

Analysis of Sharia Literacy Level and Sharia Financial Inclusion PNM Mekaar Sharia in Increasing Income Public (Study on the Fishing Community of Kuala Jaya Hamlet, South Lampung Regency)

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Abstract

The community requires financial literacy to manage finances in order to accomplish optimal goals and to make decisions about how to use financial institutions. A descriptive qualitative approach is used in this study, using a sample of 7 informants interviewed. Data is gathered through interviews, observations, and documentation. The credibility technique is used in the data validity technique. Internal validity (internal validity), exterior validity (external validity), dependability (reliability), and trustworthiness (objectivity). According to the findings of this study, the degree of Islamic education in the United States is at an all-time high. The fishing community in Dusun Kuala Jaya still has a poor level of financial literacy. In the meantime, the level of Islamic financial inclusion in the fishing community in the United States has increased. Dusun Kuala Jaya is a fantastic restaurant. Account ownership and saving are indicators of this. and traditional financial entities' financing

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INTRODUCTION

In Indonesia the development of Islamic financial institutions began with the establishment of the Islamic financial institution Baitut Tamwil Salman in Bandung and the Ridha Gusti cooperative in Jakarta in the 1980s, while in Islamic banking the first was Bank Muamalat in 1992. This caused Islamic finance to lag behind with In conventional finance, the market share of Islamic finance in Indonesia is only 5%, inversely proportional to the population of Indonesia, which is predominantly Muslim, reaching 80%. (Tedy & Yusuf, 2020).

In connection with the condition of the use of Islamic finance which is still low, literacy and inclusion of Islamic finance is an absolute must that is carried out in a planned and sustainable manner. The Financial Services Authority (OJK) noted that the Islamic financial literacy index in Indonesia is still low. Based on the data, the Islamic financial literacy index did not reach 10 percent or only 8.93%, while the national literacy index was 38.03%. This condition is also followed by sharia financial inclusion which is still relatively weak, the Financial Services Authority noted that sharia financial inclusion until 2020 is around 9.1% or far behind the national inclusion which has touched 76.10%. (OJK, 2020).

Previous research by Mega Noerman Ningtyas (2019) has shown that Islamic financial literacy has a significant positive impact on financial behavior. (Ningtyas, 2019) Tedy and Syamsu Yusuf (2020) pointed out that Banjarmasin State Polytechnic Institute employees have relatively good Islamic finance knowledge (77.4%), while the inclusion rate is still low (28.1%). The results of the study found that compared with Islamic finance, most employees of Banjarmasin State Polytechnic Institute are still more likely to use traditional financial products and services. (Banjarmasin et al., 2018).

PNM Mekaar Syariah is a service-based empowerment organisation operating under Islamic law, based on a fatwa and/or statement of sharia compliance from the Indonesian Ulema Council's National Sharia Council. This is aimed for impoverished women who run ultra-small businesses. (*PNM Mekaar Syariah*, n.d.).

The fishing village community of Dusun Kuala Jaya is a community that lives in the coastal area with their main economic activity as fishermen, both as ship owners and ship workers. Many of the obstacles faced by fishermen are caused by extreme weather and other natural factors, so that the need to meet daily needs and ship operations is often not fulfilled. Borrowing money

from banks or cooperatives is a solution so that life can continue.

In general, the life of fishermen is synonymous with poverty and economic uncertainty. From the results of the initial investigation, the author saw the lack of fishermen's education on financial education. Therefore, fishermen should have adequate Islamic financial education skills to manage their finances well. Based on the problems above, this study aims to analyze the level of Islamic financial literacy and inclusion PNM Mekaar Syariah in increasing people's income.

THEORETICAL FRAMEWORK

Financial Literacy

Individuals' financial literacy is defined as their capacity to implement financial management, including receiving and assessing broad information for decision-making and seeing the big picture. Consequences have been received (Ningtyas, 2019). According to the Organization for Economic Cooperation and Development (OECD), financial literacy blends knowledge, abilities, and habits in financial management that appear in decision-making to promote financial well-being (Sustiyo, 2020). Finance, according to the Financial Services Authority, is "knowledge, skills, and beliefs that influence attitudes and behavior to improve the quality of decision-making and financial management in order to improve the quality of decision-making and financial management in order to improve the quality of decision-making and financial management to achieve success (Keuangan, n.d.). It can be concluded based on these definitions that financial literacy is a crucial skill for humans to possess.

