

The Influence of Islamic Financial Literacy and Religiosity Community on Sharia Financial Behavior of the Society of Samarinda City

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ABSTRACT

Sharia financial literacy campaigns continue to be carried out so that people can determine financial attitude based on sharia principles that can improve welfare and avoid financial problems such as not saving, getting into debt or bad financing. This study aims to determine whether Islamic financial literacy affects the financial behavior of people of Samarinda City. As well as knowing how much influence of Islamic financial literacy and community religiosity on Islamic financial behavior in the community of Samarinda City. The best of all things considered that this article was originally published in Indonesian.

The research method used was quantitative research. The population in this study were the people of Samarinda City who were ≥ 20 years old and Muslims. The sample in this study was determined using the Slovin formula as many as 100 people using non-probability sampling techniques, namely purposive sampling technique was a sample determination technique with certain consideration or criteria. The analysis technique used was descriptive statistical analysis techniques in the form of data quality testing, classical assumption test, multiple linear regression test, partial test, simultaneous test and coefficient of determination with SPSS software program version 22.

Based on the results of partial test calculation, Islamic financial literacy had a significant effect on the Islamic financial behavior of people of Samarinda City with a t_{count} greater than t_{table} ($2.891 > 1.660$) and community religiosity had a significant effect on Islamic financial behavior in the community of Samarinda City with a larger t_{count} from t table ($3,628 > 1,660$). Then, from the results of simultaneous test calculation, Islamic financial literacy and community religiosity had a significant effect on the Islamic financial behavior of people of Samarinda City with a value of f_{count} which greater than f_{table} ($21.881 > 3.09$). And the coefficient of determination test results showed that the two independent variables had an effect of 3.11% on the dependent variable. Therefore, to improve the behavior of Islamic finance to be better, it is necessary to increase Islamic financial literacy and community religiosity.

Keywords: *Sharia Finance Literacy, Community Religiosity, and Islamic Financial Behavior*

INTRODUCTION

Financial behavior is financial responsibility of a person related to how to manage finance. If there is an error in financial management, such as misuse of credit and the absence of financial planning, it can cause financial difficulties. According to Dew and Xiao in financial

management behavior, namely, consumption, cash flow management, savings and investment, and credit management (Dew & Xiao, 2011). One of ways to deal with financial problems is behavior that is able to control personal expenses. When expenses are done continuously without any prior planning, a person will have difficulty or be unable to control his/ her money. The existence of financial knowledge and financial literacy is able to give direction to someone to make financial decisions so that it can avoid financial problems (Yushita, 2017).

Campaigns of sharia financial literacy continue to be done so that people can determine financial attitude based on sharia principles that can improve welfare and avoid financial problems such as not saving, getting into debt or bad financing/bad credit. Since 2013, the Financial Services Authority (OJK) has implemented a national strategy program of financial literacy so that people can choose and utilize financial service products to improve economic welfare. Then, since 2018, the Financial Services Authority formed the Investment Alert Task Force (SWI) as an effort to increase cyber patrol to take firm action against illegal peer to peer lending fintechs so that people have vigilance in investing. It was recorded that from 2018 to October 2020 the Investment Alert Task Force stopped 2,923 illegal fintech lending that had carried out business activities without permission from the competent authorities and had potential to harm the public (OJK, 2020).

In Endang Dwi Astuti's research, which suggests that one of the financial behavior problems is about the consumptive behavior of housewives in Samarinda which done without planning and considering the usefulness and benefits of the goods purchased. They make purchases of goods based on what they like and interests without looking at the use and need. For housewives in Samarinda, buying goods with best prices and brands can lead to high self-confidence, keep good performance and prestige (Astuti, 2013).

Yushita in her writing entitled *The Importance of Financial Literacy for Personal Financial Management* explains that financial literacy is knowledge to be able to determine financial choices, discuss money and financial matters without inconvenience, as a media to plan for future, and has function as basis for understanding one's role in responding life events related to financial problems in everyday life, including economic events in general (Yushita, 2017).

