Research of Islamic Economics
p-ISSN/e-ISSN: 3025-4418/2988-7739
Homepage: https://sanscientific.com/journal/index.php/rie
4(1) 51-62 (2026)
https://doi.org/10.58777/rie.v4i1.628

Research Article

Empowering Women-Led MSMEs: The Role of Sharia Financial Literacy and Management

Nova Rini[1*], Supriatiningsih[2], Nanda Devira Fitriyanthi[3]
[1] Digital Business, Faculty of Social Sciences, Economics and Humanities, Muhammadiyah University of Technology, Jakarta
[2] Accounting, Faculty of Social Sciences, Economics and Humanities, Muhammadiyah University of Technology, Jakarta
[3] Management, Faculty of Social Sciences, Economics and Humanities, Muhammadiyah University of Technology, Jakarta

Received: 29-06-2026; Accepted: 25-07-2026

Abstract
The growth of Islamic finance in Indonesia has increased the importance of Sharia financial literacy for MSMEs. However, women-owned MSMEs participating in the Aisyiyah Entrepreneur School (SWA) in Jakarta had not previously received structured training in Sharia financial literacy and financial management, limiting their ability to access Sharia-compliant financial services and improve business performance. This community service program aimed to enhance participants' Sharia financial literacy and financial management skills through a training program. The program involved 21 women MSME owners from the Aisyiyah organization in Jakarta and employed a pre-test and post-test design to evaluate learning outcomes. The results showed that the average participants' score increased from 32,21 to 35,11, representing an improvement of 9% in their understanding of Sharia financial literacy and financial management. Participants also demonstrated a strong intention to apply Sharia financial instruments and adopt more professional financial management practices in their businesses. The study was limited by the relatively small number of participants representing the five municipalities of DKI Jakarta. Nevertheless, the findings demonstrate that structured training is an effective approach to strengthening Sharia financial literacy and financial management among women-owned MSMEs and can serve as a practical model for similar community empowerment programs.

Keywords: Literacy, Islamic Finance, Financial Management, MSMEs

JEL Classification: G53; G21; O16; Z12

How to cite: Rini, N., Supriatiningsih, Fitriyanthi, N. D., (2026). Empowering Women-Led MSMEs: The Role of Sharia Financial Literacy and Management, *Research of Islamic Economics (RIE) 4(1)*, 51-62

Corresponding author: Nova Rini (nova.rini@utmj.ac.id)

This is an open access article under the CC-BY-SA international license.

1. Introduction
Micro, Small, and Medium Enterprises, or commonly abbreviated as MSMEs, have become a current topic of discussion in economic activities, particularly in Indonesia. This is because MSMEs can create national investment, increase the GDP, and absorb labor (Saskia & Yulhendri, 2020). However, the crucial role of MSMEs does not eliminate their fundamental issues, one of which is the difficulty in accessing capital.

The availability of capital is an absolute necessity for a business's continuity. The disparity in Indonesia's financial sector involves not only accessibility and inclusion but also understanding and literacy. Financial knowledge is linked to financial activities and practices such as credit management, savings, and investment. Understanding financial literacy regarding decisions on how a company or an individual should carry out capital budgeting activities is paramount for a company's performance and prospects (Ariyati et al., 2021). According to the results of Pranitasari et al. (2026), digitalization and financial support lack a direct impact on the financial performance of women-owned MSMEs. Rather, this relationship is fully mediated by self-development motivation, digital marketing capabilities, alongside financial knowledge, attitudes, and behaviors. Additionally, the study underscores a distinct capacity–performance gap, demonstrating that enhancements in individual capacity do not automatically translate into improved business outcomes.

Financial management impacts the performance of MSMEs. This is based on research conducted by Larasaty et al. (2021) and Ningsih et al. (2023). Therefore, MSMEs with good financial management will have strong financial performance, increasing their chances of obtaining capital from banks. This financial management is supported by high financial literacy among MSME management. This is evident from several research findings on the impact of financial literacy on MSME financial management. The 2020 study by Saskia and Yulhendri showed that financial literacy can improve MSME financial management. The 2021 study by Ariyati et al. demonstrated that MSMEs with high financial literacy can formulate well-directed and effective strategies for the future. Furthermore, findings from Pida & Imsar (2022), Afrida et al. (2024), and Afrida et al. (2024) research indicated that financial literacy and financial inclusion have a positive and significant effect on the scale-up of MSME businesses, with the effects being partially and simultaneously.