Sharia financial literacy is a person's skills or abilities in the following areas understand and apply the finances needed in life have Islamic religious values so that they can manage better geography and wealth and prosperity of their external and internal lives. In context the development of Islamic financial knowledge can be explained as consumers of Shariah financial products and services, and consumers more generally the community not only needs to know and understand Sharia law Financial service institutions and Shariah financial products and services, but can also change or improve people's behavior in Islamic financial management so that they can improve their well-being. (Tedy & Yusuf, 2020).

There is a level of financial literacy that can measure a person's financial status financial knowledge is. According to the Financial Services

Authority, a person's the level of financial literacy can be divided into four levels, namely:(Tegar Febrianto et al., 2020)

1. *Well Literate*
One can say that he has entered this stage have knowledge and confidence in financial services institutions, financial products produced and financial service provided. In addition, it can be classified as someone people who already have the skills to use financial products and services can said to be literated.
2. *Sufficient Literate*
A person who is literate enough a person with knowledge and beliefs Institutional services financial products, financial products produced, and the financial services provided are included in this stage. Also a possibility know the characteristics, benefits and risks, rights and obligations related to financial products and services are also included here stage.
3. *Less Literate*
Some people say that if they only have Financial service institutions and financial knowledge products and services provided.
4. *Not Literate*
On Step In this case, a person does not have any knowledge and beliefs about financial service institutions and financial institutions provide products and services, but do not have the skills to use them.

Financial literacy has long-term goals for all people, these goals include: (OJK, n.d.) Improve the literacy of someone who was previously less literate or not literate to become well literate.

1. To increase the number of users of financial products and services.
Limited financial literacy will result in inaccurate financial decision making and lack of financial planning for the future. Islamic financial literacy is able to change human behavior from not being smart to being financially intelligent, such as how to allocate income for saving, investing, protecting and meeting economic needs. Considering that the public is a user of financial products and services, Islamic financial knowledge also provides great benefits to the Islamic financial service sector and the entire financial service sector. The community and Islamic financial service institutions need each other, so that the higher the community's Islamic financial literacy level, the more people will use Islamic financial products and services. (Mustofa, 2020)

Sharia Financial Inclusion

Financial inclusion is a process that refers to the ease of access, availability and use of formal financial systems, such as banking services for everyone (Laili & Kusumaningias, 2020). Financial inclusion is an important indicator that is oriented towards justice and equity for the general public. In the Islamic perspective, the government is obliged to carry out economic equality and avoid income inequality and its implications for the level of welfare. (Puspitasari et al., 2020) Islamic financial inclusion refers to the availability of various products, services and Islamic financial institutions according to the needs of the community. In short, Islamic financial inclusion explains how people access Islamic financial products, services, and institutions.

The indicators that can be used to measure the development of inclusive finance in a country are:(Dz., 2018)

1. Availability or ease of use, that is, the ability to use formal financial services related to actual affordability and price.
2. The use and actual use of financial products and services (including the regularity, frequency and duration of use).
3. Whether the quality, attributes of financial products and services meet customer needs.
4. According to the World Bank, the main indicators of financial inclusion include account ownership (regular accounts), savings in formal financial institutions (regular savings), and borrowing from formal financial institutions (regular credit).(Purwanti, n.d.)

The sign of successful development is the establishment of a stable financial system to provide benefits and benefits to all sectors of society. In this regard, financial institutions play an important role through their intermediary functions to encourage economic growth, income distribution, poverty alleviation and the achievement of financial system stability. It's just that the financial industry is developing very rapidly, and it is not necessarily accompanied by obtaining sufficient funds. In fact, access to financial services is an important condition for broader community participation in the economic system. (Hamzah, 2019)

PNM Mekaar Syariah

PNM Mekaar Syariah is a service-based empowerment organisation operating under Islamic law, based on a fatwa and/or statement of sharia compliance from the Indonesian Ulema Council's National Sharia Council. This is aimed for impoverished women who run ultra-small

businesses, through:(PNM Mekaar Syariah, n.d.)

1. Improve financial management to achieve family goals and welfare;
2. Unsecured commercial capital financing;
3. Save cultural habits;
4. Improve entrepreneurial ability and business development.

