

**THE EFFECT OF SHARIA FINANCIAL LITERACY, SHARIA FINANCIAL INCLUSION, AND MOTIVATION ON INTEREST IN SAVING IN SHARIA BANKS WITH RELIGIOSITY MODERATION
(Case Study in South Tangerang Community)**



Ardelia Putri¹

Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia
ardeliaputri68@gmail.com

Santi Yustini²

Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia
santi.yustini@uinjkt.ac.id

Abstract

The importance of understanding the factors that influence people's interest in saving in Islamic banks. This study aims to analyze the influence of Islamic financial literacy, Islamic financial inclusion, and motivation on the interest in saving in Islamic banks with moderation of religiosity (a case study in the South Tangerang community). The population in this study was the South Tangerang community with a sample of 100 respondents. The sampling used non-probability with a purposive sampling technique with a Likert scale . The data analysis method used SEM-PLS with SmartPLS 4.0 software. The results of this study indicate a significant influence between the Islamic financial inclusion variable on the variable of interest in saving, a significant influence between the motivation variable on the variable of interest in saving, while the Islamic financial literacy variable has no significant influence on the variable of interest in saving. On the other hand, the religiosity variable is unable to moderate the relationship between the variables of Islamic financial literacy, Islamic financial inclusion, and motivation on the interest in saving.

Keywords: Sharia Financial Literacy, Sharia Financial Inclusion, Motivation, Religiosity, Interest in Saving, Sharia Bank

INTRODUCTION

Islamic banking is a financial institution whose entire operational and financing activities are based on Islamic sharia principles, which in practice are oriented towards developing an Islamic economy in a just and sustainable manner. Unlike conventional banking, Islamic banks avoid usury, speculation, and transactions containing gharar (unlawful) and emphasize the principles of justice, transparency, partnership, and profit-sharing in all financial activities (Mulyaningtyas, 2020). As an integral part of the national financial system, the banking industry plays a strategic role in driving economic growth, financial stability, and public financial inclusion.

Entering the digital era, the banking industry has undergone significant transformation due to developments in financial technology (fintech), service digitization, and the use of data analytics. These changes have encouraged banks, including Islamic banks, to adapt to technological innovations to improve efficiency, accessibility, and competitiveness (Kiliari & Koesrindartoto, 2019). Banking digitalization has not only changed transaction mechanisms but also influenced consumer behavior and preferences in choosing financial services.

The development of Islamic banking in Indonesia is inseparable from the demographic characteristics of the country, which is predominantly Muslim. South Tangerang City, as one of the urban areas in Greater Jakarta (Jabodetabek), has significant potential for the development of Islamic banking. According to Statistics Indonesia (BPS) data (2025), the Muslim population in South Tangerang reached 1,275,413 out of a total of 1,429,529. Spatially, Pamulang District has the largest population (329,610), followed by Pondok Aren (301,004) and Ciputat (226,313). Despite the pluralistic nature of South Tangerang society, the dominant Muslim population presents a strategic opportunity for the expansion of Islamic financial services.

Kecamatan District	Islam	Protestan Protestant	Katolik Catholic	Hindu	Budha Buddha	Lainnya Others	Jumlah Penduduk
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Setu	85.574	5.155	1.936	197	706	–	93.634
Serpong	135.900	15.001	11.791	391	3.458	–	166.717
Pamulang	301.812	17.921	7.081	777	1.694	–	329.610
Ciputat	210.989	9.720	4.374	387	776	–	226.313
Ciputat Timur	160.905	6.122	3.419	407	380	–	171.251
Pondok Aren	277.555	13.780	8.108	606	948	–	301.004
Serpong Utara	102.678	17.708	14.301	380	5.860	–	141.000
Tangerang Selatan	1.275.413	85.407	51.010	3.145	13.822	–	1.429.529

Figure 1.
Religious Population Ranking in South Tangerang

Source: Central Statistics Agency

However, the large Muslim population is not fully reflected in the high interest in saving in Islamic banks. This indicates that saving decisions are influenced not only by religious factors but also by Islamic financial literacy, financial inclusion, service access,

product quality, and individual motivation. Furthermore, a person's level of religiosity also plays a role in shaping preferences for Islamic financial products.

The main challenge to the development of Islamic banking is the low level of Islamic financial literacy in the community. According to the Financial Services Authority (OJK)'s National Survey of Financial Literacy and Inclusion (SNLIK) (2025), the Islamic financial literacy rate only reached 43.42%, far below the conventional financial literacy rate of 66.45%. Despite a significant increase compared to 2022 (9.14%), this gap indicates that public understanding of Islamic financial products and mechanisms remains limited (OJK, 2025).



Figure 2
National Financial Literacy and Inclusion Index

Source: OJK and BPS

Financial literacy plays a crucial role in rational and effective financial decision-making. Low financial literacy is correlated with suboptimal financial planning, inefficient debt management, and low participation in the formal financial system (Lusardi, 2019). Therefore, strengthening Islamic financial literacy is a crucial prerequisite for expanding Islamic financial inclusion. Islamic financial inclusion aims to ensure all levels of society have access to formal financial services that comply with Islamic principles, contributing to economic growth, poverty reduction, and financial system stability (Salwa et al., 2022). However, many people remain unbanked due to limited education and understanding of financial services (Asyik, 2022).

Motivation is a key factor influencing interest in saving in Islamic banks. The higher an individual's motivation to manage their finances wisely, the greater their tendency to save (Fatimah & Zariah, 2022). Interest in saving reflects an internal tendency to set aside income for future financial security (Sundari et al., 2024).

The public's low understanding of contracts, profit-sharing mechanisms, and the differences between the Sharia and conventional systems remains a major obstacle (Hazarillah & Rosyidah, 2023). More than 50% of Indonesians do not yet understand profit-sharing mechanisms, leading to hesitation in choosing Islamic banks (Sharia Knowledge Center, 2025). Although national Islamic financial assets reached IDR 9,529 trillion (KNEKS, 2025), literacy challenges remain significant. In South Tangerang, the OJK's

SICANTIKS program (2024) and the NU Care-LAZISNU collaboration (2025) demonstrate efforts to improve community-based literacy and inclusion.

Religiosity has the potential to influence preference for sharia services (Alwahidin & Afni, 2022), but it does not always align with saving behavior, especially among urban youth (Kholifah et al., 2025). Based on this gap, this study analyzes the influence of literacy, inclusion, and motivation on interest in saving in sharia banks, with religiosity as a moderating variable in the South Tangerang community.

