ICCEIS 2025: International Collaboration Conference on Islamic Economics

International Conference and Call for Paper

Exploring Millennials' Saving Interest: The Role of Income, Beliefs, and Social Environment

Anisa Apriyani[1*], Ani Silvia[2], Elmy Nur Azizah[3]

[1-3]Faculty of Economics and Business, Universitas Muhammadiyah Prof. Dr. HAMKA, East Jakarta, Indonesia

Article Info	Abstract
Paper type: Research Paper	*This study aims to analyze the influence of disposable income, riba perception, and social environment on millennials' saving interest in Islamic banks. A quantitative approach with a survey method was employed by distributing online questionnaires to 400 respondents. The data were analyzed using SmartPLS version 4. The results indicate that disposable income, riba perception, and social environment have a positive and significant influence on millennials' saving interest in Islamic banks. Based on these findings, Islamic banks are encouraged to develop more flexible and educational savings products, enhance millennials' financial literacy, and optimize digital and value-based campaigns to promote positive perceptions and strengthen young customers' loyalty toward the Islamic financial system.*

Abstrak

Penelitian ini bertujuan untuk menganalisis pengaruh pendapatan sekali pakai, persepsi riba, dan lingkungan sosial terhadap bunga tabungan milenial di bank syariah. Pendekatan kuantitatif dengan metode survei digunakan dengan mendistribusikan kuesioner online kepada 400 responden. Data dianalisis menggunakan SmartPLS versi 4. Hasil penelitian menunjukkan bahwa pendapatan sekali pakai, persepsi riba, dan lingkungan sosial memiliki pengaruh positif dan signifikan terhadap minat tabungan milenial di bank syariah. Berdasarkan temuan tersebut, bank syariah didorong untuk mengembangkan produk

tabungan yang lebih fleksibel dan mendidik, meningkatkan literasi keuangan milenial, dan mengoptimalkan kampanye digital dan berbasis nilai untuk mempromosikan persepsi positif dan memperkuat loyalitas nasabah muda terhadap sistem keuangan syariah

*Corresponding author: anisaapriyani26@gmail.com

Introduction

In Indonesia, the development of Islamic banking has shown rapid growth as public understanding of the importance of a financial system based on Islamic principles has increased. Sharia banks are financial institutions that operate in accordance with sharia provisions, which prohibit the practices of riba *(interest)*, maisir *(speculation)*, gharar *(uncertainty)*, and other forms of transactions that are considered invalid or unfair. These provisions are regulated in Law Number 21 of 2008 concerning Islamic Banking (Ramadhanissa & Murtani, 2024). Depositing funds in Islamic banking institutions is considered important because these institutions operate according to Islamic principles that avoid riba. Through this system, people can manage their finances in a halal manner while maintaining compliance with religious values (Sari & Afandy, 2024).

The banking sector plays a crucial role in maintaining economic stability. Therefore, the development of the banking industry in Indonesia is aimed at creating a sound, robust, and efficient financial system that can support sustainable national economic growth (Anik et al., 2022). The existence of Islamic financial markets plays a significant role because it provides a space for Muslim investors to invest their funds in a halal manner, expands financing options that are in line with sharia principles, and strengthens the stability of the national financial system through the application of the values of justice and compliance with sharia provisions (Silvia et al., 2019). In addition, developments in the banking sector have contributed significantly to improving the efficiency of financial services, delivering more competitive products, and spurring the emergence of sustainable financial innovation (Nugroho et al., 2021).

Overall, the market share of Islamic banking in Indonesia is still below that of conventional banking (see Figure 1). Based on a report by the (*Otoritas Jasa Keuangan*, OJK), the market contribution of the Islamic banking industry has increased gradually each year—from 6.51% in 2020 to 6.55% in 2021, then increasing to 7.09% in 2022. This positive trend continued, reaching 7.44% in 2023 and 7.72% in 2024. However, conventional banking still dominates more than 90% of the market share during this period. This situation indicates that Islamic banking still faces major challenges in expanding its service coverage and competitiveness, although it continues to show promising growth opportunities in the future.
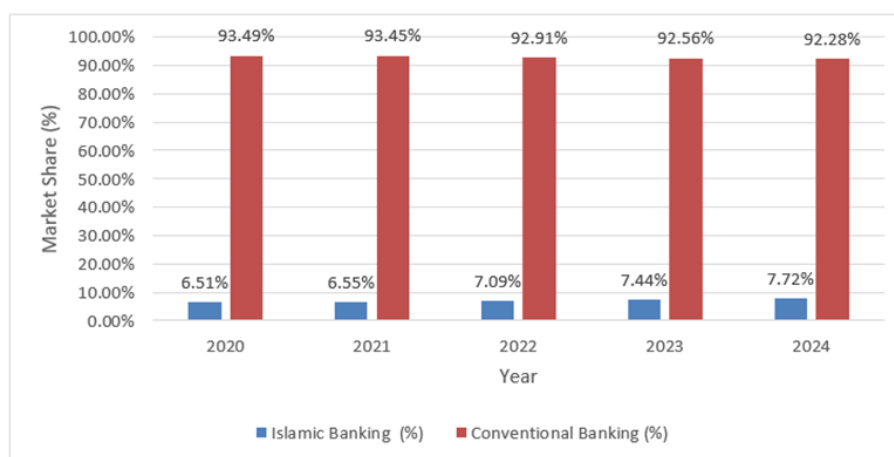
Figure 1 Comparison of Islamic and Conventional Banking Market Share (2020-2024)

