JHSS (Journal of Humanities and Social Studies)
https://jhss-lppmunpak.id
Volume 10, Number 01, Page 297-307
e-ISSN: 2598-120X; p-ISSN: 2598-117X

FACTORS INFLUENCING THE DECISION TO ADOPT SHARIA FINTECH IN IMPROVING SHARIA FINANCIAL INCLUSION AMONG GEN Z

Annisa Athaya Putri Lubis [a*)], Atika [a)], Muhammad Lathief Ilhamy Nasution [a)]

[a)] State Islamic University of North Sumatra, Medan, Indonesia

[*)]*Corresponding Author: athytyy@gmail.com*

Article history: received 11 January 2026; revised 22 January 2026; accepted 22 February 2026 *DOI: https://doi.org/10.33751/jhss.v10i1.70*

Abstract. This study aims to analyze the factors influencing Generation Z's decision to adopt Islamic fintech and its role in enhancing Islamic financial inclusion. The independent variables examined include trust, financial literacy, perceived usefulness, ease of use, and technological advancement, while Islamic fintech adoption serves as the dependent variable. A quantitative research approach was employed by distributing questionnaires to 100 Generation Z respondents who used Islamic fintech services at the State Islamic University of North Sumatra. The data were analyzed using validity and reliability testing, classical assumption tests, and multiple linear regression through SPSS. The results show that, partially, only financial literacy and perceived usefulness have a positive and significant effect on the adoption of Islamic fintech. Meanwhile, trust, ease of use, and technological advancement do not significantly influence adoption. Simultaneously, all independent variables significantly affect Islamic fintech adoption, contributing 36.9% to the variation in the dependent variable. These findings indicate that Generation Z adopts Islamic fintech primarily due to financial awareness and perceived tangible benefits rather than technological convenience alone. The study offers practical implications for Islamic fintech providers to strengthen financial education initiatives, enhance service value, and increase transparency to further support Islamic financial inclusion.

Keywords: Islamic Fintech, Generation Z, Financial Literacy, Perceived Usefulness, Financial Inclusion

I. INTRODUCTION

Fintech, according to the National Digital Research Center (NDRC), is a financial service innovation that utilizes digital technology to improve the efficiency and effectiveness of transactions. These services encompass a variety of activities, including bill payments, fund transfers, balance inquiries, and online insurance purchases. The development of fintech has had a significant impact on the financial sector, including banking, capital markets, and insurance, by offering faster, safer, and more innovative digital solutions [1].

Banks function as intermediary institutions that collect funds from surplus funds and channel them to deficit funds. This role is strengthened by fintech through the use of digital technology that increases the efficiency, accessibility, and reach of financial services [2].

Financial technology (fintech) has brought significant changes to Indonesia's financial system, providing easier and more affordable access for the public. Its rapid development in recent years has also driven financial inclusion through practical and efficient services. Now, people can conduct various transactions and access financial products more quickly and flexibly, aligning financial management with the needs of the digital era [3]. Indonesia ranked first as the country with the largest number of Sharia fintech companies in the world in 2021, with 61 companies, or approximately 16.27% of the total global Sharia fintech sector. This fact indicates that Indonesia has great potential in developing the Sharia fintech sector [4].

Meanwhile, Generation Z, those born between 1995 and 2010, are a digital generation that grew up alongside the rapid development of technology. Accustomed to living in a digital ecosystem, they rely on technology in various aspects of their lives, making them an adaptive and responsive generation to innovation. With an always-on connection to cyberspace, they rely on sophisticated technology to learn, work, interact, and fulfill various daily needs [5]. One fintech innovation that is in high demand is P2P lending, which allows individuals to obtain financing directly without complicated banking procedures. This system speeds up the approval process, reduces transaction costs, and facilitates access to funding according to the needs of modern society [6].

Another innovation in information technology is encouraging a shift from cash to non-cash payment systems, particularly among students. This development is part of fintech, which provides digital financial services without the need for a bank account. The presence of fintech, such as e-wallets, speeds up transactions, increases cash flow, and

Volume 10, Number 01, Page 297-307
e-ISSN: 2598-120X; p-ISSN: 2598-117X

supports economic growth, leading to its increasing use in daily financial activities. [7]

Digital payment applications have become a highly effective tool for increasing financial inclusion, especially in areas where traditional banks are difficult to reach. By utilizing these applications, people can conduct financial transactions more easily and quickly, without having to rely on the existing banking system. However, despite fintech's enormous potential, several challenges remain. One major challenge is the low level of financial literacy in Indonesia, which can hinder the public from adopting this financial technology. Furthermore, uneven technological infrastructure across regions also hinders the expansion of fintech services. Many remote areas still struggle to access the internet and the technological devices needed to utilize fintech services.

Financial inclusion is an effort to ensure equal access for all people to formal financial services that are easily accessible and sustainable, and to encourage their wise use to improve economic and social welfare [8].

According to Lee and Shin, technological advances, such as big data and blockchain, have the potential to expand access to fintech services and drive increased financial inclusion [9]. Financial inclusion remains a major challenge in Indonesia, with millions of people still unconnected to formal financial services. In this regard, the presence of fintech is a potential solution to expand financial access. Especially for Generation Z, interest in Sharia-based financial services continues to increase, as they tend to choose products that are not only financially profitable but also align with ethical and sustainable values.

In the context of Islamic financial inclusion, several important factors influence fintech adoption, namely interest, convenience, usability, and security. Interest arises from internal motivation triggered by interactions with the environment, as well as belief in the benefits of a system. Ease refers to the perception that technology is easy to use and does not burden users. Usability reflects the extent to which technology is believed to increase efficiency and productivity. Meanwhile, security is a key factor in maintaining data integrity and building user trust. These four aspects play a crucial role in encouraging public participation in digital-based Islamic financial services. [10].

This study focuses on five key factors believed to influence the adoption of Islamic fintech among Generation Z: trust, financial literacy, perceived benefits, ease of use, and technological advancement. Trust reflects confidence in the security and Sharia compliance of services. Financial literacy indicates the extent to which users understand Islamic financial principles. Perceived benefits relate to perceived added value. Ease of use reflects how practical a service is for everyday use. Meanwhile, technological advancement refers to digital innovations that increase efficiency and attract the digital generation.

