



# Analysis of the problems of Islamic financial literacy for Muslim scholars

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## Article Info

### Article History

Received : 2022-11-03

Revised : 2023-01-17

Accepted : 2023-01-18

Published : 2023-01-30

### Keywords:

Islamic financial literacy, ulama, ANP

### DOI:

<https://doi.org/10.20885/JEKI.vol9.iss1.art4>

### JEL Classification:

G01, G21, G32

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### Paper type:

Research paper



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## Abstract

**Purpose** – This study aims to investigate the problem of the literacy level on Islamic financial among the Ulama. This study uses data from scholars engaged in the field of da'wah Islamic community organizations, including Nahdatul Ulama, Muhammadiyah, Al-Washliyah, and the Indonesian Ulama Council located in North Sumatra.

**Methodology** – This study employs descriptive qualitative approach with a case study as the research methods. In addition, the Analytic Network Process (ANP) technique with a weighted questionnaire given to informants is also used as the analytical technique. Weighting is done through comparison between criteria and sub-criteria.

**Findings** – The results showed that problem of Islamic financial knowledge (at 29.80 percent) is the highest Islamic financial literacy problem. It then was followed by Islamic financial belief at 25.75 percent, financial attitudes at 16.97 percent, Islamic financial behavior at 17.69 percent, and the lowest was financial skill by 9.77 percent. Furthermore, the rate of agreement value of all respondents at 27 percent implies that the respondent's level of agreement on the priority order of Islamic financial literacy issues in the form of Islamic financial knowledge orientation, Islamic financial beliefs, financial attitudes, Islamic financial behavior, and financial skills is 27 percent.

**Implications** – This research is a reference for regulators in formulating policy strategies to increase Islamic financial literacy in Indonesia.

**Originality** – The novelty of this study is that it identifies the problems of Islamic financial literacy among scholars in North Sumatra by analyzing the opinions of experts from various groups of scholars and stakeholders of Islamic finance.

### Cite this article:

Yuslem, N., Nurhayati, N., & Hasibuan, A.F.H. (2023). Analysis of the problems of Islamic financial literacy for Muslim scholars. *Jurnal Ekonomi & Keuangan Islam*, 9(1), 45-61. <https://doi.org/10.20885/JEKI.vol9.iss1.art4>.

## Introduction

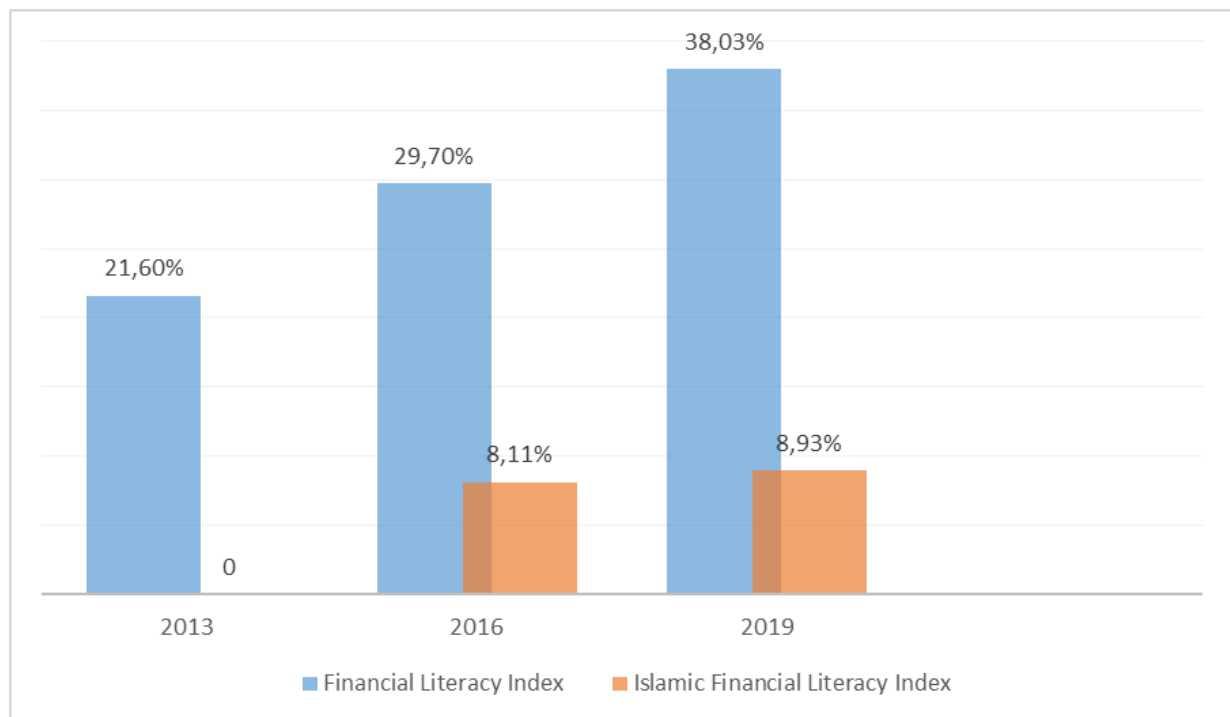
The economic turnaround in a country could be seen by those whose people have a better financial understanding. The determining factor in the future is not the number of financial resources available to a person but the ability to manage them effectively and achieve their goals (Dundure & Sloka, 2021). This will also impact improving society's quality (Lahiri & Biswas, 2022). Financial understanding is needed so that everybody can manage their finances. Individuals with a higher level of financial knowledge are more likely to have monthly savings and sand investments in stocks

and bonds. Dewi and Wardhana (2022) stated that marketing discipline can improve financial knowledge, financial skills, and behavior. This study also provides empirical evidence that behavioral finance has a mediating effect on the relationship between financial skills and financial knowledge on market discipline.

Literacy and knowledge are consistently used interchangeably. According to the Qur'an surah Al-An'am (the verse 119), knowledge or literacy is necessary for a Muslim to distinct what is permitted and prohibited in Islam. This knowledge is one component that affects a person's behavior (Antara et al., 2015). Islam and knowledge are a unity that can not be separated. It is relevant to the results study by Shaikh (2018). Islam and knowledge are two intertwined ideas. In relation to the study's findings, respondents totally concur that science and technology make life better, simpler, and more comfortable than the 24.89 percent of non-Muslims who hold the same view.

The study of financial knowledge is closely related to financial literacy. Discussions related to financial literacy are often discussed and become an interesting issue in various parts of the world. This can be seen from the 45 journals published in Scopus journals related to financial literacy (Martin & Soetjipto, 2022).