In addition, Mendari and Kewal in their research journal also state that knowledge and understanding of personal finance is needed by individual in order to make the right decisions in finance, so that it is absolutely necessary for everyone to optimally use the right financial instruments and products. Lack of knowledge about financial literacy becomes serious problem and a big challenge for people in Indonesia. Financial education is a long process that support individuals to have financial plans in the future in order to get prosperity based on the pattern and lifestyle they done (Mendari & Kewal, 2013).

Based on the survey on Islamic Economic Literacy which conducted by Bank Indonesia in March 2020 for the Indonesian society which focuses on the basic principles of Islamic economics and Islamic social finance and the level was 16.3% with the following details:

Table I

A Survey of Bank Indonesia on Islamic Financial Literacy

NO.	Aspects	Well Literate	Sufficient Literate	Less Literate	Not Literary
1	Sharia Economics	13.6	18.8	44.6	23.0
2	Sharia Social Financial Institution	32.4	28.1	34.0	5.5
3	Halal Products and Services	3.6	41.7	21.8	32.9
4	Sharia Financial Management	17.8	43.3	10.6	28.3
5	Sharia Economic Numerical Ability	2.7	21.7	28.7	47.0
6	Attitude to the Future	25.7	42.8	21.0	10.5
	Score	16.3	27.2	32.5	24.0

Source: (Bank Indonesia, 2020)

From the data above, the researchers here conclude that the literacy of Indonesian people regarding Islamic finance must continue to be improved. Public's knowledge of Islamic financial behavior is limited that Islamic financial behavior is an economic transaction that is far from things which are forbidden. Meanwhile, behavioral financial issues are so wide covering all abilities to obtain, manage and utilize money. Attitude and behavior are born of qualified knowledge, both religious knowledge and knowledge of Islamic economics. In the implementation of financial behavior which based on Islamic economic values, it is likely to be influenced by the level of religiosity or religious beliefs which adopted, in this case, Islam and it is supported by knowledge or literacy about what and how Islamic finance is.

Untuk terus melebarkan sayap eksistensi keuangan Islam yang dapat menjadi solusi bagi permasalahan ekonomi yang ada saat ini, seluruh *stakeholders*, yaitu pemerintah, akademisi, dan masyarakat harus bersama-sama meningkatkan literasi keuangan syariah dengan memanfaatkan segala potensi dan peluang yang dimiliki oleh Indonesia sehingga mampu menghasilkan perilaku keuangan yang terhindar dari masalah keuangan dan mengedepankan kemaslahatan umum.

On the other hand, the annual report on sharia banking and finance from the Global Islamic Finance Report (GIFR) 2019, the Republic of Indonesia ranks first as the Islamic Finance Country Index (IFCI) with a score of 81.93. Meanwhile, in 2018, Indonesia was ranked 6th with a score of 24.13. It shows that the development of Islamic finance in Indonesia continues to experience a significant increase and is an achievement that must be maintained with a score change of around 57.80 (GIFR, 2019). To continue to expand the existence of Islamic finance which can be a solution to current economic problems, all stakeholders, namely the government, academics, and the community must jointly improve Islamic financial literacy by utilizing all potential and opportunities that owned by Indonesia so that it can produce financial behavior which avoids financial problems and prioritizes general welfare.

From all of things stated above, the researchers here were interested in discussing more deeply about the factors which influence people to determine Islamic financial behavior that is applied in daily life as outlined in a study entitled "The Effect of Islamic Financial Literacy and Religiosity Community on Sharia Financial Behavior of the Society of Samarinda City.

The purpose of this study was to determine whether Islamic financial literacy influences the financial behavior of people of Samarinda City. As well as knowing how much influence of Islamic financial literacy and community religiosity on the behavior of Islamic finance of people of Samarinda City.

LITERATURE REVIEW

1. Islamic Financial Literacy

Islamic financial literacy is a skills or abilities of a person in terms of understanding and applying finances which needed in life in accordance with Islamic religious values so that they are able to manage finance better and prosper both physically and mentally (Directorate of Information and Education of the Financial Services Authority, 2017).

