



The Analysis of Sharia Financial Literacy Levels Among Teachers in Islamic Boarding School in Bungo Regency

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ABSTRACT

This study aims to describe the level and forms of Islamic financial literacy among teachers at Pondok Pesantren Al-Kautsar Babeko. Islamic financial literacy is important in the Islamic boarding school environment because teachers play a role not only as educators but also as role models in applying economic principles of Islam in daily life. This research used a qualitative approach with a case study method. Data were obtained through in-depth interviews, observations, and documentation of several teachers who became research informants. Data analysis was carried out through stages of data reduction, data presentation, and conclusion drawing. The findings showed that the teachers generally understand the basic concepts of finance, especially those based on Islamic principles, particularly in avoiding usury, gharar, and risky transactions. However, some teachers still faced difficulties in managing finances in accordance with Islamic principles due to various obstacles. Supporting factors for Islamic financial literacy included educational background in religion and teaching experience, while inhibiting factors include limited access to information and a lack of specific training in the field of Islamic finance. These findings are expected to serve as input for Islamic boarding school managers and related stakeholders to improve the capacity of Islamic financial literacy among teachers.

Kata Kunci:

Keuangan Syariah, Literasi keuangan syariah, pondok pesantren.

ABSTRAK

Analisis Tingkat Literasi Keuangan Syariah ada Kalangan Guru Pondok Pesantren di Kabupaten Bungo. Penelitian ini bertujuan untuk mendeskripsikan tingkat dan bentuk literasi keuangan syariah pada kalangan guru Pondok Pesantren Al-Kautsar Babeko. Literasi keuangan syariah menjadi penting di lingkungan pesantren karena guru berperan tidak hanya sebagai pendidik, tetapi juga sebagai teladan dalam penerapan prinsip-prinsip ekonomi Islam dalam kehidupan sehari-hari. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data diperoleh melalui wawancara mendalam, observasi, dan dokumentasi terhadap sejumlah guru yang menjadi informan penelitian. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pemahaman guru mengenai konsep dasar keuangan syariah umumnya telah sesuai dengan prinsip Islam, terutama dalam hal penghindaran riba, gharar, dan transaksi haram. Namun, sebagian guru masih menghadapi kendala dalam pengelolaan keuangan pribadi, terutama dalam perencanaan keuangan jangka panjang dan pemanfaatan produk keuangan syariah secara optimal. Dan faktor-faktor lainnya, temuan ini diharapkan dapat menjadi masukan bagi pengelola pesantren dan pihak terkait untuk meningkatkan kapasitas literasi keuangan syariah di kalangan guru.

INTRODUCTION

Sharia financial literacy is an individual's ability to understand, manage, and make financial decisions in accordance with Islamic principles. This capability includes knowledge of the basic concepts of Islamic finance, awareness of avoiding transactions containing elements of *riba*, *gharar*, and *maisir*, and the utilization of Islamic financial products and services in everyday life (Financial Services Authority, 2021). The Islamic financial and banking system is a component of a deeper concept of Islamic economics, which aims to apply Islamic values and ethics in the economic sphere. Thanks to this ethical foundation, for many Muslims, Islamic finance and banking are not simply methods of business transactions. The Islamic view of financial transactions is considered by many Muslims as a religious obligation. The ability of Islamic financial institutions to effectively attract investors depends not only on the profit they generate but also on their adherence to the boundaries set by Islamic teachings (Ilyas, 2021).

