

Characteristics of Islamic Financial Literacy based on Demographic and Religiosity

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Abstract. This paper is the first part of the dissertation with the title Demographic and Religiosity Factors as well as Their Implications for Islamic Financial Literacy. The method used in this study is a quantitative method using statistical data analysis techniques Structural Equation Model - Partial Least Square (SEM-PLS). The result of this research is Islamic financial literacy characteristics of product and service knowledge, counting skills, attitudes and behavior, delivery channel, resources, and reference reflected latent variable of Islamic financial literacy and demographic characteristics of gender, age, education, and income expenditure are reflected by a latent variable of demographic, and religiosity characteristics of monotheism, rituals, muamalah, morals, and experience are reflected by a latent variable of religiosity. Accordingly, characteristics of Islamic financial literacy, demographic, and religiosity could be used by stakeholders in the Islamic financial industry to socialize the product and services globally and nationally in developing business and marketing strategies, which prioritize financial literacy and inclusion and financial education strategies according to the level developed by financial institutions.

Keywords: SEM-PLS, demographic, religiosity, and Islamic financial literacy.

1 Introduction

Sharia and Conventional Bank assets in Indonesia are depicted in Figure 1 below, the total assets of Sharia and Conventional Banks from 2011 to 2018, in trillion rupiah. Total assets of Sharia Banks from the total assets of the Bank nationally were only 3.97%, 4.57%, 4.88%, 4.84%, 4.86%, 5.3%, 5.74%, and 5.91% respectively. Meanwhile, the total assets of Conventional Banks show 95.43%, 95.12%, 95.16%, 95.14%, 94.7, 94.26% and 94.09% respectively. These statistics show that the majority of Indonesian Muslims place their assets in conventional banks.

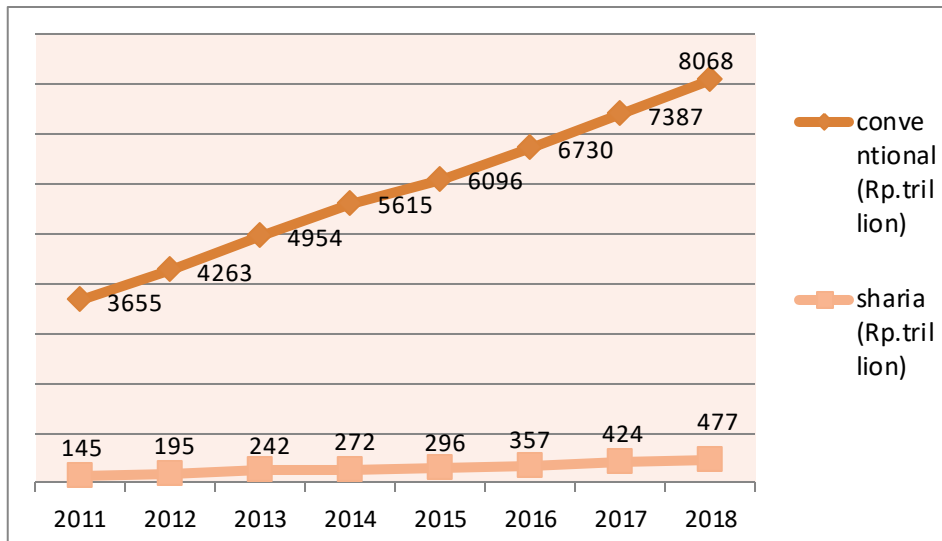


Fig. 1. Sharia and Conventional Bank Assets. Source: The Financial Services Authority (OJK) 2019

The results of the survey on the Islamic financial literacy index based on regional strata are depicted in the following Figure 2 in a row from the highest order in East Java literacy index 29.4% Muslim population 94.59%, Aceh literacy index 21.09% Muslim population 98.48%, DKI Jakarta literacy index 16.4% Muslim population 83.40%. Jambi literacy index 12.73% Muslim population 98.40%, North Maluku literacy index 12.73% Muslim population 75.34%, West Sumatra literacy index 11.64% Muslim population 98.00%, and Central Java literacy index 11.2% Muslim population 96.28%.

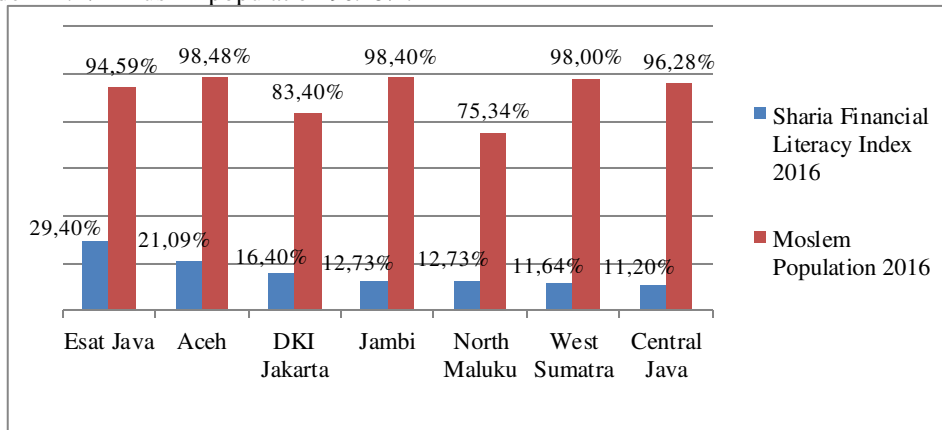


Fig. 2. Sharia Financial Literacy Index and Muslim Population By Region 2016. Source: compiled from various sources by the author

Pieter Abdullah, research director of the Center of Reform on Economics (Core) Indonesia, said that Indonesia has great potential with the largest Muslim population in the world.

