

# SHAFICA (SHARIA FINTECH CAMPAIGN): SHARIA FINTECH MARKETING APPLICATIONS THROUGH CAMPAIGN TO ACCELATE THE DEVELOPMENT OF SHARIA BANKING IN INDONESIA

(Marketing Islamic Banking Products through Financial Technology)

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## ABSTRACT

The urgency of using Islamic fintech in marketing Islamic banking products has become a priority in life in the industrial era 4.0. This is because the development of sharia fintech services has a positive effect on the financial performance of Islamic banking. Sharia fintech can be used as an acceleration of da'wah and sharia economic development through banking products so that it can help the financial needs of the community as well as a source of capital for business actors (MSMEs). This is evident in terms of Islamic peer to peer lending on average an increase of about 50% in 2020. Currently, the number of sharia fintech officially registered with the OJK is only around 10 fintech, which is still far behind the number of conventional fintech. In addition, the level of Islamic financial literacy (8.93%) and the Islamic financial inclusion index (9, 1%) which is still very low is also an obstacle in the development of sharia fintech in Indonesia. On this occasion, the researchers used descriptive qualitative methods with secondary data through libraries, journals and internet research. Departing from the existing background, the researcher initiated an application called SHAFICA to market sharia fintech so that it is spread / conveyed to all regions and levels of society. SHAFICA is a campaign application that focuses on providing information on the services, features, products, and schemes of each sharia fintech that will be disseminated by campaign participants. This application will work with Islamic banking and Islamic fintech as partners. The SHAFICA application will contain various kinds of sharia fintech as well as explanations in addition to information about the campaign. By loading this option, it is intended that campaign participants download one of the fintech as an initial requirement for participating in the campaign. To attract people to join the campaign later, they will use a point system, namely the more people who follow the campaign and invite others to join the campaign, the more points will be added. These points can later be exchanged into balances that can be used as additional income. The source of this balance is obtained from partner collaboration with the application as a marketing party. The presence of this application provides many benefits for the community, partners, and the development of the Islamic economy. It is hoped that through the SHAFICA application, it can increase understanding, literacy, and equitable access to the use of sharia fintech services.

**Keywords:** *Campaign, Sharia Fintech, Sharia Banking, SHAFICA*

## Introduction

The Muslim population in the world each year experiences a periodic increase of 1.75% (Houssain Kettani, 2010). In Indonesia, the majority of the population is Muslim. Islam is an integral teaching, meaning that it is the original nature of Islam. Integralistic Islam lies in its teachings, namely its teachings cover all aspects of life. There is no aspect that is separated from the teachings of Islam, such as the physical aspect and the spiritual aspect. Islam gives rules on how to have a good relationship with Allah, how to have a good relationship with fellow human beings, and balance the relationship with the surrounding natural conditions. The development of Islamic economics began when the Prophet Muhammad was chosen to become an Apostle. The Prophet Muhammad issued several policies concerning various matters relating to social problems, in addition to legal issues (*fiqh*), politics (*siyasa*), also discuss commerce or economics (*muamalah*). The problems of the economy of the people became the attention of the Prophet Muhammad, because economic problems became a pillar of faith that must be considered, the Qur'an and Al-Hadith were used as the basis of economic theory by the caliphs and then applied by their followers to manage the economy of a country (Nugroho et al., 2019; Nugroho & Chowdhury, 2015).

Islamic economics has advantages which no other system, including capitalism and socialism, has. In short, the Islamic economic system is built based on pillars that are based on the principles of *aqidah*, sharia principles, principles regarding the role of the state that participates in regulating the economy, and moral principles. Changes in people's lifestyles have made financial technology more developed. In the assessment of the Global Islamic Financial Report (GIFR) in 2011, Indonesia ranks fourth country that has the potential and is conducive to the development of the Islamic finance industry after Iran, Malaysia and Saudi Arabia. In this case, the development of financial technology in Indonesia in the perspective of Islam or sharia fintech is also developing.

