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# Analysis of Student Interest in Islamic Financial Products in Yogyakarta

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**Abstract :** The development of the Islamic financial industry in Indonesia shows great potential, but participation from young people, especially students, still needs to be improved. This study aims to analyze the level of interest of students in Islamic financial products in Yogyakarta and the factors that influence it. The method used is a descriptive quantitative approach with data collection through an online questionnaire. A total of 110 students from various universities became respondents. The results show that students have a relatively high level of knowledge of the basic principles of Islamic finance, such as the prohibition of usury and Islamic contracts. Attitudes towards Islamic products also tend to be positive, especially in terms of convenience and conformity with religious values. Student interest can be seen from the tendency to try and recommend Islamic financial products, although not yet fully realized in real actions. Religious factors, literacy, and digital access have a significant influence in shaping this interest. The implications of these findings emphasize the importance of Islamic literacy education, strengthening digital services, and value-based promotions that are adaptive to the younger generation. This study is expected to be a reference in developing Islamic financial inclusion strategies among students.

**Keywords:** Islamic finance; student interest; financial literacy; Islamic banking; Yogyakarta; digital access; religiosity

## 1. Introduction

The development of the Islamic financial industry in Indonesia shows an increasingly positive trend from year to year. Based on data from the Financial Services Authority (OJK), in 2023, the national Islamic financial industry assets experienced significant growth reflecting the high market potential in this sector [1]. Islamic finance is present as an alternative financial system that is not only based on the principle of profit alone, but also prioritizes the values of justice, blessings, and social responsibility in accordance with Islamic principles [2].

However, this positive development has not been fully in line with the level of community participation, especially among young people. Sharia financial literacy in Indonesia is still relatively low. The National Survey of Financial Literacy and Inclusion (SNLIK) conducted by OJK in 2022 showed that the level of sharia financial literacy was still below 10%, far below conventional financial literacy [3]. This is a big challenge considering the large market potential of the younger generation, especially students who are in a transition period towards financial independence.

Students have unique characteristics as digital natives who quickly absorb information, are active in social media, and begin to form preferences for financial products that suit their values and lifestyle [4]. Their interest in Islamic financial products is greatly influenced by literacy factors, perceptions of Islamic principles, product usage experience, and the influence of the social environment and media [5]. Therefore, it is important to understand the factors that influence student interest so that more effective educational and promotional strategies can be developed.

Yogyakarta, as an educational city with a large number of students from various regions in Indonesia, offers a relevant and representative context to study interest in Islamic financial products. This city is not only a center of academic activity, but also a center for the development of Islamic movements and community-based Islamic economics. The diverse social, economic, and cultural backgrounds of students in Yogyakarta make this area interesting to analyze in the context of acceptance of Islamic-based financial products [6].

This study was conducted to analyze students' interest in Islamic financial products in Yogyakarta with a quantitative approach supported by the latest literature studies. This study aims to identify the level of interest, driving and inhibiting factors, and their implications for the development of Islamic financial inclusion strategies among the younger generation. The results of this study are expected to contribute to strengthening Islamic financial literacy policies and increasing financial inclusion in Indonesia.

This study was conducted to analyze students' interest in Islamic financial products in Yogyakarta using a quantitative approach supported by the latest literature study. This study aims to identify the level of interest, driving and inhibiting factors, and their implications for the development of Islamic financial inclusion strategies among the younger generation. Although several studies have discussed students' literacy and attitudes towards Islamic finance, most of them still focus on limited populations such as Islamic economics students or are conducted at a single institution. Comprehensive research that examines students across universities in educational areas such as Yogyakarta, taking into account digitalization factors and the influence of religious values, is still rare. Therefore, it is important to fill this gap through research that not only measures the level of knowledge and attitudes, but also identifies the correlations that shape interest in Islamic financial products in more depth. The results of this study are expected to contribute to strengthening Islamic financial literacy policies and increasing financial inclusion in Indonesia.

## 2. Results

### 2.1. Respondent Characteristics

This comprehensive study involved 110 student respondents from various universities spread across the Yogyakarta area. The selection of students as research subjects was based on the assumption that this age group is a dynamic and potential segment in the use of financial products, including sharia financial products. The characteristics of the respondents were analyzed in depth based on two key variables, namely age and the amount of monthly money they receive. These two variables are considered essential because they can provide a general picture of the economic and demographic conditions of the respondents, which in turn can influence their preferences and decisions regarding financial services.