However, realizing an Islamic economy is difficult to dominate Indonesian banking. Islamic banking will grow but it is very difficult to dominate Indonesian banking. The diversity of customs and cultures and the quality of the Muslim population as well as the economic system in Indonesia is a challenge in itself.

Muslim is the biggest population in Indonesia but the development of shariah financial literacy is slow compared to conventional financial literacy which can be identified as follows:

1. The low growth rate of Islamic banking assets. Until June 2018 only 6% of the total wealth of national banks, the growth rate of the market share of Islamic finance was low, only 8.5% of the entire national financial industry, and the loan growth rate was only 5.9% of the total of the national loan;
2. The national Islamic financial literacy index is much lower than the conventional financial literacy index, the difference is 8.11% compared to 29.66%.
3. DKI Jakarta with a Muslim population of 83.4% and a high level of religiosity, the level of Islamic financial literacy is 16.4%. Although Muslims are smaller, their financial literacy is higher than Jambi, the Muslim population is 98.4%, has a financial literacy rate of 12.73%, West Sumatra has a Muslim population of 98.00%, has an Islamic financial literacy rate of 11.64%, and Central Java a Muslim population is 96.28%, an Islamic financial literacy rate is 11.20%.

2 Research methods

Field research analyzed quantitatively with statistical methods that produce a numerical form, uses primary data from respondents' answers through questionnaires with accidental methods and qualitative research.

2.1 Data Sources

There are two categories of data in field research, namely primary sources and secondary sources, as follows:

2.1.1 Primary source

This research is the answer to a questionnaire sent to Muslim and non-Muslim communities in several cities in Indonesia sent to respondents via online social media as many as 2800 respondents. The reason the author uses social media is that it can allow interactive communication between the sender and receiver, not just for one person, and faster, besides the recipient can adjust the interaction time. The questionnaire is made using the google form application, contains statements submitted in writing made by researchers, respondents fill in or answer questionnaires made by giving a checkmark (checklist). Of the 2,800 respondents, with the Slovin formula, 400 respondents were selected, and before the research was carried out, first a research trial was conducted on 40 respondents, as the basis for the calibration of the questionnaire instrument related to the validity and reliability of the instrument.

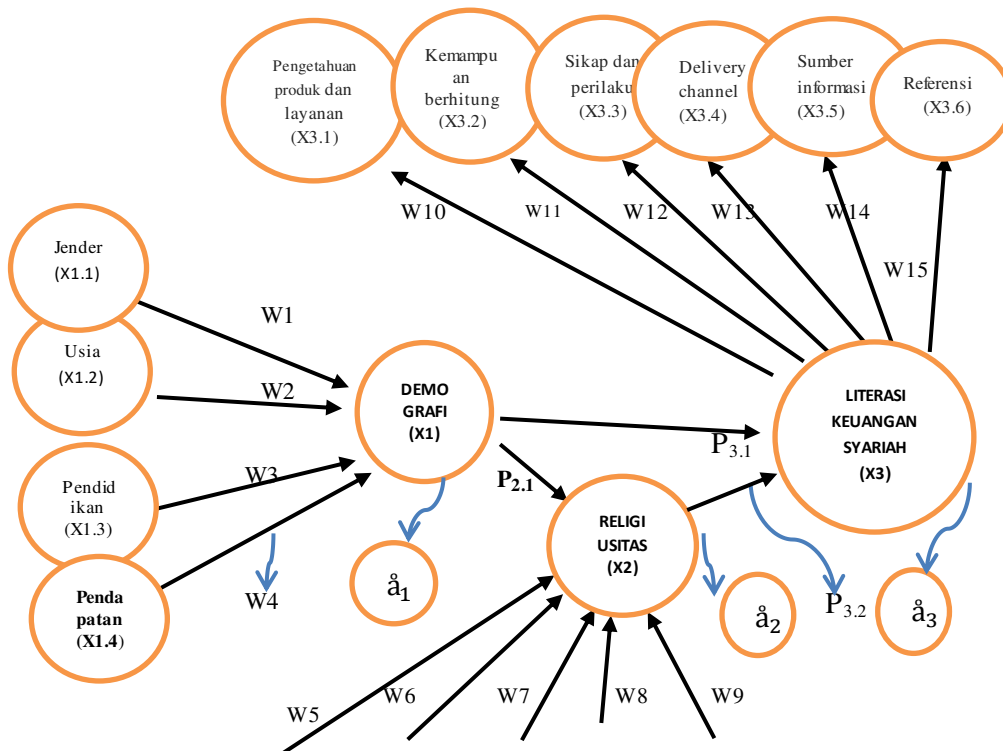
2.1.2 Secondary data

Secondary data of this research comes from the literature review, including book studies, articles, journals, both hard and soft copies or online, and literature reviews related to the results of previous relevant research and other sources that are related to this research.