The Islamic financial literacy and inclusion index was measured for the first time in the 2016 National Financial Literacy and Inclusion Survey conducted by the OJK.



Source: Otoritas Jasa Keuangan, 2021

**Figure 1.** Financial Literacy Index

Figure 1 shows the level of financial literacy in Indonesia was 21.6 percent in 2013, 29.7 percent in 2016, and 38.03 percent in 2019. Meanwhile, the level of Islamic financial literacy in Indonesia remains low. It was 8.11 percent in 2016 and 8.93 percent in 2019. Only 9 out of every 100 in Indonesia know the Islamic financial services industry. This figure is significantly lower than the conventional financial literacy index, which stands at 38.03 percent (Otoritas Jasa Keuangan, 2021).

Indonesia is one of the countries with the largest population after China, India, and America. Moreover, Indonesia also has the largest Muslim majority in the world. According to data released by the Pew Research Center, one of the United States nonpartisan think tanks based in Washington, DC, this research center releases information on trends in social issues, public opinion, and demographics in the United States and the world, Indonesia's population is 87 percent

Muslim., and followed by Christians by 10.2 percent. This potential is quite considerable in increasing the Islamic financial market in Indonesia.

With the potential of the Indonesian, who are predominantly Muslim, it is hoped that the development of the Islamic finance industry will also develop rapidly. Whereas Islam forbids the behavior of wasting wealth, one of the prohibitions is contained in the Hadith of Bukhari No. 2231: "The Prophet SAW said: "Verily Allah has forbidden you to be disobedient to your mother, to bury your daughters alive, and to hate you from qiila and qaala (proclaiming everything you hear), and asking many questions, and wasting wealth" (HR. Bukhari, No. 2231). This means that although it is used in things that are not haram, excessive or inefficient behavior in the use of property, including actions prohibited in Islam (Bugra, 2008). It is challenging to embrace the ulama in improving the Islamic finance industry.

Ulama have a strategic role in the socialization of Islamic banking because they are the heirs of the prophets with the position and predicate as *ahlul ilmi* (experts) in knowledge, *ahlul khasiyah* (people who are devout), *ahlul bashirah* (have competence), and *soon* (Sakinah, 2016). The Hadith of the Prophet SAW mentions that scholars are the inheritors of the prophet (HR. At-Tirmidhi from Abu Ad-Dardara). Ulama are the liaison between the ummah with the rabb, religion and messenger, as the hadith says. They are also referred to as those who guide the people to the path that is pleasing to Allah. As mentioned in the Qur'an Surah Al-Fathir verse 28: "And so (also) among humans, reptiles and livestock there are various colors (and types). Indeed, those who fear Allah among His servants are only scholars. Verily Allah is Mighty, Most Forgiving."

North Sumatra Province is also the fourth province with the largest population in Indonesia after West Java, East Java, and Central Java (Purnomo & Danuta, 2022). Table 1 shows the results of the financial literacy index in Indonesia's major provinces.

**Table 1.** Islamic Finance Literacy Level by Province in Indonesia

Province	Financial Literacy	Islamic Financial Literacy
West Java	37,43 percent	18,06 percent
East Java	48,95 percent	28,27 percent
Central Java	47,38 percent	11,78 percent
North Sumatra	37,96 percent	17,28 percent

Source : OJK, 2019

According to the data in Table 1, the province of North Sumatera has a financial literacy rate of 37.96 percent, ranking third after East Java and Central Java, with rates of 48.95 percent and 47.38 percent, respectively. With a financial literacy rate of 37.43 percent, the province of North Sumatera is still better than the province of West Java. When viewed from the level of Islamic financial literacy, the province of Sumatera is at 17.28 percent, which is still better than the province of Central Java, which is 11.78 percent. But this figure is still relatively low compared to two provinces with other large populations, such as West Java at 18.06 percent and East Java at 28.27 percent.

One of the potential strengths that can improve Islamic financial literacy is religious organizations. The development of Islam in Indonesia is also inseparable from the role of Islamic organizations, including in North Sumatra (Hulu, 2020). The indicator of Muslims' social and economic strength in this area is the growth and development of community organizations or community institutions, such as *Nahdlatul Ulama*, *Muhammadiyah* and *Al-Jam'iatul Washliyah*. Various mass organizations and public institutions are essential in contributing to the social and economic strengthening of the ummah. They are the spearhead in providing social and economic strengthening of the people (Khoiri, 2020).

The problem of Islamic financial literacy is vital for further study. In general, what scholars do more often teach *fiqh* issues which talk more about halal and haram objects (property) while *fiqh muamalah* (economics) is often ignored and rarely becomes material for *da'wah* and the impact is the erroneous understanding that seeking the world is not important even some people feel that the world is a prison for believers and heaven for unbelievers (Sakinah, 2016). It is in the hands of

the scholars that the fate (future) of this people is at stake; if the ulama still have the idealization expected by Islam and the ummah and can still play an influential role, then the future of this ummah will still be bright (Nasution, 2014).

A new thought presented in this research is to look at the role of ulama in this case are da'i in Islamic community organizations in North Sumatra such as Nahdatul Ulama, Muhammadiyah, and Alwashliyah to increase Islamic financial literacy to achieve sustainable financial welfare of the people.

## Literature Review

### Islamic Financial Literacy

Knowing Islamic financial products and services can distinguish between conventional and Islamic banks that affect a person's attitude toward making economic decisions by sharia principles. According to Rahim et al. (2016), Islamic financial literacy is a person's ability to use financial knowledge, abilities, and attitudes to manage financial resources according to sharia principles. The principles of sharia finance are belief in divine demands, avoidance of usury, no haram investments, no gharar (uncertainty), no maysir (gambling/speculation), risk sharing and financing based on real assets (Abdullah & Razak, 2016).

The Islamic finance and economic sector in Indonesia is growing rapidly, but the literature on Islamic finance literacy is still limited (Sevriana et al., 2022). Especially research that looks at the role of ulama in increasing Islamic financial literacy. The success of a country can be seen from the level of financial literacy of its people, especially in the smallest scope, namely the household economy. Results from Feng et al., (2019) reveal that the financial literacy of Chinese households is very low, and financial literacy does affect household finances in various aspects. Therefore, it is important to consider effective ways to improve household finances to guide them in household financial behavior and decision-making.

Increasing the financial services industry should be relevant to improving Islamic financial literacy in Indonesia. The previous report of the 2019 Financial Literacy and Financial Inclusion Survey showed that the level of Islamic financial literacy is still lower than conventional financial literacy. The conventional financial literacy index is 38.03 percent, leaving 8.93 percent behind the Islamic financial literacy report.