One crucial dimension of financial inclusion in Muslim-majority developing countries is Sharia financial literacy, which serves as a strategic pathway for MSMEs to access Islamic capital institutions (Djuwita & Yusuf, 2018). However, for women-owned MSMEs, accessing these financial services is not merely a matter of individual capability. Structural factors such as unequal asset ownership, limited formal social networks, lack of institutional access, and the dual roles women bear within the household significantly hinder female entrepreneurs from translating financial knowledge into tangible economic outcomes. In the context of economic sociology, these structural conditions heavily influence economic opportunities, particularly within the informal economy (Pranitasari et al., 2026). Therefore, exploring how women navigate these systemic barriers through targeted interventions is critical to understanding how Sharia financial literacy can genuinely drive business sustainability

Previous studies have consistently shown that financial literacy contributes to MSME performance and business development. However, most studies focus on general financial literacy and employ survey-based approaches. Limited attention has been given to intervention-based programs that evaluate the effectiveness of Sharia financial literacy training, particularly among women-owned MSMEs affiliated with community organizations. This study addresses this gap by assessing the impact of structured training on Sharia financial literacy and financial management using a pre-test and post-test design.

Despite the active participation of Aisyiyah cadres in running various MSMEs in DKI Jakarta, the Sharia Entrepreneur School (SWA) has faced constraints in scaling up its development due to limited organizational resources. Consequently, only a minimal number of these cadres possess bankable businesses that qualify for formal financing, particularly within the Sharia financial sector. The core barrier lies in their lack of access to structured training in financial management and Sharia financial literacy, which prevents them from meeting the stringent requirements of institutional lenders.

Although previous studies have demonstrated the positive relationship between financial literacy and MSME performance, limited evidence is available on the effectiveness of intervention-based training in improving Sharia financial literacy and financial management among women-owned MSMEs, particularly those affiliated with community organizations. Members of the Aisyiyah Entrepreneur School (SWA) under the Economic and Manpower Council of the Aisyiyah Regional Leadership (PWA) of Jakarta had not previously received structured training in these areas, resulting in limited financial management capabilities and inadequate understanding of Sharia financial services. Therefore, this community service program aimed to evaluate the effectiveness of a structured training intervention in enhancing participants' Sharia financial literacy and financial management skills using a pre-test and post-test approach. The expected outcomes were that participants would be able to prepare basic financial reports, apply sound financial management practices, identify appropriate Sharia financial instruments, and improve their readiness to access Sharia-compliant financial services to support business sustainability.

2. Literature Review

Islamic Financial Inclusion

Islamic financial inclusion (IFI) significantly empowers women economically, as seen in Yemen, where access and quality of Islamic financial services positively influence women's economic empowerment (Alaghbari et al., 2023). Similarly, in Indonesia, initiatives like branchless banking integrated with mosques aim to expand IFI, though challenges like infrastructure and socioeconomic barriers persist. (Sofiani et al., 2025)

Sharia Financial Literacy

Financial literacy, according to The Association of Chartered Certified Accountants (2014), covers various aspects: fundamental knowledge of financial concepts, the ability to comprehend financial information, the skill to manage personal or corporate finances, and the aptitude for making financial decisions in diverse situations. Islamic financial literacy is a critical enabler of IFI. Studies in Aceh and Banda Aceh highlight that financial literacy, combined with digital finance and social capital, enhances financial inclusion and adoption of Islamic financial services. (Majid et al., 2023; Marla et al., 2023)

The level of financial literacy in Indonesia is divided into four categories. The highest category, "Well literate", indicates that individuals possess adequate knowledge, confidence, and skills regarding financial service institutions, products, features, benefits, risks, and the associated rights and obligations. The next level, "Sufficient literate", means individuals have knowledge and confidence, including an understanding of the features, benefits, risks, rights, and obligations of financial products and services. However, the description does not explicitly mention adequate skills. Meanwhile, "Less literate" only encompasses basic knowledge of financial institutions and products. Finally, "Not literate" signifies a lack of knowledge, confidence, and skills in utilizing financial institutions or products and services. The benefits of financial literacy, based on OJK data (www.ojk.go.id), include helping individuals select and use financial services appropriate to their needs, improving the quality of financial planning, and protecting them from the risks of fraudulent investments.

Sharia financial literacy is an extension of general financial literacy that incorporates elements compliant with Islamic Sharia principles. The scope of sharia financial literacy is very broad, covering fund management (such as retirement savings and emergency funds), financial planning (like pension funds, investment, and insurance), social assistance aspects (such as waqf, infaq, and shadaqah), and matters of zakat and inheritance. Indicators that can be used to measure the level of sharia financial literacy include account ownership at sharia financial institutions, understanding of sharia products, services, and contracts (akad), and knowledge of the concepts of profit-sharing and guarantees.

Financial literacy comprises several key dimensions: financial knowledge, financial behavior, and financial attitude. Financial knowledge is the education on how to manage personal finances to achieve economic independence in the future. According to Herdjiono & Damanik (2016), this dimension refers to an individual's mastery of various information within the financial world, including general knowledge of personal finance, savings, loans, insurance, and investments.

Financial behavior is defined by Herdjiono & Damanik (2016) as a person's ability to perform daily activities that include planning, budgeting, checking, managing, controlling, seeking, and storing funds. This behavior can be observed through four indicators: consumption patterns, cash flow management, saving and investing activities, and debt management.

