

DETERMINANT FACTORS FOR THE DECISION TO SAVE IN SHARIA BANK

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Article History:

Received : 16 February 2024

Accepted : 3 April 2024

Published : 25 Jun 2024

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To cite this article:

Romandhon, Hujah, A.F., Kaukab, M.E., Musfiroh, M.F.S., Purwanto, H. & Suyono, N.A. (2024). Determinant Factors For The Decision To Save In Sharia Bank. *Jurnal 'Ulwan*, 9(1), 188-195.

ABSTRACT

The aim of the research is to determine the influence of knowledge, religiosity, income and culture on savings decisions at Sharia Banks and this phenomenon is the lack of members of the Surau Al-Hidayah taklim assembly who save at the West Kalimantan Sharia Bank. This research uses quantitative research methods. Data

collection was carried out by distributing questionnaires to the Al-Hidayah Ngabang Landak congregation, West Kalimantan. The sample used was 60 respondents using the Non-Probability Sampling method or saturated sample. The analytical tool used is multiple linear analysis using the IMB Statistics SPSS version 25 application. The results of this study show that knowledge has a positive effect on the decision to save at a sharia bank. Meanwhile, religiosity, income and culture do not influence the decision to save at a sharia bank. However, simultaneously all variables have a positive influence on the decision to save at a sharia bank.

Keywords: Knowledge, Religiosity, Income, Culture and Saving Decisions

1.0 INTRODUCTION

The culture of saving has existed since ancient times, but previously there were no bank financial institutions. The banking industry only has one type, namely conventional, the implementation of which is not in accordance with sharia principles. However, as time progressed, Islamic banks appeared on May 1st 1992. Islamic banks emerged by providing increasingly complete alternative banking services. As time went by, many banks began to open banking units to carry out sharia-based transactions. In general, the emergence of sharia banks in Indonesia certainly gives the public a choice regarding the importance of financial institutions in carrying out activities, both storing funds and distributing funds to the community. One of the Sharia Banks in Ngabang, West Kalimantan is Bank Kalbar Syariah.

Bank Kalbar Syariah is known to be quite good in performance, and can survive in competition with other banks. There are six products at Bank Kalbar Syariah, including: 1) IB giro, which is a fund savings product based on sharia principles (deposit) whose withdrawal can be made at any time by check, giro bill and other means in accordance with the agreement of both parties. 2) IB tadarus savings, is a fund savings product based on the mudarabah (profit sharing) principle between or more banks whose withdrawals can be made at any time using an ATM. 3) IB Taharah savings, a fund savings product based on the mudaraba (profit sharing) principle aimed at individual customers who wish to perform the Hajj or Umrah. 4) tawakal savings, a fund savings product for individual customers and business entities based on the principle of wadiah (deposit) between the customer and the bank. 5) my IB savings, my IB savings is a joint savings product of all Bank Indonesia which is facilitated by Bank Indonesia. This product aims to invite people to get to know and use the product so that it can improve people's welfare through a culture of saving according to sharia principles. This product uses a wadiah (deposit) contract which does not promise bonuses/rewards to customers. 6) IB deposit, is a fund savings product based on the mudaraba (profit sharing) principle between the customer (capital owner) and the bank (manager) (Bank Kalbar Syariah, 2022). However, what is interesting is that many Indonesians, whose majority are fully Muslim, still do not use sharia financial institutions as their main choice.

The decision to save is an action of making a decision to save money to overcome financial problems that may occur in the future among many other

alternative choices (Sunarsih & Wijyantie, 2021). The factors that influence customers in determining the choice to save at Bank Kalbar Syariah include knowledge, religiosity, income and culture. Knowledge is the result of the knowing aspect through product information that provides convenience, thereby influencing individuals to save (Anggraeni et al., 2022). Based on this description, it can be said that the knowledge/information an individual has can influence him in choosing a decision to save at a bank he trusts. The wider an individual's level of knowledge, the wider the level of savings decisions. Religiosity is religious appreciation and a deep sense of belief which is expressed by carrying out daily worship, praying, and reading holy books repeatedly and diligently. Based on this understanding, it can be seen that not all individuals have the same level of religiousness. There are those with a high religious level, there are also those with a low level (Maghfiroh, 2018). Income or disposable income is a type of income earned by a person that is ready to be spent or consumed. Income is the income an individual gets from the hard work he has done (salary). When an individual's income is sufficient, they have a great opportunity to decide whether to save or not (Hapsari et al., 2022). Culture is a fundamental factor that determines a person's behavior and desires. In an Islamic perspective, culture is all the values and symbols that influence the behavior, beliefs and habits of a person and society (Sobirin, 2009).