From a financial literacy perspective, Indonesians' understanding of Islamic finance is still relatively low compared to conventional finance. Referring to the results of the 2024 National Survey of Financial Literacy and Inclusion (SNLIK) released by the Authority (*Otoritas Jasa Keuangan*, OJK), the level of conventional financial literacy reached 65.08%, while Islamic financial literacy was only at 39.11% (see Figure 2). This disparity is also evident in the aspect of financial inclusion, where public access to conventional financial services is 73.55%, while Islamic financial inclusion is only 12.88%. This difference shows that the public's understanding of and connection to conventional financial services is still much more dominant, so that people are more likely to deposit their funds in conventional banks than Islamic banks.
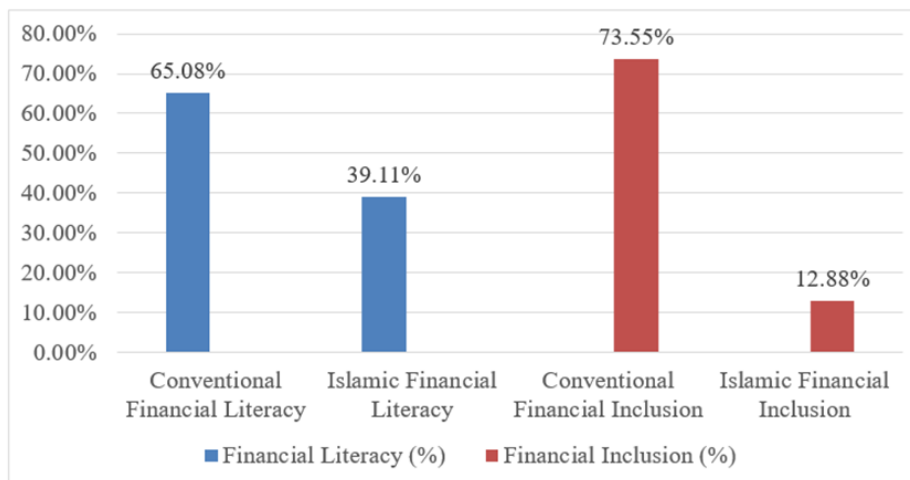

Figure 2 Comparison of Financial Literacy and Inclusion in Indonesia (2024)

Although the level of Islamic financial inclusion is still low, data shows an increase in public deposits in Islamic banks in recent years. Based on the 2020 Islamic Banking Statistics, total savings were recorded at IDR 2,461.82 billion and continued to rise to IDR 3,294.49 billion in 2021, IDR 4,932.81 billion in 2022, IDR 6,425.4 billion in 2023, reaching IDR 7,435.247 billion in 2024. Despite steady growth, this amount is still relatively small compared to the proportion of Indonesia's Muslim population, which reaches around 87%. This shows that interest in saving at Islamic banks is still limited, even though Islam encourages saving in accordance with Islamic principles.
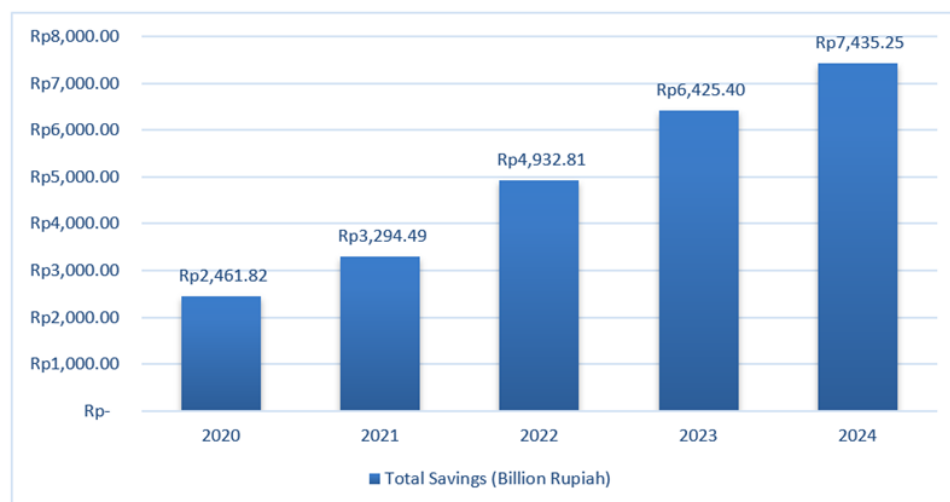
Figure 3 Growth of Islamic Bank Savings (2020–2024)

The level of participation of millennials in using Islamic banking savings products is still relatively low compared to conventional banks (Wahyuni & Fasa, 2024). Millennials were chosen as the subject of this study because they are a productive age group that constitutes the majority of Indonesia's demographic and play a strategic role in driving the development of the financial sector, including Islamic banking. When their income exceeds their expenses, millennials tend to set aside excess funds to be saved in Islamic savings products (Fathihani et al., 2023). However, many of them prefer to use their remaining income for lifestyle or entertainment needs rather than saving in Islamic banks (Azizah & Aswad, 2022). (Sugesti & Hakim, 2021) state that this low interest in saving is due to the millennial generation's limited understanding of Islamic economic principles and practices. Amid unstable economic conditions, saving remains an important step in financial planning to deal with emergencies and achieve long-term financial goals (Hariati & Rochmawati, 2022).