In previous research, Khairul Anwar's study [11] examined 200 millennial Jakarta online loan users and found that the intention to adopt fintech was driven by trust, financial literacy, perceived benefits, and ease of use, while perceived risk actually hindered it; their SEM-PLS model explained 89.6% of the variation in adoption. They also showed a moderating effect: transaction security weakened the influence of trust, free time strengthened the link between financial literacy and adoption, while e-WOM strengthened benefits but weakened ease of use. Practically, these results confirm that P2P lending platforms must prioritize security, financial education, and a simple user experience to foster trust and reduce the sense of risk. The rapid development of e-commerce in Indonesia is driving the growth of paylater services. Collaboration between e-commerce platforms and peer-to-peer lending institutions benefits both parties, where e-commerce can increase sales through a “buy now, pay later” scheme, while people with limited income gain more flexible financing alternatives in transactions [12].

Meanwhile, in the research of Benediktus Rolando [13]. This study highlights how financial technology (fintech) has played a significant role in breaking down barriers to financial access, especially for groups of people who have been marginalized. Through a systematic review of 48 selected studies between 2019–2024, it was found that innovations such as mobile banking, digital payments, and peer-to-peer lending can increase literacy and access to more inclusive financial services. However, the success of fintech in expanding financial inclusion is highly dependent on the readiness of digital infrastructure, financial literacy, consumer protection, and a supportive regulatory framework. This study provides a strong view that collaboration between governments, financial institutions, and technology players is key to creating a truly inclusive ecosystem. In other words, fintech is not just a technological tool, but a transformative force capable of bringing about comprehensive social and economic change, if supported by a collaborative approach and sensitive to the community context. This summary can be a strong foundation for further research in understanding the strategic role of fintech as a driver of financial inclusion.

The development of fintech has expanded access to financial services, including Sharia-compliant services, through digital innovations like e-payments and online loans. Many previous studies have highlighted factors such as ease of use, perceived benefits, financial literacy, and security. However, these approaches are still general and do not fully reflect the context of Sharia-compliant fintech, which is based on Islamic values.

Meanwhile, Generation Z, as the primary users of fintech today and in the future, has not only grown up in the digital era but is also increasingly concerned with ethics, sustainability, and Sharia compliance. Unfortunately, there is still little research that combines religious values with Gen Z's digital habits to understand their decisions to use Sharia-compliant fintech. Therefore, this study aims to fill this gap with a more relevant approach that aligns with the characteristics of today's younger generation.

Based on the background above, the problem formulation in this research is:

1. Does Trust Influence Gen-Z's Decision to Adopt Sharia Fintech?
2. Does Financial Literacy Influence Gen-Z's Decision to Adopt Sharia Fintech?
3. Does Perceived Benefits Influence Gen-Z's Decision to Adopt Sharia Fintech?

Volume 10, Number 01, Page 297-307
e-ISSN: 2598-120X; p-ISSN: 2598-117X

4. Does Ease of Use Influence Gen-Z's Decision to Adopt Sharia Fintech?
5. Does Technological Advancement Influence Gen-Z's Decision to Adopt Sharia Fintech?
6. Do Trust, Financial Literacy, Perceived Benefits, Ease of Use, and Technological Advancement Simultaneously Influence Gen-Z's Decision to Adopt Sharia Fintech?

This study aims to analyze the influence of trust, financial literacy, perceived benefits, ease of use, and technological advancement on the adoption of Islamic fintech among Generation Z and their relationship to increasing Islamic financial inclusion. This research is expected to contribute academically to the development of Islamic economics and financial technology studies, as well as serve as a practical reference for fintech service developers, financial institutions, and policymakers in designing strategies that align with the characteristics and needs of Generation Z.

Theoretical basis

Sharia Fintech

Fintech (financial technology) is an innovation in financial services that combines technology with financial systems to create efficient, secure solutions that meet the needs of modern businesses. Although this concept has been around for a long time, its development is now increasingly rapid, including in the form of Sharia-based fintech. Based on PBI No. 19/12/PBI/2017, fintech includes the development of new products, services, technologies, and business models that support the stability and efficiency of the financial system. In Indonesia, the growth of Sharia fintech has shown significant progress, placing Indonesia in fourth place globally. Sharia fintech allows business actors to choose financial services that comply with Islamic principles, while simultaneously accelerating business processes and addressing financial problems [14].

According to the National Digital Research Center (NDRC) in Akhnes Novianti, fintech is an innovation in the financial services sector that combines modern technology to create more inclusive financial access and encourage sustainable economic growth. Meanwhile, according to Mukhlisin in Dodi Yarli, sharia fintech is a combination of technology and finance that facilitates transactions and investments in accordance with sharia principles. Although relatively new, sharia fintech is growing rapidly because Islam, as a comprehensive religion, regulates finance based on sharia values [15].

Islamic Financial Inclusion

Financial inclusion is the availability of beneficial and affordable financial services and products for all groups, both individuals and businesses, to meet needs such as transactions, savings, financing, and insurance in a responsible and sustainable manner. Meanwhile, Islamic financial inclusion refers to access to financial services that comply with Islamic principles, which aims to eliminate barriers and promote efficiency and equitable access to finance. Islamic finance itself plays a crucial role in promoting prosperity through social justice, income equality, and economic stability. [16]

More than just access to financial services, financial inclusion enables individuals and businesses to better manage their daily finances, plan for the future, and face emergencies more resiliently. Thus, financial inclusion is a key driver in reducing poverty, narrowing social disparities, and improving the overall well-being of society [17]

Increasing financial inclusion

A. Financial Literacy

Theory of Reasoned Action(Ajzen, 1985) states that individual behavior is influenced by intentions, which are formed from attitudes toward behavior and subjective norms. In the context of the younger generation, increasing financial literacy aligns with this theory because it supports the formation of positive attitudes and intentions to manage finances wisely [18].

Financial literacy is an individual's ability to understand and manage finances effectively. Roestanto and Arianti emphasize that financial literacy includes knowledge, skills, and understanding of basic financial aspects, such as savings, investment, debt, and insurance, which influence an individual's behavior and quality of financial management [19].

Financial literacy is a person's understanding and ability to manage personal and business finances, with the aim of achieving financial well-being. This knowledge influences how a person makes wise and responsible financial decisions [20]. The level of financial literacy in Indonesia is still relatively low. Financial literacy encompasses the understanding and ability to manage finances effectively, including general knowledge of finance, savings and loans, insurance, and investment. Financial literacy aims to improve understanding of basic financial concepts so that individuals are able to manage expenses wisely and maintain financial stability [21].

The indicators in this study were adapted from research conducted by Remund [19], namely:

a) Understanding basic financial concepts
b) Financial communication skills
c) Personal financial management skills
d) Correct financial mindset
e) Future financial planning

B. Trust

In the context of adopting Sharia-based financial technology, trust is a key factor influencing user decisions. According to Mayer, Davis & Schoorman (1995), trust is the willingness of one party to accept vulnerability to the actions of another party based on positive expectations of that party's intentions or behavior. This model emphasizes three main components: ability, benevolence, and integrity, which shape trust in digital relationships [22].

