda. *Journal of Islamic Marketing, 15*(11), 3156-3173. https://doi.org/10.1108/JIMA-02-2024-0077

Ozair, M. M., Baharuddin, K. A., Mohamed, S. A., Esa, W., & Yusoff, M. S. B. (2017). Development and Validation of the Knowledge and Clinical Reasoning of Acute Asthma Management in Emergency Department (K-CRAMED). *Education in Medicine Journal, 9*(2), 1–17. https://doi.org/10.21315/eimj2017.9.2.2

Pala, F., Erdoğdu, A., Ali, M., Alnori, F. and Barut, A. (2024). Analyzing the linkage between Islamic financial literacy and Islamic banking services adoption: evidence from Turkey. *Journal of Islamic Accounting and Business Research,* (ahead-of-print). https://doi.org/10.1108/JIABR-12-2021-0324

Rossiter, J. R. (2008). Content validity of measures of abstract constructs in management and organizational research. *British Journal of Management, 19*(4), 380-388.

Taherdoost, H. (2016). Validity and reliability of the research instrument; how to test the validation of a questionnaire/survey in a research. SSRN Electronic Journal. Retrieved August 10, 2016, from https://ssrn.com/abstract=3205040.

Yusoff, M. S. B. (2019). ABC of content validation and content validity index calculation. *Education in Medicine Journal, 11*(2), 49-54.

Davis, L. L. (1992). Instrument review: getting the most from a panel of experts. *Applied Nursing Research, 5*(4):194–7. https://doi.org/10.1016/s0897-1897(05)80008-4

Lynn, M. R. (1986). Determination and quantification of content validity. *Nursing Research, 35*(6):381–5.

Polit, D.F., Beck, C.T., & Owen, S.V., (2007). Is the CVI an acceptable indicator of content validity? Appraisal and recommendations. *Research in Nursing & Health, 30*(4), 459–67. https://doi.org/10.1002/nur.20199