2.2 Statistical Methods

This quantitative data analysis method is the statistical technique of Structural Equation Model - Partial Least Square (SEM-PLS) with its various variations, which are simplified into a path analysis model to examine the factors that affect the level of Islamic financial literacy directly or indirectly through religiosity behavior.

This study uses 18 variables/indicators which consist of three variables but for this paper are used two variables, namely religiosity and Islamic financial literacy and 11 indicators consisting of five indicators of religiosity: monotheism, ritual, intellectual (muamalah), consequences (morals), experience (human)] and six indicators of Islamic financial literacy: knowledge of products and services, numeracy skills, attitudes and behavior, delivery channels, sources of information, reference factors. In SEM-PLS there are two relationship models, namely the inner model and the outer model, and there are intervening variables in the inner model. And this paper using the calculation results of the inner model, which will be a diagram like **Figure 3** below.



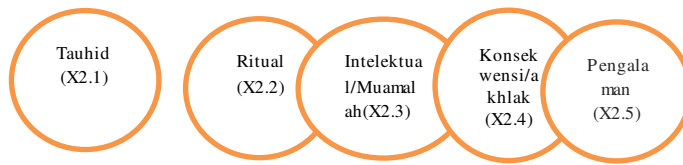


Fig. 3. Building Path Diagram of the Relationship Between Latent Variables in the SEM-PLS Model

3 Literature Review:

3.1 Religiosity

Most of the research on religiosity carried out by Western researchers looks from the perspective of Western society so that if it is applied to the Indonesian Muslim community, the results of the research lose the cultural relevance of religion because Western society adheres to the concept of secularism or religious privatization, will be significantly different from Muslim countries, Indonesia, for example. , nearly 88% of the population adheres to Islam, religion is recognized by Pancasila in the first precept, and is contained in the 1945 Constitution Article 29 paragraph 2. Research in Indonesia or other Muslim countries based on Islam does not cause the community to lose its cultural relevance.

Religiosity and religion cannot be separated from one another because religion is the main source of religiosity. The religion referred to here is the religion of Islam, and the main source of Islamic teachings is the Al-Qur'an and Hadith. People who are religiosity are people who behave in religiosity or who behave by Islamic teachings whose source of teachings is the Al-Qur'an and Hadith. Islamic financial literacy is conventional finance plus aspects of sharia. Or conventional economics is harmonized with the Qur'an and Sunnah and the opinions of scholars (inductive method). Or financial theory is derived from the Qur'an and Sunnah so that the terms financial and financial literacy (conventional) can mean Islamic financial literacy and Islamic finance, but Islamic financial literacy and Islamic finance cannot be interpreted as conventional financial literacy and conventional finance (deductive theory). Therefore, the relationship between demography and religiosity and Islamic financial literacy is that people who are Muslims who understand Islamic finance.

The teachings contained in the Al Quran and Hadiths are related to these three variables.

Summary of sources of the Qur'an and hadith regarding demographic variables, religiosity, and Islamic financial literacy

No.	Al Qur'an dan Hadis	Subject
1	al-'Alaq [96] : 1-5	Read, reading activities and understand what is being read
2	al-Baqarah [2]: 284	Belongs to Allah all the riches on the surface and in the heavens and the earth

3	al-Baqarah [2]: 180	Relative ownership
4	al-Baqarah [2]: 201	Balance
5	al Furqan [25]: 67	Balance
6	al-Nisa' [4]: 160-167	Justice, zakat
7	al-Anbiya' [21]: 73	Zakat
8	al-Ma'idah [5]: 120	Allah knows best what is hidden when humans hide it
9	al-Baqarah [2]: 275-280	Usury
10	al-Zukhruf [43]: 32	Cooperation
11	al-An'am [6]: 38	Social Security
12	al-Ma'idah [5]: 8	Justice
13	al-Ma'idah [5]: 12	Zakat
14	Hadis : Book of Al-Mu'jam al-Kabir Juz VI, hal. 438	"He said: Rasulullah SAW said: Islam is built on five elements, namely: testifying that there is no god but Allah and Muhammad is the messenger of Allah, praying, paying zakat, performing hajj and fasting during the month of Ramadan. (H.R. Bukhari and Muslim)
15	Hadis : Book of Bukhari Waa Muslim (Mutafaq Alaih),hal. 327	From Ibn Umar RA, he said: Rasulullah SAW said: Islam is built on five elements, namely: testifying that there is no god but Allah and Muhammad is the messenger of Allah, praying, paying zakat, performing hajj and fasting in the month of Ramadan. (H.R. Bukhari and Muslim)

Religiosity can be used as a variable in research, including in Islamic finance research. Religiosity and religion cannot be separated from one another because religion is the main source of religiosity. The religion referred to here is the religion of Islam, and the main source of Islamic teachings is the Al-Qur'an and Hadith. People who are religiosity are people who behave in religiosity or who behave by Islamic teachings whose source of teachings is the Al-Qur'an and Hadith. Religiosity is positioned as a potential contributor to understanding financial knowledge by expressing religious practices and beliefs. When using the religiosity variable, religion cannot be avoided from being analyzed. This is because religion is synonymous with mental health, it can reduce anxiety, provide assurance, offer hope, create self-control, use rules in an irregular world, and create self-identity. Besides, religiosity can influence other behaviors. Religiosity is one of the formers of culture Psychologically, it is the human force in compiling theoretical knowledge in the last 25 years.