Financial literacy is meant to increase market share and people's purchasing power for financial products, especially Islamic financial products. This is how financial literacy can influence a person's financial behavior and lead to purchasing a product, said Potrich and Vieira (2018). The impact of financial literacy can change a person's financial behavior to purchase a product.

### Muslim Scholars

The community uses several terms as the equivalent of the word ulama, including Kiai, ulil albab, Muslim scholars. According to the community's requirements, these terms will contain the meaning of respect for someone who has certain advantages in the field of science closely related to Islam (Jazairy, 2001).

The role of the clergy cannot be separated from the role of Islamic community organizations. The presence of Islamic banking in Indonesia was marked by establishing the first Islamic bank in Indonesia, Bank Muamalat Indonesia in 1991, supported by the Islamic community organizations Muhammadiyah and Nahdatul Ulama. In 1969 Muhammadiyah held a tarjih meeting on bank interest laws in Sidoarjo, East Java, and the establishment of Islamic banks in Indonesia (Antonio et al., 2006).

Historically, the role of Islamic scholars and community organizations has been very influential in developing Islamic economics, especially Islamic finance in Indonesia. The establishment of Islamic financial institutions supports the development of Islamic financial products that are in accordance with Islamic financial objectives. In the research Nasution (2014) the Islamic scholars and its institutions have an important role in strengthening the knowledge and horizons in Mu'amalat Fiqh and Syari'ah economics so such an important role can be effectively

implemented. However, in this case the most important thing is a commitment; firstly need to be built a strong commitment among the Islamic scholars and the religious teaching institutions to develop shari'ah economics, for the welfare of the people and the nation.

### **Previous Studies**

There is still a scarcity of research focusing on financial literacy through the role of ulama. Therefore, the author tries to focus the research on community behavior related to Islamic financial literacy, such as factors that cause high or low financial literacy. Such as knowledge, religion, and financial attitude all play a significant role in spreading Islamic financial literacy among the local communities involved.

Research about financial literacy and the role of ulama is still relatively small. Therefore, the author tries to look at the research more towards community behavior related to Islamic financial literacy, such as factors that cause high or low Islamic financial literacy (Alharbi et al., 2021). Such as The factors of knowledge, religion, and financial attitude play a significant influencing role in propagating Islamic financial literacy among the local communities participating (Abdullah et al., 2022).

Then another study said that financial literacy did not have much effect on the use of Islamic banking services and products. The findings indicate that ethical organization, Islamic values, and reputation significantly impact attitudes, whereas financial literacy has no significant impact on them. Attitude is strongly related to the behavioral intention to engage in Islamic banking services (Hoque et al., 2022). In other studies, Islamic financial literacy is strongly influenced by behavior and Islamic financial literacy affects the use of Islamic financial products (Al-Awlaqi & Aamer, 2022; Alharbi et al., 2022; Yusufarto et al., 2022). A study of strategies for increasing Islamic financial literacy by changing people's behavior using psychological methods by bringing their thoughts to the usury system in conventional finance (Dewi & Ferdian, 2021).

Ulama are also closely related to education in Islamic boarding schools. The author references financial literacy in Islamic boarding schools, which are the printers of scholars in the future. Unfortunately, the level of financial literacy among Islamic boarding schools is still relatively low or there is a less literate level. Classified as less literate because the products and services the board of teachers knows are limited to the products and services they use. Lack of socialization and education about Islamic banking causes Islamic financial literacy, especially among the teacher council who took a sample of 50 teacher councils (Ahyar, 2018).

In other research, one form of trust in Islamic financial products is the existence of figures who can be trusted, such as scholars (Yaqin, 2020). In Aljabar and Santosa (2021), the results showed that the Kiai and Ulama in Semarang, which could be classified as the Nahdlatul Ulama (NU), revealed their perceptions were limited to theories from the Qur'an and Hadith. Muhammadiyah is considered to have a better understanding of the implementation of Islamic banking because the representatives from the MUI and Muhammadiyah themselves act as the Sharia Supervisory Board. Similarly, Islamic banking makes use of a mix of conformity practices. Islamic banking practices and marketing mix with an average score of 3.77, while respondents from the MUI and Islamic Organizations groups strongly agreed with the suitability of Islamic banking practices and marketing mix with an average score of 4.11 and 4.35, respectively (Rosiana et al., 2017).

### **Research Methods**

The present study uses the ANP, a mathematic theory developed by Saaty in 1996, as a new generation of analytic hierarchy process to allow one variable to deal systematically with dependence and feedback, which can capture and combine tangible and intangible factors by using a ration scale (Saaty & Özdemir, 2021). ANP enables the researchers to examine complex interrelationships among decision levels and attributes. The ANP approach substitutes hierarchies with networks in which the relationship between levels is not easily reflected as higher or lower, dominated or being dominated, directly or indirectly (Lee, 2010).

ANP has three basic principles, namely, decomposition, which is used to create complex problematic structures, comparative judgments, which are carried out to build pairwise comparisons or pair comparisons of all combinations of elements in a cluster seen from the parent cluster. And hierarchical composition or synthesis of priorities, which is applied to multiplying the local priority of the elements in the cluster with the global priority of the parent element (Ascarya, 2005).

## Data

The ANP model applies primary data through several steps: model decomposition through literature review and focus group discussion (FGD); model quantification via pairwise questionnaire; and synthesis and analysis. The initial variables were derived from Islamic financial literacy for Muslim Scholars' literature, which is used to construct an ANP framework. The draft of the ANP framework was subsequently confirmed via FGD. The FGD respondents in this study are composed of the ten most knowledgeable personalities in the field of Islamic financial Literacy for Muslim Scholars in Sumatera Utara, representing three different groups of experts: practitioners, academics, and regulators. Mishra (2016) recommended that the number of FGD participants and ANP respondents range from 10 to 12 and 6 to 12 participants, respectively.

Subsequently, the study selected seven experts from three different clusters: four practitioners, four regulators, and four academics to fill in a simplified ANP pair-wise comparison questionnaire. (see table 1) depicts the expert respondent profiles in this study.