REVIEW OF LITERATURE

This theoretical review focuses on consumer behavior, the Theory of Planned Behavior (TPB), Islamic financial literacy and inclusion, motivation, interest in saving, and religiosity. Consumer behavior is understood as the mental and emotional process of searching for, selecting, using, and evaluating products, influenced by internal and external factors (Kotler & Keller, 2012). This behavior encompasses economic, social, and psychological dimensions (Włodarczyk, 2020), and is influenced by the interaction of instinctive drives, rationality, and moral values (Freud, 1939 in Leonita et al., 2021), as well as cultural, social, personal, and psychological factors (Mowen & Minor, 2002 in Syaparuddin, 2021).

Islamic Financial Literacy

Sharia financial literacy relates not only to conceptual knowledge but also to an individual's ability to apply Sharia principles in daily financial management, such as selecting products that comply with contracts, understanding profit-sharing mechanisms, and avoiding transactions containing *riba*, *gharar*, and *maisir*. Higher levels of literacy are believed to foster more positive attitudes toward Sharia banking, increase trust, and reduce bias toward the conventional financial system (OJK, 2014; Agustianto, 2014). Several studies also show that Sharia financial literacy can improve risk awareness and the quality of individual financial decision-making (Nasution, 2019).

Sharia Financial Inclusion

Sharia financial inclusion plays a crucial role in reducing structural and social barriers to accessing financial services, particularly for groups previously underserved by the formal banking sector. This concept emphasizes not only the availability of services but also the affordability, ease of use, and sustainability of Sharia financial products (SNLKI, 2017). Sarma (2012) emphasized that the level of financial inclusion can be measured through the dimensions of access, availability, and use of services, which have been empirically proven to contribute to increased public participation in the formal financial system and economic well-being (Bank Indonesia, 2018).

Motivation

In the context of saving, motivation is understood as the internal and external drives that drive individuals to set aside a portion of their income to meet future needs, financial security, or religious goals. Motivation can be rational, such as considering economic benefits and financial stability, or emotional, such as a sense of calm and adherence to religious values (Handoko & Swastha, 2000). The stronger an individual's motivation, the greater their tendency to have an interest and commitment to saving, including in Islamic banking (Priansa, 2017; Sartika et al., 2022).

Savings Intention

Savings interest is a psychological tendency that reflects an individual's attention, interest, and desire to set aside funds and seek information regarding savings products. This interest develops through stages of attention, interest, desire, and conviction before finally being realized in actual behavior (Lucas & Britt, 2003). Internal factors such as motivation and attitude, as well as external factors such as access to services and social norms, play a role in shaping savings interest, which ultimately contributes to increased financial inclusion and economic stability (Howard & Sheth in Priansa, 2017; Najih et al., 2024).

Religiosity

Religiosity reflects the degree to which religious values are internalized in an individual's life, which influences attitudes, preferences, and economic decisions. Stark and Glock (1993) proposed five dimensions of religiosity: belief, worship practices, religious knowledge, spiritual experiences, and social consequences, which together shape an individual's moral orientation and behavior. In the context of Islamic economics, religiosity encourages adherence to Sharia principles, including avoiding *riba* (usury) and supporting the use of Sharia-based financial services, although its influence on economic decisions can vary depending on practical and contextual factors (Maisur, 2020; Jalaluddin, 2005).

RESEARCH METHOD

This study used a quantitative approach with a survey method among Muslims aged 17–59 years in seven sub-districts of South Tangerang City. The sample was determined using purposive sampling and the Lemeshow formula (1997) to obtain 100 respondents (Sugiyono, 2020). Primary data were collected through a five-point Likert-scale Google Form questionnaire, supported by secondary data from literature studies and official publications (Sugiyono, 2015; 2016; Sunyoto, 2014). Analysis used PLS-SEM SmartPLS 4.0 with outer and inner model evaluation and bootstrapping $\alpha=5\%$ (Sekaran & Bougie, 2017; Ghozali, 2021; Henseler & Sarstedt, 2013; Abdillah & Hartono, 2015; Sugeng, 2020).

RESULTS AND DISCUSSION

General Description of Research Object

Islamic banks are financial institutions that operate based on Islamic sharia principles, which prohibit usury (*riba*), *gharar* (*gharar*), and *maisir* (gambling) and emphasize fairness, transparency, and partnership in financial transactions. Islamic banks collect public funds through *wadi'ah* and *mudharabah* contracts in the form of current accounts, savings accounts, and time deposits, then distribute them through *murabahah*, *ijarah*, and *musyarakah*-based financing. Furthermore, Islamic banks provide services such as transfers, clearing, payroll, letters of credit, and letters of guarantee in accordance with Islamic principles. Under Law No. 21 of 2008, Islamic bank operations must obtain permits and are supervised by the Financial Services Authority (OJK) to ensure compliance with sharia and regulations, as well as to promote inclusion and growth (OJK, 2024).

Research Analysis and Findings

Descriptive Statistics

The sampling technique in this study used nonprobability sampling with a purposive sampling method, selecting respondents based on specific criteria. A total of 100 respondents were recruited, aged 17–59, with an ID card (KTP), no Islamic bank account, and residing in South Tangerang City. Data collection was conducted through an online questionnaire based on Google Forms, which was widely distributed to the public.

Based on gender characteristics, the majority of respondents were female, 58 people (58%), while 42 people were male. In terms of age, respondents were dominated by the 20–29 age group, 60 people (60%), followed by 17–19 years old (13%), 40–49 years old (11%), 30–39 years old (10%), and 50–59 years old (6%).

Based on domicile, respondents were spread across seven districts of South Tangerang, with the largest proportion coming from East Ciputat (24%), followed by Ciputat (21%), Pondok Aren (13%), Serpong (12%), Setu (11%), North Serpong (10%), and Pamulang (9%).

Respondent's Response

This study used a Likert scale to evaluate the results of each respondent's responses. The following are the research findings and respondents' responses.

