

The Influence of Sharia Financial Literacy to Sharia Financial Transaction on Sharia Commercial Banks in Indonesia in Mediating Through Islamic Fintech and Sharia Financial Inclusion

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Abstract: This research proposes a model to explain the influence of the role of Islamic financial technology and inclusion Islamic finance in moderate influence literacy Islamic finance towards transaction sharia finance at Sharia Commercial Banks in Indonesia. The results of the research state that: 1) literacy Islamic finance has a significant positive effect on transactions sharia finance; 2) Islamic financial technology moderates influence literacy Islamic finance towards transaction sharia finance; 3) inclusion Islamic finance moderates influence literacy Islamic finance towards transaction Islamic finance. In implementing digital transformation, Sharia BPRs in Indonesia must seriously consider information transparency, financial stability, and innovation capabilities, and choose different paths based on intrinsic characteristics such as property rights, scale, and growth.

Keywords: Literacy sharia finance, Inclusion sharia finance, Islamic financial technology, Transactions Islamic finance.

1. INTRODUCTION

The existence of sharia commercial banks is experiencing enhancement globally in five years lastly, one trigger enhancement the number of Sharia Commercial Banks is with ratification of the Sharia Commercial Bank Law. Ratified The Sharia Commercial Bank Law of 2008 which became factor pusher growth and development of Islamic banks in Indonesia (Siswanti & Cahaya, 2021). Presence Constitution the expected give something encouragement performance from the Sharia Commercial Bank industry in Indonesia is more structured and directed as well as have a target for always develop. Concrete evidence from enhancement BUS development is asset Islamic finance in five years final has reached IDR 1,048.8 trillion, total the If compared to with total assets finance nationally which reached Rp. 13,092 trillion, meaning sharia market share in 2022 has reach figure 8%. Amount asset the consists on Sharia Commercial Bank assets Rp. 389.74 trillion, sharia capital market 559.59 trillion, and institutions finance non-bank 99.15 trillion (Report Development Indonesian Sharia Finance, 2022).

Next, look from rate development transaction that BUS in Indonesia is still very small compared to with Conventional Commercial Banks. Transaction roadmap finance at Sharia Commercial Banks includes various activity activity transaction sell buy like sharia demand deposits, sharia deposits, sharia savings, sukuk, sharia financing and sharia pawning (Financial Services Authority, 2022). Following presentation comparison development Sharia Commercial Bank transactions comparison national and international as following:

Viewed from Fig. (1) on seen that the development of Sharia Commercial Banks in Indonesia is still low that is only 6.18% compared to conventional banks which have mark percentage amounting to 93.82%. Whereas If see The potential that exists is enormous considering that Indonesia is one of the countries with resident Muslim largest in the world. Next, comparison development BUS and BUK transactions in cross interstate, as following:

Viewed from Fig. (2) is known that development of Sharia Commercial Banks in Indonesia, namely at the level of 6.50% at the end in 2022. In case This claimed as rate development transaction Lowest If compared to with Malaysia as its neighboring country or with regional countries east middle such as Oman, Bahrain, UAE, Qatar, Kuwait and Saudi Arabia. From Fig. (1.2). above, then low contribution Indonesian Sharia Commercial Bank transactions globally are caused by growth transaction in scale national ones that don't significant. In fact the seen condition asymmetric, where is the percentage resident there are more Muslims in Indonesia tall that is amounting to 87.2% compared to Malaysia which only amounting to 61.3% (Financial Services Authority, 2022). And conditions the confirmed by Siswanti et al. (2021) that Indonesia and Malaysia have a number of similarity, majority the population in Indonesia and Malaysia are Muslim, with thereby condition the development of Islamic banks in Indonesia and Malaysia is expected own similarities, although Islamic banks in Malaysia are more fast develop compared to Indonesia. In the same tangent that amount The population in Indonesia in 2022 is as much as 277.75 million (exist increase from 2021 that is amounting to 1.13%) ie with 241.7 million The Indonesian population embraced Islam, namely equivalent with 87.02% and as much as 20.65 million soul or 7.43% are Christians, 8.5 million soul or 3.06% embrace the Catholic religion (Ministry of Home Affairs, 2022).