As a country with the largest Muslim population in the world, the prospect of sharia fintech in Indonesia has great potential because it can provide solutions when conventional banking cannot provide for their needs. In addition, the increase in mobile penetration (70% of the population uses a pencil to access the web) this country has created fertile ground for the improvement of the fintech industry. Public enthusiasm for the growth of sharia fintech is very high, with the proliferation of the establishment of sharia financial institutions (LKS) by utilizing sharia fintech. Sharia fintech is an innovation from sharia-based financial services by utilizing technological advances. In addition to offerings and schemes that are different from conventional

services, can also provide certain restrictions on the use of funds provided by investors or lenders. Along with the current development of sharia fintech, its application in *muamalah fiqh* based on an Islamic perspective must be in accordance with sharia principles such as avoiding *Maisir*, *Gharar*, and *Riba*. Even though these activities use technology, they still have to uphold sharia principles.

The use of Islamic fintech in marketing Islamic banking products has become a priority in life in the industrial era 4.0. This is because the development of sharia fintech services has a positive effect on the financial performance of Islamic banking. Sharia fintech can also be used as an acceleration of da'wah and sharia economic development through banking products offered so that it can help the financial needs of the community as well as a source of capital for business actors (MSMEs). This is evident in terms of sharia peer to peer lending on average an increase of about 50% in 2020. Currently, the number of sharia fintech officially registered at the OJK is only around 10 fintechs, which is still far behind the number of conventional fintechs. The socialization process of sharia fintech which still has low competitiveness with the number of conventional fintech is also influenced by the level of Islamic financial literacy in the community which is still low. Namely, the data level of Islamic financial literacy is still as much as (8.93%) and the Islamic financial inclusion index (9.1%) which in this case is still very low. So this is an obstacle in the development of sharia fintech in Indonesia.

To answer this problem by utilizing the development of the internet in marketing activities, online marketing campaigns are now starting to appear. Therefore, the author has the idea of accelerating the introduction of sharia fintech through a campaign system packaged in an application called SHAFICA.

## LITERATURE REVIEW

### Sharia Financial Technology

In general, financial technology is a technological innovation in financial transaction services. Based on Bank Indonesia regulation Number 19/12/PBI/2017 concerning the implementation of financial technology, financial technology is the use of technology in the financial system that can produce new products, services, technology or business models and will have an impact on monetary stability, financial stability system, and financial stability. efficiency, fluency, security, and constraints that exist in the payment system. Financial Technology from KOMINFO is a fusion phenomenon that occurs between technology and financial features that change business models and weaken the barrier to entry.

According to PWC (Price Waterhouse Coopers) FinTech is a dynamic segment at the intersection of the financial services and technology sectors where technology-focused startups and new market entrants innovate the products and services currently provided by the traditional financial services industry. In a broader sense, FinTech is defined as an industry consisting of companies that use technology to make the financial system and deployment of financial services more efficient (Muzdalifa et al., 2018).

(Rusydia, 2018) Classifies fintech companies as: a) Information technology and software companies that support and facilitate financial sector companies are more commonly referred to as bank technology service providers, and b) Technology startups and small innovation companies that replace regular financial intermediaries, convenience accessibility that can cause 'disruption' to mainstream banks and the banking system.

Sharia Fintech is a combination of information technology innovation with existing products and services in the financial and technology fields that accelerate and facilitate business processes from transactions, investments and distribution of funds based on sharia values. According to Sharia fintech in Indonesia has begun to attract a lot of public attention, especially with the establishment of the Indonesian Sharia Fintech Association (AFSI) Institute which oversees sharia fintech in Indonesia and the legalization of Sharia fintech as an economic transaction that can also be registered with the Service Authority and Finance (OJK).

