



Do Word of Mouth and Religiosity Affect the Interest of MSME Actors in Sharia P2P Lending?

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Submitted: 29/04/2023; Accepted: 30/05/2023; Published: 30/05/2023

Abstract—This study aims to determine (1). The influence of religiosity on the interest of MSME actors in Sharia peer to peer lending, (2). The influence of word of mouth on the interest of MSME actors in Sharia peer to peer lending, and (3). The influence of religiosity and word of mouth on the interest of MSME players in Sharia peer to peer lending. The object of this research is the SMEs in Banten province. The research method used is quantitative. Data collection techniques using a questionnaire in the form of a series or collection of questions that are arranged systematically in a list of questions, then sent to the respondent to be filled out. Questionnaires were distributed to 99 MSME actors in Banten Province. Data were analyzed using multiple linear regression methods through SPSS software version 23. The results of this study indicate that (1). Religiosity has a positive and significant effect on the interest of MSME actors in Sharia peer to peer lending. (2). Word of mouth has a negative and insignificant effect on the interest of MSME actors in sharia peer to peer lending, and (4). Word of mouth and religiosity have a positive and significant effect on the interest of MSME players in sharia peer to peer lending. The total contribution of the influence of religiosity, and Word of mouth on the interest in making loans at P2P Lending Syariah is 39.6 percent, while the rest is influenced by other variables not examined in this study.

Keywords: Interest; Sharia P2P Lending; Word of Mouth; Religiosity; MSME

1. INTRODUCTION

Indonesia is one of the countries with the largest population of internet users in the world. The We Are Social report notes that there are 204.7 million internet users in Indonesia in early 2022, or 73.7% of Indonesia's total population of 277.7 million. (Annur, 2022). Meanwhile, internet users accessing fintech lending services reached 27.2 million in August 2021, or 10% of the total population. (Kominfo, 2021). Fintech lending or better known as peer to peer lending is a product of technology-based financial services or what we usually call financial technology (fintech). This fintech peer to peer lending system is a pattern of interaction between borrowers or borrowers and loan providers or lenders or investors whose transactions are carried out online. This not only facilitates borrowers for their funding needs but also provides facilities for investors to turn their funds into productive funds (Sarawatari et al., 2021).

Fintech is increasingly popular and has become an alternative for society, especially during the Covid-19 pandemic, especially for Small and Micro Enterprises (SMEs). Bank Indonesia (2018) revealed that fintech developments have proven to bring benefits to consumers, businesses, and the national economy. The benefit for consumers is getting better service, more choices, and lower prices; for business actors (product or service traders) is to simplify the transaction chain, reduce operational costs and capital costs, and freeze the flow of information; and for the state is encouraging the transmission of economic policies, increasing the speed of circulation of money to improve the people's economy, and pushing the national financial inclusion strategy (SKNI) (Fifaldyovan & Supriyanta, 2021).

Quantitatively, the number of Sharia fintech lending providers in Indonesia is still far less than the number of conventional fintech (Misissaifi & Sriyana, 2021). Based on data from OJK in December 2022, the number of fintech lending providers is 102 companies, 95 of which are conventional fintech lending providers, and 7 companies providing fintech lending with the Sharia system (OJK, 2023). The lag in the quantity of P2P Lending Syariah has an impact on the total assets owned by P2P Lending Syariah with a total of IDR 133.64 billion compared to the total assets of conventional P2P Lending which amount to IDR 5,378.94 billion at the end of 2022 (OJK, 2023).

In addition, the prestige of Sharia fintech in the peer to peer lending industry is still far behind compared to conventional, the financial services authority (OJK) report shows that the total accumulation of fintech lending loans grew 113.05% yoy or 128.7 trillion in September 2020, from the figure of these, sharia fintech has only contributed a total accumulation of 1.2 trillion (Walfajri, 2020), the remaining 127.5 trillion was contributed by conventional fintech lending.

Many factors can influence business actors' interest in sharia peer to peer lending, two of which are word of mouth and religiosity. Word of mouth can play a significant role in shaping people's attitudes and behaviors toward a particular product or service. Positive recommendations or reviews from friends, family, or other trusted sources can increase interest and trust in Sharia peer-to-peer lending, while negative word of mouth can have the opposite effect. Religiosity can also be a significant factor in determining interest in Sharia peer-to-peer lending. As a form of Islamic finance, Sharia peer-to-peer lending operates in accordance with Islamic principles, and some business



actors may be more inclined to participate in it if they are devout Muslims who prioritize adherence to these principles in their financial transactions.