#### 2.1.1. Age

The age distribution of respondents in this study shows a concentration in the young adult age group. Specifically, respondents in this study were dominated by students aged 21–23 years, which included 56 respondents or equivalent to 50.9% of the total sample. This age group is often in the final stages of study or the beginning of the transition to the world of work, where they begin to develop financial independence and are more active in seeking information and using various financial products. The high percentage in this group indicates that the majority of respondents are in a crucial phase of forming long-term financial habits.

Next, the 18–20 age group is in second place with 33 respondents (30.0%). Respondents in this category are generally students in the early stages of college. At this age, they may have just begun to recognize and manage personal finances independently, free from direct parental supervision. Exposure to financial products at this stage can be an important foundation for their financial literacy in the future.

Meanwhile, the age group > 23 years consists of 21 respondents (19.1%). This group likely includes students who are pursuing postgraduate studies or those who start higher education at a more mature age. Their financial characteristics and financial product needs may be more diverse than the other two age groups, influenced by life experiences and responsibilities that may be different.

Overall, these findings suggest that the majority of respondents are final year students who are actively exploring various financial product options. Their involvement in personal financial management tends to be higher, driven by the awareness of the importance of financial planning for the future. This makes them a relevant target audience for a study on financial product preferences.

**Table 1.** Distribution of Respondents by Age

Age Category	Number of Respondents	Percentage (%)
18–20 years	33	30.0%
21–23 years	56	50.9%
>23 years	21	19.1%

Table created by the author, 2025.

#### 2.1.2. Monthly Amount

Analysis of the amount of monthly money provides insight into the economic capacity of student respondents. In terms of the amount of monthly money, the distribution of respondents shows quite significant variation. As many as 48 respondents (43.6%) have monthly expenses or pocket money of more than IDR 2,000,000. This group represents a segment of students with relatively high financial capabilities. This amount of pocket money allows them to have greater flexibility in daily expenses and the potential to access more diverse financial products, including investments or savings with larger nominal values.

Followed by the second largest group, namely 47 respondents (42.7%) who are in the range of monthly money of Rp1,000,000 - Rp2,000,000. This group reflects the financial

condition of students in general, where they have sufficient funds for basic needs and student lifestyle, but may need to do more careful planning for secondary expenses or investments.

Meanwhile, there are 15 respondents (13.6%) who have monthly expenses or pocket money of less than IDR 1,000,000. This group, although a minority, shows that there is a segment of students with greater financial limitations. They may need to be more selective in managing their expenses and may have more limited access to certain types of financial products.

Overall, these data indicate that most of the students who were respondents in this study have good economic ability to use financial product services. More than half of the respondents (combined groups >Rp2,000,000 and Rp1,000,000 - Rp2,000,000 reaching 86.3%) have monthly pocket money above one million rupiah. This shows significant market potential for financial service providers, including sharia financial products, which are increasingly in demand by various groups of society, including the student segment who are aware of sharia principles in transactions. The diversity in the amount of monthly money also implies the need for a different approach in offering financial products, adjusted to the financial capacity of each student segment.

**Table 2.** Distribution of Respondents Based on Monthly Income

Monthly Money Category	Number of Respondents	Percentage (%)
< Rp1,000,000	15	13.6%
Rp1,000,000 – Rp2,000,000	47	42.7%
> Rp2,000,000	48	43.6%

Table created by the author, 2025.

## 2.2. Level of Student Knowledge about Islamic Finance

Students' knowledge of Islamic finance in this study was measured through six main indicators using a Likert scale of 1–5, where a score of 1 means strongly disagree and a score of 5 means strongly agree. The average results of each indicator show a relatively good level of understanding, with the following details:

1. Knowing the difference between sharia savings and conventional savings: average score 4.35
2. Understanding the principles of contracts (mudharabah, musyarakah): average score 3.83
3. Knowing that Islamic banks do not apply an interest system: average score 4.34
4. Understanding the benefits of saving in Islamic banks: average score 4.21
5. Able to differentiate between types of sharia financial products (savings, current accounts, deposits): average score 4.26
6. Knowing about digital banking features in Islamic banks (for example Islamic mobile banking): average score 4.30

In general, these results indicate that students have a fairly high level of knowledge, especially in fundamental aspects such as the prohibition of usury and the presence of digital features. The indicator with the lowest score is the understanding of sharia contracts (mudharabah and musyarakah) with an average of **3.83**, which indicates that the concepts of fiqh muamalah are still not fully understood by some respondents.