Research by Ramadhani & Puteri (2023) reveals that saving plays an important role in decision-making related to the evaluation, purchase, and use of financial products and services. From an Islamic economic perspective, saving not only serves as an anticipatory measure to reduce future financial risks, but is also part of family financial management based on sharia principles. This practice of saving reflects a long-term orientation in financial planning. One of the fundamental principles that distinguishes Islamic banking from conventional systems is the prohibition of riba (interest) in all transactions, which is in line with the goal of building a fair, ethical, and sustainable financial system (Syaputra et al., 2024).

Although a number of studies have explored the influence of disposable income, riba perceptions, and the influence of the social environment on interest in saving (Cahaya & Nurlaila, 2022; Anwar & Baratullah, 2023; Iryani & Kristanto, 2022; Ramadhani et al., 2019), the results obtained still show inconsistencies between studies. Some studies found a significant positive influence, while others did not show any meaningful relationship. In addition, the majority of previous studies have not specifically highlighted the millennial generation, which is known to have different financial behavior patterns compared to other age groups. This condition has created a research gap that requires more in-depth analysis to fully understand how economic, religious, and social factors influence the millennial generation's interest in saving at Islamic banks. The results of this study are expected to provide empirical contributions in formulating effective strategies to increase Islamic financial inclusion in Indonesia.

Literature Review
Theory of Planned Behavior (TPB)
The Theory of Planned Behavior (TPB) was developed by Ajzen in 1985 as an extension of the Theory of Reasoned Action (TRA) to explain human behavior through behavioral

intention. According to Taing & Chang (2021), TPB emphasizes the role of behavioral intention as the main motivational indicator in predicting actual actions. Aboelmaged (2021) explains that TPB assumes individuals have control over their actions through readiness and planning. Sholihah & Setiawan (2019) state that the three main components of TPB include attitude toward behavior, subjective norms, and perceived behavioral control, all of which influence individual intention. Thus, TPB is often used as a framework to effectively understand and predict human intentions and behaviors (Razali et al., 2020). In this study, the three components of the Theory of Planned Behavior (TPB) are directly related to the variables studied. Attitudes toward behavior are reflected in riba perceptions, namely millennial generation understanding and beliefs regarding the prohibition riba, which form a positive assessment of Islamic savings. Subjective norms are seen in the influence of family, friends, and the environment, which encourage financial practices in accordance with Islamic principles. Meanwhile, perceived behavioral control is related to disposable income, as sufficient financial capacity makes it easier for millennial generation to decide to save. These three aspects explain how riba perceptions, social environment, and disposable income contribute to increasing interest in saving at Islamic banks (Rawi et al., 2023).

Saving Interest
Interest can be understood as a psychological condition experienced by an individual before making a decision, which serves as a foundation for understanding the actions that will be taken (Cahaya & Nurlaila, 2022). Furthermore, Sugesti & Hakim (2021) define saving interest as an individual's motivation or drive to choose an appropriate saving instrument and take action to deposit funds. This interest reflects a person's conscious decision to plan for a better financial future while also preparing for economic uncertainty. According to Khofifah et al. (2023), saving interest can be measured through three reflective indicators, namely transactional interest, referential interest, and explorative interest.

Disposable Income
According to Sunarsih & Wijayantie (2021), disposable income refers to the portion of an individual's earnings that can be used to meet consumption needs for goods and services. After consumption needs are fulfilled, the remaining income may be allocated for savings, which can later be used for future investment purposes. In a study conducted by (Khofifah et al., 2023), disposable income is defined as the income available to households for consumption or savings purposes. It reflects an individual's or household's ability to manage the remaining income after covering essential consumption needs, which can subsequently be allocated for investment or future financial goals. Based on Khofifah et al. (2023), disposable income is measured using formative indicators, including income, consumption, and savings.

Riba Perception
Anwar & Baratullah (2023) explain that perception is the result of a sensory process, which involves receiving stimuli through human senses. The sensory process includes sensing, processing, and interpreting information into a complete perception. Riba, on the other hand, comes from the Arabic word ziyadah, which linguistically means "increase" or "addition," and etymologically refers to an excess, increment, or surplus (Anjalni, 2022). Riba perception refers to an individual's view or understanding of the concept of riba, formed through a process of assessment, interpretation, and the attribution of meaning to information or experiences related to the practice of asset enhancement without legitimate compensation under sharia principles (Wigati, 2022). According to Rahim & Ilmiah (2022), riba perception is measured using three reflective indicators: understanding of riba, attitude toward riba, and evaluation of riba.

Social Environment
The environment can be defined as various aspects surrounding an individual that exert certain

influences or meanings for that person (Ramadhani et al., 2019). Meanwhile, Maryanto et al. (2022) state that the social environment is one of the conditional factors that influence human behavior and play an essential role in shaping personality. The success or failure of an individual's development is largely determined by the education and experiences gained through the different environments in which they grow and develop. Zaliza (2023) argues that the social environment encompasses the various contexts in which individuals engage in activities and plays a significant role in influencing decision-making, behavior, attitudes, and personal preferences. The dimensions of the social environment, which include the domains of family, educational institutions, and community, also contribute to individual development (Iryani & Kristanto, 2022). According to Pakaya et al. (2021), the social environment is measured using formative indicators, including family environment, school environment, and community environment.

Conceptual Framework
The Influence of Disposable Income on Interest in Saving
Disposable income refers to the portion of earnings remaining after essential needs are fulfilled, allowing individuals to allocate it for additional consumption, savings, or investment (Ramadhanissa & Murtani, 2024). The Theory of Planned Behavior (TPB) explains that three factors influence a person's intention to act: attitude toward the behavior, subjective norms, and perceived behavioral control (Sholihah & Setiawan, 2019). One form of perceived behavioral control is disposable income, which is the portion of income remaining after basic needs are met (Wulandari & Suryaningrum, 2021). The higher a person's income, the greater their tendency to save in Islamic banks. Once basic needs are met, individuals have more capacity to allocate a portion of their income to savings, so the amount of savings is directly influenced by their disposable income (Sugesti & Hakim, 2021).