Financial attitude, as defined by Herdjiono & Damanik (2016), is a person's state of mind, opinions, and evaluations regarding financial matters. Citing Furnham (1984), this financial attitude is reflected in six concepts: (1) Obsession (thoughts about money and future outlook in managing it); (2) Power (the use of money as a tool for control and problem-solving); (3) Effort (the belief that money is a deserved reward for work done); (4) Inadequacy (the feeling of always not having enough money); (5) Retention (the tendency to hold back and be reluctant to spend money); and (6) Security (a conservative view of money, such as a preference for keeping it personally rather than saving it in a bank or investing). (Djuwita & Yusuf, 2018)

Micro, Small, and Medium Enterprises (MSMEs)

According to Law Number 20 of 2008, Micro, Small, and Medium Enterprises (UMKM in Indonesian, or MSMEs) are grouped into three categories: micro-enterprises, small enterprises, and medium enterprises. A micro-enterprise is a productive business owned by an individual or an individual business entity that must meet the criteria stipulated in this law. Meanwhile, a small enterprise is defined as an independent, productive economic undertaking carried out by an individual or business entity that is not an affiliate, branch, or direct or indirect part of a medium or large enterprise. The criteria for a small enterprise must also comply with the provisions of the aforementioned law. Lastly, a medium enterprise is an independent, productive economic undertaking carried out by an individual or a business entity that is not a direct or indirect part, affiliate, or branch of a small or large enterprise. This category is determined based on the limits of net worth or annual sales revenue regulated by the law. (Djuwita & Yusuf, 2018)

The Central Bureau of Statistics (BPS) uses a different definition for MSMEs, based on the number of employees: a micro-enterprise employs fewer than 5 people, a small enterprise employs 5 to 19 people, and a medium enterprise employs 20 to 99 people (Badan Pusat Statistik, 2025)

The criteria for MSMEs under Law No. 20 of 2008 are established using assets (net worth excluding land and buildings for business) and annual turnover. A micro-enterprise has a maximum net worth of IDR 50,000,000 and a maximum annual turnover of IDR 300,000,000. A small enterprise has a net worth between IDR 50,000,000 and IDR 500,000,000 and an annual sales turnover between IDR 300,000,000 and IDR 2,500,000,000. Conversely, a medium enterprise has a net worth between IDR 500,000,000 and IDR 10,000,000,000 and an annual sales turnover between IDR 2,500,000,000 and IDR 50,000,000,000. In addition to the legal classification, MSMEs can also be grouped based on their stage of development into four types: (1) Livelihood activities (MSMEs serving as a means of earning a living, generally in the informal sector, such as street vendors); (2) Micro enterprise (MSMEs still focused on craft skills but lacking an entrepreneurial spirit); (3) Small dynamic enterprise (MSMEs with an entrepreneurial spirit, capable of undertaking subcontract work, and engaging in export); and (4) Fast moving enterprise (MSMEs with an entrepreneurial spirit and undergoing a transformation process into large enterprises). (Djuwita & Yusuf, 2018)

According to DKI Governor Regulation No. 33 of 2010, street vendors (pedagang kaki lima - PKL) are defined as commercial service business activities that occupy city infrastructure, social facilities, and public facilities owned by the regional government, or private/corporate land that has obtained permission from the governor/regional head. The business locations for micro-enterprise street vendors are classified into several types, including: managed locations (lokasi binaan), temporary locations, business locations for ornamental plant and natural stone vendors, MSME food courts (pujasera), scheduled locations, and controlled locations. The managed locations for micro-enterprise street vendors are equipped with various infrastructure and facilities. These facilities include open, semi-enclosed, or enclosed business areas, which are also provided with restrooms

(MCK - Mandi, Cuci, Kakus), electricity, trash receptacles, and location signage. (Djuwita & Yusuf, 2018)

Islamic finance supports MSME resilience by providing Sharia-compliant financial solutions. For instance, the Bankziska model in Indonesia offers interest-free loans using zakat and other social funds, reducing MSMEs' reliance on high-interest loans (Santoso et al., 2025). Islamic financial literacy moderates financial anxiety and improves decision-making among MSME owners, fostering resilience under economic pressure (Lestari et al., 2025; Oladapo, 2024). Additionally, inclusive Islamic financial institutions significantly enhance MSME performance (Aisyah et al., 2024).

Women Entrepreneurship

Financial inclusion is pivotal for women entrepreneurs, as it enhances their ability to access resources and grow their businesses. In Nigeria, education and tailored outreach strategies significantly influence women entrepreneurs' willingness to engage with Islamic banks (Ahmad & Adesina-Uthman, 2025). Similarly, in India, digital financial literacy has been shown to improve financial inclusion and firm performance among women entrepreneurs. (Peter et al., 2025)

Structural barriers, such as supply-side discrimination and low financial literacy, hinder women's access to finance. Targeted financial education and culturally sensitive financial solutions are recommended to bridge these gaps (Binsuwadan et al., 2024; Peter et al., 2025).

