The Influence of Islamic Financial Literacy, Religiosity, Self-Efficacy, and Locus of Control as Mediating Effects on the Financial Behaviour of QRIS Users of Islamic Banks

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Abstract. This study investigates the financial behaviour of Sharia QRIS users in Langsa City, examining the influence of Islamic financial literacy, religiosity, self-efficacy, and locus of control. Furthermore, the study explores the mediating role of locus of control in the indirect relationships between Islamic financial literacy, religiosity, self-efficacy, and financial behaviour. The research adopts a quantitative approach, utilizing Structural Equation Modeling - Partial Least Squares (SEM-PLS) as the analytical tool. The target population comprises residents of Langsa City, with a sample size of 100 respondents determined using the Slovin formula and selected through simple random sampling techniques.The empirical findings indicate that self-efficacy and locus of control exert a direct and significant influence on the financial behaviour of Sharia QRIS users. Indirectly, Islamic financial literacy and self-efficacy affect financial behaviour through the mediating mechanism of locus of control. In contrast, religiosity was found to have no statistically significant direct or indirect impact on financial behaviour.These results underscore the predominance of psychological factors—specifically self-efficacy and locus of control—and financial literacy in shaping financial behaviour, while religiosity appears to play a negligible role. The study highlights the importance of fostering financial literacy and strengthening psychological constructs to enhance the financial behaviour of Sharia QRIS users.

Keywords: *Sharia Financial Behaviour, Financial Technology, Sharia QRIS*

Abstrak. Penelitian ini bertujuan untuk menganalisis perilaku keuangan pengguna QRIS Syariah di Kota Langsa. Terdapat beberapa faktor yang diyakini berpengaruh yaitu literasi keuangan syariah, religiusitas, efikasi diri dan lokus kendali. Selain itu, lokus kendali juga dipercaya sebagai efek mediasi dari pengaruh secara tidak langsung literasi keuangan syariah, religiusitas dan efikasi diri terhadap perilaku keuangan pengguna QRIS Syariah. Adapun metodologi yang digunakan dalam penelitian ini adalah metode kuantitatif dengan metode analisis data Structural Equation Modeling -Partial Least Squares (SEM-PLS). Populasi dalam penelitian ini adalah masyarakat Kota Langsa dengan teknik pengambilan sempel yang digunakan adalah simple random sampling dimana sampel ditentukan berdasarkan rumus slovin yang menghasilkan sebanyak 100 responden. Hasil penelitian mengungkapkan hanya efikasi diri dan lokus kendali berpengaruh langsung terhadap perilaku keuangan pengguna QRIS Syariah. Selain itu, secara tidak langsung literasi keuangan syariah dan efikasi diri berpengaruh terhadap perilaku keuangan pengguna QRIS Syariah melalui lokus kendali sebagai efek mediasi. Fakta menarik memperlihatkan bahwa religiusitas tidak berpengaruh baik secara langsung maupun tidak langsung terhadap perilaku keuangan pengguna QRIS Syariah. Ini mengindikasikan bahwa faktor psikologis (efikasi diri dan lokus kendali) dan literasi keuangan lebih penting dalam menentukan perilaku keuangan dibandingkan aspek religius.

Kata Kunci: *Perilaku Keuangan Syariah, Teknologi Keuangan, QRIS Syariah*

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Introduction

In the era of globalization, technological advancements have become an inseparable part of societal evolution, playing a pivotal role in driving economic growth, Among these innovations, the widespread adoption of the Quick Response Code Indonesian Standard (QRIS) stands out as a transformative tool in the financial landscape (Saleh, Wardana, & Mariyati, 2023). However, while the adoption of QRIS has brought about significant positive impacts, such as streamlining transactions and enhancing financial inclusion, it has also introduced certain challenges. One notable concern is its potential to encourage excessive shopping behaviour (Zahra, Astuti, & Hidayatulloh, 2023). The ever-growing human needs, coupled with the convenience of modern payment systems such as QRIS, have contributed to the rise of uncontrolled consumptive behaviour. The seamless and frictionless nature of QRIS transactions often leads individuals to lose track of their spending, making it difficult to monitor how much money has been expended. This lack of financial awareness is further exacerbated by the ease of access to goods and services, as well as the rapid flow of information in the digital age. As a result, individuals may become disconnected from their financial cycles, failing to recognize the cumulative impact of their daily expenditures. Therefore, there are several factors that cause financial behaviour in a person, namely the locus of control of Islamic financial literacy, self-efficacy and religiosity.

Locus of control refers to an individual's internal sense of self-control and the belief that they have the power to influence and take responsibility for their actions, including their financial behaviour. In the opposite, external self-control is an external factors that construct behavioural success of one's performance and that the level of control over an individual's beliefs is the determinant of the individual's own destiny (Putri & Pamungkas, 2019).

According to Askar, Ouattara, & Zhang (2020), Financial literacy refers to each individual's understanding, ability, and management skills about concepts and decision-making. Kholilah & Iramani (2013) emphasize that financial literacy

has become a critical area of interest, as it enables individuals to make efficient and rational decisions regarding their finances. They argue that financial literacy equips individuals with the knowledge and skills necessary to navigate complex financial systems, manage resources effectively, and plan for both immediate and long-term needs. Furthermore, the level of financial literacy is strongly believed to correlate with an individual's present and future welfare. A higher level of financial literacy fosters better financial management practices, such as saving, investing, and debt management, which ultimately contribute to improved financial stability and overall well-being. This underscores the importance of promoting financial education to empower individuals to make informed decisions and achieve sustainable financial health.