Word of Mouth (WOM) according to Rembon et.al (2018) in(Sudarman et al., 2022)is a promotional strategy that in its marketing activities uses person-to-person to increase product selection and generate a certain level of sales. Meanwhile, according to Tampinongkol et.al (2018) as cited by (Tiyas, 2021) Word of Mouth is a word of mouth communication that has the power as a simple form of promotion and advertising. From the explanation above, word of mouth refers to the passing of information or ideas from one person to another through personal communication, such as conversations, recommendations, or referrals. It is a powerful form of communication that can influence people's attitudes, opinions, and behavior. Word of mouth can be positive or negative, and it can spread quickly through social networks and communities. It is often considered to be one of the most effective forms of marketing, as people are more likely to trust and act on recommendations from someone they know or trust than from advertising or other forms of promotion. Word of mouth can also be used as a tool for reputation management, as companies and individuals can work to cultivate positive word of mouth through their actions and interactions with others.

The indicators used to measure WOM according to Goyette, Ricard, and Marticotte as cited by (Nyoko & Samuel, 2021)are (1) intensity; user feasibility in providing information, interactions, and opinions between users, (2) Valence of Opinion; user interest in a product based on opinions and recommendations from other users, and (3) Content; information related to quality, price, comfort, cleanliness, and service.

According to J.E.Fetzer (1999) in(Suggestion & Judge, 2021), religiosity is the obligation of each individual to the creator and is focused on social and behavioral issues. Meanwhile, according to (Jalaluddin, 2010) religiosity can be defined as a condition that exists within an individual that encourages him to behave following the level of obedience to religion. (Rakhmawati, 2018). According to Nugroho, (2015) in Wulandari (2021) religion is a factor that must be owned by Muslims because religiosity is an identification mark for a Muslim that has an impact on all activities in his life. (Wulandari, 2021). Momtaz et al. (2011) in Anggraini and Dewanti (2020) stated that religious activity does not only occur when a person performs ritual behavior (worship) but also when carrying out other activities driven by supernatural powers. Not only about activities that are visible and visible but also activities that do not seem to occur in the heart. People with significantly higher levels of religiosity are significantly more likely to feel a greater connection to the universe than their counterparts with lower levels of religiosity (Anggraini & Dewanti, 2020). Religiosity can be measured by five indicators, namely ideology, practice/appreciation, knowledge, consequences, and knowledge (Wulandari, 2021)

Religiosity is a term used to describe the degree of commitment, devotion, or attachment to a particular religion or belief system. It encompasses a range of attitudes, behaviors, and practices that reflect an individual's religious beliefs, values, and identity. Religiosity can include participation in religious rituals and practices, adherence to religious teachings and principles, engagement with religious communities and institutions, and the importance of religion in one's daily life. Religiosity can have a significant impact on various aspects of an individual's life, including their behavior, attitudes, and decision-making processes. For example, highly religious individuals may be more likely to prioritize the teachings and principles of their religion in their personal and professional lives, including their financial decisions. In the context of Sharia peer-to-peer lending, individuals who place a high value on adherence to Islamic principles may be more inclined to participate in this form of financing as a way of aligning their financial practices with their religious beliefs.

Interest is the tendency to convey concern and act towards people, activities, or situations accompanied by feelings of love(Najmudin & Shihabudin, 2022). While interest according to Mappiare (2000) as cited by (Nur & Zufahmi, 2018) is a mental device consisting of a mixture of feelings, hopes, convictions, prejudices, fears, or other tendencies that lead individuals to a certain choice. Meanwhile, according to Sholeh (2013) as cited by (Setiawan, 2017) interest is internal and external encouragement related to attitudes to decide to fulfill zakat obligations. Meanwhile, according to Djaali (2012) as cited by (Hamzah & Kurniawan, 2020) Interest is a feeling of liking and a sense of interest in something or activity without being told According to Crow and Crow (1989) as cited by (Asnai, 2017) Interest relates to the style of motion that encourages a person to face or deal with people, objects, activities, experiences that are stimulated by the activity itself. Interest in paying zakat through the Amil Zakat Institution is related to the awareness of Muslims who have fulfilled the nishab and the distribution is handed over to certain Amil Zakat Institutions (Widyarini; Wahyu Yuliana, 2019). According to Lucas and Britt as cited by (Ayuningtyas & Sari, 2020) Aspects of interest are (1)Interest which shows the concentration of attention and feelings of pleasure, (2) Desire is indicated by the urge to want to have. (3). Confidence is shown by feeling confident about the quality, quantity, usability, and benefits of the product to be purchased., while according to(Setiawan, 2017)Interest indicators are (1) encouragement from within the individual, (2) social motives and (3) emotional factors.