Studies conducted by Sugesti & Hakim (2021), Hariati & Rochmawati (2022), and Ramadhanissa & Murtani (2024) show that disposable income significantly impacts interest in saving. Individuals with income levels sufficient to meet basic needs tend to have a greater capacity to set aside a portion of their income for savings. The greater the remaining income after deducting consumption, the greater the individual's tendency to save, including at Islamic financial institutions. Furthermore, an individual's level of knowledge regarding Islamic financial concepts and principles is also a crucial factor in increasing public interest in savings services provided by Islamic banks.

H1: Disposable income is significant towards the interest in saving among the millennial generation in Islamic banks.

The Influence of Riba Perception on Interest in Saving
According to Anwar & Baratullah (2023), the riba perception reflects how individuals understand, interpret, and evaluate its meaning and implications within both religious and financial contexts. Within the Theory of Planned Behavior (TPB) framework, riba perception is linked to the attitude toward behavior, as it represents an individual's evaluation of financial products that contain elements of riba. This perception influences how individuals differentiate between conventional and Islamic financial institutions based on their alignment with religious values (Rahim & Ilmiah, 2022).

Studies by Cahaya & Nurlaila (2022), Haida et al. (2021), and Rahim & Ilmiah (2022) revealed that riba perception significantly influence savings interest. Research findings indicate that the higher an individual's or society's understanding of the prohibition of riba in Islam, the greater their tendency to avoid conventional financial institutions and switch to Islamic banks. A sound understanding of riba encourages individuals to develop attitudes aligned with Sharia principles, thus strengthening their interest in using riba, free financial products.

H2: Riba perception is significant towards the interest in saving among the millennial

generation in Islamic banks.

The Influence of Social Environment on Interest in Saving
According to Ramadhani & Puteri (2023), the environment is all the elements surrounding an individual that have an impact and significance on their behavior or life. According to Iryani & Kristanto (2022), the social environment is a condition in which an individual engages in social interactions with two or more people through discussion and information exchange. Within the Theory of Planned Behavior (TPB) framework, the social environment can be identified as part of subjective norms because it relates to social pressure from those closest to them on personal decisions (Afriyanti & Arwani, 2022). Therefore, the impact of the social environment encourages increased public interest in saving in Islamic banks (Maryanto et al., 2022).

Studies conducted by Hasan & Wati (2022), Soeparno et al. (2024), and (Iryani & Kristanto, 2022) revealed that the social environment significantly influences savings interest. Referring to previous research, the social environment plays a crucial role in stimulating the decision to save in Islamic banks. The presence of motivation from those closest to us, namely family, peers, and role models, can create social incentives that encourage individuals to imitate financial behavior. The positive experiences of those who have previously used Islamic banking services also build trust and interest in following suit. Furthermore, interactions within educational and community settings contribute to shaping perceptions and social norms that direct individuals toward a financial system that aligns with Islamic principles. Guidance and motivation from parents, teachers, and friends also strengthen the belief that saving in Islamic banks is both safe and religious.

H3: Social environment is significant towards the interest in saving among the millennial generation in Islamic banks.
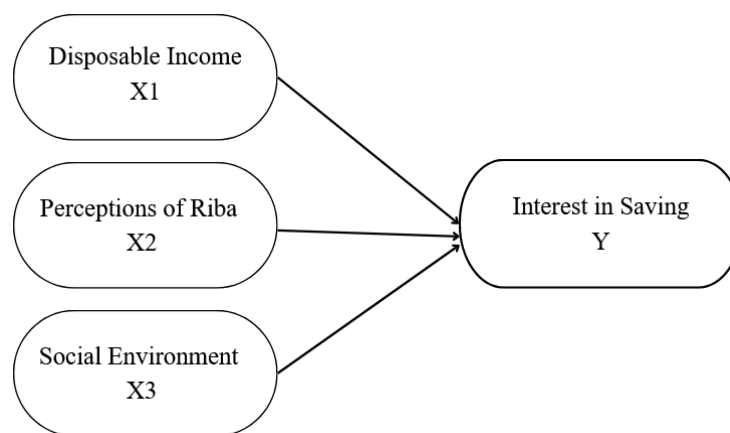

Figure 4 Conceptual Framework

Methodology
This study employed a descriptive method with a quantitative approach using primary data to measure the relationships among variables. The measurement in this research used an ordinal scale through a Likert scale. The population focused on all individuals from the millennial generation residing in the DKI Jakarta area. The sampling technique applied was non-probability sampling with a purposive sampling type, which selected the sample based on certain predetermined criteria:
1. Residents domiciled in DKI Jakarta
2. Millenial generation who have birth yaers 1981-1996
3. People who have experience saving, whether they have been or are currently customers of Islamic banks.
The sample size was determined using the Slovin formula, calculated as follows:

$$n = \frac{N}{1 + N(e)^2}$$

where:
n = sample size
N = total population
e = margin of error

With a total population of 2,816,278 individuals and a margin of error of 5% (0.05), the sample size can be calculated as follows:

$$n = \frac{N}{1 + N(e)^2}$$

$$n = \frac{2,816,278}{1 + 2,816,278\,(0,05)^2} = \frac{2,816,278}{1 + 2,816,278\,(0,0025)}$$