In line with research by Luthfi Firman Rabbani (2020) that knowledge and religiosity factors partially have a significant influence on customers' savings decisions at Bank Syariah Mandiri Pusat. (Rabbani, 2020). Meanwhile, Wildan Rochmatul Kholiq (2019) stated that the income factor has a positive and significant effect on the decision to save at a sharia bank (KHOLIQ, 2019). Likewise, Roni Andespa (2017) based on the results of cultural testing has a positive effect on the interest in saving of sharia bank customers (Andespa, 2017).

Based on a preliminary survey, it is known that there are problematic phenomena in the field that can influence the increase in the number of customers at Bank Kalbar Syariah. This phenomenon is the lack of members of the Al-Hidayah taklim assembly who save at Bank Kalbar Syariah due to the low level of knowledge spread across the Ngabang District area. One of them is regarding product knowledge. According to (Angel, 2019) , consumer knowledge of products is consumer knowledge regarding product characteristics, such as product class, brand, and model/features obtained from the collection of information they have. In the marketing mix theory (mix strategy), bank products have the meaning of products, namely the types of products (savings and financing) and banking services that are bought and sold to customers to provide benefits for everyday life (Kotler & Keller, 2021).

2.0 METHODOLOGY

This research uses quantitative research methods. Data collection was carried out by distributing questionnaires to the congregation of the taklim assembly at Surau Al-Hidayah Ngabang Landak, West Kalimantan. The sample used was 60 respondents using the NonProbability Sampling method or saturated sample (Sugiyono, 2018). The data was then analyzed using multiple linear regression analysis tools using the IMB Statistics SPSS version 25 application (Ghozali, 2018).

3.0 FINDINGS AND ARGUMENTS

This analysis is used to determine the relationship between the independent variable and the dependent variable, whether each independent variable is positively or negatively related. Multiple linear regression analysis using the SPSS (Statistical Package for Social Science) program. The basis for decision making in the multiple linear regression test is at a significant level of 0.05 (95% confidence level).

Table 1: Multiple Linear Regression Results

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	-1.132	4.320		-.262	.794
Knowledge	.315	.075	.465	4.224	.000
Religiosity	.067	.143	.054	.466	.643
Income	.457	.233	.218	1.963	.055
Culture	.172	.152	.140	1.137	.261

Based on table 1, the results of the multiple linear regression equation are as follows: $Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4$. coefficient value $\alpha = -1,132$, $\beta_1 = 0,315$, $\beta_2 = 0,067$, $\beta_3 = 0,457$, $\beta_4 = 0,172$ multiple linear model is obtained
: $Y = -1,132 + 0,315 + 0,067 + 0,457 + 0,172$

From the equation above, it can be explained as follows:

1. The constant value $\alpha = (-1.132)$ shows that without being influenced by the independent variables, namely knowledge (X1), Religiosity (X2), Income (X3), and Culture (X4), the congregation of the al-Hidayah surau taklim assembly were the respondents in this study have not yet made a saving decision.
2. Based on table 1, the influence of knowledge on saving decisions (H1) has a coefficient value of 0.315 and significance at 0.000. Because it has a significance level of less than 0.05, it can be concluded that Ho is rejected and H1 is accepted, and states that there is a positive influence between knowledge on saving decisions.
3. Based on table 1, the influence of religiosity on saving decisions (H2) has a coefficient value of 0.067 and significance at 0.643. Because it has a significance level of more than 0.05, it can be concluded that Ho is accepted and H2 is rejected, and states that there is no influence between the religiosity variable on the decision to save.
4. Based on table 1, the influence of income on saving decisions (H3) has a coefficient value of 0.457 and significance at 0.055. Because it has a significance level of more than 0.05, it can be concluded that Ho is

accepted and H3 is rejected, and states that there is no influence between the religiosity variable on the decision to save.

