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THE INFLUENCING OF UNDERSTANDING PROFIT SHARING AND UNDERSTANDING MARGIN ON ISLAMIC FINANCIAL BEHAVIOUR

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Abstract

This research aims to determine and analyze the influence of understanding profit sharing and margins on Sharia financial behavior according to the understanding of the public and employees of Bank Syariah Indonesia, Pematang Siantar City. The implication is customers who possess greater financial literacy about these concepts may make better decisions and select investment products that better suit their moral convictions and financial objectives. This thesis's research type is quantitative, and the data used is primary. The population used in this research was the local community and BSI Pematang Siantar City employees, totaling 150 people, and the sampling technique used the Slovin formula with n=109. Data analysis techniques using descriptive tests, data quality tests, classical assumption tests, multiple linear regression analysis, and hypothesis testing. The data processing uses the SPSS version 22.0 program. The research results show that: (1) The model estimation shows that the R Square value is 0.775. This means that 77.5% of the independent variables in this model influence the dependent variable. Other variables outside this model influence the remaining 22.5%; (2) The regression model shows that understanding profit sharing significantly affects Sharia financial behavior, and understanding margin significantly affects Sharia financial behavior.

Keywords: Understanding, Profit Sharing, Margin, Sharia Financial Behavior

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Introduction

According to (Islam, 2020) the increase in Islamic financial institutions, we can see from the social principles that exist in Islamic financial institutions that have emerged around us, starting from Islamic banking, Islamic people's credit banks, to Baitul Mal Attamwil which are now also experiencing an increase (Oktafiani et al., 2023). Islamic banks with a profit and loss sharing system have a very appropriate concept during the conditions of injustice experienced by society. The concept of togetherness in facing risks and gaining profits, as well as justice in trying to become a very strategic potential for the development of Islamic banks in the future. Because the majority of Indonesia's population is Muslim, this challenge is also a bright prospect for developing Islamic banks in society (Najib, 2017). Another challenge is customers need a complete grasp. Savings items (with their names and varieties). This resulted in clients needing an explanation or product knowledge from the bank when they opened an account. The consumer explains how he understands profit-sharing based on his occupation and educational background. The savings products chosen by the primary informant—prime savings—and the regular informant—everyday savings—also demonstrate customer awareness. The knowledge implications include the bank's socialization function, as well as educational and professional backgrounds that influence the degree of consumer comprehension (Niu et al., 2022). Islamic banks with a profit and loss-sharing system prioritize stability over rehabilitation.

In contrast, conventional banks with an interest system have the weakness of being inflationary and tend to be discriminatory. Islamic banks also offer customers various banking products (Imam, 2017). The only difference with conventional banks is pricing, both for selling and purchase prices. The products offered are very Islamic, including providing services to their customers. Some types of Islamic bank products offered are *Al-Wadiah* (Savings), *Al-Mudharabah* (Profit Sharing), *Al-Murabahah* (Buying and Selling), *Bai Assalam* (Purchase of goods that are delivered later, while the payment is made in advance), *Bai 'l-Istihna'*, Al-Ijarah (Leasing), *Al-Wakalah* (Mandate), *Al-Kafalah* (Guarantee), *Al-Hawalah*, and *Ar-Rahn* (Pawn) (Hamdani, 2018).

The high number of Muslims in Indonesia is a massive opportunity for Islamic banks to get customers. However, customers need to learn what the profit-sharing system is like in Islamic banks (Mahmuda & Anwar, 2019). The importance of socialization carried out by Islamic banks is one of the things that influences customer interest and decisions in choosing Islamic banks. With good socialization, customers will understand and know the profit-sharing system in Islamic banks and how (Pradesyah, 2020).

The importance of socialization carried out by Islamic banks is one of the key factors influencing customer interest and decisions in choosing Islamic financial institutions. Adequate socialization helps demystify Islamic banking principles, allowing potential customers to understand how the profit-sharing system works and how it differs fundamentally from conventional banking practices. By providing clear and accessible information, Islamic banks can bridge the knowledge gap and build trust among prospective and existing clients (Japalsyah & Hakim, 2021).

