

Strengthening Sharia Financial Literacy Of Mandala Village Communities In Supporting Resilience Economy Sustainable

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ABSTRACT

This study aims to analyze the level of Islamic financial literacy among the people of Mandala Village and its role in supporting sustainable economic resilience. The study used a descriptive qualitative approach with data collection techniques through interviews, observation, and documentation with the Village Head, village officials, community leaders, housewives, business owners, and users of Bank Syariah Indonesia (BSI) products. The results show that the level of Islamic financial literacy among the people remains low, characterized by limited understanding of Islamic financial concepts and products, as well as simple and poorly planned financial management. This low level of literacy is influenced by a lack of education and outreach, limited access to information, and low levels of financial education. Nevertheless, the community shows considerable interest in learning about and utilizing Islamic financial services. Islamic financial literacy plays a crucial role in helping the community better manage their finances, thereby strengthening economic resilience. Therefore, ongoing education, training, and mentoring are needed to improve the Islamic financial literacy of the Mandala Village community.

INTRODUCTION

In general, strengthening Islamic financial literacy is a crucial strategy for supporting sustainable economic resilience, particularly amidst increasingly complex global economic dynamics and uncertainty. Islamic financial literacy encompasses not only the ability to understand Islamic-based financial concepts and products, but also awareness of managing finances wisely, productively, and in accordance with the values of justice, balance, and the common good (Mikraj and Ulya 2025).

Strengthening Islamic financial literacy is a crucial strategy in supporting sustainable economic development because it can improve public understanding of the principles of muamalah, Sharia-based financial products, and their benefits for long-term well-being. Low literacy levels prevent people from optimally utilizing Islamic financial instruments such as the Islamic capital market, microfinance, takaful insurance, and social instruments such as zakat, infaq, and waqf, which could strengthen economic stability and public welfare in an inclusive and sustainable manner (Zahra and Ribawati 2025).

Based on the results of a preliminary study (pre-survey) conducted by researchers through field observations and initial interviews with several community members and village officials in Mandala Village, it was discovered that public access to information regarding Islamic financial products is still limited, and available educational materials are not easily understood by the community. These observations indicate that the majority of the community still assumes that Islamic finance is limited to Islamic banking products. In fact, the scope of Islamic finance is actually much broader, encompassing Islamic insurance (takaful), Islamic capital markets, Islamic microfinance, and Islamic social financial instruments such as zakat, infaq, and waqf. This condition indicates that the level of Islamic financial literacy among the people of Mandala Village is still relatively low, so more intensive education and outreach efforts are needed so that the community can understand and utilize various Islamic financial products more optimally.

Initial data collection in this study was carried out through interviews with several village community informants and community leaders, as well as observations of community economic activities related to the use of financial institutions or products. From these initial findings, it is known that the level of Islamic financial literacy in Mandala Village is still relatively low, especially among the younger generation. Furthermore, there is a gap between understanding Islamic financial concepts and the practical use of its products in everyday life. This is evident in the community's limited knowledge of non-banking Islamic financial instruments, such as Islamic insurance (takaful), Islamic capital markets, and the use of zakat and waqf as part of the Islamic economic system.

Sharia financial literacy is an individual's ability to understand, evaluate, and use financial products and services based on Sharia principles in managing personal and business finances. This literacy encompasses an understanding of -Sharia contracts, the prohibition of usury (riba), profit-sharing-based profits, and ethical and transparent financial management. Studies have shown that education related to Sharia finance has proven effective in increasing public understanding of Sharia-based financial concepts (Purnamasari et al. 2025).

Understanding financial literacy regarding Islamic financial institutions and products is crucial, as several studies have shown that a high financial literacy index will boost a country's economic growth. A society that understands all aspects of finance can boost a country's economic growth (Haryanti et al. 2025). Improving financial literacy in rural communities plays a crucial role in supporting financial inclusion and economic growth in

Indonesia. Financial literacy, encompassing financial understanding, skills, attitudes, and behaviors, is a vital element in helping individuals make informed financial decisions and improve economic well-being. This study analyzes the relationship between financial literacy and financial inclusion from a banking law perspective, focusing on the role of regulation and the challenges faced by rural communities. (Khairunnisa Febrianti Ariani, Tia Indah Rahmawati, and Dini Vriska Anggraini 2024).