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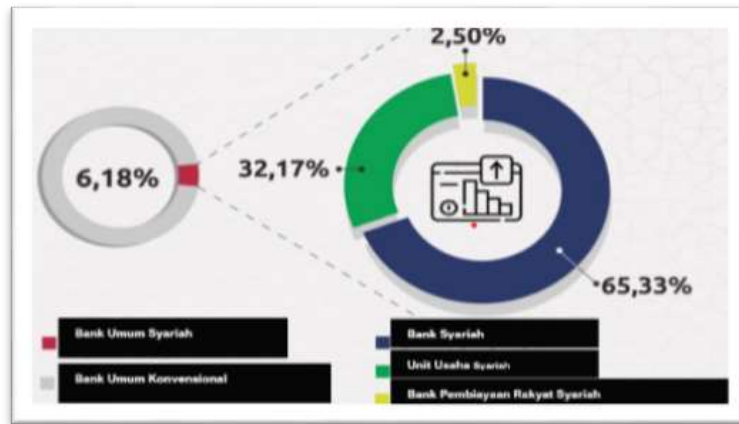


Fig. (1). Comparative Development of Sharia Commercial Bank Transactions with Conventional Commercial Banks in 2022 (Nationally). Source: Financial Services Authority (OJK), 2022.



Fig. (2). Comparison of the Development of Sharia Commercial Bank Transactions with Conventional Commercial Banks in 2022 (Internationally). Source: Financial Services Authority (OJK), 2022.



Fig. (3). Comparison of the Number of Customers of Sharia Commercial Banks with Conventional Commercial Banks for the 2020-2022 Period. Source; Financial Services Authority & Central Statistics Agency (2022).

According to Amini et al. (2020) one form transaction Islamic finance is save or use Sharia Commercial Bank accounts, but the total number of accounts registered with Sharia Commercial Banks is only 11% if compared to with Conventional Commercial Banks. Amount Sharia Commercial Bank customers still said small If remember that amount The Muslim population in Indonesia is population Muslim largest in the world (Financial Services Authority, 2022). Similar thing confirmed that from amount population and majority Muslim that, however only 30 million residents who become Islamic bank customers, namely 13.1%, do so transaction finance at

Sharia Commercial Banks meanwhile amounting to 86.9% of transactions at Conventional Commercial Banks (World Population Review, 2020). Following comparison of quantity data customers at Sharia and conventional Commercial Banks from 2019 – 2022 as following:

From Fig. (3) is seen that in accumulation of 3 periods on the amount Conventional Commercial Bank customers Far more high (average 300 million customers) if compared to with Sharia Commercial Banks (average 30 million). Although percentage in 3 periods at Sharia Commercial Banks shows

index increase positive, however condition the assessed Still not enough significant or not balanced in size amount customers at Conventional Commercial Banks.

Based on ADB Institute research (2022), several factors that become reason low interest public to decision public in transaction Sharia finance is among the first level literacy low sharia finance where new reach amounting to 9.14% in 2022. Furthermore, regarding with the Sharia Supervisory Board (DPS) as party Sharia Commercial Bank coordinator assessed Still limited in function there is no supervision balanced will procurement of skilled human resources and competencies (Financial Services Authority, 2022). If the role of DPS is not optimal in do sharia supervision of sharia practices that result in violations of sharia compliance, then, the image and credibility of sharia banks in the eyes of public become negative, so can lower trust public to Islamic banks (Ruwaitdah, 2020). Lack of literacy about product Islamic finance can influence decision consumption individual (Khan et al., 2020). Knowledge and skills it is the individual who makes it possible make decision informed finances with good and effective (Thilakam, 2012). In a seminar, the Financial Services Authority (2022) released that literacy sharia finance by 8.93% and Index National Sharia Economic Literacy is 16.2%. This figure show literacy sharia economics still low though Indonesia known as a resident country Muslim the most.

According to The Financial Services Authority (2022) states that level inclusion Islamic finance only reaching 12.12% in 2022 where there is enhancement than year previously of 9.10%. But although There is enhancement than year before , if rationalized level inclusion Islamic finance with inclusion finance conventional Still said low or left behind far where index percentage inclusion finance conventional reached 85.10%. And achievements percentage inclusion Islamic finance yet reach rather than government targets that is by 90% (Indonesian Sharia Economic Masterplan, 2022).

