Purpose: The purpose of this study was to determine the magnitude of the influence of Islamic financial literacy and Islamic financial technology on the inclusion of Islamic finance in students in Lampung Province both partially and simultaneously.

Design Methods: The method used is a survey method. The population of this study is all semester V students and above in Islamic Economics Study Program, Islamic Banking, and sharia accounting in all State and Private Universities in Lampung Province, totaling 3080 people. The sampling technique used is proportional grain sampling, as much as 10% of the population of 308 people. Data collected using surveys, with google form. The collected data were analyzed using simple and multiple regression analysis.

Findings: Based on the results of the analysis it can be concluded, first, there is a positive and significant influence between the literacy of Islamic finance on Islamic financial inclusion. Second, there is a positive and significant influence between Islamic financial technology on Islamic financial inclusion. Third, there is a positive and significant influence between Islamic financial literacy and Islamic financial technology together on Islamic financial inclusion.

Originality Value: Of the two independent variables, Islamic financial literacy variables contributed more than Islamic financial technology variables to Islamic financial inclusion.
INTRODUCTION

Low financial inclusion is a problem that must be solved. Financial inclusion is measured as access to the use of financial services that can help to achieve the Sustainable Development Goals (SDGs).

The positive impact of financial inclusion on economic growth has been studied by Beck, Demirgüç-Kunt, & Peria as well as research by Levine, Loayza, & Beck (2000) that, there is a relationship between financial inclusion and economic growth. Demirgüç-Kunt, Klapper, & Singer (2015) research that, increasing financial inclusion can reduce rural poverty. Burgess and Pande (2005) and research Bruhn and Love (2014) conclude, financial inclusion is able to increase employment. Dupas & Robinson, (2013), concluded that financial inclusion can increase expenditure. In contrast, the study of Brune, Giné, Goldberg, & Yang (2016) concluded that financial inclusion can increase and save.

Global Findex (2017) shows that only 36% or around 90 million Indonesian adults have bank accounts. This number is far behind Malaysia 81%, China 79%, India 53%.

Data from Global Findex (2017) also shows 36% or around 90 million Indonesian adults who have accounts in banks. This number is far behind Malaysia 81%, China 79%, India 53%. In other words, Indonesia's financial

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inclusion is only 36 percent. At least 60-70% of Micro, Small and Medium Enterprises (MSMEs) also do not have access to banking.\(^8\)

To overcome this problem, Bank Indonesia has launched the National Strategy for Financial Inclusion (NSFI) program as an effort to expand public access to financial services.\(^9\) The number of adults over 15 years of the world who lack access to financial services is around 2 billion inhabitants or close to 40 percent of the total population.\(^10\)

According to the OJK (2016), the Islamic financial literacy index in 2016 was recorded at 8.11 percent compared to conventional at 29.66% which means that out of every 100 people only 30 people belong to the well financial literate category. While the Islamic financial inclusion index of 11.06% is far compared to the conventional of 67.82%.\(^11\)

The financial inclusion in Fiji is only 60%, Tonga 41%, Samoa 39%, Vanuatu 37%, and Solomon Islands 26% (Klapper, El-Zoghbi, and Hess, 2016). Survey conducted by Klapper, Lusardi, Oudheusden (2015) literacy rates in Canada are 70%, France 45%, German 66%, Italy 38%, Japan 39%, UK 67%, US 67%, Brazil 35%, China 25 %, India 24%, Russia 38%, South Africa 38%, Spain 49%, Portugal 26%.

Financial literacy is needed in making financial decisions and provides an understanding of the importance of investing,\(^12\) and allows increasing participation in financial activities.\(^13\) People with low levels of financial literacy have the possibility of not doing activities in financial markets whereas those with high levels of financial literacy tend not to have the possibility of experiencing financial disputes.\(^14\)


Lusardi & Mitchell (2014) explained, many people around the world are financially illiterate, therefore, knowledge of finance is a form of human capital, and there is causality between financial knowledge and economic welfare.  

Fintech News Singapore survey. Indonesian people use Fintech-based payment services with a percentage of 38% and are followed by loan services at 31%.  

The Islamic finance industry continues to make a number of new innovations, especially facing competition with online fintech companies and conventional financing. Fintech has the potential to create new risks in financial activities. A report from Accenture said that fintech is one of the fastest growing economic sectors. Investment in this industry reached USD12.2 billion in 2014 while in 2008 it only reached USD930 million. Indonesia was reported as one of the countries in the Asian region with growth reaching 1,842 percent from USD1, 82 million in 2013 to USD35.35 million in 2016. Even Indonesia's fintech market was higher than Malaysia which was only USD8.29 million and Thailand was USD3.72 million.

