

# Halal Lifestyle and Generation Z Interest in Saving at Indonesian Sharia Banks: A Mixed-Methods Approach

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## Conflict of Interest Statement:

The author(s) declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

## ABSTRACT

**Purpose:** This study aims to analyze the role of the halal lifestyle in shaping Generation Z's interest in saving at Bank Syariah Indonesia.

**Research Method:** This study employed a mixed-methods approach with a sequential explanatory design. Quantitative data were collected via a questionnaire administered to 132 Generation Z respondents in Medan and analyzed using simple linear regression in SPSS 22. Qualitative data were collected through semi-structured interviews with three employees of Bank Syariah Indonesia.

**Results and Discussion:** The study results indicate that a halal lifestyle has a positive and significant effect on Generation Z's interest in saving with Bank Syariah Indonesia. However, the adjusted R<sup>2</sup> of 0.135 indicates that this effect remains relatively limited. Qualitative findings indicate that interest in saving is also related to digital services, product innovation, practical needs, and an understanding of Sharia contracts.

**Implications:** Islamic banking needs to strengthen its services, product innovation, and Islamic financial education in line with the characteristics of Generation Z.

**Originality:** This study employs a mixed-methods approach to examine the relationship between the halal lifestyle and Generation Z's interest in saving, integrating quantitative and qualitative perspectives.

**Keywords:** halal lifestyle; interest in saving; generation Z; Indonesian Islamic banks; Islamic banking.

## 1. Introduction

Islamic banks are financial institutions that operate on the principles of Islamic law, such as the prohibition of *riba* (interest), *gharar* (uncertainty), and *maysir* (gambling), and prioritize justice and blessings in every transaction. The presence of Islamic banks in Indonesia continues to grow, particularly since the establishment of Bank Syariah Indonesia (BSI) in 2021, following the merger of several state-owned Islamic banks. Nevertheless, this growth in the Islamic banking industry has not been fully accompanied by a significant increase in the number of users of Islamic banking services (Abdillah *et al.*, 2024). According to 2024 data from the Financial Services Authority (OJK), the market share of Islamic banking in Indonesia remains at around 7.72% of the total national banking industry. This indicates that Islamic banking still lags behind conventional banking in terms of market penetration. On the other hand, results from the 2024 National Survey on Financial Literacy and Inclusion (SNLIK) show that the level of financial inclusion among the Indonesian public has reached 75.02%, yet conventional financial

services still dominate. This situation highlights a gap between the potential for Islamic banking development and its actual utilization by the public.

One group with significant potential to drive the growth of Islamic banking is Generation Z. According to 2024 data from the Central Statistics Agency (BPS), Generation Z comprises approximately 74.93 million people, or 27.94% of Indonesia's total population, making it the largest demographic group today. Generation Z is known as the generation that grew up in the digital era, characterized by adaptability to technology and a tendency toward rational, critical decision-making, including when selecting financial services. However, in practice, many members of Generation Z still prefer conventional banking services to Islamic banking (Malbania & Mailindra, 2025). This phenomenon indicates that the Islamic banking industry has not yet fully captured Generation Z's financial preferences, despite this group's strong affinity for technological advancements and modern lifestyle trends.

Interest in saving with Islamic banks is influenced not only by economic factors but also by psychological, social, and individual values. One concept currently gaining traction among young people is the halal lifestyle. A halal lifestyle is no longer limited to food and beverages but has expanded to encompass various aspects of life, including financial management. In the context of Islamic financial behavior, the halal lifestyle is viewed as a behavioral preference that reflects the application of religious values in daily economic activities. For some members of Generation Z, using Islamic financial services is seen as a way to implement religious values and Islamic identity in daily life (Fachruddin & Anwar, 2022). However, the tendency to use Islamic banking services is influenced not only by a halal lifestyle but also by other factors, such as Islamic financial literacy, trust, the convenience of digital services, and perceived benefits.

