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Digital Transformation of Hajj Financial Planning: Modelling Sharia-Compliant Hajj Financial Planning For Generation Z

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ABSTRACT

This study examines how Islamic financial literacy influences Generation Z's preparedness for the Hajj pilgrimage and evaluates their understanding of essential Hajj and Sharia finance concepts. Using a qualitative approach supported by interviews, FGDs, and document analysis, the research provides a clear overview of how young people perceive Islamic financial principles and plan for Hajj-related expenses. The findings show that although Gen Z is highly exposed to digital information, their comprehension of Islamic finance remains insufficient. Prior to the FGD, their literacy level averaged 60% and rose to 88% afterward, demonstrating that targeted educational activities can significantly improve their knowledge. To mitigate these shortcomings, the study developed a digital Hajj-saving model based on the Wadiah yad dhamanah contract. This model emphasizes consistent saving behavior rather than large deposit amounts. Simulations reveal that monthly contributions of IDR 100,000–300,000 allow younger members of Gen Z to reach the IDR 25 million Hajj registration threshold within 7–20 years, while older individuals require higher monthly savings due to shorter preparation times. The research also formulates an investment framework combining Islamic deposits, Sharia money market mutual funds, and Sharia fixed-income mutual funds, adjusted to different age groups and investment horizons. The proposed digital model integrates automated calculations, progress tracking, reminders, Sharia education, and connectivity with Islamic financial institutions. Overall, the study highlights the importance of enhancing Islamic financial literacy and expanding digital financial planning tools to strengthen Hajj readiness among Generation Z.

Keywords: *Islamic Financial Literacy, Generation Z, Hajj Financial Planning, Digital Savings Model*

INTRODUCTION

Enhancing Islamic financial literacy and Hajj cost planning among Generation Z plays a vital role in promoting economic well-being and aligning financial behavior with Sharia principles. Generation Z, born between 1997 and 2012, represents a digital-native group with broad access to financial information (Haryanti & Azmi, 2023). However, the level of Islamic financial literacy remains significantly low at 9.14%, compared to 49.68% for conventional literacy (OJK, 2022). This disparity reflects the limited understanding and utilization of Sharia-compliant financial products among young people, potentially hindering their long-term financial readiness.

This study seeks to provide deeper insights and recommendations to improve Islamic financial literacy, thereby enhancing the economic welfare of Indonesia's youth. According to the Principal Asset Management (2022) and CIMB Banking reports, public understanding of the Hajj process remains minimal—only 26% of respondents fully comprehend the administrative, financial, and spiritual aspects, while 69% would register if they had sufficient funds. This reveals inadequate awareness of Hajj cost planning. Supporting this, MUI Fatwa No. 002/MUNAS X/MUI/XI/2020 encourages early-age registration due to long waiting periods and rising enthusiasm for performing Hajj, driven by greater religious awareness and improved economic capacity (Indonesia Council of Ulama, 2025).

Previous studies reveal several gaps concerning Islamic financial literacy and Hajj planning among Generation Z. Firstly, OJK (2022) identifies low literacy levels (9.14%) but lacks an in-depth exploration of factors affecting this among youth. Secondly, Fauzia et al. (2021) emphasize the importance of Hajj cost planning but do not explain how Islamic financial literacy contributes to it. Thirdly, Sugiarti (2023) finds that despite broad information access, Generation Z remains unfamiliar with Islamic financial products, indicating the need for more effective literacy approaches.

The novelty of this research lies in its integrated approach—examining not only literacy levels but also mindset, motivation, and barriers in adopting Sharia-based financial practices. Additionally, the 2012 Fatwa Commission of the Indonesian Council of Ulama prohibits placing BPIH (Hajj funds) in conventional interest-bearing banks due to elements of *riba nasi'ah*, reinforcing that Hajj funds must remain pure from non-Sharia sources (Indonesia Council of Ulama, 2025). This study employs a qualitative design with in-depth interviews and Focus Group Discussions (FGD) to explore these issues comprehensively.

