





“Drivers of Islamic financial inclusion among non-Muslims: A rational-emotional-spiritual approach”

AUTHORS	Eko Tama Putra Saratian  Agung Dharmawan Buchdadi  Agung Wahyu Handaru 
ARTICLE INFO	Eko Tama Putra Saratian, Agung Dharmawan Buchdadi and Agung Wahyu Handaru (2026). Drivers of Islamic financial inclusion among non-Muslims: A rational-emotional-spiritual approach. <i>Banks and Bank Systems</i> , 21(2), 163-175. doi: 10.21511/bbs.21(2).2026.12
DOI	http://dx.doi.org/10.21511/bbs.21(2).2026.12
RELEASED ON	Monday, 15 June 2026
RECEIVED ON	Wednesday, 17 December 2025
ACCEPTED ON	Thursday, 16 April 2026
LICENSE	 This work is licensed under a Creative Commons Attribution 4.0 International License
JOURNAL	"Banks and Bank Systems"
ISSN PRINT	1816-7403
ISSN ONLINE	1991-7074
PUBLISHER	LLC “Consulting Publishing Company “Business Perspectives”
FOUNDER	LLC “Consulting Publishing Company “Business Perspectives”



NUMBER OF REFERENCES

51



NUMBER OF FIGURES

1



NUMBER OF TABLES

8

© The author(s) 2026. This publication is an open access article.



BUSINESS PERSPECTIVES



LLC "CPC "Business Perspectives"
Hryhorii Skovoroda lane, 10,
Sumy, 40022, Ukraine
www.businessperspectives.org

Type of the article: Research Article

Received on: 17th of December, 2025

Accepted on: 16th of April, 2026

Published on: 15th of June, 2026

© Eko Tama Putra Saratian, Agung Dharmawan Buchdadi, Agung Wahyu Handaru, 2026

Eko Tama Putra Saratian, Doctoral Student, Faculty of Economics and Business, Department of Doctoral Management Science, Jakarta State University, Indonesia; Assistant Professor, Faculty of Economics and Business, Department of Management, Mercu Buana University, Indonesia. (Corresponding author)

Agung Dharmawan Buchdadi, Ph.D., Professor, Faculty of Economics and Business, Department of Doctoral Management Science, Jakarta State University, Indonesia.

Agung Wahyu Handaru, Ph.D., Associate Professor, Faculty of Economics and Business, Department of Doctoral Management Science, Jakarta State University, Indonesia.



This is an Open Access article, distributed under the terms of the [Creative Commons Attribution 4.0 International license](https://creativecommons.org/licenses/by/4.0/), which permits unrestricted re-use, distribution, and reproduction in any medium, provided the original work is properly cited.

Conflict of interest statement:

Author(s) reported no conflict of interest

Eko Tama Putra Saratian (Indonesia), Agung Dharmawan Buchdadi (Indonesia), Agung Wahyu Handaru (Indonesia)

DRIVERS OF ISLAMIC FINANCIAL INCLUSION AMONG NON-MUSLIMS: A RATIONAL-EMOTIONAL-SPIRITUAL APPROACH

Abstract

Islamic finance plays a crucial role in promoting inclusive and sustainable economic growth, particularly in emerging economies such as Indonesia. Despite the rapid expansion of Islamic banking, participation from non-Muslim consumers remains relatively low, revealing a gap in understanding the motivational factors that drive their engagement. This study aims to analyze how the Islamic Product Brand Image influences Islamic Financial Inclusion among non-Muslim consumers through rational, emotional, and spiritual motivational factors. A quantitative research approach was employed using Partial Least Squares Structural Equation Modeling (PLS-SEM) with data from 384 non-Muslim respondents who intend to use Islamic banking products in Indonesia. The analysis included tests of validity, reliability, and hypothesis using bootstrapping procedures. The results show that Islamic Product Brand Image does not directly affect Islamic Financial Inclusion ($\beta = -0.187, p = 0.258$), but has a significant indirect effect through Product Features ($\beta = 0.164, p = 0.045$) and Religiosity ($\beta = 0.200, p = 0.031$). Sustainable Finance, representing emotional motivation, was found to be insignificant ($\beta = 0.093, p = 0.348$). These findings indicate that rational and spiritual motivations are stronger determinants than emotional ones in influencing non-Muslim consumers' inclusion in Islamic banking. Theoretically, this study contributes to understanding cross-religious financial inclusion by integrating multidimensional motivational constructs. Practically, it suggests that Islamic banks should emphasize product innovation, transparency, and ethical trust-building to enhance inclusivity across faith boundaries.

Keywords branding, product features, sustainability, religiosity, inclusion

JEL Classification G41, G21

INTRODUCTION

Over the past few decades, Islamic finance has grown rapidly, particularly in emerging economies such as Indonesia, where it contributes positively to long-term economic growth (Trianto et al., 2021; Rofik et al., 2025). Its development is considered strategic in accelerating inclusive and sustainable economic progress through stronger support for productive sectors (Athief et al., 2025). The Indonesian government reinforces this agenda through the National Strategy for Financial Inclusion (SNKI), enacted under Presidential Regulation No. 82/2016, which aims to reduce poverty and promote equitable economic growth (Juniyar et al., 2023). In line with this, Islamic banks have continuously innovated products and services to reach unbanked communities and improve financial access (Saratian et al., 2022; Ofori-Okyere et al., 2023), thereby supporting inclusive and sustainable development.

Islamic banking plays a central role in expanding equitable access to financial services through profit-sharing mechanisms and ethical financial practices, which enhance social welfare and economic justice

(Fasya, 2021; Saratian et al., 2019; Dirie et al., 2024). Collaborative efforts among financial institutions, the government, and non-governmental organizations are essential to strengthen outreach and encourage financial inclusion (Pandey et al., 2022; Pratiwi et al., 2023; Affini et al., 2026). However, despite its universal values, participation from non-Muslim consumers in the inclusion of Islamic banking remains limited. This raises a critical scientific problem: why do non-Muslim consumers, who are not bound by religious obligations, show relatively low engagement with Islamic banking products despite their ethical and inclusive appeal? Prior studies suggest that individual motivation, comprising rational, emotional, and spiritual dimensions, may shape this behavior (Aronovitch, 1979; Turaga et al., 2010; Resti et al., 2021; Saratian et al., 2023; Hazarillah & Rosyidah, 2023). Therefore, this study addresses a significant empirical and theoretical gap by developing an integrated model of rational, emotional, and spiritual motivational factors influencing non-Muslims' adoption of Islamic banking products, offering a novel contribution to the advancement of Islamic financial inclusion and sustainable economic development in pluralistic societies.

1. LITERATURE REVIEW

Prior studies suggest that consumer behavior may be influenced by various motivational factors: rational, emotional, and spiritual, but empirical findings are inconsistent. The use of Islamic banking products is influenced by motivation, encompassing rational (Aronovitch, 1979; Asy'ari, 2021; Fitri et al., 2023; Saratian et al., 2023), emotional (Turaga et al., 2010; Saratian & Arief, 2018; Resti et al., 2021; Daffa & Sanjaya, 2022; Soelton et al., 2020; Rohman et al., 2020; Imaningsih et al., 2022), and spiritual values (Losoncz, 2011; Hazarillah & Rosyidah, 2023), as well as brand image reflecting Islamic product identity (Abd Aziz, 2018; Widiawati, 2020; Wahono & Masykuroh, 2022; Ati, 2022; Satiti, 2020).