Based on the explanation of the above problems, the problems that can be identified in this research are: What is the level of Islamic financial literacy of the people of Mandala Village, Wera District, Bima Regency ? How can strengthening Islamic financial literacy support sustainable economic resilience in the people of Mandala Village, Wera District ?

RESEARCH METHODS

This study uses a qualitative approach with a descriptive research type that aims to understand in depth the phenomenon of Islamic financial literacy in supporting the sustainable economic resilience of the Mandala Village community. This approach was chosen because it is able to describe real conditions systematically, factually, and accurately without manipulating research variables. The data sources in this study consist of primary and secondary data. Primary data were obtained directly through interviews, observations, and documentation with purposively selected informants, including village officials, micro-entrepreneurs, housewives, and community leaders deemed to possess relevant knowledge. Meanwhile, secondary data were obtained from various sources, such as books, scientific journals, research reports, and official documents related to Islamic financial literacy and the socioeconomic conditions of the community. Data collection techniques were carried out through semi-structured interviews to dig up in-depth information, direct observation of economic activities and community financial management, and documentation as a complement and verification of data.

The research instruments used include interview guidelines, observation sheets, and documentation guidelines designed to facilitate systematic data collection. Data analysis was carried out using descriptive qualitative analysis techniques which took place continuously through the stages of data reduction, data presentation, as well as drawing conclusions and verification. Data reduction involves sorting and simplifying data to align with the research focus, then presenting it in narrative or tabular form for easier understanding. The final stage, drawing conclusions, involves interpreting the data and continuously verifying it throughout the research process. To ensure data credibility, triangulation techniques, including source, technique, and time, were used to ensure the data obtained is more valid, consistent, and scientifically accountable .

RESULTS AND DISCUSSION

RESEARCH RESULTS

This research was conducted in Mandala Village, Wera District, Bima Regency, involving 11 informants selected purposively, namely Basri HA Talib (Village Head), Karfi Yakup (Village Official), Wiwin Daniasari (Housewife), Erniwati (Teacher/Housewife), Ayu Wandira (Teacher/Housewife), Ely Mulyati (PNS), Suharda (Teacher/Businessperson), Evi (PNS/Businessperson), Linda Dian Ekawati (Teacher/Businessperson), Arif Rahman (Community Leader), and Yuliana (User of Bank Syariah Indonesia/BSI products). All interviews were analyzed to describe the level of sharia financial literacy in the community and its role in supporting sustainable economic resilience.

1. Economic Conditions of the Mandala Village Community

Based on an interview with Basri HA Talib, the Head of Mandala Village, the community's economic situation is still relatively simple and unstable. According to him:

"The current economic conditions of the people of Mandala Village are still relatively simple and unstable. Most of the people work as farmers and livestock breeders, so their income is highly dependent on the harvest or condition of the livestock. When yields are good, the economy can be quite good, but when crops fail or prices fall, incomes also decline."

This statement indicates that the economic structure of the Mandala Village community remains heavily dependent on the primary sector, particularly agriculture and livestock. This economic characteristic makes community incomes volatile and vulnerable to various external factors such as weather changes, pest attacks, livestock diseases, and commodity price volatility. This situation results in most households lacking the certainty of a stable income from month to month.

This statement was reinforced by Karfi Yakup as a village official who stated:

"The economic conditions of the Mandala Village community are currently relatively stable, but they still face income limitations due to their reliance on small businesses and informal employment."

This information shows that even though people's economic activities continue, the income they generate is still limited. Dependence on small businesses and the informal sector results in communities having low levels of economic protection, minimal income security, and being highly sensitive to changes in market conditions.