The Indonesian Fintech Association (Aftech) noted that 144 fintech start-ups had joined. Where this activity in 2015 only scooped the market by USD 0.11 million and grew rapidly by USD21.65 million in 2016. May 2018 amounted to 199,539 accounts or an increase of 72 percent from January 2018. Meanwhile, borrower accounts increased 461 percent from 330,154 accounts in January 2018 to 1,850,632 accounts in May 2018. The accumulated loans in May amounted to IDR 6,16 trillion or an increase of 105 percent from January with an average value of loans disbursed at IDR 94,050,384 and the smallest loan


figure in the amount of IDR 5,000. The total value of investments in Fintech in Indonesia in 2017 reached 2.29 trillion rupiah.  

Fintech Syariah is expected to increase public trust in Islamic-based financial services. Not without reason, attitudes and community affinity and the existence of communication patterns between families related to financial knowledge can influence Islamic financial inclusion. Efforts to improve Islamic financial literacy and the implementation of Fintech sharia are supposed to move quickly to face financial market competition. As the purpose of the principles of Islamic to realize the welfare of society. If you do not take preventative measures and evaluate performance, there will be a crisis of financial literacy and technological misuse and will be further from the goals of the Islamic maqasid.

TEORITICAL REVIEW

In a global perspective, "Inclusive finance is a condition in which the population aged at least 15 years old has a savings account or electronic money registered with a formal financial institution." The element that has the most role in financial inclusion is "access, availability of products and services, use, and quality of financial services."  

The Financial Inclusion Center, defines full financial inclusion as "a country where everyone who can use it, has access to a range of quality financial services provides financial services to individuals in the formal financial system through microfinance products use of formal financial services by poor people, having a formal Zapata bank account."  

Financial inclusion, measured through access and use of financial

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25 Ibid.
services with the aim of financial development and as an important policy tool that can help to achieve the Sustainable Development Goals (SDGs),\textsuperscript{28} has several benefits for poor households. This provides low-income individuals with the possibility to save for a future that encourages stability in personal finances\textsuperscript{29} can give poor households the opportunity to build savings, make investments and access credit.\textsuperscript{30} Financial inclusion also allows them to deal with shocks that come due to unforeseen emergencies such as sickness or job loss\textsuperscript{31} having a positive effect on financial stability by reducing the risk of procyclicality.\textsuperscript{32}

Hannig and Jansen (2010) show that financial institutions that serve lower-class individuals tend to survive through the macro crisis well and help sustain local economic activities.\textsuperscript{33} In addition, Prasad also observed that the lack of adequate access to credit for small and medium enterprises and small entrepreneurs has an adverse effect on employment growth.\textsuperscript{34} The interest rate is the main policy tool for macroeconomic stability, which has a positive effect on economic growth.\textsuperscript{35}

In terms of intensity, inclusive financial services schemes are intended to address the poverty situation. From the supply side, providing access and promoting the use of financial services can directly reduce extreme poverty.\textsuperscript{36}

Adhering to the agreed proposition, the religious rules that apply in society will experience prolonged stagnation throughout the ages, rejecting the benefits means freezing the Shari'a because the benefits prove the perfection of the Shari'a.\textsuperscript{37}


\textsuperscript{34}E. S. Prasad, Financial sector regulation and reforms in emerging markets: An overview (No. w16428). National Bureau of Economic Research, 2010.

\textsuperscript{35}S. Cecchetti, and E. Kharroubi, Reassessing the impact of finance on growth. BIS Working Paper 381. BIS (2012), Basel.


\textsuperscript{37}Maimun, Metode Penemuan Hukum dan Implementasinya, cet VI, (Bandar Lampung Anugrah Utama Raharja (AURA), 2019: 60-61
Determine the conditions for using the benefits, namely: 1) Must be in line between the benefits with the intention of syara; 2) benefits must be rational, 3) taking benefits cannot eliminate difficulties. For example, in non-profit financial institutions such as the empowerment of zakat that can realize sharia maqasid because rational zakat is an obligation of Muslims and on the other hand is distributed to the poor.  

Financial literacy is knowledge, skills, and attitude); knowledge of basic economic and financial concepts, and the ability to use financial knowledge and skills; awareness and understanding of financial products, financial institutions, and concepts of financial skills basic economic numerical skills for savings and loans.  

Islamic financial literacy is, "Islamic financial literacy can be defined as the ability to understand finance based on sharia compliance. This should be an issue of concern for Muslim students. Muslims must seek to understand Islamic finance because it is a religious duty. Using the conventional financial system is certainly sinful for Muslims."  