Sharia Financial Literacy

Sharia financial literacy in this study was measured through 3 statements distributed to 100 respondents, resulting in the answers in the following table:

Table 1.
Results of the Distribution of Answers on Sharia Financial Literacy

Indicator	Likert Value (%)					Total
	5	4	3	2	1	
X1.1	26	29	21	13	11	100
X1.2	36	32	22	10	0	100
X1.3	39	28	27	6	0	100
Amount	101	89	70	29	11	
Mean	33.67	29.67	23.33	9.67	3.67	100

Source: Results of primary data processing

Based on the table above, the highest value is 5 to 1 on the Islamic financial literacy variable (X1) is that more respondents answered " Strongly Agree" with an average value of 33.67 % . The statement that had a high influence was on Number 3 , namely " I try to choose financial services that are in accordance with Sharia." This shows that respondents have a desire to choose financial services that are in accordance with Sharia.

Islamic Financial Inclusion

Sharia financial inclusion in this study was measured through 3 statements distributed to 100 respondents, resulting in the answers in the following table.

Table 2.
Results of the Distribution of Answers for Sharia Financial Inclusion

Indicator	Likert Value (%)					Total
	5	4	3	2	1	
X2.1	29	43	22	5	1	100
X2.2	30	33	32	3	2	100
X2.3	38	33	24	2	3	100
Amount	97	109	78	10	6	
Mean	32.33	36.33	26.00	3.33	2.00	100

Source: Results of primary data processing

Based on the table above, the highest value is 5 to 1 on the Islamic financial inclusion variable (X2). There are more respondents who answered "Agree" with an average value of 36.33 %. The statement that had a high influence was on number 1 , " I am interested in saving at a Sharia bank because Sharia banking services are easily accessible." This indicates that respondents easily obtain information about Sharia banking products and services.

Motivation

Motivation in this study was measured through 4 statements distributed to 100 respondents, resulting in the answers in the following table.

Table 3.
Results of the Distribution of Motivation Answers

Indicator	Likert Value (%)					Total
	5	4	3	2	1	
X3.1	48	39	9	2	2	100
X3.2	50	32	14	2	2	100
X3.3	49	30	17	2	2	100
X3.4	40	36	20	3	1	100
Amount	187	137	60	9	7	
Mean	46.75	34.25	15.00	2.25	1.75	100

Source: Results of primary data processing

Based on the table above, the highest value is 5 to 1 on the motivation variable (X3) there are more respondents who answered " Strongly Agree" with an average value of 46.75 % . The statement that had a high influence was on number 2 , " I save at a Sharia bank because I feel safer using a Sharia bank that aligns with religious values." This indicates that respondents felt more secure in ensuring their transactions align with religious values when using a Sharia bank.

Interest in saving

Interest in saving in this study was measured through 3 statements distributed to 100 respondents, resulting in the answers in the following table.

Table 4.
Results of the Distribution of Answers on Interest in Saving

Indicator	Likert Value (%)					Total
	5	4	3	2	1	
Y.1	43	32	18	5	2	100
Y.2	53	31	11	3	2	100
Y.3	48	32	13	5	2	100
Amount	144	95	42	13	6	
Mean	48.00	31.67	14.00	4.33	2.00	100

Source: Results of primary data processing

Based on the table above, the highest value is 5 to 1 on the variable of interest in saving (Y), there are more respondents who answered " Strongly Agree" with an average value of 48 %. The statement that has a high influence is on number 2 , namely, " I like the systems and principles used in Islamic banking products." This indicates that respondents prefer the systems and principles provided by Islamic banks in Islamic banking products.

Religiosity

Interest in saving in this study was measured through 3 statements distributed to 100 respondents, resulting in the answers in the following table.

Table 5.
Results of the Distribution of Religiosity Answers

Indicator	Likert Value (%)					Total
	5	4	3	2	1	
Z.1	55	31	11	2	1	100
Z.2	59	31	7	1	2	100
Z.3	57	26	14	1	2	100
Z.4	54	35	6	3	2	100
Z.5	63	22	11	3	1	100
Amount	288	145	49	10	8	
Mean	57.60	29.00	9.80	2.00	1.60	100

Based on the table above, the highest value is 5 to 1 on the Religiosity variable (Z) there are more respondents who answered " Strongly Agree" with an average value of 57.60 %. As for the statements that have a high influence, there are number 5 , " I am aware of the moral and spiritual impacts of financial practices, which makes me more interested in saving in Islamic banks." This indicates that respondents are trying to avoid transactions that conflict with religious rules established in Islamic principles.

Measurement Model (Outer Model)

In this study, there are three types of testing on the measurement model or what is usually called the outer model, namely convergent validity, discriminant validity, and composite reliability.

Convergent Validity

The outer loading measurement scale used was >0.70 (Abdillah & Hartono, 2015).

Table 6.
Convergent Validity

Indicator	Variables	Outer Loading	Information
X1.1	LKS (X1)	0.866	Valid
X1.2		0.873	Valid
X1.3		0.932	Valid
X2.1	IKS (X2)	0.825	Valid
X2.2		0.808	Valid
X2.3		0.85	Valid
X3.1	M (X3)	0.857	Valid
X3.2		0.831	Valid
X3.3		0.861	Valid
X3.4		0.764	Valid
Y.1	MN (Y)	0.843	Valid
Y.2		0.853	Valid
Y.3		0.848	Valid
Z.1	R (Z)	0.809	Valid
Z.2		0.898	Valid
Z.3		0.791	Valid
Z.4		0.874	Valid
Z.5		0.899	Valid

Source: Data Processing Results with SmartPLS 4

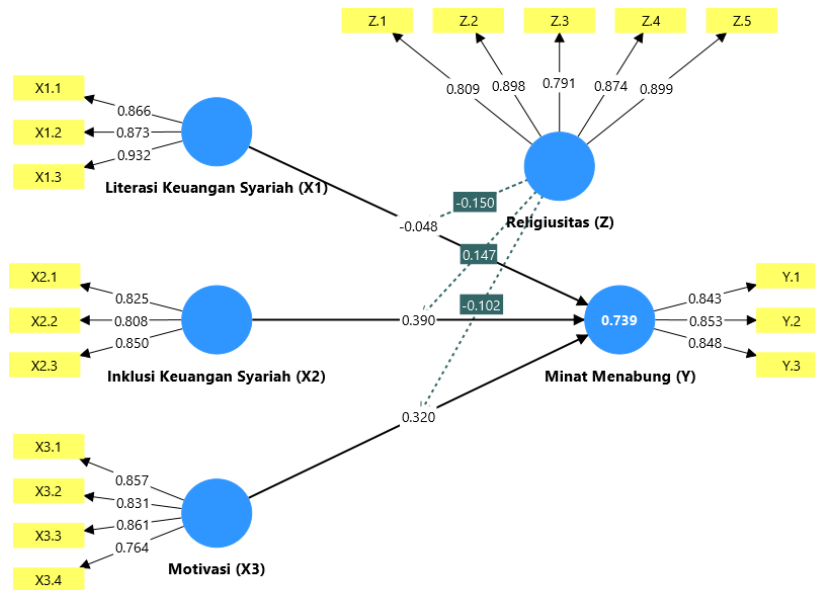


Figure 3.
Valid Outer Loading Output
 Source: Data processing results with SmartPLS 4

Based on the table and figure above, it can be seen that all indicators meet the rule-of-thumb outer loading score of >0.7 . Therefore, all indicators are considered valid and ideal, allowing them to be used in the next calculation stage.