This study holds strong relevance for Muslim-majority societies, emphasizing the need to balance material and spiritual aspects through sound Islamic financial planning for the Hajj. Enhancing Islamic financial literacy and structured Hajj cost planning enables Generation Z to achieve financial goals consistent with religious principles. Specifically, the study aims to:

1. Examine the current level of Islamic financial literacy among Generation Z.
2. Analyze how they plan for Hajj expenses and their awareness of Sharia financial instruments.
3. Identify key needs and gaps in their financial preparedness.
4. Develop strategies to increase early Hajj planning awareness and optimize the use of Islamic financial products.

Furthermore, this research provides practical guidance for young Muslims to make informed financial decisions, prepare Hajj savings more efficiently, and explore Sharia-based investment options that enhance both literacy and spiritual awareness (Raila et al., 2025). Ultimately, the study contributes to educational efforts that encourage early Hajj preparation among younger generations.

LITERATURE REVIEW

Financial Literacy

Islamic financial literacy represents a crucial foundation for enabling Generation Z to manage their finances in alignment with Islamic principles (Mirza et al., 2024). Islamic finance is not limited to economic mechanisms but also embodies the moral and ethical teachings of Islam (Al Kutsi & Kom, 2024). Within this context, understanding Islamic financial literacy and the planning of Hajj expenses becomes an essential part of Sharia-compliant financial management. It refers to the ability of individuals to comprehend and apply Islamic legal principles when making financial decisions.

The theoretical basis that supports this discussion is the Theory of Planned Behavior introduced by Ajzen (1991). According to this theory, the intention of Generation Z to save for Hajj is shaped by several determinants: attitudes toward the importance of performing Hajj, subjective norms such as encouragement from family or social environments, and perceived behavioral control, namely confidence in their financial capacity (Yulianti et al., 2021). These aspects are closely connected to the maqasid sharia objectives of safeguarding wealth (hifzh al-mal) and faith (hifzh al-din) through proper, Sharia-aligned financial planning.

Islamic financial literacy encompasses knowledge of various Sharia-compliant products, including Hajj savings schemes, Islamic investment instruments, and debt management based on Sharia guidelines. Saraswati and Nugroho (2021) argue that a solid understanding of these products allows Generation Z to make more prudent and responsible financial choices. However, findings from Dela (2025) indicate that literacy levels remain low despite growing interest in Islamic banking. The study points out that policy limitations are not the sole cause; external influences also significantly affect literacy outcomes. It further highlights that young people in Indonesia tend to possess moderate levels of Islamic financial knowledge and engage mostly in self-directed or online learning.

Azizah (2024) emphasizes that strengthening Islamic financial literacy among Generation Z can be effectively achieved through digital-based education. The integration of Islamic financial applications is seen as an essential tool to support the younger generation in planning Hajj expenses more efficiently and in a manner consistent with Sharia values.

Theory of Financial Literacy

Financial literacy is shaped by the dual nature of human behavior (Thaler, 1980). This perspective is also relevant when examined through the lens of Islamic financial literacy. First, the notion of dual human nature aligns with Sharia principles, as it reflects the need to balance material interests with spiritual obligations. Second, financial values in Islam encompass not only economic considerations but also ethical and spiritual dimensions grounded in Islamic teachings. Third, these financial values incorporate several key elements: financial ethics, which involve moral conduct such as honesty, transparency, and fairness; wealth values, which concern how wealth should be perceived and utilized for beneficial purposes; and financial management values, which relate to the responsible handling of financial resources in accordance with Sharia. Fourth, Islamic financial literacy refers to an individual's ability to understand and apply financial principles that comply with Islamic law. Lastly, financial knowledge and financial capability involve understanding Islamic financial concepts, halal financial instruments, and foundational principles of Islamic economics. This includes the ability to apply such knowledge in daily financial activities, such as managing savings, investments, and Sharia-based contracts.

Financial Planning

Islam guides its followers not only in performing acts of worship but also in conducting economic activities and managing wealth responsibly (Shah, 2021). Sharia-based financial planners aim to ensure that every aspect of investment and financial management aligns with the rules derived from the Quran and Hadith.