Trust is a person's belief in the truth or quality of something, formed through a process of assessment and experience. In economic and social contexts, trust is a crucial element because it can reduce feelings of uncertainty in every interaction, including regarding certain products or services. According to Joshua, trust is the primary foundation for establishing business relationships between two or more parties, which can only be realized if there is mutual trust. However, trust does not emerge instantly, but needs to be built gradually through a process and shared experiences [23].

Volume 10, Number 01, Page 297-307
e-ISSN: 2598-120X; p-ISSN: 2598-117X

Consumer trust is the belief that a product is capable of delivering attributes and benefits that meet expectations. This trust is formed through consumer perceptions of the product's quality, safety, and credibility, so each individual's level of trust can vary depending on their experience and assessment [24].

Therefore, trust must be understood not only as a technical aspect, but also as an ethical and spiritual value—something that gives Generation Z confidence that Islamic fintech services can be trusted both technologically and religiously.

The indicators in this study were adapted from research conducted by Mayer et al. [22]. Namely:

a) Ability
b) Good intentions (benevolence)
c) Integrity

C. Perceived Usefulness

The Technology Acceptance Model (TAM) is a widely used model to explain why someone is willing to accept and use a technology. According to Davis and Venkatesh (1996), TAM was developed to understand how external factors can influence user attitudes in accepting and using technology in the workplace. The integration between the Technology Acceptance Model (TAM), the Theory of Reasoned Action (TRA), and the Trust Model needs to be conceptualized in an integrated diagram that shows the flow of relationships between variables, where perceived ease and usefulness (TAM) influence attitudes and behavioral intentions (TRA), while the trust factor plays a key role in strengthening user confidence in the system, thereby simultaneously shaping technology usage decisions.

This model is a development of the Theory of Reasoned Action (TRA) by Fishbein and Ajzen (1975), which states that a person's intention is the main factor determining their behavior. In TAM, there are two important factors that influence this intention, namely perceived usefulness and perceived ease of use. These two factors will influence a person's decision to use technology [25].

According to the Big Indonesian Dictionary, benefit means usefulness or advantage, while utility means something that provides value or usefulness. Meanwhile, Davis explains that the perception of usefulness is a person's belief that using a technology can help improve their performance or productivity, especially in completing work more effectively [26].

According to Davis, perceived benefits are a person's belief that using a technology system will provide added value or benefits for him [27].

The indicators in this study were adapted from research conducted by Davis [25]. Namely:

a) Belief that sharia fintech increases productivity
b) Effectiveness in completing financial transactions
c) Financial added value

D. Ease of Use

Ease of use is defined as the belief that a system or technology can be used without requiring much effort. People are more likely to use technology if they perceive it to be easy to understand and operate. According to Lee and Wan (2010) in Karim (2017), there are three main indicators of ease of use: ease of learning the technology, skill in using it, and the ability to operate it smoothly (Susiyana et al., 2023b).

Ease of use describes a person's belief that a technology can be used without significant difficulty. This perception arises when someone feels that using a technology service, such as fintech, does not require much effort and can be easily understood and learned. This means that the easier a service is to use, the more likely a person is to be interested in using it (Nurdin et al., 2020).

According to Lee and Wan (2010) in Karim (2017), there are three main indicators of ease of use, which are also applied in Susiyana et al.'s (2023) research. These are:

a) Easy to learn
b) Easy to use
c) Can be operated smoothly

E. Technology advances

Technological progress is a development in the field of technology designed to simplify human activities. These changes have had a significant impact on human life and civilization as a whole. As science advances, technological progress continues and becomes an inseparable part of everyday life.

According to Mohammad Zamroni, technological developments have now become an inseparable part of people's lives and are spreading rapidly due to the influence of globalization. Technology is increasingly being accepted and widely used by various groups. This technological progress is difficult to avoid, because it always goes hand in hand with the development of science which continues to drive change in human life [28].

The indicators for this study were adapted from research conducted by Irohdathul Novianti et al., namely:

a) Utilization of digital technology in transactions
b) Level of acceptance of new technology
c) The impact of technology on efficiency

F. Generation Z (gen z)

Generation Z, born between 1995 and 2015, is known as the digital generation or digital natives. Since childhood, they have been familiar with the internet, smartphones, and social media, which are not just tools, but have become part of their lifestyle. Wide access to information makes them grow up differently from previous generations, with the digital world always accompanying their daily lives [29].

On the other hand, this generation also has a fairly high religious awareness and shows interest in financial products that are in accordance with Islamic values. Therefore, Sharia fintech is an ideal choice that can meet their needs, namely technology-based financial services with the principles of fairness, transparency, and freedom from usury. Digital transformation through training and mentoring is also one of the factors that encourages the increase in the capacity of Gen Z in facing the challenges of the digital economy [30] shows that technology-based training provides positive results in improving the skills of business actors, especially in the use of digital media for marketing and financial management.

Volume 10, Number 01, Page 297-307
e-ISSN: 2598-120X; p-ISSN: 2598-117X

II. RESEARCH METHODS

Research Approaches and Types

This study uses a quantitative approach to measure the influence of various factors on the adoption of Islamic fintech among Generation Z. The quantitative method was chosen because it is able to examine the relationship between variables objectively and systematically through the collection of numerical data analyzed statistically [31]. In addition, this approach is also suitable for measuring perceptions, attitudes, and the level of influence of variables such as trust, financial literacy, perceived benefits, ease of use, and technological advancement.

Population and Sample

Population is the entire element that has certain characteristics and becomes the object of study in a research, whether in the form of individuals, objects, or other entities [32]. The population in this research is all individuals from Generation Z (aged 15–25 years) who live in Medan, specifically students of the State Islamic University of North Sumatra (UINSU) and use sharia fintech services.

A sample is a part of a population selected to represent the overall characteristics of the population in a study. Given that the population is very large and it is not possible to study it as a whole, the sample size is determined using the Lemeshow formula, which is commonly used in quantitative approaches to ensure a statistically adequate sample size [33].

After the sample size was obtained, respondents were selected using a random sampling technique, which randomly selects respondents from a population that meets the research criteria. These criteria include: (1) belonging to the Generation Z age group, (2) being an active smartphone user, and (3) having used or currently using sharia-based fintech services, such as sharia digital wallets or sharia peer-to-peer lending. The use of this technique is intended to provide equal opportunities for every eligible member of the population to be selected as a respondent, so that the data obtained is more objective and can represent the conditions of the population in general. In addition, the random sampling technique has several advantages, including minimizing researcher bias, producing a more representative sample, and increasing the external validity of the research so that the findings obtained can be generalized to a wider population.