Good socialization initiatives start with raising awareness about the core values of Islamic banking, such as fairness, risk-sharing, and ethical investment. These principles form the backbone of the profit-sharing system, where the bank and the customer share the risks and rewards of a financial venture. For instance, explaining how *mudarabah* (profit-sharing partnership) or *musharakah* (joint venture) contracts operate gives customers a transparent view of how their funds are used and how profits are distributed. Such clarity can reassure customers that their investments align with Shariah principles and contribute to actual economic activities (Yustriadhi et al., 2020).

Islamic banks must also focus on addressing common misconceptions. Many people perceive Islamic banking as a mere rebranding of conventional banking with slight modifications in terminology. Through targeted socialization, banks can emphasize the distinct mechanisms of Islamic finance, such as the prohibition of *riba* (interest) and speculative activities and the focus on asset-backed transactions. For example, explaining how a *murabahah* contract involves the bank purchasing an asset and reselling it at a profit rather than lending money at interest can help customers appreciate the ethical foundation of Islamic banking (Muhammad et al., 2020).

Digital platforms, community events, and educational campaigns are practical tools for enhancing socialization efforts. Social media campaigns, webinars, and informative website content can reach a broad audience and provide concise yet impactful explanations of Islamic banking principles (Syahri & Harjito, 2020). Meanwhile, hosting workshops and seminars or partnering with local mosques and community organizations allows banks to engage directly with the public, answer questions, and build personal connections with potential customers.

Another critical aspect of socialization is demonstrating the practical benefits of Islamic banking. Potential customers are more likely to choose Islamic banks if they understand how the profit-sharing system can cater to their financial needs while offering competitive returns. Sharing success stories, customer testimonials, and case studies can highlight the advantages of Islamic financial products, such as profit-sharing investments or Shariah-compliant home financing (Argantara & Fitriyah, 2024).

Employee training also plays a vital role in ensuring the success of socialization efforts. Frontline staff and customer service representatives should be well-versed in explaining Islamic banking principles and products in simple, relatable terms. Their ability to effectively communicate the benefits of Islamic banking can significantly influence customer perceptions and decisions.

Ultimately, adequate socialization is about fostering trust and transparency. When customers understand how Islamic banking operates and see its alignment with their ethical and financial goals, they are likelier to choose and remain loyal to Islamic banks. By investing in comprehensive socialization strategies, Islamic banks can attract more customers and strengthen their position as trusted financial partners committed to individual and societal well-being (Cheema et al., 2023).

Understanding is an effort made by someone to know and interpret an object. Understanding profit sharing is a condition where someone fully understands profit sharing. Understanding interest is a condition where someone feels they understand what interest is (Oktafiani et al., 2023). After the understanding process is complete, it will be followed by a desire to reciprocate the object. One of the reciprocal efforts of understanding profit sharing and interest is that it will generate public interest in becoming Islamic bank customers (Wahab, 2016).

In this study, the author collected data through a literature study method sourced from financial information from Bank BCA Syariah. This study aims to limit the capacity of the influence of the profit-sharing rate on profitability. This analysis shows that profit sharing has no significant effect on profitability (Hasan & Muhardi, 2022).

The profit-sharing system implemented by Islamic financial institutions and banks tends to be more for people with businesses. This means that the profit-sharing system implemented by Islamic financial institutions should be able to be utilized by the community or by traders in business development (Maharani & Mulia, 2023). Because profits and losses will be borne together, this principle should be underlined by people with businesses. But in reality, many people who have businesses prefer conventional financial institutions and understand Islamic banks the same as conventional banks, except that one takes its profit in the name of interest, and the other uses a profit-sharing system (Nasution, n.d.).