3.1.1 Aspects of Religiosity

The elements and factors that influence religiosity behavior are social influence, experience, needs, and thoughts.

The opinion that the concept of religiosity is a person's commitment to religiosity that can be seen through the activities and behavior of the individual concerned according to his or her religion. The indicators are as follows: First, the dimension of belief or ideology, namely one's religious dogma. For example, belief in God, angels, heaven, doomsday, and so on; Second, the ritual dimension, namely carrying out religious rituals by the demands of their religion. For example prayer, fasting, zakat, and others to show adherence to religion; Third, the dimension of religious experience or feeling that is carried out is felt by the miracles or guidance of God. For example, feeling close to God, fear God, or God saves, and so on; The four intellectual dimensions of religion by looking at religious knowledge and concepts, recognition of creation by God, efforts to increase religious knowledge, and so on; The five dimensions of the effect on religion, namely what motivates a person's behavior in social life in a society based on religion?

3.1.2 Religiosity in context Financial Literacy

According to Islam, humans consist of physical and spiritual elements. Both need fulfillment. Physical needs include economic activities. Spiritual needs include spiritual aspects, such as prayer, fasting, pilgrimage, and zakat

3.2 Islamic Financial Literacy

Until now, Islamic financial literacy does not have a definition that can be used as a working reference, even though there is an agreement among sharia experts that what is meant by Islamic financial literacy is (conventional) financial literacy, which includes components that can meet sharia requirements. The concept of Islamic financial literacy generally uses the concept of conventional financial literacy coupled with aspects of sharia. Because there is no standard concept of Islamic financial literacy, therefore academics and researchers must define Islamic financial literacy.

The discussion of sharia on Islamic financial literacy contained in the sharia economic literature still uses the inductive method, which is using existing conventional economic theory and then adjusted to the Qur'an and Sunnah or with some of the opinions of scholars. The discussion uses the deductive method, the namely conventional financial theory that already exists, which departs from the sources of the Qur'an and the Sunnah.

3.2.1 Financial Literacy Urgency

Every day everyone makes important financial decisions. Whether a chief executive officer managing billions of dollars, a couple planning a home purchase loan, or a college student counting his lunch money. Everyday financial decisions are made. A monetary crisis occurs when bonds and credit customers have developed, in addition to credit cards or subprime bonds, alternative financial services have also developed such as daily loans, pawnshops, leasing, pension funds, and leases. The financial crisis in 2008 led to widespread changes in national policy, reduced incomes, the downfall of the government, riots made headlines,

Kyriakidou wrote in his article. The urgency of financial literacy has become a global concern in recent years. Even in countries with developed financial markets such as the United States, only one-third answered correctly and two-thirds answered incorrectly to questions on basic concepts of money management such as interest (and compound interest), inflation, and risk diversification.

3.2.2 Financial Literacy Theory Framework

The financial literacy theory framework is presented in a diagram, such as a Figure 4 Financial Literacy Theory Framework. The indicator is part of the dimension and the dimension is part of the concept. Dimensions and indicators can be variables. Variables are things that can change by the elements that determine change. The theoretical framework for financial literacy that will be discussed includes definitions, dimensions, indicators, a microeconomic approach, and financial literacy education. The reasons for presenting the discussion will provide a complete picture of financial literacy to make it easier to understand the dissertation, starting with the concepts and approaches used then how to understand or financial literacy.

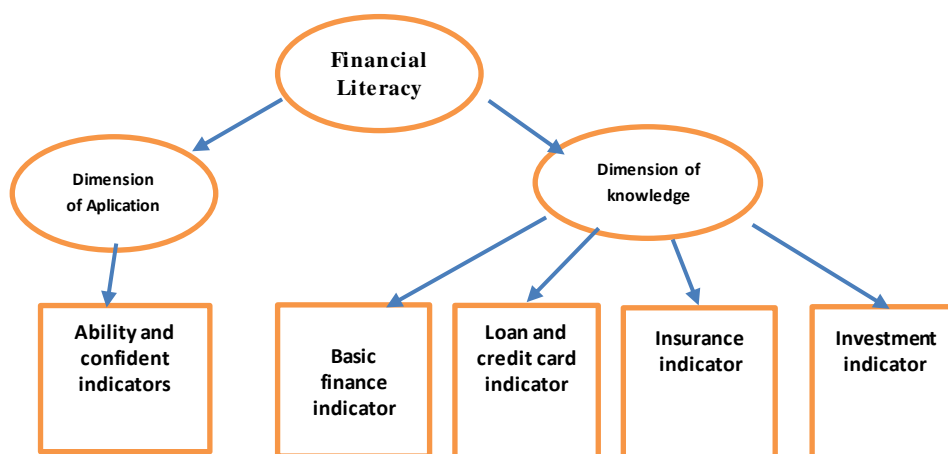


Fig. 4. Financial Literacy Theory Framework. Source: Compiled by authors from various sources

3.2.1 Financial Literacy Dimensions

The conceptual framework of financial literacy includes two dimensions, namely understanding (knowledge of personal finance) and applying (in transactions for financial products and services), as shown in Figure 5 below. The theoretical framework is used to measure the extent to which individuals can understand and use information related to personal finance.