Research result of (Srisusilawati et al., 2019) & (Tiyas, 2021) found that word of mouth has a positive effect on interest, different from the result of this study, (Yulinda et al., 2017), (Meirina Resti Amelia, Farida Indriani, 2017) found that word of mouth has negative effect on interest. So are the research results (Suggestion & Judge, 2021), (Suprihati et al., 2021), (Ibnunas & Harjawati, 2021), (Septianingsih et al., 2021), (N. Najmudin & Syihabudin, 2022), (S. Najmudin, 2021), (Rachma & Mardiana, 2022), And (Syihabudin & Najmudin, 2023) states that religiosity has a positive effect on interest, different from the result of this study, (Tiyas, 2021) & (Mansyuroh, 2020) found that religiosity has negative and no significant effect on interest. The results of this study indicate that there is still a



research gap in this research model. The difference between this research and previous research is in the research object, none of the research above discusses micro-small business actors in Banten Province.

This study aims to analyze (1) the effect of word of mouth on the interest of MSME entrepreneurs in Sharia peer to peer lending, (2) the effect of religiosity on the interest of MSME entrepreneurs in Sharia peer to peer lending, and (3) the effect of word of mouth and religiosity on the interest of MSME entrepreneurs in sharia peer to peer lending.

2. RESEARCH METHODS

2.1 Research Framework

Based on the theory and previous research that has been done by previous researchers, the research framework can be arranged as follows:

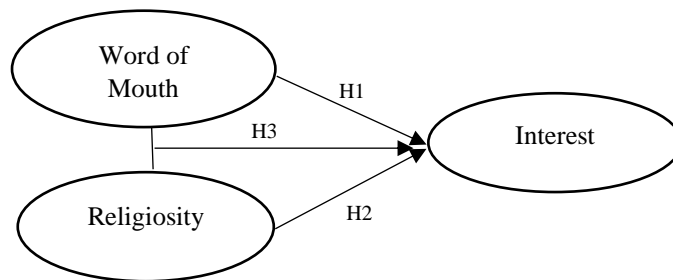


Figure 1. Research Framework

Based on the framework in chart 1 above, the research hypothesis can be formulated as follows:

H1. Word of Mouth has a significant positive effect on the interest in using sharia peer to peer lending.

H2. Religiosity has a significant positive effect on the interest in using Sharia peer to peer lending.

H3. Word of Mouth and Word of Mouth has a significant positive effect on the interest in using sharia peer to peer lending.

2.2. Research methods

The method used in this research is quantitative. According to (Arikunto, 2010) Quantitative research is research where the data is expressed in the form of numbers or numbers that can be calculated systematically. The population is the entire research subject (Bachtiar, 2018). The population in this study is Micro, Small, and Medium Enterprises (MSMEs) in Banten Province. Determination of the number of samples in this study refers to opinion (Ferdinand, 2002), which states that the sample size depends on the number of indicators used in all variables. The number of samples is equal to the number of indicators multiplied by 5-10. Then the number of samples in this study was set at 99 respondents, which was obtained from the total number of indicator variables used in this study, namely 11, then multiplied by 9 ($11 \times 9 = 99$).

The type of data used in this research is primary data. According to (Bungin, 2015) Primary data is data that is collected directly from the source and processed for use. The data collection method used is a questionnaire. A questionnaire according to (Bungin, 2015) is a questionnaire method in the form of a series or collection of questions that are arranged systematically in a list of questions, then sent to the respondent to be filled out. Questionnaires were distributed to 99 MSME actors in Banten Province. Data collected in 5 until 26 February 2023.

The method of data analysis in this study is a quantitative descriptive approach, the analytical tool used is the SPSS version 23 program, and the first test is the validity test used to measure the legitimacy or validity of a questionnaire. Furthermore, the reliability test in which a questionnaire is said to be reliable or reliable if one's answers to statements are consistent or stable from time to time. After the instrument is valid and reliable, then the classical assumption test is performed (normality test, multicollinearity test, and heteroscedasticity test), then multiple linear regression analysis is performed, because there are two independent variables in this study. Hypothesis testing consists of a t-test to see the effect of the independent variables on the dependent variable partially. Furthermore, the F test is to see the effect of the independent variables on the dependent variable simultaneously. And test the coefficient of determination used to determine the contribution of the independent variables in influencing the dependent variable (Ulya & Karneli, 2018).

