



Factors Influencing Public Interest in Using Sharia Financial Products (Case Study of Ngroto Village, Gubug District, Grobogan Regency)

Jihad Nurfebrianda^{1*}, Nurani Puspa Ningrum², Tuti' Nadhifah³

¹ Program Studi Sarjana Ekonomi Islam, Fakultas Ekonomi, Pendidikan dan Hukum, Universitas Muhammadiyah Kudus, Indonesia

²⁻³ Fakultas Ekonomi, Pendidikan dan Hukum Universitas Muhammadiyah Kudus, Indonesia

*Corresponding Author: jihadnurfebrianda@gmail.com¹

Abstract: *Research This aim For analyze factors that influence interest public in use product finance Sharia in the Village Ngroto, District Hut, Regency Grobogan. Development industry finance Sharia in Indonesia shows significant growth And contribute to inclusion finance, but participation public rural Still relatively low. Research This test influence religiosity, beliefs, and literacy finance sharia to interest community. The method used is approach quantitative with cross-sectional design on 70 selected respondents purposively. Data collected through questionnaire Likert scale and analyzed use multiple linear regression with level significance 0.05. Results study show that religiosity and literacy finance sharia influential positive significant to interest society, whereas trust influential negative significant. In terms of simultaneous, third variables influential significant with mark coefficient determination (R^2) of 0.713, which means 71.3 % of the variation interest can explained by the research model. Findings This confirm that mark religious and understanding finance sharia own role dominant in increase participation public rural areas. Research This give contribution theoretical in study economy behavior sharia as well as implications practical for institution finance sharia in strengthening literacy programs and strategy promotion based community.*

Keywords: *Financial Literacy; Islamic Finance; Public Interest; Religiosity; Trust.*

1. BACKGROUND

The Islamic financial industry in Indonesia has shown significant growth in recent years, both in terms of institutions, assets, and the variety of products offered. A report by the Islamic Financial Services Board shows that the global Islamic financial sector continues to experience steady growth, including in Indonesia, one of the world's largest markets (Islamic Financial Services Board, 2022). Furthermore, data from the Financial Services Authority (OJK) indicates an increase in Islamic financial literacy and inclusion, although it remains below that of conventional finance (OJK, 2022, 2024). This indicates that while structurally, Islamic financial products are readily available, their utilization by the public, particularly in rural areas, remains relatively low.

The low participation of rural communities in using Islamic financial products indicates a gap between service availability and intention to use. This condition can be influenced by various factors, both internal to the individual and external to the institution. From a consumer behavior perspective, interest is a crucial step before forming a decision to use a product (Kotler & Keller, 2021). Within Icek Ajzen's framework, based on the Theory of Planned Behavior, interest is influenced by attitudes, subjective norms, and perceived behavioral control, which are formed from an individual's knowledge, beliefs, and trust in an object (Ajzen, 1991, 2020).

Therefore, to understand public interest in Islamic financial products, it is necessary to examine the factors that influence the formation of this intention.

One factor believed to influence individual economic behavior is religiosity. Religiosity reflects a person's level of belief in and adherence to religious values, which can shape preferences for products that comply with Sharia principles (Glock & Stark, 2021). In the context of Islamic finance, individuals with high levels of religiosity tend to have a stronger motivation to use financial services that are free from interest and compliant with the *maqasid al-shariah* (the objectives of sharia) (Dusuki & Bouheraoua, 2020). Several studies have shown that religiosity positively influences interest in using Sharia financial products (Endaryono et al., 2023; Hakim et al., 2024; Nawawi & Rahman, 2021).

Besides religiosity, trust in Islamic financial institutions is also a crucial factor in shaping public interest. Trust reflects the belief that financial institutions possess integrity, competence, and concern for customer interests (Mayer et al., 2020). In commitment-trust theory, trust is the primary foundation for building long-term relationships between consumers and service providers (Morgan & Hunt, 2021). Low levels of trust in formal financial institutions among rural communities often hinder the utilization of financial products, including Islamic finance.