Previous research indicates that various behavioral, religious, and lifestyle factors influence Generation Z's interest in Islamic banking services. Rizki (2024) found that psychological factors, lifestyle, and reference groups influence Generation Z's interest in saving at Bank Syariah Indonesia. Mingka *et al.*, (2024) also demonstrated that a halal lifestyle and advancements in digital technology are associated with increased interest in using Islamic banking services among Generation Z. Meanwhile, Aulia *et al.*, (2025) found that Islamic financial literacy, digital literacy, and religiosity influence Generation Z's interest in saving at Islamic banks in Mataram. Additionally, Mustaidah & Sadiyah (2025) found that a halal lifestyle, Islamic financial literacy, and trust have a positive and significant impact on the interest in saving at Islamic banks. These findings indicate that research on the halal lifestyle and interest in saving at Islamic banks continues to evolve, particularly in understanding the behavior of Generation Z as a group of digital financial service users who exhibit distinct consumption patterns and financial preferences compared to previous generations.

Previous research yields mixed findings on the influence of the halal lifestyle on interest in saving at Islamic banks. Rizki and Tamamudin (2024) found that psychological factors, lifestyle, and reference groups influence Generation Z's interest in saving at Bank Syariah Indonesia. Mingka (2024) also demonstrated that the halal lifestyle and advancements in digital technology are associated with increased interest in using Islamic banking services among Generation Z. Additionally, Mustaidah and Sadiyah (2025) found that the halal lifestyle, Islamic financial literacy, and trust have a positive and significant influence on the interest in saving at Islamic banks. Nevertheless, previous research still shows variation in the strength of the halal lifestyle's influence on interest in saving at Islamic banks, indicating a research gap that warrants further investigation.

Furthermore, most previous studies still treat the halal lifestyle as a supporting variable in research on Islamic financial behavior and focus primarily on students in general, without specifically examining the characteristics of Generation Z, a group with unique behavioral patterns in the digital era. Some studies also emphasize general religiosity more than examining the halal lifestyle as a form of consumption behavior and Islamic financial preferences. These conditions indicate that research on the relationship between the halal lifestyle and Generation Z's interest in saving through Islamic banking services in Indonesia remains relatively limited, particularly in the context of young people's financial behavior amid the development of digital financial services.

Based on this background, this study aims to analyze the relationship between the halal lifestyle and Generation Z's interest in saving at Bank Syariah Indonesia. This study is expected to enrich the literature on Islamic financial behavior, particularly by examining Generation Z's saving preferences for Islamic banking services. The novelty of this study lies in its effort to position the halal lifestyle as a behavioral variable, specifically examined in the context of Generation Z's interest in saving at Indonesian Islamic banks. This topic has been relatively underexplored in previous research. Additionally, this study offers an empirical understanding of how the halal lifestyle relates to Generation Z's Islamic financial preferences amidst the development of digital financial services.

The remainder of this paper is organized as follows. Section 2 provides a literature review and hypothesis development. Section 3 presents the research method and design. Section 4 provides the results and discussion. Section 5 Concluding Remarks and Recommendations.

## 2. Literature Review and Hypothesis Development

### 2.1 Halal Lifestyle

Lifestyle is an individual's way of life in the world, expressed through their daily activities, their interests in aspects of social life, and the opinions they share with others they encounter (Yunita *et al.*, 2023). Meanwhile, a halal lifestyle encompasses various aspects of human existence, including food, clothing, finance, entertainment, and social activities, all conducted in accordance with Islamic values and laws (Harisya & Mochlasin, 2022). In the context of Islamic financial behavior, a halal lifestyle is viewed as an individual behavioral preference for selecting products and services that align with Sharia principles, including the use of Islamic banking services.

Indicators of a halal lifestyle can be explained through three main aspects: activity, interest, and opinion. Activity refers to how an individual organizes daily activities in accordance with Islamic principles, including the selection of products and services (Miswanto & Fatimah, 2025). Interest reflects an individual's preferences and attraction toward matters considered consistent with Islamic values, including in the decision-making process regarding the use of Islamic financial services. Meanwhile, opinion indicates how individuals assess or respond to various social and economic issues, as well as consumption behaviors, based on considerations of what is halal and haram (Tana & Bessie, 2020). These three aspects demonstrate that the halal lifestyle is not only related to consumption patterns but also to individual preferences in daily economic and financial activities.