Community leader Arif Rahman also emphasized:

"The current economic conditions of the Mandala Village community have not shown significant improvement and are still influenced by the community's level of understanding in managing finances."

Arif Rahman's statement provides a deeper perspective, explaining that people's economic problems are not only caused by low income, but also by limited ability to manage available financial resources. In other words, even though people earn income, they don't utilize it optimally due to a lack of knowledge about financial planning, spending control, and saving habits.

Based on these three statements, it can be concluded that the economic condition of the Mandala Village community is still at a vulnerable stage and does not yet have a strong foundation for economic resilience. Low diversification of income sources, dependence on high-risk sectors, and limited financial literacy mean that people are unable to build long-term economic stability. These findings indicate that strengthening Islamic financial literacy is a crucial need to help people manage their income more effectively, increase their savings capacity, and strengthen family economic resilience in a sustainable manner.

2. Level of Public Understanding of Islamic Finance

Based on interviews with various informants, the level of understanding of Islamic finance among the people of Mandala Village remains relatively low. Most people are only familiar with the terms "Islamic finance" or "Islamic banking," but do not fully grasp the basic principles underlying them, such as the prohibition of usury, the profit-sharing system, sales and lease contracts, and the concept of fairness in financial transactions. This indicates that the community's knowledge is still at the introductory stage, not yet reaching a deep understanding or application in everyday economic life.

Basri HA Talib as the Head of Mandala Village said that:

"Public understanding of Islamic finance is still very low. Many people do not yet clearly understand the concept of Islamic finance, both in terms of principles and management."

This statement confirms that in general the public does not yet have an adequate conceptual understanding of Islamic finance. People only know the term, but do not yet understand the fundamental differences between the sharia system and the conventional system, including the benefits that can be obtained if sharia principles are applied in managing household and business finances.

Karfi Yakup as a village official also stated:

"Public understanding is still limited, generally they only know the term, but do not yet understand the principles and their application comprehensively."

This statement reinforces previous findings that public understanding is still superficial. This means that the knowledge possessed is not sufficient to encourage people to make financial decisions based on sharia principles. This causes people to not yet have the confidence and readiness to actively use Islamic financial products or services.

Community leader Arif Rahman added:

"The public's understanding of Islamic finance is still very low due to limited access to information and a lack of education regarding Islamic financial principles."

This statement shows that the low level of public understanding is closely related to minimal access to information that is easy to understand. Socialization regarding Islamic finance has not been carried out intensively and continuously, so that public knowledge develops very slowly. In addition, people's habits of focusing more on meeting short-term needs also make them less motivated to learn about a more planned financial system.

On the other hand, some informants demonstrated a better understanding. Erniwati explained:

"Sharia finance is a financial system that does not use interest, but uses the principles of profit sharing, buying and selling, and leasing in accordance with Islamic law."

This statement shows that Erniwati has understood the basic principles of Islamic finance conceptually. This understanding shows that the level of education and access to information play an important role in increasing Islamic financial literacy.

Ely Mulyati also stated:

"My understanding of Islamic financial principles is quite good, such as avoiding usury and understanding the profit-sharing system."

Ely's statement shows that a good understanding can encourage individuals to start applying sharia principles in financial activities, for example through the use of sharia savings or avoiding interest-based transactions.

Meanwhile, Wiwin Daniasari revealed:

"Some people know about Islamic finance in general, such as the prohibition of usury and the concept of profit sharing. However, this understanding is still limited and not yet in-depth."

This statement describes the condition of the majority of people, namely that they are familiar with the basic concepts but do not yet have sufficient understanding to apply them consistently in daily financial management.

Additionally, Ayu Wandira, Suharda, Evi, Linda Dian Ekawati, and Yuliana stated that they were familiar with Islamic finance in general but still needed a more detailed explanation of the products, mechanisms, and benefits. Even Yuliana, despite having used BSI products for two years, admitted that her understanding of the Islamic system was still rudimentary.