But in reality, many people who have businesses prefer conventional financial institutions, mainly due to familiarity, accessibility, and ease of transactions. They often perceive Islamic banks to be fundamentally similar to conventional banks, except for the terminology: one earns profit through interest, while the other operates on a profit-sharing system. This misunderstanding stems from a lack of comprehensive knowledge about the principles and operations of Islamic banking (Hasan & Muhardi, 2022).

Islamic banks operate under the Shariah law, which prohibits *riba* (interest) and promotes fairness, transparency, and shared risks between the bank and its clients. Instead of charging or paying interest, Islamic financial institutions use contracts like *murabahah* (cost-plus financing), *mudarabah* (profit-sharing), *ijarah* (leasing), and *musharakah* (joint venture partnerships). These mechanisms ensure the risk is equitably distributed, and transactions promote ethical investments that benefit the community. However, misconceptions often overshadow these principles, leading to a general bias favoring conventional banking systems (Zein et al., 2021).

One of the main reasons for this preference is the perception of efficiency and convenience in conventional banks. Conventional banks have been long established, with extensive networks and advanced technological infrastructure. This allows them to offer seamless services like instant transfers, flexible loan arrangements, and readily accessible credit facilities. In contrast, many Islamic banks, especially in emerging economies, are still scaling their operations to match these service levels. This discrepancy creates a barrier for businesses looking for quick, straightforward financial solutions (Mu'arrif, 2024).

Another factor is the public's need for more understanding and awareness of Islamic banking principles. Many business owners must be adequately informed about how Islamic banking can provide ethical, fair, and competitive financial solutions. Educational initiatives about the benefits of Islamic finance, especially for entrepreneurs, need to be revised, leaving a significant knowledge gap. Moreover, some potential clients perceive Islamic banking as more bureaucratic or believe the profit-sharing system might lead to higher costs than fixed interest rates (Hasan & Muhardi, 2022).

Furthermore, Islamic banks face challenges in dispelling the myth that their services are merely a "rebranding" of conventional products. For example, *murabahah* financing may appear similar to an interest-based loan because it involves fixed repayments. However, the underlying concept is vastly different—*murabahah* entails the bank purchasing an asset and reselling it to the customer at an agreed profit margin, ensuring compliance with Islamic ethical standards. This distinction often goes unnoticed by the average consumer, reinforcing that Islamic banking is just conventional banking with Islamic labeling (Makkulau, 2023).

Additionally, the regulatory and competitive environment can influence this preference. In some countries, conventional banks enjoy regulatory advantages or dominate the market, making it harder for Islamic banks to compete on equal footing. This creates a perception that conventional banks are more stable or reliable. Businesses, tiny and medium-sized enterprises (SMEs), may hesitate to engage with Islamic financial institutions due to concerns about unfamiliarity and perceived risks (Fitriyanti et al., 2023).

To bridge this gap, Islamic banks must focus on improving customer education, enhancing their technological capabilities, and demonstrating the unique value of Shariah-compliant financial services. By providing clear, practical examples of how profit-sharing systems can benefit both parties and investing in innovative solutions, Islamic banks can address misconceptions and position themselves as viable alternatives to conventional institutions. Through strategic efforts, including collaboration with educational and community organizations, Islamic banks can promote a deeper understanding of their ethical approach to finance, ultimately encouraging more businesses to consider this alternative (Isnurhadi et al., 2020).