$$n = \frac{2,816,278}{1 + 7.040,695} = \frac{2,816,278}{7.041,695} = 399,9$$

The required sample size was calculated to be 400 respondents. Data collection was carried out by distributing online questionnaires using the Google Form platform to millennial respondents in DKI Jakarta who had previously saved or were currently saving in Islamic banks. To test the hypotheses and underlying assumptions, data were analyzed using the Partial Least Squares-Structural Equation Modeling (PLS-SEM) method with SmartPLS version 4.1 software.
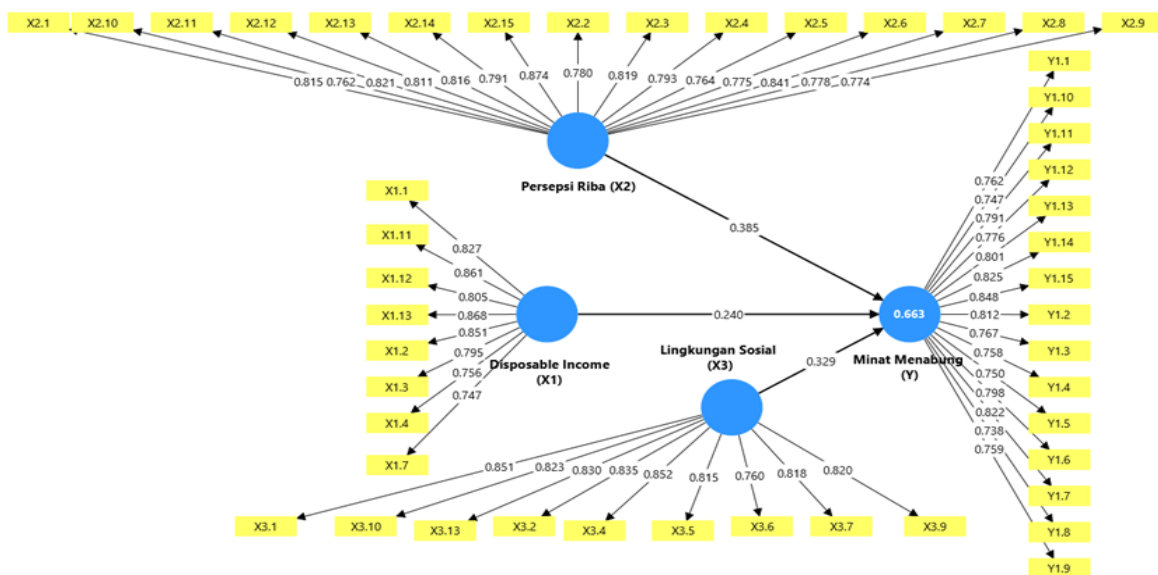
Results and Discussion

Figure 5 Outer Loading Values of Latent Variable Indicators

Figure 5 shows that all outer loading values of the latent variable indicators exceed 0.50. This finding indicates that each indicator has a strong correlation with the construct it represents. Therefore, all statement items in the research instrument are declared valid. The reliability test aims to ensure that each statement item within the research variables produces data that are consistent and dependable.

Table 1 Reliability Test Results

Variable	Cronbach's Alpha	Composite Reliability
Disposable Income (X1)	0.927	0.940
Riba Perception (X2)	0.960	0.964

Variable	Cronbach's Alpha	Composite Reliability
Social Environment (X3)	0.940	0.950
Saving Interest (Y)	0.955	0.960

Source: Processed data by the researcher, 2025

Based on the data presented in Table 1, all variables in this study obtained Cronbach's Alpha and Composite Reliability values greater than 0.70. Thus, the indicators of each variable are considered consistent in measuring their respective constructs and are deemed reliable for application in this study.

The R-Square value is used to determine the extent to which exogenous variables influence the endogenous variable within the structural model. Generally, an R^2 value of 0.25 is considered weak, 0.50 is moderate, and 0.75 is strong (Hair et al., 2017).

Table 2. R-Square Values

Table 2 R-Square Values

Variable	R-Square	R-Square Adjusted
Saving Interest (Y)	0.663	0.660

Source: Processed data by the researcher, 2025

As shown in Table 3, the R-Square value of 0.663 and the adjusted R-Square of 0.660 indicate that the independent variables in this study explain 66.3% of the variance in the dependent variable, namely *Saving Interest*. Meanwhile, the remaining 33.7% is influenced by other factors not included in the model of this study.

Hypothesis testing is an essential step in analyzing the structural model to assess the relationships among variables. In the SEM-PLS approach, hypothesis testing is conducted by evaluating the *t-statistic* and *p-value* obtained through the bootstrapping procedure. The *t-statistic* value is used to assess the significance of the relationship between latent variables, where a relationship is considered significant if *t > 1.96* at a 5% significance level. Similarly, a *p-value < 0.05* also indicates a significant effect among variables (Hair et al., 2017).