Based on the overall interview, it can be concluded that the level of understanding of the Mandala Village community regarding Islamic finance is still in the low to moderate category. Most people are only familiar with basic terms and concepts, while a deeper understanding is only possessed by a few individuals who have a higher level of education or experience using Islamic financial services. This condition shows that increasing Islamic financial literacy requires a sustainable, practical, and easy-to-understand educational program so that people not only understand the concept but are also able to apply it in managing family finances, businesses, and everyday economic life.

3. Knowledge and Utilization of Sharia Financial Products

Based on the interview results, the knowledge of the Mandala Village community regarding Islamic financial products is still limited to the most commonly known products, namely Islamic banks. Most informants admitted that they did not yet understand in detail various other sharia financial products, such as sharia savings, murabahah financing, mudharabah, musyarakah, sharia insurance, sharia pawnshops, sharia cooperatives, and sharia microfinance institutions. This condition shows that the scope of public knowledge regarding Islamic financial products is still narrow and does not yet include a comprehensive understanding.

Basri HA Talib explains:

"People are only familiar with Islamic banks, while other products such as Islamic financing, Islamic insurance, or Islamic microfinance institutions are still not widely known."

This statement shows that public access to information on various Islamic financial products is still very limited. The public does not yet understand that Islamic financial institutions provide various services that can be used for savings, business financing, financial protection, and investment needs.

Ayu Wandira stated:

"I only have general knowledge about Islamic banking, but I don't understand the details of other products such as financing, savings, or other Islamic financial services."

Linda Dian Ekawati also revealed:

"Knowledge about Islamic financial products other than banks is still very limited."

The statements of the two informants illustrate that although people have heard about Islamic finance, they do not yet understand the types of products, procedures, or practical benefits that can be obtained from using it.

Evi stated:

"There is interest in using Islamic financial institutions because they are considered more in line with Islamic principles, but further understanding of the methods and procedures is still needed."

This statement shows that public interest is actually quite high, but limited information is the main obstacle that prevents the real use of Islamic financial products.

Erniwati stated that she had used Islamic financial institutions for savings and loans, while Ely Mulyati had a Sharia-compliant savings account that she used as a reserve fund. Wiwin Daniasari had also used banking services for savings, although her use was limited to basic needs.

Yuliana, as a comparative informant who has been using BSI products for two years, explained:

"BSI products are very helpful for daily financial needs, especially for saving, transferring money, and making online payments."

Yuliana's experience shows that the use of sharia financial products can provide real benefits in everyday life, both in terms of ease of transactions, security of fund storage, and convenience because it is in accordance with sharia principles.

Based on all interview results, it can be concluded that the utilization of sharia financial products in Mandala Village is still relatively low. Most people are new to Islamic banking in general and do not yet understand other products in depth. However, interest in using Islamic financial services is quite high if people receive explanations that are clear, easy to understand, and relevant to their needs. This indicates that increasing education on Islamic financial products has the potential to encourage the expansion of the use of Islamic financial institutions to support healthier and more sustainable family and business financial management.

4. Community Habits in Managing Finances

Based on the interview results, the people of Mandala Village have basically tried to manage family finances according to their respective abilities, even though the practices carried out are still simple and not yet fully systematic. Financial management is generally carried out by prioritizing basic needs, controlling expenses, and saving if there is remaining income. However, written financial records are still rarely kept, so that evaluation of financial conditions has not been carried out optimally.

Wiwin Daniasari stated:

"Managing family finances is done by prioritizing primary needs first, such as basic necessities and monthly obligations."

This statement shows that people have understood the importance of determining a scale of priorities so that limited income can be used effectively to meet the most pressing needs.

Erniwati explains:

"The wife plays the most important role in managing family finances because she is more directly involved in managing daily needs."

This statement confirms that women, especially housewives, play a central role in maintaining the family's economic stability through managing expenses, preparing budgets, and evaluating household needs.

Ayu Wandira revealed:

"It's not always written down. Usually it's just remembered, so there's no neat or orderly recording."

This statement shows that one of the main weaknesses in family financial management is that a structured recording habit has not yet been formed, making it difficult for families to know their exact financial position.