The distribution of scores also shows that most respondents gave scores of 4 and 5 for almost all indicators. For example, in the indicator "knowing that Islamic banks do not apply an interest system", 53 respondents (48.2%) gave a score of 5, and 44 respondents (40%) gave a score of 4. This strengthens the indication that students are quite familiar with the basic principles of Islamic finance, although there is room for improvement in understanding more technical and in-depth concepts.

### 2.3. Attitudes and Perceptions towards Islamic Financial Products

Students' attitudes and perceptions towards Islamic financial products in this study were measured based on several main indicators, namely: trust in the fairness of Islamic products, convenience in use, conformity with religious values, assessment of service competition, administrative costs, and progress of digital services.

Most students showed a positive attitude towards Islamic financial products. This can be seen from the response to the statement "I believe that Islamic financial products are in accordance with my religious values", where the majority gave a high score (4 and 5), indicating the existence of ideological and religious trust in the Islamic financial system.

In addition, the comfort of using sharia products is also quite high. Students feel that sharia financial products provide a sense of security and do not raise doubts in terms of ethics. This is reinforced by the positive response to the statement "I feel comfortable using sharia financial products".

However, some students still have varying perceptions regarding practical aspects such as administrative costs and the quality of digital services. Although many consider Islamic banking digital services to be adequate, there are still respondents who consider conventional banking services to be superior in terms of speed and features.

Overall, students' attitudes and perceptions show a positive and open tendency towards Islamic financial products, which can be an important asset in expanding inclusion and penetration of the Islamic financial market among the younger generation.

### 2.4. Factors Influencing Interest

To identify factors that influence students' interest in Islamic financial products, this study uses a descriptive approach based on indicators that include: knowledge, attitudes and perceptions, personal experiences, and social influences. Each factor is measured using a Likert scale and analyzed to see the tendency of its influence on the level of interest.

#### 2.4.1 Knowledge

The level of students' knowledge regarding the basic principles of Islamic finance, such as the differences between Islamic and conventional savings, understanding of contracts, and the prohibition of usury, shows a positive correlation with their interest. The higher the students' knowledge, the greater their tendency to try and recommend Islamic financial products. This is reflected in the high average score on the previous knowledge indicator (ranging from 4.2–4.3).

#### 2.4.2 Attitude and Perception

Positive attitudes towards fairness and convenience in using Islamic financial products are also significant factors. Students who feel that Islamic products are in accordance with religious values, and have the perception that digital services and administrative costs are competitive, tend to be more interested in shifting their funds from conventional banks to Islamic banks.

#### 2.4.3. Personal Experience

Experience using Islamic financial products, either directly or through family or close friends, also influences interest. Respondents who have used services such as Islamic savings or Islamic mobile banking showed a higher level of interest in continuing to use and recommend the product.

#### 2.4.4 Social and Environmental Influences

Social environment, such as invitation from friends, family influence, and exposure to Islamic preaching media and digital campaigns, also contribute to increasing interest. Students who are in an environment that is supportive of Islamic values are more open and interested in Islamic financial products.

Overall, knowledge and attitude factors are the two dominant aspects that shape students' interests. This shows the importance of consistent education and counseling strategies, both through educational institutions and Islamic financial institutions, to expand market penetration in the younger generation segment.

### 2.5. Statistical or Qualitative Findings

This study uses a descriptive quantitative approach with simple statistical analysis of questionnaire data from 110 student respondents in Yogyakarta. The purpose of this analysis is to obtain a comprehensive picture of the level of knowledge, attitudes, and interests of students towards Islamic financial products and the factors that influence them.

#### 2.5.1. Average Level of Knowledge and Attitude

Based on the results of data processing, it was found that the average level of student knowledge of Islamic finance was in the high category, with an average score above 4.2 on a scale of 5. The highest knowledge was in the indicator "knowing that Islamic banks do not apply an interest system" (average 4.34), while the lowest was "understanding the principles of contracts" (average 3.83). This indicates a good general understanding, but still lacking in depth in the aspect of the concept of *fiqh muamalah*.

