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## The Influence of Factors on Sharia Financial Management Behavior: SEM Approach

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### ABSTRACT

The high muslim population and the trend of halal living have resulted in increasing interest and growth in the islamic finance industry today. For every individual and company, financial management behavior is an important factor in making good financial decisions, especially in the context of Islamic finance. This research was conducted to find out whether factors such as sharia financial literacy, halal lifestyle, help seeking, locus of control, and sharia financial attitudes have an influence on sharia financial management behavior. This study involved 226 respondents from the JABODETABEK area who were at least 18 years old. The data were analyzed using SEM-PLS method. The results showed that all these factors have a positive correlation with sharia financial management behavior. However, when talking about a halal lifestyle, this research concludes that this halal lifestyle has a significant impact on sharia financial management behavior with sharia financial attitudes as moderation. The findings of this research provide important implications for the JABODETABEK region in developing strategies to increase sharia financial inclusion. Apart from that, this research can also be a reference for further research in the same field and contribute to a deeper understanding of related theories.

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## Introduction

Indonesia is the country with the most Muslims in the world according to the RISSC report, which will reach 240.62 million people in 2023 (Katadata, 2023). This makes the halal lifestyle in Indonesia widespread in things such as fashion, cosmetics, food, and even sharia financial management. In line with the increase in sharia financial assets in the 2023 OJK report which stated that total sharia financial assets in 2022 reached 2,375.84 trillion and increased by 15.87% compared to 2021 (OJK, 2023). This phenomenon makes more and more people interested in trying to dig deeper into the concept of sharia financial management.

According to the 2022 National Survey of Financial Literacy and Inclusion (SNLIK), there has been a significant increase in understanding of Sharia finance in Indonesian society. The sharia financial literacy index rose from 8.93% in 2019 to 9.14% in 2022. On the other hand, the level of sharia financial inclusion also experienced a significant jump, reaching 12.12% in 2022 from 9.10% in the 2019 survey (OJK, 2022). This shows increased public awareness and participation in understanding and using financial services according to sharia principles. In this way, the goal of financial inclusion can be achieved. In accordance with Financial Services Authority regulation Number 76/POJK.07/2016 concerning increasing financial literacy and inclusion in the financial services sector for consumers and/or the public, namely increasing public access to financial institutions, products and services for financial services business actors, increasing the supply of products and /or financial services by financial service business actors in accordance with the needs and capabilities of the community, increased use of financial products and/or services in accordance with the needs and capabilities of the community, increased quality of use of financial products and services in accordance with the needs and capabilities of the community (Alawi et al. al., 2020).

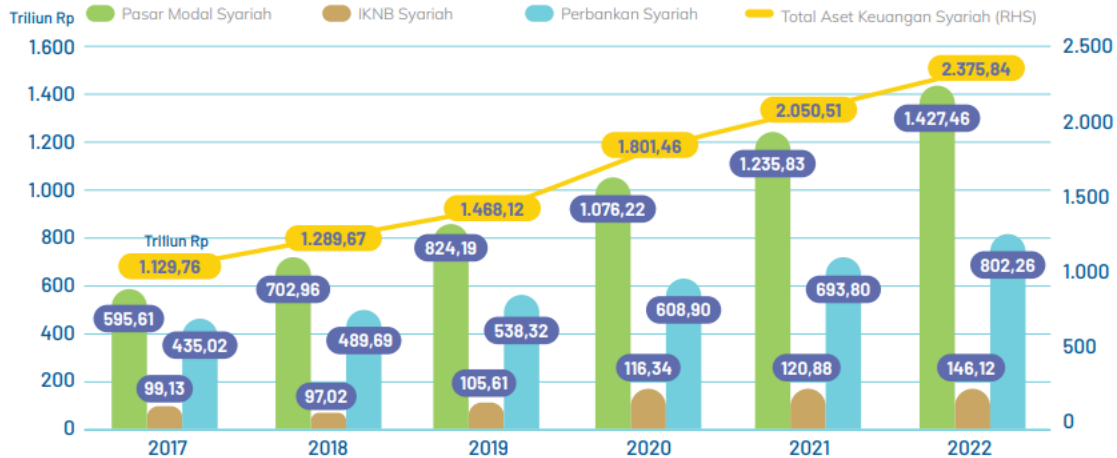


Figure 1 The development of total assets of the Islamic financial industry

Table 1 Comparison of Literacy Index and Sharia Financial Inclusion

Indeks Syariah	2019	2022
Literasi	8,93%	9,14%
Inklusi	9,10%	12,12%

Source: OJK (2022)