In the implementation of sharia Fintech, it also receives support from the government, which is regulated in the Fatwa of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) Number 117/DSN-MUI/II/2018 concerning Information Technology-Based Financing Services based on Sharia Principles.

### **Digital Marketing Campaign**

According to (Kennedy & Soemanagara, 2006) Digital marketing campaigns have the aim of delivering messages on campaign strategies in marketing communications which are to provide information about new performance, new services, new products, and new benefits, with the delivery of such information is expected to change knowledge and public references to products. and company.

(Bell, 1986) divides the types of campaigns into three categories, namely: product-oriented campaigns, candidate-oriented campaigns and ideologically or cause-oriented campaigns. Product-oriented campaigns or product-oriented campaigns generally occur in the business environment. Another term that is often

used interchangeably with this type of campaign is commercial campaigns or corporate campaigns. The underlying motivation is financial gain. Candidate-oriented campaigns are generally motivated by a desire to gain political power. Therefore, this type of campaign can also be referred to as political campaigns.

### Syariah banking

According to (Ismail, 2011) Islamic banks are banks whose activities refer to Islamic law, and in their activities, they do not charge interest or pay interest to customers. Islamic banks act as intermediary institutions between investors who invest their funds in banks and then Islamic banks channel their funds to other parties who need funds.

Sharia Banking Law No. 21 of 2008 states that Islamic banking is everything related to Islamic banks and sharia business units, including institutions, business activities, as well as data and processes in carrying out their business activities.

Islamic banks have two main roles, namely as a business entity (*tamwil*) and a social entity (*maal*). As a business entity, Islamic banks have several functions, namely as investment managers, investors and services. Islamic banks as investment managers collect funds from investors/customers with the principles of *wadiah yad dhamanah* (deposit), *mudharabah* (profit sharing) or *ijarah* (lease). As investors, Islamic banks distribute funds through investment activities with the principles of profit sharing, buying and selling and leasing.

As a provider of banking services, Islamic banks provide financial services, non-financial services and agency services. Financial services are carried out according to the principles of *wakalah* (mandatory), *kafalah* (bank guarantee), *hiwalah* (debt transfer), *rahn* (debt guarantee/pawn), *qardh* (benevolent loans for bailouts), *sharf* (foreign exchange buying and selling). and others. Non-financial services in the form of *wadiah yad amanah* (safe deposit box) and agency services with the principle of *mudharabah muqayyadah*. Meanwhile, as a social agency, Islamic banks have the function of managing social funds for collecting and distributing *zakat*, *infaq* and *shadaqah* (ZIS), as well as distributing *qardhul hasan* (benevolent loans) ("EFISIENSI PERBANKAN SYARIAH DI INDONESIA," 2014)

### WRITING METHOD

#### Type of Writing

The type of writing used by the author is using qualitative research methods with a descriptive approach. In carrying out the descriptive method, the researcher is

able to produce an accurate picture of a group, accurately describe a process or relationship, obtain information, and conduct a survey as a comparison between phenomena (Hartati, 2019) So that the author provides an accurate description and explains in detail the idea or ideas in the form of SHAFICA (Sharia Fintech Campaign): Sharia Fintech Marketing Application Through a Campaign to Accelerate the Development of Sharia Banking in Indonesia.

### **Data Type**

The type of data in this writing is secondary data. Secondary data in this writing was obtained through analysis and extracting information through libraries, journals and internet research.

### **Method of collecting data**

In this paper data collection is done through documentation techniques. This method is done by collecting indirectly related data such as mass media, books and related scientific journals.

### **Data analysis technique**

The data from the writing were collected and analyzed descriptively. The analysis used to use SWOT which is used to see from various sides. By analyzing this descriptively, the author can present a brief, simple and easier to understand (Penelitian & Penelitian, 2015). Data from writing were analyzed and presented in the form of writing, schematics, charts and presented descriptively.