## 2.2 Interest in Saving

The propensity to save refers to an individual's strong desire and inclination to engage in saving activities. In the context of financial behavior, interest in saving reflects an individual's internal drive to deposit funds with a specific financial institution, shaped by personal preferences, needs, and considerations. In principle, the interest in saving arises from various stimuli from within the individual or the surrounding environment, which are then processed according to the individual's characteristics and preferences, leading to the decision to save. Thus, interest in saving at Islamic banks is an internal drive that arises within an individual to deposit funds in banking institutions that operate on Sharia principles (Aldiansyah *et al.*, 2023).

Indicators of interest in saving comprise four aspects: transactional, referential, preferential, and exploratory interest. Transactional interest indicates an individual's tendency to use a specific service based on the benefits obtained. Referential interest relates to an individual's tendency to seek information or recommendations from their surroundings before using a specific service. Preferential interest indicates an individual's tendency to choose services that align with their personal preferences and values. Meanwhile, exploratory interest refers to an individual's desire to seek information and understand the service more deeply before deciding to use Islamic financial services (Mustaidah & Sadiyah, 2025). These four indicators suggest that interest in saving is not solely related to financial decisions but also involves behavioral preferences and the individual's decision-making process when selecting Islamic banking services.

## 2.3 Generation Z

Generation Z is a group of individuals born between 1997 and 2012, following the millennial and Generation Y cohorts. This generation is a demographic group that has grown up alongside the development of digital technology, the internet, and social media in everyday life. According to the results of the 2024 Population Census, the number of Generation Z in Indonesia was approximately 74.93 million, accounting for 27.94% of the total Indonesian population, making it the largest demographic group today (Central Statistics Agency, 2025). Based on William H. Frey's classification of population groups, Generation Z is the dominant group in Indonesia's demographic structure, followed by Millennials and Generation X (Muhammad & Anggraini, 2022).

Generation Z is known for its high affinity for technology and the internet. Growing up in a digital environment has made Generation Z more accustomed to using social media, digital platforms, and information technology in various daily activities (Arum *et al.*, 2023). These characteristics influence Generation Z's behavioral patterns, consumption preferences, and decision-making processes, including their selection of financial services. In the context of Islamic banking, Generation Z is viewed as a group with significant potential to drive the development of Islamic financial services in the digital era, as they tend to be adaptable to service innovations and advancements in financial technology.

## 2.4 Theory of Planned Behavior

The Theory of Planned Behavior (TPB), developed by Ajzen (1991), is a behavioral theory that explains that a person's intention to act is influenced by their attitude toward the behavior, subjective norms, and perceived behavioral control. The Theory of Planned Behavior (TPB) is frequently used to understand the factors influencing individual decisions and behavior regarding the use of a product or

service, including within the context of financial and consumption behavior (Rawi *et al.*, 2023). In this theory, the stronger an individual's intention to engage in a behavior, the greater the likelihood that the behavior will be carried out.

In this study, TPB is not used to directly test all main constructs, such as attitudes, subjective norms, and perceived behavioral control, but rather serves as a theoretical framework to understand how individual behavioral preferences may relate to interest in saving at Islamic banks. In this context, a halal lifestyle is understood as a behavioral preference that reflects an individual's tendency to engage in economic and financial activities in accordance with Sharia principles. Thus, this study positions TPB as a conceptual foundation for explaining the relationship between a halal lifestyle and Generation Z's interest in saving at Bank Syariah Indonesia (Nuraini *et al.*, 2024).

### 3. Research Method

This study employs a mixed-methods approach with a sequential explanatory design, combining quantitative and qualitative methods. This approach was used to gain a more comprehensive understanding of the relationship between the halal lifestyle and Generation Z's interest in saving at Bank Syariah Indonesia, with quantitative analysis as the primary method and qualitative data used to support the interpretation of the quantitative results.

The first stage employs a quantitative approach using a survey design and simple linear regression analysis. Data were collected by distributing questionnaires to Generation Z respondents aged 17–28 in Medan who are familiar with Bank Syariah Indonesia's services. The research instrument used a Likert scale ranging from 1 to 5, from strongly disagree to agree strongly. The halal lifestyle variable was measured using indicators of activity, interest, and opinion, while the interest in saving variable was measured using indicators of transactional, referential, preferential, and exploratory interest.