Another equally important factor is Islamic financial literacy. Islamic financial literacy encompasses an understanding of basic concepts, contracts, benefits, risks, and the differences between Islamic and conventional financial products (OECD, 2021; Antonio, 2022). Low literacy levels make it difficult for people to understand product mechanisms, thus reducing interest in using them. Previous research has shown that Islamic financial literacy positively influences interest in using Islamic financial products (Fauzan & Munir, 2022; Jaelani, 2023; Rahim & Nor, 2022).

Although various studies have examined the influence of religiosity, trust, and Islamic financial literacy on interest in using Islamic financial products, most of these studies were conducted partially or on specific respondent groups, such as university students and urban communities (Endaryono et al., 2023; Hakim et al., 2024; Lubis et al., 2025). Research examining these three variables simultaneously in a rural context is still limited. This is despite the fact that rural communities have distinct social, economic, and cultural characteristics, including access to information, education, and proximity to formal financial institutions (Aziz & Rokhim, 2023).

Based on the above description, this study is novel in simultaneously examining the influence of religiosity, trust, and Islamic financial literacy on rural communities' interest in

using Islamic financial products. This research is expected to provide theoretical contributions to the development of a behavioral model of Islamic financial use based on the Theory of Planned Behavior, as well as practical contributions for Islamic financial institutions and policymakers in increasing Islamic financial inclusion in rural areas.

The purpose of this study is to analyze the influence of religiosity, trust, and Islamic financial literacy on people's interest in using Islamic financial products.

2. THEORETICAL STUDY

Theory of Planned Behavior (TPB)

The Theory of Planned Behavior, proposed by Icek Ajzen, explains that intention is the primary factor influencing individual behavior (Ajzen, 1991, 2020). Intention is formed from three main components:

- a. Attitude towards behavior
- b. Subjective norms
- c. Perceived behavioral control

In the context of using Islamic financial products, attitudes can be formed from an understanding of their benefits and their alignment with religious values. Subjective norms stem from social influences. Perceived behavioral control relates to an individual's ability to understand and access Islamic financial products. Therefore, religiosity, trust, and Islamic financial literacy are factors that can influence the formation of intentions to use Islamic financial products.

Interest Use Product Finance Sharia

Interest is a person's tendency to perform a behavior before the actual action occurs (Kotler & Keller, 2021). In consumer behavior, interest reflects an individual's desire, interest, and readiness to use a product or service (Assael, 2020).

In the context of Islamic finance, interest in using Islamic financial products can be defined as an individual's desire to utilize financial services based on Islamic principles, such as savings, financing, or Islamic insurance. Indicators of interest include:

- a. Interest in using the product
- b. The desire to seek information
- c. Desire to try the product
- d. Plans to use the product in the future

Interest is influenced by psychological, social factors, and individual knowledge of the product (Loudon & Della Bitta, 2021).

Religiosity

Religiosity is an individual's level of belief in and adherence to religious teachings, reflected in their daily attitudes and behavior (Glock & Stark, 2021). From an Islamic economic perspective, religiosity plays a role in encouraging individuals to choose economic activities that comply with Sharia principles and avoid prohibited practices such as usury and gharar (Dusuki & Bouheraoua, 2020). Religiosity in this study includes several dimensions:

- a. Belief in religious teachings
- b. Worship practices
- c. Religious knowledge
- d. Religious experience
- e. Consequences in economic behavior

Individuals with high levels of religiosity tend to have a stronger preference for Islamic financial products because they are perceived as aligning with religious values (Nawawi & Rahman, 2021). Previous research has shown that religiosity has a positive effect on interest in using Islamic financial products (Endaryono et al., 2023; Hakim et al., 2024).

Trust

Trust is an individual's belief that an institution has integrity, competence, and reliability in providing services (Mayer et al., 2020). In the context of relationship marketing, trust is a key factor in building long-term relationships between consumers and service providers (Morgan & Hunt, 2021). In Islamic financial institutions, trust includes:

- a. Belief in sharia compliance
- b. Trust in the security of funds
- c. Trust in management transparency
- d. Trust in service quality

A high level of trust will increase public confidence in using Islamic financial products. Conversely, low trust can be a major barrier to increasing Islamic financial inclusion, particularly in rural communities who tend to be more cautious about formal institutions (Gefen, 2020). Previous research has shown that trust positively influences interest in using Islamic financial products (Listiani & Huzaini, 2023).