The need for a good strategy in get closer institution sharia finance to public. One possible strategy used is using a through strategy digitalization in line with development revolution institution Islamic finance. Growth *Islamic Fintech* faces problems and challenges in its development among others, namely Still lack of instrument policies governing work processes, availability of source Power human, risk high security and yet reach to consumer class below (Rusydhiana, 2019). Utilization *Islamic financial technology* in Indonesia is also still there low, new reached 38%. Islamic fintech organizer and the largest volume in Indonesia, but achievement usage globally *Islamic fintech* in Indonesia Still low even globally in the positioning occupy position below Saudi Arabia and Malaysia which are scale measurement resident the Muslim more big than in Indonesia. In condition the seen asymmetric rate *Islamic fintech* (Indonesian Sharia Economic Masterplan, 2022).

2. METHODOLOGY AND DATA

Research Model

A research paradigm is a plan on how to collect, process and analyze data in a systematic and directed manner so that research can be carried out efficiently and effectively in ac-

cordance with the research objectives. This type of research is quantitative with an associative causality approach. This research aims to determine how much influence sharia financial literacy and sharia financial inclusion have on sharia financial transactions moderated by sharia financial technology. To get an idea of the influence between these two variables, the author uses the causal associative method. This research is a cross-sectional study, namely research in which data is collected only once according to the time needed to answer the research question. This type of research seeks to study the dynamics of the relationship or correlation between risk factors and their impact or effects. Both were observed at the same time, meaning that each research subject was observed only once and the risk factors and impacts were measured according to the condition or status at the time of observation. This research method was chosen because it can provide an overview of the relationship between sharia financial literacy, sharia financial inclusion, and Islamic financial technology on sharia financial transactions. Data collection for this research used a structured questionnaire, the questionnaire was created to explore information related to the perceptions of Sharia Commercial Bank customers regarding sharia financial literacy, sharia financial inclusion, and sharia financial technology in carrying out sharia financial transactions. Data analysis used SEM-PLS version 4.0.0.

Data

The population in this research is all Sharia Commercial Banks in DKI Jakarta as many 39.9 million with a sample size of 200 respondents above the minimum limit according to calculations of Hair et al. (2017) that the minimum sample is the number of indicators multiplied by 10. Research data collection starts from March to August 2023 with direct measurements through questionnaires, surveys and documentation on respondents directly in the field.

3. RESULTS AND DISCUSSION

3.1. Results

3.1.1. Test the Outer Model

Table1. Descriptive statistics.

	Y	X1	Z1	Z2
Mean	4,780	4,715	4,770	4,725
Median	5	5	5	5
Min	3	3	3	3
Max	5	5	5	5
Std. Deviation	0.334027778	0.370138889	0.352083333	0.410416667
Excess	3,880	2,106	3,898	5,332
Kurtosis				
Skewness	-2.138	-1.728	-2.167	-2.322

(Y: Transaction sharia finance; X: literacy sharia finance; Z1: Islamic fintech; Z 2: inclusion sharia finance)

Source: Data processed from SEM PLS Version 4.0.0

Descriptive statistics of the variables used in this research are presented in Table 1. Based on the table above, transaction variables Islamic finance has an average value range of 4,780 and a standard deviation amounting to 0.334027778. Based on these findings, there are quite significant differences between transaction values lowest and largest sharia finance, and the standard deviation value is lower than the average value.

Based on Table 1, the literacy variable Islamic finance has value the average is 4,725 and the standard deviation is 0.370138889. Based on these findings, it can be said that there are quite large differences between literacy levels the lowest and largest sharia finance, with a standard deviation value that is smaller than the average value.

Based on Table 1, the Islamic financial technology variable Islamic finance has value the average is 4,770 and the standard deviation is 0.352083333. Based on these findings, it can be said that there is quite a big difference between the levels of Islamic financial technology lowest and largest, with a standard deviation value that is smaller than the average value.

Based on Table 1, inclusion variables Islamic finance has value of the average is 4.715 and the standard deviation is 0.410416667. Based on these findings, it can be said that there is a fairly large difference between the lowest and highest level of inclusion in Islamic finance, with a standard deviation value that is smaller than the average value.