The level of financial literacy in developing countries Financial literacy helps individuals avoid financial problems. The Islamic financial system can be used to meet the needs of the Muslim community. Financial literacy is

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45Irma Setyawati and Sugeng Suroso, ‘Sharia Financial Literacy And Effect On Social Economic Factors ( Survey On Lecturer In Indonesia )’, *International Journal of Scientific &
beneficial for people's welfare and economic stability.\textsuperscript{46} Lack of financial literacy among individuals causes tremendous negative effects on the economy.\textsuperscript{47}

Financial technology is, "One implementation is the use of information technology related to finance,\textsuperscript{48} technological innovation in financial services,\textsuperscript{49} innovation in financial services,\textsuperscript{50} integrated business models with technology.\textsuperscript{51}

Utilization of technology produces loans and deposits, investments and e-payments); includes a number of new financial products, financial business, financial software;\textsuperscript{52} access to payments, savings and credit facilities through online; the internet as a widely recognized distribution channel for the banking industry.\textsuperscript{53}

The role of fintech is increasing access, increasing transparency, accountability and collaboration across sectors;\textsuperscript{54} reach people who do not yet have access to banks;\textsuperscript{55} contribute to poverty reduction.\textsuperscript{56}

There are three components of digital finance: digital transactional


\textsuperscript{49}FSB (Financial Stability Board), Perandan Tantangan Industri FinTech (Financial Technology) dalam Perekonomian, diakses pada https://www.ajarekonomi.com/2018/01/peran-dan-tantangan-industri-fintech.html,


platforms, retail agents, and device agents. Financial technology classification includes Crowdfunding and peer to peer (P2P) lending, market aggregators, Risk and investment management, Payment, settlement, and clearing.

Digital finance benefits financial inclusion, has the potential to provide banking services, increases gross domestic product, has a long-term positive effect on banking performance increases the volume of financial transactions.

The implementation of information technology-based financing services should not be in conflict with the principles of Islamic, orati among others, usury, gharar, maysir, tadlis, dharrar, zhulm, and haram. Business that is polite, business that is full of togetherness and respect for the rights of each - each party. Islamic business is an embodiment (implementation) of the shari'ah of Allah SWT; implement the Shari'a and the provisions of Allah SWT. in that case bermu'amalah. Compliance with Islamic principles is an obligation for financial service institutions that conduct business with Islamic principles.

Organizational theory is a conception, perspective, a review, teachings, opinions or approaches to solving organizational problems so that they are expected to be more successful and able to achieve the goals set.

Organizations are social entities that are deliberately coordinated and have limits that are able to be understood and moved based on references that run all the time in order to achieve common goals.

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58 Indonesia, Bank, ‘PBI 18/40/PBI/2016 Penyelenggaraan Pemprosesan Transaksi Pembayaran’, 2016, 51
62 Salinan Fatwa DSN No 117/DSN-MUI/II/2018 Tentang Layanan Pembiayaan Berbasis Teknologi Informasi, (2018), URL: https://drive.google.com/file/d/1qCu2X6MTIFnYqK22eMx7uFL53AXBT9Vo/view
64 Adrian Sutedi, *Perbankan Syariah: Tinjauan Dan Beberapa Segi Hukum,* (Jakarta: Ghalia, 2009).
The company will succeed if it has a good organization. The components of the organization include marketing, risk, trust, and innovation.

**METHOD**

This type of research is explanatory research in which the researcher explains the causality relationship through variables with hypothesis testing to answer the questions and research objectives. The approach used in this research is correlational quantitative research. When viewed from the data collection techniques, this research is including survey research. The location of this research is in Lampung Province, precisely in all universities that have Islamic Economics Study programs, such as FEBI UIN Radin Intan, Department of Sharia Economics, Muhammadiyah University, Lampung, STEBI Lampung, STEBI Tangerang, IAIN Metro, STAI YASBA Kalianda, and STEBIS Nur Ilmi Al Isma’iyyun Lampsel. The time of the study starts from January 2019 until October 2019.

This study uses a non-probability sampling technique with convenience sampling method, which is to choose units of analysis in a way that is considered appropriate by researchers or members of the population who have a minimum of semester IV Bachelor (S-1) education in sharia economics. The sample size uses Roscoe cited by Sugiyono (2011) giving suggestions on sample size, in this case 10% of the population, in this case the population is 3080, the number of samples is 308 people. The data in this study use primary data and secondary data. Primary data obtained through filling out the questionnaire to respondents. Meanwhile, secondary data was obtained from supporting data through literature study. Data collection methods used in this study were questionnaires. The financial literacy and financial inclusion questionnaire refers to the 2016 revised The Organization for Economic Co-Operation and Development (OECD)/International Network of Financial Education (INFE) questionnaire. Data were analyzed using simple regression analysis and two-predictor regression.