Religiosity, defined as the relationship between individuals and their spiritual or religious beliefs, is widely regarded as a significant factor influencing financial decision-making. It often shapes values, principles, and ethical considerations that guide how individuals manage their finances. In addition to religiosity, psychological factors such as self-efficacy also play a crucial role in shaping financial behaviour. Self-efficacy, which refers to an individual's belief in their ability to achieve specific goals based on past experiences, can influence financial habits. However, when self-efficacy is misaligned with financial discipline, it may lead to wasteful behaviour, as overconfidence in one's ability to manage finances can result in impulsive spending or poor financial planning.

Chen & Volpe (1998) emphasize that financial literacy is the knowledge and skills required to effectively manage finances, enabling individuals to achieve greater prosperity in the future. Similarly, Lasuardi & Mitchell (2007), define financial literacy as a combination of abilities and knowledge about financial concepts that empower individuals to manage and allocate their resources wisely. This competence allows individuals to improve their standard of living and work toward long-term financial well-being. Financial literacy is not limited to theoretical understanding but is closely tied to practical

behaviours, habits, and the influence of external factors such as cultural, social, and economic environments

Miranda, Nurjanah, & Ade Fadillah Fw Pospos (2024) state that Financial Knowledge is an insight in financial matters and is implemented in daily life. Lestari (2023) that an individual's knowledge of personal finance is gauged by their understanding of various financial concepts, such as budgeting, saving, investing, and debt management. This knowledge forms the foundation for making informed and effective financial decisions. Additionally, the level of education plays a significant role in shaping financial decision-making. Through education, individuals acquire not only theoretical knowledge but also practical skills and attitudes that enable them to navigate complex financial situations. A higher level of education often correlates with greater financial literacy, as it provides individuals with the tools to critically analyze financial information, plan for the future, and adopt responsible financial behaviours.

According to Yushita (2017), ndividual characteristics are shaped by the belief that a person's life is influenced by a combination of internal and external forces. One key aspect of personality that reflects this belief is the locus of control, which refers to an individual's perception of the source of control over events in their life. Nugroho & Panuntun, (2022) further argue that further elaborate that individuals with an internal locus of control attribute their achievements and outcomes to their own efforts, actions, and decisions. They believe that their success or failure is a direct result of their personal activities and perseverance. On the other hand, individuals with an external locus of control tend to attribute their successes or failures to external circumstances, such as luck, fate, or the influence of others, rather than their own actions. Rotter's internal-external dimension of locus of control emphasizes the strategies individuals use to achieve their goals, regardless of whether those goals originate from internal motivations or external influences.

Andriyani & Cipta (2023) define self-efficacy as an individual's belief in their capability to manage and execute the necessary actions to handle specific

situations effectively. Self-efficacy is regarded as one of the most impactful aspects of self-knowledge in daily life, as it shapes how individuals approach challenges, make decisions, and pursue goals. This belief in one's abilities influences the actions individuals take to achieve their objectives, including their ability to anticipate and prepare for various events or obstacles they may encounter.

The influence of locus of control on financial behaviour has been a subject of varied findings across different studies. Study conducted by Fauziah & Kusumawardani, (2024) indicates that locus of control has a positive influence on financial behaviour, suggesting that individuals with a stronger internal locus of control are more likely to exhibit responsible and proactive financial management practices. In contrast, Novianti (2019) ound no significant relationship between locus of control and financial behaviour, implying that this psychological trait may not universally impact financial decision-making. Further complicating the picture, Harianto & Isbanah (2021) and Putri & Pamungkas (2019) revealed that locus of control can have a negative influence on financial behaviour, potentially indicating that individuals with an external locus of control may exhibit less disciplined or less effective financial habits.

This study aims to analyze the influence of Islamic financial literacy, religiosity, financial self-efficacy, and the locus of control as a mediating factor on the financial behaviour of Sharia Bank QRIS users. By addressing the limitations of previous research, this study integrates these four factors simultaneously to provide a comprehensive understanding of their interplay in shaping financial behaviour. Specifically, it explores the mediating role of the locus of control in the relationships between Islamic financial literacy, religiosity, self-efficacy, and financial behaviour; a gap that has not been extensively studied in the context of Sharia-based financial services, particularly QRIS. Using a quantitative approach based on Structural Equation Modeling - Partial Least Squares (SEM-PLS), this research offers new insights into the mechanisms underlying these relationships and contributes to the literature on Islamic

financial behaviour. The findings are expected to provide practical implications for Islamic financial institutions and policymakers in designing strategies to enhance financial literacy and promote responsible financial behaviour among Sharia Bank QRIS users.

The results of this research are expected to enrich the literature in the field of Islamic financial behaviour, particularly in understanding the integration of financial literacy, psychological factors, and religiosity in shaping financial behaviour in the digital era. Practically, this study provides valuable insights for Islamic financial institutions to design effective financial literacy programs and marketing strategies that emphasize strengthening self-efficacy and the locus of control among users. These findings can also serve as a reference for policymakers in promoting the adoption of Sharia-based digital financial services through a more holistic and empowering approach.