In addition, people still consider the procedures in Islamic banks to be too complicated and foreign compared to conventional banks. Based on the discussion of Islamic and conventional banks, differences can be found in the fund distribution system in these banks. Namely, in Islamic banks, there is an ALCO (Assets and Loan Committee), which provides a minimum selling price to each Islamic bank to be offered to each customer (Sari et al., 2022). So, it is not surprising when Islamic banks can hold price bargaining discussions with each customer because Islamic banks use a profit margin system in their fund distribution products, where profit margin is the level of difference between production costs and selling prices (Saputri & Sihotang, 2023). Meanwhile, in conventional banks, we are familiar with the bank interest system, where the determination of the interest rate is made at the time of the contract with the guideline that it must always be profitable for the bank, Fixed interest payments as promised without considering whether the project carried out by the customer is profitable or loss. The amount of interest payments is not binding even though profit doubles when the economy is good (Astri, 2022). Every conventional bank always uses the interest rate issued by Bank Indonesia (BI), which is valid for a year, for example, the determination of 8% interest for savings, so even if the bank is making a lot or a little profit, what is distributed to customers remains 8% (Solihah et al., 2022).

A person's financial behavior can influence decisions and actions related to financial management. In Islamic finance, understanding profit sharing and margin can influence investment preferences and decisions, savings, and management of community funds and Islamic bank employees (Kartika, 2017). Understanding profit-sharing and margins in Islamic finance is critical in shaping investment preferences, decisions, and overall financial conduct. These principles directly impact how individuals allocate their resources, save for the future, and manage communal funds, ultimately influencing personal and institutional financial outcomes.

For investors, profit-sharing models like *mudarabah* (a partnership where one party provides capital and the other expertise) encourage active participation in wealth generation rather than passive income through interest. This fosters a mindset of shared responsibility and risk management, aligning financial behavior with ethical values. When individuals understand that their returns depend on the success of an investment, they tend to prioritize ventures that are sustainable, socially beneficial, and compliant with Islamic principles. This approach promotes ethical investments and enhances financial literacy as individuals engage more critically with financial decisions (Haddad & Bouri, 2022).

In terms of savings, Islamic financial behavior emphasizes long-term planning and accountability. Instruments like *mudarabah*-based savings accounts encourage depositors to view their savings as contributions to productive economic activities rather than mere reserves for future needs. This perception can lead to more disciplined savings habits, as individuals understand the benefits of securing their financial future while supporting ethical, real-sector economic growth (Trianto et al., 2021).

For community fund management, Islamic finance principles guide the equitable and transparent allocation of resources. Concepts like *waqf* (endowment) and *zakat* (almsgiving) emphasize collective welfare, encouraging individuals and institutions to view wealth as a means to serve the broader community. Understanding profit-sharing mechanisms helps community fund managers align their financial strategies with these values, ensuring that investments and expenditures benefit society while adhering to Shariah principles (Zein et al., 2021).

Employees' comprehension of profit-sharing and margin concepts within Islamic banks is essential for effective decision-making and customer relationship management. Employees who grasp these principles can better explain the unique value of Islamic financial products to customers, helping them make informed choices that align with their ethical and financial goals. This knowledge also empowers employees to innovate and tailor products that meet diverse client needs, enhancing customer satisfaction and trust (Al-Afeef et al., 2024).

Moreover, Islamic financial behavior is shaped by emphasizing justice and equity in financial transactions. This influences individuals to avoid speculative or high-risk investments that could lead to exploitation or harm. Instead, they are encouraged to participate in transparent, productive financial activities contributing to societal well-being (Cheema et al., 2023). By adopting such behaviors, individuals can achieve financial stability while adhering to ethical standards.

Ultimately, understanding profit-sharing and margins in Islamic finance fosters a holistic approach to financial management that balances personal gain with communal benefit. It encourages individuals and institutions to adopt practices that are not only financially sound but also ethically grounded (Lestari et al., 2022). This alignment of financial behavior with Islamic values can lead to a more just and sustainable economic system, where wealth creation is shared, and prosperity benefits the broader community (Hidajat, 2020). For this vision to be fully realized, continuous education, awareness campaigns, and innovation in Islamic financial products are necessary, ensuring that individuals and institutions alike can effectively engage with and benefit from the principles of Islamic finance (Fitriyanti et al., 2023).