However, it is necessary to understand more deeply the sharia financial management behavior of the community, especially in the JABODETABEK area. This is important because the JABODETABEK region is an area with significant economic growth in Indonesia. So, a careful understanding of Sharia financial management behavior in this region will not only provide a broad picture of the situation in the region but can also reflect trends and patterns of Sharia financial behavior in Indonesia in general. For this reason, research is needed on the correlation between sharia financial literacy, halal lifestyle, locus of control, and sharia financial attitudes towards sharia financial management behavior. Financial literacy has an important role because it influences a person's understanding of sharia financial products and services (Ryandono et al., 2019). Lifestyle can also influence preferences in financial management, while locus of control refers to an individual's ability to control their financial behavior with Sharia principles. And attitudes towards sharia finance reflect an individual's values and beliefs in the importance of applying sharia principles in managing their finances.

## **Literature Review**

### **Islamic Financial Management Behavior**

Financial management behavior is a person's ability to manage daily financial funds including planning, auditing, budgeting, managing, controlling, searching and storing (Amin et al., 2024). And according to Thohari & Hakim, (2021), a person's sharia financial management behavior is influenced by several factors, namely the level of sharia financial literacy, the level of religiosity, and the social conditions around the individual. In implementing sharia financial management, it is necessary to pay attention to several aspects, including understanding the development of sharia finance, implementing sharia contracts, and choosing sharia financial products that comply with sharia principles (Al Arif, 2012).

### **Sharia Financial Literacy**

Financial literacy is a person's understanding of finances and the ability to make effective decisions (Margaretha & Pambudhi, 2015). In the context of understanding Islamic financial products, individuals need to have in-depth knowledge of contracts such as mudharabah, musyarakah, and wakalah (Hubur et al., 2022). An individual's ability to manage personal finances has a crucial role in achieving success in life. Therefore, a strong understanding of proper financial management is very important for members of society, especially for every individual (Sofa & Mukhlisin, 2020).

### **Halal Lifestyle**

Currently, the halal lifestyle has attracted the attention of many people. Not only from Muslims but also from non-Muslims. Based on Islamic beliefs, a halal lifestyle is a lifestyle that is in accordance with Islamic teachings and includes various aspects of daily life such as eating and drinking, clothing, cosmetics and tourism (Aji et al., 2023). The aim of a halal lifestyle is to promote a healthy lifestyle (Mutmainah & Romadhon, 2023). Kusnandar & Kurniawan (2018), states that lifestyle is a reflection of a person's way of life, which involves aspects of how individuals allocate financial expenses and manage their time. This is similar to research by Widyakto et al., (2022) which states that lifestyle is a typical expression of a person's way of life, which can be seen through various activities, hobbies, financial expenditure and use of time. The halal lifestyle in Indonesia is becoming a trend because Indonesia is a country with a large Muslim population and is one of the countries that prioritizes a halal lifestyle (Ma'azzah & Prasetyo, 2023)

### **Locus of Control**

Locus of control is an element that has an impact on income actions and an individual's capacity to

manage their decisions in various aspects of life, including in the financial context (Hamastuti, 2022). A higher internal locus of control can also be associated with a more positive Islamic finance attitude (Arifin et al., 2017). Marbun et.al, (2023) added that individuals who are confident in controlling their financial aspects are more likely to choose sharia financial values and principles when making financial decisions.

