SHARIA FINANCIAL LITERACY FOR TEACHERS IN DARUL AMAN DISTRICT, ACEH TIMUR REGENCY

Ichsan, Lc., M.E.I
Nurmila Sari, S.E
[a] Islamic Economics Department, Faculty of Economics and Business, University of Malikussaleh
Email: ichsan84@unimal.ac.id
nurmila.160440007@mhs.unimal.ac.id

ABSTRACT

This study aims to determine the Islamic financial literacy among teachers in Darul Aman sub-district, East Aceh Regency. It uses primary data obtained by distributing questionnaires to 80 respondents who were selected using Simple Random Sampling. The data analysis method used is simple linear regression. The data analysis method used is simple linear regression. The results partially show that Islamic financial literacy has a positive and significant effect on teachers in Darul Aman sub-district, East Aceh Regency. The results of the interview concludes that the knowledge of teachers in Darul Aman sub-district, East Aceh Regency on Islamic financial institutions is very good. Although they do not fully understand, they can already understand how the system is going on in Islamic financial institutions and conventional financial institutions, especially bank financial institutions.

Keywords: Literacy, Islamic Finance, and Teachers.

PREFACE

Literacy is a broad phrase that refers to a set of abilities that include reading, writing, speaking, listening, and problem-solving at a degree of proficiency required in everyday life. Financial literacy is a fundamental requirement for avoiding financial difficulties. Financial difficulties arise not just as

a result of poor income, but also as a result of a person's lack of financial education.

Sharia finance institutions include sharia banking, sharia insurance, sharia pawnshops, sharia capital markets, sharia pension funds, and sharia financing organizations, all of which provide Islamic-based financial goods and services.

Understanding or knowledge of Islamic finance is referred as the sharia financial literacy. Each person's degree of financial literacy varies, and these disparities in financial literacy will influence behavior. However, research on financial literacy that focus on the notion of Islamic finance are relatively scarce. Islamic financial literacy is critical because financial knowledge has a significant impact on financial behaviour.

The foundation of the Islamic banking system in 1990 by the Indonesian Ulama Council (MUI) by organizing a banking team marked the beginning of the growth of Islamic financial services institutions in Indonesia. The challenge now is whether Muslims across the world, particularly in Indonesia, can employ the Islamic economic system consistently applied by Islamic financial institutions in the current period.

In this sense, the Islamic financial literacy of teachers in the Darul Aman sub-district of East Aceh district is an intriguing topic on which to undertake research, as they are thought to be knowledgeable about Islamic law and Islamic finance, particularly Islamic banking. Because the teachers in the Darul Aman sub-district are predominantly Muslim, there is still a small percentage of them who utilize sharia financial services; instead, they rely on conventional financial services or the general economy.

PREVIOUS RESEARCH

Kahenni (2019), Research with the title "ANALISIS LITERASI PERBANKAN SYARI'AH PADA TENAGA KEPENDIDIKAN UIN WALISONGO SEMARANG". This researcher employed a descriptive qualitative methodology and purposive sampling as the sample collecting strategy. This study relies on primary data collected through questionnaires and interviews. The respondents in this study were UIN Walisongo education staffs, the informant was a government worker, and the informant was a sharia bank client. In qualitative research, there is no set number of informants that must be used. The findings of Kahenni's research demonstrate that Islamic banking literacy is now pretty excellent in terms of knowledge, beliefs, and attitudes (Sufficient Literate). Educational staff are familiar with Islamic banking, including its products, contracts, and operational processes, and have faith that Islamic banks follow sharia principles and are not

subject to usury. The last one has a positive attitude about Islamic banks and is eager to promote them to others.

Muhammad Khozin Ahyar (2018), Research with the title "LITERASI KEUANGAN SYARI'AH DAN PONDOK PESANTREN (studi kasus pondok pesantren modern asy-syifa balikpapan)". The method used in this study is a qualitative research survey data collection technique and interviews. In this study the respondents were 50 members of the teacher council at the modern Islamic boarding school Asy-Syifa Balikpapan. The results of surveys and interviews prove that Islamic banking literacy at the Ash-Shifa Modern Islamic Boarding School in Balikpapan is still low (less literate). The low literacy of Islamic banking is due to the lack of socialization and deeper education to the board of teachers of Pondok Modern Ash-Shifa.