This study used the Lemeshow formula to determine the sample size because the number of UINSU students using Sharia fintech is still limited. The Lemeshow formula was chosen because it provides a more precise calculation in determining the minimum number of respondents required, ensuring a representative sample. This ensures the collected data more accurately reflects the population, and the research results have a high level of confidence for statistical analysis.

Basic Lemeshow Formula:

$$n_0 = \frac{z^2 \cdot p \cdot (1-p)}{d^2}$$

Where:
n0 : initial sample size (without population correction)
Z : Z score for Confidence level (example: 1.96 for 95%)
p : proportion of the population estimated to have a particular characteristic (general assumption 0.5 if unknown)
d: desired margin of error (e.g. 0.1 or 10%)

Because N = 100 (small population), it needs to be corrected using the formula:

$$\boldsymbol{n = \frac{n_0}{1 + \frac{n_0 - 1}{N}}}$$

Value substitution:
Z = 1.96 (95% confidence level)
p = 0.5
d = 0.1
N = 100

Count n0

$$n_0 = \frac{(1{,}96)^2 \cdot 0{,}5 \cdot (1-0{,}5)}{(0{,}1)^2} = \frac{3{,}8416.0{,}25}{0{,}01} = 96{,}04$$

Using this formula, the minimum number of respondents required for this study was 96, but the researchers increased the number to 100. This number is considered representative of the Gen Z population of Sharia fintech users at UINSU, with a 95% confidence level and a 10% margin of error.

Data collection technique

Primary data was collected through the distribution of closed questionnaires online, using a 5-point Likert scale to measure each statement item, starting from (1) Strongly disagree, (2) Disagree, (3) Neutral, (4) Agree, (5) Strongly agree. The questionnaire was compiled based on indicators of each variable: trust, financial literacy, perceived benefits, ease of use, and technological advancement.

Data Analysis Techniques

The collected data will be analyzed using SPSS software through several stages. First, validity and reliability tests are conducted to ensure the research instrument is suitable for use. Next, descriptive analysis is used to describe the characteristics of respondents and each research variable. Prior to conducting multiple linear regression, classical assumption tests, including normality, multicollinearity, and heteroscedasticity, are conducted to ensure the feasibility of the regression model. After all assumptions are met, multiple linear regression analysis is conducted to determine the influence of trust, financial literacy, perceived benefits, ease of use, and technological advancement on the adoption of Islamic fintech among Generation Z.

In this study, the variables that are the focus of the research are trust (X1), financial literacy (X2), perceived benefits (X3), ease of use (X4), and technological advancement (X5), as independent variables. These five variables are assumed to influence the dependent variable, namely the adoption of Islamic fintech (Y) among Generation Z. The conceptual framework of this study can be seen in Figure 1.1.

Volume 10, Number 01, Page 297-307
e-ISSN: 2598-120X; p-ISSN: 2598-117X

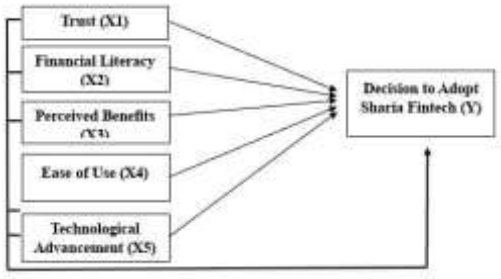

Figure 1. Framework for thinking

III. RESEARCH RESULTS AND DISCUSSION

Validity Test

Table 1Validity test results

Variables	Item	r Count	r Table	Information
Trust (X1)	X1.1	0.801	0.1966	Valid
	X1.2	0.769	0.1966	
	X1.3	0.845	0.1966	
	X1.4	0.797	0.1966	
	X1.5	0.762	0.1966	
Finance (X2)	X2.1	0.844	0.1966	Valid
	X2.2	0.832	0.1966	
	X2.3	0.856	0.1966	
	X2.4	0.798	0.1966	
	X2.5	0.832	0.1966	
Perceived Benefits (X3)	X3.1	0.841	0.1966	Valid
	X3.2	0.864	0.1966	
	X3.3	0.848	0.1966	
	X3.4	0.801	0.1966	
	X3.5	0.870	0.1966	
Ease of Use (X4)	X4.1	0.849	0.1966	Valid
	X4.2	0.777	0.1966	
	X4.3	0.830	0.1966	
	X4.4	0.850	0.1966	
	X4.5	0.873	0.1966	
Technological Advancement (X5)	X5.1	0.826	0.1966	Valid
	X5.2	0.845	0.1966	
	X5.3	0.857	0.1966	
	X5.4	0.868	0.1966	
	X5.5	0.850	0.1966	
Adoption of Sharia Fintech (Y)	Y1	0.815	0.1966	Valid
	Y2	0.850	0.1966	
	Y3	0.859	0.1966	
	Y4	0.828	0.1966	
	Y5	0.864	0.1966	

Source: SPSS 27 Processing Results, 2025

Based on the results of the validity test with the Pearson Correlation value in the table above, it can be concluded that all statement items in each variable have a valuer_{hitung} > (0.1966), so it is declared valid.r_{tabel}

Reliability Test

Table 2 Reliability Test Results

Variables	Cronbach's Alpha	Normal Limits	Information
Trust (X1)	0.853	0.60	Reliable
Finance (X2)	0.888	0.60	Reliable
Perceived Benefits (X3)	0.900	0.60	Reliable
Ease of Use (X4)	0.892	0.60	Reliable
Technological Advancement (X5)	0.903	0.60	Reliable
Adoption of Sharia Fintech (Y)	0.898	0.60	Reliable

Source: SPSS 27 Processing Results, 2025

Based on the Reliability Test Results in the table above, it shows that trust, finance, perceived benefits, user convenience, technological advancement and adoption of Islamic fintech have a Cronbach's Alpha Value of > 0.60, so the research instrument or statement can be said to be reliable and suitable for use.