**RESULT**

The majority of respondents have moderate knowledge of Islamic financial literacy. The number of respondents who have high Islamic financial literacy are minority. The number of respondents who have high Islamic financial literacy is 19 people. To see the relationship between financial literacy and financial inclusion, this study uses simple regression analysis and two-predictor regression.
literacy competence are 127 people (41.23%), have medium Islamic financial literacy as many as 153 people (49.68%), and are still low as many as 28 people (9.09%).

The majority of respondents have moderate knowledge of Islamic financial technology. The number of respondents who have an understanding of Islamic financial technology is high as many as 18 people (5.84%), while as many as 75 people (75.32%), and still as low as 58 people (18.83%).

The majority of respondents have a high understanding of Islamic financial inclusion. The number of respondents who have high Islamic financial inclusion is 169 people (54.87%), 118 people (38.31%), and 21 people (6.81%) are still low.

**First Hypothesis Test**

The first hypothesis in this study relates to the influence of Islamic financial literacy on Islamic financial inclusion which is mathematically formulated as follows.

Ho1: $\beta_1 \leq 0$, Islamic financial literacy has no positive and significant effect on Islamic financial inclusion.

Ha1: $\beta_1 > 0$, Islamic financial literacy has a positive and significant effect on Islamic financial inclusion.

**Table 1.**

<table>
<thead>
<tr>
<th>Model Summary</th>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td>.771¹</td>
<td>.594</td>
<td>.593</td>
<td>9,65391</td>
</tr>
<tr>
<td>a. Predictors: (Constant), Literasi_Keu_Sy</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Source: Results of data processing with IBM SPSS Statistics 25 in 2019*

**Table 2.**

<table>
<thead>
<tr>
<th>Coefficients¹</th>
<th>Model</th>
<th>B</th>
<th>Std. Error</th>
<th>Standardized Coefficients</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>10,662</td>
<td>1,898</td>
<td>.771</td>
</tr>
<tr>
<td>(Constant)</td>
<td></td>
<td>5,617</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td>Literasi_Keu_Sy</td>
<td>1,614</td>
<td>.771</td>
<td>21,163</td>
<td>.000</td>
</tr>
</tbody>
</table>

*Source: Results of data processing with IBM SPSS Statistics 25 in 2019*
Based on the results of the regression analysis of the resulting t value of 21.163 with a significance probability of 0.000. t count for 21.163> from t table 1.646. It appears that the resulting significance value is less than 0.05 (0.000 <0.05); Likewise, the value of t arithmetic 21,163> t table 1,646 means H0 is rejected and Ha1 is accepted. In other words, Islamic financial literacy has a positive and significant effect on Islamic financial inclusion.

It is known that the calculated value of t is 21.163> from t table 1.646 and is in the rejecting area of H01. Thus Ha1 in this study was declared accepted, that is, Islamic financial literacy has a positive and significant effect on the inclusion of Islamic finance.

Based on the analysis results obtained an R coefficient of 0.771, with an R square of 0.594, which means that the predictor variable in this case Islamic financial literacy (X1) in the model can explain the variable response to Islamic financial inclusion (Y) by 59.4%. While the rest (40.6%) is explained by other variables outside the model not examined.

Second Hypothesis Test

The second hypothesis in this study relates to the influence of Islamic financial technology (X2) on Islamic financial inclusion (Y) which is mathematically formulated as follows.

Ho2: β1 ≤ 0, Islamic financial technology has no positive and significant effect on Islamic financial inclusion.

Ha2: β1 > 0, Islamic financial technology has a positive and significant effect on Islamic financial inclusion

Table 3.
Correlation Test Results and X2 Determinant Coefficients for Y

<table>
<thead>
<tr>
<th>Model Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>1</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), Fintech_Sy

Source: Results of data processing with IBM SPSS Statistics 25 in 2019
### Table 4.

**Hypothesis Test Result t X₂ on Y**

<table>
<thead>
<tr>
<th>Coefficients</th>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Constant)</td>
<td>1</td>
<td>-12,292</td>
<td>-4,107</td>
<td>000</td>
<td></td>
</tr>
<tr>
<td>Fintech_Sy</td>
<td>1,636</td>
<td>2,993</td>
<td>078</td>
<td>766</td>
<td>20,876</td>
</tr>
</tbody>
</table>

*a. Dependent Variable: Inklusi_Keu_Sy

Source: Results of data processing with IBM SPSS Statistics 25 in 2019

Based on the results of the regression analysis of the resulting t value of 20.876 with a significance probability of 0.000. t count is 20.876> from t table 1.646. It appears that the resulting significance value is less than 0.05 (0.000 <0.05); as well as the value of t arithmetic 20.876> t table 1.646 means that H₀ is rejected and Ha1 is accepted. In other words, Islamic financial technology has a positive and significant effect on Islamic financial inclusion.