## **DISCUSSION**

### **Fintech Development in Indonesia**

Fintech is an innovation found in the financial services industry that utilizes the use of technology in a system to carry out specific financial transaction mechanisms. Reported from linovhr.com that the development of fintech in Indonesia began in 2006. However, at that time fintech was still unable to develop rapidly due to the lack of people using the internet. Fintech has begun to be seen and gained trust by the public since the establishment of the Indonesian Fintech Association (AFI) in September 2015.

The existence of the Indonesian Fintech Association (AFI) is the beginning of the rapid development of fintech in Indonesia. This can be seen from the development from 2016 to 2020, there have been 147 fintech companies in the Financial Services Authority (OJK) or have grown by approximately 80%. The very fast development of fintech in recent times is inseparable from the increasing number of people in using

the internet. At the beginning of 2021, internet users in Indonesia had reached 202.6 million people, an increase of 15.5% when compared to last January 2020 (Riyanto, 2021).

The development of fintech is getting better with the establishment of a legal basis. The legal basis for implementing FinTech in the payment system in Indonesia is stated in Bank Indonesia Regulation Number 18/40/PBI/2016 concerning the Implementation of Payment Transaction Processing, Bank Indonesia Circular Letter Number. 18/22/DKSP concerning the Implementation of Digital Financial Services, Bank Indonesia Regulation No. 18/17/PBI/2016 concerning Electronic Money, Bank Indonesia Regulation Number 19/12/PBI/2017 concerning Implementation of Financial Technology (Marginingsih, 2019).

Fintech activities in Indonesia have become the community's solution in facilitating and accelerating in overcoming financial problems. Fintech itself has various types that can provide its own benefits. This has been explained by Bank Indonesia (BI) which divides the implementation of fintech in Indonesia into 5 categories, namely as follows:

1. Payment system (Payment, Settlement, and Clearing)
2. Market Support (Market Aggregator)
3. Investment management and risk management (Risk and Investment Management)
4. Loans, financing and capital provision (Crowdfunding and Peer to Peer (P2P) Lending)
5. Other financial services (Other financial services)

The development of fintech in terms of transactions has looked positive. The projected growth in the value of Indonesia's FinTech transactions continues to increase significantly. In June 2020 the transaction value of "Digital Payments" reached US\$ 35.513 million. In 2024 this value is predicted to jump to more than 100% or at US\$ 63.690 million (Abdillah, 2020).

Fintech has vast potential in embracing the market in Indonesia. Where fintech that focuses on electronic transactions gets a large portion of the community. Moreover, the growth in transaction value moved positively throughout the year due to the larger average transaction. Therefore, the early emergence of fintech is currently considered to be a threat to the banking industry. Where this condition is seen in the decrease in the number of transaction volumes at BI from 515 million transactions in



December 2019 to 458 million in January 2020. After that, this condition repeated itself at the end of the year which fell to 31.1%.

Based on information submitted by the Governor of Bank Indonesia (BI) in mid-December, the value of electronic transactions outside of BI transactions in November this year grew 20.4 percent on an annual basis, to Rp19.3 trillion. That fintech is currently influencing the public to conduct transactions outside of banking. The existence of fintech also benefits from the behavior of people who are increasingly fond of conducting digital transactions. In the midst of banking conditions that do not reach all circles, fintech comes with various conveniences, namely:

1. Access the use of fintech that is easy to reach only with a smartphone
2. The features offered are simple and easy for the public to understand
3. Can save time and energy
4. Make it easier for customers to meet urgent needs
5. Easy to get a loan with a certain amount

The conveniences offered by fintech above pose a serious threat in the banking industry. So, currently the right strategy to reduce the rise of fintech can be done by banks, namely through collaboration and cooperation with the aim of benefiting both parties. This agreement from a fintech perspective is due to the low assets owned. Based on OJK data in July 2021, fintech assets are still around 5 thousand billion and still far behind banking assets which have reached 10 million billion. Therefore, this collaboration is expected to advance both parties and not kill one another's industries.