Literacy Finance Sharia

Sharia financial literacy is an individual's ability to understand the basic concepts of Islamic finance, including contracts, products, benefits, risks, and differences from conventional financial systems (OECD, 2021; Antonio, 2022). Sharia financial literacy

encompasses not only knowledge but also the skills to make financial decisions in accordance with Sharia principles. Indicators of Islamic financial literacy include:

- a. Knowledge of Islamic financial concepts
- b. Understanding of the contract
- c. Understanding the benefits and risks of the product
- d. Ability to choose the right product

A high level of literacy will improve an individual's ability to understand products and their benefits, thereby encouraging interest in using Islamic financial products (Fauzan & Munir, 2022; Jaelani, 2023). Conversely, low literacy leads to misunderstandings and decreases interest in using them.

Relationship Intervariable

Influence Religiosity to Interest

Religiosity encourages individuals to choose products that align with religious teachings. The higher the religiosity, the greater the tendency to use Islamic financial products.

Influence Trust to Interest

Trust in Islamic financial institutions increases confidence that the products used are safe, transparent, and in accordance with Islamic principles, thereby increasing interest in use.

Influence Literacy Finance Sharia to Interest

High literacy increases product understanding, reduces uncertainty, and encourages interest in using Islamic financial products.

Influence Religiosity, Belief, and Literacy in a way Simultan

These three variables complement each other in shaping intentions. Religiosity shapes values and attitudes, literacy provides understanding, and trust strengthens confidence in institutions. The combination of these three will increase public interest in using Islamic financial products.

3. RESEARCH METHODS

This study used a quantitative approach with a cross-sectional design. The population was the residents of Ngroto Village, Gubug District, Grobogan Regency. A sample of 70 respondents was selected using a purposive sampling technique, with the criteria being 17 years of age or older and having economic activity that would allow for the use of Islamic financial products. The research instrument was a questionnaire with a Likert scale of 1–5. The independent variables included religiosity, trust, and Islamic financial literacy, while the dependent variable was public interest in using Islamic financial products. Data analysis was

performed using multiple linear regression with SPSS at a significance level of 0.05. Prior to hypothesis testing, classical assumption tests, including normality, multicollinearity, and heteroscedasticity, were conducted to ensure the feasibility of the regression model.

4. RESULTS AND DISCUSSION

Statistical Description

Table 1 presents the results of descriptive analysis of the variables of religiosity, trust, Islamic financial literacy, and public interest.

Table 1. Descriptive Statistics of Research Variables (n = 70).

Variables	N	Minimum	Maximum	Mean	Standard Deviation
Religiosity	70	9	22	15.20	2,706
Trust	70	9	22	15.34	2,570
Sharia Financial Literacy	70	9	23	15.79	3,366
Public Interest	70	9	23	15.53	3,063

Source: Primary Data Processing (2025)

Based on Table 1, Islamic financial literacy had the highest average score (15.79), followed by trust (15.34) and religiosity (15.20). The average public interest score of 15.53 is categorized as moderate. This indicates that the public has a positive tendency to use Islamic financial products, although the level of consistency in use still needs to be improved.

Regression Analysis Results

The results of multiple linear regression analysis are presented in Table 2.

Table 2. Multiple Linear Regression Results.

Variables	B	t	Sig. (p)
Religiosity	1,387	5,212	0.000
Trust	-1,442	-5,243	0.000
Sharia Financial Literacy	0.771	12,036	0.000
F count	54,569		0.000
R²	0.713		

Source: Primary Data Processing (2025)

Based on Table 2, religiosity has a significant positive effect on public interest (B = 1.387; p < 0.05). Sharia financial literacy also has a significant positive effect (B = 0.771; p < 0.05). Conversely, trust has a significant negative effect on public interest (B = -1.442; p < 0.05).