The population of this study comprises Generation Z in Medan who are familiar with Bank Syariah Indonesia's services. Since the exact population size is unknown, this study employed purposive sampling to target respondents aged 17–28 years who are familiar with Bank Syariah Indonesia's services. The sample size was determined using the approach of Hair *et al.*, (2014), which recommends a minimum sample size of 5–10 times the number of research indicators. With 24 research indicators, the minimum sample size is 120 respondents. Therefore, the sample size for this study was set at 132 respondents, thereby meeting the criteria for an adequate sample.

Before hypothesis testing, the research instrument was first tested for validity and reliability to ensure that each statement item consistently measures the research variables. Quantitative data analysis was conducted using SPSS software, including descriptive statistics, validity and reliability tests, simple linear regression, t-tests, F-tests, and the coefficient of determination ( $R^2$ ) to assess the influence of the halal lifestyle on Generation Z's interest in saving at Bank Syariah Indonesia.

The second stage employed a qualitative approach to support the interpretation of the quantitative results. Qualitative data were obtained through semi-structured interviews with three informants selected using purposive sampling. The informants in this study were employees of Bank Syariah Indonesia who were involved in customer service activities and had an understanding of Islamic banking services and the halal lifestyle. Qualitative data in this study were not used as the primary basis

for determining the dominant factors influencing the interest in saving. However, they were used to provide additional explanations for the quantitative analysis results.

Interviews were conducted to gather information on the informants' perceptions and experiences regarding interest in saving at Bank Syariah Indonesia and the implementation of a halal lifestyle in daily life. Qualitative data analysis was conducted using thematic analysis, grouping the interview results into themes relevant to the research variables, such as activities, interests, opinions, and interest in saving.

## 4. Results and Discussion

### 4.1 Analysis Results

#### 4.1.1 Phase 1: Quantitative Results

This study involved 132 Generation Z respondents in Medan who were familiar with Bank Syariah Indonesia's services. Quantitative data were collected using a Likert-scale questionnaire to measure the variables of halal lifestyle and interest in saving with Bank Syariah Indonesia. The majority of respondents were female, accounting for 98 (74%). The age group of respondents was dominated by those aged 22–25 years, totaling 78 respondents (59%). By occupation, the majority of respondents were students, totaling 79 respondents (60%), while by educational level, the group was dominated by high school/vocational school graduates, totaling 100 respondents (76%).

##### 4.1.1.1 Descriptive Statistics Test

According to Table 1, the halal lifestyle variable has a mean of 53.70 with a standard deviation of 7.209. In contrast, the interest in saving variable has a mean of 47.10 with a standard deviation of 9.747. These results indicate that respondents tend to have relatively high levels of halal lifestyle adoption and interest in saving.

**Table 1. Descriptive Statistics**

Variable	N	Minimum	Maximum	Mean	Std. Deviation
Halal Lifestyle	132	15	60	53.70	7.209
Interest in Saving	132	17	60	47.10	9.747
Valid N (listwise)	132				

**Source:** Research data analyzed using SPSS 22 (2026)

##### 4.1.1.2 Research Instrument Validation

Based on Table 2, all items in the "halal lifestyle" and "Generation Z's interest in saving at Bank Syariah Indonesia" variables have corrected item-total correlations above 0.30; therefore, all items are deemed valid and capable of accurately measuring the research variables. Additionally, the reliability test results indicate that the halal lifestyle variable has a Cronbach's Alpha value of 0.959. In contrast, the Generation Z savings interest variable at Bank Syariah Indonesia has a Cronbach's Alpha value of 0.962. These values indicate that all variables have very high reliability, as they exceed the minimum threshold of 0.70. Thus, the research instrument is deemed valid and reliable, making it suitable for use in further research analysis.