Students' attitudes and perceptions also showed a **positive tendency**, especially in the indicators "Islamic financial products are in accordance with my religious values" and "I feel comfortable using Islamic financial products", with an average score approaching or exceeding 4.3.

#### 2.5.2. Student Interest Level

Most respondents expressed interest in Islamic financial products, both in the form of a desire to try and in the form of recommendations to others. However, the data shows that this interest has not yet been fully realized in the form of real actions such as transferring funds from conventional banks to Islamic banks. This reflects the existence of great potential that has not been optimally explored.

#### 2.5.3. Initial Correlation (Descriptive)

The results of the descriptive analysis show a positive relationship between:

1. Level of knowledge and interest in trying sharia products
2. Attitude towards sharia principles and willingness to recommend sharia financial products
3. Experience using Islamic financial products and positive perceptions of ease of access

Although this analysis did not reach the point of regression testing or inferential correlation, the descriptive results provide an initial picture that increased knowledge and real experience contribute greatly to increased interest.

#### 2.5.3. Interesting Findings

1. Students who have pocket money of more than IDR 2,000,000 tend to be more active in using sharia financial products compared to groups who have pocket money below IDR 1,000,000.
2. Students from Islamic or economic-based study programs show a higher understanding and interest in sharia products compared to students from exact study programs.

**Table 3.** Summary of Average Variable Scores

Variables	Indicator	Average Score
Knowledge	Prohibition of interest, contracts, digital features, etc.	4.2 – 4.3
Attitude and Perception	Justice, comfort, religious values	~4.3
Interest	Intend to save, recommend, etc.	~4.0

Table created by the author, 2025.

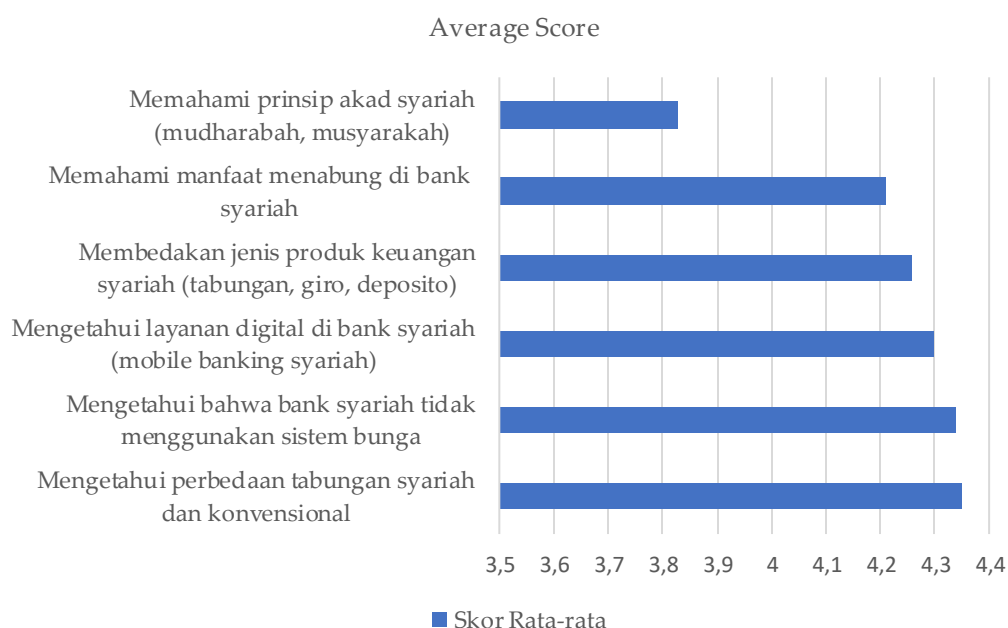


Figure 1.1 Average Level of Student Knowledge

Students' knowledge of various fundamental and practical aspects of Islamic finance is one of the main focuses of this study. Measurement of the level of knowledge is done through a series of statements covering six key indicators, where respondents are asked to indicate their level of agreement using a Likert scale of 1 to 5 (1 = Strongly Disagree, 5 = Strongly Agree). Analysis of the average score of each of these indicators provides a comprehensive picture of the depth of students' understanding.