Classical Assumption Test

1. Normality Test

Table 3. Normality Test Results

One-Sample Kolmogorov-Smirnov Test

			Unstandardized Residual
N			100
Normal Parametersa,b	Mean		.0000000
	Standard Deviation		3.02889793
Most Extreme Differences	Absolute		.062
	Positive		.062
	Negative		-.061
Test Statistics			.062
Asymp. Sig. (2-tailed)c			.200d
Monte Carlo Sig. (2-tailed)e	Sig.		.453
	99% Confidence Interval	Lower Bound	.440
		Upper Bound	.465

Source: SPSS 27 Processing Results, 2025

Based on the results of the normality test above, the Asymp.Sig (2-tailed) value is 0.200. This value is greater than the commonly used significance level, which is 0.05. This indicates that there is insufficient evidence to reject the null hypothesis that the residual data in this study are normally distributed. In other words, the distribution of the residual data in this study can be considered normal, because the Asymp.Sig (2-tailed) value is greater than 0.05, indicating that the data does not deviate significantly from the normal distribution.

2. Multicollinearity Test

Table 4 Multicollinearity Test Results

Coefficientsa

Model		Collinearity Statistics Tolerance	VIF
1	Trust	.803	1,246
	Financial Literacy	.790	1,266
	Perception_Benefits	.847	1,181
	Ease_of_Use	.763	1,310
	Technology advances	.781	1,280

a. Dependent Variable: Adoption of Sharia Fintech

Source: SPSS 27 Processing Results, 2025

A multicollinearity test is performed to detect a strong linear relationship between the independent variables in a regression model. The goal is to ensure that there is no significant correlation between the independent variables that could influence the results of the regression analysis. Based

Volume 10, Number 01, Page 297-307
e-ISSN: 2598-120X; p-ISSN: 2598-117X

on the multicollinearity test results in the table above, the VIF values for all independent variables are less than 10, and the tolerance value is greater than 0.1. Therefore, it can be concluded that there is no multicollinearity problem in the regression model.

3. Heteroscedasticity Test

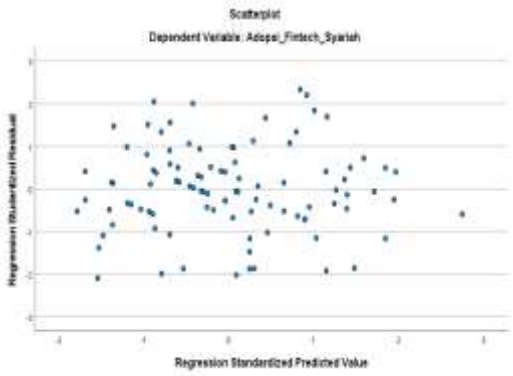

Figure 2. Heteroscedasticity Test Results

Source: SPSS 27 Processing Results, 2025

Based on the scatterplot heteroscedasticity test above, it can be seen that the distribution of points is irregular and it can be said that heteroscedasticity does not occur in this research model.

Multiple Linear Regression Analysis

Multiple linear regression analysis in this study was used to determine the factors that influence the adoption of Islamic fintech in increasing Islamic financial inclusion among Gen Z. The results of the multiple linear regression test are as follows with the multiple linear regression equation formula Y =$\beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + \varepsilon$

Table 5 Multiple Linear Regression Test Results

Coefficientsa

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	.610	1,852		.329	.043
	Trust	.171	.096	.159	1,786	.007
	Financial Literacy	.179	.089	.180	2,002	.048
	Perception Benefits	.259	.084	.266	3,069	.003
	Ease_of_Use	.184	.093	.180	1,974	.050
	Technology advances	.165	.087	.172	1,899	.031

Source: SPSS 27 Processing Results, 2025

Based on the results above, it is known that the multiple linear regression equation is

Y = 0.610 + 0.171 X1 + 0.179 X2 + 0.259

Information

Y = Adoption of Sharia Fintech
a = Constant Coefficient
b1, b2, b3 = Regression Coefficients
X1 = Trust
X2 = Financial Literacy
X3 = Perceived Benefits
X4 = Ease of Use
X5 = Technological Progress
e = Residual error of each variable

From the linear regression equation above, it is explained as follows:

1. Constant (a) = 0.610 A positive constant value indicates that if all independent variables are considered constant (zero), the adoption rate of Islamic fintech remains at 0.610 units. This means that without the influence of the five main factors, Generation Z still has a basic tendency to use Islamic fintech services.
2. Trust (X_1) = 0.171 (Sig. 0.007 < 0.05). The positive and significant coefficient value indicates that trust has a significant positive influence on the adoption of Islamic fintech. The higher the user's trust in data security, transparency, and Sharia compliance on a fintech platform, the greater their tendency to adopt it. Trust is an important foundation in digital interactions based on religious values and service integrity.
3. Financial Literacy (X_2) = 0.179 (Sig. 0.048 < 0.05). Financial literacy also has a positive and significant effect on the adoption of Islamic fintech. This means that the higher a person's level of financial understanding, the more likely they are to use Islamic fintech products wisely. This supports the Theory of Reasoned Action (Ajzen, 1985), which states that a person's behavior is influenced by intentions formed from attitudes and knowledge. Financial knowledge fosters self-confidence and rational awareness in financial decision-making.
4. Perceived Benefit (X_3) = 0.259 (Sig. 0.003 < 0.05). Perceived benefit shows a positive and significant influence on the adoption of Islamic fintech. This means that the greater the perceived benefits—such as time efficiency, practicality, and increased productivity—the higher the public's interest in using it. This finding aligns with the Technology Acceptance Model (Davis, 1989), which emphasizes that perceived benefit is the primary factor determining the acceptance of new technology.
5. Ease of Use (X_4) = 0.184 (Sig. 0.050 = 0.05). The ease of use variable has a positive and marginally significant influence on the adoption of Islamic fintech. This means that easy-to-use application features still play an important role in encouraging adoption, even though for Generation Z, ease of use is already considered commonplace in digital technology. In other words, ease of use serves as a prerequisite, not a primary determinant.
6. Technological Advancement (X_5) = 0.165 (Sig. 0.031 < 0.05). Technological advancement has a positive and significant influence on the adoption of Islamic fintech. The more advanced digital innovations—such as data security, integrated payment systems, and automation features—the greater Generation Z's interest in using them. This factor reflects their digital lifestyle that demands efficiency and speed, in line with Lee & Shin's (2020) view that technological advancements expand financial access and strengthen financial inclusion.