There are two understandings of a person's finances, namely basic financial literacy, namely basic financial knowledge to make decisions on financial matters, and advanced financial literacy, namely understanding decisions to save and invest. The basic financial literacy theoretical framework is a). concept of arithmetic and the ability to calculate interest

such as compound interest, b). understand inflation, c). understand risk diversification. The framework of advanced financial literacy theory is a). understand the relationship between risk and return, b). understand bonds, mutual funds, and stocks, c). understand asset pricing. There are two knowledge of investment technology, namely: a) simple technology for basic financial literacy, namely low and fixed profit rates such as bank interest, b). advanced technology for advanced financial literacy provided for customers to be able to access higher profits, depending on the level of financial knowledge.

The financial literacy dimension consists of two dimensions, namely the knowledge dimension and the application dimension. The indicators are in the dimensions of both knowledge and application together. Therefore, the knowledge dimension is discussed in succession, then the application dimension, followed by a discussion of the indicators.

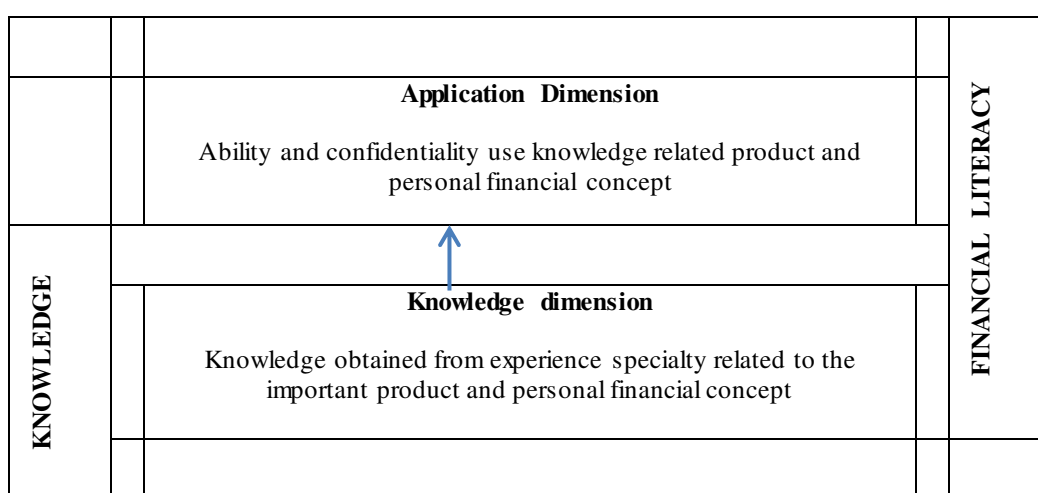


Fig.5. Financial Literacy Dimensions. Source: Sandra J. Houston, "Measuring financial literacy".

4 Result and Discussion

The purpose of this study was to explore whether there is an effect of demographic and religiosity variables on Islamic financial literacy in the Islamic community in Jakarta, Bogor, Depok, Tangerang, Bekasi, and several other big cities in Indonesia. The result of this study could add value to all parties who have an interest in advancing Islamic finance in Indonesia. This research product can be used as a reference in further research related to Islamic financial literacy, whose independent variables have not been included in this study. The results of this study can be used as information for the Islamic finance industry in planning marketing strategies, education, and outreach to community groups about Islamic financial products and services.

4.1 Descriptions of Respondents based on Demographic Characteristics

The demographic variable questionnaire consists of nine characteristics, including gender, age, religion, place of residence, bank account, education, status, income, and employment.

There are four demographic characteristics used for research through statistical tests, while the other five characteristics are not used in the research statistical test. Presented in two forms, first, the demographic characteristics of choice for statistical tests as indicators of demographic variables in the study, there were four genders, age, education, and income; second, demographic characteristics are not an option for statistical test indicators, namely religion, place of residence, bank account, status, and occupation.

Characteristics of respondents who become indicators of exogenous demographic variables visually through processing using R software are presented in a successive pie chart as follows:

4.1.1 Gender Characteristics of Respondents

Gender in this study has a nominal scale for women and men which can be expressed in a classification with a notation of 0 (zero) for the female and 1 (one) gender groups. Based on the results of grouping male and female gender through calculations using MS Excel software, obtained 160 female respondents and 240 male respondents. Furthermore, it is presented in a circle diagram of the visualization results using R software which is presented in Table 4.4 for gender frequencies as follows:

Gender	Frequency (Respondent)
Woman	160
Man	240
total	400

4.1.2 Characteristics of Respondents Age

The age in this study is classified into the young age group from less than 17 years to 35 years with the notation 0 (zero) and the old from 36 years and above notation 1 (one). Based on the results of age grouping through calculations using MS Excel software. There were 26 respondents with the age classification 17 years to 25 years, 93 people 25 to 35 years, 67 people 35 years to 45 years, 85 years to 55 years 45 years, 55 years to 65 years as many as 106 and > 65 years as many as 23 people. Furthermore, it is presented using Excell software which is presented in Table 4.5 for gender frequency in-person units as follows:

Classification of age	Frequency (Respondent)
A 17 - 25 year	26
B 25 - 35 year	93
C 35 - 45 year	67
D 45 - 55 year	85
E 55 65 year	106