**Table 2. Validity and Reliability Test Results**

Variable	Item	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted	Cronbach's Alpha Variabel	Info
Halal Lifestyle (X)	P1	0.792	0.763	0.959	Valid and Reliable
	P2	0.798	0.762		
	P3	0.788	0.763		
	P4	0.824	0.760		
	P5	0.766	0.762		
	P6	0.747	0.764		
	P7	0.888	0.759		
	P8	0.871	0.760		
	P9	0.832	0.763		
	P10	0.876	0.757		
	P11	0.766	0.762		
	P12	0.843	0.762		
Interest in Saving	P1	0.760	0.766	0.962	Valid and Reliable
	P2	0.850	0.765		
	P3	0.823	0.761		
	P4	0.783	0.761		
	P5	0.783	0.762		
	P6	0.774	0.764		
	P7	0.801	0.763		
	P8	0.839	0.762		
	P9	0.842	0.762		
	P10	0.888	0.759		
	P11	0.875	0.759		
	P12	0.878	0.760		

Source: Research data analyzed using SPSS 22 (2026)

#### 4.1.1.3 F-Test (ANOVA)

Based on Table 3, the F-value was 21.446, with a significance level of 0.000, which is less than 0.05. These results indicate that the regression model used in this study is suitable for explaining the relationship between the halal lifestyle and Generation Z's interest in saving at Bank Syariah Indonesia.

**Table 3. Results of the F-Test**

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	1668.323	1	1668.323	21.446	0.000
Residual	10113.010	130	77.792		
Total	11781.333	131			

Source: Research data analyzed using SPSS 22 (2026)

#### 4.1.1.4 t-Test (Regression Coefficient)

Based on Table 4, the halal lifestyle variable has a positive regression coefficient of 0.495 with a significance level of 0.000, which is below the 0.05 threshold. These results indicate that a halal lifestyle has a positive and significant effect on Generation Z's interest in saving at Bank Syariah Indonesia. This suggests that the higher the adoption of a halal lifestyle, the greater Generation Z's interest in saving at Islamic banks.

**Table 4. Results of the t-test**

Model	Unstandardized Coefficients (B)	Std. Error	Standardized Coefficients (Beta)	t	Sig.
Constant	20.776	5.786		3.591	0.000
Halal Lifestyle (X)	0.495	0.107	0.376	4.631	0.000

**Source:** Research data analyzed using SPSS 22 (2026)

#### 4.1.1.5 Coefficient of Determination ( $R^2$ )

Based on Table 5, the Adjusted R-Square value of 0.135 indicates that the halal lifestyle accounts for 13.5% of the variation in Generation Z's interest in saving at Bank Syariah Indonesia. Meanwhile, the remaining 86.5% of the variation is attributable to factors outside the research model. These results indicate that the halal lifestyle contributes to saving interest, although it is not the sole factor influencing Generation Z's decisions about using Islamic banking services.

**Table 5. Model Summary**

Model	R	R Square	Adjusted R-Square	Std. Error of the Estimate
1	0.376	0.142	0.135	8.820

**Source:** Research data analyzed using SPSS 22 (2026)

#### 4.1.2 Phase 2: Qualitative Results

Based on interviews with three informants who are employees of Bank Syariah Indonesia, it was found that Generation Z's understanding of the halal lifestyle is not limited to religious aspects but has also evolved into a social trend. Furthermore, Generation Z's interest in saving at Bank Syariah Indonesia is influenced not only by the halal lifestyle trend but also by several other practical and contextual factors. In this study, the interview results were used to support the interpretation of quantitative findings. However, they were not the primary basis for identifying the dominant factor influencing Generation Z's interest in saving.

**Informant 1** stated that:

*"A halal lifestyle is essentially a way of life that follows Islamic teachings, but now it has also become a trend among Gen Z, so they are jumping on the bandwagon, and it has eventually become a habit."*

This statement suggests that the halal lifestyle is not entirely driven by deep religious conviction, but is also influenced by social factors and trends emerging among the younger generation. This suggests that the social environment may shape Generation Z's behavioral preferences regarding Islamic financial services.

**Informant 1** also added that:

*"Gen Z is interested in saving with BSI because its features are unique, more in line with Sharia principles, and it also offers digital services."*

This indicates that interest in Bank Syariah Indonesia is driven not only by halal values but also by service innovation. Thus, the interest in saving may be linked to a combination of religious values

and the convenience of digital services. However, the digital service aspect was not measured quantitatively in this study; therefore, these findings are used only to support the research results.

Next, **Informant 2** stated that:

*"These days, many members of Generation Z are interested in saving with BSI because of its gold installment plan—that is a major draw."*

The quote suggests that economic factors and investment opportunities are also considered when deciding to save, with products such as savings accounts or gold installment plans offering tangible added value to Generation Z. These findings indicate that Islamic banking products may also be linked to Generation Z's interest in saving at Bank Syariah Indonesia.