It is known that the calculated value of t is 20.876> from t table 1.646 and is in the area rejecting H₀. Thus Ha1 in this study was declared accepted, that is, Islamic financial technology has a positive and significant effect on Islamic financial inclusion.

Based on the analysis results obtained an R coefficient of 766, with an R square of 0.587, which means that the predictor variable in this case Islamic financial technology (X₂) in the model can explain the variable response to Islamic financial inclusion (Y) of 58.7%. While the rest (41.3%) is explained by other variables outside the model not examined.

**Three Hypothesis Test**

This test is intended to examine the effect of Islamic financial literacy (X₁) and Islamic financial technology (X₂) together on Islamic financial inclusion (Y)

H₀₃: β₁ ≤ 0, Islamic financial literacy and Islamic financial technology together do not have a positive and significant effect on Islamic financial inclusion.

Hₐ₃: β₁ > 0, Islamic financial literacy and Islamic financial technology together have a positive and significant effect on Islamic financial inclusion.
Table 5. Correlation Test Results and determinant coefficients X1 and X2 against Y

<table>
<thead>
<tr>
<th>Model Summary</th>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>Std. Error of the Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>0.790</td>
<td>0.623</td>
<td>0.621</td>
<td>9.31474</td>
</tr>
</tbody>
</table>

a. Predictors: (Constant), Literasi_Keu_Sy, Fintech_Sy

Source: Results of data processing with IBM SPSS Statistics 25 in 2019

Table 6. Multiple regression test results (2 predictors) between X1 and X2 on Y

<table>
<thead>
<tr>
<th>ANOVAa</th>
<th>Model</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>43797,095</td>
<td>2</td>
<td>21898,547</td>
<td>252,391</td>
<td>0.000b</td>
</tr>
<tr>
<td></td>
<td>Residual</td>
<td>26463,152</td>
<td>305</td>
<td>86,764</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>70260,247</td>
<td>307</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: Inklusi_Keu_Sy
b. Predictors: (Constant), Literasi_Keu_Sy, Fintech_Sy

Source: Results of data processing with IBM SPSS Statistics 25 in 2019

Based on the analysis results above, when referring to the regression line equation \( Y = a + b1X1 + b2X2 \), the equation \( Y = 2,970 + 0.821X1 + 0.892 X2 + e \) is obtained. Based on the results of the multiple regression analysis analysis, obtained the coefficient of Fregression of 252.391 with a significance level of 0.000 <\( \alpha 0.05 \). F arithmetic (252,391) > Ftable (2.9957) Thus the regression model constructed can be said to be a valid regression model as a predictor model.

Based on the analysis results obtained an R coefficient of 0.790, with an R square of 0.623, which means that a set of predictor variables in this case is Islamic financial literacy (X1), and Islamic financial technology (X2) in the model can explain the response variable (Y; financial inclusion Islamic) at 62.3%. While the rest is explained by other variables outside the model that are not examined.

The adjusted R Square value (in this case as the R Square value that has been corrected by the standard error value, so it is believed to be better in predicting the contribution of all predictor variables (X1 and X2) together against the response variable (Y), amounting to 0.621. Thus, all predictor...
variables can be explained together by 62.1%, while the remaining 37.9% is explained by other variables outside the model not examined.

DISCUSSION

The effect of literacy on Islamic Finance to Islamic Financial Inclusion

From the results of the regression equation test it can be seen that, the Islamic financial literacy variable has a coefficient value of 0.821, the coefficient is positive. It can be stated that each increase in syariah financial literacy by 1 unit will increase Islamic financial inclusion by 82.1 units. Significance value of 0.000 where the increase in Islamic financial literacy will affect the increase in financial inclusion, the hypothesis stating that, Islamic financial literacy has a positive and significant effect on the inclusion of Islamic finance.

It can be stated that the better Islamic financial literacy owned by Islamic economics students, will have implications for the increasingly high Islamic financial inclusion. Conversely, when the shari’ah financial literacy of students decreases, their Islamic financial inclusion will decrease.

Through factor analysis it can be seen that, from three dimensions, namely: 1) Islamic financial knowledge, 2) Islamic financial behavior, and 3) Islamic financial attitude, known Islamic financial knowledge dimension which has the highest eigen value (23.871%). This gives the meaning that Islamic knowledge provides the highest contribution to the Islamic financial literacy variable. In the sense that when wanting to improve the ability of Islamic financial literacy of students, it must first be increased knowledge of Islamic economics.

When viewed from the average value, 1) the dimension of Islamic economic knowledge also has the highest average of 8.902 while, 2) the dimension of Islamic financial behavior has an average of 8.733 and 3) the dimension of Islamic financial attitude has an average of 3.737.