3. Data and Method

Research Design and Participant Selection

This study adopted a one-group pre-test/post-test quasi-experimental design to evaluate the impact of Sharia Financial Literacy Training on participants' financial management understanding and behavior. A purposive sampling technique was applied based on three inclusion criteria: (1) active ownership or management of an MSME, (2) full attendance across all intervention modules, and (3) completion of both pre- and post-intervention questionnaires. Out of 21 initial participants, 19 respondents completed both evaluations, yielding a valid response rate of 43%.

The location for this community service activity is within the DKI Jakarta area. The training activities were conducted at the Universitas Teknologi Muhammadiyah Jakarta campus, located at Jl. Minangkabau No 60, Manggarai, South Jakarta. The training and mentoring sessions were held on Tuesday, 30 July 2024, from 09:00 AM to 04:00 PM WIB.

The method used in this activity involved training and mentoring to address problems in the production and management sectors. The training and mentoring provided to partners focused on financial management, specifically including bookkeeping training and assistance, as well as Sharia financial knowledge for managing business finances. The partners' participation in the implementation of this program was in the form of selecting Aisyiyah cadres to attend this training and mentoring.

Program implementation was evaluated using a questionnaire instrument, which included a pre-test and a post-test. The participants' responses will gauge the program's sustainability in the field after completing the PKM (Community Service) activity satisfaction questionnaire. This activity will continue with different topics tailored to the SWA curriculum.

Instrument Construction and Scoring Method

Data were collected using a structured questionnaire adapted from Huda et al. (2021). The instrument comprised two main sections:

1. Section A (Sharia Financial Literacy): Measured using 7 multiple-choice items (Responses were measured on a 4-point Likert scale, ranging from 1 ('strongly disagree') to 4 ('strongly agree')).
2. Section B (Financial Management Understanding): Measured using 4 items on a 4-point Likert scale, ranging from 1 (Strongly Disagree) to 4 (Strongly Agree).

Data Analysis and Normality Assumptions

Data were analyzed using SPSS version 26. Prior to hypothesis testing, the normality of difference scores was evaluated using the Shapiro-Wilk test, given the sample size (N < 50). Since the data satisfied the normality assumption, a parametric Paired-Samples t-test was employed to determine statistically significant differences between pre-test and post-test means.

4. Results

General Overview of 'Aisyiyah MSME Actors

The community service activities carried out consist of the training and mentoring phase. The training and mentoring provided to the members of the Council for Economics and Manpower (MEK) of the Regional Leadership of 'Aisyiyah (PWA) DKI Jakarta were related to Sharia financial instruments and MSME financial management. The training and mentoring sessions were held on Tuesday, 30 July 2024, at Universitas Teknologi Muhammadiyah Jakarta, located on Jl. Minangkabau, South Jakarta.

Table 1. Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	41,00	1	5,3	5,3	5,3
	47,00	1	5,3	5,3	10,5
	49,00	1	5,3	5,3	15,8
	55,00	1	5,3	5,3	21,1
	57,00	1	5,3	5,3	26,3
	58,00	1	5,3	5,3	31,6
	59,00	2	10,5	10,5	42,1
	60,00	3	15,8	15,8	57,9
	61,00	1	5,3	5,3	63,2
	63,00	3	15,8	15,8	78,9
	65,00	1	5,3	5,3	84,2
	68,00	1	5,3	5,3	89,5
	71,00	1	5,3	5,3	94,7
	74,00	1	5,3	5,3	100,0
	Total	19	100,0	100,0	

Source: Results of data processing, 2024

The total number of 'Aisyiyah MSME actors was 21 people, but only 19 people filled out the questionnaire. The youngest participant was 41 years old (1 person). The oldest participant was 74 years old (1 person). This aligns with the requirement that 'Aisyiyah members must be at least 40 years old.

Table 2. Occupation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Dosen	1	5,3	5,3	5,3
	IRT	13	68,4	68,4	73,7
	UMKM Crafter	1	5,3	5,3	78,9
	Wiraswasta	4	21,1	21,1	100,0
	Total	19	100,0	100,0	

Source: Results of data processing, 2024

Table 2 shows that the majority of the Community Service (PKM) participants' occupations are Homemakers (IRT), totaling 13 people or 68.4%. Participants who own MSMEs account for 5 people (26.4%). 1 participant is working as a lecturer, representing 5.3%. The breakdown of occupations in Table 2 indicates that the PKM participants have diverse professions and are not solely MSME entrepreneurs.

Table 3. Domicile

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Bekasi	1	5,3	5,3	5,3
	Jakarta Barat	2	10,5	10,5	15,8
	Jakarta Pusat	4	21,1	21,1	36,8
	Jakarta Selatan	6	31,6	31,6	68,4
	Jakarta Timur	3	15,8	15,8	84,2
	Jakarta Utara	3	15,8	15,8	100,0
	Total	19	100,0	100,0	

Source: Results of data processing, 2024

The PKM participants are 'Aisyiyah PWA DKI Jakarta cadres, meaning they come from areas surrounding DKI Jakarta. Table 3 demonstrates the representation of every region in DKI Jakarta, namely Central Jakarta, West Jakarta, South Jakarta, East Jakarta, and North Jakarta, among the PKM participants.