The F-value of 54.569 with p < 0.05 indicates that the simultaneous regression model is significant. The coefficient of determination (R²) of 0.713 indicates that 71.3% of the variation in public interest can be explained by religiosity, trust, and Islamic financial literacy, while the remaining 28.7% is influenced by other variables outside the research model.

These findings align with *the Theory of Planned Behavior* (Ajzen, 1991), which states that attitudes, subjective norms, and perceived behavioral control influence individual intentions. In this study, religiosity reflects internal attitudes, trust relates to social norms, and financial literacy reflects behavioral control through understanding.

Practically, these results indicate that increasing literacy and strengthening religious values need to be prioritized, accompanied by increasing transparency and service quality to improve public perception of trust in Islamic financial institutions.

Discussion

Influence Religiosity to Interest Public

The research results show that religiosity has a positive and significant influence on people's interest in using Islamic financial products. This finding indicates that the higher an individual's religiosity, the greater their tendency to choose financial products that comply with Islamic principles. Religiosity functions as an internal value that shapes individual economic attitudes and preferences.

Icek Ajzen's perspective, using the Theory of Planned Behavior, religiosity can be positioned as a factor influencing attitudes toward behavior. Individuals with strong religious beliefs will view the use of Islamic financial products as consistent with their values, thus increasing their intention to use them (Ajzen, 1991). Furthermore, religiosity also encourages individuals to avoid usury and choose halal transactions in accordance with the maqasid al-shariah.

These results align with research by Endaryono et al. (2023), Hakim et al. (2024), and Nawawi and Rahman (2021), which found that religiosity positively influences interest in using Islamic financial products. In rural communities, religious values are generally strong and guide economic decision-making, making religiosity a crucial factor in increasing Islamic financial inclusion.

Influence Trust to Interest Public

The research findings indicate that trust has a negative and significant effect on public interest. This finding contrasts with most previous studies, which found a positive relationship between trust and interest in using Islamic financial products.

Theoretically, trust is confidence in the integrity, competence, and transparency of a financial institution (Mayer et al., 2020). In commitment-trust theory, trust is the foundation of long-term relationships between consumers and service providers (Morgan & Hunt, 2021). Therefore, conceptually, trust should increase interest.

However, in the context of rural communities, these negative results can be interpreted as a mismatch between expectations and the reality of service delivery. Communities with high levels of trust in Islamic financial institutions may have higher expectations for service quality, transparency of contracts, and ease of access. When these expectations are not optimally met, this can reduce actual usage interest.

Furthermore, negative experiences, lack of product awareness, or the perception that Islamic financial procedures are more complex than conventional ones may also influence the relationship between trust and interest. Another factor that may explain this result is conceptual multicollinearity with the literacy variable, where respondents with greater product understanding (higher literacy) tend to be more critical of institutions and thus assess trustworthiness more objectively.

These findings indicate that increasing trust is not sufficient simply through the “sharia” label, but must be accompanied by improvements in service quality, transparency, ease of procedures, and ongoing education.

Influence Literacy Finance Sharia to Interest Public

Sharia financial literacy has been shown to have a positive and significant impact on public interest. This variable has the highest t-coefficient value, indicating that literacy is the most dominant factor influencing interest.

Within the Theory of Planned Behavior, literacy can be linked to perceived behavioral control, namely an individual's ability to understand and use financial products. The higher the literacy level, the greater the individual's perceived ability to use Islamic financial products, thereby increasing their intention to use them.

These results align with research by Fauzan and Munir (2022), Jaelani (2023), and Rahim and Nor (2022), which found that Islamic financial literacy positively influences interest in using Islamic financial products. Literacy helps people understand the concept of contracts, product benefits, and potential risks, thereby reducing uncertainty in decision-making.

In the context of rural communities, literacy is a key factor due to limited access to information and relatively diverse educational levels. Increasing literacy through education, outreach, and mentoring will encourage wider adoption of Islamic financial products.