Nevertheless, empirical inconsistencies remain regarding the relationships among brand image, motivation, and product usage. Some studies confirm significant effects (Ahmad et al., 2011; Albaity & Rahman, 2019; Sardiana & Sari, 2019), while others report insignificant relationships (Wahono & Masykuroh, 2022; Barqiah & Marsasi, 2022). Moreover, the moderating role of financial literacy (Zaman et al., 2017; Mahdzan et al., 2024) and the mediating role of sustainable finance as an emotional driver have not been empirically tested. Importantly, no study has examined these mechanisms among non-Muslim consumers.

Siahaan et al. (2023), Hadiyati et al. (2023), Ayuni et al. (2016), and Massad et al. (2023) found that Islamic Product Brand Image has a positive influence on the Intention to Use Islamic Banking

Products. This indicates that a strong and trustworthy brand image enhances consumers' confidence in the ethical integrity, transparency, and reliability of Islamic banking services. A well-established Islamic brand also conveys consistency with sharia principles, which strengthens perceived value and reduces uncertainty in financial decision-making. Consequently, consumers are more likely to view Islamic banks as credible, socially responsible, and aligned with universal ethical standards.

A study by Massad et al. (2023) shows that Islamic Product Brand Image positively influences consumer motivation to use Islamic financial products. In this research design, motivation is viewed from several perspectives, including rational value (Asy'ari, 2021; Fitri et al., 2023; Saratian et al., 2023), emotional value (Saratian & Arief, 2018; Resti et al., 2021; Daffa & Sanjaya, 2022; Soelton et al., 2020; Rohman et al., 2020; Imaningsih et al., 2022), and spiritual value (Hazarillah & Rosyidah, 2023). Rational motivation is represented by the product features variable, emotional motivation by the sustainable finance variable, and spiritual motivation by the religiosity variable.

Studies by Nelvi (2015), Ayuni et al. (2016), Barqiah and Marsasi (2022), and Fitri et al. (2023) found that motivation has a positive and significant effect on the intention to use Islamic Banking Products. In this research design, motivation is analyzed through the perspectives of rational value (Asy'ari, 2021; Fitri et al., 2023; Saratian et al., 2023), emotional value (Saratian & Arief, 2018;

Resti et al., 2021; Daffa & Sanjaya, 2022; Soelton et al., 2020; Rohman et al., 2020; Imaningsih et al., 2022), and spiritual value (Hazarillah & Rosyidah, 2023; Hamadou et al., 2025).

Based on research by Ayuni et al. (2016) and Mustapha et al. (2023), consumer motivation can mediate the relationship between Islamic Product Brand Image and the Intention to Use Islamic Banking Products, particularly spiritual motivation. Other studies on rational motivation have not yet explored specific variables such as product features as proposed in this study. Other variables studied under rational approaches include location (Putri et al., 2021), digital marketing, and product knowledge (Siahaan et al., 2023). Moreover, there has been no study highlighting the mediating role of emotional motivation, such as sustainable finance or the application of sustainability principles. According to Massad (2023), Financial Literacy can moderate the effect of Islamic Product Brand Image on the Intention to Use Islamic Banking Products. However, it is still unclear whether Financial Literacy can moderate the effect of Product Features on the Intention to Use Islamic Banking Products.

This study aims to examine how Islamic Product Brand Image influences non-Muslim consumers' intention to use Islamic banking products through rational, emotional, and spiritual motivational factors, namely Product Features, Sustainable Finance, and Religiosity, while also assessing the moderating role of Financial Literacy.

The hypotheses proposed in this study are presented as follows:

- H1: Islamic Product Brand Image has a positive effect on the Intention to Use Islamic Banking Products.*
- H2: Islamic Product Brand Image has a positive effect on Product Features.*
- H3: Product Features have a positive effect on the Intention to Use Islamic Banking Products.*
- H4: Product Features can mediate the influence of Islamic Product Brand Image on the Intention to Use Islamic Banking Products.*

H5: Islamic Product Brand Image has a positive effect on Sustainable Finance.

H6: Sustainable Finance has a positive effect on the Intention to Use Islamic Banking Products.

H7: Sustainable Finance can mediate the influence of Islamic Product Brand Image on the Intention to Use Islamic Banking Products.

H8: Islamic Product Brand Image has a positive effect on Religiosity.

H9: Religiosity has a positive effect on the Intention to Use Islamic Banking Products.

H10: Religiosity can mediate the influence of Islamic Product Brand Image on the Intention to Use Islamic Banking Products.

H11: Financial Literacy can moderate the effect of Product Features on the Intention to Use Islamic Banking Products.

H12: Financial Literacy can moderate the effect of Islamic Product Brand Image on the Intention to Use Islamic Banking Products.

Previous research on Islamic banking product usage has mostly focused on Muslim consumers, emphasizing variables such as service quality, religiosity, and brand image. While some studies have examined motivational aspects, few have adopted an integrative framework that includes multiple forms of motivation, namely rational, emotional, and spiritual. Additionally, there is limited insight into how non-Muslim consumers perceive Islamic banking, despite the inclusive and universal principles underlying Islamic finance. Very few studies consider sustainable finance as a reflection of emotional motivation, or test the role of financial literacy as a moderating variable in the adoption of Islamic banking products. Accordingly, this study aims to analyze how the Islamic Product Brand Image influences Islamic Financial Inclusion among non-Muslim consumers through rational, emotional, and spiritual motivational factors, offering an integrative understanding of inclusive Islamic finance.