In general, the results of the study indicate that students in Yogyakarta have a relatively high and fairly good level of knowledge regarding Islamic finance. This can be seen from the average scores on most indicators which tend to be high.

The following is a breakdown of the findings based on the average score for each knowledge indicator, as also visualized in Figure 1 (Average Level of Student Knowledge):

1. Knowing the difference between sharia savings and conventional savings: This indicator obtained the highest average score, which is 4.35. This figure indicates that the majority of student respondents have been able to identify the basic differentiation between savings products offered by sharia banks and conventional banks.
2. Knowing that Islamic banks do not apply an interest system: With an average score of 4.34, this indicator shows a very good understanding among students regarding one of the most fundamental principles in Islamic finance, namely the prohibition of usury (interest). A total of 53 respondents (48.2%) gave a score of 5 (Strongly Agree) and 44 respondents (40%) gave a score of 4 (Agree) for this related statement.
3. Knowing the existence of digital service features in Islamic banks (e.g. Islamic mobile banking): Understanding of technological adaptation in Islamic banking services is also relatively high, with an average score of 4.30. This indicates that students are aware of the progress of Islamic banks in providing access to banking services through digital platforms.
4. Able to differentiate types of sharia financial products (savings, current accounts, deposits): The average score for this indicator is 4.26, indicating that students have good ability in recognizing the variety of fund raising products commonly offered by sharia banks

5. Understanding the benefits of saving in Islamic banks: Respondents also showed a fairly good understanding of the benefits or added value of saving in Islamic banks, with an average score of 4.21.
6. Understanding the principles of sharia contracts (mudharabah, musyarakah): This indicator recorded the lowest average score compared to other knowledge indicators, which was 3.83. Although this score still shows a sufficient level of understanding, the figure indicates that more technical and in-depth aspects related to contracts (contracts) in fiqh muamalah, such as mudharabah and musyarakah, are still not fully mastered by some students.

The overall distribution of answer scores shows that the majority of respondents tend to give a score of 4 (Agree) and 5 (Strongly Agree) for almost all of the knowledge indicators proposed. This strengthens the finding that students are generally quite familiar with the basic principles and operational characteristics of Islamic finance. However, the relatively lower scores on understanding Islamic contracts indicate that there are specific areas that require further education and socialization efforts to improve Islamic financial literacy more comprehensively among students.

### 3. Discussion

#### 3.1. Analysis Of Results Based On Previous Studies

The results of this study indicate that students in Yogyakarta have a relatively high level of knowledge about Islamic financial products, especially in basic aspects such as the prohibition of interest (riba) and the existence of digital banking features. This is in line with the findings of Rahmawati and Marlina (2022) who stated that the young generation of Muslims in Indonesia tend to have good basic literacy about Islamic finance, although understanding the concepts of fiqh muamalah such as contracts still requires further strengthening [7].

This good knowledge is also reflected in the positive attitudes of students, who consider Islamic financial products as a form that is in accordance with religious principles and provides convenience in their use. This result is consistent with a study by Nurlaila (2020), which stated that the conformity of religious values is a major factor in students' decisions to use Islamic financial services [8]. Belief in the values of justice and ethics in the Islamic system provides a strong emotional and ideological basis for their preferences.

However, this study also revealed that although student interest is quite high, it has not been fully realized in the form of real actions such as transferring funds or opening sharia accounts. This phenomenon can be explained through the *Theory of Planned Behavior* (Ajzen, 1991), which states that intentions do not always lead to behavior, especially if there are external obstacles such as limited services, the perception that sharia products are less practical, or the lack of promotional campaigns targeting students [9].

Another aspect that needs to be considered is social influence and personal experience. Students who have friends or family who use sharia products tend to be more open and trusting of the system. This strengthens the findings of Hasibuan et al. (2021), that social environmental factors and the role of the media are crucial in shaping the attitudes and intentions of the younger generation towards sharia finance [10].

In the context of Yogyakarta, as a city of education and a center of Islamic activities, the existence of sharia-based communities and institutions can be a strategic force to expand sharia financial inclusion. However, it is still necessary to improve the quality of digital services, innovative promotions, and collaboration between sharia financial institutions and campuses to provide more applicable and contextual financial literacy.

Further research directions can be focused on regression tests or inferential analysis to measure how much influence each factor (knowledge, attitude, experience, social) has on students' interests quantitatively. In addition, qualitative approaches such as in-depth



interviews can also be used to explore students' deeper perceptions of Islamic financial services.