2. The Religiosity of Community

According to Youseff et al, religiosity is the degree to which a person relates to his or her religion. Religiosity includes religious knowledge, religious ritual experience, religious experience, religious morality and religious social attitude. Religiosity is manifested in various aspects of human life. Religious activity does not only occur when a person performs ritual behavior (worship), but also when carrying out other activities supported by supernatural powers. Not only related to real activities that are visible and can be seen with eyes, but also activities that are visible and occur in a person's heart (Maulida, 2016). The concept of religiosity which formulated by Glock and Stark has five kinds of religious dimensions, namely the dimension of belief, the dimension of religious practice, the dimension of ihsan and appreciation, the dimension of religious knowledge, and the dimension of practice and consequences (Fitriani, 2016).

3. Sharia Financial Behavior

Behavioral finance is a relatively new field of science that aims to combine behavioral and cognitive psychology theory with economics and finance to provide an explanation for why people make irrational financial decisions. Financial behavior relates to a person's financial responsibilities related to the way his finance is managed. Financial responsibility is how the process of managing money and assets is carried out productively (Sadalia & Butar-Butar, 2016). According to Adiwarman Karim, in the Islamic economic system, there are universal values, namely Tawhid, 'Adl, Nubuwwah, Khilafah, and Ma'ad. From those five universal values, three main principles are built in Islamic economics, namely multi-type ownership (Multiple Ownership), freedom of action (Freedom of Act), and social welfare (Social Justice) (Handayani, 2018).

METHOD OF RESEARCH

In this study, the researcher used quantitative research, which was descriptive statistical analysis, namely research which describes various characteristics of data originating from a sample. The sampling technique which used was non-probability sampling, namely purposive sampling technique. It was a sampling technique with certain considerations or criteria, namely being Muslim, aged 20 years, and lived in Samarinda City. How to select respondents who met the criteria as a sample by using the slovin formula $n = N / (1 + N.(e)^2)$.

Based on the aggregate population data of East Kalimantan Province, the total population of Samarinda City who were Muslim were 746,592 people as shown in the following table:

Table II
Number of Population Based on Religious Groups in Samarinda

NO	KECAMATAN	ISLAM	KRISTEN	KATHOLIK	HINDU	BUDHA	KONG HU CHU	LAINNYA	JUMLAH
1.	PALARAN	56.352	3.810	1.354	60	16	0	8	61.600
2.	SAMARINDA SEBERANG	59.078	3.709	713	62	37	0	13	63.612
3.	SAMARINDA ULU	119.441	6.035	4.475	191	740	49	26	130.957
4.	SAMARINDA ILIR	66.358	1.898	967	20	668	40	1	69.952
5.	SAMARINDA UTARA	92.042	6.733	2.728	129	616	12	0	102.260
6.	SUNGAI KUNJANG	121.455	4.720	2.933	93	605	13	9	129.828
7.	SAMBUTAN	52.174	2.089	1.403	39	317	3	0	56.025
8.	SUNGAI PINANG	95.374	5.289	2.652	127	1.597	48	4	105.091
9.	SAMARINDA KOTA	25.887	2.291	1.545	18	3.325	110	1	33.177
10.	LOA JANAN ILIR	58.431	4.840	1.334	82	51	1	13	64.752
	JUMLAH	746.592	41.414	20.104	821	7.972	276	75	817.254

One of the respondents' criteria which chosen by the researchers was Muslim community in Samarinda and aged 20 years, it was necessary to calculate the number of Muslim communities in Samarinda City who were 20 years old. Therefore, if you want to get the number of population to be studied by researchers, it is necessary to recalculate the number of people who are Muslim minus the number of society in Samarinda City so that it was found that people who were under 20 years old, it would be found the number of people in Samarinda who were Muslim and aged 20 years. Here are the aggregate data of society of Samarinda City based on age:

Table III
The Number of Population Based on Age Group in Samarinda

NO	Age	Male	Female	Total
1	0-4	31.413	29.528	60.941
2	5-9	41.076	38.742	79.818
3	10-14	40.521	38.103	78.624
4	15-19	32.953	31.607	64.560
5	20-24	34.673	33.293	67.966
6	25-29	33.664	32.772	66.436
7	30-34	32.677	32.607	65.284
8	35-39	35.792	35.090	70.882
9	40-44	33.365	32.244	65.609
10	45-49	28.761	28.656	57.417
11	50-54	24.603	24.224	48.827
12	55-59	18.570	18.345	36.915
13	60-64	13.152	12.359	25.511
14	65-69	8.025	6.567	14.592
15	70-74	3.954	3.586	7.540
16	>75	2.983	3.349	6.332

Total	416.182	401.072	817.254
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Under

20 years old

≥ 20 years old

To determine the population, first calculation was the total number of Muslim community of Samarinda City minus the people of Samarinda City who were under 20 years old. Based on table III above regarding the population based on age under 20 years, namely 283,943 people.