### **Help-Seeking**

One way that can be taken to overcome financial difficulties is to seek financial assistance (Geraldo, 2020). The behavior of seeking help is a deliberate action to obtain support from others, both in physical and emotional aspects (Indriyawati et al., 2022). Help-seeking behavior has a significant impact on health-related decision-making processes and influences financial management actions (Bapat 2019; Boedhy & Reissa 2021).

### **Islamic Financial Attitude**

Islamic financial literacy has a significant positive impact on the formation of financial attitudes in Generation Z (Haqiqi & Pertiwi, 2022). Zakiah, (2021) added that financial attitudes formed in line with the understanding of financial literacy confirm that these attitudes have a central role in shaping financial behavior in this generation.

### **Hypothesis**

#### **The Influence of Sharia Financial Literacy on Sharia Financial Attitudes and Sharia Financial Behavior**

Financial literacy can have a positive and meaningful influence on effective financial management (Nuriman et., al 2023). Individuals who have a deep understanding of Sharia principles generally show a positive financial attitude and apply financial behavior following Sharia values (Ruwaidah, 2020). Nasution & Fatira (2019) also added that high Islamic financial literacy plays an important role in enriching individuals' understanding of Sharia-based money governance. This high level of literacy includes an in-depth understanding of Islamic financial products, as well as the risks and benefits associated with those principles. Thus, the hypotheses constructed were below:

H1.a: there is a positive relationship between Islamic financial literacy and Islamic financial attitudes

H1.b: there is a positive relationship between Islamic financial literacy and Islamic financial management behavior

H1.c: there is a positive relationship between Sharia financial literacy and Sharia financial management behavior with Sharia financial attitudes as a moderation variable

#### **The Influence of a Halal Lifestyle on Sharia Financial Attitudes and Sharia Financial Management Behavior**

Wahidah (2018) said that a halal lifestyle has a positive and significant influence on purchasing decisions for sharia bank products. More than just purchasing decisions, lifestyle plays an important role in how individuals manage and allocate their financial resources (Amaliah, 2021). Someone who follows a lifestyle following Islamic financial values tends to prefer banking products that comply with Islamic principles (Wijayanti et al., 2020). The Islamic financial attitude includes actions such as avoiding usury, staying away from speculative transactions, and emphasizing social responsibility in making financial decisions (Amaroh, 2016).

Sari et al., (2020), added that lifestyle is also considered a determining factor in overall financial behavior, playing a central role in the decision-making process and priorities in personal financial management. In other words, a person's lifestyle can be reflected in the values and principles of Islamic

finance, which then influence the financial decisions taken by the individual (Rafiq & Setiawan, 2020). Handayani et al., (2022) in previous research have also proven that financial attitudes play a significant role in shaping financial behavior, and this financial behavior is an important factor that can predict a person's level of financial well-being (Widyakto et al., 2022). Therefore, researchers can hypothesize that

H2.a: there is a positive relationship between a halal lifestyle and an Islamic financial attitude

H2.b: there is a positive relationship between halal lifestyle and Islamic financial management behavior

H2.c: there is a positive relationship between halal lifestyle and Islamic financial management behavior with Islamic financial attitude as a moderation variable

### **The Influence of Locus of Control on Sharia Financial Attitudes and Sharia Financial Management Behavior**

Ningtyas & Siskawati (2022) in her research stated that increasingly advanced developments in financial technology have the potential to strengthen the relationship between locus of control and financial behavior. Thus, they emphasize that the more sophisticated financial technology, the greater the impact of locus of control on financial decision making in accordance with sharia financial principles. When a person has full confidence in his ability to control his financial decisions and manage his financial resources effectively, this tends to result in a financial attitude that is more selective and oriented towards Islamic ethical principles (Masita, 2020). For this reason, the following hypothesis is obtained:

H3.a: there is a positive relationship between locus of control and Islamic financial attitudes

H3.b: there is a positive relationship between locus of control and sharia financial management behavior

H3.c: there is a positive relationship between locus of control and sharia financial management behavior with sharia financial attitudes as a moderating variable