In the following sections, this study will delve deeper into the theoretical framework underpinning the research, exploring the concepts of Islamic financial literacy, religiosity, self-efficacy, and locus of control, and their interrelationships. The methodology section will outline the research design, data collection techniques, and analytical tools used to examine these variables. Subsequently, the findings will be presented and discussed, highlighting the direct and indirect effects of the studied factors on the financial behaviour of Sharia QRIS users. Finally, the implications of the research for theory, practice, and policy will be elaborated, along with recommendations for future research directions.

Literature Review

Islamic financial literacy refers to an individual's understanding, knowledge, and skills in managing finances in accordance with sharia principles. According to previous research, Islamic financial literacy plays an important role

in improving financial decision-making in accordance with Islamic values, such as the avoidance of usury, halal investment, and the application of zakat. Haron & Ahmad (2020), emphasized that individuals with good Islamic financial literacy tend to have wiser financial behaviour and are in line with sharia principles. This literacy can also affect financial behaviour indirectly by increasing individual awareness and control over financial management.

Religiosity refers to a person's level of faith and involvement in practicing their religious teachings (Khomsatun, et al., 2024). In the context of Islamic finance, religiosity is often considered a factor that encourages individuals to use sharia-based financial products and services. Research such as conducted by Asiyah & Hariri (2021), shows that religiosity can influence financial decisions by encouraging compliance with sharia principles. However, some studies have also found that the influence of religiosity on financial behaviour is not always significant, as financial decisions are often influenced more by psychological and practical factors.

Self-efficacy is an individual's belief in his or her ability to succeed in carrying out certain tasks, including in managing finances. Bandura (1997) suggests that self-efficacy plays an important role in influencing a person's behaviour. In the context of financial behaviour, high self-efficacy encourages individuals to be more confident in making complex financial decisions, including the use of digital financial services such as QRIS Sharia. Previous research, such as by Lusardi & Mitchell (2014), shows that self-efficacy can increase financial literacy and help individuals manage their finances better.

The locus of control is an individual's belief about the extent to which he or she can control the outcome of the actions taken. In a financial context, the internal locus of control refers to the belief that an individual has control over his or her financial decisions, while the external locus of control refers to the belief that those decisions are influenced by external factors, such as fate or other people. Research by Rotter (1966) shows that individuals with internal loci of control tend to be more proactive and responsible in managing their finances. In

the context of Sharia QRIS, the locus of control can act as a mediator that strengthens the influence of Islamic financial literacy, religiosity, and self-efficacy on financial behaviour.

Financial behaviour includes how individuals manage, use, and make financial-related decisions. Ajzen's Theory of Planned Behaviour oleh Ajzen (1991) stated that financial behaviour is influenced by three main factors, namely attitudes, subjective norms, and perceived behavioural control. In the context of Islamic finance, financial behaviour includes the conformity of an individual's financial actions with sharia principles. Research by Dewi & Darma (2021) shows that factors such as financial literacy and lifestyle which are also manifestations of self-efficacy, and loci of control play an important role in shaping positive financial behaviour.

QRIS (Quick Response Code Indonesian Standard) is an innovation in digital payment systems that allows fast, easy, and secure transactions. QRIS Syariah is designed to meet the needs of people who want to use digital financial services in accordance with sharia principles. Research by Saibil, Sodik, & Mardiah (2022) shows that the use of Sharia QRIS is increasing due to its ease of access and conformity with Islamic values. However, the adoption rate is still influenced by financial literacy, user confidence, and other psychological factors.

Based on a literature review, Islamic financial literacy, religiosity, self-efficacy, and locus of control are important factors that can affect the financial behaviour of QRIS Syariah users. Islamic financial literacy and self-efficacy contribute directly or indirectly through the locus of control as a mediator. Religiosity, although it has a strong conceptual relationship, often exhibits a variable influence depending on the context and subject of the research. This research contributes to an in-depth understanding of the factors that shape financial behaviour in the context of digital Islamic finance.

Method

The quantitative research method is grounded in the principles of positivism, which emphasizes the use of observable and measurable data to analyze phenomena objectively. This approach relies on statistical and mathematical techniques to examine relationships between variables and test hypotheses. Furthermore, this study adopts an associative research design, as described by Sugiyono (2018). The type of research employed in this study is quantitative research, with the population consisting of residents of Langsa City. The sampling technique used is simple random sampling, and the sample size was determined using the Slovin formula, resulting in 100 respondents. Data collection was conducted by distributing a questionnaire through Google Forms, utilizing a positive Likert scale ranging from 1 to 5. The questionnaire was designed based on statement aspects guided by the indicators corresponding to the variables under investigation, including Islamic financial literacy, religiosity, self-efficacy, locus of control, and financial behaviour.

Moreover, the data analysis method used in this study is Structural Equation Modeling -Partial Least Squares (SEM-PLS). SEM-PLS Model is a method of multivariate statistical analysis. SEM-PLS data processing is different from processing regression data or path analysis. SEM-PLS data processing is more complicated, because SEM-PLS is built by measurement models and structural models. In SEM-PLS there are 3 activities at the same time, namely checking the validity and reliability of the instrument (confirmatory factor analysis), Testing the relationship model between variables (path analysis), and obtain a suitable model for prediction (structural model analysis and regression analysis).