Population = Muslim community - people under 20 years old

Population = 746,592 - 283,943

Population = 462,649 people

Therefore, the population in this study amounted to 462,649 Muslim community in Samarinda City. Then the number of samples were determined using the Slovin formula as follows:

$$n = N / (1 + N \cdot (e)^2)$$

$$n = 462,649 / (1 + 462,649 \times (0,1)^2)$$

$$n = 462,649 / (4,627.49)$$

$$n = 99.97$$

$$n = 100 \text{ people}$$

So, the number of samples needed in this study were 100 respondents.

c. Menentukan angka persentase butir soal

%

d. Penarikan Kesimpulan

%

u

RESULTS AND DISCUSSION

1. Description of Islamic Financial Literacy Variables

The level of financial literacy of respondents was measured based on the answers of complete questionnaire. The sample in this study were 100 people from Samarinda. Then, the data analysis used the levels which provided by OJK, namely well literate, suff literate, less literate and not literate. Meanwhile, according to Chen and Volpe, the category of financial literacy is divided into three, namely low (<60%), medium (60%-79%), and high (>80%) (Akmal & Saputra, 2016).

Those levels were obtained by data analysis techniques as follows:

a. Calculating the highest score

= Highest score: number of questions × highest score (strongly agree)

$$\text{Highest score} : 13 \times 5 = 65$$

Jumlah total % skor butir soal

b. Calculating the lowest score

Lowest score: number of items \times lowest score (strongly disagree)

Lowest score : $13 \times 1 = 13$

c. Determining the percentage number of questions

$\% \text{ questions/ items} = \frac{\text{the total of score}}{\text{maximum score}} \times 100\%$

d. Conclusion

$\% \text{ average} = \frac{\text{the total percentage of score}}{\text{questions}}$

The total % of score was obtained from the data recapitulation as follows:

Table IV
Suspension of Respondents' Answers and the Percentage of Items

Items	STS	TS	N	S	SS	Score	Percentage
1	2	9	44	35	10	342	5,26
2	2	8	23	44	23	378	5,81
3	-	8	22	48	22	384	5,9
4	4	6	13	41	36	399	6,13
5	6	3	9	34	48	415	6,38
6	4	2	14	39	41	411	6,32
7	-	8	44	35	13	353	5,43
8	3	20	46	21	9	330	5,07
9	2	16	48	27	7	321	4,93
10	1	17	33	32	17	347	5,33
11	9	23	35	23	10	302	4,64
12	1	10	26	45	18	369	5,67
13	2	22	29	33	14	335	5,15
Total							72,02

Source: Data processed, 2021

From the interpretation data of Islamic financial literacy of people of Samarinda which were obtained, the conclusions could be made using the formula:

$\%$

$\% \text{ average} = \frac{\text{the total of \% scores}}{\text{items}} = \frac{72.02}{13} = 5.54\%$

a

From the results of that calculation, the level of Islamic financial literacy of people of Samarinda City was 5.54% and it was at a low level.

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4. Description of Community Religiosity Variables

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The religiosity variable in this study was measured by the numerical method (quantitative) through a questionnaire with a Likert scale. According to Azwar, the variable of scale scores measured by quantitative methods required a comparison norm so that they could be interpreted qualitatively. Scale scores needed to be derived and submitted to a categorization norm (Satriani, 2011). And on the scale of the level of religiosity in this study, it was made 3 categories where the calculation was done manually based on the smallest score between 1-5. There were 17 questionnaire statements on the community religiosity variable representing five indicators. Thus, the lowest possible score was $1 \times 17 = 17$. While the highest possible score was $5 \times 17 = 85$. And its big value range was $85-17 = 68$. While the average was obtained from $(85+17): 2 = 51$, and the standard deviation was obtained from $(85-17): 6 = 11.33$. The hypothetical description of the community's level of religiosity can be seen in the following table:

Table V
The Variables Hypotesis of Religiosity of Society

Items	Min. Score	Max. Score	Range	Mean	Stand.Deviation
17	17	85	5	51	11,33

Source: Data processed, 2021

from the results of that calculation, it can be categorized on the level of religiosity of the community as shown in the following table:

Table VI
The Categorization of Variables of Level of Religiosity

Categories	Scores	Frequency	Percentage
Low	$17 < X \leq 34$	3	3%
Medium	$34 < X \leq 51$	1	1%
High	$51 < X \leq 85$	96	96%
Total		100	100 %

Source: Data processed, 2021

Based on the calculation above, it shows that of the 100 respondents who were investigated, 96% of them had a high level of religiosity. Only 1% were at medium level and 3% were at low level. It shows that the people of Samarinda had a high level of religiosity.

1. Converting Ordinal Data to Interval

The Interval Successive Method (MSI) is the process of changing ordinal data into interval data. Ordinal data must be changed in the form of interval because ordinal data is actually qualitative data or not real numbers.

2. The Results of Validity Test

Validity is a degree of accuracy of research measuring instruments about the content or actual meaning which measured. A statement item is said to be valid if the r-count value

is greater than the r-table value, namely 0.197. So, the value of corrected item-total correlation for each item in the processing of IBM SPSS Statistics 22 is:

Table VII
The Results of Validity Test

Variables	Items	r- count	r Table	Explanation
X1	Literacy1	0,406	0,197	VALID
	Literacy 2	0,398		
	Literacy3	0,432		
	Literacy 4	0,309		
	Literacy 5	0,198		
	Literacy 6	0,298		
	Literacy 7	0,359		
	Literacy 8	0,362		
	Literacy 9	0,396		
	Literacy 10	0,456		
	Literacy 11	0,452		
	Literacy 12	0,273		
	Literacy 13	0,383		
X2	Religiosity 1	0,339	0,197	VALID
	Religiosity 2	0,387		
	Religiosity 3	0,355		
	Religiosity 4	0,419		
	Religiosity 5	0,287		
	Religiosity 6	0,259		
	Religiosity 7	0,353		
	Religiosity 8	0,363		
	Religiosity 9	0,371		
	Religiosity 10	0,321		
	Religiosity 11	0,426		
	Religiosity 12	0,289		
	Religiosity 13	0,424		
	Religiosity 14	0,402		
	Religiosity 15	0,338		
	Religiosity 16	0,251		
	Religiosity 17	0,348		
Y	Financial behaviour 1	0,315	0,197	VALID
	Financial Behaviour 2	0,385		

Financial Behaviour 3	0,337
Financial Behaviour 4	0,208
Financial Behaviour 5	0,415
Financial Behaviour 6	0,357
Financial Behaviour 7	0,283
Financial Behaviour 8	0,22
Financial Behaviour 9	0,255
Financial Behaviour 10	0,291
Financial Behaviour 11	0,21
Financial Behaviour 12	0,293

Source: Primary Data processed with SPSS Ver.22

Based on the table above, it can be seen that in the validity test, all question as indicators have a value of $r_{count} > r_{table}$, It indicates that all questions were declared valid and can be used as data collectors and as further analysis.

1. The Results of Reliability Test

Reliability test is used to measure the consistency or stability of the score of a research instrument on the same individual and given at different time. Thus, to perform a reliability test, the Cronbach's Alpha method can be used. Where the Cronbach number > 0.60 , it can be said to be reliable. The results of the calculation are as follows:

Tabel VIII
The Results of Reability Test

Variables	The Value of <i>Cronbach's Alpha</i>	Explanation
X1	0,914	<i>Reliable</i>
X2	0,942	<i>Reliable</i>
Y	0,614	<i>Reliable</i>

Sumber: Data Primer diolah dengan SPSS Ver.22

Based on the table above, it can be seen that the overall reliability test has a Cronbach Alpha value $> r_{table}$. It shows that all variables are declared reliable/consistent, therefore all statements in the questionnaire can be trusted for their validity and can be used in further research.

1. The Results of Hypothesis Test

a. The Results of Simultaneous Hypothesis Test (F Test)

The f test is used to determine the equation used to determine how much influence of the independent variables together on the dependent variables.