F	> 65 year	23
Total		400

Then presented in a circle diagram of the visualization results using software R which is presented in Table 4.6 for gender frequencies as follows:

Classification of age	Frequency (Respondent)	%
Muda	186	46,5
Dewasa	214	53,5
Total	400	100

Sumber : Hasil Pengolahan Software Excell

4.1.3 Characteristics of Respondent Education Classification

This study classifies Primary and Secondary Education (PDM) with a classification notation of 0 (zero) and the S-1, S-2, and S-3 education strata are stated as higher education classifications with a notation of 1 (one). Based on the results of grouping the characteristics of the respondent's educational level through calculations using MS Excel software which initially consisted of 4 educational strata. Which is presented in Table 4.7 as follows:

Education Level	Frequency (Respondent)
Elementary and High School	52
S-1 (Sarjana)	176
Education Level	Frequency (Respondent)
S-1 (Sarjana)	176
S-2 (Magister)	152
S-3 (PhD)	20
total	400

From Table 3.7, it can be identified that the majority of respondents have a bachelor's degree (S-1) as many as 176 people, while the least number of respondents has a doctoral degree as many as 20 people.

Furthermore, it is presented in a circle diagram of the visualization results using R software which is presented in Table 4.8 for gender frequencies as follows:

Classification of Education Respondent	Frequency (Respondent)	%
Not Higher Education	52	13
Higher Education	348	87
Total	400	100

Sumber : Hasil Pengolahan *Software Excell*

4.1.4 Characteristics of Respondents' Classification of Income

This study classifies based on a reference to the average or average income of respondents, provided that respondents who have income below the average value are classified as low-income income above Rp. 5,000,000 with a notation of 0 (zero) and those who have a high income are classified as high income, income above Rp. 5,000,000 with 1 (one) notation. Based on the results of grouping the characteristics of the respondent's income through calculations using MS Excel software which consists of seven income levels, presented in Table 4.9 as follows.

Classification of Income		Frequency (Respondent)
A	≤ Rp.5.000.000,-	110
B	Rp.5.000.000,- - Rp.10.000.000,-	124
C	Rp.10.000.000,- - Rp.15.000.000,-	43
D	Rp.15.000.000,- - Rp.20.000.000,-	30
E	Rp.20.000.000,- - Rp.25.000.000,-	24
F	Rp.25.000.000,- - Rp.30.000.000,-	18
G	> Rp.30.000.000,-	51
Total		400

From Table 4.9 it can be identified the income of respondent A as many as 110 people, B as many as 124 people, C as many as 43 people, D as many as 30 people, E as many as 24 people, F as many as 18 people and G as many as 51 people. Then visually presented in a pie chart expressed in percentage units on

Based on the results of grouping the characteristics of respondents' income levels through calculations using MS Excel software, it consists of seven income levels. Furthermore, to meet the suitability of the data measurement scale required by the SEM-PLS model into the nominal two classifications, the income levels of the respondents above were transformed into two income classifications less than or equal to IDR 5,000,000 and greater than IDR 5,000,000, -, classification of income, work results (business and so on), using a standard income of less or equal to Rp. 5,000,000 according to the DKI Jakarta Regional Minimum Wage (UMR) standard of Rp. 4,920,000, - which is rounded up to IDR 5,000,000. The results obtained for respondents were less than or equal to IDR 5,000,000 as many as 110 people and greater than IDR 5,000,000 as many as 290 people. Furthermore, it is presented in a circle diagram of the visualization results using R software which is presented in Table 4.10 for gender frequencies as follows:

Level of Income	Frequency (Respondent)	%
≤ Rp.5.000.000,-	110	27,5
> Rp.5.000.000,-	290	72,75
Total	400	100

Sumber: Hasil Pengolahan *Software Excell*

From Table 4.10 it can be identified that the majority of respondents with an income level of above Rp. 5,000,000 are 290 people, as many as 110 people have an income level of less or equal to Rp. 5,000,000.

4.1.5 Characteristics of Respondents' Religious Classification

Based on the results of grouping the religious characteristics of respondents through calculations using MS Excel software, it was found that 398 respondents were Muslim, 1 person was Christian and the other was 1 person. Subsequently presented in the circle diagram the results of the visualization using software R are presented in Table 4.11 for the frequency of religion as follows:

Religion	Frequency (Respondent)
Islam	398
Kristen	1
Other	1
Total	400

From table 4.11 the religious classification of respondents can be identified that the majority of respondents are Muslim, as many as 398 people, the remaining 2 are Christian and others. Whereas the classification of Religion which is expressed in percentage units is presented in Figure 3.8. The Characteristics of Religion of the following respondents which describe the percentage and number of followers of Islam and non-Islamic religions, the presentation is only shown by respondents who follow Islam in the percentage of 99.995% or 398 respondents, which is in line with the fact that the population of Indonesia is Muslim or Muslim.