### 3.2. Correlation between Knowledge, Attitudes and Interests

The findings in this study indicate a close relationship between the level of knowledge, attitude, and interest of students towards Islamic financial products. Students who have a better understanding of the basic principles of Islamic finance tend to show a more positive attitude and a higher interest in using the product. This strengthens the theory that knowledge is the initial foundation in forming attitudes and behavior, as explained in the *Hierarchy of Effects Model* which states that the decision-making process starts from the cognitive (knowledge), affective (attitude), to conative (interest and behavior) stages [11].

Descriptive analysis shows that the average score of students' knowledge is in the high range ( $\geq 4.2$ ), and this is in line with positive attitudes towards Islamic financial products, such as ease of use and conformity with religious values. This correlation is even stronger when viewed in interest data, where respondents who show a good understanding of the Islamic system also show a greater desire to save in Islamic banks and recommend them to others.

For example, students who understand that Islamic banks do not apply an interest system (the indicator with the highest score of 4.34) also give high scores on interest indicators such as "planning to transfer funds to Islamic banks" and "interested in saving in Islamic banks because it is in accordance with religious principles." This indicates that understanding the ideological and technical aspects of the Islamic system drives emotional affiliation and usage intentions.

Attitude also plays an important role as a mediator. Students who have a positive attitude—in terms of trust in the fairness, security, and convenience of sharia products—are more open to taking real action. This is in accordance with the findings of Setiawan & Rahmawati (2021) which state that attitude has a direct and significant influence on interest in transacting at sharia banks [12].

Although this study did not use inferential statistical tests such as Pearson correlation or linear regression, the relationship between variables descriptively shows a consistent pattern and is in line with previous studies. Therefore, increasing Islamic financial literacy among students is believed to have a direct impact on increasing interest and the potential for wider use of Islamic financial products.

### 3.3. Impact of Religious Factors, Literacy, and Digital Access

This study shows that religion, Islamic financial literacy, and digital access are key factors that shape students' interest in Islamic financial products. Among the three, religious values appear to be the strongest driving factor. Most students expressed interest in using Islamic banking services because its principles are in line with their religious teachings. This suggests that the religious aspect acts as an ideological foundation that drives preferences for financial systems that are considered more ethical and fair.

On the other hand, Islamic financial literacy becomes a catalyst that enables a more rational understanding of the advantages and mechanisms of Islamic products. Students with a better understanding of the concept of contracts (such as *mudharabah* and *musyarakah*), the principle of prohibition of usury, and the structure of Islamic banking products tend to have higher trust and interest. This literacy not only influences attitudes, but also enriches their ability to compare Islamic and conventional products objectively.

Digital access, especially features such as Islamic mobile banking, also has a significant influence in increasing student interest. As a digital native generation, students tend to be more receptive to financial products that are easily accessible, fast, and integrated with

technology. Efficient digital features can eliminate practical barriers and strengthen the appeal of Islamic banks in the eyes of young users. Therefore, the integration of technology in Islamic financial services is not only a necessity, but also an adaptive strategy to changes in consumer behavior.

Therefore, the integration of technology in Islamic financial services is not only a necessity, but also an adaptive strategy to changes in consumer behavior. Furthermore, these three factors do not stand alone, but interact with each other in shaping students' interests. Strong religious values without being accompanied by adequate literacy understanding can lead to normative but less applicable interests. Conversely, students who have high literacy but lack religious motivation tend to position Islamic products rationally based on features and efficiency alone. Therefore, the synergy between belief, knowledge, and ease of access is an ideal combination in encouraging interest that leads to real action.

In the context of students, the need for financial services is often related to simple activities such as saving, digital transactions, to paying tuition fees or education installments. If sharia products can provide relevant solutions to these needs quickly and competitively, then the preference for sharia banks can increase significantly. However, there are still a number of obstacles that need to be considered, such as the lack of socialization of sharia-based digital services, limited features compared to conventional banks, and the perception that the sharia administration process is more complicated.

Overcoming these barriers requires a structured educational strategy and promotion that is tailored to the communication style of the younger generation. In the long term, strengthening collaboration between educational institutions and Islamic financial institutions can create an ecosystem that is conducive to the growth of student literacy, trust, and loyalty to the Islamic financial system.