Table 3 Path Coefficients and Hypothesis Testing Results

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
DI -> MM	0.240	0.243	0.044	5.408	0.000
PP -> MM	0.385	0.383	0.052	7.360	0.000
LS -> MM	0.329	0.327	0.044	7.491	0.000

Source: Processed data by the researcher, 2025

Table 3 presents the Path Coefficients and Hypothesis Testing Results. Based on the results of the hypothesis testing, the Disposable Income (X1) variable obtained a path coefficient value of 0.240 or 24%, with a *t-statistic* of 5.408 (> 1.96) and a *p-value* of 0.000 (< 0.05). Therefore, it can be concluded that Disposable Income has a positive and significant effect on Saving Interest. This finding suggests that millennials with higher income levels tend to be more financially aware and possess greater capacity to save in Islamic financial institutions. These results are in line with the studies of Syaputra et al. (2024), Sugesti & Hakim (2021), Khofifah et al. (2023), Hariati & Rochmawati (2022), Ramadhanissa & Murtani (2024), and Ramadhani & Puteri (2023), which revealed that disposable income positively and significantly influences saving interest. This occurs because higher residual income enables millennials to allocate a larger

portion of their funds for savings. In addition, better understanding of Islamic finance increases awareness and strengthens their interest in choosing Islamic banking services.

Based on the results of the hypothesis testing, the Riba Perception (X2) variable obtained a path coefficient value of 0.385 or 38.5%, with a *t-statistic* of 7.360 (> 1.96) and a *p-value* of 0.000 (< 0.05). Therefore, it can be concluded that Riba Perception has a positive and significant effect on Saving Interest. This finding indicates that the perception of *riba* not only influences individual understanding but also has a tangible effect on actual saving behavior. The stronger an individual's commitment to avoiding *riba*, the greater their interest in saving within Islamic financial institutions. These results are consistent with the studies of Haida et al. (2021), Cahaya & Nurlaila (2022), Zamakhsyari et al. (2022), and Rahim & Ilmiah (2022), which found that *riba perception* has a positive and significant impact on saving interest. Individuals who understand the prohibition of *riba* in Islam tend to avoid conventional banks and prefer Islamic banks as their saving institutions. Thus, awareness and understanding of *riba* serve as crucial factors that drive greater saving interest in Islamic financial institutions.

Furthermore, Social Environment (X3) variable obtained a path coefficient value of 0.329 or 32.9%, with a *t-statistic* of 7.491 (> 1.96) and a *p-value* of 0.000 (< 0.05). These results indicate that the Social Environment has a positive and significant effect on Saving Interest. This finding suggests that the social environment plays an important role in shaping individuals' financial habits and attitudes from an early age. The social environment functions not only as an external factor but also influences individuals' internal decision-making processes when choosing to save in Islamic banks. This result is consistent with the studies of Hasan & Wati (2022), Faridah et al. (2021), Soeparno et al. (2024), Maryanto et al. (2022), Zaliza (2023), Afriyanti & Arwani (2022), Iryani & Kristanto (2022), and Kahirunnisa & Cahyono (2020), which revealed that the social environment serves as a crucial factor influencing saving interest in Islamic banks through the roles of family, peers, and prevailing social norms. Social interactions provide information, behavioral examples, and moral encouragement that foster positive attitudes toward saving, thereby motivating individuals to adopt saving practices aligned with Islamic principles.

Conclusion

The results of this study indicate that disposable income, riba perception, and social environment have a positive and significant effect on millennials' saving interest in Islamic banks. Higher residual income after fulfilling basic needs encourages greater participation in saving, while understanding and awareness of the prohibition of *riba* strengthen individuals' tendency to choose Islamic saving products. In addition, family support, peer influence, and social norms play an important role in shaping saving behavior that aligns with Islamic values. Islamic banks are advised to develop flexible savings products that not only support customers' income growth but also enhance millennials' financial literacy to promote productive and sustainable savings behavior.

However, this study has several limitations, such as the sample size that only included millennials in DKI Jakarta, which makes the findings difficult to generalize more broadly. Furthermore, the variables studied were limited to disposable income, riba perceptions, and the social environment. The cross-sectional design of the study cannot reflect changes in savings behavior over time. Improving education regarding the risks of riba and the advantages of Islamic finance needs to be done through more focused digital literacy, such as micro-learning, short videos, infographics, and gamification in the form of quizzes or savings challenges to increase millennial participation. Furthermore, campaigns that incorporate spiritual values through communities, influencers, and Islamic educational institutions can strengthen positive perceptions and foster a culture of saving. Future research is recommended to explore additional variables and adopt mixed-method approaches to achieve a more comprehensive understanding of saving behavior in Islamic banking.

Reference

Aboelmaged, M. (2021). E-Waste Recycling Behaviour: An Integration of Recycling Habits Into The Theory of Planned Behaviour. *Journal of Cleaner Production*, *278*, 1–24. https://doi.org/10.1016/j.jclepro.2020.124182

Afriyanti, I., & Arwani, A. (2022). Determinan Kepercayaan, Lingkungan Sosial, Pendapatan dan Efikasi Keuangan Terhadap Minat Menabung di Lembaga Keuangan Syariah. *Journal of Islamic Economics and Finance (JIEF)*, *2*(2), 36–50. http://e-journal.iainpekalongan.ac.id/index.php/jief/issue/current

Anik, Salmia, & Prastiwi, I. E. (2022). Pengaruh Faktor-Faktor Internal Dan Faktor Makroekonomi Terhadap Pangsa Pasar (Market Share) Bank Syariah Indonesia. *Jurnal Ilmiah Ekonomi Islam*, *8*(02), 1832–1839. https://doi.org/10.29040/jiei.v8i2.5397

Anjalni, F. (2022). Pengaruh Pengetahuan Mahasiswa Tentang Riba dan Produk Perbankan Syariah Terhadap Minat Menjadi Nasabah di Bank Syariah (Studi Pada Mahasiswa Prodi Ekonomi Islam di Universitas Jambi). *Jurnal Margin*, *2*(2), 91–104.