4.1.6 Characteristics of Respondent Residence Classification

Based on the results of grouping the characteristics of the respondent's residence through calculations using MS Excel software, it was obtained that respondents with residences in Jabodetabek namely Jakarta, Bogor, Depok, Tangerang, and Bekasi were 293 people each Jakarta were 111 people, Bogor was 22 people, Depok was 25 people, Tangerang as many as

31 people and Bekasi as many as 104 people, outside Jabodetabek as many as 107 people consisting of the Special Region of Yogyakarta as many as 24 people, West Java as many as 10 people, Central Java as many as 21 people, East Java as many as 15 people, Kalimantan as many as 7 people, Sumatra as many as 10 people and others as many as 9 people. Furthermore, it is presented in the circle diagram of the visualization results using R software which is presented in Table 4.12 for the frequency of residence as follows:

Classification of Home Respondent	Frequency (Respondent)
Jakarta	111
Bogor	22
Depok	25
Tangerang	31
Classification of Home Respondent	Frequency (Respondent)
Bekasi	104
Banten	11
Daerah Istimewa Yogyakarta	24
Jawa Barat	10
Jawa Tengah	21
Jawa Timur	15
Kalimantan	7
Sumatra	10
Lainnya	9
Total	400

From table 4.12 it can be identified the classification of respondents residing throughout Indonesia with the majority in Jakarta with 111 people and the lowest in other areas 2 people. Thus it can be identified that the majority of respondents live in Jakarta.

Based on the results of grouping the characteristics of the respondent's residence through calculations using MS Excel software, it was found that respondents with residences in Jabodetabek namely Jakarta, Bogor, Depok, Tangerang and Bekasi and outside Jabodetabek. Furthermore, it is presented in the circle diagram of the visualization results using R software which is presented in Table 4.13 for the frequency of residence as follows:

Classification of Home Respondent	Frequency (Respondent)
Jabodetabek	293
Non-Jabodetabek	107
Total	400

From table 4.13 it can be identified the classification of respondents residing throughout Indonesia with the majority in Jabodetabek with 293 people and the lowest in areas other than Jabodetabek 107 people.

4.1.7 Characteristics of Respondent Bank Account Classification

Based on the grouping of respondent bank characteristics using MS Excel software, it was found that the respondent banks were as many as Sharia Banks, Conventional Banks, and Sharia & Conventional Banks, respectively 107, 221, and 72 people. Furthermore, it is presented in a circle diagram of the visualization results using R software which is presented in Table 4.14 for bank frequencies as follows:

Bank	Frequency (Respondent)
Shariah Bank	107
Conventional Bank	221
Shariah and Conventional Bank	72
Total	400

From Table 4.14 it can be identified that the classification of the majority of respondents has an account at a conventional bank followed by a sharia bank. Sharia and Conventional Banks as many as 221 people, 107 people, and 72 people, respectively.

4.1.8 Characteristics of Respondent Status Classification

Based on the results of grouping the characteristics of the respondent's status through calculations using MS Excel software, it consists of three statuses which are presented in Table 4:15 as follows:

Status	Frequency (Respondent)
Married	333
Single	56
Widower/widow	11
Total	400

From Table 4.15 it can be identified that the majority of respondents are married as many as 333 people, 56 people are not yet married, while the least number of respondents who are widows/widows is 11 people.

4.1.9 Characteristics of Respondents' Job Classification

Based on the results of grouping the characteristics of the respondent's job through calculations using MS Excel software, it initially consists of three statuses which are presented in Table 4.16 as follows:

Job	Frekuensi (Orang)
Labor	8
Professional	196
Entrepreneur	26
Job	Frekuensi (Orang)
civil servants /TNI/POLRI	72
Retirees	74
Other	24
Total	400

From Table 4.16 it can be identified that the majority of respondents for the job classification are 400 people, 8 laborers, 196 private/professional employees, 26 employers, 72 civil servants / TNI / Polri, 74 retirees, and 24 others.

4.2 Validity Test of Questionnaire Statement Items

Based on the results of testing the validity of each item of the questionnaire statement using the SPSS version of the software. 23, it is known that all statement items are valid. This is evidenced by the value of the correlation coefficient of the calculation results between each item of a statement with the total score using the Pearson formula written r count as many as 57 items from 58 statement items greater than the critical value of table for the significance level ($\alpha = \alpha$) of 0.07 with a value of 0.298. namely the level of significance for the two-tailed (2-Tailed) test. Meanwhile, one item of statement number 54, the value of r Count of 0.144296 is smaller than that of the table. Thus it can be said, by excluding statement item number 54 from the questionnaire instrument, out of the 57 statement items divided into the variables of religiosity and Islamic financial literacy were valid and appropriate or legally used for this study.

The results of the validity test for the variable Islamic financial literacy are 46 statement items, namely from the statement item numbers 13 to 58. Through calculations with the help of SPSS version 20 software, one item number 54 is invalid and 45 statements are valid, so that the total statement items From the questionnaire for the two research variables of religiosity and Islamic financial literacy as many as 57 were declared valid, can legally be used as the basis for collecting research data.

4.3 Reliability Test Results of the Financial Religiosity and Literacy Questionnaire

Testing the reliability of the questionnaire instrument for the two research variables of religiosity and Islamic financial literacy using the help of SPSS software, the results are presented in Table 4.3 as follows:

Tabel. 4.3 Result of Reliability Test for Questionnaire Religiosity and Financial Literacy	
Cronbach's Alpha	Number of Questionnaire Statement
0,930	57

From Table 4.3, it can be identified that the reliability value of the research questionnaire instrument using the Cronbach's Alpha measure is obtained at 0.930, it can be concluded that the research questionnaire instrument of religiosity and Islamic financial literacy is included in the very reliable category.