A complete model in this study consists of a measurement model and a structural model or causal model. SEM-PLS in this study is useful to produce an in-depth understanding of how Islamic financial literacy affects the perception and interest of non-Muslim people in saving in Islamic banks. This technique allows researchers to handle complex models with many latent variables and indicators, and provides flexibility in handling different types of data and sample

sizes. Based on the explanation of the influence between variables and instruments in this study, the model formed is as shown in Figure 1 below:
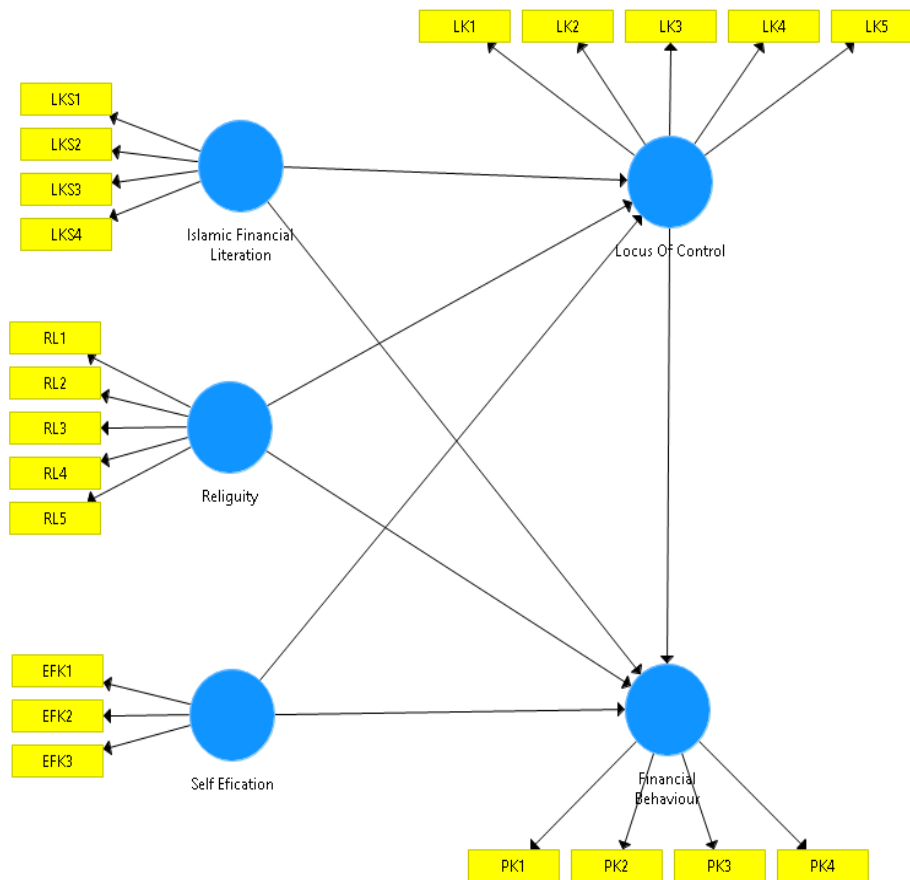

Figure 1. Research Model

Results and Discussion

Based on the problems, theoretical studies and hypotheses that were formed, this study analyzes the influence of Islamic financial literacy, religiosity, financial self-efficacy and financial control locus as a mediation effect on the financial behaviour of Sharia Bank QRIS users. The variable instruments in this study consist of:

First, the variables of Islamic financial literacy with instruments include knowledge, ability, attitude and trust in knowing the basic principles of Islamic finance (such as the prohibition of riba, gharar, and maysir) and understanding the contracts in Islamic financial transactions such as mudharabah, musyarakah, and murabahah. Able to make financial decisions based on sharia principles.

Feeling more comfortable using Islamic financial products than conventional products are confident that Islamic financial products provide results commensurate with the principles of justice.

The two variables of religiosity with instruments of knowledge, beliefs, worship, experience, knowing about the importance of managing finances in accordance with sharia principles, feeling confident that using sharia financial products is part of religious beliefs and obligations, feeling that the worship carried out encourages them to be more careful in choosing halal financial products, making them prefer sharia financial products over conventional, strive to always apply the principles of Islamic finance in daily life, such as in investment, savings, and asset management.

The third variable of self-efficacy in terms of financial planning with instruments is the ability to achieve each financial goal, the ability to face financial constraints. Able to plan my personal finances well based on the principles of Islamic finance, confident that I can achieve my short-term and long-term financial goals by using Islamic financial products, confident in facing financial obstacles or challenges and still be able to maintain the use of Islamic financial products.

The four variables of the locus of financial control are the instruments of decision-making ability, the ability to change important things in life, the level of confidence in the future, the ability to solve financial problems, and the role in daily financial control. able to make good and wise financial decisions for myself, confident that I have the control to change important things in my life, especially related to financial matters, confident that my financial future will be good because I manage them carefully and planned, able to solve the financial problems I face by finding appropriate solutions, able to take an active role in controlling my financial expenses and income on a daily basis.

The fifth variable of financial behaviour with cash flow management instruments, consumption, credit management, savings-investment. Routinely manage and supervise my income and expenses to maintain a balance of cash

flow, always be careful in managing consumption expenses to stay in accordance with my financial budget, use credit or loans wisely and always try to pay them off on time according to my financial capabilities, always set aside a part of my income for savings and investments.