Table 2. Convergent Validity Test.

Variable	Indicator	Outer Loading
Literacy Sharia Finance (X)	X1.1	0.878
	X1.2	0.806
	X1.3	0.857
	X1.4	0.890
Islamic Fintech (Z1)	Z1.1	0.885
	Z1.2	0.957
	Z1.3	0.883
	Z1.4	0.853
	Z1.5	0.872
	Z1.6	0.823
Inclusion Sharia Finance (Z2)	Z2.1	0.901
	Z2.2	0.860
	Z2.3	0.835
	Z2.4	0.867
Transaction Sharia Finance (Y)	Y.1	0.928
	Y.2	0.951
	Y.3	0.915
	Y.4	0.978
	Y.5	0.962

Source: Data processed from SEM PLS Version 4.0.0

Then a convergent validity test was carried out, it was found that each research variable indicator as a whole had an outer loading value of > 0.70. So, it can be stated that all indicators are suitable or valid for research use and can be used for further analysis.

Table 3. Discriminant Validity Test.

Variable	Inclusion Sharia Finance	Islamic Fintech	Literacy Sharia Finance	Transaction Sharia Finance
Inclusion Sharia Finance	0.858			
Islamic Fintech	0.388	0.977		
Literacy Sharia Finance	0.430	0.945	0.900	
Transaction Sharia Finance	0.410	0.863		0.8970.866

Source: Data processed from SEM PLS Version 4.0.0.

Table 3 shows that each indicator has the largest FLC value on its own latent construct compared to the FLC value on other constructs. This explains that the indicators used in this research have good discriminant validity.

Table 4. Average Variant Extracted (AVE) Test.

Variable	AVE value
Literacy Sharia Finance	0.737
Islamic Fintech	0.774
Inclusion Sharia Finance	0.750
Transaction Sharia Finance	0.978

Source: Data processed from SEM PLS Version 4.0.0.

Table 4 shows all variables have an AVE value > 0.50, so it can be concluded that each indicator of the latent construct is able to explain 50% or more of the variance. And thus, each variable has good discriminant validity.

Table 5. Composite Reliability Test.

Variable	CR value
Literacy Sharia Finance	0.918
Islamic Fintech	0.953
Inclusion Sharia Finance	0.923
Transaction Sharia Finance	0.978

Source: Data processed from SEM PLS Version 4.0.0.

Table 5 shows that the composite reliability value for all research variables is > 0.70. These results indicate that each variable has met composite reliability so it can be concluded that all variables have a high level of reliability.

Table 6. Cronbach's Alpha Test.

Variable	CA value
Literacy Sharia Finance	0.881
Islamic Fintech	0.941
Inclusion Sharia Finance	0.888
Transaction Sharia Finance	0.971

Source: Data processed from SEM PLS Version 4.0.0.

Table 6. It is known that the Cronbach's alpha value of each research variable is > 0.70. Thus, these results can show that each research variable has met the requirements for Cronbach's alpha value, so it can be concluded that all variables have a high level of reliability.

3.1.2. Test the Inner Model

Fig. (4) known All variables in this model have path coefficients with positive numbers. This shows that if the greater the path coefficient value on an independent variable on the dependent variable, the stronger the influence between the independent variables on the dependent variable.