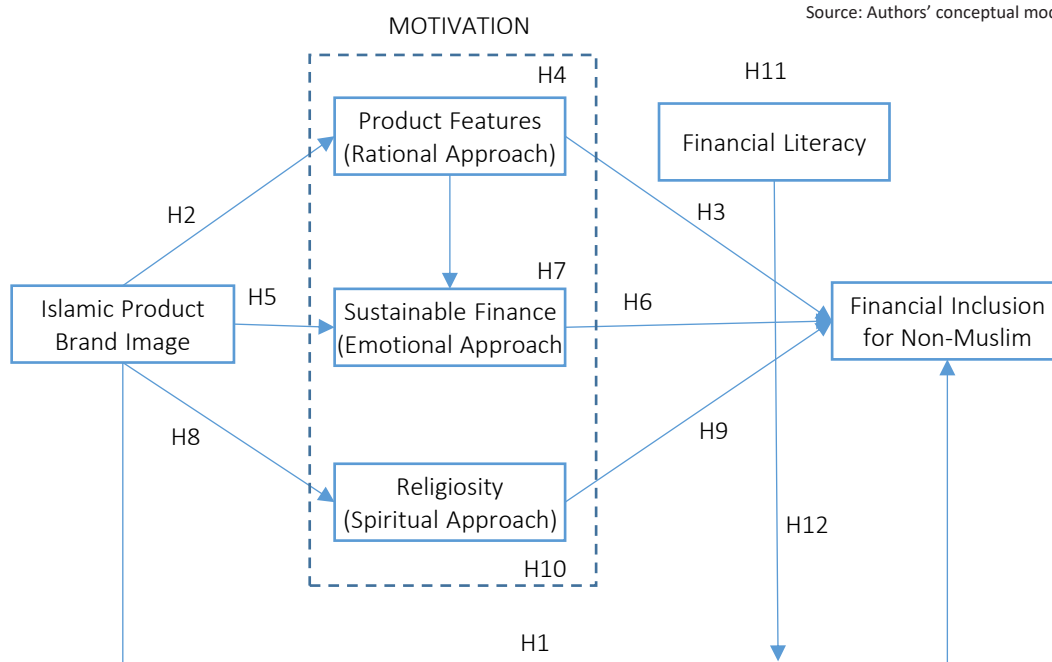


Figure 1. Conceptual model

2. METHOD

This study employs a quantitative research approach using a causal research design. Causal research aims to explain cause-and-effect relationships between variables, which are often developed in management and behavioral finance studies (Ferdinand, 2014). This study specifically aims to examine the influence of Islamic Product Brand Image on Islamic financial inclusion, particularly the intention to use Islamic banking products by non-Muslim consumers, with product features, sustainable finance, and religiosity as mediating variables. In addition, financial literacy serves as a moderating variable in the relationship between Islamic Product Brand Image and Islamic financial inclusion, as well as between product features and Islamic financial inclusion. Primary data were collected through a survey distributed both online and offline using structured questionnaires. This study involved 384 non-Muslim respondents selected using purposive sampling. The respondents were adult and productive individuals (aged 21-55 years) residing in major Indonesian cities, who expressed an intention or interest in using Islamic banking products. Non-Muslim participants were chosen to represent the segment of society that has not been fully integrated into Islamic financial services, making them relevant for examining inclusion barriers and motivational factors.

The questionnaire was designed based on validated measurement items from previous studies, covering variables such as Islamic Product Brand Image, Product Features, Sustainable Finance, Religiosity, Financial Literacy, and Financial Inclusion. Each item was measured on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree), chosen for its simplicity and ability to capture the intensity of respondents' evaluations. Respondents' anonymity and consent were ensured in accordance with COPE ethical standards, and participation was voluntary. The demographic characteristics of respondents, including gender, age, and religion, are presented in Table 1 to demonstrate sample representativeness.

Table 1. Sample demographics

Source: Processed data (2025).

Variables / Criteria	Frequency	Percentage
Gender		
Male	179	46.61%
Female	205	53.39%
Age		
21 to 25 years old	224	58.33%
> 25 to 35 years old	128	33.33%
> 35 to 55 years old	32	8.33%
Religion		
Christian	192	50%
Catholic	96	25%
Hindu	32	8.33%
Buddhist	64	16.67%

Table 1 presents the demographic profile of 205 females (53.39%) and 179 males (46.61%), indicating a relatively balanced gender distribution. Most respondents are young adults aged 21-25 years (58.33%), followed by those aged 25-35 years (33.33%) and 35-55 years (8.33%), reflecting the dominance of a digitally active and financially aware age group. In terms of religious affiliation, the majority identify as Christian (50%), followed by Catholic (25%), Buddhist (16.67%), and Hindu (8.33%). This composition represents the religious diversity of Indonesia's non-Muslim population and ensures the data's relevance to understanding inclusive participation in Islamic banking. Such demographic characteristics are significant, as younger and well-informed consumers are often more responsive to innovative financial products and more likely to evaluate Islamic banking through rational and ethical considerations rather than purely religious motivations.

Data analysis was conducted using Variance-Based Structural Equation Modeling (VB-SEM) with the SmartPLS software. This method is suit-

able for nominal, ordinal, interval, and ratio scales and allows for flexible assumptions. PLS also supports bootstrapping tests on both the outer and inner models. The testing stages include: Outer Model: tests for convergent validity, discriminant validity, Cronbach's alpha, composite reliability, and model fit. Inner Model: tests for the coefficient of determination (R^2), effect size (f^2), and hypothesis testing using the bootstrapping procedure. Hypothesis testing was conducted with a confidence level of 95%, a margin of error of 5% ($\alpha = 0.05$), and a critical t-statistic value of 1.96 (Schermelleh-Engel et al., 2003).

3. RESULTS

The data analysis results using Partial Least Squares Structural Equation Modeling (PLS-SEM) are presented in this section, summarizing key findings from validity, reliability, and hypothesis testing. The results are organized into two main parts: the measurement model (outer model), which evaluates the quality of indicators, and the

Table 2. Reliability and convergent validity indicators

Source: Processed data (2025).

Variable	Measurement Item	Indicator	Outer Loading	AVE	Composite Reliability
IBI	Islamic Brand Image-1	Halal Product	0.808	0.711	0.831
	Islamic Brand Image-12	Brand Image Attributes	0.877		
FP	Product Feature-1	Feature Diversity	0.805	0.502	0.750
	Product Feature-2	Feature Quality	0.649		
	Product Feature-3	Feature Completeness	0.661		
SF	Sustainable Finance-3	Distribution of credit for new and renewable energy sectors	0.710	0.575	0.843
	Sustainable Finance-5	Corporate Social Responsibility (CSR)	0.835		
	Sustainable Finance-6	Corporate Governance Structure	0.799		
	Sustainable Finance-7	Compliance with Regulations	0.680		
Rel	Religiosity-1	Belief in One's Religion	0.804	0.583	0.893
	Religiosity-2	Obedience in Performing Ritual Activities	0.722		
	Religiosity-3	Degree of Experiencing Religious Experiences	0.685		
	Religiosity-4	Feeling of Closeness to God	0.833		
	Religiosity-5	Level of Knowledge and Understanding of Religious Teachings	0.724		
	Religiosity-6	Knowledge of the Basic Teachings Contained in Holy Scripture	0.801		
LKB	Financial Literacy-1	Digital Financial Literacy	0.819	0.536	0.821
	Financial Literacy-2	Lack of Government Support in Infrastructure and Facilities	0.730		
	Financial Literacy-3	Level of Financial Knowledge	0.687		
	Financial Literacy-4	Financial Management Skills	0.683		
IKB	Financial Inclusion-2	Level of Mobile Banking Service Penetration	0.852	0.563	0.835
	Financial Inclusion-3	Funding Products	0.727		
	Financial Inclusion-4	Access to Credit Products	0.602		
	Financial Inclusion-5	Impact on Economic Growth	0.800		

structural model (inner model), which tests the relationships among latent variables. The analysis reveals several significant relationships among the constructs, which are summarized in Tables 2-8. These results provide empirical evidence supporting most of the proposed hypotheses, as discussed below.

The measurement model was assessed using reflective indicators to evaluate convergent validity based on factor loadings. Each construct consisted of 3-6 indicators measured on a five-point Likert scale. Indicators with loadings above 0.5 were retained, while those below the threshold were excluded. The results show that only two indicators (IBI-1 and IBI-12) were valid for Islamic Brand Image, while all indicators for Product Features (FP1-FP3) met the validity criteria. For Sustainable Finance, four indicators (SF-3, SF-5, SF-6, and SF-7) were retained, whereas all indicators for Religiosity (Rel-1-Rel-6) and Financial Literacy (LKB-1-LKB-4) remained valid. In the Financial Inclusion construct, four indicators (IKB-2-IKB-5) met the loading criteria and were retained for analysis.