According to the Certified Financial Planner Board of Standards, Inc., financial planning is a structured process aimed at achieving personal goals through well-organized financial management (Khairani et al., 2024). Sharia financial planning adopts the same process while ensuring that all decisions reflect Islamic principles. It can be understood as the effort to design a meaningful life by organizing, selecting, and managing wealth in order to meet short-, medium-, and long-term goals in both worldly and spiritual dimensions.

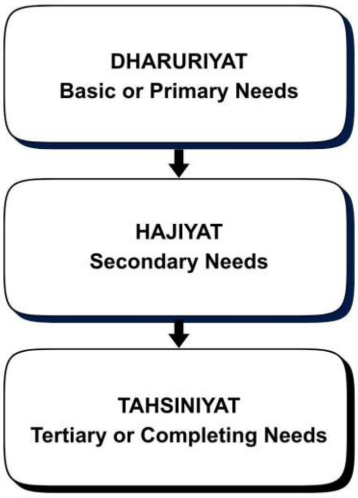
From a sharia perspective, financial freedom is reached when an individual can "keep wealth in the hand, not in the heart" (Azizah & Aisyulhana, 2021). Rurkinantia (2021) emphasizes that sharia financial planning extends beyond financial calculations because it incorporates Islamic legal values. This includes avoiding usury (riba), uncertainty (gharar), and gambling elements (maysir), while upholding fairness and balance in all financial activities. Its primary aim is to guide financial management so that it remains lawful, safe, and blessed.

Rajuli (2024), in his study on Buya Hamka's interpretation within Tafsir Al-Azhar, identifies Quranic guidance related to financial planning in Surah An-Nisa verse 9 and four verses in Surah Yusuf (verses 46–49). These verses highlight the importance of working diligently during times of ease, using wealth responsibly to meet essential needs, and saving the surplus for future challenges. Such teachings reinforce the importance of implementing financial planning grounded in sharia principles.

Theory of Financial Planning

Effective wealth management grounded in consistent, disciplined, and sharia-compliant financial planning is an ideal practice encouraged for every Muslim. In Islamic thought, financial planning aims to achieve *falaah*, which refers to attaining success, honor, and serenity in both worldly life and the hereafter (Sholiha, 2024). Through the lens of *maslahah*, Ibn Abdul Salam reclassified the levels of *maqashid sharia* into *daruriyat*, *hajiyat*, and *tahsiniyyat*. A person is considered in a *daruriyat* condition when they are unable to fulfill the five essential elements of *maqashid sharia* as outlined by Al Imam Al Ghazali. In such circumstances, fulfilling these five elements becomes urgent, as neglecting them may lead to harm or negative consequences affecting both worldly life and the afterlife (Rajuli, 2024).

Figure 1. Maqashid Sharia According to Ibn Abdul Salam



When an individual reaches the level of *hajiyat*, the five fundamental elements of *maqashid sharia* are fulfilled adequately and with greater ease. Sharia-based financial planning does not merely focus on the accumulation of wealth but rather on the degree of benefit it brings. The foundation of sharia financial planning lies in one's intention to use wealth as a means of worship and obedience to Allah SWT.

In this perspective, earning either active or passive income is permissible and even encouraged, as long as all sources of income remain halal. Payment of zakat and acts of charity are viewed as indicators of moral excellence, and the highest form of personal fulfillment is reflected in one's contribution to the well-being of others. Financial freedom in sharia financial planning is defined as keeping wealth in one's grasp without allowing it to dominate the heart, preventing greed, unlawful earnings, or sinful conduct in pursuit of wealth.