Volume 10, Number 01, Page 297-307
e-ISSN: 2598-120X; p-ISSN: 2598-117X

Hypothesis Testing

1. Simultaneous Test (F)

F test if the sig. value is < 0.05 or > then there is a simultaneous influence of variable X on variable Y.F_{hitung} F_{tabel}

Table 6 F test

ANOVA

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	606,502	5	121,300	12,554	.000b
	Residual	908,248	94	9,662		
	Total	1514,750	99			

Source: SPSS 27 Processing Results, 2025

Based on the results above, it is known that the value F_{hitung} (12.554) > (2.31) and significant (0.000) < a (0.05). This means that the variables of trust, finance, perceived benefits, ease of use, and technological progress have a significant influence on the adoption of Islamic fintech.F_{tabel}

1. Partial Test (t)

Table 7 Partial Test (t)

Coefficientsa

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	.610	1,852		.329	.043
	Trust	.171	.096	.159	1,786	.007
	Financial Literacy	.179	.089	.180	2,002	.048
	Perception_Benefits	.259	.084	.266	3,069	.003
	Ease_of_Use	.184	.093	.180	1,974	.050
	Technology advances	.165	.087	.172	1,899	.031

Source: SPSS 27 Processing Results, 2025

Partial tests were used to determine the effect of each independent variable on the dependent variable, namely the adoption of Islamic fintech. The decision-making criteria were based on a comparison between the calculated t value and the t table (1.98552) and a significance value of 0.05. If the calculated t value > t table and Sig. < 0.05, then the variable has a significant effect. If the calculated t value ≤ t table and Sig. ≥ 0.05, then the variable has no significant effect.

Based on the data analysis results in Table 2.7, the trust variable (X_1) has a calculated t-value of 1.786 < t-table 1.98552 with a significance of 0.007 > 0.05, thus it is declared to have no significant effect on the adoption of Sharia fintech. This indicates that the level of user trust in the platform has not been able to directly encourage their intention to use Sharia fintech services. This condition may be caused by external factors such as a lack of user understanding of the data security system and the implemented Sharia compliance mechanisms.

Furthermore, the Financial Literacy variable (X_2) obtained a calculated t-value of 2.002 > t-table of 1.98552 with a significance of 0.048 < 0.05, thus having a positive and significant effect on the adoption of Islamic fintech. This means that the better a person's understanding of Islamic financial principles and technology, the greater their tendency to use Islamic fintech wisely.

The Perceived Benefits variable (X_3) showed a calculated t-value of 3.069 > t-table of 1.98552 with a Sig. 0.003 < 0.05, indicating a positive and significant effect. This indicates that the greater the perceived benefits, such as efficiency, ease of transactions, and sharia-compliant added value, the higher the adoption rate of sharia fintech among the younger generation.

Meanwhile, the Ease of Use (X_4) variable has a t-test of 1.974 < t-table of 1.98552 with a Sig. 0.050 = 0.05, which means it has no significant effect on the adoption of Islamic fintech. These results indicate that ease of use of the application is no longer the main factor determining user decisions, especially for the younger generation (Gen Z) who are already very familiar with digital technology.

Finally, the Technological Advancement variable (X_5) showed a calculated t-value of 1.899 < t-table of 1.98552 with a Sig. 0.031 < 0.05, indicating no significant effect on the adoption of Sharia fintech. This means that the technological advancements implemented by Sharia fintech providers have not directly influenced users' decisions to adopt them. This may occur because, although the technology used is increasingly modern, users do not yet fully understand these technical advantages or consider that technological advancements do not always guarantee security and convenience in transactions.

Thus, the results of this partial test indicate that trust, ease of use, and technological advancement are not yet dominant factors driving Sharia fintech adoption among the younger generation. This indicates that Sharia fintech users place greater emphasis on financial literacy and perceived benefits as the primary drivers of their adoption decisions. Therefore, Sharia fintech service providers are advised to strengthen their educational strategies, clarify the benefits offered, and increase public trust through transparency and Sharia certification, so that all variables can have a stronger positive impact in the future.Coefficient of Determination (R^2)

Table 2.8 Results of the Determination Coefficient Test ()R^2

Model Summary

Model	R	R Square	Adjusted R Square	Standard Error of the Estimate
1	.633a	.400	.369	3.108

Source: SPSS 27 Processing Results, 2025

Based on the above data, the R-squared score is 0.369. This means that all independent variables—trust, finances, perceived benefits, ease of use, and technological advancement—jointly contribute 36.9% to the adoption of Sharia fintech.

The Influence of Trust (X1) on the Adoption of Sharia Fintech (Y)

The test results show that the trust variable hasThe calculated t value is 1.786 < t table 1.98552 with sig 0.007 > 0.05, thus declaring it has no significant effect on the adoption of Islamic fintech. However, the positive direction of the

Volume 10, Number 01, Page 297-307
e-ISSN: 2598-120X; p-ISSN: 2598-117X

coefficient indicates that increased trust still has the potential to drive adoption, but the effect is not yet statistically strong enough.

The main reason explaining these results is that respondents, mostly from the younger generation with high levels of financial literacy, tend not to prioritize trust as a primary factor in using Sharia-compliant fintech. They already understand how digital financial services work, the risks, and the security of these services, so their trust is rooted in rationality, not emotion. In other words, it's not because they don't trust, but because they understand the system and feel confident based on their literacy.

These results align with the Trust-Based Adoption Model theory by McKnight et al. (2002), which explains that the influence of trust on technology adoption tends to decrease as user experience and literacy increase. This finding is also supported by research by Yusmelia (2022), which states that trust has no significant effect if users already have a high level of literacy and are able to assess risks independently. Therefore, in the context of this research, financial literacy plays a role as a variable that strengthens rational trust, so that trust is no longer a dominant factor in decisions to use Islamic fintech.

The Influence of Financial Literacy (X2) on the Adoption of Sharia Fintech (Y)

The test results show that financial literacy has valuet count 2.002 > t table 1.98552 with Sig. 0.048 < 0.05, thus having a positive and significant impact on the adoption of Sharia fintech. This means that the greater a person's knowledge and understanding of financial management and Sharia financial principles, the more likely they are to use Sharia fintech services consciously and responsibly.

These findings support Remund's (2010) theory that financial literacy encompasses the ability to understand financial concepts, manage money, and make wise decisions. In the context of Sharia, this literacy helps users understand the values of halal (halal), transparency, and social responsibility in financial transactions. Research by Khairul Anwar (2023) and the Financial Services Authority (OJK) (2021) also shows that financial literacy plays a crucial role in increasing the use of Sharia-compliant financial products by reducing doubts about Sharia-compliant digital systems. Thus, financial literacy serves as a foundation that strengthens rational behavior and bridges the gap between trust and perceived benefits for users.

The Influence of Perceived Benefits (X3) on the Adoption of Sharia Fintech (Y)

The results of the t-test show that the perception of benefits has a significant value.t count 3.069 > t table 1.98552 with Sig. 0.003 < 0.05, thus having a positive and significant impact on the adoption of Islamic fintech. These results indicate that the greater the perceived benefits users perceive in terms of efficiency, ease of transactions, and Sharia compliance, the greater their tendency to adopt Islamic fintech. This finding is consistent with the Technology Acceptance Model (TAM) developed by Davis (1989), which states that perceived benefits are the primary factor influencing user intentions and behavior in adopting new technology.