**Informant 2** also stated that:

*"Generally, those who understand Sharia contracts are more likely to choose Sharia banks."*

This finding suggests that the level of understanding of Islamic finance, or Islamic financial literacy, is related to saving decisions. Individuals with greater knowledge tend to have a stronger preference for Islamic banks. However, Islamic financial literacy was not specifically measured in this study's quantitative model.

Meanwhile, **Informant 3** stated that:

*"Gen Z saves at BSI not only because it is halal, but also out of necessity—for example, for work or plans. Moreover, Gen Z typically chooses to save at BSI because they already understand the terms and conditions."*

This indicates that practical needs also play a role in saving behavior. In other words, the decision to save is not always value-based, but is also grounded in rational needs and future considerations.

The interview results above indicate that a halal lifestyle does indeed shape Generation Z's interest in saving. However, the interview results also reveal other factors—such as digital services, product innovation, practical needs, and an understanding of Sharia contracts—that may be linked to interest in saving at Bank Syariah Indonesia. Since these factors were not measured quantitatively in this study, these findings are used only to support the interpretation of quantitative results. They are not used to conclude which factor most dominantly influences Generation Z's interest in saving.

## 4.2 Discussion

The research results reveal differences in meaning between quantitative and qualitative findings that require critical analysis. Quantitatively, the halal lifestyle was found to have a positive and significant effect on Generation Z's interest in saving at Bank Syariah Indonesia. Statistically, these results indicate that the halal lifestyle is associated with Generation Z's interest in saving at Bank Syariah Indonesia. This finding aligns with research by Syahriza & Harianto (2024), which shows that adopting a halal lifestyle may be related to individual preferences for using Islamic financial services. The results indicate that the more halal values are applied in daily life, the greater Generation Z's tendency to choose financial services that align with Sharia principles.

However, this statistical significance does not necessarily imply that a halal lifestyle is the primary factor in determining Generation Z's interest in saving. The research results indicate that the explanatory power of a halal lifestyle for interest-saving remains relatively limited; thus, other factors outside the research model may influence Generation Z's interest in saving at Bank Syariah Indonesia. This finding indicates that while a halal lifestyle is indeed associated with saving interest, its contribution is not yet strong enough to fully explain saving behavior. These research results support the view that Generation Z's financial behavior is influenced not only by religious values and identity but also by other, more practical, contextual factors (Habibi *et al.*, 2024).

The findings of this study also indicate that the relationship between a halal lifestyle and interest in saving is better understood as a behavioral tendency rather than a strong causal relationship. Within the context of the Theory of Planned Behavior (TPB), a halal lifestyle can be viewed as an individual behavioral preference for conducting economic activities in accordance with Sharia principles. However, this study does not directly operationalize the main TPB constructs such as attitude, subjective norm, and perceived behavioral control. Therefore, TPB in this study serves more as a conceptual framework for understanding the relationship between the halal lifestyle and interest in saving, rather than as a fully tested behavioral model. This approach indicates that Generation Z's interest in saving at Islamic banks cannot be explained by a single behavioral dimension but is shaped by more complex social, economic, and functional considerations.

The gap between quantitative and qualitative results becomes more apparent in the informant interviews. Qualitative results indicate that, in practice, a halal lifestyle does not always stem from a deep religious value consciousness but, in some cases, is also linked to social trends among Generation Z. These findings suggest that some members of Generation Z may identify with a halal lifestyle as part of their social identity, even if they do not always make it the primary basis for financial decision-making. This suggests that the adoption of a halal lifestyle among Generation Z can be both symbolic and practical, depending on the context and individual needs.

Additionally, the interview results also reveal other factors related to Generation Z's interest in saving at Bank Syariah Indonesia, such as digital services, product innovation, practical needs, and an understanding of sharia contracts. Informants explained that digital service features and products, such as gold installment plans, serve as additional attractions for Generation Z to use Bank Syariah Indonesia's services. This finding aligns with Generation Z's characteristics, which tend to be adaptive to technological advancements and prioritize convenience and practical benefits when using financial services. However, these factors were not measured quantitatively in this study; therefore, they cannot be concluded as the most dominant factors influencing Generation Z's interest in saving. Consequently, the interview results in this study are best understood as supporting information that helps explain the quantitative findings.