An individual's financial understanding can develop into financial competence, where financial competence facilitates a person in selecting financial products and services that suit their needs and abilities to improve well-being. (Ihrom Jaelani, 2023). In Islamic boarding schools, teachers serve not only as educators but also as role models, providing examples of the application of Islamic values, including in financial management. With a good level of Islamic financial literacy, teachers can guide students and the surrounding community to manage their finances wisely and in accordance with Islamic law. Nuraini, Alfani, and Hamzah (2025) in their study of Islamic boarding school teachers in Pekanbaru City found that although they had sufficient knowledge of Islamic banking products, most teachers still did not utilize them optimally. However, in reality, many Islamic boarding school teachers still lack adequate Islamic financial literacy regarding their understanding and knowledge of Islamic banking. Factors such as the lack of Islamic bank branches, the perception that Islamic products are less competitive, the persistent belief that Islamic banks are the same as conventional banks, and unplanned financial management habits can hinder the improvement of Islamic financial literacy (Ramdhani, Ibrahim, & Masruhen, 2022). This situation has the potential to impact the effectiveness of teachers in providing financial education and role models to students.

Islamic boarding school teachers hold a strategic position as the oldest educational institutions in Indonesia, focusing not only on *tafaqquh fiddin* (religious deepening) but also as a foundation for the economic development of the community. Within this ecosystem, teachers or *ustadz* play a central role as *key opinion leaders* who serve as behavioral guides for students and the surrounding community. Ideally, as entities that understand Islamic law, educators in Islamic boarding schools are expected to have a high level of Islamic financial literacy, given their mastery of Islamic jurisprudence (*fiqh muamalah*), the operational foundation of Islamic economics.

There are 58 Islamic boarding schools in Bungo Regency, Jambi Province, operating at various levels and educational units. (Chairman of the 2025 Islamic Boarding School Leadership Forum). One of the Islamic boarding schools in Bungo Regency is the Al-Kautsar Islamic boarding school located in Babeko Village, Bathin II Babeko District. Based on observations at Al-Kautsar Islamic boarding school, out of 40 teachers at the Al-Kautsar



Babeko Islamic boarding school, only 12 people use Islamic banking products while the other 28 teachers use conventional banks (Interview Results 2025). The small number of Al-Kautsar Babeko Islamic boarding school teachers who use Islamic banking products illustrates the low level of literacy among Islamic boarding school teachers regarding Islamic finance. Islamic boarding school teachers should be more knowledgeable about Islamic finance, both in terms of usury law and other aspects. However, in fact, teachers at the Al-Kautsar Islamic boarding school actually use conventional banks more in their daily practices. This study will analyze the level of Islamic financial literacy among Islamic boarding school teachers, especially in Bungo district.

LITERATURE REVIEW

Islamic Finance

Islamic finance refers to the level of public information, understanding, and confidence in Islamic banking services, acquired through in-depth learning and experience in the Islamic financial sector (Bakhri et al., 2022). An Islamic financial institution is "an institution whose operational activities, both in collecting funds (savings) and in distributing those funds (lending), implement and determine rewards or Sharia principles based on buying and selling and profit sharing." (Ghofur et al., 2021). Having an effective plan to connect Islamic financial institutions through Islamic branding, which is part of a marketing strategy, emphasizes the importance of implementing a Sharia label, utilizing Islamic identity, and proving the halal (permissible) nature of its operations and production. This is particularly relevant for Muslims to carefully select products, carefully considering various aspects to ensure they comply with Sharia principles. (Salim et al., 2021).

Islamic finance ensures that all transactions and investment activities comply with Islamic law. Anything considered forbidden in Islam (haram) must be avoided, while those considered permissible (halal) can be used. One of the main principles is the prohibition of riba (usury), which is the act of taking or giving interest or profit derived from money. In the Islamic financial system, interest in any form is prohibited. permitted. Islamic finance emphasizes the idea of profit sharing (mudarabah) where profits and losses are collected and shared between investors and fund managers (K & Maharani, 2024). Principles of sharia insurance:

1. The principle of Tauhid is the main foundation in sharia insurance.
2. The principle of justice.
3. The principle of mutual assistance.
4. The principle of collaboration between customers and sharia insurance companies depends on the type of contract implemented and the desire to carry out financing.
5. Principle of trust.
6. The principle of mutual acceptance.
7. The principle of avoiding usury.
8. The principle of staying away from maisir.
9. The principle of avoiding gharar (obscurity).
10. The principle of avoiding risywah (bribery or bribery). (Chaidir Iswanaji, Siti Afidatul Khotijah, 2021).