This study can help identify how this understanding influences their financial behavior. Pematang Siantar's location as a research location provides additional benefits because case studies that focus on the local level can provide deeper insights into Islamic financial behavior in certain areas. The novelty of this research lies in its focus on the local understanding of financial behavior within the framework of Sharia and its implications for Sharia banking policies and practices.

Methods

This research was conducted at Bank Syariah Indonesia Pematang Siantar using a quantitative approach. Data collection using primary data in the form of questionnaires. According to Sarjono & Julianita (2019:21), the population is all characteristics that will be the object of research, where these characteristics are related to events, all groups of people, or objects related to the research. Meanwhile, according to Tarjo (2021:55), this study's population was all employees of Bank Syariah Indonesia Pematangsiantar, with a total population of 70 BSI employees and 80 North Siantar residents. So the population is around 150. the number of samples to be taken uses the Slovin formula with an error rate of 5%. So, the number of samples in this study is as follows:

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

$$n= 150/1(150 + 0,05)$$

$$n= 150/ 1 + 150.0.05^2$$

$$n = 109$$

Description:

n: number of samples

N: number of population

e: error tolerance limit 5% (0.5)

Result And Discussion

Validity Test

Table 1. Validity Test

Item Number	Correlation Value r count	Provision Value r table	Information
1	0,929	0,158	Valid
2	0,903	0,158	Valid
3	0,918	0,158	Valid
4	0,931	0,158	Valid
5	0,918	0,158	Valid
6	0,903	0,158	Valid
7	0,928	0,158	Valid
8	0,876	0,158	Valid
9	0,880	0,158	Valid
10	0,911	0,158	Valid
11	0,909	0,158	Valid
12	0,922	0,158	Valid
13	0,892	0,158	Valid
14	0,834	0,158	Valid
15	0,869	0,158	Valid
16	0,824	0,158	Valid
17	0,825	0,158	Valid
18	0,830	0,158	Valid

Based on the data from the instrument validity test table on the research variables above, it can be seen that the calculated r value for the Islamic financial behavior variable is all above 0.158, meaning that all instruments in the Islamic financial behavior variable are valid and can be studied further.

Reliability Test

Table 2. Reliability test

Variable	***Cronbach' Alpha***	**Realibility Value**	**Information**
Understanding Profit Sharing (X1)	0,962	0,6	Reliabel
Undestranding Margins (X2)	0,955	0,6	Reliabel
Islamic Financial Behaviour (Y)	0,919	0,6	Reliabel

The table above shows that the coefficient value with a reliability interpretation is higher than 0.60. Thus, all the research variable instruments are reliable or feasible, so the data used for the following analysis is also feasible because it is reliable (can be trusted).

Normality Test

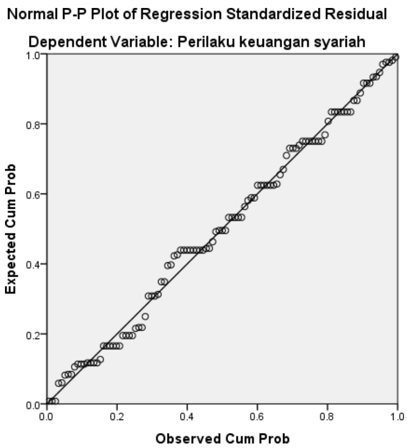

Figure 1. Normality test

The image above indicates that the regression model has met the assumptions previously stated; the data in the regression model of this study tends to be expected because, based on the image above, the distribution follows a diagonal line.

Heteroscedasticity Test

Table 3. Heteroscedasticity Test

Variable	Spearman Rho	Significance	Result
X1	0,256	> 0,05	heteroscedasticity does not occur
X2	0,486		heteroscedasticity does not occur

The table above explains that:

a) Sig value (2-tailed) X1 = 0.256 > 0.05

b) Sig value (2-tailed) X2 = 0.486 > 0.05

So, it can be concluded that there is no symptom of heteroscedasticity because the significance value obtained is more significant than 0.05.