Descriptive Statistical Results

Descriptive statistics are analyses that provide a general overview of the characteristics of each research variable as seen from the mean, maximum, and minimum values. The following are the results of the descriptive statistical analysis of 100 respondents:

Table 1. Descriptive Statistical Results

Variable	Indicator	Mean	Median	Min	Max	St. Dev	Excess Kurtosis	Skewness
Islamic financial literacy	LKS1	4.2	4	1	5	0.949	1.23	-1.199
	LKS2	4.23	4	1	5	0.835	0.985	-0.982
	LKS3	4.24	5	1	5	0.991	1.665	-1.378
	LKS4	4.33	5	1	5	0.849	2.924	-1.492
Religiousity	RL1	4.27	4	1	5	0.915	3.096	-1.601
	RL2	4.33	5	1	5	0.917	3.463	-1.736
	RL3	4.38	5	1	5	0.914	3.919	-1.871
	RL4	4.27	5	1	5	0.893	0.701	-1.078
	RL5	4.27	5	1	5	0.947	1.612	-1.358
Self Efficacy	EFK1	4.2	4	1	5	0.959	1.79	-1.312
	EFK2	4.23	4	1	5	0.893	0.824	-1.073
	EFK3	4.21	4	1	5	0.931	1.33	-1.19
Locus of Control	LK1	4.25	5	1	5	0.942	2.388	-1.471
	LK2	4.32	5	2	5	0.823	0.585	-1.098
	LK3	4.36	5	1	5	0.878	2.877	-1.59
	LK4	4.33	5	1	5	0.813	1.812	-1.247
	LK5	4.33	5	1	5	0.813	1.812	-1.247
Financial behaviour	PK1	4.11	4	1	5	0.915	1.551	-1.175
	PK2	4.22	4	2	5	0.832	0.086	-0.86
	PK3	4.15	4	1	5	1.023	2.274	-1.501
	PK4	4.29	5	1	5	0.898	2.652	-1.537

Source: Data processed in 2024

The descriptive statistical table above illustrates the analysis of several related variables, namely Sharia Financial Literacy, Religiosity, Self-Efficacy, Locus of Control, and Financial Behaviour. Each variable consists of several indicators that are analyzed based on the mean value (Mean), Median, minimum

value (Min), maximum value (Max), Standard Deviation, Kurtosis Excess, and Skewness.

Sharia Financial Literacy has an average score ranging from 4.2 to 4.33 with a relatively small standard deviation, indicating the consistency of respondents' responses. Negative skewness in the LKS1 to LKS4 indicators indicates that the distribution of data is skewed towards high scores. The LKS4 indicator showed the highest kurtosis (2,924), indicating a more pointed data distribution than normal. Religiosity has a high average score (4.27 to 4.38) with a median value of 5 on most indicators. This shows the tendency of respondents to give high scores. Negative skewness and high curtosis, especially on the RL3 indicator (kurtosis 3,919), indicate a highly concentrated distribution of data in high scores. Self-Efficacy has an average value of around 4.2 to 4.23, with a standard deviation ranging from 0.893 to 0.959. A negative skewness value on all indicators reflects a distribution of data that tends to a high score, while a kurtosis value remains around 1, indicating a fairly normal distribution.

The Control Locus shows a stable average score (4.25 to 4.36), with negative skewness and varying curtosis. The LK3 indicator has the highest skewness and kurtosis (2,877), indicating data that is distributed pointedly towards a high score. The Control Locus shows a stable average score (4.25 to 4.36), with negative skewness and varying curtosis. The LK3 indicator has the highest skewness and kurtosis (2,877), indicating data that is distributed pointedly towards a high score. Overall, the data showed a tendency for the distribution of values to lean towards high scores with a good degree of consistency across all variables, as reflected in the small standard deviation values. Negative skewness predominates across all indicators.

Outer Model Test Results

The results of the outer model test are measurement models or outer models showing how each indicator block relates to its latent variables. Therefore, the results of the outer model test can be explained as follows:

Validity Test

Validity tests are used to measure the validity or validity of a questionnaire. An instrument or questionnaire is said to be valid if the questions on the instrument or questionnaire are able to reveal something that the questionnaire will measure (Ghozali, 2018). Table 2 below describes the results of the model after the data tabulation is fed into the Smart-PLS 3.0 application, then analyzed by calculate alghoritm. The results of this measurement model (Outer model) are used to test the validity of the construct and the reliability of the instrument. The construct validity test is divided into two, namely the convergent validity test and the discrimination validity test, the following are the results of the output and discussion.

Table 2. Results of the Loading Factor Validity Test

	Financial Behaviour	Islamic Financial Literation	Locus of control	Religiousity	Self Efficacy
EFK1					0,948
EFK2					0,946
EFK3					0,949
LK1			0,921		
LK2			0,93		
LK3			0,918		
LK4			0,867		
LK5			0,884		
LKS1		0,912			
LKS2		0,784			
LKS3		0,91			
LKS4		0,858			
PK1	0,93				
PK2	0,936				
PK3	0,869				
PK4	0,804				
RL1				0,825	
RL2				0,87	
RL3				0,851	
RL4				0,847	
RL5				0,884	

Source: Data processed in 2024

Based on Table 2, it can be seen that the loading factor values of several indicators that have a loading factor value of > 0.70, are declared valid.