Based on table 1, the influence of culture on saving decisions (H4) has a coefficient value of 0.172 and significance at 0.261. Because it has a significance level of more than 0.05, it can be concluded that Ho is accepted and H4 is rejected, and states that there is no influence between cultural variables on saving decisions. The discussion of the results of the analysis above is as follows:

3.1 The Influence of Knowledge on Saving Decisions in Sharia Banks

Knowledge is information obtained from various sources and then stored in memory. Knowledge is very important in relation to everything, especially in this research, knowledge regarding the decision to save in Islamic banks. The wider the level of knowledge, the more it will influence someone to choose the decision to save at a sharia bank, this can be proven by the results of distributing questionnaires and the results of data processing tests via the SPSS application. Based on the research results, the knowledge variable (X1) has a positive value on the decision variable to save at a sharia bank (Y), which means that knowledge about Sharia Banks influences the Saving Decision of the Surau Al-Hidayah Taklim Assembly Congregation at a Sharia Bank. This is based on the results of the t test research with a significant value of $0.000 < 0.05$ and a calculated t value $> t$ table ($4.224 > 2.004$), it is concluded that H1 is accepted, and knowledge has a positive effect on the decision to save at a sharia bank.

Based on the research results, information was obtained that respondents were aware of the existence of sharia banks, respondents had knowledge before using sharia banks, sharia banks had operated based on sharia law, and it was easy to use sharia banks. So, it can be said that knowledge has a positive influence on the decision to save at a sharia bank. The results of this research are supported by Megawati's research results which concluded that knowledge has a positive effect on saving decisions.

3.2 The Influence of Religiosity on Saving Decisions in Sharia Banks

Religiosity is how much or often an individual carries out his religious orders. Based on the theory of religiosity, the more religious a person is, the more often they will carry out the commands of their religion and stay away from its prohibitions. However, in the case of this research, even though the taklim assembly congregation knows that usury is prohibited in sharia, there are still many of them who have not used sharia banks. This can be proven by the results of distributing questionnaires and the results of testing data processing via the SPSS application. Based on the research results, the religiosity variable (X2) has a positive value on the savings decision variable in Islamic banks (Y), which means that the level of religiosity influences the Saving Decision of the Surau Al-Hidayah Taklim Assembly Congregation in Sharia Banks. This is based on research results with a significance level of 5%, namely 2.004. Due to the significant value of $0.643 > 0.05$ and the

calculated t value $< t$ table ($0.466 < 2.004$), it can be concluded that H2 is rejected, meaning that religiosity has no effect on the decision to save at a sharia bank.

Based on the research results, information was obtained that respondents knew that usury is prohibited in Islam, prayed five times a day, helped others, and participated in religious activities. However, even though the level of religiosity is high, it does not influence respondents to choose the decision to save at a sharia bank. According to Thouless's theory, one of the factors that influence religious attitudes towards saving decisions is external factors which include the influence of education and teaching, social pressure and intellectual factor (Thouless, 1995). In this study, religiosity was not influenced by internal factors but rather external factors such as education, where most were only high school graduates, and the surrounding environment, which was predominantly non-Muslim. So that in the taklim assembly congregation, religiosity does not influence the decision to save at a sharia bank.

The results of this research are in line with research by (NUR JAENAH, 2019) which states that religiosity does not influence the decision to save. In her research, in making students' decisions to choose sharia bank savings products, many students did not pay too much attention to the halal and haram elements in making mualah.