Sharia banking is a banking system that is built and developed based on Islamic principles. The establishment of sharia banking was based on the Islamic prohibition against charging interest or what is known as usury, as well as the prohibition on investing in businesses



that fall into the haram (forbidden) category. Therefore, this is what differentiates it from conventional banks in ensuring compliance with these principles (Hatta, 2022). In accordance with the existing codification, various contracts apply to every Islamic banking product and activity, particularly in carrying out the Islamic banking intermediation function, which will be explained in the following section:

Table 1: Contracts Used in the Islamic Banking Intermediation Function

No	The Intermediation Function of Islamic Banking	The Contract Used
Fundraising		
A	Savings	
1.	Current Account	Wadi'ah
2.	Savings	Wadi'ah
B	Invests	
1.	Current Account	Mudharabah
2.	Savings	Mudharabah
3.	Deposit	Mudharabah
Fund Distribution		
1.	Financing based on the profit sharing principle	Mudharabah, Musyarakah, Musyarakah Mutanaqisah (MMQ)
2.	Financing Based on the Principle of Leasing	Ijarah, Ijarah Muntahiyah Bittamlik (IMBT), Ijarah Multijasa
3.	Financing Based on the Principle of Buying and Selling	Murabahah, Istishna, salam
4.	Principle-Based Financing Lending and Borrowing	Qardh

Source: Summarized from various sources Harrieti et al., 2024.

Types of Islamic Financial Institutions

1. Islamic Financial Institutions (IFIs) in the form of banks include

Islamic Commercial Banks, Islamic Business Units, Islamic Rural Financing Banks, Non-Banking Islamic Financial Institutions (IFIs), Islamic Insurance, Islamic Pension Funds, Islamic Pawnshops, Islamic Financing Companies, BMT (Baitul Maal wat Tamwil), Money and Foreign Exchange Markets (Al-Sharf), Islamic Capital Markets, Venture Capital and Factoring, Zakat Institutions, and Waka (Islamic Trust) Agencies.

Objectives of Establishing Islamic Financial Institutions

1. To develop robust Islamic financial institutions based on the principles of efficiency and fairness, and to increase community involvement to stimulate people's economic activities, one of which is by expanding the presence of Islamic financial institutions to remote areas.



2. To improve the socio-economic standard of living of the Indonesian people, thereby narrowing socio-economic disparities. Therefore, this will maintain the sustainability of national development through:
 - a) Improving the quality and quantity of businesses,
 - b) Increasing employment opportunities, and
 - c) Increasing public income.
3. Encourage public participation in the development process, particularly in the financial and economic sector, where many individuals remain hesitant to interact with banks or other financial institutions because they view interest as usury.
4. Provide education and guidance to the public to think economically, adopt a business-like attitude, and improve their quality of life.

The Role of Islamic Financial Institutions in the Intermediation Process

1. Asset Transfer: Islamic financial institutions hold assets in the form of loans and funds to other parties for a specific period. The funds for financing these assets come from public savings.
2. Cash Availability: related to the ability to have cash when needed.
3. Income Restructuring: Islamic financial institutions serve as a place to restructure income in preparation for the future.
4. Transaction Services: Islamic financial institutions provide services to facilitate monetary transactions.
5. Efficiency: Islamic financial institutions are able to reduce transaction costs by providing services and facilitating and connecting parties who need them. (Rahmat Akbar, Jaidil Kamal, Irsyadi Zain, 2023).