Islamic financial literacy that has been mastered by respondents in this case Islamic Economics study program students (Islamic economics, sharia accounting, and Islamic banking) based on descriptive analysis results are still in a moderate condition, it can be understood because some respondents (students) are still in semester V (class of 2017), so that they have theoretically obtained Islamic economic material, but in their daily lives they have not applied the material they have. The focus of attending lectures with limited funds as a student whose majority is immigrants, is also a cause, they have not been able to apply Islamic economic literacy that they have learned well.

The results of the study are in line with research by Grohman, Khuhs, & Menkoff (2018) which concluded that the high level of financial knowledge of bees has a beneficial effect on financial inclusion. Good financial literacy
contributes to good financial decision making. Temporary relations between financial literacy and financial inclusion at the country level.\textsuperscript{71}

The results of this study differ from the findings of Bongomin et.al (2016) who concluded that, financial literacy does not have a direct effect on financial inclusion. Financial literacy has failed to increase the level of financial inclusion among rural poor households in Uganda.\textsuperscript{72}

The results of this study are consistent with the findings of Cohen, Monique and Nelson, Candace (2011) who concluded that financial education would greatly affect financial inclusion. Financial education can be done both formally and informally including through TV media, social media, the internet will be able to increase financial inclusion.\textsuperscript{73}

The results of this study reinforce the findings of Cordero, R.C.H & Marouzé (2016) who concluded that, financial education has an impact on financial inclusion. Every initiative of all financial education actions can be used to achieve financial inclusion.\textsuperscript{74}

The findings of this study also agree with Sari Rahmawati's findings which concluded that, financial literacy has a significant effect on financial inclusion.\textsuperscript{75}

The results of this study successfully strengthen the research of Saputra and Dewi (2017) which concluded that, there is a significant relationship between financial literacy and financial inclusion. Also the Saputra and Dewi study concludes that financial literacy affects financial inclusion.\textsuperscript{76}


\textsuperscript{76} Rachmat S.Saputraand Andrieta S. Dewi, “Peran Modal Sosial Sebagai Mediator Literasi Keuangan Dan Inklusi Keuangan Pada Kaum Muda Di Indonesia(Studi Kasus Pada Komunitas
Tsalitsa and Rachmansyah's research (2017) is also confirmed by this study, because its research concludes that, Financial Literacy is financial inclusion.  

The results of this study corroborate previous research conducted by Antara, Musa and Hassan (2016) which concluded that the literacy of Islamic Finance was able to increase the level of awareness, knowledge and skills of halal and Islamic financing among business people.

The results of this study are also able to corroborate the findings of Bellefatho, D'Hondt, and De Winne (2018) subjective financial literacy, which is self-reported by investors and business behavior which explains that subjective financial literacy helps explain investor behavior. With a higher level of financial literacy it seems that investing is smarter and not prone to disposition effects.

The results of this study were also able to corroborate the findings of Hsiao and Tsai (2018); and Anderson, Baker, and Robinson (2017) who concluded that, financial literacy provides benefits to financial literacy.

*The influence of Islamic Financial Technology on Islamic Financial Inclusion*

From the results of the regression equation test it can be seen that, the Islamic financial technology variable has a coefficient of 0.892 with a positive coefficient. It can be stated that every increase in syariah financial technology by 1 unit will increase Islamic financial inclusion by 0.892 units. Significance value of 0.000 where the increase in Islamic financial technology will affect the increase in financial inclusion, then the hypothesis stating that, Islamic financial technology has a positive and significant effect on the inclusion of Islamic financial inclusion.

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In other words, any increase in knowledge about Islamic financial technology, it will be followed by an increase in Islamic financial inclusion. Conversely, if there is a decline in understanding of Islamic financial technology, it will also be followed by Islamic financial inclusion.

Through factor analysis it can be seen that, from three dimensions namely: 1) market aggregator, 2) financial technology, and 3) risk and investment management, the market aggregator dimension which has the highest eigenvalue is 48.481%, while the second dimension is financial technology was able to contribute 11.149%, and the third dimension of risk and investment management contributed 8.872. This gives the meaning that the market aggregator dimension provides the highest contribution to the Islamic financial technology variable. In the sense that when you want to increase the ability of Islamic technological financial capabilities, the market aggregator dimension must be increased first.

The results of research conducted by Alwi (2018) concluded that "The provision of information technology based lending and borrowing services, which of course is considered to have contributed to Islamic financial inclusion. One of them is the financing system by bringing together those who apply for financing with those who provide funding online. This is facilitated through Islamic lending services based on information technology (fintech) on a Islamic basis. The reason for launching a Islamic-based fintech service is to accommodate service users who want Islamic-based loan borrowing transactions. As we know that, "Islamic-based fintech services in addition to offering and schemes that are different from existing services, also provide certain restrictions on the use of funds provided by investors or lenders. Increased demand for users of Islamic-based fintech services supported by a market share of service users from Indonesian communities who encourage Islamic-based Fintech services must comply with the rules of Islamic business transactions."