According to Presidential Decree Number 6 of 2020, the Hajj Organizing Cost (Biaya Penyelenggaraan Ibadah Haji or BPIH) for Jakarta embarkation in 2020 was approximately IDR 35 million, requiring an initial deposit of IDR 25 million with the remaining amount paid in the year of departure. Existing research indicates that many individuals plan to perform Hajj at the age of 60–65, while starting financial planning earlier could shift the ideal preparation period to ages 40–45. This shows the importance of early Hajj planning in accordance with Islamic principles through proper sharia financial management. Early preparation is crucial, particularly considering several challenges related to Hajj, including limited quotas, long waiting periods, and health-related concerns.

Digital Features in Islamic Financial Literacy

Based on the *OECD/ INFE 2020 International Survey of Adult Financial Literacy*, the global level of financial literacy remains relatively low, with an average score of 12.7 out of 21 points. Only about one-fourth of respondents understand the concept of compound interest, and prudent financial behavior is still uneven, particularly among younger generations. However, the survey also indicates that the use of digital devices is positively correlated with higher levels of financial literacy.

The OECD recommends utilizing digital channels and technological innovation in financial education programs to reach younger audiences more effectively. In line with this recommendation, the development of digital features in Islamic financial literacy is a strategic step to enhance understanding and participation among Generation Z. These features may include automated calculators for savings simulations, progress trackers that display financial growth transparently, reminder and motivation systems to maintain saving consistency, interactive educational content based on Sharia principles, and direct connectivity with Islamic banking services.

The implementation of these digital features not only increases efficiency and user engagement but also strengthens Sharia values in everyday financial practices. It serves as both an educational and spiritual tool for young generations in planning their Hajj pilgrimage and managing finances in accordance with Islamic principles.

METHOD

Research Stages

This research adopts a qualitative approach to obtain a comprehensive understanding of financial literacy and early Hajj planning among Generation Z. The qualitative method is considered suitable because it allows for an in-depth exploration of participants' experiences, perspectives, and interpretations. The stages of the research process are outlined as follows:

Figure 2. Research Stages

The research process begins with the development of a conceptual framework and the selection of an appropriate qualitative methodology, followed by the preparation of research instruments that integrate interviews and FGDs. The next stage involves conducting in-depth interviews and facilitating discussion sessions with selected informants. Qualitative data is then analyzed by comparing insights from literature reviews, interviews, observations, and FGDs, which are subsequently categorized to identify patterns, consistency, discrepancies, and their relevance to the research questions. Afterward, the findings are compiled into a comprehensive final report that includes interpretations and recommendations. The research concludes with dissemination activities and the preparation of journal publications.

This study employs triangulation to strengthen data validity and reliability by integrating multiple sources, techniques, and viewpoints. Data was initially gathered through Focus Group Discussions, followed by the distribution of questionnaires to participants to broaden the scope of the findings. FGD participants included university students, Islamic banking practitioners, and Chartered Islamic Finance Professional experts.

The method was chosen for its ability to uncover deeper meanings through direct interaction, allowing researchers to identify behavioral tendencies, motivations, and barriers that may not emerge in quantitative studies. A descriptive analytical approach is applied to map levels of Islamic financial literacy, awareness of Hajj planning, and the factors influencing Generation Z's attitudes toward Sharia-based financial management.

Research Cycle

Data collection was carried out through in-depth interviews using a Focus Group Discussion (FGD) format, which is a structured method for gathering information on specific issues through small-group conversations. According to literature on FGDs by Bisjoe and Rizal (2018), the ideal group size ranges from 7 to 11 participants. In this study, five informants with expertise in Islamic economics and two specialists in Islamic literacy and finance were selected to ensure relevance to the research topic.