**Table 2.** ANP Expert

Expert	Position	Experience (Year)
MH	Head of Da'wah MUI Sumatera Utara	10
AMD	Katib Syariah PWNU-Sumatera Utara	11
SD	Head of Majelis Tarh dan Tajdid PWM-Sumatera Utara	15
MN	Member of Da'wah Al Washliyah	5
RN	Priority Banking Relationship Manager Bank Syariah Indonesia	10
AP	Head of Education and Consumer Protection Regional Office 5 Sumatera Utara	12
MR	Deputy Dean of the Faculty of Islamic Economics and Business UIN-Sumatera Utara	18

The questions in the ANP questionnaire are pairwise comparisons between elements and clusters to determine which of the two has the more significant effect (more dominant) and how big the difference is. When filling out the questionnaire, respondents must be accompanied by researchers to maintain the consistency or accuracy of the answers given. The comparison of the value scale is listed in Table 3.

**Table 3.** Comparison of Verbal Scale and Numerical Scale

Definition	Intensity of Importance
Extreme Importance	9
For Compromises Between The Above Values	8
Very Strong And Demonstrated Importance	7
For Compromises Between The Above Values	6
Strong Importance	5
For Compromises Between The Above Values	4
Moderate Importance	3
For Compromises Between The Above Values	2
Equal Importance	1

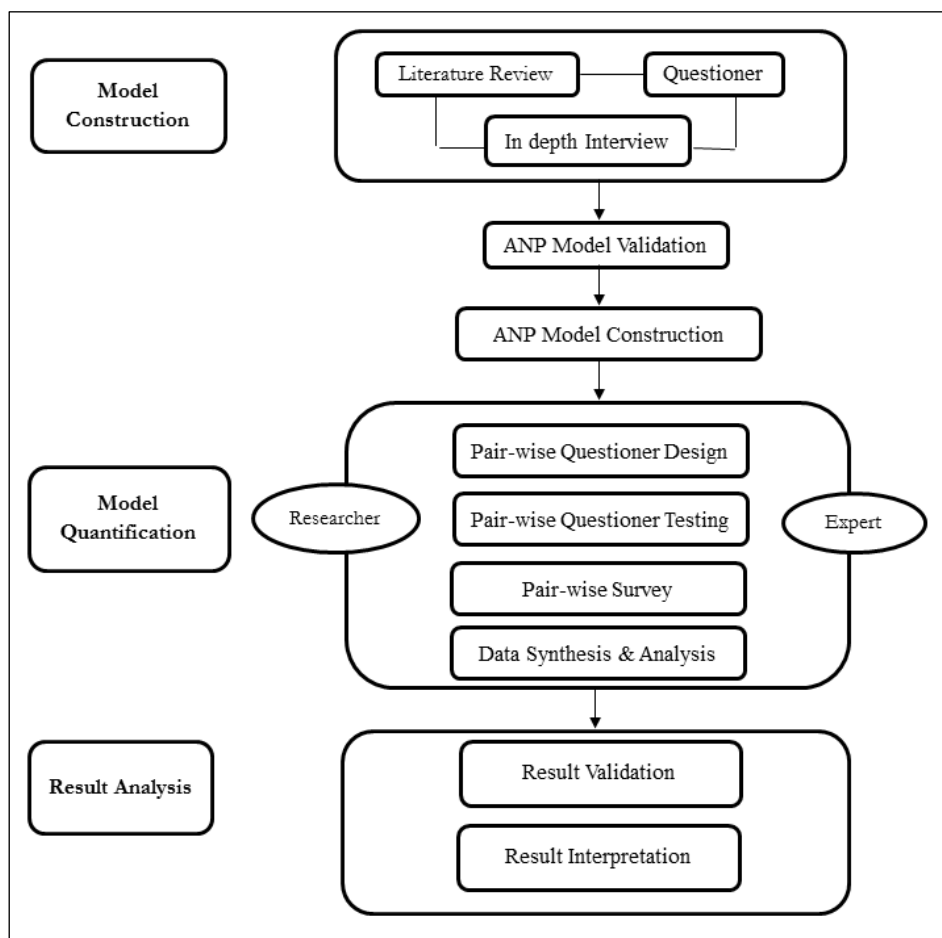
Source: Ascarya (2009)

**Tabel 4.** Explanation of Verbal Scales and Numerical Scales

Interest Level	Definition	Information
1	Both elements are equally important/preferred	Elements A1 and A2 are equally preferred/important
3	One element is slightly more important/preferred than the other elements	Element A1 is quite preferred/important compared to element A2
5	One element is more important/preferred than the other elements	Elements of A1 are preferred/important over elements of A2
7	One element that is more important/preferred than the other elements	Element A1 is very preferred/important compared to element A2
9	One element is absolutely important/preferred than other elements	Element A1 is absolutely preferred/important compared to element A2
2,4,6,8	The mean value between two adjoining assessments	This value is given if a compromise/hesitancy is required in choosing highly preferred and absolutely preferred
Inverse	If factor i is ij element has a value of x, then the ji element in factor j has a value of 1/x.	For example: If A1 compared to A2 has a scale of 7, then A2 compared to A1 has a scale of 1/7

**Research Steps of Analytic Network Process**

The ANP process in this research has three steps: model construction, model quantification, and result analysis. The steps of the ANP are illustrated in Figure 2.



**Figure 2.** Steps of ANP

From Figure 2 above it can be explained as follows:

- 1) Model construction. Model construction is the first phase in ANP. In this phase, the researchers conducted a literature review and an in-depth interview by inviting seven experts from various backgrounds. The first aspect of is financial literacy problem includes Sharia Finance Knowledge, Islamic Financial Behavior, Sharia Finance Attitude, Sharia Finance Skills, and Sharia Financial Confidence. The second aspect is the communication problem, including The Update of Da'wah Messages (Association Techniques), Islamic Ormas Activities in Sharia Finance (Participation Techniques), the Impact of Islamic finance (pay off and fear-arising techniques), Terms in Islamic finance (Icing Technique) and Da'wah innovation. The third is the cooperation problem includes Islamic Organizations in Islamic Finance Industry, Educational Institutions with Sharia Financial Industry, Majelis Ta'lim in the Islamic Finance Industry, Religious Leaders in Islamic Finance Industry, and Cooperation Through Mass Media. This ANP framework was subsequently validated by an expert deemed the most knowledgeable respondent among the peers. Figure 2 shows the ANP framework. Based on the ANP framework above, the ANP network on the determinants of the Problems of Islamic Financial Literacy for Muslim Scholars (Ulamas) is constructed (Figure 3).
- 2) Model quantification. Phase 2 in the ANP model quantifies and measures the ANP network. In this phase, pair-wise questionnaires are computed using the "Super Decisions Software" based on the established ANP framework. The questionnaire experiment is carried out to ensure that the questionnaire is filled and responded to within a tolerable inconsistency. Modifications on the questionnaire may be made to obtain the appropriate data. From the theoretical perspective, ANP adopts a supermatrix calculation to obtain the eigenvector result. The eigenvector is derived from the matrix and supermatrix calculation based on reciprocal theory from one to nine fundamental scales, as in Table 2.
- 3) Result analysis. Phase 3 presents the results and synthesis of the ANP network. The data are exported to an Excel worksheet to produce the expected outputs. Afterward, a geometric mean/average of all responses was calculated and re-synthesized to produce a scientific "consensus" result analysis. Subsequently, Kendall's coefficient of concordance or Kendall's W is computed to determine the level of agreement among raters or respondents. The interpretation of detailed (individual) and overall (geometric mean) results is presented and used in formulating conclusions and policy recommendations. Kendall's coefficient of concordance is identified when  $(W; 0 < W \neq 1)$ , whereby  $W = 1$  shows a perfect agreement among respondents. If the value of  $W = 0$ , it signifies a perfect disagreement among respondents, and their responses are regarded as ignorantly random. An intermediate value of  $0 < W < 1$  means a greater or lesser degree of agreement among raters or respondents. A higher value indicates a higher level of agreement.