### **The Influence of Help Seeking on Sharia Financial Attitudes and Sharia Financial Management Behavior**

Help-seeking behavior is a strategy to overcome financial problems. And there are 5 stages in the process of seeking financial assistance, namely demonstrating financial behavior, evaluating someone's financial behavior, identifying the causes of financial behavior, the decision to seek help, and choosing between assistance options (Vardhana, 2022). Seeking financial advice or assistance is considered a desirable action in the context of financial behavior. Apart from that, it is one of the main elements in consumers' financial capabilities (Fitriani & Leon, 2020). Therefore, the hypothesis has been established as follows:

H4.a: there is a positive relationship between seeking help and Islamic financial attitudes

H4.b: there is a positive relationship between help seeking and Islamic financial management behavior

H4.c: there is a positive relationship related to help-seeking behavior and sharia financial management with sharia financial attitudes as a moderating variable

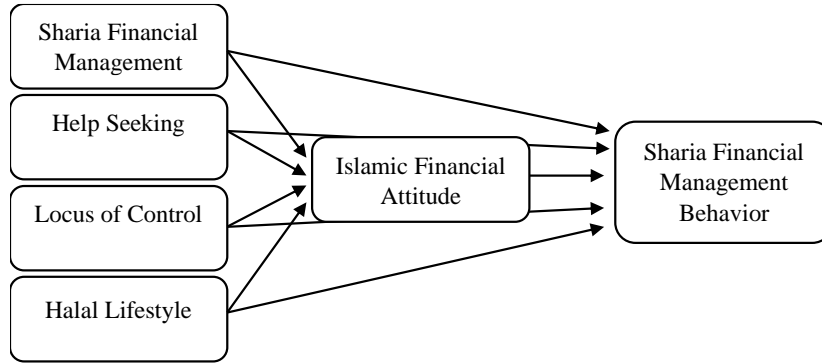
### **The Influence of Islamic Financial Attitude on Sharia Financial Attitudes and Sharia Financial Management Behavior**

Sugiarti, (2023) explains that Generation Z's sharia financial attitudes are influenced by sharia financial literacy and other factors. For this reason, these attitudes have a significant influence on sharia financial behavior, which shows that a positive attitude is the key in forming financial practices that are in accordance with Islamic values. Financial attitude is an important factor in determining a person's financial

success or failure (Çoykun &; Dalziel 2020; Ali et al., 2023). Therefore, the hypothesis has been established as follows:

H5.a: there is a positive relationship between Islamic financial attitudes and behavior

According to the hypotheses above, this study proposed model variables as follows:



**Figure 2 Model Analysis**

## Methodology

This research uses a quantitative approach with an explanatory or causal design designed to better understand the relationship between variables and their influence on changes in other variables (Remler & Van Ryzin, 2021). This approach also adopts a cross-sectional method, where data is collected at a certain time from a sample of respondents. The data collection process was carried out by conducting a survey using a questionnaire. This approach is in line with survey principles which emphasize the use of questionnaires as the main instrument to extract data from research participants (Aithal & Aithal, 2020).

The next process involves collecting quantitative data through distributing online questionnaires using Google Forms. The questionnaire was created using a 5-point Likert scale which aims to measure respondents' attitudes, opinions and perceptions of the social phenomenon under study. The data collection process was carried out carefully to ensure the validity and reliability of the research results. The sampling method applied was purposive sampling, where respondents were selected deliberately based on certain criteria, namely selecting respondents who were domiciled in the Jakarta/JABODETABEK metropolitan area (Jakarta, Bogor, Depok, Tangerang, Bekasi) and aged at least 18 years to a maximum age of 40 years.

This research uses the SEM-PLS method and data analysis. Chin et al., (2010) stated that the minimum sample required in SEM-PLS is 30-100. The author refers to the view of Hair et al., (2011) which states that the minimum sample size must follow the number of research variable indicators, namely between 5 and 10 times the number of variables. Therefore, the minimum sample size in this study is  $21 \times 5 = 105$  samples. As many as 226 respondents participated in this research. This sample size was selected to ensure adequate representation of the relevant population and be able to produce findings that have statistical significance.