Table IX
The Results of Simultaneous Test

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	1242,598	2	621,299	21,881	,000 ^b
	Residual	2754,255	97	28,394		
	Total	3996,854	99			

Source: Primary Data processed with SPSS Ver.22

Based on the table above, it can be concluded that the variables of Islamic Financial Literacy (X1) and Community Religiosity (X2) had an effect on the Islamic Financial Behavior (Y) variable, the fcount value was 21.881. To find out the value of ftable, it can be counted by:

$$f = (n-k)$$

$$f = (100-2)$$

$$f = (2;98)$$

$$f = 3,09$$

Because Fcount > Ftable, which was 21.881 > 3.09, the variables of Islamic financial literacy (X1) and community religiosity (X2) had a simultaneous effect on Islamic financial behavior (Y).

a. The Results of Partial Hypothesis Testing (t-test)

The t-test is used to determine whether there was a real effect or not on the independent variable and the dependent variable partially. The value of the degree of significance used was 5% or 0.05.

Table X
Partial Test Results

NO.	Variables	t _{hitung}	t _{tabel}	t _{Sig}	A
1.	Islamic Financial Literacy	2,891	1,660	0,005	0,05
2.	Community Religiosity	3,628	1,660	0,000	0,05

Source: Primary Data processed with SPSS Ver.22

Based on the table above, it can be seen that the Islamic Financial Literacy variable had a significance value of 0.005 which was smaller than the value of the significance degree of 0.05 or 0.005 < 0.05, it means that the Islamic financial literacy variable partially had a significant effect on Islamic financial behavior. Then, the community religiosity variable had a significance value of 0.000 < 0.05, which means that the community religiosity variable partially had a significant effect on Islamic financial behavior.

1. The Results of Coefficient of Determination Test (R²)

The Coefficient of Determination Test (R²) is useful for predicting and seeing how much influence which given by the independent variable simultaneously to the dependent variable. Usually expressed as a percent (%).

Table XI
THE RESULTS OF DETERMINATION COEFFICIENT

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,558 ^a	,311	,297	5,329

Source: Primary Data processed with SPSS Ver.22

Based on the table above, it can be seen that the value of R Square (coefficient of determination) was 0.311 or 3.11%. It shows that the influence of Islamic financial literacy and community religiosity was 3.11% on Islamic financial behavior (Y). While the rest (100%-3.11% = 96.9%) was influenced by other variables which were not examined.

2. The Results of Multiple Regression Analysis Test

Multiple linear regression analysis is a linear relationship between two or more independent variables and the dependent variable. This analysis was conducted to determine the direction of the relationship between the independent variable and the dependent variable, whether each is positively or negatively related. Here are the results of multiple linear regression analysis using SPSS, which can be seen in this following table:

Table XII
The Results of Multiple Linear Regression Analysis
Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	17,388	3,132		5,551	,000
X1	,211	,073	,284	2,891	,005
X2	,207	,057	,356	3,628	,000

a. Dependent Variable: Y

Source: Primary Data processed with SPSS Ver.22

Based on the table above, it can be seen that in the unstandardized Coefficients column, the B value shows a simultaneous result of 17.388. While the value of multiple regression coefficient for the Islamic financial literacy variable was 0.211 and the community religiosity variable was 0.207. These results indicated that it could be formulated with the equations of multiple linear regression in this study, which will then be interpreted about the meaning of multiple linear regression equation model. The multiple linear regression equation model is as follows:

$$Y = a + b_1x_1 + b_2x_2 + e$$

$$Y = 17,388 + 0,211 + 0,207 + e$$

- 1) The constant value of 17.388 showed that if the variables of Islamic financial literacy and community religiosity were ignored or equal to zero. Therefore, the behavior of Islamic finance was 17,388.
- 2) The regression coefficient value of the Islamic financial literacy variable was 0.211, It indicated that if there were an increase in the value of Islamic financial literacy variable, it was one point. So, the behavior of Islamic finance increased by 0.211 or 21.1%. Conversely, if there were decrease in the value of the Islamic financial literacy variable by one point. So, the Islamic financial behavior variable decreased by 0.211 or 21.1%.
- 3) The regression coefficient value of the community religiosity variable was 0.207, it shows that if there were an increase in the value of the community religiosity variable by one point. So, the Islamic financial behavior variable increased by 0.207 or 20.7%. Conversely, if there were a decrease in the value of the community religiosity variable by one point. So, the Islamic financial behavior variable decreased by 0.207 or 20.7%.

a. Discussion

1. Literasi Keuangan Syariah berpengaruh signifikan terhadap Perilaku Keuangan Syariah
1 berpengaruh signifikan terhadap variabel perilaku keuangan syariah.