3.3 The Influence of Income on Saving Decisions in Sharia Banks

Income has different interpretations. Income is wages resulting from work, income is money that a person receives in a company in the form of salary, wages, rent, interest, profits and others, income is also a type of income earned by a person that is ready to be spent or consumed. This can be proven by the results of distributing questionnaires and the results of testing data processing via the SPSS application. Based on the research results, the income variable (X3) has a significant value of $0.055 > 0.05$ and the t value $> t$ table ($1.963 < 2.004$), it is concluded that H3 is rejected, meaning that income has no effect on the decision to save at a sharia bank.

In this research, the income level was shown to the congregation of the Surau Al Hidayah taklim assembly in West Kalimantan. In this study, the average income earned each month was no more than IDR 3,000,000, so it was only enough for daily needs and there was little tendency to save. According to Sudono Sukirno, one of the things that influence consumption and savings is income distribution. However, in the statement, when "a large group of the population has an income that is only enough to cover their consumption and their savings are small" (Sukirno, 2004). This is the same as in this research where the income is only enough for daily needs. The results of this research are not in line with (Maghfiroh, 2018) research. This test obtained a t-test significance result of $0.025 < 0.05$, which means that income level has a positive effect on interest in saving in Islamic banks.

3.4 The Influence of Culture on Saving Decisions in Sharia Banks

Culture is a culture that will shape a person's perspective in making a decision. The influence of culture on the decision to save in Islamic banks is also guided by several cultural indicators, namely culture, sub-culture and social class. In this study,

the taklim assembly congregation was in the midst of various cultures, races and ethnicities. Based on research results, the majority of the population of Ngabang District are non-Muslim, they live side by side, thus influencing the taklim assembly congregation in choosing the decision to save at a sharia bank. Moreover, there are still relatively few sharia bank branches in Ngabang District, the others are conventional banks. This is one of the factors causing people in Ngabang District to not use Islamic banks optimally. This is proven by distributing questionnaires and research results using the SPSS application.

Based on the research results, the cultural variable (X4) has a significant value of $0.261 > 0.05$ and the calculated t value $> t$ table ($1.137 < 2.004$), it is concluded that H4 is rejected, and culture has no effect on the decision to save at a sharia bank. The results of this research are not in line with research conducted by Roni Andespa which stated that culture has a significant influence on interest in saving at Islamic banks. So, there are differences between this research and previous research.

Meanwhile, overall the variables of knowledge, religiosity, income and culture simultaneously influence the decision to save. This can be proven by distributing questionnaires and research results using the SPSS application. Based on the results of the F test (simultaneous), it can be seen that the value of F_{count} is $10.661 > F_{\text{table}} 3.16$. With a significant probability of $0.000 < 0.05$. From these results it can be concluded that the independent variables together influence the dependent variable significantly, which means that there is a positive influence of knowledge, religiosity, income and culture on the decision to save at a sharia bank.

4.0 CONCLUSIONS

Based on the research results, it can be concluded that the results of hypothesis 1 testing show that the knowledge variable has a significant positive effect on the decision to save at a sharia bank at the Jamaah Majelis Taklim Surau Al-Hidayah District. Ngabang, Kab. Landak, Prov. West Kalimantan. So, the proposed hypothesis 1 is accepted, meaning that the wider a person's level of knowledge will influence a person to choose the decision to save at a sharia bank. Meanwhile, the results of hypothesis testing 2, 3, and 4, namely the variables of religiosity, income, and culture, have no effect on the decision to save at a sharia bank at the Jamaah Majelis Taklim Surau Al-Hidayah District. Ngabang, Kab. Landak, Prov. West Kalimantan. So that the proposed hypotheses 2, 3, and 4 are rejected. This means that customers use sharia banks not because of religiosity, income and cultural factors that exist within the Al-Hidayah majlis taklim surau congregation so that they use sharia banks but rather because of their knowledge about sharia banks and other factors.

Author Contributions

Romandhon, Hujah, A.F., Kaukab, M.E., Musfiroh, M.F.S., Purwanto, H. & Suyono, N.A., All author had contribute to introduction, method, finding and arguments, and also the conclusion.

Conflicts Of Interest

The manuscript has not been published elsewhere and is not under consideration by other journals. All authors have approved the review, agree with its submission and declare no conflict of interest on the manuscript.

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