Ely Mulyati stated:

"By setting a scale of priorities, namely prioritizing children's education, mandatory needs such as electricity and water, and basic daily needs."

Apart from that, he also sets aside some of his income as savings or reserve funds to deal with unexpected needs.

Based on the overall interview, it can be concluded that people have basic awareness in managing finances, such as determining priorities, controlling expenses, and saving. However, this practice is still carried out traditionally and is not supported by regular financial records. This condition shows the need for practical education regarding budgeting, simple record keeping, and family financial planning so that financial management becomes more effective and can increase household economic resilience.

5. Business Financial Management

Based on interviews with business actors, it is known that business financial management in Mandala Village is still carried out simply and is not completely separate from personal finances. Some business actors have made records, but they are still limited to simple daily notes without preparing systematic financial reports.

Suharda stated:

"Business and personal finances are often mixed, because they are considered to be within the family sphere and are not yet managed professionally."

Evi explains:

"Financial recording is done, but it is still simple. Every income from sales is recorded in a ledger."

Linda Dian Ekawati revealed:

"Business profits are usually reused to increase business capital, some for household needs, and a small portion is saved as savings."

These three statements show that business actors have a basic awareness of the importance of managing finances, but have not yet applied the principles of business financial management optimally. This condition makes it difficult for business actors to accurately determine profits, measure business development, and plan business expansion.

Based on the interview results, it can be concluded that strengthening financial literacy, especially in terms of separating business and personal finances, recording transactions, and capital planning, is very necessary so that community businesses can develop in a more focused and sustainable manner.

6. Factors Causing Low Sharia Financial Literacy

Based on the results of interviews with informants, the low level of Islamic financial literacy in Mandala Village is caused by various interrelated factors. These factors are not only related to limited public knowledge, but are also influenced by social conditions, education, access to information, and public habits in managing finances. These findings

indicate that low Islamic financial literacy is a multidimensional problem and requires comprehensive handling.

Basri HA Talib as the Head of Mandala Village stated:

"The main obstacle is the low level of education and understanding of finance among the public, as well as the lack of ongoing outreach."

This statement emphasizes that education is a crucial foundation in developing people's ability to understand the concepts and practices of Islamic finance. Without adequate basic knowledge, people will struggle to understand the benefits and procedures for using Islamic financial products.

Karfi Yakup also revealed:

"Obstacles to improving public financial literacy include low levels of education, lack of outreach, and limited access to information."

This statement shows that apart from education, access to information is a very determining factor. People living in rural areas generally have more limited opportunities to obtain education about modern financial services, including the Islamic financial system.

Arif Rahman added:

"Low Islamic financial literacy is caused by the public's lack of knowledge about the concept and how to manage it."

He also explained that the public's mindset, which tends to be oriented towards short-term needs and the lack of savings habits, contributes to the low level of Islamic financial literacy.

Furthermore, Ayu Wandira stated that she had never received financial training, Linda Dian Ekawati had not received business management training, Suharda managed his business based on experience, and Evi also had no formal knowledge of the Islamic financial system. This indicates that the lack of training and practical mentoring is a real obstacle to improving community capacity.

Based on the overall interviews, the main factors causing low Islamic financial literacy in Mandala Village can be summarized as follows:

1. Low levels of education and understanding in society.
2. Lack of ongoing socialization and education.
3. Limited access to Islamic financial information.
4. There is no practical training and assistance.
5. Financial management habits are still traditional.
6. A mindset that is more oriented towards short-term needs.
7. Lack of direct experience using Islamic financial products.

Thus, the low level of Islamic financial literacy in Mandala Village is not only caused by a lack of information, but also by the lack of a learning and mentoring ecosystem capable of transforming knowledge into better financial behavior.

7. The Role of Islamic Financial Literacy in Supporting Sustainable Economic Resilience

Based on the interviews, all informants agreed that Sharia financial literacy plays a crucial role in supporting community economic resilience. Financial literacy helps people understand how to manage income, control spending, develop savings habits, utilize financial services appropriately, and make economic decisions in accordance with Sharia principles.