**Table 2 Demographic of samples**

<b>Demographic of Respondent</b>	<b>Amount (N)</b>	<b>Percentage (%)</b>
<b>Gender</b>		
Woman	141	62.4%
Man	85	37.6%
<b>Age</b>		

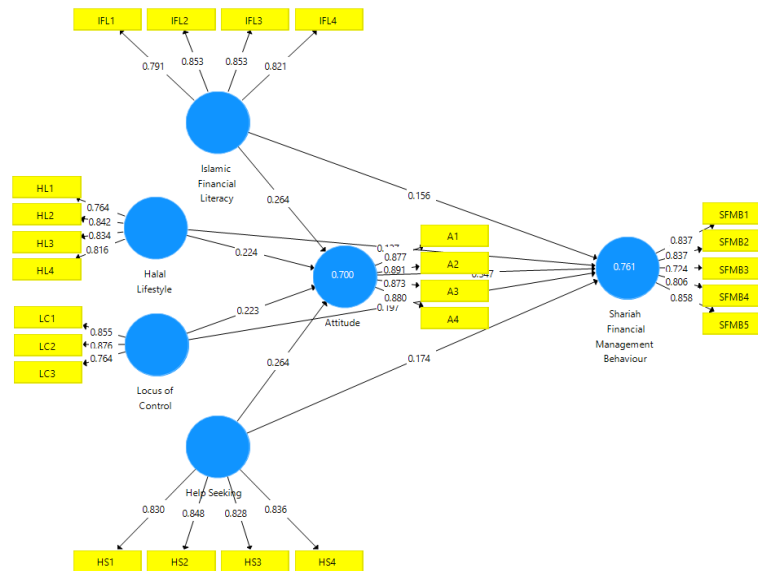
18-25 Years Old	44	19.5%
26-30 Years Old	172	76.1%
31-35 Years Old	9	4.0%
36-40 Years Old	1	0.4%
<b>Last education</b>		
High School Graduate	27	11.9%
Bachelor Degree Graduate	196	86.7%
Master Degree Graduate	2	0.9%
Doctoral Degree Graduate	1	0.4%
<b>Work</b>		
Student	198	87,6%
Self-employed	7	3,1%
Teacher	4	7,5%
Other	17	1,8%
<b>Location</b>		
Jakarta	23	10.2%
Bogor	176	77.9%
Depok	8	3.5%
Tangerang	10	4.4%
Bekasi	9	4.0%

This study combined five latent variables: the independent variable includes Sharia financial literacy, lifestyle, locus of control, help-seeking, and Sharia financial attitudes, while the endogenous mediating variable includes Sharia financial management behavior. The theoretical framework proposed in Figure 1 illustrates this relationship. Reliability and construct validity were established, with all 21 items measured using a seven-point Likert scale (ranging from 1=strongly disagree to 6=strongly agree).

## Results and Discussion

This study used SEM-PLS to analyze the data. The analysis process is carried out through two stages. The first stage is called model specification, which involves the Evaluation of the Measurement Model (Outer Model) and the Evaluation of the Structural Model (Inner Model). According to Nasution et al. (2020) the evaluation of the outside model, also known as the measurement model aims to ensure the suitability and reliability of the measurements in this study. This evaluation also examines the linkages between each indicator (manifest variable) and the associated latent variables.

The convergent validity test is considered to meet the criteria when the outer load value reaches more than 0.7. Although, a value of 0.5 is still acceptable if there are additional factors in the same construct (Chin, 1998; Hair et al., 2017; Keil et al., 2000; Vinzi et al., 2010). The output results of the path model, including factor values, using SmartPLS 3.29 are illustrated in the figure below. Based on image analysis, there were 15 indicators covering all variables. All loading factor values of each indicator were found to be greater than 0,7.