Table 7.

Average Variance Extracted (AVE)	
Variables	Average Variance Extracted (AVE)
LKS	0.793
IKS	0.685
MO	0.688
MM	0.719
RE	0.732

Source: Data processing results with SmartPLS 4

Convergent validity test results can also be obtained through the Average Variance Extracted (AVE) value. A good measurement model is one whose latent construct value has an AVE value > 0.5 (Abdillah & Hartono, 2015). As can be seen from the table above, all variables have an AVE value > 0.5 , so the construct can be said to be valid.

Discriminant Validity

Discriminant validity is used to ensure that each concept in a latent variable is distinct from other variables. Discriminant validity is tested by examining the cross-loading values. A model has good discriminant validity if the cross-loading value for each indicator in a

latent variable is greater than the cross-loading value for the other variables. The following are the results of the calculation or test of discriminant validity.

Table 8.
Discriminant Validity

	Sharia Financial Literacy (X1)	Sharia Financial Inclusion (X2)	Motivation (X3)	Interest in Saving (Y)	Religiosity (Z)
X1.1	0.866	0.502	0.239	0.230	0.111
X1.2	0.873	0.548	0.326	0.250	0.203
X1.3	0.932	0.591	0.472	0.465	0.371
X2.1	0.500	0.825	0.540	0.643	0.450
X2.2	0.556	0.808	0.508	0.507	0.405
X2.3	0.494	0.850	0.650	0.635	0.541
X3.1	0.392	0.645	0.857	0.729	0.749
X3.2	0.382	0.533	0.831	0.587	0.726
X3.3	0.385	0.602	0.861	0.669	0.613
X3.4	0.223	0.486	0.764	0.623	0.609
Y.1	0.327	0.615	0.669	0.843	0.575
Y.2	0.317	0.615	0.635	0.853	0.637
Y.3	0.347	0.617	0.705	0.848	0.670
Z.1	0.186	0.454	0.618	0.578	0.809
Z.2	0.262	0.573	0.752	0.698	0.898
Z.3	0.315	0.452	0.637	0.603	0.791
Z.4	0.258	0.480	0.695	0.620	0.874
Z.5	0.229	0.455	0.724	0.661	0.899

Based on the above data, the discriminant validity test using the cross loading method obtained the results of the indicators from the Sharia Financial Literacy Mix variables (X1), Sharia Financial Inclusion (X2), Motivation (X3), Saving Interest (Y) and Religiosity (Z) have a cross loading value greater than the indicators for other variables. The cross loading value of all construct indicators is greater than 0.700, meaning that each indicator is valid and has passed the discriminant validity test.

Composite Reliability

Hair et al (2008) in (Willy & Jogiyanto, 2015) stated that the rule of thumb is that the composite reliability value must be >0.7, although a value of 0.6 is still acceptable.

Table 9.
Composite Reliability

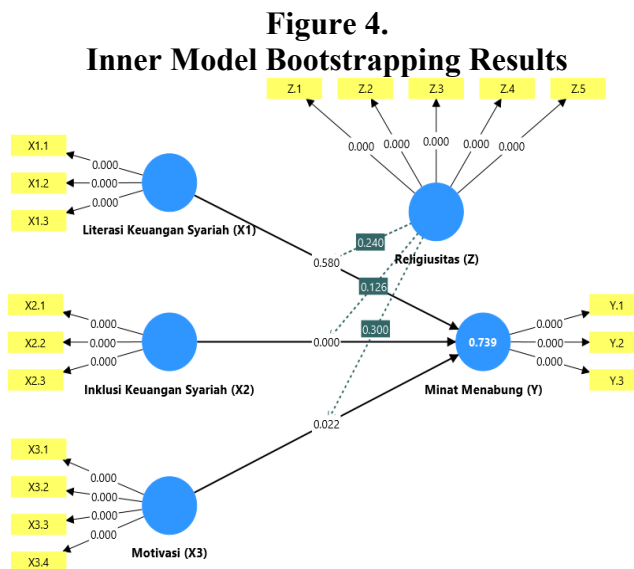
	Cronbach's alpha	Composite reliability
Sharia Financial Literacy (X1)	0.879	0.920
Sharia Financial Inclusion (X2)	0.772	0.867
Motivation (X3)	0.848	0.898
Interest in Saving (Y)	0.805	0.885
Religiosity (Z)	0.908	0.932

Source: Data processing results with SmartPLS 4

Based on the table above, each variable has a composite reliability score or number > 0.7. Therefore, all constructs can be declared reliable.

Structural Model (Inner Model)

The inner model is used to illustrate the strength of the relationship between constructs (Imam & Hengky, 2015). Structural model evaluation is carried out using R-Square and its significance level.



Source: Data processing results with SmartPLS 4

R-Square

R-square value can explain the variation of exogenous variables in relation to their endogenous variables. The R-square value strength criteria are divided into three: 0.67 is considered strong, 0.33 is considered moderate, and 0.19 is considered weak (Musyaffi et al., 2022).

Table 10.
R-Square

	R-square	R-square adjusted
Interest in Saving (Y)	0.739	0.719

Source: Data processing results with SmartPLS 4

Based on the table above, it can be seen that the R-Square value of 0.739 (73.9 %) and the Adjusted R-Square value of 0.719 (71.9 %) , which means that the strength of this research model has a strong influence. This shows that the variables of Islamic financial literacy, Islamic financial inclusion, motivation, and religiosity influence decisions by 73.9 % . and there are 26.1 % influenced by other factors or other independent variables that are not included in this study.