Basri HA Talib stated:

“With a good understanding of finances, people can manage their income, control their expenses, and start saving for long-term needs.”

This statement shows that financial literacy not only increases knowledge, but also forms more planned and responsible economic behavior.

Karfi Yakup explains:

“Financial literacy is crucial to help people manage their finances wisely, improve their well-being, and reduce economic risks.”

The statement emphasizes that good financial management skills can help people cope with economic pressures, reduce dependence on debt, and improve the quality of family life.

Arif Rahman emphasized:

“Financial literacy helps people be better prepared to face uncertain economic conditions.”

This shows that financial literacy is one of the main foundations of economic resilience, because it encourages people to have savings, emergency funds, and long-term financial planning.

These findings are reinforced by the experiences of other informants. Wiwin Daniasari and Erniwati demonstrated that managing a household budget helps families maintain stability. Ely Mulyati demonstrated that sharia savings can be a useful reserve fund when facing urgent needs. Suharda, Evi, and Linda Dian Ekawati emphasized that good financial management is crucial for maintaining business continuity. Yuliana, a BSI user, also experienced the tangible benefits of using sharia financial services in simplifying transactions and increasing the efficiency of daily financial management.

Based on the overall interview results, it can be concluded that Islamic financial literacy plays a strategic role in building sustainable economic resilience because:

1. Helping people plan their income use more effectively.
2. Encourage spending control and waste reduction.
3. Cultivate the habit of saving and establishing an emergency fund.
4. Improve your ability to manage your business more professionally.
5. Reduce financial risk and dependence on interest-bearing loans.
6. Encourage the use of financial products that comply with sharia principles.
7. Increasing community preparedness to face economic uncertainty.

Thus, the higher the level of Islamic financial literacy in the community, the stronger their ability to maintain the economic stability of their families and businesses in a sustainable manner.

DISCUSSION

The results of an interview with the Head of Mandala Village, Basri HA Talib, show that the current economic conditions of the people of Mandala Village are still relatively simple and unstable. Most people depend on the agricultural and livestock sectors for their income, so their level of welfare is greatly influenced by harvest yields, commodity prices, and livestock conditions. When agricultural and livestock yields increase, people's incomes also increase. On the other hand, when there is a crop failure, a decline in agricultural prices, or disruptions in the livestock sector, people's income also decreases. This condition causes the majority of people to still live in a mediocre economic situation and has not shown any significant improvement.

On the other hand, public understanding of Islamic finance remains very low. Interviews revealed that many people are only familiar with the term "Islamic finance" without understanding its basic principles, mechanisms, and the benefits of its application in everyday economic life. Public knowledge of Islamic financial products is also limited to Islamic banks, while other products such as Islamic insurance, Islamic financing, and Islamic microfinance institutions are not widely known or utilized. This indicates that the level of Islamic financial literacy among the people of Mandala Village remains low, both in terms of knowledge, understanding, and use of Islamic financial products.

The Mandala Village Government has actually implemented several financial education programs in collaboration with relevant parties. However, these programs have not been implemented routinely and their scope is still limited, so they have not reached all levels of society equally. The public response to the education program was generally quite good, but the participation shown was not optimal. Some people participated in the activities enthusiastically, while others were less active because they did not yet understand the direct benefits of financial literacy for their economic lives.

The main obstacles in improving public financial literacy are low levels of education, minimal understanding of financial management, limited access to information, and a lack of ongoing outreach. Furthermore, people's financial management habits remain traditional, using all their income to cover daily needs without a clear plan. Saving, budgeting, and preparing emergency funds are still minimal. This financial management style leaves people ill-prepared for uncertain economic conditions.

The results of this study align with the findings of Purnamasari et al. (2025) who stated that the low level of Islamic financial literacy in the community is caused by a lack of systematic education and mentoring. Haryanti et al. (2025) also explained that limited access to information and minimal use of digital technology are the main factors contributing to low levels of Islamic financial literacy, particularly in rural areas. Thus, the results of this study

confirm that education and access to information are very important elements in shaping people's financial knowledge and behavior.