Sharia Financial Literacy

Financial literacy is the knowledge, understanding, skills, and confidence a person possesses to meet financial needs. This serves as the foundation for individual choices in utilizing financial services to meet these needs. In the National Financial Literacy Strategy Guidelines, financial literacy is defined as a series of steps to improve the skills, insights, and beliefs that influence attitudes and behaviors, which play a role in making quality decisions for effective financial management (Sugiarti, 2023). Low Sharia financial literacy is an issue that must be addressed immediately. This relates to the significant opportunities available for worldly and afterlife prosperity. This significant opportunity stems from Indonesia's position as the country with the largest Muslim population in the world. Improving Sharia financial literacy needs to be initiated from a young age (Aquino et al., 2022).

Financial literacy education for the public can be achieved by involving all financial services sectors in implementing financial and digital literacy programs, starting with communities that are still behind the times. One such initiative is a collaboration between the Ministry of Communication and Information Technology and the Financial Services Authority (OJK), which aims to improve public financial literacy while simultaneously overseeing digital



financial platforms through the National Digital Literacy Movement (GNLD) Program. With this GNLD, it is hoped that the public will better understand the concept of financial literacy and avoid various financial risks that could harm them. (Tedi Rochendi, Rita, 2022). In terms of finance and management, Islamic financial institutions still lag behind conventional financial institutions.

Table 2: Financial Literacy and Inclusion Index 2016-2024

Index	2016	2016	2019	2019	2022	2022	2023	2023	2024	2024
	Natio nal	Shari a	Natio nal	Shari a	Natio nal	Shari a	Natio nal	Shari a	Natio nal	Shari a
Financial Literacy	29,70 %	8,10 %	38,03 %	8,93 %	49,68 %	9,14 %	65,43 %	39,11 %	65,43 %	39,11 %
Financial Inclusion	67,80 %	11,10 %	79,19 %	9,10 %	85,10 %	12,12 %	75,02 %	12,88 %	75,02 %	12,88 %

Source: Financial Services Authority, 2022-2024

According to data from the 2022 National Survey on Financial Literacy and Inclusion (SNLIK), Indonesia's Sharia financial literacy rate was recorded at 12%, while its Sharia financial inclusion rate reached 9.93%. This figure is considered low, especially considering that Indonesia has the largest Muslim population in the world, accounting for 87.18% of the total population, or approximately 232.5 million people. Therefore, Indonesia has a significant opportunity to improve Sharia financial literacy and inclusion.

On the other hand, the results of the 2022 National Survey of Financial Literacy and Inclusion (SNLIK) show that the financial literacy index of the Indonesian people is at 49.68%, higher than 38.03% in 2019. At the same time, the financial inclusion index also increased to 85.10% from 76.19% in 2019. This increase indicates a reduction in the gap between literacy and inclusion, from 38.16% in 2019 to 35.42% in 2022. (Amelia & Izmuddin, 2025). In addition, the results of the 2023-2024 National Survey of Financial Literacy and Inclusion (SNLIK) show that on a national scale, the inclusion index is 75.02% higher than the literacy index of 65.43%. The gap in the sharia literacy index of 39.11% is much higher than the inclusion index of 12.88%. A person with good and responsible financial literacy skills will indirectly be able to view money from a different perspective and have the ability to manage their financial situation, rather than simply following shopping impulses or trends. Furthermore, the individual will understand what should be done with their money and how to use it properly (Rio Ferdinand & Ardyansyah, 2023). In the context of developing Islamic financial literacy, it is hoped that consumers of Islamic financial products and services, as well as the public in general, will not only know and understand Islamic financial institutions and their products and services, but also be able to change or improve their behavior in managing their finances according to Islamic principles, thereby improving their standard of living (Tedy, 2020).



Islamic Boarding School

An Islamic Boarding School is an Islamic-based educational institution aimed at studying, understanding, deepening, internalizing, and applying Islamic teachings. This institution emphasizes the importance of religious ethical values as guidelines for behavior in daily life. Islamic boarding schools are places where students live and study under the guidance of a Kiyai (teacher). Islamic boarding schools (*pesantren*) play a crucial role in educating the younger generation, particularly in religious matters, through the study of religious knowledge within the institution (Zuhri, 2021). In addition to serving as educational institutions, Islamic boarding schools also play a role in *da'wah*, continually promoting goodness and preventing evil. They also serve as community development centers, actively addressing various challenges facing the surrounding community. Therefore, education in Islamic boarding schools has unique characteristics, as institutions possessing their own distinctive characteristics and distinct scientific traditions compared to those found in other Islamic educational institutions (Abu Kholish & Wafa, 2022).