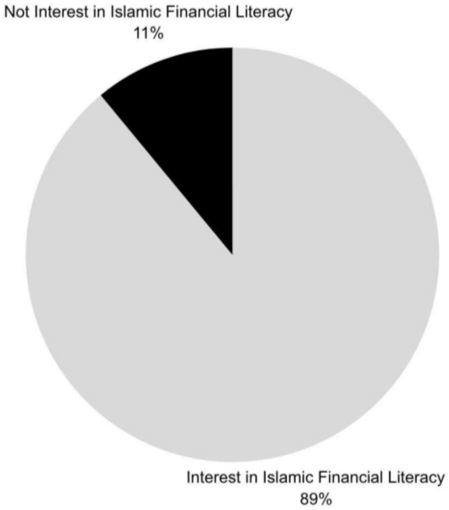
Additionally, questionnaire responses from 18 participants were incorporated as supporting data to enhance the validity and credibility of the findings. Thematic analysis was applied following the analytical framework of Nabila and Rahayu (2024), which involves several steps: transcription, coding, theme development, and interpretation. First, the FGD recordings were transcribed verbatim. Next, open coding was conducted to categorize statements related to Islamic financial literacy, Hajj preparation, and associated enabling or inhibiting factors. Emerging themes such as limited educational exposure, financial constraints, and preferences for specific Sharia-compliant financial products were then organized and validated through triangulation by comparing insights from the FGD and questionnaire results.The final outcomes are presented as descriptive narratives, enriched with direct participant quotations to reinforce the analysis.

RESULT AND DISCUSSION

Result

The findings of this research are presented in a summary table that evaluates the level of interest and understanding among Generation Z regarding Islamic financial literacy and Hajj cost planning. The data indicate that overall interest in Islamic financial literacy among this generation is relatively high, reaching approximately 88.9%.

Figure 3. Generation Z Interest in Islamic Financial Literacy

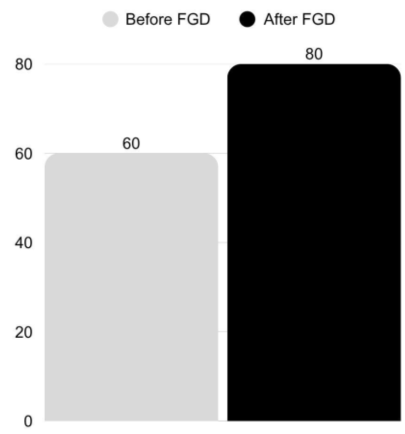


The growing importance of strengthening Islamic financial literacy and Hajj financial planning for Generation Z is evident within the current economic and social landscape. Although Generation Z is highly tech-savvy and enjoys broad access to information, the study reveals that their actual comprehension of Islamic financial principles remains limited.

Before participating in the FGD, their understanding of Islamic financial planning was approximately 60%. Following the FGD session, this figure rose to 88%. These results demonstrate that Generation Z's literacy in this field is still quite low, and that educational interventions on Hajj planning and Islamic finance play a significant role in enhancing their knowledge.

An additional distinctive aspect of this study is the finding that, despite the FGD activities, many members of Generation Z still lack understanding of Sharia-compliant investment as part of the Hajj planning mechanism. This is noteworthy because the Hajj Financial Management Agency (BPKH) outlines several strategies for managing Hajj expenses, one of which involves allocating funds to Sharia-based investment instruments, such as Islamic mutual funds and Sharia deposits. BPKH also advises reducing the use of credit cards, as reliance on them can impede consistent saving. High interest charges and minimum payment requirements tend to increase financial pressure, ultimately disrupting long-term financial preparation.

Figure 4. Understanding of Islamic Financial Planning



Discussion

Interpretation of Findings

The study reveals that a significant portion of Generation Z lacks adequate understanding of foundational Islamic financial principles, including riba, gharar, and zakat. This limited comprehension presents a barrier to developing financial plans that align with Sharia guidelines. For instance, the concept of riba, a central prohibition in Islamic finance, is often misunderstood, which may lead to inappropriate financial decisions. These findings emphasize the need for more comprehensive education on Islamic financial fundamentals.

Furthermore, Hajj cost planning remains a major challenge for this demographic. Although many express a strong intention to perform the Hajj, they struggle with organizing and managing the necessary funds. Insufficient knowledge about the overall cost structure, Sharia-compliant saving mechanisms, and Islamic investment options contributes to this difficulty. Clear, structured guidance on Hajj expenses and Sharia-aligned saving strategies is therefore essential.