Q-Square

Q-Square test shows the predictive accuracy of how well each change in exogenous variables is able to predict the endogenous variable. The Q-Square power value can be categorized into several categories: (redundancy) > 0, > 0.25, and > 0.50, which can be concluded as low, medium, and high models (Hair et al., 2021).

Table 11.
Q-Square

	Q²predict
Interest in Saving (Y)	0.694

Source: Data processing results with SmartPLS 4

Based on the table above, the Q-Square value of the savings interest variable is 0.694. Therefore, it can be concluded that this research model has high predictive relevance (large effect).

Goodness of Fit (GoF)

The GoF test aims to evaluate the overall model, which is an evaluation of the measurement model and the structural model. The SRMR (Standardized Root Mean Residual) value in the structural model is considered suitable if the SRMR value is <0.10 and is considered unsuitable if the SRMR value is >0.15. As for the analysis of the NFI (Normed Fit Index) value that is close to 1, the model is considered fit, and the structural model can be said to be fit if the NFI value is >0.90 and marginal if < 0.80 (Ghozali, 2021).

Table 12.
Goodness of Fit (GoF)

	Saturated Model	Estimated Model
SRMR	0.073	0.073
d_ ULS	0.924	0.902

d_G	0.486	0.474
Chi-square	270.53	259,044
NFI	0.795	0.804

Based on the table above, the GoF value shows an SRMR value of $0.073 < 0.10$ and an NFI value of $0.795 < 0.90$. It can be concluded that the model in this study has a large GoF and is fit so that it can be used for the next calculation stage.

Hypothesis Test (t-Test)

The path coefficient value indicates the level of significance in hypothesis testing. In this study, the path coefficient value is indicated by the t-statistic value, which must reach ≥ 1.96 for a two-tailed hypothesis with a level of $\alpha = 5\%$ (Abdillah & Hartono, 2015). Based on this statement, the acceptance criteria for the hypothesis H_a are accepted and H_o are rejected when the t-statistic is > 1.96 . As for seeing the significance, the p-value is used with a value < 0.05 (Ghozali & Latan, 2015).

Table 13.
Hypothesis Test Output Results

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
LKS (X1) -> MM (Y)	-0.048	-0.043	0.088	0.553	0.580
IKS (X2) -> MM (Y)	0.390	0.385	0.104	3,761	0.000
MO (X3) -> MM (Y)	0.320	0.318	0.14	2,292	0.022
RE (Z) x LKS (X1) -> MM (Y)	-0.150	-0.155	0.128	1,175	0.240
RE (Z) x IKS (X2) -> MM (Y)	0.147	0.158	0.096	1,530	0.126
RE (Z) x MO (X3) -> MM (Y)	-0.102	-0.113	0.098	1,038	0.300

Source: Data processing results with Smart PLS 4 (2025)

Based on the table above, the following is an explanation of the hypotheses in this study. The Direct Influence of Sharia Financial Literacy, Sharia Financial Inclusion, and Motivation on Interest in Saving in Sharia Banks.

The Influence of Sharia Financial Literacy on Interest in Saving in Sharia Banks

H01: Sharia financial literacy does not influence the interest in saving in Islamic banks.

Ha1: Sharia financial literacy influences interest in saving in Islamic banks.

Table 14.
Results of Path Coefficients of X1 against Y

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ((O/STDEV))	P Values
LKS (X1) -> MM (Y)	-0.048	-0.043	0.088	0.553	0.580

Source: Data processing results with Smart PLS 4

Based on the table above, it can be seen that the t-statistic score of the relationship between Islamic financial literacy and interest in saving is 0.553 with a p-value of 0.580. It can be concluded that the t-statistic value > t-table, namely $0.553 < 1.96$ and has a significance value, namely $0.580 > 0.05$. Thus, H01 is accepted and Ha1 is rejected. This proves that the first hypothesis test shows that there is no significant influence by Islamic Financial Literacy (X1) on Interest in Saving (Y).

The Influence of Sharia Financial Inclusion on Interest in Saving in Sharia Banks

H02: Sharia financial inclusion does not affect the interest in saving in Islamic banks.

Ha2: Sharia financial inclusion has an impact on interest in saving in Islamic banks.

Table 15.
Results of Path Coefficients of X2 against Y

	Original Sample (O)	Sample Mean (M)	Standard deviation (STDEV)	T statistics ((O/STDEV))	P values
IKS (X2) -> MM (Y)	0.39	0.385	0.104	3,761	0.000

Source: Data processing results with Smart PLS 4

Based on the table above, it can be seen that the t-statistic score of the relationship between Islamic financial inclusion and saving interest is 3.761 with a p-value of 0.000. It can be concluded that the t-statistic value > t-table, namely $3.761 > 1.96$ and has a significance value, namely $0.000 < 0.05$. Thus, H02 is rejected and Ha2 is accepted. This proves that the second hypothesis test shows that there is a significant influence by Islamic Financial Inclusion (X2) on Saving Interest (Y).

The Influence of Motivation on Interest in Saving in Islamic Banks

The third hypothesis test aims to examine the effect of motivation (X3) on savings interest (Y) in Islamic banks. Based on the results of the path coefficient analysis using SmartPLS 4, the original sample value was 0.32, the t-statistic was 2.292, and the p-value was 0.022. Because the t-statistic value is greater than the t-table ($2.292 > 1.96$) and the p-value is smaller than the 5% significance level ($0.022 < 0.05$), H03 is rejected and Ha3 is accepted. This indicates that motivation has a positive and significant effect on savings interest in Islamic banks. This finding indicates that the higher an individual's motivation, the greater their tendency to save in Islamic banks.

The Indirect Influence of Sharia Financial Literacy, Sharia Financial Inclusion, and Motivation on Interest in Saving in Sharia Banks

The Influence of Sharia Financial Literacy on Interest in Saving in Sharia Banks is Moderated by Religiosity

In the fourth hypothesis test, the interaction between Islamic financial literacy (X1) and religiosity (Z) on savings interest (Y) showed a t-statistic value of 1.175 with a p-value of 0.240. Since $1.175 < 1.96$ and $0.240 > 0.05$, H04 is accepted and Ha4 is rejected. This means that religiosity is unable to moderate the effect of Islamic financial literacy on savings interest in Islamic banks.