Educational institutions can be understood as entities that aim to develop humans, leading them to a brighter future. Every individual involved in an educational institution experiences transformation and progress in accordance with the character and characteristics of the institution. Ki Hajar Dewantara defined educational institutions as "three centers of education": family, school, and society (Wulandari et al., 2022). In education, a teacher is someone who consciously influences others to achieve a higher level of humanity. In their role as professional educators, teachers are expected to play a crucial role as learning agents focused on education. This role includes being a facilitator, motivator, learning process designer, and at the same time a source of inspiration for students (Ainun Farichah, 2025). The quality of teachers in Islamic education encompasses various aspects. Competence in the field of study is crucial, because teachers need to have a deep understanding of Islamic subjects to be able to convey religious teachings appropriately (Mauldfi Sastraatmadja et al., 2023). Teachers play a crucial role in shaping students' character. The goal is to support students' mental and physical development, enabling them to reach maturity and fulfill their responsibilities as intellectual individuals and members of society (Manidhom et al., 2024).

It is the primary responsibility of teachers to guide and teach their students, particularly in developing their character, including religious attitudes. The following are the roles of teachers as educators: To demonstrate professionalism, teachers need to use appropriate, effective, and engaging teaching methods and media for students, so they can easily understand the material and avoid boredom (Kamaluddin, 2025).

Teachers' function is not only as instructors within the formal education system, but more than that, they are individuals who responsible for guiding and guiding students, both individually and in groups within the school environment and outside of school. Given the significant responsibility that teachers bear, they must recognize that they are educators that operating in the field, as they directly carry out the educational process and provide learning to students. In addition, teachers also play a spearhead in achieving educational success, both now and in the future. (Mukarromah & Andriana, 2022). As an important educational institution, Al-Kautsar Islamic boarding school Babeko has a vision to produce a generation that not only



master religious knowledge but also has practical skills that can be applied in everyday life. Throughout its history, Al-Kautsar Babeko has experienced various developments, both in terms of the number of students and educational facilities. In the first year, Al-Kautsar Babeko only had around 14 students studying under the guidance of several guardians. However, along with increasing public trust in the quality of education offered, the number of students continues to increase. Data shows that by 2025, the number of students at Al-Kautsar Babeko will reach more than 500 people, with various backgrounds and different regions of origin (Data from Al-Kautsar Babeko Islamic Boarding School, 2025).

Al-Kautsar Islamic Boarding School Babeko is an example of an Islamic boarding school that has successfully produced many alumni who have contributed in various fields. Founded in 1999, this Islamic boarding school has become a center of Islamic studies that focuses not only on religious education but also teaches useful life skills to students. With a holistic educational approach, Al-Kautsar Babeko strives to create students who are not only religious but also broad-minded. (Mabruri, 2025). However, the challenge faced by Islamic boarding schools, including Al-Kautsar Babeko, is how to maintain the relevance of the curriculum and teaching methods amidst rapid social and technological changes. Therefore, innovations in teaching are needed that can integrate information technology with traditional learning. For example, several Islamic boarding schools have begun using online platforms to provide additional learning materials to their students. (Al-Furqon, 2025). Islamic boarding schools, as one of the Islamic educational institutions, have shown striking progress. Considering the wide variety of institutions, this demonstrates that Islamic boarding schools have undergone transformation along with changes in civilization and the dynamics of the times (Wahrudin, 2023).