3. RESULTS AND DISCUSSION

3.1. Research result

Respondents in this study were 99 Micro, Small, and Medium Enterprises (MSMEs) in Banten Province. The researcher divides the respondent's criteria based on gender and regional origin as can be seen in the following table:



Table 1. Respondent Data Based on Gender

| No | Gender | Amount |
|-----------------------|--------|--------|
| 1 | Man | 56 |
| 2 | Woman | 43 |
| Number of Respondents | | 99 |

Based on the data in the table 1 above, it is shown that there were 99 MSME actors, consisting of 56 men and 43 women. Based on gender, the majority of respondents were male.

Table 2. Respondent Data Based on Regional Origin

| No | Workplace | Amount |
|-----------------------|-----------------------------------|--------|
| 1 | MSME Actors in Serang Regency | 35 |
| 2 | MSME Actors in Serang Regency | 19 |
| 3 | MSME Actors in Pandeglang Regency | 15 |
| 4 | MSME Actors in Tangerang City | 20 |
| 5 | MSME Actors in Lebak Regency | 10 |
| Number of Respondents | | 99 |

Based on the data in the table 2 above, there were 35 respondents from Serang Regency MSME, 19 Serang City MSME, 15 Pandeglang Regency MSME, 20 Tangerang City MSME, and 10 Serang City MSME. , the majority of respondents came from Serang Regency MSME actors.

3.1.1. Research Instrument Test

1. Validity Test

Validity testing was carried out using SPSS software version 23. The results of the validity test can be seen in the following table:

Table 3. Validity Test Results

| Question Items | R-Count value | R-Table value | Conclusion |
|--------------------------|---------------|---------------|------------|
| Income Variable | | | |
| X1.1 | 0.759 | 0.202 | Valid |
| X1.2 | 0.869 | 0.202 | Valid |
| X1.3 | 0.834 | 0.202 | Valid |
| X1.4 | 0.833 | 0.202 | Valid |
| X1.5 | 0.859 | 0.202 | Valid |
| WoM variable | | | |
| X2.1 | 0.811 | 0.202 | Valid |
| X2.2 | 0.831 | 0.202 | Valid |
| X2.3 | 0.861 | 0.202 | Valid |
| Interest Variable | | | |
| Y. 1 | 0.811 | 0.202 | Valid |
| Y.2 | 0.736 | 0.202 | Valid |
| Y.3 | 0.855 | 0.202 | Valid |

Based on the results of the validity test in the table 3 above, it is known that the r-count value of all question items is greater than the r-table (0.202), so it can be concluded that the question items in the questionnaire are all valid.

2. Reliability Test

The reliability test was carried out using SPSS software version 23. The results of the reliability test can be seen in the following table:

Table 4. Reliability Test Results

| Variables | Cronbach's Alpha value | R ValueTable | Conclusion |
|--------------------|------------------------|--------------|------------|
| Religiosity (X1) | 0.886 | 0.202 | Reliable |
| Word of Mouth (X2) | 0.780 | 0.202 | Reliable |
| Interest (Y) | 0.723 | 0.202 | Reliable |

Based on the reliability test results in the table 4 above, it is known that Cronbach's alpha value of the religiosity variable (X1) is greater than the r-table (0.886 > 0.202), the Cronbach's alpha value of word of mouth variable (X2) is greater than the r-table (0.780 > 0.202), and Cronbach's value, alpha variable of interest (Y) is greater than the r-table (0.723 > 0.202). Thus it can be concluded that all variables in this study are reliable.

3.1.2. Classic assumption test



1. Normality Test

The normality test was carried out using SPSS version 23 software. The normality test results can be seen in the following table:

Table 5.Kolmogorov Smirnov Normality Test Results

| One-Sample Kolmogorov-Smirnov Test | | |
|---|----------------|--------------------------|
| | | Unstandardized Residuals |
| N | | 99 |
| Normal Parameters, b | Means | .0000000 |
| | std. Deviation | 1.48539326 |
| Most Extreme Differences | absolute | .053 |
| | Positive | .053 |
| | Negative | -.040 |
| Test Statistics | | .053 |
| asymp. Sig. (2-tailed) | | .200c,d |

Based on the results of the normality test in the table 5 above it is known that the significance value of the Kolmogorov-Smirnov test is greater than the alpha value ($0.200 > 0.05$) so it can be said that the residual model data is normally distributed or the normality assumption has been fulfilled.