In addition to service factors and practical needs, the interview results also indicate that understanding of Islamic banking contracts and principles is linked to Generation Z's preference for Islamic banks. Informants stated that individuals who understand Islamic contracts are more likely to use Islamic banking services than those with a limited understanding of Islamic banking. This finding suggests that aspects of understanding and Islamic financial literacy can be relevant factors in shaping Generation Z's savings preferences, even though these variables were not specifically tested in this study's model. The results indicate that savings behavior at Islamic banks is related not only to a halal lifestyle identity but also to individuals' level of understanding of the benefits and mechanisms of Islamic banking services.

Thus, the quantitative and qualitative results in this study do not contradict each other but reveal different layers of explanation. The quantitative results indicate that a halal lifestyle is positively associated with Generation Z's interest in saving. In contrast, the qualitative results suggest that this influence is not yet strong enough to fully explain saving decisions. In this context, the halal lifestyle serves more as a supporting factor for behavioral preferences. At the same time, Generation Z's saving decisions are also linked to functional considerations such as service convenience, product benefits, practical needs, and understanding of the Islamic banking system. These findings suggest that Islamic banking development strategies that emphasize only the symbolic aspects of a halal lifestyle may be insufficiently effective at increasing Generation Z's interest in saving. Therefore, Islamic banking institutions need to strengthen service aspects, product innovation, and Islamic financial education to better align with the characteristics and needs of Generation Z in the digital era.

## 5. Concluding Remarks and Recommendation

This study aims to analyze the role of the halal lifestyle in Generation Z's interest in saving at Bank Syariah Indonesia using a mixed-methods approach through a sequential explanatory design. A quantitative approach was used to test the relationship between the halal lifestyle and interest in saving. In contrast, a qualitative approach was used to support the interpretation of the quantitative results. The results indicate that, quantitatively, the halal lifestyle has a positive and significant influence on Generation Z's interest in saving at Bank Syariah Indonesia. These findings suggest that the values embedded in the halal lifestyle remain linked to Generation Z's tendency to choose sharia-based financial services. However, the relatively low Adjusted  $R^2$  indicates that the halal lifestyle has not yet fully explained Generation Z's saving behavior. Qualitative results also indicate that Generation Z's interest in saving is linked to other practical and contextual factors, such as digital services, product innovation, financial needs, and understanding of Sharia contracts.

This study makes a theoretical contribution by demonstrating that a halal lifestyle can be understood as one form of behavioral preference in the use of Islamic banking services among Generation Z. Furthermore, this study also shows that Generation Z's financial behavior is not only related to religious identity but also to considerations of service benefits and convenience. From a practical perspective, the findings imply that Islamic banks should not only emphasize halal-value-based branding strategies but also strengthen digital services, product innovation, and Islamic financial education that better align with Generation Z's characteristics. The uniqueness of this study lies in its use of a mixed-methods approach to examine the relationship between the halal lifestyle and Generation Z's interest in saving from both quantitative and qualitative perspectives.

This study has several limitations that need to be noted. First, the quantitative research model included only one independent variable, so its ability to explain Generation Z's interest in saving remains relatively limited. Second, this study did not directly operationalize the main constructs of the Theory of Planned Behavior (TPB), such as attitude, subjective norm, and perceived behavioral control; thus, the application of TPB in this study remains conceptual. Third, the qualitative phase involved only three informants, all of whom were employees of Bank Syariah Indonesia; thus, the direct perspectives of Generation Z have not been explored in depth. Additionally, this study has not measured other factors, such as Islamic financial literacy, the quality of digital services, and perceptions of product benefits, that could influence Generation Z's interest in saving. Therefore, future research is recommended to develop

a more comprehensive research model by incorporating additional behavioral variables, fully utilizing the TPB constructs, and directly involving Generation Z respondents in the qualitative phase to gain a deeper understanding of saving behavior in Islamic banking.

## Statement of Use of Generative AI

During the preparation of this work, the author used ChatGPT to assist in improving clarity and readability of the text. The author reviewed and edited the output and takes full responsibility for the content of the publication.

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