The Influence of Sharia Financial Inclusion on Saving Interest in Sharia Banks is Moderated by Religiosity

The results of the fifth hypothesis test showed a t-statistic value of 1.530 and a p-value of 0.126 for the interaction of Islamic financial inclusion (X2) and religiosity (Z) on savings interest (Y). Since $1.530 < 1.96$ and $0.126 > 0.05$, H05 is accepted and Ha5 is rejected. Thus, religiosity does not moderate the effect of Islamic financial inclusion on savings interest in Islamic banks.

The influence of motivation on interest in saving in Islamic banks is moderated by religiosity

In the sixth hypothesis, the interaction of motivation (X3) and religiosity (Z) on savings interest (Y) produces a t-statistic value of 1.038 and a p-value of 0.300. Since $1.038 < 1.96$ and $0.300 > 0.05$, H06 is accepted, and Ha6 is rejected. This means that religiosity does not moderate the influence of motivation on savings interest in Islamic banks.

Discussion

Table 16.
Hypothesis Test Results

No	Information	Analysis	Results
1	H01 : Sharia financial literacy does not influence interest in saving in Islamic banks. Ha1 : Sharia financial literacy influences interest in saving in Islamic banks.	Sharia Financial Literacy (X1) on Saving Interest (Y). The t-statistic value $>$ t-table, namely $0.553 < 1.96$ and the significance value, namely $0.580 > 0.05$.	H01 Accepted Ha1 Rejected
2	H02 : Sharia financial inclusion does not affect the interest in saving in Islamic banks. Ha2 : Sharia financial inclusion has an impact on interest in saving in Islamic banks.	Sharia Financial Inclusion (X2) on Savings Interest (Y). The t-statistic value $>$ t-table, namely $3.761 > 1.96$ and the significant value, namely $0.000 < 0.05$	H02 Rejected Ha2 Accepted
3	H03 : Motivation does not influence interest in saving in Islamic banks.	Motivation (X3) on Saving Interest (Y). The t-statistic value $>$ t-table, namely	H03 Rejected

No	Information	Analysis	Results
	Ha3 : Motivation influences interest in saving in Islamic banks	2.292 > 1.96 and the significance value, namely 0.022 < 0.05.	Ha3 Accepted
4	H0 4 : Religiosity cannot moderate Islamic financial literacy on interest in saving in Islamic banks. H a4 : Religiosity can moderate Islamic financial literacy towards interest in saving in Islamic banks.	Sharia Financial Literacy (X1) on Saving Interest (Y) in Islamic banks is moderated by Religiosity (Z). The t-statistic value > t-table, namely 1.175 < 1.96 and the significance value, namely 0.240 > 0.05.	H04 Accepted Ha4 Rejected
5	H0 5 : Religiosity cannot moderate Sharia Financial Inclusion on Interest in Saving in Sharia Banks. H a5 : Religiosity can Moderate Sharia Financial Inclusion on Interest in Saving in Sharia Banks.	Sharia Financial Inclusion (X2) on Saving Interest (Y) in Islamic banks is moderated by Religiosity (Z). The t-statistic value > t-table, namely 1.530 < 1.96 and the significance value, namely 0.126 > 0.05.	H05 Accepted Ha5 Rejected
6	H0 6 : Religiosity cannot moderate motivation towards interest in saving in Islamic banks. H a6 : Religiosity can moderate motivation towards interest in saving in Islamic banks.	Motivation (X3) towards Saving Interest (Y) in Islamic banks is moderated by Religiosity (Z). The t-statistic value > t-table, namely 1.038 < 1.96 and the significance value, namely 0.300 > 0.05	H06 Accepted Ha6 Rejected

The Direct Influence of Sharia Financial Literacy, Sharia Financial Inclusion, and Motivation on Interest in Saving in Sharia Banks

The Influence of Sharia Financial Literacy on Interest in Saving in Sharia Banks

Theoretically, Islamic financial literacy is expected to increase interest in saving in Islamic banks because individuals who understand Islamic principles such as the prohibition of usury, Islamic contracts, and profit-sharing systems tend to be more aligned with Islamic banking products (Handayani et al., 2018). However, the results of the study showed that Islamic financial literacy (X1) did not have a significant effect on interest in saving (Y), with a t-statistic of $0.553 < 1.96$ and a p-value of $0.580 > 0.05$, so H01 was accepted.

This finding aligns with Khalifah et al. (2025) and Sriyono et al. (2024), who found that financial literacy is not a primary factor in saving decisions. People prioritize practical factors such as ease of access, habit of using conventional banks, and service quality.

Although the Islamic financial behavior indicator achieved the highest mean, this did not automatically increase interest in saving, indicating a gap between knowledge (cognitive) and intention/behavior (affective-conative).

In the context of South Tangerang, people have broad access to financial information, but still tend to choose conventional banks due to familiarity, convenience, and a broader service network. Therefore, Islamic financial literacy is more of a supporting factor than a primary determinant, requiring increased access, persuasive education, and strengthened motivation.

The Influence of Sharia Financial Inclusion on Interest in Saving in Sharia Banks

In contrast to literacy, Islamic financial inclusion (X2) significantly influences savings interest (Y), with a t-statistic of $3.761 > 1.96$ and a p-value of $0.000 < 0.05$, thus Ha2 is accepted. This finding aligns with Shafira & Sisdianto (2024), who asserted that the higher the Islamic financial inclusion, the higher the savings interest.

Inclusion encompasses service access, product availability, and ease of use of digital services. The service access indicator achieved the highest mean, indicating that ease of access to Islamic banks is a key factor. In urban areas like South Tangerang, the presence of user-friendly branches, ATMs, and mobile banking significantly influences public interest.

These findings support the theory that formal financial participation is influenced by the accessibility and availability of services. Therefore, Islamic banks need to continue expanding their networks, developing products, and optimizing digitalization.

The Influence of Motivation on Interest in Saving in Islamic Banks

Motivation (X3) has a significant effect on saving interest (Y), with a t-statistic of $2.292 > 1.96$ and a p-value of $0.022 < 0.05$, thus Ha3 is accepted. This is in line with Fatimah & Zariah (2022) and Surahman & Darmawan (2025).

Motivation encompasses psychological, emotional, conscious, and environmental influences. The emotional indicator had the highest mean, indicating that a sense of security and alignment with religious values were the primary drivers. Motivation has been shown to be stronger than literacy, so Islamic banking strategies need to be more persuasive and emotional, not just educational.