### **The Urgency of Sharia Fintech in Helping the Development of Sharia Banking**

Islamic economics has great potential in creating innovation and a strong basis in developing new breakthroughs for the benefit of the people. One part of the economy that is inseparable from life is about finance. The current financial system for transactions has undergone modern developments through the use of digital technology. The presence of fintech is part of financial innovation that is able to facilitate the community in digital transactions.

In Indonesia, fintech has gained space in people's lives. However, the existence of Indonesian fintech is still largely dominated by conventional fintech. Where conventional fintech still applies an interest system in transactions and is not based on sharia principles. In addition, using conventional principles will also burden customers in terms of charging interest.



A new breakthrough to adapt conventional fintech, sharia fintech has emerged as a solution for the Muslim community to transact in a way that is justified by Islam. based on the MUI Fatwa, sharia fintech is a financial service provider based on sharia principles. In addition, the population of Indonesia, which is predominantly Muslim, which is 229 million people or reaching 87.2 percent of the total population of Indonesia, will be an opportunity for sharia fintech to develop.

Through the existence of these two fintechs, in general they have similar functions in financial services. However, the basic difference between the two is seen in the application of the contract in financing and the principle of sharia compliance. Here are some things that distinguish Islamic fintech from conventional fintech quoted from cellular.id:

**Table 1.** The difference between sharia and conventional fintech

No	Information	Sharia Fintech	Conventional Fintech
1.	Interest rate	Interest is something that is not allowed because in interest there is an element of usury. In sharia financing, you will not find credit provided by a contract as a loan but with sharia contracts including <i>murabahah</i> , <i>ijarah wa iqtina</i> , <i>musyarakah mutanaqishah</i> , and others.	Interest is something that is not allowed because in interest there is an element of usury. In sharia financing, you will not find credit provided by a contract as a loan but with a sharia contract, including <i>murabahah</i> , <i>ijarah wa iqtina</i> , <i>musyarakah mutanaqishah</i> , and others.
2.	Risk and installment	a financing system with a sharia contract, both parties, both Fintech and customers, will bear the risk	conventionally, the customer will fully bear the risk when the customer does not have the ability to pay the installments.
3.	Sharia Principle	Sharia fintech is avoided from <i>Maysir</i> , <i>Gharar</i> , <i>Riba</i> , <i>Dhalim</i> , and <i>Haram</i>	Conventional fintech does not consider sharia principles.

Sharia fintech in helping the development of Islamic banking can be through collaboration or cooperation with mutual benefits. The following is data on collaboration between fintech and banks:

**Table 2.** Data on collaboration between fintech and banks

CROWDE	Bank BJB cooperates with crowde to help finance farmers, providing the opportunity to take DPLK bank BJB pension savings for farmers
CENTRAL CAPITAL	In collaboration with BCA, the company focuses its funding on startups, fintech, insurtech, artificial intelligence-based companies, cybersecurity and wealth management.
AMARTHA	Amartha cooperates with Bank Mandiri to provide access to financing for MSME players throughout Indonesia
ROCK	CIMB NIAGA is collaborating with fintech batam. Through this collaboration, CIMB Niaga will channel financing with a channeling-based scheme for trade bills from MSME players using the digital platform owned by Batam.
INVESTREE	Collaboration between investree and BSI. This collaboration will make it easier for BSI as an institutional lender to fund the financing proposed by the recipients of investree financing, the majority of whom are SMEs from various business fields.
AMMANA	PT Ammanah fintech sharia collaborates with BSI to conduct funding activities for MSMEs with sharia principles
EXPERIENCE	Alami inaugurated the BSI financing channeling collaboration, especially the distribution of conditional financing for MSMEs in terms of fundraising

The collaboration between Islamic fintech and Islamic banking will affect the acceleration which includes:

1. expand the market share of Islamic banking
2. as a medium for promoting sharia banking
3. replace the role of bank telemarketers in financing
4. produce new digital products in Islamic banking
5. cut costs that are not needed and as a partner in investment.