Multicollinearity Test

Table 4. Multicollinearity test

Variable	VIF	Significance	Result
X1	8,429	< 5	multicollinearity does not occur
X2	6,429		multicollinearity does not occur

Based on the table above:

a) VIF value of Understanding profit sharing (X1) = 8.429 and tolerance value of Understanding profit sharing (X1) 0.080.

b) VIF value of Understanding margin (X2) = 6.429 and tolerance value of understanding margin (X2) = 0.080

Testing the Coefficient of Determination with R Square (R2)

Table 5 shows an R2 value of 0.775, meaning 77.5%. This means that 77.5% of the variable (Y) can be explained by the independent variables, namely understanding profit sharing (X1) and understanding margin (X2). The remaining 22.5% can be explained by other independent variables not included in this study.

Table 5. Testing the Coefficient of Determination with R Square

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.880[a]	.775	.770	2.12507

f-test

From Table 6, it can be seen that the f count is 182.233, and the significant value is 0.000 for each independent variable, for the 5% error test (0.05) 2-party test dk = n-3-1 (109-3-1 = 105), the value of f table is obtained = 3.93.

Table 6. f-test

	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1645.899	2	822.949	182.233	.000b
	Residual	478.688	106	4.516		
	Total	2124.587	108			

In this study, the understanding of profit sharing and margins affects the knowledge of the community and employees of the Islamic Bank so that it is more, and this can be seen from f count > f table (182.233 > 3.93) and a significant level that is smaller than 0.05 (0.000 <0.05). So, in this study, H0 is accepted, meaning that simultaneously, the understanding of profit sharing and margins has a significant effect on Islamic financial behavior.

T-test

Table 7. T-test

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	10.225	.831		12.311	.000
	bagi hasil	.499	.113	.715	4.399	.000
	margin	.130	.123	.171	1.051	.029

Testing the understanding of profit sharing with Sharia financial behavior, the table above shows that the t value is 4.399, and the significance level is 0.000. In this study, the understanding of profit sharing affects Sharia financial behavior as seen from t count> t table (4.399> 0.67), and the level of significance is smaller than 0.05 (0.000 <0.05). In this case, H0 is accepted, meaning that partially understanding profit sharing significantly affects Sharia's financial behavior.

Testing the understanding of margin with Sharia financial behavior, the table above shows that the t value is 1.051, and the significance level is 0.000. In this study, the understanding of margin affects sharia financial behavior as seen from t count> t table (1.051> 0.67), and the level of significance is more significant than 0.05 (0.029 <0.05). In this case, H0 is accepted, meaning that partially understanding the margin significantly affects Sharia's financial behavior.

Multiple Linear Regression Analysis

The equation model is as follows:

$$Y = 10.225+0.499+0.130+e$$

Explanation:

The constant value of = 10.255 indicates that the independent variable, namely Understanding of profit sharing and margin in a constant state does not change (equal to 0), will increase the understanding of Islamic financial behavior by 10.2%

The regression coefficient value of X1 is 0.499, indicating that if the Understanding of profit-sharing increases, it will increase the knowledge of understanding Islamic financial behavior by 4.99%

The regression coefficient value of X2 is 0.130, indicating that increasing one's understanding of margin will increase one's knowledge of Islamic financial behavior by 1.30%.

Conclusion

Based on the study's results and discussion on the Influence of profit sharing and margin on Sharia financial behavior, the author can conclude that understanding profit sharing significantly affects Sharia financial behavior. Furthermore, understanding margin significantly affects sharia financial behavior. Subsequently, understanding profit sharing and margin simultaneously significantly affects Sharia financial behavior. The implication is customers who possess greater financial literacy about these concepts may make better decisions and select investment products that better suit their moral convictions and financial objectives. Suggestions for further research include performing comparative studies to examine the relationship between financial literacy and investment intentions for various demographic groups, including age, gender, and socioeconomic status.

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