Influence Religiosity, Belief, and Literacy in a way Simultan

The simultaneous test results indicate that religiosity, trust, and Islamic financial literacy collectively have a significant influence on public interest. A coefficient of determination of 71.3% indicates the research model has strong explanatory power. Conceptually, these three variables complement each other in shaping usage intentions:

- a. Religiosity shapes internal values and attitudes
- b. Literacy provides understanding and skills
- c. Trust strengthens confidence in institutions

The combination of these three reflects the main components of the Theory of Planned Behavior: attitudes, norms, and behavioral control. Therefore, increasing Islamic financial inclusion in rural communities requires a comprehensive approach, not only through a religious approach but also through increased literacy and improving the quality of financial institution services.

Implications Practical

The research results have several practical implications:

- a. Priority is given to increasing Islamic financial literacy through community-based education programs, counseling, and mentoring for MSMEs.
- b. Strengthening religious values through the approach of religious figures and religious institutions as agents of Islamic financial socialization.
- c. Improving the quality of services of Islamic financial institutions, especially in terms of transparency of contracts, ease of procedures, and accessibility in rural areas to improve public perception of trust.

With this strategy, it is hoped that rural communities' interest in Islamic financial products will increase sustainably.

5. CONCLUSION AND SUGGESTIONS

Religiosity and Islamic financial literacy have a significant positive effect on public interest in using Islamic financial products, while trust has a significant negative effect. Simultaneously, the three variables contribute 71.3% to the variation in public interest, while the remainder is influenced by other factors outside the research model. Islamic financial institutions are advised to strengthen community-based literacy programs, improve transparency and service quality, and emphasize religious values in product promotion strategies. This research is still limited to one research area and a relatively small number of respondents, so further research is recommended to add other variables and expand the scope of the research area so that the results can be generalized more widely.

THANK-YOU NOTE

Praise I'm grateful writer raise to the presence of Allah SWT upon completion study this. Author convey accept love to lecturer mentor on directions And input during the research

process, to party institution finance sharia And public Village Ngroto who has participate as respondents, as well as to University Muhammadiyah Kudus above support facility And academic. The author also realizes that study This Still own limitations And open to criticism and suggestions for future improvements.

REFERENCE

- Abdullah, M. W., Kadir, S., & Alaaraj, H. (2024). Sharia financial literacy in developing sharia-based business for rural communities in South Sulawesi. *Iconomics*.
- Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, 50(2), 179-211. [https://doi.org/10.1016/0749-5978\(91\)90020-T](https://doi.org/10.1016/0749-5978(91)90020-T)
- Ajzen, I. (2020). The theory of planned behavior: Frequently asked questions. *Human Behavior and Emerging Technologies*, 2(4), 314-324. <https://doi.org/10.1002/hbe2.195>
- Antonio, M. S. (2021). *Islamic banking: From theory to practice*. Gema Insani.
- Antonio, M. S. (2022). *Introduction to Islamic finance*. Gema Insani.
- Assael, H. (2020). *Consumer behavior and marketing action* (7th ed.). Cengage Learning.
- Aziz, M., & Rokhim, R. (2023). The role of Islamic financial products in rural empowerment: Evidence from Indonesia. *Journal of Islamic Finance and Economics*, 11(1), 44-59.
- Dini, S. P. (2023). Analysis of factors influencing public interest in Islamic financial products. *Tambusai Education Journal*.
- Dusuki, A. W., & Bouheraoua, S. (2020). The framework of maqasid al-shariah (objectives of the shariah) in Islamic finance. *ISRA Research Paper*, 22.
- Endaryono, B., Prasetyo, A., & Rahman, F. (2023). Religiosity and students' interest in saving in Islamic banks. *Journal of Islamic Economics and Business*, 9(2), 77-88.
- Fauzan, M., & Munir, M. (2022). Financial literacy and the intention to use Islamic financial products. *Journal of Islamic Economics and Business*, 8(2), 123-138.
- Financial Services Authority. (2022, November 23). National survey on financial literacy and inclusion 2022. Retrieved from <https://www.ojk.go.id/id/berita-dan-kegiatan/siaran-pers/Pages/Survei-Nasional-Literasi-dan-Inklusi-Keuangan-Tahun-2022.aspx>
- Financial Services Authority. (2024, May 31). OJK and BPS announce the results of the 2024 national survey on financial literacy and inclusion. Retrieved from <https://ojk.go.id/id/berita-dan-kegiatan/siaran-pers/Pages/OJK-dan-BPS-Umumkan-Hasil-Survei-Nasional-Literasi-dan-Inklusi-Keuangan-Tahun-2024.aspx>
- Gefen, D. (2020). Trust and technology use: A research agenda. *Information & Management*, 57(2), 103-118.
- Glock, C. Y., & Stark, R. (2021). *Religion and society in tension*. Routledge.
- Hakim, A., Fadli, R., & Hasanah, U. (2024). The influence of religiosity and trust on the interest to use sharia financial products. *Journal of Islamic Finance*, 6(1), 55-70.
- Huda, N., & Nasution, M. E. (2021). Understanding contracts in increasing participation in Islamic financial products. *Journal of Islamic Economics and Finance*, 7(2), 112-120.