4.4 Description of Endogenous Variables of Islamic Financial Literacy (X3)

Of the 46 statement items related to the Islamic financial literacy variable, it is distributed into six manifest variables as follows:

4.4.1 Knowledge Manifest Characteristics of Products and Services

Based on the nine statement items as the manifestation of knowledge of the characteristics of Islamic financial products and services as indicators of endogenous variables of Islamic financial literacy, it can also be recapitulated and tabulated by the frequency distribution of the choice of attitudes of the respondents' answers. Respondents' answers indicate the choice of the attitude of respondents on the manifest knowledge of partial products and services big agree.

4.4.2 Community numeracy skills

Based on the 10 statement items or items as the manifestation of the people's numeracy ability and also indicators of endogenous variables of Islamic financial literacy, it can be recapitulated and tabulated by the distribution pattern of the frequency of choice of respondent's response, the respondent's answer shows the choice of the attitude of the respondent on the manifest of community numeracy, most of whom agree.

4.4.3 Attitude and Behavior Manifest

Based on the 10 statement items or items as the manifestation of people's attitudes and behavior as well as indicators of endogenous variables of shari'ah financial literacy, it can be recapitulated and tabulated by the frequency distribution of respondents' attitude choices. Based on ten respondents' answers, it can be concluded that the choice of the attitude of the respondents on the manifestation of attitudes and behavior of the Indonesian people mostly agreed.

4.4.4 Delivery Channel Manifest by Sector

Based on the six statement items or items as the elaboration of the delivery channel manifest as well as indicators of endogenous variables Shari'ah Financial Literacy can be recapitulated and tabulated the frequency distribution of respondents' attitude choices, the

result is that the respondent's answer is presented showing the choice of the attitude of the respondent on the manifest delivery channel per service sector for some big agree.

4.4.5 Information Source Manifest

Based on the six items of statements or items as the manifestation of information sources that affect decisions and indicators of endogenous shari'ah financial literacy variables, it can be recapitulated and tabulated by the frequency distribution of respondents' attitude choices, indicating the choice of respondents' attitudes on the information source manifest for the majority of agreeing.

4.4.6 Manifest Party Invited to Consult for Financial Advice

Based on the six statement items or items as the manifestation of the frequency distribution of parties consulted for shari'ah financial advice as well as indicators of endogenous variables of shari'ah financial literacy, it can be recapitulated and tabulated as the frequency distribution of the respondent's choice of attitude, the result is the respondent's answer that is presented shows the respondent's attitude. on the manifest parties consulted with shari'ah financial advice for the most part agreed.

4.4.7 Description of Intervening Variables Religiosity (X2)

Of the 12 statement items relating to the religiosity variable, it is distributed into the five manifest variables as follows:

Manifest Tawheed. Based on the three statement items (items) as the elaboration of the manifest tauhid as an indicator of the mediating variable (intervening) religiosity, tawhid can be recapitulated and tabulated by the frequency distribution of the choice of attitudes from the respondents' answers, indicating that the respondents' choice of tawhid manifest respondents strongly agreed.

Ritualistic Manifest. Based on the three statement items or items as the elaboration of the ritualistic manifest as an indicator of the intervening variable of religiosity, it can be recapitulated and tabulated that the frequency distribution of the choice of attitudes from the respondents' answers, shows that the choice of respondents' attitudes on the ritual manifest most of them strongly agree.

Intellectual Manifest (Muamalah). Based on the three statement items or items as the elaboration of the intellectual manifest (muamalah) as an indicator of intervening religiosity variables, it can be recapitulated and tabulated by the frequency distribution of attitude choices from respondents' answers, indicating the choice of respondents' attitudes on the intellectual manifest (muamalah), most of them strongly agree.

Manifest Consequences (Morals). Based on the two statement items (items as the manifestation of the consequence manifest as an indicator of the intervening variable of religiosity can be recapitulated and tabulated in the frequency distribution of the choice of attitudes of the respondents' answers, it shows that the choice of respondents' attitudes on the intellectual manifest, most of them strongly agree.

Experience Manifest. Based on the two statement items (items) as a description of the manifest experience (takwa) as an indicator of the intervening variable of religiosity, it can be recapitulated and tabulated by the frequency distribution of the choice of attitudes from the respondents' answers, indicating that the choice of respondents' attitudes on the experience manifests mostly stated strongly agree.

5 Conclusion

The result of this research is Islamic financial literacy characteristics of product and service knowledge, counting skills, attitudes and behavior, delivery channel, resources, and reference reflected latent variable of Islamic financial literacy and demographic characteristics of gender, age, education, and income expenditure are reflected by a latent variable of demographic, and religiosity characteristics of monotheism, rituals, muamalah, morals, and experience are reflected by a latent variable of religiosity.

5.1 Suggestions

Accordingly, shariah bank industry could launch shariah products through women *majelis taklim* and, more socialization shariah product via religious preacher to grow shariah bank asset. and or another socialization way to campaign products and services of Islamic to customers.

Stakeholders in the Islamic banking industry can use the results of this study to be used in the global financial industry, especially Islamic financial institutions in developing business and marketing strategies, useful for policymakers, regulators, and banks that prioritize financial literacy and inclusion and financial education strategies according to the level developed by financial institutions.

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