**Figure 3 Convergence Validity Test**

The next step is to evaluate the reliability of the instrument, which is tested using Composite Reliability (CR) and Cronbach's alpha (CA) values. In the Confirmatory Factor Analysis (CFA) approach, each latent variable is considered reliable if its CR and CA values exceed 0.70. Meanwhile, convergence validity is assessed through the Average Variance Extracted (AVE) value, which is considered adequate if the value is more than 0.50.

**Table 3 Composite Validity and Reliability Discriminant Test**

Variables	Code	Loadings	Cronbach's Alpha	CR	AVE
Islamic Financial Literacy	IFL1	0.791	0.849	0.898	0.688
	IFL2	0.853			
	IFL3	0.853			
	IFL4	0.821			
Halal Lifestyle	HL1	0.764	0.831	0.887	0.664
	HL2	0.842			
	HL3	0.834			
	HL4	0.816			
Locus of Control	LC1	0.855	0.779	0.872	0.694
	LC2	0.876			
	LC3	0.764			
Help-Seeking	HS1	0.830	0.856	0.902	0.698
	HS2	0.848			
	HS3	0.828			
	HS4	0.836			
Islamic Financial Attitude	IFA1	0.877	0.903	0.932	0.775
	IFA2	0.891			



	IFA3	0.873			
	IFA4	0.880			
	SFMB1	0.837			
	SFMB2	0.837			
Shariah Financial Management Behavior	SFMB3	0.724	0.871	0.907	0.662
	SFMB4	0.806			
	SFMB5	0.858			

This table also shows that all indicators in this study have factor loading values greater than 0.70, indicating that all indicators used correctly represent the appropriate constructs. And in the table, it is stated that all CR and CA values for each latent variable in this study exceed 0.70. The AVE of each latent variable in this study also exceeds 0.50. The ratio level that reaches these values confirms that the instrument constructed from these latent variables and indicators is reliable and valid.

The next step in the study is to evaluate the inner model, which aims to show the specifics of causal relationships between latent variables (Ghozali, 2006). In the inner model evaluation, there are two parameters to be tested. First, R-Square is used to determine the percentage of contribution of influence or change of the dependent variable (endogenous) to the independent variable (exogenous). In addition, this parameter also makes it possible to predict the proportional level or goodness of a model (Lin et al., 2020).

**Table 4 R-Square Test**

	<i>R-square</i>	<i>R-square adjusted</i>
Islamic Financial Attitude	0.700	0.694
Shariah Financial Management Behavior	0.761	0.756

Table 3 showed that the results of the R-Square test with numbers of 0.700 and 0.761. The conclusion that can be drawn is that exogenous variables contribute 70% and 76.1% to the influence of endogenous variables. The rest is influenced by other variables that have not been tested. When the R-Square value exceeds 0.67, it shows a strong influence, while values above 0.33 are considered moderate. A value greater than 0.19 but less than 0.33 indicates a weak effect, according to the criteria described by (Chin 1998).

**Table 5 Discriminant Validity and Correlation of Constructs**

	<b>IFA</b>	<b>HL</b>	<b>HS</b>	<b>IFL</b>	<b>LC</b>	<b>SFMB</b>
<b>IFA</b>	<b>0.880</b>					
<b>HL</b>	0.716	<b>0.815</b>				
<b>HS</b>	0.729	0.667	<b>0.835</b>			
<b>IFL</b>	0.724	0.632	0.681	<b>0.830</b>		
<b>LC</b>	0.699	0.672	0.609	0.624	<b>0.833</b>	
<b>SFMB</b>	0.816	0.723	0.738	0.729	0.729	<b>0.814</b>

In Table 4, diagonal elements reflect the correlation between constructs. In the context of this study, the evaluation of discriminant validity does not show any problems, since the Average Variance Extracted (AVE) for each construct consistently exceeds the correlation value with all other constructs in the model (when the diagonal element is larger than the element outside the corresponding diagonal). The validity of discrimination is further affirmed when no element should have a higher loading rate on other constructs (Barclay et al., 1995).