METHODOLOGY

The methodology used in this research was a qualitative approach with a case study design. This approach was chosen because it allowed the researcher to explore the phenomenon of Islamic financial literacy in depth among teachers at Al-Kautsar Islamic boarding school Babeko. This study aimed to explore the understanding, attitudes, and practices of Islamic financial literacy among the teachers, as well as to identify factors influencing their financial literacy.

The population in this study was all teachers at Al-Kautsar Islamic boarding school Babeko. Based on data obtained from the Islamic boarding school administrator, there are 40 teachers involved in education at this institution. From this number, the researcher selected 40 teachers as a sample.

Data for this study were collected through several methods, including in-depth interviews, observation, and documentation study. In-depth interviews were conducted with 12 teachers to gather information about their understanding of Islamic finance concepts, financial management practices in Islamic boarding schools, and the challenges they face. Observations were conducted to directly observe financial management practices implemented in Islamic boarding schools. Additionally, a documentation study was conducted by analyzing documents related to Islamic finance held at the institution.



Data obtained from interviews and observations were analyzed using thematic analysis techniques. Researchers identified key themes emerging from the data, such as understanding of usury (riba), zakat (zakat), and sharia investment. Each theme was analyzed in depth to understand how teachers apply Islamic financial principles in their daily lives. Furthermore, researchers compared the findings of this study with relevant statistical data on Islamic financial literacy in Indonesia.

To ensure the validity and reliability of the data, researchers triangulated the data by comparing information obtained from various sources, including interviews, observations, and documents. Furthermore, researchers involved colleagues to double-check the results of the data analysis. This approach ensures that the research results are accountable and reflect the actual situation on the ground.

RESULTS AND DISCUSSION

Based on interviews, observations, and documentation, it was found that most teachers at Al-Kautsar Islamic Boarding School Babeko understood the basic principles of Islamic finance. They stated that the Islamic financial system is built on the principles of justice, honesty, and mutual assistance, and is based on Islamic law, which prohibits usury (riba), gharar (uncertainty), and maisir (speculation). Most informants stated that Islamic finance is free from usury, as it is a form of injustice in economic transactions. They also explained that the Islamic system comprises various contracts, such as mudharabah, musyarakah, murabahah, and ijarah, which form the basis of transactions between customers and Islamic financial institutions.

Mudharabah contract – a partnership between the capital owner (shahibul maal) and the business manager (mudharib), where profits are shared according to the agreement, while losses are borne by the capital owner as long as they are not due to the manager's negligence. > *One teacher explained: "Mudharabah is like profit-sharing. If the business makes a profit, it's shared equally according to the agreement. But if there's a loss due to no fault of the manager, the capital owner is responsible."*

"Musyarakah contract – a collaboration between two or more parties, each of whom provides capital and shares the profits according to an agreed-upon proportion. > Another teacher said: *"In musyarakah, both parties provide capital, and the profits are then divided according to the initial agreement."*

Murabahah contract – a sale and purchase transaction with a stated cost price and an additional profit (margin) agreed upon between the seller and the buyer. > *Some teachers explained that murabahah is widely used in financing consumer goods such as vehicles or houses.*

Ijarah contract – a rental agreement for goods or services, for a specified fee (ujrah). > *"Ijarah is a lease, for example, renting a house or vehicle. "There's no interest, but there's a rental fee agreed upon upfront," said one teacher.*

However, some teachers admitted that their understanding was still limited to common types of contracts, and they were unfamiliar with more complex contracts such as istisna' (ordering goods), wakalah (representation), or kafalah (guarantee).



One teacher said: *"We know the main contracts like murabahah and mudharabah, but we don't really understand other contracts like kafalah or istisna' because they're rarely used in everyday life."*

The level of understanding is considered good, but the research results also indicate a gap between knowledge and practice. Of the 40 teachers who responded, only 12 had used Islamic banks, while the other 28 still used conventional banks. This indicates that understanding the concept has not been fully followed by application in daily financial life.