Understanding Sharia Financial Instruments and MSME Financial Management

The impact of the Community Service (PKM) activity on participants' understanding of Sharia financial instruments and MSME financial management was measured by conducting assessments before and after the PKM. An overview of the participants' level of understanding regarding Sharia financial instruments and MSME management before the activity is shown in Table 4 below.

Table 4. Understanding of Sharia Financial Instruments and MSME Management Before PKM

No.	Statement Item	Average Value (Mean)
1	MSMEs need capital from Sharia Financial Institutions	3.37
2	The BMT Sharia financial institution is more suitable for MSME financing	3.32
3	I am aware of the Sharia financial product instrument murabahah contract	2.84
4	I am aware of the Sharia financial product instrument mudharabah contract	2.84
5	I am aware of the Sharia financial product instrument musyarakah contract	2.89
6	I am aware of the Sharia financial product instrument rahn contract	2.84
7	I have previously applied for financing from a Sharia financial institution	2.32
8	So far, I have been aware of the MSME financial statements	2.63
9	I prepare business financial reports routinely every month	2.84
10	I separate business finances from household needs	3.16
11	I know the profits and losses after recording business finances	3.16

Source: Results of data processing, 2024

It is shown in Table 4 that seven statement items posed to the participants had an average score below 3. This result indicates that PKM participants had low understanding of Sharia financial instruments and financial management for MSMEs before attending the training.

Table 5. Understanding of Sharia Financial Instruments and MSME Management After PKM

No.	Statement Item	Average Value (Mean)
1	MSMEs from Sharia Financial Institutions need capital	3.47
2	The BMT Sharia financial institution is more suitable for MSME financing	3.37
3	I possess awareness regarding the murabahah contract Sharia financial product instrument	3.21
4	I possess awareness regarding the mudharabah contract Sharia financial product instrument	3.21
5	I possess awareness regarding the musyarakah contract Sharia financial product instrument	3.21

6	I possess awareness regarding the rahn contract Sharia financial product instrument	3.21
7	I have previously submitted an application for financing to a Sharia financial institution	2.89
8	Awareness of MSME financial statements has been possessed by me so far	03.05
9	Business financial reports are routinely prepared by me every month	3.16
10	I separate business finances from household needs	3.10
11	I know profits and losses after recording business finances	3.21

Source: Results of data processing (2024)

The understanding of the MEK PWA DKI Jakarta cadres increased after attending the PKM activity. Only one statement item was found to have an average score below 3. The overall average score for the PKM participants' understanding before and after the activity is shown in Table 6 below.

Table 6. Paired Samples Statistics

		Mean	N	Std. Deviation
Pair 1	Before	322,105	19	460,168
	After	351,053	19	559,657

Source: Results of data processing, 2024

Table 6 indicates that the average score for the PKM participants' understanding before the activity was 32.21. Meanwhile, the average score for the participants' understanding after the PKM activity increased to 35.11. This increase is not considered very large. Therefore, a hypothesis test needed to be conducted. The results of the difference test for this understanding are shown in Table 7.

Tabel 7. Paired Samples Test

		Paired Differences							
					95% Confidence Interval of the Difference				
		Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t	df	Sig. (2-tailed)
Pair 1	Sebelum - Setelah	-2,89474	3,64988	,83734	-4,65392	-1,13555	-3,457	18	,003

Source: Results of data processing, 2024

The results of the difference test in Table 7 show a significance value of 0.003, which is smaller than 0.05. Therefore, this result demonstrates that a significant difference existed between the score values of the PKM participants' understanding before and after the activity. This significant result indicates that the achievement level of this Community Service activity has reached 100%, in accordance with the activity's target of increasing understanding of Sharia financial literacy and financial management for MSMEs.

The first material that was given concerned Sharia financial literacy. The content of this material covered several Sharia financial instruments for capital for MSMEs. The second material provided to the PKM participants was financial management for MSMEs. This material provided several tips for creating MSME financial reports and managing MSME finances. The third phase of the PKM activity was a discussion forum with the participants. The participants were very enthusiastic in asking about Sharia financial instruments suitable for their MSME business capital and MSME financial management. This training provided a deeper explanation of Sharia financial literacy for MEK PWA DKI Jakarta cadres both concerning Sharia financial instruments and Sharia financial institutions. Consequently, the participants began to understand Sharia financial instruments and institutions after attending the PKM. Participants were also eager to ask for more detailed information about financial reports for MSMEs. Therefore, based on the results of this PKM activity, the next activities will be continued under the 'Aisyiyah Entrepreneurial School (SWA)

MEK PWA DKI Jakarta program. The subsequent activities will consist of production processes in food security, digital marketing, and the process of halal certification and business permits.