Next, an analysis was carried out using the bootstrapping method to test the path through the path coefficient and p-value. The path coefficient is a value that describes the direction of the relationship between variables, used to test research hypotheses through T-statistics and p-value. According to the path coefficient criteria, the hypothesis is acceptable if T-statistics >1.96 as an indicator of additional significance, and p-values <0.05 (Vinzi et al., 2010). The test results of the path coefficient are presented in the following table.

**Table 6 Composite Validity and Reliability Discriminant Test**

<b>Path Coefficient</b>					
<b>Model</b>	<b><math>\beta</math></b>	<b>Standard Error</b>	<b>T Statistics</b>	<b>Hypothesis</b>	<b>Decision</b>
HL -> IFA	0.224	0.064	3.499	H2.a	Supported
HL -> SFMB	0.127	0.067	1.886	H2.b	Not Supported
HS -> IFA	0.264	0.061	4.305	H4.a	Supported
HS -> SFMB	0.174	0.071	2.474	H4.b	Supported
IFL -> IFA	0.264	0.058	4.578	H1.a	Supported
IFL -> SFMB	0.156	0.057	2.723	H1.b	Supported
LC -> IFA	0.223	0.060	3.710	H3.a	Supported
LC -> SFMB	0.197	0.058	3.377	H3.b	Supported
IFA -> SFMB	0.347	0.072	4.848	H5.a	Supported
<b>Mediation effects of IFA (Sobel Test)</b>					
	<b>Test Statistics</b>	<b>Standard Error</b>	<b>p-value</b>		
HL -> IFA -> SFMB	2.744	0.028	0.006	H2.c	Supported
IFL -> IFA -> SFMB	3.227	0.028	0.001	H1.c	Supported
LC -> IFA -> SFMB	3.383	0.027	0.001	H3.c	Supported
HS -> IFA -> SFMB	2.765	0.028	0.006	H4.c	Supported

According to Sarstedt et al. (2020), when we observe a positive path coefficient in the original sample (O), this reflects the influence of one variable on another in one direction. When the value of the exogenous variable increases, the response is an increase in the value of the endogenous variable (Vinzi et al., 2010). Conversely, if the value of the path coefficient is negative, it signifies that the influence of one variable on the other variable is moving in the opposite direction. That is, if the value of the exogenous variable increases, the value of the endogenous variable will decrease. In addition, the results of the inner construct relationship test show that all hypotheses have a significant positive relationship direction.

From these results, it can be concluded that H1.a was accepted. In this research, it was also found that Sharia financial literacy had a positive effect on Sharia financial management behavior. So H1.b was accepted. It was also found that H1.c was accepted, which means that Islamic financial literacy on Islamic financial management behavior with attitude as moderation has a positive effect.

The result above was in line with the study conducted by Wardani & Susanti (2019), Fauzi (2020), and Adiyanto et al., (2021) which shows that the variable Sharia financial literacy has a positive effect on attitudes and behavior in Sharia financial management, especially in the context of interest in becoming a sharia bank customer. The results of this research emphasize the importance of an in-depth understanding of Sharia financial principles in shaping individual attitudes and behavior regarding financial management. Individuals who have a better understanding of Islamic finance generally show a positive attitude towards Islamic financial practices and tend to implement financial management strategies that are in line with Sharia principles, so they prefer to use the services of Islamic financial institutions. Sharia Financial Institutions are institutions that operate and produce products by following sharia principles in carrying out their activities (Syarofi & Putri, 2023).

Furthermore, it was found in this research that H2.a was supported or accepted. This means a halal lifestyle has a positive effect on Sharia financial attitudes. From the results of subsequent research, it was found that a halal lifestyle does not have a positive effect on Sharia financial management behavior, so H2.b is not supported or accepted. However, H2.c is supported or accepted. This means that a halal lifestyle has a positive effect on Sharia financial management behavior but there must be a Sharia financial attitude as moderation. This follows previous research by Diskhamarzeweny et al., (2022), Gama et al., (2023), and Sari et al., (2023) which stated that lifestyle has a positive effect on financial management behavior. However, this research does not emphasize Sharia aspects, so it is important to remember that non-shariah financial contexts may not fully reflect Sharia principles in financial management. Therefore, this research confirms that a halal lifestyle also has a positive impact on Sharia financial management behavior. A lifestyle that adheres to halal principles is a crucial factor that encourages individuals to take steps to adopt financial management behavior that follows Sharia teachings.