Construct reliability was confirmed through composite reliability values exceeding 0.70, indicating internal consistency across all variables. The strongest indicators were halal product attributes (IBI-1 and IBI-12) for Islamic Brand Image, feature accessibility (FP1-FP3) for Product Features, and governance-related items (SF-3, SF-6, SF-7) for Sustainable Finance. Religiosity (Rel-1-Rel-6) and Financial Literacy (LKB-1-LKB-4) also demonstrated high reliability, with digital literacy (LKB-1) showing the strongest loading. Similarly, Financial Inclusion indicators (IKB-3-IKB-5) effectively represented financial access and usage, suggesting that most measurement constructs are

valid, reliable, and suitable for further structural analysis.

The discriminant validity was assessed using the Fornell-Larcker criterion, which requires that the square root of each construct's AVE exceed its correlations with other constructs to confirm theoretical and empirical distinctiveness. The results show that all constructs, including Product Features ($\sqrt{AVE} = 0.709$), Islamic Brand Image ($\sqrt{AVE} = 0.843$), Financial Inclusion, Financial Literacy, Religiosity, and Sustainable Finance, meet this criterion, indicating satisfactory discriminant validity. The structural model evaluation was then conducted by testing multicollinearity, path significance, and effect size.

Table 4. VIF – Inner model

Source: Processed data (2025).

Variable Relationship	VIF
Product Features → Financial Inclusion	1.813
Islamic Brand Image → Product Features	1.000
Islamic Brand Image → Financial Inclusion	1.747
Islamic Brand Image → Religiosity	1.000
Islamic Brand Image → Sustainable Finance	1.000
Financial Literacy → Financial Inclusion	1.750
Religiosity → Financial Inclusion	1.744
Sustainable Finance → Financial Inclusion	1.923
Financial Literacy → Product Features → Financial Inclusion	3.098
Financial Literacy → Islamic Brand Image → Financial Inclusion	2.772

All VIF values were below 5, confirming no multicollinearity. Hypothesis testing using t-statistics and p-values indicated that relationships were significant when $t > 1.96$ or $p < 0.05$, while the f^2 effect size categorized the magnitude of relationships as small (0.02), medium (0.15), or large (0.35) (Hair et al., 2019). This strengthens the robustness of the parameter estimation results in SEM-PLS.

Table 3. Discriminant validity using the Fornell-Larcker criterion

Source: Processed data (2025).

Constructs	FP – Product Features	IBI – Islamic Brand Image	IKB – Financial Inclusion	LKB – Financial Literacy	Rel – Religiosity	SF – Sustainable Finance
FP – Product Features	0.709					
IBI – Islamic Brand Image	0.513	0.843				
IKB – Financial Inclusion	0.465	0.323	0.750			
LKB – Financial Literacy	0.338	0.364	0.376	0.732		
Rel – Religiosity	0.374	0.477	0.561	0.515	0.763	
SF – Sustainable Finance	0.561	0.522	0.536	0.305	0.489	0.758

Table 5. R-square

Source: Processed data (2025).

Variable	R-square	R-square Adjusted	Remarks
FP – Product Features	0.264	0.251	Low
IKB – Financial Inclusion	0.521	0.457	Low
Rel – Religiosity	0.228	0.214	Low
SF – Sustainable Finance	0.272	0.260	Low

According to Chin (1998), R-square values above 0.19, 0.33, and 0.66 indicate low, moderate, and high explanatory power, respectively. The results show that the R2 values for Product Features, Financial Inclusion, Religiosity, and Sustainable Finance fall within the low category, suggesting that additional unobserved factors may influence these variables.

SRMR (Standardized Root Mean Square Residual) is a measure of model fit. According to Schermelleh-Engel et al. (2003), if the SRMR value falls within the range of $0.05 < SRMR \leq 0.1$, it indicates an acceptable level of model fit.

Overall, the findings indicate that Islamic Product Brand Image has no direct effect on Islamic Financial Inclusion among non-Muslims but exerts a significant indirect influence through Product Features and Religiosity. Rational and spiritual motivations show stronger predictive power than emotional motivation, represented by Sustainable Finance. The moderating role of

Financial Literacy, however, remains insignificant. The Islamic Product Brand Image was found not to have a direct positive effect on Islamic Financial Inclusion among non-Muslims ($\beta = -0.187, p = 0.258 > 0.05$). However, it showed a strong positive effect on Product Features ($\beta = 0.513, p = 0.000 < 0.05$), suggesting that strengthening halal values and brand identity within product design enhances consumer perception. Likewise, Product Features positively affected Islamic Financial Inclusion ($\beta = 0.320, p = 0.015 < 0.05$), indicating that non-Muslim consumers are influenced by rational factors such as product quality and service accessibility when considering Islamic banking products.

Furthermore, Islamic Product Brand Image positively influenced Sustainable Finance ($\beta = 0.522, p = 0.000 < 0.05$), reflecting that a strong Islamic brand aligns with environmentally and socially responsible financial principles. However, Sustainable Finance did not significantly affect Financial Inclusion ($\beta = 0.178, p = 0.315 > 0.05$), implying that emotional or ethical appeal alone may not attract non-Muslim consumers without tangible value propositions. Meanwhile, Islamic Product Brand Image also had a significant positive impact on Religiosity ($\beta = 0.477, p = 0.000 < 0.05$), and Religiosity in turn significantly increased Islamic Financial Inclusion ($\beta = 0.418, p = 0.010 < 0.05$). This indicates that spiritual awareness and moral trust foster stronger behavioral in-

Table 6. Model fit

Source: Processed data (2025).

Measurement	Result	Criteria	Description
SRMR	0.1	$0.05 < SRMR \leq 0.1$ (Schermelleh-Engel et al., 2003)	Acceptable Fit

Table 7. SEM results with direct effects

Source: Processed data (2025).

Hypothesis	Path Coefficient	P-value	95% confidence interval path coefficient		F-square	Remarks
			Lower limit	Upper Limit		
H1. IBI → Intention to Use Islamic Bank Products	-0.187	0.258	-0.488	0.169	0.042	Rejected
H2. IBI → Product Features (FP)	0.513	0.000	0.290	0.702	0.358	Accepted
H3. FP → Intention to Use Islamic Bank Products	0.320	0.015	-0.001	0.532	0.117	Accepted
H5. IBI → Sustainable Finance (SF)	0.522	0.000	0.273	0.707	0.374	Accepted
H6. SF → Intention to Use Islamic Bank Products	0.178	0.315	-0.138	0.567	0.034	Rejected
H8. IBI → Religiosity	0.477	0.000	0.274	0.658	0.295	Accepted
H9. Religiosity → Intention to Use Islamic Bank Products	0.418	0.010	0.046	0.69	0.209	Accepted

Table 8. SEM output with indirect mediation effect

Source: Processed data (2025).