- Islamic Financial Services Board. (2022). *Islamic financial services industry stability report 2022*. Kuala Lumpur: IFSB.
- Jaelani, A. (2023). Sharia financial literacy and the decision to use sharia banking products. *Journal of Islamic Economic Studies*, 11(3), 211-225.
- Kotler, P., & Keller, K. L. (2021). *Marketing management* (15th ed.). Pearson Education.
- Listiani, R., & Huzaini, M. (2023). The influence of Islamic financial literacy and trust on interest in using Islamic financial products. *Indonesian Journal of Islamic Economics*, 13(2), 98-110.
- Loudon, D. L., & Della Bitta, A. J. (2021). *Consumer behavior: Concepts and applications*. McGraw-Hill.
- Lubis, A., Fadhilah, N., & Zulfikar, R. (2025). Religiosity, trust, and Islamic financial literacy in explaining variations in students' interest in Islamic financial products. *Journal of Islamic Economics*.
- Mayer, R. C., Davis, J. H., & Schoorman, F. D. (2020). An integrative model of organizational trust. *Academy of Management Review*, 20(3), 709-734. <https://doi.org/10.2307/258792>
- Morgan, R. M., & Hunt, S. D. (2021). The commitment-trust theory of relationship marketing. *Journal of Marketing*, 58(3), 20-38. <https://doi.org/10.1177/002224299405800302>
- Mustaidah, Z., & Sadiyah, M. (2025). The influence of halal lifestyle, Islamic financial literacy, and trust on interest in saving in Islamic banks. *Tabarru: Journal of Islamic Economics and Business*, 8(1), 1-15. [https://doi.org/10.25299/jtb.2025.vol8\(1\).21946](https://doi.org/10.25299/jtb.2025.vol8(1).21946)
- Nawawi, M., & Rahman, H. (2021). The influence of religiosity and Islamic financial literacy on interest in using Islamic products. *Scientific Journal of Islamic Economics*, 9(1), 35-46.
- Nurhab, M. I., & Nurjanah, S. (2024). The influence of Islamic financial literacy, religiosity, and trust on the decisions of non-Muslim members of BMT Assyafiiyah Berkah Nasional. *Journal of Islamic Economics and Banking*, 9(1), 1-15. <https://doi.org/10.37366/jespb.v9i01.1335>
- Nuriman, M., Sari, A. J., & Pradesyah, R. (2025). The influence of Islamic financial literacy, religiosity, financial inclusion, and trust on public interest in using Islamic financial products. *MAMEN: Scientific Journal of Management and Economics*, 6(1), 1-15. <https://doi.org/10.31949/mamen.v6i1.5074>
- OECD. (2021). *OECD/INFE toolkit for measuring financial literacy and financial inclusion*. Paris: OECD Publishing.
- Rahim, N. A., & Nor, M. N. M. (2022). Financial literacy and its impact on Islamic financial product choices. *Asian Journal of Islamic Management*, 4(2), 99-113.