2. Multicollinearity Test

Multicollinearity testing was carried out using SPSS software version 23. The multicollinearity test results can be seen in the following table:

Table 6. Multicollinearity Test Results

| Model | | Coefficients | | | | Collinearity Statistics | | |
|--------------|---------------|------------------------------------|-------------------|----------------------------------|----------|--------------------------------|------------------|------------|
| | | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. | tolerance | VIF |
| | | B | std. Error | Betas | | | | |
| 1 | (Constant) | 4,802 | 1.135 | | 4,230 | .000 | | |
| | Religiosity | .392 | .057 | .685 | 6,913 | .000 | .627 | 1,594 |
| | Word of Mouth | -.091 | .112 | -.080 | -.808 | .421 | .627 | 1,594 |

a. Dependent Variable: Interest

The table 6 above shows that the religiosity variable has a tolerance value greater than 0.10 ($0.627 > 0.10$) and a VIF value less than 10 ($1.594 < 10$), and the word of mouth variable has a tolerance value greater than 0.10 ($0.627 > 0.10$) and If the VIF value is less than 10 ($1,594 < 10$), it can be concluded that the data is free from multicollinearity.

3. Heteroscedasticity Test

Heteroscedasticity testing was carried out using SPSS software version 23. The results of the heteroscedasticity test can be seen in the following table:

Table 7.Heteroscedasticity Test Results

| Model | | Coefficients | | | t | Sig. |
|--------------|---------------|------------------------------------|-------------------|----------------------------------|----------|-------------|
| | | Unstandardized Coefficients | | Standardized Coefficients | | |
| | | B | std. Error | Betas | | |
| 1 | (Constant) | .768 | .698 | | 1,100 | .274 |
| | Religiosity | .004 | .035 | .015 | .115 | .909 |
| | Word of Mouth | .026 | .069 | .048 | .376 | .708 |

a. Dependent Variable: RES_2

The table 7 above shows that the significance value of the religiosity variable is greater than the alpha value ($0.909 > 0.05$), and the significance value of the word of mouth variable is greater than the alpha value ($0.708 > 0.05$), so it can be concluded that there is no heteroscedasticity in the regression model in this study.

3.1.3. Correlation Coefficient Test

Multicollinearity testing was carried out using SPSS software version 23. The multicollinearity test results can be seen in the following table:

Table 8. Correlation Coefficient Test Results

| Summary models | | | | |
|-----------------------|----------|-----------------|--------------------------|-----------------------------------|
| Model | R | R Square | Adjusted R Square | std. Error of the Estimate |



| | | | | |
|--|-------|------|------|---------|
| 1 | .639a | .409 | .396 | 1.50079 |
| a. Predictors: (Constant), Word of Mouth, Religiosity | | | | |

The test results table 8 above shows that the correlation coefficient value of religiosity and word of mouth variables on interest in using Sharia peer to peer lending is 0.396. This value indicates that the interest in using Islamic peer to peer lending is influenced by religiosity and word of mouth by 39.6 percent, while the rest is influenced by other variables not examined in this study.

3.1.4. Hypothesis testing

1. Statistical t-test

Statistical t-testing was carried out using SPSS version 23 software. The results of the statistical t-test can be seen in the following table:

Table 9. Statistical t-test results

| Model | | Coefficients | | | t | Sig. |
|--------------|---------------|------------------------------------|-------------------|----------------------------------|----------|-------------|
| | | Unstandardized Coefficients | | Standardized Coefficients | | |
| | | B | std. Error | Betas | | |
| 1 | (Constant) | 4,802 | 1.135 | | 4,230 | .000 |
| | Religiosity | .392 | .057 | .685 | 6,913 | .000 |
| | Word of Mouth | -.091 | .112 | -.080 | -.808 | .421 |

a. Dependent Variable: Interest

Based on the statistical t-test results in the table 9 above, it is known that the calculated t value of the religiosity variable is greater than the t table value ($6.913 > 1.664$) and the significance value is smaller than the alpha value ($0.000 < 0.05$), the t value calculated word of mouth variable is smaller from the t table value ($-0.808 < 1.664$) and the significance value is greater than the alpha value ($0.421 > 0.05$). Thus, religiosity has a significant positive effect on interest in using Sharia peer to peer lending, while word of mouth has a negative and not significant effect on interest in using Sharia peer to peer lending.