Relationship Between Variables	Path Coefficient	p-value	95% confidence interval path coefficient		Upsilon ν	Remarks
			Lower Limit	Upper Limit		
Indirect Model						
H4. FP → IBI → Intention to Use Islamic Bank Products	0.164	0.045	-0.002	0.324	0.129	Mediated
H7. SF → IBI → Intention to Use Islamic Bank Products	0.093	0.348	-0.080	0.323	0.040	Not Mediated
H10. Rel → IBI → Intention to Use Islamic Bank Products	0.200	0.031	0.022	0.390	0.215	Mediated
H11. FL → FP → Intention to Use Islamic Bank Products	-0.057	0.788	-0.398	0.476	0.134	Not Moderated
H12. FL → IBI → Intention to Use Islamic Bank Products	0.316	0.136	-0.222	0.652	0.133	Not Moderated

tentions among non-Muslim consumers toward Islamic banking participation.

For the mediation effects, this study employed the epsilon (ν) effect size as recommended by Lachowicz et al. (2018) and Ogbeibu et al. (2023), where 0.02, 0.075, and 0.175 represent low, medium, and high mediation levels, respectively. The results show that Product Features significantly mediate the relationship between Islamic Product Brand Image and Islamic Financial Inclusion ($\beta = 0.164$, $p = 0.045$, $\nu = 0.129$). This indicates that, although the direct effect of Islamic Product Brand Image on Financial Inclusion is insignificant, the mediation through Product Features, encompassing quality, completeness, and product variety, creates a strong rational motivation for non-Muslim consumers to adopt Islamic banking. Conversely, Sustainable Finance does not mediate the relationship ($\beta = 0.093$, $p = 0.348$, $\nu = 0.040$), suggesting that emotional motivation derived from environmentally responsible initiatives has yet to attract non-Muslim consumers toward Islamic financial inclusion effectively.

Furthermore, Religiosity is found to significantly mediate the effect of Islamic Product Brand Image on Islamic Financial Inclusion ($\beta = 0.200$, $p = 0.031$), demonstrating that spiritual motivation plays a crucial role in strengthening consumer trust and behavioral intention toward Islamic banking. The mediation is classified as strong, confirming that higher levels of religiosity enhance individuals' preference for Islamic-oriented financial products. Meanwhile,

Financial Literacy does not moderate either the effect of Product Features ($\beta = -0.057$, $p = 0.788$) or Islamic Product Brand Image ($\beta = 0.316$, $p = 0.136$) on Financial Inclusion. This implies that current literacy programs have not yet enhanced the influence of brand or product perceptions on inclusion outcomes, underscoring the need for targeted educational initiatives that improve financial understanding and accessibility for non-Muslim consumers. These findings provide empirical confirmation that rational and spiritual motivations are more influential in promoting Islamic financial inclusion among non-Muslim consumers, while emotional motivation and financial literacy play comparatively weaker roles.

4. DISCUSSION

The findings reveal that Islamic Product Brand Image has no direct impact on Islamic Financial Inclusion among non-Muslims, suggesting that brand perception alone is insufficient to encourage financial participation unless it is supported by functional and ethical product characteristics. This interpretation refines the conclusions of Wahono and Masykuroh (2022) and Massad (2023), who emphasized brand-driven appeal, by showing that for non-Muslim consumers, brand image must translate into tangible product value. This suggests that while the Islamic label has a strong appeal to Muslim consumers, its impact on non-Muslims depends on additional product-related factors. Hence, non-Muslim consumers are more responsive when Islamic

financial products emphasize universal values such as trust, transparency, and ethical responsibility rather than solely religious identity.

In contrast, Islamic Product Brand Image strongly affects Product Features, confirming previous findings by Sardiana and Sari (2019). This relationship highlights that an Islamic brand image helps strengthen consumer perceptions of product functionality and quality, especially when products integrate halal principles with innovation and accessibility. Furthermore, Product Features significantly influence Islamic Financial Inclusion, consistent with studies by Ayuni et al. (2016), Nelvi (2015), and Fitri et al. (2023). These results reinforce the idea that non-Muslim consumers are motivated more by rational considerations, such as service quality, convenience, and competitive benefits, than by emotional or religious factors when deciding to use Islamic banking products. This suggests that non-Muslim consumers evaluate Islamic banking products more through a utilitarian lens. The consistency of these findings with Ayuni et al. (2016) and Fitri et al. (2023) reinforces the argument that Islamic banking adoption is increasingly shaped by pragmatic value propositions, rather than ideological alignment.

The study also found a significant relationship between Islamic Product Brand Image and Sustainable Finance, supporting Asy'ari (2021), Fitri et al. (2023), and Saratian et al. (2023), which suggests that Islamic financial institutions are perceived as more environmentally and socially responsible. However, Sustainable Finance does not significantly enhance Financial Inclusion, echoing Amsal et al. (2020). This finding indicates that emotional motivations tied to ethical or green initiatives remain insufficient to attract non-Muslim participation unless accompanied by tangible economic incentives. This gap highlights the need for Islamic banks to strengthen their CSR programs, governance transparency, and environmental financing awareness. This divergence from the findings of Asy'ari (2021) and Saratian et al. (2023), who reported stronger emotional engagement in Muslim segments, indicates that non-Muslims may view sustainable finance as a secondary or symbolic value rather than a decisive factor. Therefore, environmental and CSR-based appeals should be

reframed as instruments of transparency and fairness rather than purely moral messaging.

Another key finding is the strong and positive link between Islamic Product Brand Image and Religiosity, as supported by Asy'ari (2021) and Saratian et al. (2023). Religiosity, in turn, has a significant positive impact on Financial Inclusion, aligning with Ayuni et al. (2016), Nelvi (2015), and Fitri et al. (2023). This confirms that spiritual awareness, expressed through ethical behavior and belief in divine accountability, can motivate non-Muslim consumers to engage with Islamic banking. In this sense, religiosity acts as a spiritual bridge that connects ethical branding with behavioral intention, echoing previous evidence from Jasin et al. (2021). Interestingly, this result extends Jasin et al. (2021), who linked religiosity primarily to Muslim faith contexts, by showing that non-Muslims also respond to spiritual and ethical consistency embedded in Islamic finance. It implies that religiosity in this context represents a universal moral awareness rather than religious obligation.

The mediation results deepen the understanding of how brand perception translates into behavioral intention through motivational mechanisms. Both Product Features and Religiosity serve as strong mediators, suggesting that Islamic banking inclusion among non-Muslims emerges from a combination of functional trust and moral resonance. Product Features and Religiosity both serve as significant mediators in the relationship between Islamic Product Brand Image and Financial Inclusion, with high β effect values (0.129 and 0.215, respectively). This means that Islamic branding indirectly promotes financial inclusion by enhancing product appeal and strengthening spiritual trust. Conversely, Sustainable Finance fails to mediate this relationship, indicating that non-Muslim consumers prioritize rational and spiritual motivations over emotional ones, consistent with the theoretical framework of mixed motivation (Aronovitch, 1979).

Lastly, Financial Literacy does not moderate the influence of Product Features or Islamic Product Brand Image on Financial Inclusion. This finding contradicts Widiawati (2020) and

Massad et al. (2023), suggesting that financial education efforts in Indonesia have yet to effectively bridge the perception gap among non-Muslim consumers. Therefore, regulators and Islamic financial institutions should collaborate on designing inclusive literacy programs that highlight the universal benefits of Islamic finance, such as fairness, transparency, and sustainability, to broaden participation across religious boundaries.