Islamic-based fintech services, "In addition to offering and schemes that are different from existing services (conventional), also provide certain restrictions on the use of funds provided by investors or lenders. The convenience provided for transactions through Islamic-based fintech is inseparable from the characteristics of Islamic business which relies on Islamic economic foundations namely divinity (divine), justice (al-adl), prophethood (an nubuwah), governance (al-khalifah), and yield (al-khalifah), and yield (al-maad). Increased demand for users of Islamic-based fintech services supported by a market share of service users from Indonesian communities who are

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predominantly Muslim encourages Islamic-based Fintech services to meet the rules of Islamic business transactions.

This is consistent with the theory of Islamic economic behavior from Ariely and Yuksel (2019) relating to "Equality-Choice" which states that, "risky options with higher expectation values and safe options with lower expectation values." this majority of people will use safer financial technology even though it offers fewer benefits compared to using high-risk financial technology. Procedural justice chosen by users of financial technology is expected to benefit from their income (agency). Even though they do not use financial technology, users want no inequality of opportunity. Inequality of opportunity in using financial technology is more due to the lack of facilities and infrastructure owned. When users have good facilities and infrastructure supported by good mastery of financial literacy, their opportunities to use financial technology become more open.82

The results of this study are also in line with several previous researchers, for example, Alesina et al. (2001) in Ariely and Yuksel (2019) found that redistributive policies in the form of equitable financial technology facilities and infrastructure that occur in developed countries correlate with equality in conducting transactions using those facilities. At present, the public faces different levels of direct and indirect distribution depending on supporting facilities in this case, the availability of internet networks, banking representative offices, and other hard work results of the government. When all is available, financial inclusion will occur.

In the perspective of agency theory, "where on the one hand, providers of financial technology (lenders) expect people to use the technology products (borrowers)". Problems occur because the objectives of the organizers of financial technology and society are not always the same and the agent organizers cannot control the community fully, which causes information asymmetry. In addition, it is assumed that both parties are driven by personal interests. The agency relationship is explained by the contract or agreement between the parties involved with the agency theory which aims to find the most efficient contract. Before the contract, the organizer of Fintech (start up) did not have information about the characteristics of the user community, which implies an adverse selection risk. In addition, detention can occur pre-contractually if the fintech organizer has invested and is dependent on the community fulfilling the contract while the agent may behave opportunistically. Also pre-contractual,

fintech management cannot monitor the performance of the fintech user community that implies hidden actions and risks.\textsuperscript{83}

The results of this study reinforce the findings of Salampasis (2018) which concluded that, fintech can close the gap between people who do not have a bank account. This is very rational because opening up access to financial technology means that users use digital technology in an effort to obtain services from financial institutions, which will have implications for increasing financial inclusion.\textsuperscript{84}

The results of this study also corroborate the findings of Peterson K. Ozili (2018) who concluded that, digital finance through Fintech providers has a positive effect for financial inclusion in developing and developed countries. This fact provides an opportunity for everyone, including those with low income, to obtain services from financial institutions, both banks and non-banks.\textsuperscript{85}

The results of this study are also in line with the findings of Jagtiani and Lemieux (2018) who concluded that the fintech lending platform can expand credit access to consumers. With these findings, it can be seen that financial institutions will be able to provide banking services to remote areas, without having to open branches there.\textsuperscript{86}

The results of this study are also able to support ADB’s findings. (2016) which concluded that, digital financial can increase financial inclusion in Southeast Asia. So with fintech, the gap between the rich and the poor is not too wide. All of them can get the opportunity to get the main financial services of payment, savings, credit, insurance, and others.\textsuperscript{87}

The results of this study also did not differ from the findings of Demirgüç et.al. (2018) which concluded that, the use of financial services for people who are not touched by the bank affects the Financial Inclusion. Thus, to

expand access to financial service opportunities among those who do not have a bank account can be done by promoting the use of digital financial services with a wide scale.\textsuperscript{88}

The findings of this study also reinforce the findings of Zimmerman and Baur (2016) which concluded that, digital payment services will create public interest in obtaining other financial services so that financial inclusion can be improved.\textsuperscript{89}

Leonard's (2011) findings are also in line with the findings of this study. In his findings, Leonard concluded that the use of financial technology was able to improve better financial services, including the use of fund transfer schemes as a model of successful banking services in realizing financial inclusion.\textsuperscript{90}

This study was also able to contribute to strengthening the Malagutti meeting (2015), which concluded that fintech was able to increase financial inclusion. Fintech has been able to simplify the process of financial transactions, and other payment processes.\textsuperscript{91}

The results of this study are also able to strengthen several previous studies such as the research of Muzdalifa, Rahma, and Novalia (2018),\textsuperscript{92} Milan et. al (2019),\textsuperscript{93} Dranev et. al (2019),\textsuperscript{94} Buchak, et. al (2018),\textsuperscript{95} and Keke Gai, et. al


who all concluded that, financial technology can increase the ease for everyone to obtain and use financial services from both banking financial institutions and nonbank financial institutions so as to increase financial inclusion in general.