Muhammad Nurul Huda (2018), "ANALISIS TINGKAT LITERASI PERBANKAN SYARI'AH (Studi kasus pimpinan wilayah ikatan pelajar muhammadiyah jawa tengah periode 2017-2019). This study's analytical approach is descriptive research, which is based on a survey of research subjects. The respondents in this study were the area leaders of the Central Java Muhammadiyah Student Association. According to the study's findings, the literacy level of the Central Java Muhammadiyah Student Association's Regional Leaders for the 2017-2019 period is 58.63 percent. If the proportion is evaluated according to Chen & Volpe's criterion for financial literacy, 58.63 percent falls into the low category (<60 percent).

Danang Dwi Atmojo (2019), "ANALISIS LITERASI KEUANGAN IBU RUMAH TANGGA (Studi kasus pada guru-guru PNS SDN 3 buyut ilir kecamatan gunung sugih,kabupaten lampung tengah)" Interviews and documentation are used in this research strategy. Housewives who serve as PNS instructors at SDN 3 Kampung Buyut Ilir, Gunung Sugih District, Central Lampung Regency, were the subjects of this research. Based on the findings of the study, it can be stated that housewives who serve as PNS instructors at SDN 3 Kampung Buyut Ilir, Gunung Sugih District, Central Lampung Regency, are aware of the value of financial literacy in the home. Housewives who work as PNS Teachers at SDN 3 Buyut Ilir can handle their monthly income effectively thanks to their financial literacy skills, as indicated by their capacity to pay expenses for one month and some of them being able to save at BMT.

RESEARCH DESIGN

This research applies a qualitative methodology. The data collected in written and oral form is used in the qualitative approach. Interviews with respondents and questionnaires filled out by respondents provide the qualitative data. The Random Sampling approach was utilised in this research to collect data (data taken at random).

RESEARCH HYPOTHESIS

The following are the theories that will be proposed in this study: H_o: Sharia financial literacy has no effect on teachers' awareness of how to use sharia financial institutions in Darul Aman District, East Aceh Regency. H_i: Islamic financial literacy has an impact on teachers' awareness of how to use Islamic financial institutions in Darul Aman District, East Aceh Regency.

RESEARCH METHODOLOGY

The data analysis method is an activity after the data is collected (Sugiyono, 2013). To solve the problem in this study, the author employs the Simple Linear analysis method, which is a qualitative method of analyzing data obtained in the form of numbers, which is then discussed and analyzed using a statistical tool, namely the SPSS 22 program in the form of a Simple Linear Regression (RLS) method, as follows: :

$$Y = \alpha + bX + ei$$

RESULTS AND DISCUSSION

For each variable, the results of the respondent's questionnaire responses to numerous question items:

A. **Response to the Questionnaire of Teacher Variables Questions (Y)**

The teacher variable consists of 3 questions that have been asked are as follows: :

1. I can distinguish between banks and non-bank Islamic financial entities.
2. I am more knowledgeable about banking institutions than I am about other Islamic financial institutions.
3. There are additional Islamic financial institutions that I am familiar with and utilize among Islamic banking financial institutions. .

The following are the outcomes of each of the above-mentioned question points:

Tabel 1 Results of Response to the Questionnaire Questions of Teacher Variables (Y)

Item variabel	Response	SS	S	N	TS	STS	MEAN
1	Frequency	11	51	8	10	0	3,8575
	Percentage	13,6	63,0	9,9	12,3	0	
2	Frequency	16	43	11	10	0	3,8125
	Percentage	19,8	53,1	13,6	12,3	0	
3	Frequency	11	25	23	17	4	3,2750
	Percentage	13,6	30,9	28,4	21,0	4,9	

Source: Data Processing Results, 2021

According to the table above, 11 individuals strongly agree, 51 people agree, 8 people are indifferent, and 10 people disagree on the first statement points. According to the second statement, there were 16 individuals who strongly agreed, 43 people who agreed, 11 people who replied neutrally, and 10 people who disagreed. In the third statement point, 11 individuals highly agreed, 25 people agreed, 23 people agreed, 23 people neutrally disagreed, 17 people disagreed, and 4 people strongly disagreed.

From the foregoing explanation, it is clear that the majority of respondents agree with all aspects of the teacher variable statement (Y).