In summary, this study advances the theoretical dialogue on cross-religious financial inclusion by demonstrating that non-Muslim consumers engage with Islamic finance primarily through rational and spiritual motivations, not emotional ones. The findings challenge conventional assumptions that Islamic branding is only effective within faith-based markets and instead position it as a broader ethical and functional proposition aligned with sustainable economic values.

CONCLUSION

This study aimed to analyze how the Islamic Product Brand Image influences Islamic Financial Inclusion among non-Muslim consumers through rational, emotional, and spiritual motivational factors. The findings show that while Islamic Product Brand Image does not directly influence Islamic Financial Inclusion, it indirectly affects it through Product Features and Religiosity, which serve as strong mediating factors. Rational motivations reflected in product quality and diversity, as well as spiritual motivations represented by religiosity, play a more decisive role than emotional motivations such as sustainable finance initiatives. The insignificant moderating effect of Financial Literacy suggests that existing financial education efforts are insufficient to strengthen consumer behavioral responses toward Islamic banking. These results contribute to the broader understanding of inclusive finance by demonstrating that Islamic financial systems can transcend religious boundaries when positioned as ethical and transparent alternatives in the banking industry. Theoretically, this study contributes to the literature by integrating rational, emotional, and spiritual constructs into the context of financial inclusion for non-Muslim markets, offering a more holistic understanding of consumer motivation in Islamic finance. Practically, the findings call for Islamic financial institutions and policymakers to focus on enhancing product innovation, spiritual trust-building, and targeted financial literacy programs to broaden inclusion across religious and cultural boundaries. Future research may extend this framework by exploring cross-cultural comparisons or incorporating behavioral and digital factors that influence Islamic financial adoption in pluralistic societies.

AUTHOR CONTRIBUTIONS

Conceptualization: Eko Tama Putra Saratian.

Formal analysis: Eko Tama Putra Saratian.

Investigation: Agung Dharmawan Buchdadi, Agung Wahyu Handaru.

Methodology: Eko Tama Putra Saratian, Agung Dharmawan Buchdadi.

Resources: Eko Tama Putra Saratian, Agung Wahyu Handaru.

Software: Eko Tama Putra Saratian.

Supervision: Agung Dharmawan Buchdadi, Agung Wahyu Handaru.

Validation: Agung Dharmawan Buchdadi, Agung Wahyu Handaru.

Visualization: Eko Tama Putra Saratian.

Writing – original draft: Eko Tama Putra Saratian.

Writing – reviewing & editing: Agung Dharmawan Buchdadi, Agung Wahyu Handaru.

REFERENCES

1. Abd Aziz, N. (2018). The influence of coproduction's factors and corporate image toward attitudinal loyalty: Islamic financial banking services delivery in Malaysia. *Journal of Islamic Marketing*, 9(2), 421-438. <https://doi.org/10.1108/JIMA-10-2016-0080>
2. Affini, D. N., Siswanti, I., Nurhayati, M., & Permana, D. (2026). Integrating Environmental, Social, and Governance (ESG) Practices into Sustainable Banking Governance: The Roles of Capacity Building, Green Competencies, Financial Technology, and Green Innovation in Advancing Sustainable Finance. *Sustainability*, 18(7), 3639. <https://doi.org/10.3390/su18073639>
3. Ahmad, K., Rustam, G. A., & Dent, M. M. (2011). Brand preference in Islamic banking. *Journal of Islamic Marketing*, 2(1), 74-82. <https://doi.org/10.1108/17590831111115259>
4. Albaity, M., & Rahman, M. (2019). The intention to use Islamic banking: an exploratory study to measure Islamic financial literacy. *International Journal of Emerging Markets*, 14(5), 988-1012. <https://doi.org/10.1108/IJOEM-05-2018-0218>
5. Amsal, A., Siregar, F. A., Saleh, I. I., & Alfadri, F. A. (2020). Motivation of Non-Muslims to Become Customers at PT. Bank Syariah Mandiri KC Sibolga. *Journal of Sharia Banking*, 1(2), 83-93. <https://doi.org/10.24952/jsb.v1i2.4746>
6. Aronovitch, H. (1979). Rational motivation. *Philosophy and phenomenological Research*, 40(2), 173-193. <https://doi.org/10.2307/2106316>
7. Asy'ari, A. H. (2021). Pengaruh Persepsi, Motivasi, Dan Pengetahuan Masyarakat Dalam Memilih Produk Bank Syariah Di Banjarmasin [The Influence of Public Perception, Motivation, and Knowledge in Choosing Sharia Banking Products in Banjarmasin]. *Jurnal Ilmiah Ekonomi Bisnis*, 7(2), 166. (In Indonesian). <https://doi.org/10.35972/jieb.v7i2.583>
8. Athief, F. H. N., Rusgianto, S., Herianingrum, S., Pratikto, M. I. S., & Fathma, A. (2025). Islamic banking and sectoral economic growth: Evidence from Indonesia. *Banks and Bank Systems*, 20(2), 223. [https://doi.org/10.21511/bbs.20\(2\).2025.18](https://doi.org/10.21511/bbs.20(2).2025.18)
9. Ati, S. (2022). Pengaruh Brand Image dan Minat Nasabah Terhadap Produk ProHajj di PT Bank Muamalat Kantor Cabang Padang Sidempuan [The Influence of Brand Image and Customer Interest in ProHajj Products at PT Bank Muamalat Padang Sidempuan Branch Office]. *ISLAMIKA GRANADA*, 2(3), 90-94. (In Indonesian). <https://doi.org/10.51849/ig.v2i3.69>
10. Ayuni, R. F., Hussein, A. S., & Handrito, R. P. (2016). Role of Religion Motives and Brand Image Towards Consumer Satisfaction and Consumer Loyalty of Islamic Banking. *The International Journal of Accounting and Business Society*, 23(2), 47-58. Retrieved from <https://ijabs.ub.ac.id/index.php/ijabs/article/view/273>
11. Barqiah, S., & Marsasi, E. G. (2022). The influence of utilitarian motivation, ideal self-concept, and perception of consumers on intention to use islamic banking products. *Jurnal Organisasi dan Manajemen*, 8(2), 100-112. <https://doi.org/10.33830/jom.v18i2.3628.2022>
12. Chin, W. W. (1998). The partial least squares approach to structural equation modeling. In Marcoulides, G.A. (Ed.), *Modern methods for business research* (pp. 295-336). Psychology Press. Retrieved from <https://www.taylorfrancis.com/chapters/edit/10.4324/9781410604385-10>
13. Daffa, N., & Sanjaya, V. (2022). Pengaruh Green Product Dan Harga Terhadap Keputusan Pembelian. *Business and Entrepreneurship Journal (BEJ)*, 3(2). <https://doi.org/10.57084/bej.v3i2.882>
14. Dirie, K. A., Alam, M. M., & Maamor, S. (2024). Islamic social finance for achieving sustainable development goals: a systematic literature review and future research agenda. *International Journal of Ethics and Systems*, 40(4), 676-698. <https://doi.org/10.1108/IJOES-12-2022-0317>
15. Fasya, G. (2021). Peran hukum ekonomi syariah dalam pembangunan ekonomi berkelanjutan [The role of Islamic economic law in sustainable economic development]. *Jurnal Ekonomi dan Bisnis STIE Bisnis Internasional Indonesia (BII)*, 1(2), 88-92. (In Indonesian). <https://doi.org/10.56145/jurnalekonomidanbisnis.v1i2.91>
16. Ferdinand, A. (2014). *Metode Penelitian Manajemen: Pedoman Penelitian Untuk Penulisan Skripsi Tesis dan Disertasi Ilmu Manajemen [Management Research Methods: Research Guidelines for Writing Management Science Theses and Dissertations]* (5th ed.). Universitas Diponegoro. (In Indonesian). Retrieved from https://digilib.ubd.ac.id/index.php?p=show_detail&id=6617
17. Fitri, M., Hidayani, & Ahmadan, D. (2023). Pengaruh Motivasi Menabung Dan Pengetahuan Variasi Produk Bank Syariah Indonesia Terhadap Minat Menabung Mahasiswa (Studi Kasus Mahasiswa Febi Iaiqi) [The Influence of Saving Motivation and Knowledge of Bank Syariah Indonesia Product Variations on Students' Saving Interest (Case Study of Febi Iaiqi Students)]. *La Riba: Jurnal Perbankan Syariah*, 4(2), 16-25. (In Indonesian). <https://doi.org/10.53649/lariba.v4i2.273>
18. Hadiyati, R., Harto, B., Ekowati, D., Jefriyanto, J., & Santosa, S. (2023). Analysis of The Influence of Financial Literacy Digitalization, Digital Word of Mouth, Digital Marketing and Brand Image on Z's Generation Saving Intention in Sharia Banking. *MALCOM: Indonesian Journal of Machine Learning and Computer Science*, 3(2), 180-187. <https://doi.org/10.57152/malcom.v3i2.918>
19. Hamadou, I., Hamidi, M. L., & Yumna, A. (2025). Potential customers' intention to use Islamic banking products in Cameroon: the mediating effect of attitude.