### *3.4. Implications for Islamic Banks and Financial Education*

The findings in this study provide several **strategic implications** for Islamic financial institutions and educational institutions:

#### *3.4.1. Segmentation and Promotion Strategy of Islamic Banks:*

- Islamic banks need to develop marketing strategies that specifically target students and the younger generation.
- Religious value-based promotional campaigns can be combined with digital approaches through social media and campus platforms.
- Providing intuitive, fast and user-friendly digital features is a key factor in attracting the attention of this segment.

#### *3.4.2. Strengthening Sharia Financial Literacy:*

- Educational institutions, especially universities, need to integrate Islamic financial literacy into their curriculum, seminars, and self-development programs.
- Collaboration between campuses and Islamic banks can create an educational ecosystem, such as simulations of Islamic banking services, Islamic fintech innovation competitions, or financial management training based on Islamic values.

#### *3.4.3. Empowering Students as Literacy Agents:*

- Students who have understood and used Islamic banking services can be empowered as literacy ambassadors who spread education through communities, intra-campus organizations, and digital media.
- This not only has an impact on expanding market penetration, but also organically grows public trust in the Islamic financial system.

#### 3.4.4. Relevant Product Development:

- Islamic banks need to develop financial products that suit students' needs, such as micro savings, Islamic education installment systems, or Islamic digital wallets.
- This kind of product can be a gateway to building long-term loyalty with the younger segment.

### 4. Materials and Methods

This study uses a **descriptive quantitative approach** that aims to obtain an overview of the level of knowledge, attitudes, and interests of students towards Islamic financial products in Yogyakarta. This approach was chosen because it is appropriate for analyzing numerical data from respondents and describing phenomena based on descriptive statistics without testing hypotheses inferentially.

This section describes in detail the methodological framework applied in the study to answer the research questions regarding the level of knowledge, attitudes, and interests of students towards Islamic financial products in Yogyakarta. The selection of methods is based on the research objectives to obtain a comprehensive and descriptive picture of the phenomenon being studied.

This study fundamentally uses a descriptive quantitative approach. The quantitative approach was chosen because it allows researchers to collect numerical data from a large number of respondents, so that findings can be generalized to populations with similar characteristics. The descriptive nature of this study aims to provide a systematic, factual, and accurate description or description of the facts and relationships between the variables being investigated, in this case the level of knowledge, attitudes, and interests of students. Furthermore, this approach was chosen because it is appropriate for analyzing numerical data from respondents and describing phenomena based on descriptive statistics without conducting inferential hypothesis testing aimed at testing causal relationships or statistically significant differences between groups. The focus is on explaining the "what" and "how" of the conditions of the research variables on the subjects studied.

#### 4.1. Data Collection Techniques

Data were collected through an online questionnaire method distributed using digital platforms such as Google Form. The questionnaire was designed based on a Likert scale of 1–5 to measure respondents' perceptions, knowledge, and interest in Islamic financial products. This instrument includes several parts, namely demographic identity, level of knowledge, attitudes and perceptions, and interest in Islamic products.

The primary data collection process in this study was carried out using an online questionnaire method. This method was chosen by considering several advantages, especially in the context of the target respondents being students who are very familiar with digital technology. The use of online questionnaires allows for a wider and more efficient reach of respondents, both in terms of time and cost, compared to conventional survey methods. The digital platform used to design and distribute the questionnaire was Google Form. This platform was chosen because of its easy accessibility for respondents, as well as its ability to record answers automatically and in a structured manner.

The questionnaire was carefully designed to measure the research variables. This instrument uses a Likert scale ranging from 1–5 (e.g., 1 = Strongly Disagree to 5 = Strongly Agree) to measure perceptual aspects such as respondents' knowledge, attitudes, and interests in Islamic financial products. The use of a Likert scale allows researchers to quantify respondents' subjective responses into interval data that can be analyzed statistically.