The Indirect Influence of Sharia Financial Literacy, Sharia Financial Inclusion, and Motivation on Interest in Saving in Sharia Banks

The Influence of Sharia Financial Literacy on Interest in Saving in Sharia Banks is moderated by Religiosity

Religiosity does not moderate the effect of Islamic financial literacy on savings interest ($t = 1.175$; $p = 0.240$), thus H04 is accepted. This is in line with Nurudin et al. (2021). Literacy (cognitive) and religiosity (values) do not interact significantly in shaping savings interest. Many religious individuals still choose conventional banks for practical reasons.

The Influence of Sharia Financial Inclusion on Saving Interest in Sharia Banks is Moderated by Religiosity

Religiosity also did not moderate the effect of Islamic financial inclusion ($t = 1.530$; $p = 0.126$), thus H05 was accepted, in line with Rohmaniah (2019). Saving decisions are more influenced by practical factors such as access and ease of service than by religiosity.

The influence of motivation on interest in saving in Islamic banks is moderated by religiosity

Religiosity does not moderate the effect of motivation on savings interest ($t = 1.038$; $p = 0.300$), thus $H06$ is accepted, in line with Damya & Solekah (2025). Motivation has a fairly strong independent influence without the need for strengthening religiosity.

The influence of Islamic financial literacy, Islamic financial inclusion and motivation on interest in saving in Islamic banks is moderated by religiosity

Overall, religiosity did not prove to be a significant moderating variable. Although the majority of respondents stated they were religious, religious values were not yet fully internalized in financial decisions. Therefore, increasing interest in saving in Islamic banks requires a combination of increased literacy, inclusion, and, especially, strengthened motivation, not just a religious approach alone.

CONCLUSION

Based on PLS analysis, this study found that there are differences in the influence of variables on savings interest in Islamic banks. Directly, Islamic financial literacy has no significant effect, indicating that understanding Islamic principles is not yet a primary factor in saving decisions. Conversely, Islamic financial inclusion and motivation have a significant effect, indicating that access to services and an individual's internal drive play a significant role in increasing savings interest. However, religiosity was not shown to moderate the influence of literacy, inclusion, or motivation on savings interest.

REFERENCES

- Ainiyah, F., & Yuliana, I. (2022). *The Influence of Fintech Use and Financial Literacy on Financial Inclusion*.
- Aisyah, M., Umiyati, U., & Suzanawaty, L. (2025). The impact of Islamic financial literacy on Islamic financial planning of Islamic university students. *JPS (Jurnal Perbankan Syariah)*, 6 (1), 22–40. <https://doi.org/10.46367/jps.v6i1.2223>
- Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50 (2), 179–211.
- Asyik, NF (2022). *Financial Inclusion: A Monograph from a Financial Accounting Perspective*. Pena Persada.
- Damya, V., & Solekah, N.A. (2025). Perception, Motivation, and Brand Image in Shaping Generation Z's Saving Intention: The Moderating Effect of Religiosity in Islamic Banking. *International Journal of Business and Applied Economics*, 4 (4), 1667–1686. <https://doi.org/10.55927/ijbae.v4i4.182>
- Daulay, R. (2014). *The Influence of Service Quality and Profit Sharing on Customer Saving Decisions at Bank Mandiri Syariah in Medan City*.
- Fariani, E., Riyaldi, MH, & Furda, YPE (2021). *Analysis of Factors Influencing Public Interest in Saving at Indonesian Sharia Banks*. 1 (2).
- Fatimah, S., & Zariah, S. (2022). The Influence of Motivation on Interest in Saving in Sharia Banks. *Al-Muqayyad*, 5 (1), 1–10.
- Handayani, A., Azman, HA, & Novel, I. (2019). The Influence of Knowledge and Attitude on Behavior in Choosing Islamic Banks with Religiosity as a Moderating Variable. *SHARIA ECONOMICS: Journal of Economic Studies*, 3 (1), 1. <https://doi.org/10.30983/es.v3i1.934>

- Haryono, R. (2022). The Influence of Knowledge, Religiosity, and Trust on Interest in Saving in Islamic Banks. *Journal of Comprehensive Islamic Studies* , 1 (1), 133–156.
- Hazarillah, AH, & Rosyidah, N. (2023). *The Influence of Perception, Motivation, and Product Knowledge on Interest in Saving at Sharia Banks in the Community of Sidoarjo Regency* . 2 (1).
- Inayatulloh, Diana, N., & Alrasyid, H. (2022). *The Influence of Service Quality and Promotion on the Interest and Decision of Users of Islamic Financial Institution Savings (Study of Islamic Banking Study Program Students of Unisma Using Bsi)* . 3 (2).
- Indra, C. (2018). *The Influence of Word of Mouth on Purchase Intention with Brand Image and Perceived Service Quality as Intervening Variables in the Subsidized Mortgage Program in Surabaya* . 12 (1), 1–9.
- Isnuhardi. (2013). *Study of the Public Literacy Level Regarding Sharia Banking (Case Study: Palembang City Community)* . Master of Management Study Program, Faculty of Economics, Sriwijaya University.
- Isbahi, M. B., Zuana, M. M. M., & Toha, M. (2024). The Multi-Social Relation of the Cattle Industry in the Plaosan Subdistrict Animal Market of Magetan Regency. *Malacca: Journal of Management and Business Development*, 1(1), 31–46. <https://doi.org/10.69965/malacca.v1i1.51>
- Karina, M., Judijanto, L., Rukmini, A., Fauzi, MS, & Arsyad, M. (2024). The Influence of Social Interaction on Academic Achievement: A Literature Review on Collaborative Learning. *Innovative: Journal of Social Science Research* , 4 (5), 6334–6344.
- Kholifah, S., Inayah, MN, Tubastuvi, N., & Nazah, N. (2025). Religiosity, Attitudes, and Financial Literacy as Predictors of Saving Behavior: The Mediating Role of Saving Intention Among Muslim Young Generation. *Journal of Development Economics* , 23 (2), 240–262.
- Kiliari, G., & Koesrindartoto, DP (2019). *Factors Influencing The Adoption Of Digital Banking In Indonesia* .
- Kotler, P., & Keller, K. L. (2012). *Marketing Management*. Pearson Education .
- Leonita, C., Kurniawan, Y., & Fadillah, E. (2021). *Mia Hall's Decision-Making In If I Stay By Gayle Forman Based On Freudian Psychoanalysis Theory* . 2 .
- Lusardi, A. (2019). Financial Literacy And The Need For Financial Education: Evidence And Implications. *Swiss Journal Of Economics And Statistics* , 155 (1), 1. <https://doi.org/10.1186/S41937-019-0027-5>
- Mahlil, Yunita, P., Syaifiudin, A., & Muftie, A. (2024). The Influence of Knowledge about Islamic Banking on Interest in Saving at Islamic Banks. *International Economic and Financial Review* , 3 (1), 68–87. <https://doi.org/10.56897/iefr.v3i1.47>
- Mardikaningsih, R. (2014). Employee Performance and Factors Influencing It. *Journal of Social Sciences* , 7 (2), 73–84.
- Mulyaningtyas. (2020). The Role of Financial Inclusion of Sharia Cooperatives and Entrepreneurial Orientation as an Effort to Empower Sharia MSMEs in Malang City Mulyaningtyas. *Journal of Accounting Research & Accounting Computerization* , 10 (2), 111–130.