Based on the results of the partial test (t) of the X1 hypothesis, it is found that Islamic financial literacy has a significance value of 0.005, smaller than 0.05 or 0.005 < 0.05, which means that the Islamic financial literacy variable partially has a significant effect on Islamic financial behavior. In addition, the basis for making the decision also looks at the results of the t-test on the Islamic financial literacy variable $t_{count} 2.891 > t_{table} 1.660$, then H_a is accepted and H_o is rejected, which means that the Islamic financial literacy variable partially has a significant effect on the Islamic financial behavior variable.

The results of this study are in line with previous research, namely Destyan Nurul Fatimah's research entitled "The Effect of Financial Literacy on Student Financial Behavior (Comparison of Economics and Non-Economics Students)" which states that financial literacy affects students' personal financial behavior. In this study also explains that financial literacy Economics students are better than non-economic students so that it also has an impact on their financial behavior decisions (Fatimah, 2017)

Hasil penelitian ini juga sejalan dengan berbagai literatur yang dihimpun dalam buku pedoman Strategi Nasional Literasi Keuangan Indonesia (SNLKI) yang disusun oleh Otoritas Jasa Keuangan bahwa masyarakat yang yang tergolong dalam *well literate* cenderung memiliki kemampuan mengelola keuangan dengan baik dalam mendukung kesejahteraan keuangan. Literasi keuangan yang dimiliki oleh seseorang berkembang menjadi keterampilan keuangan dalam menerapkan pengetahuan yang dimilikinya dalam kehidupan sehari-hari. Jika seseorang mengalami peningkatan terhadap literasi keuangan maka akan berdampak pada partisipasi aktif dalam kegiatan keuangan serta

menunjukkan perilaku keuangan yang lebih baik (Direktorat Informasi dan Edukasi Otoritas Jasa Keuangan, 2017).

Discussion

Islamic Financial Literacy has a significant effect on Islamic Financial Behavior

Based on the results of the partial test (t) of the X1 hypothesis, it is found that Islamic financial literacy has a significance value of 0.005, smaller than 0.05 or 0.005 <0.05, which means that the Islamic financial literacy variable partially has a significant effect on Islamic financial behavior. In addition, the basis for making the decision also looks at the results of the t-test on the Islamic financial literacy variable $t_{count} 2.891 > t_{table} 1.660$, then H_a is accepted and H_o is rejected, which means that the Islamic financial literacy variable partially has a significant effect on the Islamic financial behavior variable.

The results of this study are in line with previous research, namely Destyan Nurul Fatimah's research entitled "The Effect of Financial Literacy on Student Financial Behavior (Comparison of Economics and Non-Economics Students" which states that financial literacy affects students' personal financial behavior. In this study also explains that financial literacy Economics students are better than non-economic students so that it also has an impact on their financial behavior decisions (Fatimah, 2017).

The results of this study are also in line with the various literatures compiled in the guidebook of the Indonesian Financial Literacy National Strategy (SNLKI) compiled by the Financial Services Authority that people who are classified as well literate tend to have the ability to manage finances well in supporting financial welfare. Financial literacy possessed by a person develops into financial skills in applying the knowledge he has in everyday life. If someone experiences an increase in financial literacy, it will have an impact on active participation in financial activities and show better financial behavior (Directorate of Information and Education of the Financial Services Authority, 2017).

2. Community religiosity has a significant effect on the Islamic financial behavior of the people of Samarinda City

Based on the results of the t-test (partial) hypothesis X2, it is found that the community religiosity variable had a significance value of 0.000 which is smaller than 0.05 or 0.000 <0.05, it means that the variables of community religiosity partially had a significant influence on the variable of Islamic financial In addition, the basis for making these decisions also looks at the results of the t-test (partial) of the community religiosity variable $t_{count} 3,628 > t_{table} 1,660$ with a significant value of 0.000. With a value of t_{count} that is greater with a t_{count} value greater than t_{table} and a significant value less than 0.05, it means that the community religiosity variable partially has a significant effect on the Islamic financial behavior variable.