The results also underline the value of a systematic and integrated approach to enhancing Islamic financial literacy among Generation Z. Offering accessible and relevant educational initiatives—ranging from personal financial management to Islamic investing and Hajj budgeting—can equip them with the competencies needed to manage their finances effectively.

Incorporating digital tools emerges as another effective pathway. Islamic finance apps and online learning platforms offer interactive formats that suit the learning preferences of Generation Z. Likewise, social media, as a platform heavily used by this cohort, provides a strategic channel for disseminating information on Islamic financial literacy and Hajj financial planning.

To simplify the illustration of Hajj cost calculations for Generation Z, a model was developed to achieve the required amount for obtaining a Hajj registration quota, with the following scenarios:

1. Saving Model

Table 1. Assumptive Saving Model of Hajj Registration Cost Planning

Component	Value / Explanation
Target amount for Hajj registration quota	IDR 25,000,000

Contract used	Wadiah yad dhamanah (non-profit sharing)
Rate of return	0% per year
Monthly savings range	IDR 100,000 – IDR 2,000,000
Maximum saving period	25 years
Deposit frequency	Monthly

Assuming the youngest members of Generation Z are 13 years old (born in 2012), we developed a savings plan to obtain a Hajj registration quota as follows:

Table 2. Hajj Savings Simulation Based on Monthly Deposit Amount

Monthly Savings	Duration Required	Final Amount (IDR)	Description
IDR 100,000	250 months (20 years 10 months)	25,000,000	Very affordable, suitable for young children
IDR 200,000	125 months (10 years 5 months)	25,000,000	Suitable for teenagers aged 13–14 years
IDR 300,000	**84 months (7 years)**	**25,200,000**	**Target achieved around age 20**
IDR 500,000	50 months (4 years 2 months)	25,000,000	Suitable for university students or young workers
IDR 1,000,000	25 months (2 years 1 month)	25,000,000	Target achieved quickly
IDR 1,500,000	17 months (1 year 5 months)	25,500,000	Can register in a short period of time
IDR 2,000,000	13 months (1 year 1 month)	26,000,000	Very fast, suitable for adults with stable income

From the table above, it can be seen that:

1. For young individuals with limited funds, saving IDR 100,000–300,000 per month still allows them to reach the Hajj registration quota within a realistic period (7–20 years).
2. If they start at age 13 (youngest age for Generation Z), they can have an official Hajj quota by the age of 20–33.
3. For young workers, saving IDR 500,000–1,000,000 per month enables registration within 2–4 years.

This model emphasizes that success does not depend on the size of the deposit, but on the consistency of saving. Since it uses the Wadiah contract, intention and spiritual discipline become the key aspects in the planning process. Next, a digital aspect is introduced so that Generation Z who are naturally inclined toward digital tools can be more familiar with the application. Using the Digital Financial

Literacy Framework from OECD (2020) and Yeo et al. (2023), the model can be designed as an interactive platform with several core features:

Table 3. Digital Features and Functions in the Hajj Savings Planning Model

No.	Component	Digital Function	Description
1	Input Planner	Users enter data such as age, Hajj target, and monthly savings amount	The system automatically calculates the time required to reach IDR 25 million
2	Progress Tracker	Savings growth chart	Displays accumulation from IDR 0 to IDR 25 million without returns
3	Reminder & Motivation System	Digital notifications and reward badges	Enhances discipline and motivation to save
4	Sharia Compliance Layer	Information on Wadiah contract and Sharia principles	Educates users that the funds are not invested (pure trust-based)
5	Community Feature (optional)	Forum for young Hajj savers	Strengthens commitment through social support
6	Integration Gateway	Connection to Islamic banks	Enables direct linkage to official Hajj savings accounts

The digital model offers several benefits: enhancing efficiency through data-based automated calculations, strengthening education with interactive Sharia financial literacy for Generation Z, ensuring transparency by displaying real progress without interest or profit-sharing, maintaining engagement through gamified features that motivate long-term saving, and promoting inclusivity with easy access via mobile applications and websites.