Meanwhile, indicators that have a loading factor value of < 0.70 must be dropped (deleted) from the research chart. So it can be seen that the loading factor value of all indicators in the final model > 0.70, then all instruments are declared valid(Hamid & Anwar, 2019). Hence, it can be concluded that all indicators in the variables of this study have been valid and it is proven that the loading factor value of all indicators is above 0.70.

Reliability Test

In this reliability test, the purpose of this reliability test is to find out about the reliability of the measuring instrument by looking at the value of Cronbach's Alpha and composite reliability which must be greater than 0.60 to meet the reliability requirements. The following values of Cronbach's Alpha and composite reliability are described in table 3 below:

Table 3. Cronbach's Alpha and Composite Reliability

	Cronbach's Alpha	**Composite Reliability**
Financial Behaviour	0,908	0,936
Islamic Financial Literation	0,89	0,924
Locus of control	0,944	0,957
Religiousity	0,909	0,932
Self Efficacy	0,943	0,963

Source: Data processed in 2024

From table 3 above, it can be seen that all variables in this study have Cronbach's Alpha values and composite reliability above 0.60, so it can be said that all variables passed the test.

Inner Model R Square

The test of the inner model consists of the R Square (R2) and Adjusted R Square (R2 Adj) tests which measure the proportion or percentage of total variation in dependent variables that can be explained by independent variables in the regression model. In this study, the use of the Adjusted R^2 value is more considered because of the better measurement than R^2 in assessing regression models that have more than one independent variable, because the Adjusted R^2

will decrease if the added independent variables are insignificant or irrelevant, thus avoiding overfitting (Ghozali & Latan, 2014). The results of the Adjusted R² value obtained from this study are explained in the following Table 4:

Table 4. Inner Model Test Result

	R Square	R Square Adjusted
Locus of control	0,772	0,764
Financial Behaviour	0,821	0,813

Source: Data processed in 2024

The Adjusted R² value in substructure model 1 is 0.764 which means that the variables of Islamic financial literacy, religiosity, and self-efficacy explain the variability of control 76.4 percent, while the remaining 23.6 percent is explained by factors that are not included in this study. Furthermore, the substructure model 2 has an Adjusted R² value of 0.813 which means that the variables of Islamic financial literacy and variables of Islamic financial literacy, religiosity, self-efficacy and locus of control explain the variables of financial behaviour by 81.3 percent, while the remaining 18.7 percent are explained by factors that are not included in this study.

Hypothesis Test

The hypothesis testing was carried out in the SEM-PLS model formed including testing the direct influence and indirect influence between variables. This test was carried out using the bootstrapping method on the Smart-PLS 3.0 software. The results of the data analysis test with SEM-PLS can be explained in figure 2 and table 5 below:
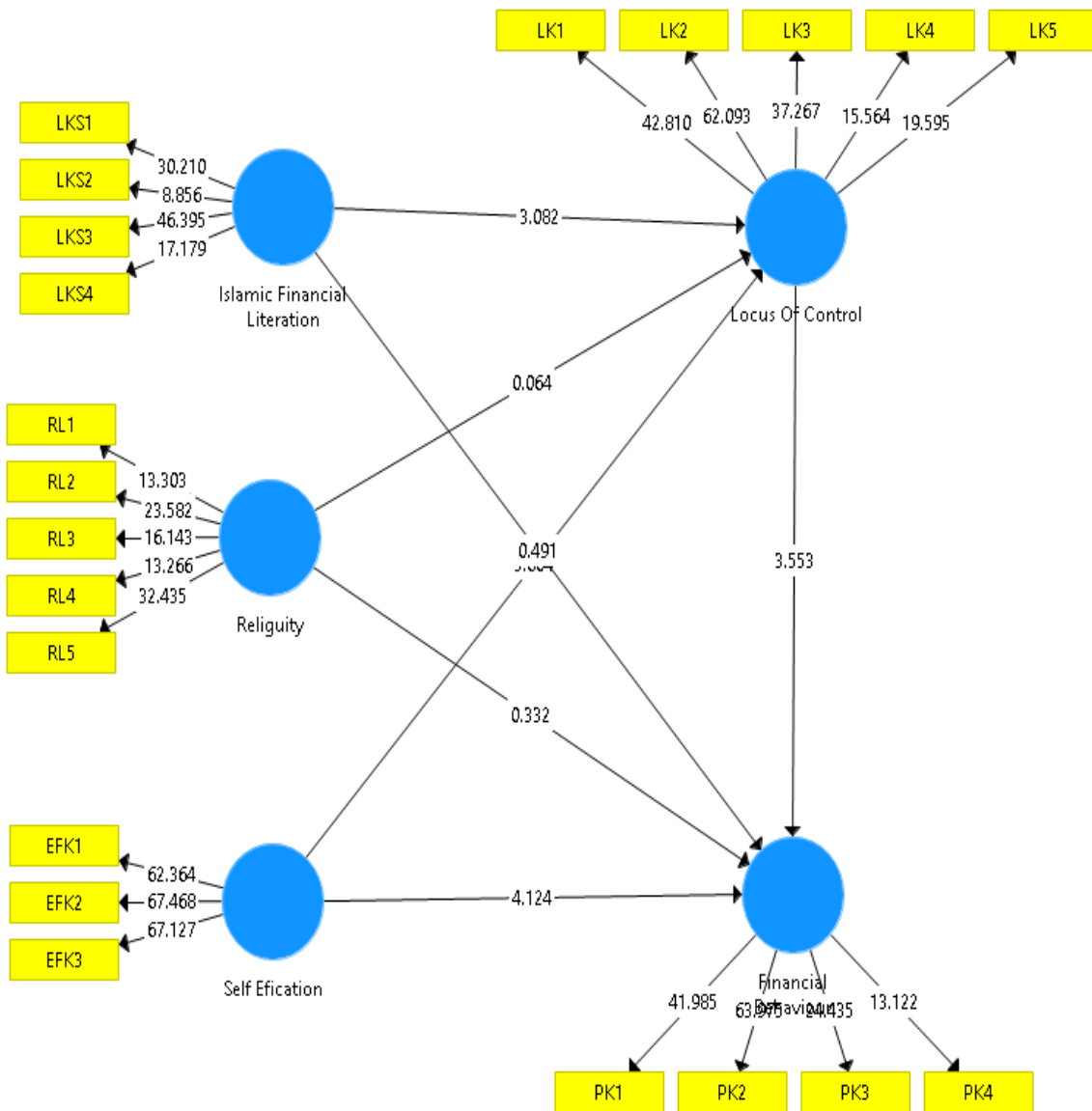
Figure 2. Outer Model Test Result