- Nuraini, P., Alfani, MH, Muyasaroh, N., & Adawiyah, R. (2023). The Influence of Sharia Financial Literacy and Perception on Interest in Using Sharia Banking Products. *Islamic Banking and Finance* .
- Nurudin, N., Arifin, J., & Ma'ruf, A. (2021). The Influence of Education Level, Sharia Financial Literacy, and Culture on the Savings Interest of Semarang City Santri with Religiosity as a Moderating Variable. *EL MUDHORIB : Journal of Islamic Economics and Banking Studies* , 2 (1), 1–19. <https://doi.org/10.53491/elmudhorib.v2i1.79>
- OJK, OJK (2025). *National Survey of Financial Literacy and Inclusion (SNLIK)* .
- Puspitasari, S., Mahri, AJW, & Utami, SA (2020). Sharia Financial Inclusion Index in Indonesia. *Amwaluna: Journal of Sharia Economics and Finance* , 4 (1). <https://doi.org/10.29313/amwaluna.v4i1.5094>
- Rahim, SHA, Rashid, RA, & Hamed, AB (2016). *Islamic Financial Literacy and its Determinants among University Students: An Exploratory Factor Analysis* . 6 .
- RISSC, TRISSC (2024). *The Muslim 500: The World's 500 Most Influential Muslims 2024* .
- Romdhoni, AH, & Sari, DR (2018). The Influence of Knowledge, Service Quality, Products, and Religiosity on Customer Interest in Using Savings Products at Islamic Microfinance Institutions. *Scientific Journal of Islamic Economics* , 4 (02), 136. <https://doi.org/10.29040/jiei.v4i02.307>
- Salim, F., Arif, S., & Devi, A. (2022). The Influence of Islamic Financial Literacy, Islamic Branding, and Religiosity on Students' Decisions in Using Islamic Banking Services: A Study of FAI Students at Ibn Khaldun University, Bogor, Class of 2017-2018. *El-Mal* , 5 (2), 226–244.
- Salwa, N., Rahma, TIF, & Nasution, J. (2022). The Influence of Financial Literacy and Financial Technology on Financial Inclusion of Uinsu Students. *Journal of Accounting Management (Jumsi)* , 2 (2), 353–364.
- Sartika, R., Johara Indrawati, & Sufyarma Marsidin. (2022). Various Motivation Theories in Islamic Educational Management. *Nidhomiyah: Journal of Islamic Educational Management* , 3 (1), 12–42. <https://doi.org/10.38073/nidhomiyah.v3i1.839>
- Schultz, D. P., & Sydney A, S. (2017). *Theories of Personality* .
- Setiawati, R., Nidar, SR, Anwar, M., & Masyita, D. (2018). *Islamic Financial Literacy: Construct Process And Validity* . 17 (4).
- Setyowati, A. (2009). The Influence of the Pakem Method and Learning Motivation on Learning Achievement. *International Conference on Educational Technology* , 106.
- Setyowati, A., Harmadi, H., & Sunarjanto, S. (2018). Islamic Financial Literacy and Personal Financial Planning: A Socio-Demographic Study. *Journal of Finance and Banking* , 22 (1). <https://doi.org/10.26905/jkdp.v22i1.1625>
- Shafira, H., & Sisdiyanto, E. (2024). Analysis of the Influence of the Level of Financial Inclusion and Financial Literacy on Public Savings Interest in Sharia Banks in Indonesia. *Budget : Journal of Economics and Accounting Publication* , 2 (2), 176–182. <https://doi.org/10.61132/anggaran.v2i2.575>
- Sharia Knowledge Center. (2025). *Sharia Financial Literacy Still Lagging Behind: What Are the Causes and Solutions?*
- Siregar, DL, Yusran, RR, & Agustini, T. (2019). *Analysis of Customer Saving Decisions: A Case Study of Islamic Banks in Kota* .

- Sriyono, Tsuraya Zahira Najah, Samrotul Ilmi, Denny Machrus Aly, & Miftachul Faiz Muhadi. (2024). The Influence of Financial Literacy Level, Trust, and Service Quality on Savings Interest in Islamic Banks. *El-Mal: Journal of Islamic Economics & Business Studies* , 5 (5), 3536–3544. <https://doi.org/10.47467/elmal.v5i5.1646>
- Sugeng, B. (2020). *Fundamentals of Quantitative (Explanatory) Research Methodology* . Deepublish.
- Sugiarti, D. (2023). Generation Z's Sharia Financial Literacy and Interest in Sharia Banking (A Case Study of Vocational High School Students in Jakarta). *Journal of Islamic Economics* , 9 (1), 766–772.
- Sugiyono. (2013). *Quantitative, Qualitative and R&D Research Methods* . Alfabeta.
- Sundari, A., Solihin, D, Ma'mun, S., & Setyowardani, V. (2024). The Influence of Cimareme Village Community Knowledge on Interest in Saving in Islamic Banks. *Journal of Islamic Economic Research* , 75–82.
- Surahmah, & Darmawan, D. (2025). *The Influence of Knowledge and Motivation on Interest in Saving in Islamic Banks* . 2 (3), 95–113.
- Syuro'ah, NM, & Nurafini, F. (2024). *The Influence of Religiosity, Knowledge, and Income on Muslim Students' Interest in Saving at Islamic Banks* . 7 .
- Włodarczyk, K. (2020). *Trends of Evolution in Consumer Behavior in the Contemporary World* . 19 (1), 39–51.