The Effect of Islamic Financial Literacy and Islamic Financial Technology on Islamic financial inclusion

From the results of the regression equation test it can be seen that, Islamic financial technology and Islamic financial technology variables contributed 0.621 or 62.1%. It can be stated that both of these variables together make a very large contribution even exceeding 60% each. The F-regression value was 252.391 and the significance was 0.000.

In other words, any increase in the ability of Islamic financial literacy and knowledge of Islamic financial technology will be followed by an increase in Islamic financial inclusion. Conversely, if there is a decline in understanding of the literacy of Islamic finance and Islamic financial technology, it will also be followed by Islamic financial inclusion.

Through factor analysis, it can be seen that, from the four dimensions, namely: 1) product holding, 2) product awareness, 3) product choice, and 4) seeking alternatives to formal financial services, the dimensions of product holding that have the highest eigen value are 55.394%, while the second dimension was able to contribute 7.106%, the third dimension contributed 5.740, and the fourth dimension contributed 5.159. This gives the meaning that product holding provides the highest contribution to the Islamic financial inclusion variable. In the sense that when wanting to increase the reach of Islamic financial inclusion of students, it must first be increased understanding of product holding.

When seen from the average value, 1) product holding, also has the highest average of 22,266 while, 2) the dimension of product awareness has an average of 7,301, 3) the dimension of product choice has an average of 10,776, and 4) the dimensions of seeking alternatives to formal financial services, has an average of 11,090.

The students' activities in the Islamic economic program include: a) saving with various Islamic financial institution products, b) understanding Islamic financing products, c) demand deposits, deposits, Islamic capital
markets, d) Islamic e-money e-money, e) insurance, liens, Islamic pension funds, and f) Islamic credit products will be able to increase financial inclusion so as to increase the number of people who receive Islamic financial services. This must be accompanied by education and literacy of Islamic finance, while increasing the ability to use Islamic financial technology services.

When viewed from the variables that most contributed to the implementation of financial inclusion is the Islamic financial literacy variable (X1). The coefficient of t count X1 that is equal to 21,163 is also higher than the t count X2 of 20,876. Thus the results of this study are in accordance with the findings of Febrina Hutabarat (2018) which concluded that "There is a significant influence between financial literacy and financial technology, both partially and simultaneously on financial inclusion in the Jabodetabek community.

This gives an understanding that in an effort to increase the literacy of Islamic finance to all students who are studying in Islamic economic study programs (including Islamic banking and Islamic accounting) should always increase Islamic financial literacy, and knowledge of Islamic financial technology. Without going through these two things, Islamic financial inclusion cannot be significantly improved.

CONCLUSION

Based on the results of the analysis and discussion can be concluded as follows.First, there is a positive influence between Islamic financial literacy on Islamic financial inclusion. These results indicate that Islamic financial literacy contributes to increasing Islamic financial inclusion. With the increase in Islamic financial literacy, it is hoped that people will become customers or users of Islamic financial services. Second, there is a positive and significant influence between Islamic financial technology on Islamic financial inclusion. The development of digital technology seems to make high use of financial technology. This is because financial technology makes it easy for people to carry out financial transactions. Third, there is a positive and significant influence between Islamic financial literacy and Islamic financial technology together on Islamic financial inclusion. These findings indicate that Islamic financial literacy and Islamic financial technology must be enhanced together to increase the inclusion of Islamic finance. The expected implication is that Islamic financial inclusion through Islamic financial literacy indicators and Islamic financial technology can support financial system stability and increase economic efficiency and contribute to the new market potential for Islamic finance. Also, it is hoped that this research can contribute to Islamic economic studies' development to benefit the Ummah.
REKOMMENDATION

To increase the number of people who use Islamic financial services, stakeholders, especially the government and Islamic financial institutions, must encourage public understanding of the benefits of Islamic financial inclusion, for example, through various socialization and social media. The community, especially Muslims, must understand how to use good Islamic financial technology, followed by an increase in Islamic financial literacy skills. Given that the large benefits provided by financial inclusion for the nation's economy. So with the increasing literacy of Islamic finance and Islamic financial technology, it is hoped that the public will know that the economic transactions carried out must be by Islamic economics principles. Namely, to support the welfare of the Indonesian people.

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