## Results and Discussion

In this study, the authors conducted In-depth Interviews or open discussions with informants related to the issue of Islamic financial literacy by exploring several literature studies through the literature related to Islamic finance.

After being inventoried, found 3 (three) important aspects in determining the problem of Islamic financial literacy through the role of ulama, the three aspects are:

- 1) Aspects of Islamic financial literacy. Aspects of Islamic financial literacy are considered important to be mastered by scholars because scholars in this case are preachers will make it easier to increase literacy to the public, such as Islamic financial knowledge, Islamic financial behavior, Islamic financial attitudes, Islamic finance skills and financial beliefs. sharia.
- 2) Communication aspects of da'wah. The most important factor in increasing financial literacy through the role of ulama is how the ulama give their da'wah message to the community. This aspect is considered important if the da'wah communication carried out by the ulama in this case is the right da'i and right on target.



- 3) Collaboration aspect. The last aspect is the aspect of cooperation. This aspect is also considered important when there is cooperation by several parties, be it academics, financial services authorities, and ulama who in this research are da'i in Islamic community organizations.

Based on the interviews and literature review results, these three aspects have problems that must be resolved, as the first is related to Islamic financial literacy. In this case, the ulama or da'i level of understanding of Islamic finance is still in the same paradigm, in the sense of a common perception that conventional Islamic finance has the same system and only changes its name. According to the author, this is caused by various understandings related to Islamic finance, and this must be corrected immediately so that the message conveyed by the preachers is right on target.

Then the second problem related to the communication aspect is regarding the renewal of the message of da'wah. This is also considered important because Islamic finance continues to innovate in the products offered to the community. Then based on the results of in-depth interviews with several respondents, at least the activities that involve the preacher in Islamic financial activities result in a lack of understanding of the preacher in up-to-date financial terms. The author also adds that it is related to the lack of innovation in delivering da'wah messages which has an impact on not getting da'wah messages to young people.

The last problem is related to the aspect of cooperation. This aspect is a problem that is considered important because there are still few forms of regular cooperation to improve Islamic financial literacy by financial services authorities, academics and Islamic community organizations.

After the framework for identifying Islamic financial literacy problems through the role of ulama is obtained, the framework is made in the Analytical Network Process (ANP) model using Super Decisions Software. The strategy for increasing Islamic financial literacy through the role of ulama by Super Decisions Software can be seen in Figure 3 below.

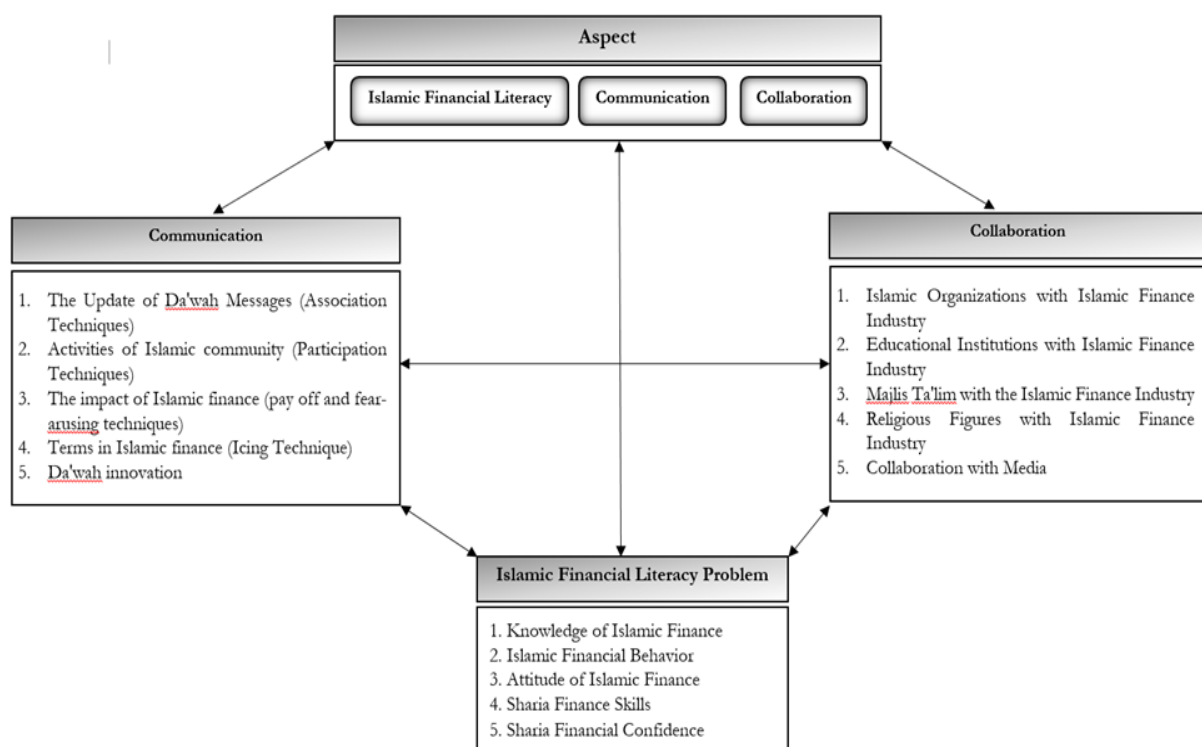


Figure 3. ANP Model Framework

Based on the methodology used, namely the Analytic Network Process (ANP) to see the priority scale according to the ulama, in this case, the preachers of every Islamic community organization, Islamic banking practitioners, the Financial Services Authority, and academics who are respondents in this study, then the results can be seen in Table 5 below:

**Table 5.** Results of the Synthesis of Islamic Financial Literacy Problems for Ulama

<b>Aspect</b>	<b>Ex 1</b>	<b>Ex 2</b>	<b>Ex 3</b>	<b>Ex 4</b>	<b>Ex 5</b>	<b>Ex 6</b>	<b>Ex 7</b>
1 Financial Literacy	0.1772	0.2186	0.1733	0.2916	0.3145	0.3145	0.3158
2 Communication	0.2940	0.3017	0.2916	0.5351	0.5422	0.5422	0.5256
3 Cooperation	0.5288	0.4797	0.5351	0.1733	0.1433	0.1433	0.1586
<b>Financial Literacy Problem</b>							
1 Sharia Finance Knowledge	0.1827	0.0679	0.4115	0.4120	0.3986	0.3986	0.2971
2 Islamic Financial Behavior	0.0852	0.1630	0.0669	0.2550	0.2498	0.2498	0.1876
3 Sharia Finance Attitude	0.2711	0.4080	0.1670	0.0667	0.1642	0.1642	0.1101
4 Sharia Finance Skills	0.0637	0.2516	0.1079	0.1056	0.0755	0.0755	0.1143
5 Sharia Financial Confidence	0.3973	0.1095	0.2467	0.1607	0.1118	0.1118	0.2909
<b>Communication Problem</b>							
1 The Update of Da'wah Messages (Association Techniques)	0.1694	0.1181	0.2512	0.1056	0.1668	0.1668	0.1624
2 Islamic Ormas Activities in Sharia Finance (Participation Techniques)	0.1164	0.0838	0.0663	0.1607	0.1083	0.1083	0.1167
3 Impact of Islamic finance (pay off and fear-arousing techniques)	0.2566	0.1679	0.1058	0.0667	0.4044	0.4044	0.2601
4 Terms in Islamic finance (Icing Technique)	0.0767	0.3826	0.4060	0.2550	0.0661	0.0661	0.0822
5 Da'wah innovation	0.3809	0.2477	0.1706	0.4120	0.2545	0.2545	0.3786
<b>Collaboration Problem</b>							
1 Islamic Organizations with Islamic Finance Industry	0.2518	0.4103	0.4119	0.1056	0.2519	0.2519	0.2523
2 Educational Institutions with Sharia Financial Industry	0.1613	0.0680	0.2550	0.0667	0.1625	0.1625	0.1635
3 Majelis Ta'lim with the Islamic Finance Industry	0.0722	0.1596	0.1600	0.1607	0.1057	0.1057	0.0710
4 Religious Leaders with Islamic Finance Industry	0.4047	0.2498	0.1062	0.2550	0.4133	0.4133	0.4051
5 Collaboration Through Mass Media	0.1100	0.1123	0.0670	0.4120	0.0667	0.0667	0.1082

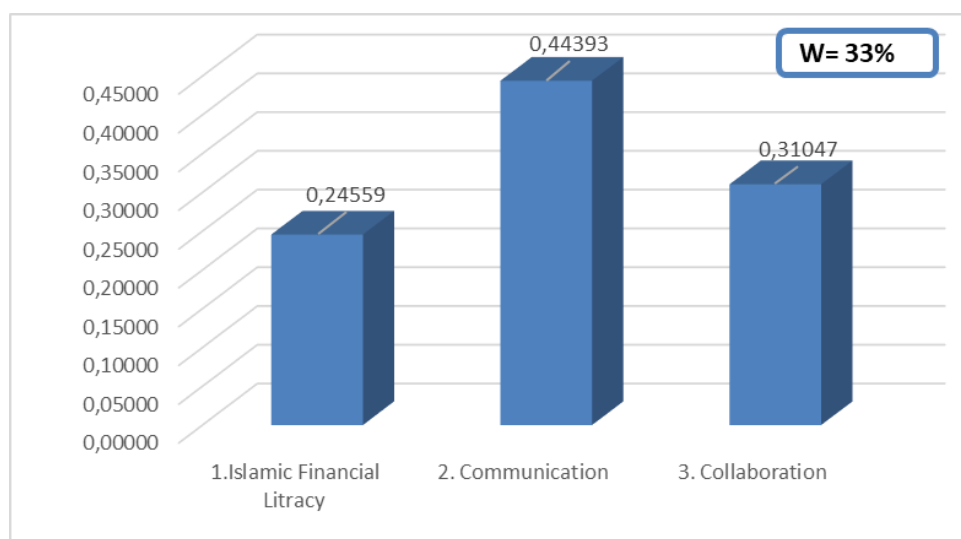
**Table 6.** Results of Geometric Mean

<b>A. Aspect</b>	<b>Geometric Mean</b>
1 Financial Literacy	0.24559
2 Communication	0.44393
3 Cooperation	0.31047
<b>B1. Financial Literacy Problem</b>	
1 Sharia Finance Knowledge	0.29804
2 Islamic Financial Behavior	0.16979
3 Sharia Finance Attitude	0.17690
4 Sharia Finance Skills	0.09775
5 Sharia Financial Confidence	0.25751
<b>B2. Communication Problem</b>	
1 The Update of Da'wah Messages (Association Techniques)	0.19440
2 Islamic Ormas Activities in Sharia Finance (Participation Techniques)	0.10600
3 Impact of Islamic finance (pay off and fear-arousing techniques)	0.19103
4 Terms in Islamic finance (Icing Technique)	0.13874
5 Da'wah innovation	0.36983
<b>B3. Collaboration Problem</b>	
1 Islamic Organizations with Islamic Finance Industry	0.31069
2 Educational Institutions with Sharia Financial Industry	0.16494
3 Majelis Ta'lim with the Islamic Finance Industry	0.13934
4 Religious Leaders with Islamic Finance Industry	0.24570
5 Collaboration Through Mass Media	0.13934

Respondents have different opinions about the priority issue of increasing Islamic financial literacy through the role of ulama. Therefore, after obtaining the priority of each respondent, the average value is sought to determine the order of priority for all respondents. The average priority value of all respondents can be seen from the geometric mean results in Table 6.