5. Discussion

The findings demonstrate that structured training on Sharia financial literacy and financial management significantly improved the knowledge and understanding of women-owned MSMEs affiliated with the 'Aisyiyah Entrepreneur School (SWA) in Jakarta. The paired-samples t-test showed a statistically significant increase between pre-test and post-test scores ($p = 0.003$), indicating that the intervention successfully enhanced participants' competencies in both Sharia financial literacy and financial management.

The improvement observed in this study supports the argument that financial literacy is not merely an individual cognitive attribute but can be effectively strengthened through structured educational interventions. Prior to the training, participants demonstrated limited knowledge regarding Sharia financing contracts, financial reporting practices, and the utilization of Islamic financial institutions. Seven of the eleven assessment indicators recorded mean scores below 3.00, reflecting insufficient understanding of essential financial concepts. Following the intervention, almost all indicators exceeded the threshold of 3.00, suggesting that participants acquired a substantially better understanding of Islamic financial products and business financial management.

These findings are consistent with previous studies reporting that financial literacy contributes positively to MSME performance by improving financial decision-making and business planning. Earlier research by Saskia & Yulhendri (2020) and Ariyati et al. (2021) concluded that financially literate entrepreneurs are better equipped to formulate effective business strategies. Likewise, Ningsih et al. (2023) and Larasaty et al. (2021) emphasized that sound financial management contributes to stronger business performance. The present study extends these findings by demonstrating that targeted training interventions can directly enhance financial literacy and financial management among women entrepreneurs, rather than merely identifying their correlation with business performance.

An important contribution of this study concerns Sharia financial literacy. Before participating in the training, participants demonstrated relatively limited understanding of Islamic financing contracts, including murabahah, mudharabah, musyarakah, and rahn. Following the intervention, participants' understanding increased across all Sharia financing indicators, suggesting that practical education can effectively reduce information gaps regarding Islamic financial products and institutions. This finding supports Djuwita & Yusuf (2018), who argue that Sharia financial literacy constitutes an essential dimension of Islamic financial inclusion because it enables MSMEs to understand and utilize Islamic financial products appropriately. Likewise, Majid et al. (2023) and Marla et al. (2023) reported that Sharia financial literacy positively contributes to financial inclusion and the adoption of Islamic financial services.

The findings are also consistent with studies highlighting the importance of Islamic financial inclusion for women's economic empowerment. Alaghbari et al. (2023) demonstrated that access to Islamic financial services enhances women's economic empowerment, while Sofiani et al. (2025) emphasized that expanding Islamic financial inclusion requires not only institutional availability but also sufficient financial literacy. Therefore, the increase in participants' understanding observed in this study represents an important initial step toward improving their readiness to access Sharia-compliant financing for business development.

This study also contributes to the discussion of women entrepreneurship. Previous literature argues that women entrepreneurs face structural barriers such as limited institutional access, unequal asset ownership, weaker financial networks, and multiple domestic responsibilities, all of which constrain their ability to transform financial knowledge into business performance (Binsuwadan et al., 2024; Peter et al., 2025; Pranitasari et al., 2026). Rather than addressing these structural barriers directly, the present intervention focused on strengthening participants' financial capability through practical education. The significant improvement following the training suggests that enhancing individual capability constitutes an important foundation for overcoming broader institutional constraints and increasing women's readiness to participate in the formal Islamic financial system.

Another important finding is participants' high level of engagement during the mentoring and discussion sessions. Participants actively sought further information regarding Sharia financing schemes, bookkeeping techniques, and financial reporting for MSMEs. This enthusiasm indicates that the intervention not only increased cognitive understanding but also stimulated participants' motivation to improve their financial management practices. Such behavioral readiness is important because Pranitasari et al. (2026) found that financial knowledge alone does not directly improve the financial performance of women-owned MSMEs. Instead, financial knowledge contributes to business performance through behavioral factors, including motivation, financial attitudes, and managerial capability. Therefore, the participants' strong engagement during the training may represent an important foundation for subsequent behavioral change.

Although statistically significant improvements were identified, the increase in the average score was relatively moderate, rising from 32.21 to 35.11. This finding suggests that a single-day training program may be sufficient to increase knowledge but may not be adequate to generate bigger behavioral change or long-term business transformation. Financial literacy development is a continuous process requiring repeated learning opportunities, mentoring, and practical application within business activities. Consequently, follow-up programs focusing on bookkeeping assistance, digital marketing, halal certification, and business licensing, as planned by the Aisyiyah Entrepreneur School (SWA), are likely to strengthen the sustainability of the intervention and facilitate greater business development among participants.

Overall, this study contributes to the growing literature on intervention-based financial literacy by providing empirical evidence that structured Sharia financial literacy and financial management training significantly enhances the financial capability of women-owned MSMEs affiliated with community organizations. Unlike many previous studies that primarily employ cross-sectional survey designs, this research utilized a pre-test/post-test approach to measure changes attributable to the intervention directly. These findings suggest that integrating Sharia financial literacy with practical financial management training represents a promising strategy for strengthening women's economic empowerment and improving MSMEs' readiness to access Islamic financial services in Indonesia.