The results of this study are in line with the research of Deby Hana Cahyanti which states that the variable of community religiosity has a partial and simultaneous positive effect on the use of Islamic financial services (Cahyanti, 2018). In addition to

Deby Hana Cahyani's research, Agus Yulianto's research also states that people's religiosity influences the decision to save in Islamic financial institutions (Yulianto, 2018).

The results of this study are also in line with the theory which stated by Adiwarmar Karim about the Islamic economic system that someone who has a strong religiosity can influence financial behavior with good moral based on Islamic economic principles so that all economic activities which done were oriented to the general benefit and blessings for afterlife. Someone who understands and believes in the five universal values of Islamic economics as the basic foundation for muamalah, namely monotheism (oneness of Allah SWT), 'adl (justice), nubuwwah (prophetic traits), khilafah (government), and ma'ad (results-oriented). in the afterlife. As well as applying those three principles of Islamic economics, first; multi-type ownership, namely the property belongs to Allah SWT, belongs to the individual, and there are other people's rights in it. Second; freedom to act or but still follow the characteristics of prophethood (nubuwwah values) and social justice, namely promoting social welfare. Adiwarmar Karim concluded that the more a person has a high level of religiosity, the better the financial behavior of that person will be. This shows that the behavior of Islamic finance in the city of Samarinda is influenced by the level of religiosity of its community.

3. The Influence of Islamic Financial Literacy and Community Religiosity on Islamic Financial Behavior in the community of Samarinda City

Based on the results of F (simultaneous) test, the Fcount value was 21.881 and this value was greater than Ftable of 3.09 with a significant value of 0.000 less than 0.05, so that Islamic financial literacy and community religiosity jointly influenced the behavior of Islamic finance of people of Samarinda City. This is in line with Adiwarmar Karim's thoughts on universal values and principles of Islamic economics, if they are implemented properly, they can give birth to financial behavior with good morals so that all economic activities are able to generate public benefit.

4. The Amount influence of Islamic financial literacy and community religiosity on the behavior of Islamic finance in the people of Samarinda City

Based on the results of the coefficient of determination (R²), we can know that the value of R Square (Coefficient of Determination) was 0.311 or 3.11%. It showed that the influence of Islamic financial literacy and community religiosity was 3.11% on Islamic financial behavior (Y). While the rest (100%-3.11% = 96.9%) was influenced by other variables which were not examined.

CLOSING

Conclusion

Based on the results of research and discussion on the influence of Islamic financial literacy and community religiosity on the behavior of Islamic finance of the people of Samarinda City, the following conclusions can be made:

1. Islamic financial literacy had a significant effect on the Islamic financial behavior of the people of Samarinda City.
2. The religiosity of the community had a significant effect on the behavior of Islamic finance in the city of Samarinda.
3. Islamic financial literacy and community religiosity together had a significant effect on the behavior of Islamic finance of people of Samarinda City.
4. The magnitude of the influence of Islamic financial literacy and community religiosity on the behavior of Islamic finance in Samarinda City was 3.11%.

Suggestion

Based on the conclusion from the research results and the discussion that has been presented, the researchers provide suggestions which can give benefits to related parties. The suggestions that can be submitted are as follows:

1. For the people of Samarinda City, it is expected that they can apply knowledge of Islamic finance that they already have in managing personal finance so that it can produce better financial behavior and the community can carry out economic activities in accordance with sharia principles which oriented to the general benefit and hereafter.
2. Related to agencies (stakeholders) such as Bank Indonesia, the Financial Services Authority, the National Committee for Islamic Economy and Finance, as well as other Islamic financial institutions are expected to continue to actively socialize and educate Islamic financial literacy so that they can continue to be improved in order to support the development of Islamic economy in Indonesia, especially in Samarinda.
3. For further researchers who are interested in conducting similar research, it is hoped that they can add other variables outside of the variables used in this study. As well as being able to expand the sample and explore each sub-district in Samarinda with wider data.

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