Rater agreement is a measure that shows the level of conformity (approval) of the respondents (R1-Rn) to a problem in one cluster. The tool used to measure rater agreement is Kendall's Coefficient of Concordance ( $W: 0 < W \leq 1$ ).  $W=1$  indicates a perfect fit. The rater agreement in this study is the number of agreements between the respondents. Table 4 summarizes the results of the rater agreement for the entire cluster, not per node. In his interpretation that the rater agreement value scale is 5.  $W = 0$ , meaning there is no agreement score,  $W = 0.10$ , meaning the agreement rate is weak,  $W = 0.30$ , meaning the agreement rate is moderate,  $W = 0.60$ , meaning the agreement rate is strong, and  $W = 1.00$ , which means the deal number is perfect. The rater agreement is not related to index consistency.

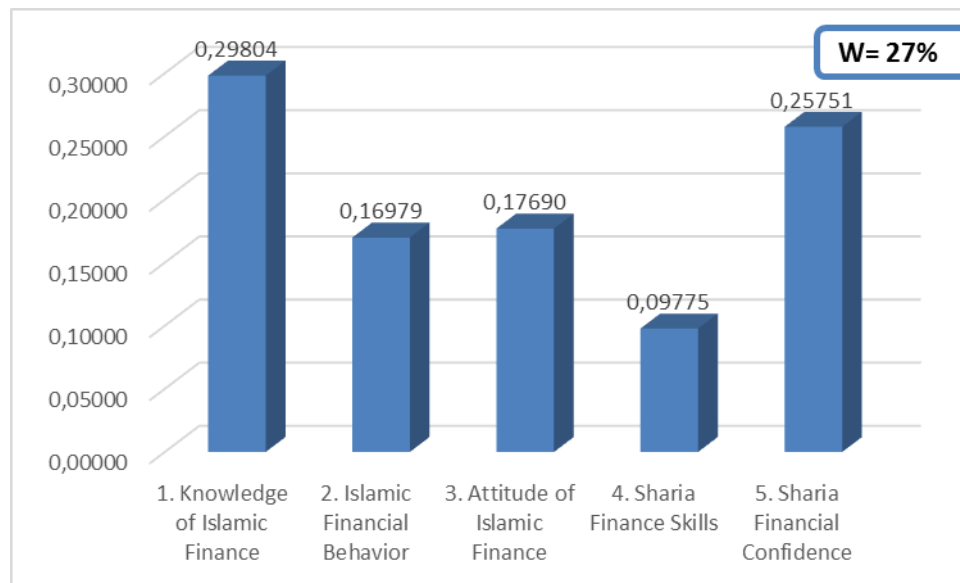
In this discussion, the synthesis results on the problem cluster of Improving Financial Literacy will be described through the role of scholars. Based on the results of data processing through Super Decision Software, the priority of Islamic financial literacy problems in the opinion of all respondents is obtained as shown in Figure 4 below:



**Figure 4.** Synthesis of Priority Aspects of Average Values

Figure 4 shows that some aspects of Islamic financial literacy, communication, and cooperation are a priority in determining strategies for increasing Islamic financial literacy through the role of ulama communication aspects at 44.39 percent, cooperation aspects at 31.04 percent, and Islamic financial literacy at 24.55 percent. The result rater agreement value of all respondents is 33 percent. It means the respondent's level of agreement is on the priority order of the three aspects. The findings above are in line with the results of research conducted by Risdiana (2014) who concluded that the transformation of the da'i's role is not only as a messenger of revelation but must be able to have the ability 1) Da'i as a counselor, 2) Da'i as a facilitator/mediator, 3) preachers as managers, 4) preachers as problem solvers, 5) preachers as entrepreneurs. Likewise, research conducted by Rohayati (2019) concluded that Islamic banking has carried out business activities that communicate da'wah messages to the public, in this case, customers and the public. Indirectly, Islamic banking has carried out da'wah activities, even though the ultimate goal of Islamic banking is to gain business profits.

In this discussion, the results of the synthesis in the sub-cluster of Islamic financial literacy problems will be described to determine strategies for increasing Islamic financial literacy through the role of scholars. Based on the results of data processing through Super Decision Software, the priority of internal banking problems according to the opinion of all respondents is obtained as shown in Figure 5.



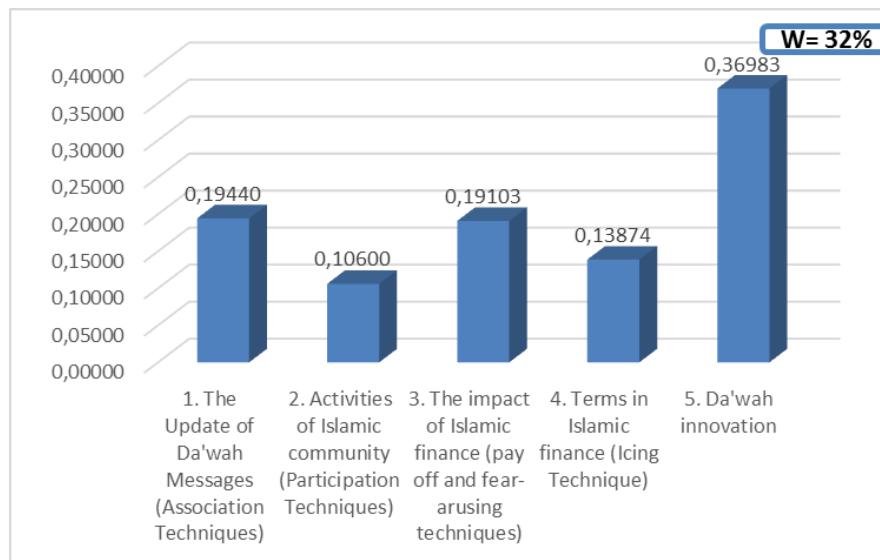
**Figure 5.** Results of Priority Synthesis of Islamic Financial Literacy Problems Based on Average Scores

Figure 5 shows that based on the combined opinion of the respondents, the most priority Islamic financial literacy problems in determining strategies for increasing Islamic financial literacy through the role of ulama are the problems of Islamic financial knowledge 29.80 percent, Islamic financial beliefs 25.75 percent, financial attitudes 16.97 percent, Islamic financial behavior is 17.69 percent and the last place is financial skills at 9.77 percent. The result of obtaining the rater agreement value of all respondents was 27 percent. This means that the respondent's level of agreement on the priority order of Islamic financial literacy issues in the form of Islamic financial knowledge orientation, Islamic financial beliefs, financial attitudes, Islamic financial behavior, and financial skills is 27 percent.