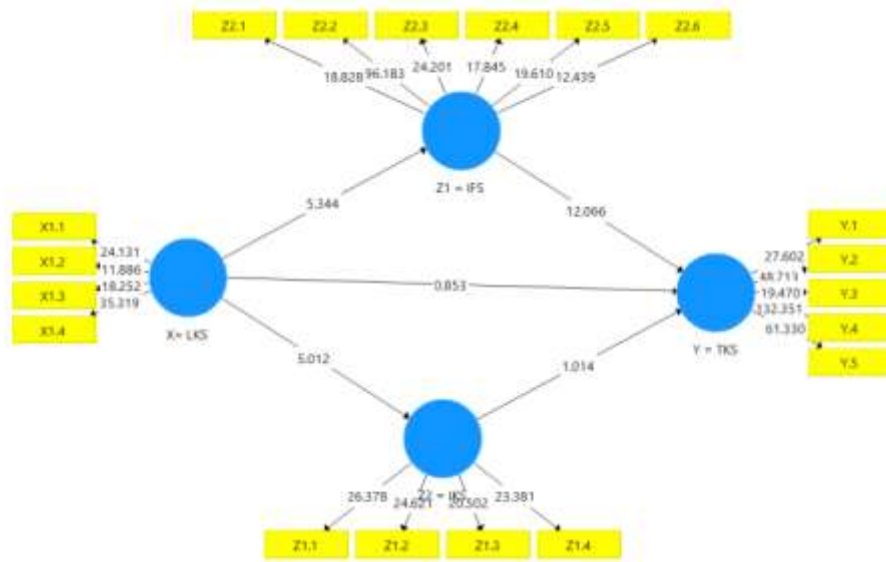


Fig. (4). Path Coefficient Test.

Source: Data processed from SEM PLS Version 4.0.0.

Table 7. F-Square Test.

Variable	SSO	SSE	Q ² =1-SSE/SSO	Criteria
Inclusion Sharia Finance	800,000	800,000		
Transaction Sharia Finance	1000,000	210,966	0.789	Good/Relevant
Islamic Fintech	1200,000	1037.234	0.436	Good/Relevant
Inclusion Sharia Finance	800,000	705.241	0.418	Good/Relevant

Source: Data processed from SEM PLS Version 4.0.0.

Table 7 it shows that the Q-Square value for both endogenous variables is positive and above 0.35, namely the endogenous variable Islamic fintech is 0.436, sharia financial inclusion is 0.418 and sharia financial transactions is 0.789, so it can be said that the model is worthy of being said to have value. relevant predictive.

Table 8. F-Square Test.

Variable	Literacy Sharia Finance	Transaction Sharia Finance	Islamic Fintech	Inclusion Sharia Finance
Inclusion Sharia Finance		0.005	0.227	0.202
Transaction Sharia Finance				
Islamic Fintech		1.421		
Inclusion Sharia Finance		0.012		

Source: Data processed from SEM PLS Version 4.0.0

Table 8 That it shows:

- Sharia financial literacy has a weak effect on sharia financial transactions, namely 0.005.
- Sharia financial literacy towards Islamic fintech sharia has a strong influence, namely 0.202.
- Islamic fintech has a very strong influence on sharia financial transactions, namely 1,421.

- Sharia financial inclusion on sharia financial transactions has a weak effect, namely 0.012

Table 9. R-Square Test.

Variable	R-Square Value	Criteria
Islamic Fintech	0.185	Good
Inclusion Sharia Finance	0.168	Good
Transaction Sharia Finance	0.895	Good

Source: Data processed from SEM PLS Version 4.0.0

Table 9 shows that the R-Square value for sharia financial transactions (Y) is 0.849, meaning that 84.9% of the sharia financial transaction variable is influenced by sharia financial literacy (X), Islamic fintech (Z1) and sharia financial inclusion (Z2). The remaining 15.1% is explained by other factors not observed in the research. Then, the result for the Islamic fintech variable is 0.185, meaning that 18.5% of the Islamic fintech variable is influenced by sharia financial literacy (X), the remaining 91.5% is explained by other factors not observed in the research. Next, on the variable results Islamic financial inclusion (Z2) is 0.168, meaning that 16.8% of the Islamic financial inclusion variable is influenced by Islamic financial literacy (X). The remaining 83.2% is explained by other factors not observed in the research.

Model Fit Test

In the model suitability test, it can be seen from the SMRM value of the model. The PLS model is declared to have met the model fit test criteria if the SMRM value is <0.10 and the model is declared perfect fit if the SRMR value is <0.08 (Henseler et al., 2014). The following are the results of the fit model test for this research, namely the SRRM value of 0.059 < 0.08 so that the fit model for this research is declared perfect fit.

3.1.3. Hypothesis Results

Table 10. The Direct influence results.

Hypothesis		T-Statistics	T-Value	Results
H1	LKS → TKS	4,244	0,000	Accepted
H2	LKS → IFS	5,166	0,000	Accepted
H3	LKS → IKS	4,944	0,000	Accepted
H4	IFS → TKS	11,067	0,000	Accepted
H5	IKS → TKS	2,955	0,000	Accepted

Source: Data processed from SEM PLS Version 4.0.0.