Source: Research Results, Data Processed in 2024

Direct Effect

The results of the hypothesis test were obtained from Bootstraping testing with the technique and using the Smart-PLS 3.0 application. The test results are presented in table 5 below.

Table 5. Results of the Direct Influence Hypothesis Test

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
Islamic Financial Literation -> Financial Behaviour	0,045	0,033	0,093	0,491	0,624

Islamic Financial Literation -> Locus of control	0,438	0,435	0,142	3,082	0,002
Locus of control -> Financial Behaviour	0,399	0,421	0,112	3,553	0,000
Religiousity -> Financial Behaviour	0,029	0,032	0,088	0,332	0,740
Religiousity -> Locus of control	-0,009	0,005	0,141	0,064	0,949
Self Efficacy -> Financial Behaviour	0,483	0,467	0,117	4,124	0,000
Self Efficacy -> Locus of control	0,511	0,499	0,142	3,604	0,000

Source: Data processed in 2024

Based on Table 5 above, it explains the direct influence between variables where, first, the variable of Islamic financial literacy does not have on financial behaviour because the p-velue value is 0.624 (>0.05). This is not in line with some previous research that states that financial literacy variables actually affect financial behaviour (Jamal, Haeruddin, & Ahmad, 2023; Listyani, Fatati, & Wijayanto, 2019; Rizaldy, 2022; Wahyuni & Setiawati, 2022; Turahmah, Maulana, & Ula, 2024; Sari & Widoatmodjo, 2023). The implication of these findings is that a person's knowledge or understanding of the concept of Islamic finance may not be strong or relevant enough to influence the way they manage their personal finances. This can indicate the existence of other more dominant factors, such as psychological, social, or economic factors, which play a greater role in shaping financial behaviour. These findings also suggest the importance of a more holistic approach or educational strategy that not only focuses on improving literacy, but also includes other aspects that motivate real changes in financial behaviour according to sharia principles.

Second, the variable of Islamic financial literacy has a significant effect at the level of 5 percent (0.002 < 0.05) positively locus of control of 0.438 which means that 1 percent increase in Islamic financial literacy will increase the locus of control by 43.8 percent. The results of this study are in line with several previous studies where the variation of Islamic financial literacy affects the locus of control (Fatimah & Fathihani, 2023; Hariyani, 2024; Wardani & Fitrayati, 2022).

The implications of these findings suggest that an individual's knowledge or understanding of Islamic finance concepts may not be sufficiently strong or relevant to significantly influence their personal financial management practices **within the context of the studied sample population**. This indicates that other factors, such as psychological, social, or economic influences, may play a more dominant role in shaping financial behaviour **in this specific context**. While these insights provide valuable contributions to understanding financial behaviour among Sharia Bank QRIS users in the sample area, further research across diverse populations and regions is necessary to explore whether these patterns apply more broadly or are unique to certain cultural, economic, or demographic settings. This approach ensures a nuanced interpretation of the findings without overgeneralization. These findings also suggest the importance of a more holistic approach or educational strategy that not only focuses on improving literacy, but also includes other aspects that motivate real changes in financial behaviour according to sharia principles.

Third, the control locus variable has a significant effect at the level of 1 percent (0.00 < 0.01) positively on financial behaviour of 0.399 which means that 1 percent increase in financial behaviour will increase by 39.9 percent. The results of this study confirm several previous studies that state that the locus of control affects financial behaviour (Amanda & Adiati, 2023 ;Cantika, Dewi, & Tantawi, 2022; Turnip & Krisnandi, 2023; Nisa, Sihabudin, & Robby Fauji, 2024). These implications are important in the context of financial education and behavioural development, as individuals with internal loci of control tend to feel more responsible and more active in making wise financial decisions. This emphasizes the need for a financial development approach that not only improves financial skills but also builds a positive attitude and confidence in managing finances independently.