### **SHAFICA Application Concept (Sharia Fintech Campaign) as a Sharia Fintech Marketing Application in Developing Sharia Banking in Indonesia**

SHAFICA is a campaign application platform that focuses on providing information on the services, features, products, and schemes of each sharia fintech that will be disseminated by campaign participants. SHAFICA is located as a service provider application to market content related to sharia fintech and banking. With this, SHAFICA will cooperate with all sharia fintech and banking as a media partner with the aim of spreading public knowledge about sharia fintech. So that by increasing understanding to the public, it will also increase the use of banking products in Islamic fintech.

#### **Features contained in the SHAFICA application**

##### **1. Financial Education Menu**

The Education column contains information related to services, features, products and schemes of various types of Islamic fintech and Islamic banking. The education column is also equipped with quizzes and games to train users' knowledge about fintech in this education column. In addition to the feature information offered, in the education column there is also content that can later be shared as content from the campaign. So that the benefits of the education column are not only felt by application users, but information related to fintech is also obtained by social media users, as a result of the implementation of this sharia fintech campaign activity.

##### **2. SHAFICA Campaign Menu**

This campaign column is the place for online campaign registration that is available during that period, so that advertising related to this campaign activity on social media, directs campaign participants to register which provides convenience and easy and fast registration in the SHAFICA

application. During the registration process, participants are also required to download one of the fintechs as a requirement to participate in the campaign.

### 3. SHAFICA Wallet

In the implementation of the campaign, a point system will be applied, in which the provisions of this point will have a terms and conditions, so that the points can be converted into a balance. This point system provision is a form of reward to campaign participants who have met the applicable requirements. Here are some ways to earn points:

- a. Following the campaign, the more often you follow the campaign, the more points you will get.
- b. Inviting friends/others to join the campaign, so those who are able to attract people to join the campaign will get additional points.
- c. Downloading sharia fintech through the Shafica partner menu will also add points.

### 4. SHAFICA Partners

SHAFICA partners are a column of Financial Technology partners who have collaborated with SHAFICA. So that in the SHAFICA partner column there are directions and instructions for use and special promos if you want to use the Financial Technology service through the SHAFICA page.

### 5. Islamic Economics Column

In the Islamic Economics column there is knowledge related to products and types of contracts that exist in Islamic banking, especially in this case knowledge and examples of applications of these types of contracts in product operations in Islamic banking. This menu will also provide the latest news and information about the development of the Islamic economy in various regions.

## **Impact of the SHAFICA Application on the development of Islamic banking**

The development of technology, information and communication has changed the marketing activities of a company, with an increasingly interactive advertising style following developments and habits among people who are accustomed to social media and gadgets. According to (Putri & Fithrah, 2018) One way that is quite contemporary is a marketing campaign. Product-oriented campaigns (marketing campaigns) generally occur in the business environment by promoting certain products.

In this marketing strategy adjustment according to (Morissan M.A, 2010) Integrated Marketing Communication (IMC) is a "new generation" marketing approach used by companies to focus their efforts more on acquiring, maintaining,

and developing company relationships with customers and other related parties. They developed a communication-based marketing model that emphasized the importance of managing corporate and brand communications.

According to (Alamsyah, 2012) the continuity of the socialization and education program to the community by holding activities to upload public interest and interest in utilizing Islamic banking products and services must continue to be carried out. So far, Islamic banking socialization and education activities have been supported by Bank Indonesia through the "iB Campaign" program, either through mass media (public service advertisements), sharia expo, and organizing workshops/seminars.