In table 10 can be concluded that:

- a. H1= H0 is rejected and Ha is accepted. This is because the T-Statistic value > T-Table (4,244 > 1,960) and the p-value < 0.05 (0.000 < 0.05). So, it can be concluded that there is a positive and significant influence of sharia financial literacy on sharia financial transactions.
- b. H2= H0 is rejected and Ha is accepted. This is because the T-Statistic value > T-Table (5,166 > 1,960) and the p-value < 0.05 (0.000 < 0.05). So, it can be concluded that there is a positive and significant influence of sharia financial inclusion on Islamic fintech.
- c. H3= H0 is rejected and Ha is accepted. This is because the T-Statistic value > T-Table (4,944 > 1,960) and the p-value < 0.05 (0.000 < 0.05). So, it can be concluded that there is a positive and significant influence on sharia financial literacy Islamic financial inclusion.
- d. H4= H0 is rejected and Ha is accepted. This is because the T-Statistic value > T-Table (11,067 > 1,960) and the p-value < 0.05 (0.000 < 0.05). So, it can be concluded that there is a positive and significant influence of Islamic fintech sharia on sharia financial transactions.

Table 11. The Indirect influence results.

Hypothesis		T-Statistics	T-Value	Results
H6	IKS → IFS → TKS	4,373	0,000	Accepted
H7	TKS → IKS → TKS	2,932	0,000	Accepted

Source: Data processed from SEM PLS Version 4.0.0

In table 10 can be concluded that:

- a. H6= H0 is rejected and Ha is accepted. This is because the T-Statistic value > T-Table (4,373 > 1,960) and the p-value < 0.05 (0.000 < 0.05). So, it can be concluded that Islamic fintech moderates sharia financial literacy on sharia financial transactions with a positive and significant influence.
- b. H7= H0 is rejected and Ha is accepted. This is because the T-Statistic value > T-Table (2,932 > 1,960) and the p-value < 0.05 (0.000 < 0.05). So, it can be concluded that sharia financial inclusion moderates sharia financial literacy on sharia finan-

cial transactions with a positive and significant influence.

3.2. DISCUSSION

3.2.1. The Influence of Literacy Sharia Finance on Transactions Sharia Finance

Based on the results of the influence test direct state literacy Islamic finance is influential positive significant to Islamic financial technology, accepted. Financial literacy is one factor that can influence awareness of financial products and financial service providers. This condition creates many new and varied financial products and requires people to understand them more deeply if they want to take advantage of them when will transaction. In terms of this is important a public literacy or understanding in financial management and to avoid making bad financial decisions

The results of this research are in line with research by Anso-ri (2019), Wijanarko & Rachmawati (2020), Fristyaningrum et al. (2021), Puji & Hakim (2021), Putri et al. (2022), Tan & Syahwildan (2022) which states that sharia financial literacy has a positive and significant effect on sharia financial trans- actions.

3.2.2. The Influence of Literacy Sharia Finance Against Islamic Financial Technology

Based on the results of the influence test direct state literacy Islamic finance is influential positive significant towards Islamic financial technology, accepted. Access and financial services available in institutions, products and financial services have the aim of improving people's welfare. A person has a perspective or perception regarding experience or ability in choosing a specific decision so that he or she strongly believes in the decision or opinion which is considered to provide value and benefits, especially in being open to accepting various digitalization or technology in Sharia Commercial Banks, especially in the perception of usefulness, usability and convenience. in accordance with the good teachings of sharia principles.

The results of this research are in line with research by Anso-ri (2019), Wijanarko & Rachmawati (2020), Fristyaningrum et al. (2021), Puji & Hakim (2021), Putri et al. (2022), Tan & Syahwildan (2022) which states that sharia financial literacy has a positive and significant effect on sharia financial trans- actions

3.2.3. Influence Literacy Sharia Finance Against Inclusion Sharia Finance

Based on the results of the influence test direct state literacy Islamic finance is influential positive significant to inclusion Islamic finance, accepted. Amini et al. (2023) that sharia financial literacy is a method that can be used as a reference for knowledge and understanding of the concept of good and effective financial management in order to avoid things that are prohibited in Islam. With a good understanding of making preferences for sharia financial services, the right choices can be made in choosing sharia-based financial products and services. This accessibility is a form of inclusive financial service. Sharia financial inclusion is the availability of access to products, services and financial institutions that are tai-

lored to the needs and abilities of the community with the aim of increasing welfare. Sharia financial institutions to expand their sharia financial products and services to the public, one of which is realizing sharia fintech openness. Fintech plays a role in accelerating the expansion of the reach of sharia financial services. With fintech, even remote communities can use technology-based financial services, without having to travel long distances to get financial services (Ansori, 2019).