The structure of the questionnaire instrument is divided into several main parts to ensure the completeness of the required data:

1. Respondent Demographic Identity: This section collects basic information about the respondents, such as age, gender, college of origin, semester, and monthly pocket money, which can be used for further analysis of the respondents' characteristics.
2. Knowledge Level: This section contains a series of statements designed to measure the extent to which students understand the basic concepts, principles and products of Islamic finance.
3. Attitudes and Perceptions: This section aims to explore students' views, feelings, and assessments of various aspects of Islamic financial products and services, including convenience, conformity with religious values, and perceptions of their competitive advantages.
4. Interest in Sharia Products: This final section focuses on measuring students' tendency or desire to use, try, or recommend sharia financial products in the future.

#### 4.2. Number of Respondents

This study successfully involved the participation of 110 student respondents. Respondents came from various universities spread across the Yogyakarta region, so it is expected to provide a fairly representative picture of the student population in this educational city. The selection of respondents in this study was not done randomly (random sampling), but rather using a non-probability sampling technique, more specifically purposive sampling.

The purposive sampling technique was chosen with certain criteria that are relevant to the research objectives. In this context, the criteria set are students who already know or have experience (at least have heard or have basic information) about Islamic financial services. The selection of samples with this purpose is intended to ensure that respondents have adequate context to answer questions related to knowledge, attitudes, and interests in Islamic financial products. Thus, the data obtained is expected to be more relevant and in-depth.

#### 4.3. Data Analysis

After all the data is collected through the online questionnaire, the next stage is data analysis. The collected data, which is quantitative, is analyzed descriptively. The main descriptive statistical analysis techniques used include:

1. Mean Calculation: Used to determine the average score of respondents' answers on each indicator or variable measured using a Likert scale. This average value provides an overview of the central tendency or general tendency of respondents' answers.
2. Percentage: Used to describe the proportion of respondents who selected a particular answer category or who fall into a particular classification (for example, the percentage of respondents based on age, pocket money, or knowledge level).
3. Frequency Distribution: Used to show the distribution of the number of respondents in each answer category for each question item in the questionnaire. This helps in seeing the answer pattern in more detail.

The main objective of this analysis is to identify patterns of respondents' tendencies towards each indicator that forms the variables of knowledge, attitude, and interest. In addition, descriptive analysis is also used to describe the relationship between variables in an exploratory manner, for example how a certain level of knowledge can relate to a certain attitude or interest, even without inferential statistical testing to prove causality. To clarify the presentation of findings and facilitate understanding, data visualization is supported by the use of tables and graphs. This data analysis was carried out with the help of statistical data processing software, such as Microsoft Excel, to ensure accuracy and efficiency in data processing.

#### 4.4. Measuring Instruments

The instrument used in this study was a closed questionnaire designed using a Likert scale of 1–5, where:

- Score 1 = Strongly Disagree
- Score 2 = Disagree
- Score 3 = Neutral
- Score 4 = Agree
- Score 5 = Strongly Agree

This scale is used to measure three main variables:

1. Knowledge, includes students' understanding of the basic principles of Islamic finance such as contracts, usury, and types of products.
2. Attitudes, reflecting students' perceptions of the convenience, fairness, and suitability of sharia products with personal and religious values.
3. Interest, measures the desire to use, recommend, or switch to Islamic financial products.

#### 4.5. Data Analysis Techniques

Data was analyzed descriptively quantitatively, using the following techniques:

1. Frequency distribution: to determine the number and percentage of respondents in each answer category.
2. Average (mean): used to determine the general tendency or average score level of each indicator in each variable.
3. Cross tabulation: used to see the relationship between variables descriptively, for example between the level of knowledge and interest, or between attitudes and tendencies to use a product.

The analysis is done with the help of statistical data processing software such as Microsoft Excel. This approach aims to describe general trend patterns without conducting inferential tests.

### 5. Conclusions

This study shows that students in Yogyakarta have a fairly high level of knowledge about Islamic financial products, especially in basic aspects such as the prohibition of usury and the existence of digital services. Their attitudes towards Islamic finance also tend to be positive, driven by the conformity of religious values, convenience of use, and the perception that Islamic products are fairer and more ethical.

Although interest in Islamic financial products is quite high, realization in the form of concrete actions such as opening accounts or transferring funds is still limited. This shows a gap between intention and actual behavior, which can be bridged through increased education, strengthening digital features, and contextual and value-based promotional strategies.

Religious factors, financial literacy, and digital access have proven to be three important pillars that shape students' interests. Therefore, synergy between Islamic financial institutions and educational institutions is very necessary to expand Islamic financial inclusion sustainably among the younger generation.

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