2. Investment Model

Generation Z, born between 1997 and 2012, is known for its strong digital orientation, pragmatic decision-making style, and preference for financial products that offer transparency and ease of monitoring. Nevertheless, their limited understanding of core Islamic financial principles highlights the need for investment models that are both straightforward and Sharia-compliant, particularly in preparing for Hajj expenses. To address this gap, an integrated Islamic investment framework incorporating Islamic deposits, Sharia money market mutual funds, and Sharia fixed-income mutual funds was developed to support them in achieving the IDR 25 million Hajj registration target. This model aligns with their current age distribution, suitable risk profiles, and projected return rates, providing structured guidance for realistic and accessible Hajj financial planning.

Table 4. Investment Instruments Suitable for the Entire Gen Z

Age (Gen Z)	Instrument	Avg Return	Investment Period	Monthly Investment Needed
13–16 yrs	Fixed-Income Mutual Fund	7%	10 years	Rp 160,000
	Money Market Fund	5%	10 years	Rp 175,000
	Islamic Deposit	4%	10 years	Rp 185,000

17–20 yrs	Fixed-Income Mutual Fund	7%	7 years	Rp 230,000
	Money Market Fund	5%	7 years	Rp 250,000
	Islamic Deposit	4%	7 years	Rp 265,000
21–24 yrs	Fixed-Income Mutual Fund	7%	5 years	Rp 330,000
	Money Market Fund	5%	5 years	Rp 355,000
	Islamic Deposit	4%	5 years	Rp 370,000
25–28 yrs	Fixed-Income Mutual Fund	7%	3 years	Rp 630,000
	Money Market Fund	5%	3 years	Rp 670,000
	Islamic Deposit	4%	3 years	Rp 690,000

The table illustrates a structured investment model tailored to the diverse age range within Generation Z, demonstrating how varying investment periods influence the monthly contributions required to reach the Hajj cost target of IDR 25 million. Younger individuals (ages 13–16) benefit from longer investment durations, allowing smaller monthly deposits across all Sharia-compliant instruments. As age increases, shorter investment horizons necessitate higher monthly commitments, particularly for those aged 25–28. By comparing fixed-income mutual funds, money market funds, and Islamic deposits, the table provides clear guidance on selecting instruments that align with risk tolerance, financial capacity, and the time available for Hajj preparation.

CONCLUSION

The study highlights the importance of improving Islamic financial literacy and Hajj cost planning for Generation Z, who have distinct characteristics in technology use and information access. Although they are highly connected to financial information, their understanding of Islamic financial principles remains limited, with many still unfamiliar with concepts such as usury, gharar, and zakat. Hajj cost planning also presents challenges, as many young people aspire to perform the pilgrimage but struggle with long-term financial preparation. To address this, the study recommends systematic efforts to strengthen Islamic financial literacy through accessible and relevant educational initiatives, including training in personal financial management, Islamic investment, and structured Hajj planning. The use of digital tools, such as Islamic financial applications and online learning platforms, is seen as an effective approach to engage Generation Z.

A digital Hajj planning model based on the Wadiah contract is also proposed, integrating monthly saving simulations, automated progress tracking, Sharia-compliant guidance, and connectivity with Islamic banking services, enabling more realistic and consistent financial preparation. In addition, the investment-instrument analysis demonstrates that different age groups within Generation Z require different monthly contributions depending on investment tenure and expected returns. Younger individuals can reach the IDR 25 million target through smaller, long-term deposits, while older cohorts need higher monthly allocations due to shorter preparation periods. This underscores the importance of aligning financial strategies with age, risk preferences, and investment horizons.

Overall, stronger collaboration among educational institutions, government, and the private sector is essential to enhance Islamic financial literacy. With improved knowledge, structured investment options, and digital planning tools, Generation Z is expected to be better prepared for future financial responsibilities and more capable of fulfilling their aspiration to perform the Hajj in a well-planned and accountable manner. The study contributes to the development of policies and programs that support Islamic financial literacy advancement in Indonesia, particularly for younger generations.

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