B. **Responses to Questionnaire of Variables in Islamic Financial Literacy Questions (X)**

The Sharia financial literacy variable consists of the following three questions:

1. I am familiar with and comprehend the functions of Islamic financial institutions in general.
2. Every operation in sharia financial institutions is something I understand and am familiar with.h.
3. I've engaged in sharia financial institution socialization and education.

The following are the outcomes of each of the above-mentioned question points:

Tabel 2 Results of Responses to Questionnaire of Variables in Islamic Financial Literacy Questions (X)

Item variabel	Responses	SS	S	N	TS	STS	MEAN
1	Frequency	12	50	11	6	1	3,8250
	Percentage	14,8	61,7	13,6	7,4	1,2	
2	Frequency	12	45	12	11	0	3,7250
	Percentage	14,8	55,6	14,8	13,6	0	
3	Frequency	9	12	19	34	6	2,8000
	Percentage	11,1	14,8	23,5	42,0	7,4	

Source: Data Processing Results, 2021

According to the table above, 12 people responded highly agree for the first statement point, 50 people responded agree, 11 people responded neutral, 6 people responded disagree, and 1 person responded strongly disagree for the second statement point. According to the second statement, there were as many as 12 individuals who strongly agreed, 45 people who agreed, 12 people who replied neutrally, and 11 people who disagreed. There are 9 people who highly agree, 12 people who agree, 19 people who are neutral, 34 people who disagree, and 6 people who severely disagree on the third statement point.

Based on the above explanation, it can be concluded that the majority of respondents AGREE to all statement points on the Islamic financial literacy variable (X), implying that teachers in the Darul Aman sub-district, East Aceh district, are already capable of comprehending Islamic financial institutions. ah, yet, as we can see from the third statement, many people disagree since the majority of them had never been socialized or educated about Islamic financial institutions. However, they obtain knowledge and understanding of Islamic financial institutions through word of mouth as a consequence of practice and working with various current Islamic financial institutions.

The results of the t_{tabel} calculation using the formula df = 80-2, it is known that the value of sig. For Islamic financial literacy (X) on teachers (Y) is 0.000 < 0.05 while the t_{count} value is 8.878 > t_{tabel} 1.99085. So it can be concluded that testing this hypothesis accepts Hi and rejects Ho. This means that Islamic financial literacy (X) has a positive and significant effect on teachers (Y). Based on the results of a simple linear regression equation, it can be seen that the constant value of 4.087 and the value of the regression coefficient of 0.666 indicate that Islamic financial literacy is constant, so the teacher has a positive relationship to Islamic financial literacy, with a coefficient value of 0.666. This finding shows that if Islamic financial

literacy increases by 1 Likert scale, it will increase teachers' understanding of Islamic financial literacy by 0.666 or 66.6%.

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Table 3 Partial Test Results (t Test)

Coefficientsª

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	4,087	,795		5,144	,000
TOTAL_X1	,666	,075	,709	8,878	,000

Source: Data Processing Results, 2021

According to the findings of this study's interviews, many teachers are familiar with Islamic financial institutions, even if they do not fully comprehend the system that exists in Islamic financial institutions and conventional financial institutions, particularly financial institutions such as banks.

CONCLUSION

Based on the results of the research above, it can be concluded that:

Sharia financial literacy has a positive and significant effect on teachers in Darul Aman District, East Aceh Regency, in other words that if sharia financial literacy increases by 1 Likert scale, it will increase teachers' understanding of sharia financial literacy by 0.666 or 66.6%, with a significant value of 0.000 <0.05.

According to the research results of the interview, many teachers already have a basic understanding of Islamic financial institutions, even if they do not fully comprehend them. They are able to understand the system that exists in Islamic financial institutions and conventional financial institutions, particularly bank financial institutions. Teachers in Darul Aman Sub-district, East Aceh Regency, have a strong understanding of Islamic financial institutions, despite the fact that they first joined as customers simply to satisfy workplace and government expectations. After joining, however, these teachers are content and at ease with all of the facilities and services provided by Islamic financial organizations, particularly Islamic banks. The teacher's understanding of Islamic banks is not based on bank education or socialization; rather, it is based only on experience, bank employee or CS, and information obtained from oral and written media.

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