Previous research by Rahmawati (2020) and Benediktus Rolando (2022) also supports these findings, stating that perceived benefits are a key driver of fintech application usage, including in the context of sharia services. Users are more likely to use sharia fintech if they perceive added value, both economically and spiritually. Therefore, sharia fintech service providers need to continue developing features that provide tangible benefits to users, such as digital systems for paying zakat, infaq, and halal investments.

The Influence of Ease of Use (X4) on the Adoption of Sharia Fintech (Y)

The results of the t-test show that ease of use has a significant value.t count 1.974 < t table 1.98552 with Sig. 0.050 = 0.05, thus declaring it has no significant effect on the adoption of Islamic fintech. Although the coefficient is positive, its influence is not statistically strong enough.

This situation can be explained by the fact that the majority of respondents are from Generation Z, who are accustomed to using various digital platforms. Therefore, ease of use is considered an expected feature, rather than a key advantage influencing decisions. Within the Technology Acceptance Model (Davis, 1989), ease of use does influence perceived usefulness, but its direct effect on intention to use often decreases among digitally literate users. These results align with research by Prasetyo and Sutopo (2021), which states that the effect of ease of use on fintech adoption is insignificant if users are already familiar with digital technology.

Thus, ease of use is not the main factor for users in deciding to use Islamic fintech, because their decisions are more driven by the tangible benefits obtained and the understanding of the underlying literacy.

The Influence of Technological Advances (X5) on the Adoption of Sharia Fintech (Y)

The results of the t-test show that technological progress has a positive value.t count 1.899 < t table 1.98552 with Sig. 0.031 < 0.05, thus not significantly impacting the adoption of Sharia fintech. Despite increasingly sophisticated technologies, such as blockchain or artificial intelligence, users have yet to fully understand or directly experience the benefits of these advances.

This can be explained by the Diffusion of Innovations theory (Rogers, 2003), which states that the successful adoption of innovation depends heavily on user perceptions of the technology's relevance and benefits. In this context, technological advancements have not been a primary factor because users are more interested in the practical benefits and security of the system, rather than its technological aspects. Research by Lee and Shin (2020) also shows that advanced technology does not automatically increase adoption if users do not understand its added value. Therefore, better communication and education strategies are needed to ensure users understand how technological advancements can support efficient and reliable Islamic finance.

The Influence of Trust, Financial Literacy, Perceived Benefits, Ease of Use, and Technological Advancement on the Adoption of Sharia Fintech (Simultaneous Test)

Volume 10, Number 01, Page 297-307
e-ISSN: 2598-120X; p-ISSN: 2598-117X

Simultaneously, the F-test results indicate that all independent variables—trust, financial literacy, perceived benefits, ease of use, and technological advancement—significantly influence the adoption of Sharia-compliant fintech. This indicates that the combination of these five factors plays a significant role in encouraging the younger generation to use Sharia-compliant digital financial services. However, the coefficient of determination (R^2) indicates that other factors also influence the adoption of Sharia-compliant fintech, such as social factors, environmental influences, and perceived risk.

This research aligns with the findings of studies by Khairul Anwar (2023) and Benediktus Rolando (2022), which emphasized that fintech adoption is influenced not only by technological aspects but also by trust, education, and religious values. Therefore, efforts to increase the adoption of Sharia-compliant fintech need to be comprehensive, involving various parties, including service providers, regulators, and educational institutions, to create an inclusive and sustainable Sharia-compliant digital financial ecosystem.

IV. CONCLUSIONS

The results of this study indicate that simultaneously the variables of trust, financial literacy, perceived benefits, ease of use, and technological advancement have a significant effect on the adoption of Islamic fintech, with a calculated F value of 12.554 > F table 2.31 and a significance of 0.000 < 0.05. However, partially, only financial literacy and perceived benefits are proven to have a positive and significant effect, while trust, ease of use, and technological advancement have no effect because the calculated t value is smaller than the t table. This indicates that user decisions in adopting Islamic fintech are more influenced by the level of financial understanding and perceived tangible benefits, while other factors play an indirect role. Therefore, to increase the level of adoption of Islamic fintech in the community, efforts are needed that focus on improving financial literacy, providing transparent information, and developing features and services that provide practical benefits and are in accordance with Islamic principles. By strengthening the educational aspects and service benefits, it is hoped that Islamic fintech can develop more widely as a modern, safe, and Islamic-compliant financial solution.

REFERENCES

[1] Ana Toni Roby Candra Yudha, SEMS, Abu Rizal Amiruddin, Alivia Fitriani Hilmi, Atika Fissilmi Kaffah, Fatimala Nur Fauzi, Ika Evarianti, Laila Maghfiroh, Nada El Nadia, Pravita Salbia Nurmanda, Putri Ayu Etika Rohmah, Riska Delta Rahayu, Riski Delta Ningtyas, Silva Syahri Rahmadhani, Siti Hasnaa Madinah, Siti Ikmalus Solikhatin, & Zahrotun Nadhifa. (2020). Sharia Fintech: Theory and Application Examining Theory, Business Models, and Sharia Finance in the Era of the Industrial Revolution 4.0. Scopindo.

[2] Asmaul Husna, Atika, Syachrul Wahyudi, & Andri Soemitra. (2021). The Influence of Monetary Policy on Islamic Banking Business Performance.

[3] Benediktus Rolando. (2024). The Influence of Fintech on Financial Inclusion: A Systematic Review. Journal of Accounting and Business (Accounting), 4(2), 50–63. http://Journal.Politeknik-Pratama.Ac.Id/Index.Php/Jiab■Page50

[4] Lestari, & Putri Catur Ayu. (2022). Donation-Based Crowdfunding During the Covid-19 Pandemic: Analysis of Factors Influencing the Interest of Sharia Fintech Users. Journal of Economic Education: Scientific Journal of Educational Sciences, Economics and Social Sciences, 16(2), 173-180.

[5] Anggarini, DR, Putri, AD, & Lina, LF (2021). Financial Literacy for Generation Z at Man 1 Pesawaran. Indonesian Community Service Journal, 1(1), 147–152.

[6] Yondi Caturadina Darnida, AHN (2024). The Role Of Financial Technology In Increasing Financial Access. Journal Of Management, 3(2), 474–493.

[7] Syifa Alhusna, Yenni Samri Juliati Nasution, & Nurwani Nurwani. (2024). The Influence of Benefits and Risks on Interest in Using the Dana E-Wallet at Uinsu. Trending: Journal of Management and Economics, 2(2), 237–250.