Anwar, M. K., & Baratullah, B. M. (2023). Pengaruh Persepsi Riba dan Bunga Bank Terhadap Minat Menabung di Lembaga Keuangan Syariah Pada Masyarakat Pesantren. *QURANOMIC : Jurnal Ekonomi Dan Bisnis Islam*, *1*, 102–124. https://jurnalannur.ac.id/index.php/quranomic

Azizah, M., & Aswad, M. (2022). Pengaruh Belanja Online Pada E-Commerce Shopee Terhadap Perilaku Konsumtif Generasi Millennial di Blitar. *Jurnal Cendekia Ilmiah*, *1*(4), 429–438.

Cahaya, L. A., & Nurlaila. (2022). Pengaruh Pengetahuan Tentang Riba Terhadap Minat Menabung di Bank Syariah Pada Kalangan Mahasiswa FEBI Universitas Islam Negeri Sumatera Utara. *Jurnal Ilmiah Akuntansi Dan Keuangan*, *5*(5), 2118–2126. https://journal.ikopin.ac.id/index.php/fairvalue

Faridah, N. L., Hakim, L., & Sudarwanto, T. (2021). The Effect of Economic Learning Insert Sharia Economics, Product Knowledge, Social Environment, and Religiosity on Interest in Savings in Islamic Banks in Darul Ulum Islamic Boarding School Students Jombang. *Technium Social Science Journal*, *26*(1), 123–133. www.techniumscience.com

Fathihani, Abdullah, M. A. F., & Perkasa, D. H. (2023). Peningkatan Literasi Keuangan Dalam Menciptakan Perilaku Berivestasi Bagi Generasi Millenial di Pulau Tidung. *Jurnal Umum Pengabdian Masyarakat*, *2*(3), 1–8.

Haida, N., Pratama, G., Sukarnoto, T., & Widiawati. (2021). Pengaruh Pemahaman Masyarakat Tentang Riba Terhadap Minat Bertransaksi Di Bank Syariah. *Ecobankers : Journal of*

Economy Banking, *2*(2), 131–139.

Hair, J. F. ., Hult, G. T. M. ., Ringle, C. M. ., & Sarstedt, Marko. (2017). *A primer on partial least squares structural equation modeling (PLS-SEM)*. Sage.

Hariati, F. P. A., & Rochmawati. (2022). Pengaruh Bagi Hasil, Disposable income, dan Promosi Terhadap Minat Menabung Mahasiswa di Bank Syari'ah. *Jurnal Pendidikan Akuntansi (JPAK)*, *10*(3), 332–337.

Hasan, I., & Wati, M. F. (2022). The Influence of Knowledge, Religiosity, and Social Environment on Interest in Saving in Islamic Banking. *Proceeding of the International Conference of Islamic Economics and Business (ICONIES)*, *8*(1), 109–116.

Iryani, R. M., & Kristanto, R. S. (2022). Pengaruh Pengetahuan Tentang Bank Syariah, Religiusitas, Lingkungan Sosial dan Uang Saku Terhadap Minat Menabung Mahasiswa di Bank Syariah (Studi Kasus Pada Mahasiswa STIE Bank BPD Jateng). *MAGISMA : Jurnal Ilmiah Ekonomi Dan Bisnis*, *10*(2), 191–202.

Kahirunnisa, I. A., & Cahyono, H. (2020). Hubungan Pengetahuan, Religiusitas, dan Lingkungan Sosial Terhadap Minat Menabung Menggunakan Bank Syariah. *Jurnal Ekonomika Dan Bisnis Islam*, *3*(3), 1–4. https://journal.unesa.ac.id/index.php/jei

Khofifah, N. N., Adriansah, Oktriawan, W., & Muhammad, A. A. (2023). The Effect of Religiosity and Disposable Income on Interest in Saving Purwakarta Community in Islamic Banks. *International Journal of Islamic Studies (SUHUF)*, *35*(2), 1–10. https://doi.org/10.23917/suhuf.v35i2.23030

Maryanto, Indartono, S., & Efendi, R. (2022). The Effect of Social Environment and Religiosity on Students' Interest in Savings in Islamic Banks. *International Journal of Multicultural and Multireligious Understanding*, *9*(3), 24–30. https://doi.org/10.18415/ijmmu.v9i3.3451

Nugroho, A. W., Asrunputri, A. P., & Sumardi. (2021). *Determinants of Bank's Resilience in Emerging Market: SEM PLS Approach*. *4*(4), 9591–9597. https://doi.org/10.33258/birci.v4i4.2980

Pakaya, I., Posumah, J. H., & Dengo, S. (2021). Pengaruh Lingkungan Sosial Terhadap Pendidikan Masyarakat di Desa Biontong Kecamatan Bolangitang Timur Kabupaten Bolaang Mongondow Utara. *Jurnal Administrasi Publik*, *7*(104), 11–18.