The next finding is that H3.a is supported or accepted. In this research, it was found that locus of control has a positive effect on sharia financial attitudes. It was also found that locus of control also has a positive effect on Sharia financial management behavior, so H3.b is supported or accepted. Moreover, H3.c is supported or accepted, which means that locus of control on Sharia financial management behavior with a moderating attitude also has a positive effect. This is in line with previous research by Muhidia (2019), Pradiningtyas & Lukiastuti (2019), and Atikah & Kurniawan (2021) stated that locus of control has a positive effect on the financial management behavior of the UMG Management Study Program students. On the other hand, Ahmad, (2019) in his research revealed that financial behavior tends to increase when individuals have a high locus of control, positive financial attitudes, stable income, and a high level of religiosity. On the other hand, financial behavior tends to decrease in individuals with low locus of control, negative financial attitudes, unstable income, and low levels of religiosity.

In this research, it was also found that help-seeking had a positive effect on attitudes and behavior in Sharia financial management. This can be seen from the results of H4.a and H4.b, which are supported or accepted. It was also found that H4.C was supported or accepted. So, help-seeking has a positive effect on Sharia financial management behavior with the presence or absence of attitudes as a moderation. This finding is also in line with research conducted by Ali et al., (2023) with research results that financial knowledge and the habit of seeking help have a positive impact on the way individuals manage their finances. By seeking help, a person can improve their skills in managing finances well, especially in the context of Sharia financial management behavior.

The final finding in the results of this research is that H5.a is accepted. So, there is a positive relationship between Sharia financial attitudes and Sharia financial management behavior. This is also confirmed by research by Muhidia (2019) and Handayani et al., (2019) which states that financial attitudes have a significant influence on Sharia financial management behavior. The higher the indicator in the student's financial attitude variable, the better the student's financial behavior (Rohmanto & Susanti, 2021).

## Conclusion

This research aims to determine the influence of Sharia financial literacy, halal lifestyle, locus of control, help-seeking, Sharia financial attitudes on Sharia financial management behavior by applying the SEM-PLS approach method. By applying the Partial Least Squares Structural Equation Modeling (PLS-SEM) method in this research, researchers succeeded in investigating the relationship and impact of certain factors on Sharia financial management behavior. The research results show that all variables have a positive effect on sharia financial management behavior.

This research has practical implications that are relevant for the government in Jabodetabek (Jakarta, Bogor, Depok, Tangerang, Bekasi). The results can be a basis for designing strategies to increase Sharia financial inclusion more effectively. Meanwhile, Islamic financial institutions can utilize the results of this research to develop financial products that are more in line with the preferences of consumers who are interested in Islamic financial principles. With a deeper understanding of the factors that influence Sharia financial behavior, this research can also help encourage financial management that is more responsible, sustainable, and by sharia principles in society.

However, this research has limitations, including that this research only includes respondents from the age of 18 years in Jabodetabek (Jakarta, Bogor, Depok, Tangerang, Bekasi). In addition, the factors tested are only a small part of other factors that can influence sharia financial management behavior. Therefore, this research may open the door for further research to further explore how these factors may interact or be influenced by other factors.

## Author's Contribution

All authors participated in preparing this final manuscript. Nurul was responsible for collecting data, writing the manuscript, creating illustrations, and developing main conceptual ideas. Dina provides quality guidance and direction, as well as carefully revising articles. All authors discussed the results and participated in the preparation of the final manuscript.

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## Declaration of Competing Interest

The researcher states that in conducting this research there was no involvement with commercial or financial entities that could potentially give rise to a conflict of interest.

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