When compared with previous research, the results of this study have similarities with Wahyuti's research which shows that rural communities generally still have a low level of Islamic financial literacy, especially in understanding Islamic financial products. This research also aligns with Khairunnisa et al. (2024) who found that limited access to information influences low financial inclusion in rural communities. The difference in this research lies in the focus of the study which not only identifies the level of Islamic financial literacy, but also analyzes its relationship to the sustainable economic resilience of the Mandala Village community.

Theoretically, Islamic financial literacy is not only related to the ability to understand financial concepts, but also includes attitudes and behavior in managing finances in accordance with Islamic principles. Suselo et al. (2023) explain that Islamic financial literacy influences an individual's ability to make appropriate and rational financial decisions. Zahra and Ribawati (2025) also stated that increasing Islamic financial literacy can encourage people to utilize Islamic financial products and services, thereby contributing to improving economic welfare.

From a methodological perspective, the use of a descriptive qualitative approach in this study has proven effective in describing in depth the economic conditions of the community, the level of understanding of Islamic finance, and the obstacles faced in increasing financial literacy. This research has succeeded in answering the problem formulation regarding the condition of Islamic financial literacy in the Mandala Village community and the factors that influence it. However, from an implementation perspective, strategic steps are still needed to improve people's financial knowledge and behavior in a more systematic and sustainable manner.

Efforts to improve Islamic financial literacy include conducting regular outreach and training, establishing partnerships with Islamic financial institutions, increasing access to information through digital media and face-to-face sessions, and providing mentoring to housewives, farmers, livestock breeders, and micro-entrepreneurs. Maghfira Izzany (2025) emphasized that community-based education strategies and direct mentoring are effective approaches to improving Islamic financial literacy in the community.

From an economic resilience perspective, Islamic financial literacy plays a crucial role in helping people manage their income, control spending, save, and plan for long-term needs. With a high level of literacy, people will be better prepared to face economic risks, such as crop failures, falling commodity prices, and sudden needs. This aligns with the opinion of Indah Tri Sari Harahap et al. (2025), who stated that improving Islamic financial literacy contributes to strengthening financial inclusion and economic stability.

Thus, Islamic financial literacy serves not only as a means of increasing knowledge but also as a strategy for sustainable community economic empowerment. Through increased

Islamic financial literacy, the people of Mandala Village are expected to be able to manage their finances more wisely, utilize Islamic financial products optimally, improve family welfare, and strengthen long-term economic resilience.

CONCLUSION AND SUGGESTIONS

1. Conclusion

Based on research findings from interviews with the village head, village officials, community leaders, housewives, business owners, and BSI product users, it can be concluded that the level of Islamic financial literacy in Mandala Village remains relatively low. This is evident in their limited understanding of basic Islamic financial concepts and products, as well as their rudimentary and poorly planned financial management practices. This low literacy rate is influenced by a lack of ongoing education and outreach, limited access to information, and low levels of financial education. Despite this, the community has shown significant interest in obtaining education and utilizing Islamic financial services. Therefore, improving Islamic financial literacy through ongoing education, training, and mentoring is crucial as a strategy to strengthen the economic resilience of the Mandala Village community .

2. Suggestions

Based on these conclusions, it is recommended that village governments and related parties continuously improve their education and outreach programs on Islamic finance, through training, mentoring, and collaboration with Islamic financial institutions. Furthermore, communities are expected to be more active in improving their understanding and practice of financial management in accordance with Islamic principles.

For future researchers, it is recommended to expand this research using a quantitative or *mixed methods approach* to obtain more comprehensive and generalizable results. Future research could also expand the research focus and examine Islamic financial literacy from a more in-depth perspective, such as *the maqasid sharia* approach or its relationship to the Sustainable Development Goals (*SDGs*). Thus, research in this field is expected to provide a broader contribution to the development of science and economic empowerment of the community.

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