[8] Muhammad Maulana Siregar, Muhammad Lathief Ilhamy, & Budi Dharma. (2024). The Influence of Financial Inclusion and Financial Understanding on the Decision to Use Sharia Banks (Case Study of PT. Bank Sumut Sharia Branch Office, Medan Ring Road). Jesya, 7(2), 2036–2048.

[9] Hasta Dwi Pradana. (2024). The Effect of Fintech Lending Adoption on Financial Inclusion with Technology and Information Development as a Moderating Variable. Journal of the Indonesian Accounting Academy, Padang, 4(1), 28–34.

[10] Shanti Noviarti. (2022). Factors Influencing the Use of Fintech E-Money (A Study of the Community in Colomadu District, Karanganyar Regency).

[11] Khairul Anwar, EE (2024). Factors Influencing Fintech Adoption Among Millennials. In Yume: Journal of Management (Vol. 7, Issue 2).

[12] Muhammad Satrya Mutthaqin, Patma Wati, & Chuzaimah Batubara. (2019). The Influence of Spaylater in Online Shops on Consumptive Behavior of Muslim Students at Febi Uinsu.

[13] Benediktus Rolando. (2024). The Influence of Fintech on Financial Inclusion: A Systematic Review. Journal of Accounting and Business (Accounting), 4(2), 50–63.

[14] Soemitra, A. (2023). The Role of Sharia Fintech in the Welfare of MSMEs in Indonesia in the Covid-19 Era. In Journal of Management Science Publication (Jupiman) (Vol. 2, Issue 1).

[15] Susiyana, Ayu Ruqayyah Yunus, & Muslihati. (2023b). Analysis of Factors Influencing Interest in Transactions Using Sharia Fintech Among Generation Z. At Tawazun Journal of Islamic Economics.

[16] Nafadzila Wahyuniar Asri, & Harun Alrasyid. (2024). The Influence of Sharia Fintech on Increasing Financial

Volume 10, Number 01, Page 297-307
e-ISSN: 2598-120X; p-ISSN: 2598-117X

Inclusion for MSMEs (A Case Study of Sharia P2P Financing in Indonesia). Warta Ekonomi, 7.
[17] Chintia Indah Mentari, Fitri Wahyuni, & Joni Hendra. (2025). Sharia Financial Inclusion Strategy Through Digitalization of Services and Education in the Post-Pandemic Era. In Chintia Indah Mentari (Vol. 2, 1).
[18] Rizka Aisyah Nurjannah, Firmansyah, & Alfira. (2024). Investment Knowledge In The Young Generation: A Theory Of Reasoned Action Perspective. Fundamental And Applied Management Journal, 2(2).
[19] Febri Aulia Artha, & Kartiko Adi Wibowo. (2023). The Influence of Financial Literacy, Financial Planning, and Financial Attitudes on Personal Financial Management.
[20] Nia Monica Putri, Idham Lakoni, & Sintia Safrianti. (2023). The Influence of Financial Literacy, Ease of Use, and Trust on Transaction Decisions Using QRIS in MSMEs in Bengkulu City. Scientific Journal of Economics and Business, 16.
[21] Nisrina Salwa, Tri Indah Fadhila Rahma, & Juliana Nasution. (2022). The Influence of Financial Literacy and Financial Technology on the Financial Inclusion of Uinsu Students. Jumsi), 2(2), 353–364.
[22] Ana Toni Roby Candra Yudha, SEMS, Abu Rizal Amiruddin, Alivia Fitriani Hilmi, Atika Fissilmi Kaffah, Fatimala Nur Fauzi, Ika Evarianti, Laila Maghfiroh, Nada El Nadia, Pravita Salbia Nurmanda, Putri Ayu Etika Rohmah, Riska Delta Rahayu, Riski Delta Ningtyas, Silva Syahri Rahmadhani, Siti Hasnaa Madinah, Siti Ikmalus Solikhatin, & Zahrotun Nadhifa. (2020). Sharia Fintech: Theory and Application Examining Theory, Business Models, and Sharia Finance in the Era of the Industrial Revolution 4.0. Scopindo.
[23] Annisa Yusmelia, Nanda Suryadi, & Hidayati Nasrah. (2024). The Influence of Sharia Financial Literacy, Knowledge, Trust, and Ease of Use on Interest in Using Financial Technology. Tabarru' Journal: Islamic Banking and Finance, 7.
[24] Novita Sari, Atika, NABR (2023). The Influence of Trust, Price, and Ease of Use on Halal Product Consumption Behavior Among E-Commerce Users.
[25] Gumilang Widiatmo. (2021). Technology Acceptance Model Analysis Of Adoption Intention To Use Indonesian Islamic Fintech Apps Amid The Covid-19 Pandemic. Https://Www.Researchgate.Net/Publication/357621184
[26] Hutami A. Ningsih, Endang M. Sasmita, & Bida Sari. (2021). The Influence of Perceived Benefits, Perceived Ease of Use, and Perceived Risk on the Decision to Use Electronic Money (QRIS) in College Students.
[27] Dewi Fitriana, & Peni Haryanti. (2024). Sharia Financial Literacy and Perceived Usefulness of E-Service Use. Journal of Economics, Management and Banking, 10.Https://Www.Apjii.Or.Id
[28] Irohdathul Novianti, Nur Diana, & Arista Fauzi Kartika Sari. (2023). The Influence of Financial Literacy, Ease of Access, and Technological Advances on Interest in Investing in Sharia Stocks. Islamic Economic and Finance Journal, 3.
[29] Susiyana, Ayu Ruqayyah Yunus, & Muslihati. (2023a). Analysis of Factors Influencing Interest in Transactions Using Sharia Fintech Among Generation Z. http://Journal.Uin-Alauddin.Ac.Id/Index.Php/Attawazun/Index
[30] Ichsan, R.N., Syahbudi, M., & Nst, V.F.H. (2023). Development of Islamic Human Resource Management in the Digital Era for MSMEs and Cooperatives in Indonesia. Iqtishoduna: Journal of Islamic Economics, 12(2), 497–512. https://Doi.Org/10.54471/Iqtishoduna.V12i2.2336
[31] Prof. Dr. Sugiyono. (2013). Quantitative, Qualitative, and R&D Research Methods.
[32] Mira Misissaifi. (2020). Factors Influencing Interest in Using Sharia Fintech (Empirical Study in the Special Region of Yogyakarta Province).
[33] Suhayadi, & Purwanto, S. (2009). Statistics for Economics and Modern Finance (4th Ed.). Salemba 4.