6. Conclusion

This study demonstrates that structured training in Sharia financial literacy and financial management significantly improves the financial knowledge and understanding of women-owned MSMEs affiliated with the Aisyiyah Entrepreneur School (SWA) in Jakarta. The significant difference between pre-test and post-test scores indicates that the intervention effectively enhanced participants' understanding of Sharia financing instruments, Islamic financial institutions, bookkeeping practices, and basic financial management. These findings confirm that intervention-based training can strengthen the financial capability of women entrepreneurs beyond the correlational evidence commonly reported in previous studies.

The improvement is particularly important for Islamic economic empowerment because greater Sharia financial literacy increases women entrepreneurs' readiness to access Sharia-compliant financial services and to manage their businesses more professionally. Better understanding of Islamic financing products and financial reporting contributes to improving the bankability and sustainability of women-owned MSMEs while supporting broader Islamic financial inclusion. As women constitute a substantial proportion of Indonesia's micro-enterprise sector, strengthening their financial capability represents an important strategy for promoting inclusive and sustainable economic development within the framework of the Islamic economy.

Nevertheless, several limitations should be considered when interpreting these findings. The study involved a relatively small sample of participants from a single community organization in Jakarta and employed a one-group pre-test/post-test design without a comparison group. In addition, the evaluation focused on short-term knowledge improvement immediately after the training and did not examine whether participants subsequently changed their financial behavior, adopted Sharia financial products, or experienced measurable improvements in business performance.

Future intervention programs should therefore move beyond one-time training by incorporating continuous mentoring, longitudinal evaluation, and behavioral monitoring. Follow-up activities should assess participants' adoption of bookkeeping practices, utilization of Sharia financing, business growth, and financial sustainability over time. Such comprehensive interventions would provide stronger empirical evidence regarding the long-term contribution of Sharia financial literacy to women's economic empowerment and the development of resilient and financially inclusive MSMEs.

Acknowledgment

The authors gratefully acknowledge the support provided by the leadership of Muhammadiyah Jakarta University of Technology, both materially and morally, which enabled this research to be conducted successfully and without significant obstacles.

ORCID ID: Nova Rini: http://orcid.org/0000-0002-9251-9648

References

Afrida, Y., Abdullah, I., Prasojo, Z. H., Ulfah, M., Saka, P. A., & Nelli, J. (2024). Economic empowerment of unbanked women through financial inclusion in Indonesia. *Cogent Business and Management*, *11*(1). https://doi.org/10.1080/23311975.2024.2407921

Ahmad, S. A., & Adesina-Uthman, G. A. (2025). THE WILLINGNESS OF WOMEN ENTREPRENEURS TO PATRONISE ISLAMIC BANKS IN NIGERIA. *International Journal of Islamic Finance and Sustainable Development*, *17*(2), 107–128. https://doi.org/10.55188/ijifsd.v17i2.1021

Aisyah, E. N., Pratikto, H., Wardoyo, C., & Restuningdiah, N. (2024). The right literacy on the right performance: Does Islamic financial literacy affect business performance through Islamic financial inclusion? *Journal of Social Economics Research*, *11*(3), 275–289. https://doi.org/10.18488/35.v11i3.3766

Alaghbari, L. M. A., Othman, A. H. A., & Noor, A. B. M. (2023). Promoting Women's Economic Empowerment Through Islamic Financial Inclusion in Lower Income Economies: Empirical Evidence from Yemen. *Lecture Notes in Networks and Systems*, *487*, 963–994. https://doi.org/10.1007/978-3-031-08084-5_69

Ariyati, I., Agustina, F., & Miliani, T, G. (2021). Sistematic Literature Review: Pengaruh Literasi Keuangan Terhadap Kinerja UMKM di Indonesia. *Jurnal Ekonomika: Manajemen, Akuntansi, Dan Perbankan Syari'ah*, *10*(1), 104–118. https://doi.org/10.24903/je.v10i1.1337

Association of Chartered Certified Accountants (ACCA). (2014). Financial Literacy Framework

Badan Pusat Statistik. (2025). *Indikator Ekonomi Maret 2025.*

Binsuwadan, J., Elhaj, M., Bousrih, J., Mabrouk, F., & Alofaysan, H. (2024). The Relationship between Financial Inclusion and Women's Financial Worries: Evidence from Saudi Arabia. *Sustainability (Switzerland)*, *16*(19). https://doi.org/10.3390/su16198317

Djuwita, D., & Yusuf, A. A. (2018). Tingkat Literasi Keuangan Syariah Di Kalangan UMKM Dan Dampaknya Terhadap Perkembangan Usaha. *Al-Amwal: Jurnal Ekonomi Dan Perbankan Syari'ah*, *10*(1), 105. https://doi.org/10.24235/amwal.v10i1.2837

Furnham, A. (1984). Many sides of the coin: The psychology of money usage. *Personality and Individual Differences, 5*(5), 501–509

Herdjiono, I., & Damanik, A. (2016). Pengaruh Financial Attitude, Financial Knowledge, Parental Income Terhadap Financial Management Behavior. *Jurnal Manajemen Teori Dan Terapan*, *9*(3), 226–241. https://doi.org/https://doi.org/10.20473/jmtt.v9i3.3077

Huda, N., Gani, A. N., Rofi'i, M., Rini, N., & Rosmelani. (2021). Pemberdayaan Pada Kelompok Usaha Warung Sejahtera Melalui Pelatihan dan Pembentukan Koperasi Syariah. *Jurnal Pengabdian Al-Ikhlas*, *7*(2), 246–254.