The results of this research are in line with research by Ansori (2019), Fristyaningrum et al. (2021), Putri et al. (2022), Tan & Syahwildan (2022) which states that sharia financial literacy has a positive and significant effect on sharia financial inclusion.

3.2.4. The Influence of Islamic Financial Technology on Transaction Sharia Finance

Based on the results of the influence test direct state Islamic financial technology has an influence positive significant to transaction Islamic finance, accepted. Fintech has brought significant changes in various sectors of the financial industry (Susanto et al., 2023). Sharia fintech is also a technology-based financing service based on sharia principles which is defined as the provision of financial services in accordance with sharia principles that bring together or connect financing providers with financing with the aim of carrying out financing transactions through electronic systems. Sharia fintech has provided new opportunities to increase economic activities more efficiently and effectively. By looking at the value factors and benefits obtained, the presence of fintech digitalization really helps someone in making decisions about financial transactions at Sharia Commercial Banks whose digital services are believed to be based on the sharia financial system where all operations are guided by Islamic principles.

The results of this research are in line with research by Ansori (2019), Fristyaningrum et al. (2021), Putri et al. (2022), Tan & Syahwildan (2022), Susanto et al. (2023) which states that Islamic fintech has a positive and significant influence on Islamic fintech.

3.2.5. The Influence Inclusion Finance Sharia Technology To Transaction Sharia Finance

Based on the results of the influence test direct state inclusion Islamic finance is influential positive significant to transaction Islamic finance, accepted financial inclusion is one of the factors that can influence awareness of financial products and also institutions providing financial services. This condition creates many new and varied financial products and requires people to understand them more deeply if they want to take advantage of them. Sharia financial inclusion is an activity that aims to remove all forms of financial barriers, to access sharia financial services. Inclusion finance is one of possible factors influence awareness will exists products finance and institutions provider service finance. Condition the make many product new and varied finance as well as demand public For understand it more in if want to make use of it . Inclusion Islamic finance is purposeful activities for delete all form obstacle finance, for access service Islamic finance.

The results of this research are in line with research by Salam Dz (2018), Ansori (2019), Fristyaningrum et al. (2021), Putri et al. (2022), Tan & Syahwildan (2022) which states that sharia financial inclusion has a positive and significant effect on sharia financial transactions.

3.2.6. The Islamic Financial Technology Moderating Influence Literacy Sharia Finance against Transaction Sharia Finance

Based on the results of the influence test indirect state Islamic financial technology is capable moderate influence literacy Islamic finance towards transaction Islamic finance, accepted. Susanto et al. (2023) stated that Sharia fintech is a technology-based financing service based on sharia principles which is defined as providing financial services in accordance with sharia principles that bring together or connect financing providers with financing with the aim of carrying out financing transactions through an electronic system. Sharia fintech has provided new opportunities to increase economic activities more efficiently and effectively (DSN-MUI, 2018). The development of technology and fintech in Indonesia must also be balanced with digital literacy which is defined as the ability to understand and use information from various digital sources. In these conditions, sharia financial inclusion is also needed, aimed at eliminating all forms of obstacles, both in the form of price and non-price, to public access to use or utilize formal financial services in accordance with sharia (Fristyaningrum, 2021).

The results of this research are in line with research by Ansori (2019), Fristyaningrum et al. (2021), Putri et al. (2022), Tan & Syahwildan (2022) which states that Islamic fintech moderates the positive and significant influence of Islamic financial literacy on Islamic financial transactions.