The Mekaar Syariah program is implemented through business indoctrination according to Islamic law, namely:

1. Weekly meetings that must be held in a disciplined and timely manner by saying prayers, customer promises, promises of mekaar sharia account officers, joint promises.
2. Mekaar sharia customers are those who already have a business, or will do business, or who have been in business because they already have previous business experience according to Islamic law.
3. The customer is required to have a business after being given financing.
4. Change from a beneficiary of alms to a giver of alms.

METHODS

To answer the problems that have been formulated in the introduction, we use a qualitative research approach. According to Bogdan and Taylor (1975) in Ahmadi (2016: 15) qualitative methods are research procedures that produce descriptive data. While this type of research uses a phenomenological research type (Iskandar, 2010) oriented approach to understanding, exploring and interpreting events with ordinary people in certain situations and case studies. (Iskandar, 2010).

Primary sources are obtained through observations, interviews and documents. The sampling technique used in this study used a purposive sampling technique, namely the sampling technique of data sources with consideration of certain criteria. The number of informants needed in this study were seven customer informants of PNM Mekaar Syariah. Meanwhile, secondary data sources were obtained from books, journals and writings related to research. After the data is collected, it will be analyzed using inductive, deductive and descriptive techniques. (Ahmadi, 2016).

RESULTS AND DISCUSSION

Informants in this study were taken from a group of mothers who have various livelihood backgrounds, both those who apply for their business' financing and to fulfill their husband's work needs. This is because PNM Mekaar Syariah financing is a program used to assist housewives in

obtaining business capital. Among the livelihoods of the informants are rice uduk traders, basic food traders, fish seekers in ponds, gallon business husband and fishermen.

The benchmarks reflecting the level of Islamic financial literacy in the community can be divided into several categories from the obligations of Islamic financial service institutions, financial products produced, financial services provided, skills in using financial products, understanding of their characteristics, risks, rights, and financial products and services. Levels include *Well Literate*, *Sufficient Literate*, *Less Literate* and *Not Literate*.

The results obtained from interviews with informants indicate that the level of Islamic financial literacy in the community is still low and is classified at the level *Less Literate*. This is indicated by the public's understanding of PNM Mekaar Syariah which is considered a bank. In addition, people do not know what types of products are used and which contracts are used. The community is still not skilled in utilizing financial products and knowing the features, risks, rights and obligations of financial products.

The indicators of increasing Islamic financial inclusion intended in this study are account ownership, saving at formal financial institutions and borrowing from formal financial institutions. Some of these indicators have been met by every informant in this study with evidence of ownership of the PNM Mekaar Syariah savings book and the amount of money saved. So it can be concluded that the level of Islamic financial inclusion is very good.

Table 1
Income Increase Results Before and After Receiving Mekaar Syariah Financing

No	Name	Gross Income Per-Month (Rp)	Gross Income Per-Month (Rp)	Per man ent	getting better
1	Baisah	9,000,000	9,000,000	✓	
2	Nori	7,500,000	7,500,000	✓	
3	Nuryati	6,000,000	6,000,000	✓	
4	Rakmi	13,500,000	13,500,000	✓	
5	Munsiah	1,500,000	1,500,000	✓	
6	Nurisah	3,000,000	3,000,000	✓	
7	Supiyah	4,500,000	4,500,000	✓	

Primary Source: Interview with Mekaar Syariah Financing Informants

From the table above, it can be concluded that the increase in income before and after receiving financing is fixed. The number of people who were used as informants in this study were seven people to explore information related to the problems studied. People who have received 100% Mekaar

Syariah financing have not experienced an increase in their income.

CONCLUSION

The findings of this study show that the fishing village of Dusun Kuala Jaya, South Lampung Regency, has a financial literacy level that falls into the Less Literate category. This is because the general public merely knows about financial service organizations and the financial products and services they offer, rather than having skills in using them or understanding the features, benefits, risks, rights, and obligations that come with them. Financial literacy can have an impact on financial management and the use of financial products and services. The level of Islamic financial inclusion, on the other hand, is already fairly high. This is demonstrated by account ownership, formal financial institution savings, and formal financial institution borrowing. Suggestions for the government is to conduct financial literacy in the community, especially in the fishing community, which incidentally is still very lagging behind when compared to other group of people.

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