Several factors contributing to the low level of Islamic financial practices among teachers at Al-Kautsar Islamic Boarding School include:

First, the limited number of Islamic bank branches in rural areas makes it difficult for teachers and the surrounding community to access Islamic financial services, leading them to rely more on conventional banks. Second, limited access to Islamic financial services in rural areas remains a major obstacle for educators. The limited number of Islamic bank branches and ATMs forces teachers to travel long distances to the city center, hindering the effectiveness and efficiency of their daily transactions. Third, teachers' lack of understanding of Islamic banking practices, leading some teachers to believe that Islamic banking practices are not significantly different from conventional banking. Meanwhile, supporting factors for financial literacy include: Sharia education among teachers includes a strong religious educational background and a Islamic boarding school environment that emphasizes Islamic values.

One teacher said: *> "In practice, it's the same. In Islamic banks, there's still a profit margin similar to interest, just the name has been changed to margin."*

Another teacher added: *"I haven't seen a real difference. Conventional banks offer interest, while Islamic banks offer profit sharing, but the returns still feel like an addition to the capital."*

This view demonstrates that a conceptual understanding of Islamic contracts and principles exists, but remains limited to a theoretical level and has not yet reached a substantive understanding of the mechanisms that differentiate Islamic and conventional economic systems.

Table 3: Use of Islamic Banks & Conventional Banks by Islamic Boarding School Teachers Al-Kautsar 2025

Category	Number of Teachers	Percentage
Using Sharia banks	12	30%
Using conventional banks	28	70%

Source: Interview Data, 2025.

The table above shows that 12 teachers (30%) use Islamic banks, indicating that only a small proportion of teachers have implemented Sharia-compliant financial principles in their banking activities. Meanwhile, 28 teachers (70%) still use conventional banks, indicating that the majority of Islamic boarding school teachers prefer conventional banking services over



Islamic banks. As explained in the material above, the low level of teacher use of Islamic banks is due to these factors.

CONCLUSION

This study indicates that the level of Sharia financial literacy of teachers at the Al-Kautsar Babeko Islamic Boarding School is quite good, understanding basic principles, particularly regarding the prohibitions on *riba* (usury), *gharar* (gharar), and *maisir* (gambling). However, in practice, difficulties remain in utilizing Sharia financial products. Of the 40 teachers, only 12 use Sharia banking products, while the majority still rely on conventional banks.

The main factor hindering the utilization of Sharia-compliant products is limited access to Sharia-compliant financial institutions due to the limited number of Sharia-compliant bank branches in rural areas, making it difficult for teachers and the community to access these services. Furthermore, the distance between teachers' residences or workplaces and Sharia-compliant bank offices presents a significant obstacle, requiring additional time and costs. Consequently, most teachers prefer to use conventional banks, which have a broader and more accessible network. Furthermore, there is a lack of ongoing Sharia-compliant financial literacy training. Furthermore, supporting factors include a religious educational background and the Islamic environment of Islamic boarding schools.

Therefore, improving Sharia-compliant financial literacy among Islamic boarding school teachers cannot be achieved solely through education; it must also be supported by expanding access to Sharia-compliant financial services to rural areas and providing ongoing training. This research is expected to provide input for Islamic boarding school managers, Sharia-compliant financial institutions, and related parties in formulating strategies to improve Sharia-compliant financial literacy within Islamic educational settings.

SUGGESTIONS

1. For Islamic Financial Institutions

Expand your branch network to rural areas, particularly around Islamic boarding schools, to facilitate easier access for teachers and the community to Islamic financial services.

2. For Islamic Boarding School Managers

Regularly organize outreach and training on Islamic financial literacy for teachers, so that they have practical skills in managing finances according to Islamic principles.

3. For Further Research

This research is still limited to one Islamic boarding school with a relatively small number of informants. Future researchers are expected to expand the scope to more Islamic boarding schools or other regions to obtain a more comprehensive picture. Furthermore, the use of a quantitative or mixed methods approach could strengthen the findings and provide a more in-depth analysis of the factors influencing Islamic financial literacy.



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