3.2.7. The Inclusion Sharia Finance Moderates Influence Literacy Sharia Finance Against Transaction Sharia Finance

Based on the results of the influence test No direct state inclusion Islamic finance is capable moderate influence literacy Islamic finance towards transaction Islamic finance, accepted. Sharia financial inclusion has brought significant changes in various sectors of the financial industry Susanto et al. (2023). The existence of inclusive sharia financial openness is also a technology-based financing service based on sharia principles which is defined as the provision of financial services in accordance with sharia principles that bring together or connect financing providers with financing with the aim of carrying out financing transactions through electronic systems, one of which is sharia fintech. Sharia fintech has provided new opportunities to increase economic activities more efficiently and effectively (DSN-MUI, 2018). Under conditions, it is very necessary for someone to be literate regarding the management, understanding and use of sharia finance with the aim of accelerating the increase in financial benefits appropriately and exploring financial transactions appropriately to avoid Islamic prohibitions (Fristyaningrum, 2021).

The results is the same of the research by Fitriani (2018), Kusuma (2019), Nurfalah & Rusydiana (2019), Basrowi (2020), Baktiar et al. (2022), Bakhtiar et al. (2022).

4. CONCLUDING REMARKS

This study provided 6 (six) findings main. First, literacy Islamic finance is influential positive significant to transaction Islamic finance. Sharia Commercial Banks are necessary keep going endeavor for do contribution introduction service products and services finances so that the community can literate finance with good. Findings second, literacy Islamic finance is influential positive significant to Islamic financial technology. With good understanding can have well literate towards preference election digitalization finance according to sharia, then, success in management finance can also be avoided from digitalization usury which is prohibited in Islam. Findings third, literacy Islamic finance is influential positive significant to inclusion Islamic finance. Important good understanding for do something utilization accessibility service Islamic finance of course regulation Varying accessibility and preferences refer Islamic rules. Findings fourth, Islamic financial technology has an influence positive significant to transaction Islamic finance, where it is very important presence Sharia fintech for Keep going done development so that you can give service transaction to customers to give mark sell service. Findings fifth, inclusion Islamic finance is influential positive significant to transaction Islamic finance. Affordable accessibility and providing a sharia based platform important Keep going done for support acceleration achievement transaction sharia finance continues increase. Findings sixth, Islamic financial technology moderate influence literacy Islamic finance. Where is the impact big this fintech Keep going developed and introduced to audience general and customer, its relevance can give understanding somebody in do transaction finance sharia compliant _ Islamic law.

The last findings, inclusion Islamic finance moderates influence literacy Islamic finance towards transaction Islamic finance. Availability accessibility and support from regulators against acceleration finance inclusive proper maintained for attractive Community literacy for transaction finance in a way right (free from usury which is prohibited by Islam).

The practical contribution of this research provides evidence that the role of Islamic financial technology and sharia financial inclusion increases acceleration level transaction finance sharia, in the rapid changes in the economy and digital technology, and Islamic fintech and implementation Inclusive sharia finance is receiving increasing attention. However, most just at the macro level because these findings show that Islamic fintech and inclusion Islamic finance can be a kind of market value management and service. A part from that, this research can also provide references to accelerate acceleration and realization of achievement targets sharia transactions by regulators and institutions related sharia finance (BUS).

Commercial Banks are expected not only to focus on making profits but also to provide attention to the Community for construction products and services his finances with give education, identification and socialization for literacy and implications inclusive sharia finance accelerated with good achievement. And what is very important in the plan to increase sharia financial literacy and inclusion which has an impact on increasing the use of sharia financial transactions is massive synergy with related parties.

Regulators need to support orientation efforts for sharia financial institutions to concentrate on the progress of programs to increase sharia financial transactions. On the other hand, on the part of sharia financial institutions, continuity and collaboration are needed in terms of academic and formal and on-formal communities to carry out sharia financial transaction programs so that their use is inclusive and intensive, including sharia e-fintech. The community needs to carry out socialization and education from an early age which will have a long-term and future impact in efforts to increase sharia financial transactions. In such conditions, acceleration and regeneration to create a sharia financial ecosystem in Indonesia can achieve significance and stability. It is hoped that future research can add and use other variables to test their influence on transactions sharia finance at Sharia Commercial Banks in Indonesia.

CONFLICT OF INTEREST STATEMENT

The authors declare that they have no conflict of interest.

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