Based on (Hasanah 2015) showed that the data was collected from 31 questionnaires. 18 people already knew about the sharia principles Islamic banking system due to popular information from counseling or seminars, 13 people do not know in depth explanation, and some still think that Islamic banks are the same as conventional banks. Only 4 people do not know that bank interest is haraam. However, 14 people did not know about the prohibition of bank interest, which the MUI in Indonesia had issued a fatwa, and 4 answered that they did not know about the MUI fatwa because they had never heard of an explanation. Some scholars allow bank interest. Furthermore, research conducted by Rafuddin and Wahyuningsih (2018) found that the perception of religious leaders towards the mudharabah profit sharing system in Islamic banking in the city of Bima, among other things, is that mudharabah is still conducted conventional practices and solely seeks profit and does not entirely refer to what is prescribed in religion. Islam

In this discussion, the results of the synthesis in the sub-problem cluster for increasing Islamic financial literacy through the role of scholars will be described, namely the problem of da'wah communication. Based on the results of data processing through Super Decision Software, the priority of communication problems according to the opinion of all respondents is obtained, as shown in Figure 6.

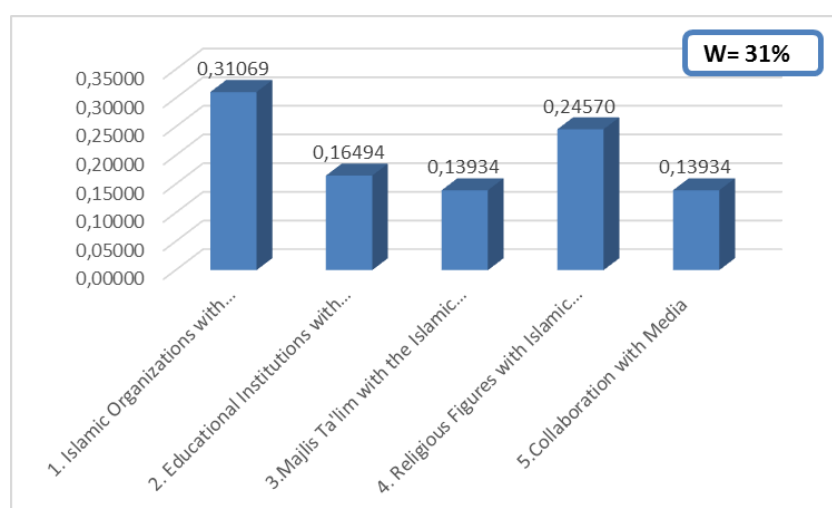
Figure 6 shows that based on the combined opinion of the respondents, the most priority da'wah communication problem in increasing Islamic financial literacy through the role of ulama is the problem of da'wah innovation by 36.98 percent, followed by the problem of the renewal of da'wah messages by 19.44 percent, the impact of finance sharia 19.10 percent, terms in Islamic finance 13.87 percent and the last place is the problem of Islamic organizations activities by 10.60 percent. The result of obtaining the rater agreement value of all respondents was 37 percent. This means that respondents' level of agreement on the priority order of da'wah communication problems in the form of the renewal of da'wah messages, activities of Islamic organizations, the impact of Islamic finance, terms in Islamic finance and da'wah innovation is 32 percent.



**Figure 6.** Results of Priority Synthesis of Da'wah Communication Problems Based on Average Scores

It is consistent with Pamungkas (2021) research. The da'wah characteristics model was carried out through the concept of documenting in audio-visual form, editing, and uploading it to social media as well as the content of the da'wah broadcast program on TVKU managed to get a place in the hearts of the followers, lecturers, and also the community. This innovation facilitates communication between scholars and the public in the context of ease of access, and the quality of the da'wah program is more attractive because there is a touch of broadcast in it. And research by Samsinar (2019) concerning da'wah innovation through multimedia concludes that one of the innovations in preaching is the use of multimedia in missionary activities. Multimedia da'wah is important as a tool or media in conveying da'wah.

In this discussion, the results of the synthesis in the sub-cluster of increasing Islamic financial literacy through the role of scholars will be described, namely the problem of cooperation. Based on the results of data processing through Super Decision Software, the priority of communication problems in the opinion of all respondents is obtained as shown in Figure 7.



**Figure 7.** Results of Priority Synthesis of Islamic Financial Literacy Problems Based on Average Scores

Figure 7 shows that based on the combined opinion of the respondents, the most priority problem of cooperation in increasing Islamic financial literacy through the role of ulama is the problem of Islamic organizations with the Islamic finance industry by 31.10 percent, followed by

the problem of religious leaders with the Islamic finance industry by 24, 57 percent, educational institutions with the Islamic finance industry by 16.49 percent, and the last is the problem of the ta'lim assembly with the Islamic finance industry and cooperation through the mass media has the same priority, namely 13.93 percent. The result of obtaining the rater agreement value of all respondents was 31 percent. This means that the level of agreement of respondents on the priority order of cooperation issues in the form of Islamic organizations with the Islamic finance industry, educational institutions with the Islamic finance industry,

This is by research conducted by Asraf et al. (2017) with the title "Religiosity Moderation on The Effect Of Sharia Label Equity In Decision of Selecting Sharia Bank Mandiri Product in West Pasaman" which states In order to establish good cooperation with Islamic religious leaders or preachers in order to increase their participation to awaken the Islamic community to carry out muamalah according to Islamic law. Furthermore, research conducted by Oktavia (2014) on "The Role of Baitul Maal Wattamwil (BMT) in Efforts to Improve Community Morale in the Dolly Surabaya Area" states that there is no cooperation and concern for all existing elements, both government, community, religious leaders, or private institutions in realizing the role of BMT for improving public morale, so that collaboration between related parties is necessary.

## Conclusion

To improve Islamic financial literacy through the role of the ulama. There are several problems of Islamic financial literacy priority, the Islamic finance is 29.80 percent. The da'wah communication innovation priority value is 36.98 percent, and the problem of cooperation, the Islamic organizations with an Islamic finance industry value is 31.10 percent. The limitation in this research is the scope of the research, which has not covered all regions in Indonesia to remote areas. This is due to differences in terms of the Muslim scholars (Ulamas) in each region.

Policy makers carry out outreach and education programs involving Islamic scholars and financial institutions regularly. Such as activities involving the OJK (Financial Services Authority), Islamic financial institutions, academics, and Islamic organizations so that there is a synergy that has an impact on increasing the Muslim scholars (Ulamas) financial literacy, and in the end, this ability can be conveyed to the public. Then carry out a national financial literacy strategy by providing a special place for increasing Islamic financial literacy through the role of muslim scholars (Ulamas).

## Author Contributions

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