Rahim, A., & Ilmiah, D. (2022). The Effect of Religious Level and Perceptions of Riba on Interest in Saving Sharia Banks (Study on MSME Businessmen in Kasihan District, Bantul Regency). *NUsantara Islamic Economic Journal*, *1*(1), 89–96. https://doi.org/10.34001/nuiej.v1i1.63

Ramadhani, L., & Puteri, H. E. (2023). Pengaruh Financial Literacy dan Disposible Income Terhadap Minat Menabung Pedagang Kaki Lima di Bank Syariah. *BANCO: Jurnal Manajemen Dan Perbankan Syariah*, *5*(2), 91–113. https://doi.org/10.35905/banco.v5i2.6198

Ramadhani, N. I., Susyanti, J., & ABS, M. K. (2019). Analisis Pengaruh Tingkat Religiusitas, Pengetahuan dan Lingkungan Sosial Terhadap Minat Menabung Mahasiswa di Bank Syariah Kota Malang (Studi Kasus Pada Mahasiswa Banyuwangi di Kota Malang). *Jurnal Ilmiah Riset Manajemen (JRM)*, *8*(19), 79–87. www.fe.unisma.ac.idemail:e.jrm.feunisma@gmail.com

Ramadhanissa, F., & Murtani, A. (2024). Analisis Pengaruh Disposible Income Dan Literasi Keuangan Syariah Terhadap Minat Mahasiswa Menjadi Nasabah Di Bank Syariah (Studi Kasus Pada Mahasiswa Universitas Potensi Utama). *Management, Accounting, Islamic Banking and Islamic Economic Journal*, *2*(1), 269–281. http://e-journal.potensi-utama.ac.id/ojs/

Rawi, J. D. N., Luthfianti, Y., & Widyaningsih, M. (2023). Pengaruh Theory of Planned Behavior Terhadap Minat Menabung Mahasiswa UIN RMS di Bank Syariah. Jurnal Ilmiah Berkala Enam Bulanan, 12(1), 31–46.

Razali, F., Daud, D., Wai, C. W., & Jiram, W. R. A. (2020). Waste Separation at Source Behaviour Among Malaysian Households: The Theory of Planned Behaviour With Moral norm. *Journal of Cleaner Production*, *271*. https://doi.org/10.1016/j.jclepro.2020.122025

Sari, D. I., & Afandy, J. (2024). Minat Menabung di Bank Syariah Ditinjau dari Literasi Keuangan Syariah, Pendapatan dan Religiusitas. *Jurnal Ilmiah Ekonomi Islam*, *10*(03), 2428–2437. https://doi.org/10.29040/jiei.v10i3.13981

Sholihah, A., & Setiawan, F. (2019). Pendekatan Theory of Planned Behavior Dalam Melakukan Sertifikasi Halal Bagi Pelaku UMKM Sektor Halal Food di Kabupaten Bangkalan. *Jurnal MANEKSI (Management Ekonomi Dan Akuntansi)*, *11*(2), 427–439.

Silvia, A., Zulpahmi, & Sumardi. (2019). Spillover Effect of Islamic Stock Markets in Asia. In *European Research Studies Journal: Vol. XXII* (Issue 2).

Soeparno, W. S. I., Hasibuan, W. S., Hr Altsani, W., & Khairina, T. W. S. (2024). The Influence of Islamic Financial Literacy and Social Environment on Saving Intentions in Islamic Banking: A Case Study of Economics and Business Students at Universitas Sumatera Utara. *American Journal of Economics and Business Management*, *7*(8), 530–539.

Sugesti, P., & Hakim, L. (2021). Peran Religiusitas Dalam Memoderasi Disposable Income Dan Pengetahuan Perbankan Syariah Terhadap Minat Menabung di Bank Syariah. *Jurnal Ekonomi, Keuangan Dan Perbankan Syariah*, *5*(1), 47–58. https://doi.org/10.24252/al-mashrafiyah.vi.19956

Sunarsih, U., & Wijayantie, M. N. (2021). Penentuan Keputusan Mahasiswa untuk Menabung di Perbankan Syariah. *Jurnal Akuntansi Dan Manajemen (JAM)*, *18*(02), 91–102. https://doi.org/10.36406/jam.v18i02.477

Syaputra, T., Dwisari, I., & Hanifah Br Galingging, N. (2024). Analisis Pengaruh Tingkat Disposable Income,Tingkat Religiusitas Terhadap Minat Menabung di Bank Syariah Berbasis Digital. *Jurnal Manajemen Dan Bisnis Jayakarta*, *6*(1), 163–179.

Taing, H. B., & Chang, Y. (2021). Determinants of Tax Compliance Intention: Focus on the Theory of Planned Behavior. *International Journal of Public Administration*, *44*(1), 62–73. https://doi.org/10.1080/01900692.2020.1728313

Wahyuni, & Fasa, M. I. (2024). Strategi Pemasaran Bank Syariah Dalam Meningkatkan Minat Generasi Milenial Melalui Media Sosial. *Jurnal Ilmiah Ekonomi, Manajemen Dan Syariah*, *3*(3), 408–416. https://doi.org/10.55883/jiemas

Wigati, S. (2022). Perception of Riba Accordingto MTR-Masyarakat Tanpa Riba (A Community Without Usury). *Jurnal Ekonomi Sariah*, *9*(1), 50–75. www.kpmi.co.id

Zaliza, M. (2023). Analisis Pengaruh Pengetahuan, Lingkungan Sosial dan Pendidikan Mahasiswa Tentang Bank Syari'Ah Terhadap Minat Menabung Pada Bank Syari'Ah (Studi Kasus Pada Mahasiswa Feb Universitas Dharma Andalas Angkatan 2020-2021). *Jurnal Akuntansi Keuangan Dan Bisnis*, *1*(3), 169–5.

Zamakhsyari, L., Winarni, D., & Wage. (2022). Pengaruh Pengetahuan Mahasiswa tentang Riba terhadap Minat Menabung di Bank Syariah. *JSSH (Jurnal Sains Sosial Dan Humaniora)*, *6*(2), 113–121. https://doi.org/10.30595/jssh.v6i2.14953