2. Statistical F Test

Statistical F testing was carried out using SPSS software version 23. Statistical F test results can be seen in the following table:

Table 10. Test Results f Statistics

| | | ANOVAa | | | | |
|--------------|------------|-----------------------|-----------|-------------------|----------|-------------|
| Model | | Sum of Squares | df | MeanSquare | F | Sig. |
| 1 | Regression | 149,430 | 2 | 74,715 | 33,172 | .000b |
| | residual | 216,227 | 96 | 2,252 | | |
| | Total | 365,657 | 98 | | | |

a. Dependent Variable: Interest

b. Predictors: (Constant), Word of Mouth, Religiosity

Based on the statistical F test results in table 10 above, it is known that the Fcount value of the religiosity and word of mouth variables is 33,172 and the significance value is 0,000. while the Ftable value is 3.09 and the alpha value is 0.05. when compared, the Fcount value is greater than Ftable ($33.172 > 3.06$) and the significance value is smaller than the alpha value ($0.000 < 0.05$). thus, religiosity and word of mouth simultaneously have a positive and significant effect on the interest in using sharia peer to peer lending.

3.2. Discussion of Research Results

1. The Effect of Religiosity on the Interests of MSME Actors in Sharia Peer to Peer Lending

The research results in advance explain that the calculated t value of the religiosity variable is greater than the value of the t table ($6.913 > 1.664$) and the significance value is smaller than the alpha value ($0.000 < 0.05$). Thus, religiosity has a significant positive effect on the interest of MSME actors to use capital loan services through peer Therefore, the better the level of religiosity of MSME actors in Banten Province, the better the interest of MSME actors to use capital loan services through sharia peer to peer lending. The results of this study are in line with the results of previous studies (Suggestion & Judge, 2021),(Suprihati et al., 2021), (Ibnunas & Harjawati, 2021), (Septianingsih et al., 2021), (N. Najmudin & Syihabudin, 2022), (S. Najmudin, 2021), (Rachma & Mardiana, 2022), And (Syihabudin & Najmudin, 2023) which states that religiosity has a positive and significant effect on interest.

2. The Effect of Word of Mouth on the Interest of MSME Actors in Sharia Peer to Peer Lending

The results of the above study explain that the t value calculated for the word of mouth variable is smaller than the t table value ($-0.808 < 1.664$) and the significance value is greater than the alpha value ($0.421 > 0.05$). Thus, word of mouth has a negative and not significant effect on interest in using sharia peer to peer lending. In other words, the



increase in word of mouth among MSMEs did not have a positive impact on the interest of MSMEs to use capital loan services through sharia peer to peer lending. The results of this study are in line with the results of the study conducted by (Yulinda et al., 2017) and (Meirina Resti Amelia, Farida Indriani, 2017) that found word of mouth has negative effect on interest. And not in line with the results of previous studies by (Srisusilawati et al., 2019), (Sudarman et al., 2022), (Tiyas, 2021), states that word of mouth has positive effect on interest.

3. The Influence of Religiosity and Word of Mouth on the Interest of MSME Actors in Sharia Peer to Peer Lending

The results of the study explained that the F-count value of the religiosity and word of mouth variables was 33,172 and the significance value was 0,000. while the F-table value is 3.09 and the alpha value is 0.05. when compared, the F-count value is greater than F-table ($33.172 > 3.06$) and the significance value is smaller than the alpha value ($0.000 < 0.05$). thus, religiosity and word of mouth simultaneously have a positive and significant effect on the interest in using sharia peer to peer lending. Therefore, the better the level of religiosity and word of mouth of MSME actors in Banten Province together, the better their interest in using capital loan services through Sharia peer to peer lending. The amount of influence given by religiosity and word of mouth on the interest of MSME actors is 39, 6 %. The results of this study are in line with the results of the study (Sudarman et al., 2022) which states that religiosity and word of mouth have a positive and significant effect on interest.

4. CONCLUSION

Based on the results of the research and discussion above, it can be concluded that religiosity has a positive and significant effect on the interest of Banten Province MSME actors to use capital loan services through Sharia peer to peer lending, meanwhile, word of mouth does not affect the interest of Banten Province MSME actors. to use capital loan services through a sharia peer to peer lending platform, but simultaneously, religiosity and word of mouth have a positive and significant effect on the interest of Banten Province MSME actors to use capital loan services through a sharia peer to peer lending platform, with a total influence of 39 .6 %.

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