The four confidence variables had no effect on financial behaviour because the p-value was 0.029 (>0.05). These implications suggest that there are other factors, such as practical experience, financial education, or environmental

encouragement, that may play a greater role in shaping financial behaviour. Therefore, financial behaviour development approaches may need to be focused on more practical or contextual aspects rather than simply increasing individual confidence in the importance of financial management.

The five variables of self-efficacy have a significant effect on the level of 5 percent (0.002 < 0.05) positively financial behaviour of 0.029 which means that 1 percent increase in Islamic financial literacy will increase the locus of control by 2.9 percent. These implications are important for personal financial development programs, as they show that increasing one's self-efficacy or confidence in financial skills can encourage more responsible and effective financial decision-making. It also suggests the importance of a training program that not only provides financial knowledge, but also builds confidence in managing finances.

The six variables of self-efficacy have a significant effect at the level of 5 percent (0.002 < 0.05) positively locus of control of 0.511 which means that 1 percent increase in Islamic financial literacy will increase the locus of control by 51.1 percent. The results of the study that showed that self-efficacy had a significant positive effect on the locus of control indicated that the higher a person's confidence in his or her abilities, the greater the perception of control that individuals feel over various aspects of their lives, including in terms of finances. This implication suggests that increasing self-efficacy can make a person feel more responsible and proactive in making decisions, as well as more confident in facing challenges. A self-development program that focuses on improving self-efficacy can, therefore, help strengthen the locus of control, which in turn promotes independence and better decision-making.

Indirect Effect

The results of the indirect influence test on the mediation effect in this study are presented in table 6 as follows:

Table 6. Results of the Indirect Influence Hypothesis Test

Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV |)	P Values

Islamic Financial Literation -> Locus of control -> Financial Behaviour	0,175	0,179	0,064	2,732	0,007
Religiousity -> Locus of control -> Financial Behaviour	-0,004	0,006	0,061	0,06	0,952
Self Efficacy -> Locus of control -> Financial Behaviour	0,204	0,213	0,091	2,249	0,025

Source: Data processed in 2024

Based on the results of the data analysis described in table 6, it shows that the variable locus of control mediates the influence of Islamic financial literacy on financial behaviour (0.007<0.05) and the influence of self-efficacy on financial behaviour (0.025<0.05) while the locus of control does not have a mediating effect on the influence of religiosity on financial behaviour, but has an effect as an intermediate variable between the indirect influence of Islamic financial literation, Religiosity, self-efication towards financial bihevior with the variable locus of control as a mediation effect presented in table 5 shows that the influence of the Islamic financial literacy variable affects the interest in saving with the perception variable as a mediation effect which is characterized by a probability value obtained below 0.01 or significant at the level of 1 percent.

Research on the influence of Islamic financial literacy, religiosity, financial self-efficacy, and financial control locus as mediating variables on the financial behaviour of QRIS users in Islamic banks provides important insights. Islamic financial literacy is expected to enrich users' knowledge of sharia-based financial principles, which can encourage more responsible financial behaviour and in accordance with religious values. Religiosity plays a role in shaping spiritual orientation and financial ethics, thereby strengthening the commitment to manage finances in a way that is in accordance with sharia principles.

Financial self-efficacy, which is an individual's belief in the ability to manage their finances, and the locus of financial control, which is an individual's perception of control over financial decisions, is a mediating factor that strengthens the influence of literacy and religiosity on financial behaviour. When financial self-efficacy and locus of control are high, Sharia QRIS users tend to be

more active, confident, and responsible in conducting transactions and managing finances. This study suggests that a holistic approach that includes financial education, strengthening religiosity, and increasing self-efficacy and locus of control will be very effective in shaping healthier and sharia financial behaviour in QRIS users in Islamic banks.

Conclusion

This study revealed that in analyzing the financial behaviour of Sharia QRIS users in Langsa City, self-efficacy and locus of control were proven to have a significant direct influence. In addition, Islamic financial literacy and self-efficacy have an indirect effect on financial behaviour through the locus of control as a mediator. However, an interesting finding from this study is that religiosity does not have an effect, either directly or indirectly, on the financial behaviour of Sharia QRIS users. These results confirm the importance of the role of psychological factors (self-efficacy and locus of control) and financial literacy in shaping financial behaviour, while the aspect of religiosity is not a significant determinant.

The results of this study have important implications for the development of Islamic financial services, particularly Sharia QRIS, within the context of Langsa City, Aceh. The finding that self-efficacy and locus of control significantly influence financial behavior highlights the need for strategies focused on psychological empowerment, such as enhancing users' confidence in managing finances through targeted education and practical training programs. Additionally, the indirect effect of Islamic financial literacy through the locus of control underscores the importance of educational initiatives that not only teach Sharia-compliant financial concepts but also strengthen users' sense of internal control over their financial decisions.

The finding that religiosity does not significantly impact financial behavior suggests that, in this specific context, the promotion of Sharia QRIS services should emphasize practical benefits and efficiency rather than relying

solely on religious appeals. However, it is important to note that these conclusions are based on data from a single city in Aceh and may not be generalizable to other regions with different cultural, economic, or social dynamics. Therefore, while this study provides valuable insights for Langsa City, further research in diverse locations is necessary to validate these findings and develop more universally applicable strategies.

Overall, this study underscores the need for an integrated approach that combines educational, psychological, and practical elements to enhance the effective use of Sharia QRIS in the studied area, while also recognizing the potential variations in other contexts.

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