- Journal of Islamic Marketing*, 16(2), 373-401. <https://doi.org/10.1108/JIMA-10-2023-0322>
20. Hazarillah, A. H., & Rosyidah, N. (2023). Pengaruh Persepsi, Motivasi, dan Pengetahuan Produk terhadap Minat Menabung di Bank Syariah pada Masyarakat Kabupaten Sidoarjo [The Influence of Perception, Motivation, and Product Knowledge on Interest in Saving in Islamic Banks among the People of Sidoarjo Regency]. *Islamic Economics and Finance Journal*, 2(1), 18-26. (In Indonesian). <https://doi.org/10.62005/iseco.v2i1.37>
 21. Imaningsih, E. S., Nawangsari, L. C., Saratian, E. T. P., & Wibowo, M. W. (2022). *Green Management*. Media Edu Pustaka.
 22. Jasin, H., Mujiatun, S., Rambe, F. M., & Siregar, B. R. (2021). Apakah Kepercayaan Memediasi Pengaruh Reputasi Bank dan Religiositas Terhadap Purchase Intention. *Jurnal Ilmiah Manajemen dan Bisnis*, 22(1), 86-102. <https://doi.org/10.30596/jimb.v22i1.5630>
 23. Juniyar, N., Lubis, F. R. A., Prastiw, L. F., & Anita, R. D. (2023). Analisis Determinan Inklusi Keuangan di Indonesia [Analysis of Determinants of Financial Inclusion in Indonesia]. *Journal of Regional Economics and Development*, 1(1), 1-10. (In Indonesian). <https://doi.org/10.47134/jred.v1i1.60>
 24. Lachowicz, M. J., Preacher, K. J., & Kelley, K. (2018). A novel measure of effect size for mediation analysis. *Psychological Methods*, 23(2), 244-261. <https://doi.org/10.1037/met0000165>
 25. Losonc, A. (2011). Spiritual motivation in management. In Zsolnai, L. (Ed.), *Spirituality and ethics in management* (pp. 75-94). Dordrecht: Springer Netherlands. https://doi.org/10.1007/978-94-007-1153-2_5
 26. Mahdzan, N. S., Zainudin, R., Wan Ahmad, W. M., & Hanifa, M. H. (2024). Does Islamic financial literacy and motives influence the holdings of Islamic financial products? A study on bank customers in Klang Valley, Malaysia. *Journal of Islamic Marketing*, 15(9), 2286-2309. <https://doi.org/10.1108/JIMA-05-2022-0158>
 27. Massad, M. A., Nurbaiti, & Rahmani, B. (2023). The Influence of Brand Image and Social Students Environment on the Interest to be a Customer of Indonesian Sharia Bank with Knowledge as a Moderating Variable. *Nisbah: Jurnal Perbankan Syariah*, 9(1). <https://doi.org/10.30997/jn.v9i1.9455>
 28. Mustapha, N., Mohammad, J., Quoquab, F., & Salam, Z. A. (2023). "Should I adopt Islamic banking services?" Factors affecting non-Muslim customers' behavioral intention in the Malaysian context. *Journal of Islamic Marketing*, 14(10), 2450-2465. <https://doi.org/10.1108/JIMA-03-2022-0094>
 29. Nelvi, N. (2015). *Faktor-faktor yang Mempengaruhi Keputusan Nasabah dalam Memilih Bank Syariah (Studi Kasus pada Nasabah BNI Syariah Yogyakarta)* [Factors Influencing Customer Decisions in Choosing a Sharia Bank (Case Study on BNI Syariah Yogyakarta Customers)]. (In Indonesian). Retrieved from <https://digilib.uin-suka.ac.id/id/eprint/19190/>
 30. Ofori-Okyere, I., Edghiem, F., & Kumah, S. P. (2023). Marketing inclusive banking services to financially vulnerable consumers: a service design approach. *Journal of Services Marketing*, 37(2), 232-247. <https://doi.org/10.1108/JSM-10-2021-0399>
 31. Ogbeibu, S., Emelifeonwu, J., Senadjki, A., Gaskin, J., & Kaivo-oja, J. (2023). Technological turbulence and greening of team creativity, product innovation, and human resource management: Implications for sustainability. *Journal of Cleaner Production*, 244, 118703. <https://doi.org/10.1016/j.jclepro.2019.118703>
 32. Pandey, A., Kiran, R., & Sharma, R. K. (2022). Investigating the impact of financial inclusion drivers, financial literacy and financial initiatives in fostering sustainable growth in North India. *Sustainability*, 14(17), 11061. <https://doi.org/10.3390/su141711061>
 33. Pratiwi, A. E., Nurfadillah, A. D., Nursadrina, L., Mufida, L., Nurjannah, & Nengsi, S. R. (2023). Inklusi Keuangan dalam Industri Perbankan: Mendorong Akses Layanan Perbankan [Financial Inclusion in the Banking Industry: Encouraging Access to Banking Services]. *Jurnal Ilmu Manajemen, Bisnis dan Ekonomi (JIMBE)*, 1(1), 19-24. (In Indonesian). <https://doi.org/10.59971/jimbe.v1i1.4>
 34. Putri, S., Fasa, M. I., & Suharto, S. (2021). Pengaruh Produk, Pelayanan dan Motivasi Menghindari Riba Terhadap Keputusan Mahasiswa Menjadi Nasabah Bank Syariah [The Influence of Products, Services and Motivation to Avoid Usury on Students' Decisions to Become Sharia Bank Customers]. *El mudhorib: Jurnal Kajian Ekonomi dan Perbankan Syariah*, 2(1), 30-43. (In Indonesian). <https://doi.org/10.53491/elmudhorib.v2i1.85>
 35. Resti, E., Aravik, H., & Choirunnisak, C. (2021). Pengaruh Motivasi dan Pengetahuan Produk Perbankan Syariah terhadap Keputusan Menjadi Nasabah Bank Syariah Indonesia [The Influence of Motivation and Knowledge of Islamic Banking Products on the Decision to Become a Customer of Indonesian Islamic Banks]. *Jurnal Ilmiah Mahasiswa Perbankan Syariah (JIMPA)*, 1(2), 135-144. (In Indonesian). <https://doi.org/10.36908/jimpa.v1i2.31>
 36. Rofik, M., Boulanouar, Z., Yuli, S. B. C., & Wardani, D. T. K. (2025). Revisiting the impact of Islamic finance on economic growth: a decomposition analysis using Indonesia as a testing ground. *International Journal of Islamic and Middle Eastern Finance and Management*, 18(4), 765-786. <https://doi.org/10.1108/IME-FM-06-2024-0288>
 37. Rohman, F., Abadi, Y. B., Soelton, M., Prasetyo, N., & Saratian, E. T. P. (2020). The effect of environmentally friendly paper toward purchasing intention. *4th International Conference on Management, Economics and Business (ICMEB 2019)* (pp. 120-126). Atlantis Press. <https://doi.org/10.2991/aebmr.k.200205.023>