Izzah, N. (2021). Edukasi untuk Meningkatkan Literasi Keuangan Syariah di Desa Huta Raja, Kabupaten Mandailing Natal. Community Empowerment, 6(3), 456–463. https://doi.org/10.31603/ce.4453

Larasaty, F., Makaryanawati, M., & Furqorina, R. (2021). Determinan Perilaku Pengelolaan Keuangan pada UMKM di Kabupaten Kediri. *E-Jurnal Akuntansi*, *31*(10), 2467. https://doi.org/10.24843/eja.2021.v31.i10.p05

Lestari, S., Indyastuti, D. L., Alhamidi, A. F., & Pariyanti, E. (2025). Employee Behavior, Emotional Factors, and Financial Performance: The Moderating Role of Islamic Financial Literacy among Indonesian MSMEs. *Journal of Behavioral Science*, *20*(2), 15–29. https://www.scopus.com/inward/record.uri?eid=2-s2.0-105009361994&partnerID=40&md5=e7c6676fc7a6fd489a5c0e96bfd1db52

Majid, M. S. A., Agustina, M., Nurdin, R., Riyaldi, M. H., & Sari, N. (2023). Promoting Financial Inclusion Through Financial Literacy, Socialization, and Commitment to the Implementation of Islamic Financial Institutions' Law in Aceh, Indonesia. *2023 International Conference on Decision Aid Sciences and Applications, DASA 2023*, 262–267. https://doi.org/10.1109/DASA59624.2023.10286685

Marla, P. G., Majid, M. S. A., Musnadi, S., Agustina, M., Faisal, F., & Nurdin, R. (2023). Exploring the Nexus Between Digital Finance, Social Capital, Financial Literacy, and Islamic Financial Inclusion in Banda Aceh, Indonesia. *2023 International Conference on Sustainable Islamic Business and Finance, SIBF 2023*, 281–285. https://doi.org/10.1109/SIBF60067.2023.10380012

Ningasih, G., Indriani, E., & Suryantara, A. B. (2023). Pengelolaan Keuangan Usaha Mikro, Kecil dan Menengah (UMKM): Apa Saja Faktor Penghambat. *Jurnal Risma*, *3*(2), 70–85.

Oladapo, I. A. (2024). "Financial literacy in Saudi Arabian MSMES: Insights from Islamic banks' customers". *Investment Management and Financial Innovations*, *21*(4), 25–34. https://doi.org/10.21511/imfi.21(4).2024.03

Peter, S., Elangovan, G., & Gupta, A. (2025). Digital engagement in financial inclusion for bridging the gendered entrepreneurial financial gap: evidence from India. *Cogent Business and Management*, *12*(1). https://doi.org/10.1080/23311975.2025.2518492

Pida, Y., & Imsar, I. (2022). Pengaruh Literasi Keuangan dan Inklusi Keuangan Terhadap Scale Up Bisnis UMKM Kota Medan Dalam Kerangka Maqashid Syariah. *Jurnal Sains Sosio Humaniora*, *6*(2), 104–118. https://doi.org/10.22437/jssh.v6i2.22897

Pranitasari, D., Harini, S., Nugroho, S. H., Harahap, S. S., & Sudiarso, A. (2026). Digitalization and financial inclusion among women-led micro and small enterprises in Indonesia: an empirical perspective. *Frontiers in Sociology*, *11*, 01–18. https://doi.org/10.3389/fsoc.2026.1813070

Santoso, A., Ristianawati, Y., Hartono, S., Farman, F., & Nusuki, I. (2025). Islamic Social Business: The Role of al-Qardul Hasan in Empowering Vulnerable Micro-Enterprises through Bankziska. *Ascarya: Journal of Islamic Science, Culture and Social Studies*, *5*(2), 197–210. https://doi.org/10.53754/19sqjj52

Saskia, D. H., & Yulhendri, Y. (2020). Pengaruh Tingkat Literasi Keuangan terhadap Pengelolaan Keuangan pada Pelaku UMKM. *Jurnal Ecogen*, *3*(3), 365. https://doi.org/10.24036/jmpe.v3i3.9912

Sofiani, T., Ahmad, S. B., Pratami, B. D., & Suhendar, H. (2025). Mosques as Catalysts for Islamic Financial Inclusion: Evidence from Branchless Banking Implementations. *Asy-Syari'ah*, *27*(2), 143–170. https://doi.org/10.15575/as.v27i2.48309