However, due to the transfer of regulatory and supervisory authority for the banking sector to the Financial Services Authority (OJK), the iB Campaign program was interrupted and Islamic banking needs to be 'independent' so that marketing can run. The previous campaign system has been carried out by the BI system. To keep up with the times, something that is offered is SHAFICA as a fintech campaign that is carried out on social media and can use the community, especially millennials to join this campaign and spread content related to fintech and Islamic banking products that can increase public knowledge regarding Islamic finance.

Some of the features offered in the SHAFICA application feature are to socialize and market sharia banking products, features that support this campaign program are the education column and the economy sharia column in this case are expected to be able to improve Islamic financial literacy skills in the community. According to (Alamsyah, 2012) the challenges that must be resolved so that Islamic banking can improve the quality of its growth and maintain its acceleration on an ongoing basis. is the fulfillment of the gap in human resources (HR), both in quantity and quality because the high expansion of Islamic banking requires adequate provision of human resources.

### SWOT analysis

<b>Strengths</b>	<b>Opportunities</b>
<ul style="list-style-type: none"> <li>• help market sharia products</li> <li>• improve Islamic financial literacy and inclusion</li> <li>• speed up information related to sharia fintech</li> </ul>	<ul style="list-style-type: none"> <li>• huge potential of internet users</li> <li>• people who are increasingly interested in using fintech</li> <li>• Indonesian people who are predominantly Muslim</li> </ul>

<ul style="list-style-type: none"> <li>• provide financial education to the public</li> <li>• increase sharia fintech users</li> <li>• accelerate the development of Islamic banking</li> <li>• increasingly recognized sharia products in Indonesia</li> </ul>	<ul style="list-style-type: none"> <li>• the number of requests for marketing campaigns on social media</li> <li>• the potential for a demographic bonus where Indonesian youth are abundant</li> </ul>
<p style="text-align: center;"><b>Weakness</b></p> <ul style="list-style-type: none"> <li>• Islamic fintech institutions that are still not as many as conventional fintech</li> </ul>	<p style="text-align: center;"><b>Threats</b></p> <ul style="list-style-type: none"> <li>• the rise of cases of fraud and mutual slander in the internet media</li> </ul>

## Conclusion

1. The Muslim population in the world every year has a periodic increase of, in Indonesia, most of the population is Muslim. Indonesia ranks fourth country that has potential and is conducive to the development of the Islamic finance industry. So, there is great potential to develop an Islamic economic system, which is built based on pillars that are based on the principles of *aqidah*, sharia principles, principles regarding the role of the state participating in regulating economy, and moral principles.
2. The socialization process of sharia fintech which still has low competitiveness with the number of conventional fintech is also influenced by the level of Islamic financial literacy in the community which is still low.
3. The emergence of an online marketing campaign is a factor that has significantly boosted the performance of the Islamic banking industry, both in fundraising and financing distribution activities, namely the incessant education and outreach programs to the public regarding Islamic banking products and services, increasing public awareness and interest.
4. The SHAFICA application is a campaign application platform that focuses on providing information on services, features, products, and schemes of each sharia fintech and banking product that will be disseminated by campaign participants.
5. The features offered in the SHAFICA application feature are to socialize and market Islamic banking products, the features that support this campaign program are the education column and the Islamic Economic column in this

case are expected to be able to improve Islamic financial literacy skills in the community.

### Suggestion

Considering the need for socialization to the wider community regarding Islamic economics, especially Islamic banking and its products. So the author's suggestions for the SHAFICA application are:

1. The government through the Ministry of Research and Technology is expected to support and provide legality for the SHAFICA application. Because this application can help accelerate the spread of education and information related to finance.
2. Islamic banking and sharia fintech are expected to be able to work well together and fully support the presence of the SHAFICA application which will help market sharia products. It is also expected to create innovations in Islamic financial products.
3. All students, especially Islamic economics, are expected to support and help the existence of the SHAFICA application to develop quickly.
4. Indonesian people are expected to contribute and participate in campaigns in the SHAFICA application as a form of spreading sharia products in various corners.

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