38. Saratian, E. T. P., & Arief, H. (2018). Sharia Banking Towards Sustainable Finance in Palm Oil Industry. *ICCD, 1*(1), 589-601. <https://doi.org/10.33068/iccd.Vol1.Iss1.88>
39. Saratian, E. T. P., Arief, H., Ramli, Y., Permana, D., & Soelton, M. (2023). Introduction of Sharia Financing Contracts for The Indonesian MSMEs. *ICCD, 5*(1), 296-301. <https://doi.org/10.33068/iccd.v5i1.618>
40. Saratian, E. T. P., Arief, H., Ramli, Y., Permana, D., & Soelton, M. (2022). Sharia Financial Inclusion as the Catalyst for the Sustainability of the Indonesian MSMEs. *ICCD, 4*(1), 237-243. Retrieved from <https://iccd.asia/ojs/index.php/iccd/article/view/471>
41. Saratian, E. T. P., Soelton, M., Mugiono, M., & Muhtadin, M. (2019). Knowledge of “Maghrib” (Maysir, Gharar and Riba) for the Halal Transaction of the Community. *ICCD, 2*(1), 33-37. <https://doi.org/10.33068/iccd.Vol2.Iss1.198>
42. Sardiana, A., & Sari, P. A. (2019). Pengaruh Brand Image, Reference Group, dan Religiosity terhadap Purchase Intention dalam Menggunakan Jasa Perbankan Syariah di Wilayah Jakarta Selatan [The Influence of Brand Image, Reference Group, and Religiosity on Purchase Intention in Using Sharia Banking Services in the South Jakarta Area]. *Jurnal Ekonomi dan Bisnis Islam, 4*(2), 167-180. (In Indonesian). Retrieved from <https://ejournal.uinib.ac.id/febi/index.php/jebi/article/download/820/489>
43. Satiti, P. W. (2020). *Pengaruh Kualitas Pelayanan, Produk, Lokasi, dan Brand Image terhadap Keputusan Menjadi Nasabah Bank Syariah (Studi Kasus pada Mahasiswa FAI UMY) [The Influence of Service Quality, Product, Location, and Brand Image on the Decision to Become a Sharia Bank Customer (Case Study on UMY FAI Students)]*. (In Indonesian). Retrieved from <https://digilib.uin-suka.ac.id/id/eprint/38929/>
44. Schermelleh-Engel, K., Moosbrugger, H., & Muller, H. (2003). Evaluating the fit of structural equation models: Tests of significance and descriptive goodness-of-fit measures. *Methods of Psychological Research Online, 8*(2), 23-74. Retrieved from https://www.stats.ox.ac.uk/~snijders/mpr_Schermelleh.pdf
45. Siahaan, F. S., Nawangwulan, I. M., Putra, H. S., Anantadjaya, S. P., & Irdiana, S. (2023). Analysis of the Influence of Brand Image, Digital Marketing and Product Knowledge on Customers Purchase Intention of Banking Products. *MALCOM: Indonesian Journal of Machine Learning and Computer Science*. Retrieved from <https://pdfs.semanticscholar.org/62cf/9f2ecd6ac03b60be830d029bef522026d0b1.pdf>
46. Soelton, M., Rohman, F., Asih, D., Saratian, E. T. P., & Wiguna, S. B. (2020). Green marketing that effect the buying intention healthcare products. *European Journal of Business and Management, 12*(15), 1-8. <https://doi.org/10.7176/EJBM/12-15-01>
47. Trianto, B., Masrizal, & Sabiu, T. T. (2021). Can Islamic Finance Drives Economic Growth? Empirical evidence from Indonesia. *At-Tijarah: Jurnal Ilmu Manajemen dan Bisnis Islam, 7*(2), 141-157. <https://doi.org/10.24952/TIJAROH.V7I2.4593>
48. Turaga, R. M. R., Howarth, R. B., & Borsuk, M. E. (2010). Pro-environmental behavior: Rational choice meets moral motivation. *Annals of the New York Academy of Sciences, 1185*(1), 211-224. <https://doi.org/10.1111/j.1749-6632.2009.05163.x>
49. Wahono, R. M., & Masykuroh, E. (2022). Pengaruh Inovasi Produk dan Kualitas Pelayanan terhadap Daya Saing dengan Brand Image sebagai Variabel Intervening pada Bank Syariah Indonesia Kantor Cabang Nganjuk Yos Sudarso [The Influence of Product Innovation and Service Quality on Competitiveness with Brand Image as an Intervening Variable at Bank Syariah Indonesia Nganjuk Yos Sudarso Branch Office]. *Falahiya: Research Journal of Islamic Banking and Finance, 1*(2), 156-172. (In Indonesian). <https://doi.org/10.21154/falahiya.v1i2.952>
50. Widiawati, H. S. (2020). Pengaruh Brand Image Produk Syariah dan Religius terhadap Minat Menjadi Nasabah Bank Syariah di Kota Kediri [The Influence of Sharia and Religious Product Brand Image on Interest in Becoming a Sharia Bank Customer in Kediri City]. *Jupeko (Jurnal Pendidikan Ekonomi), 5*(1), 48-68. (In Indonesian). <https://doi.org/10.29100/jupeko.v5i1.1523>
51. Zaman, Z., Mehmood, B., Aftab, R., Siddique, M. S., & Ameen, Y. (2017). Role of Islamic financial literacy in the adoption of Islamic banking services: An empirical evidence from Lahore, Pakistan. *Journal of Islamic Business and Management, 7*(2), 230-247. <https://doi.org/10.26501/jibm/2017.0702-006>