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Qur'anic Education on Financial Intelligence

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ABSTRACT

Abstract

This article examines the Quranic indications regarding financial intelligence from a Quranic Education perspective using a qualitative research method with a thematic interpretation approach (tafsīr al-mawḍū'ī). The research findings show that financial intelligence in the Qur'an is implied in the terms māl, which implies financial awareness, rizq (wealth mindset), infaq (financial allocation), dayn (responsible financing), tabżīr (financial self-control) and isrāf (moderate consumption). These findings confirm that financial intelligence from a Quranic Education perspective is not merely the ability to accumulate wealth, but also to manage it to realize ḥifẓ al-māl, as the primary objective of maqāṣid al-shari'ah. This study implies that financial intelligence from the perspective of Qur'anic education is an educational system that can shape financial behavior that integrates spirituality, morality, and managerial aspects. This concept can be the basis for curriculum development, family education, educational institution governance, Islamic financial literacy, and public policy. The main principle of this research finding suggests that financial intelligence from the perspective of Qur'anic education is not only oriented towards improving economic welfare, but also towards realizing trustworthy, just, sustainable wealth management, and in line with the objectives of maqāṣid al-sharī'ah, especially ḥifẓ al-māl.

Introduction

Financial literacy has become a crucial part of human life in the modern era, especially in today's digital world. Financial resilience is a crucial part of daily life. The ever-changing economy, the continued advancement of digitalization, and increasingly sophisticated technology are all contributing factors. These conditions should not be avoided, but rather addressed wisely. Individuals acquire, manage, and develop financial resources in various ways. The digitalization of payment systems, increased access to digital financial services (financial technology), digital investments, buy now pay later, and even the use of artificial intelligence in economic decision-making have created both new opportunities and risks for society (Marjorie et al., 2024).

On the other hand, these innovations increase financial inclusion, but they increase the potential for irrational financial decision-making if not balanced with adequate financial intelligence or financial literacy. Recent studies show that financial intelligence is a form of human capital investment that influences financial behavior, household well-being, retirement readiness, and the economic resilience of individuals and communities (Kaiser & Lusardi, 2024).

Financial intelligence encompasses the ability to earn income, manage, control, distribute, and account for assets wisely. Low financial literacy correlates with high consumer debt, low savings, weak long-term investments, and increased household economic vulnerability. In fact, the OECD lists financial education as one of the 21st-century core competencies that must be instilled from school age so that students have the ability to make responsible economic decisions throughout their lives. (OECD). This situation indicates that financial intelligence is still understood as the technical ability to manage money through indicators of financial knowledge, attitudes, and behavior. Ideally, the concept of (financial) management from an Islamic perspective is not merely an economic resource, but also a trust (*amānah*) from Allah that must be obtained, managed, utilized, and distributed in accordance with religious teachings. The Quran views human ownership as relative, while absolute ownership rests with Allah SWT. Therefore, financial success is not only measured by wealth accumulation, but also by blessings (*barakah*), responsibility (*mas'ūliyyah*), and social welfare (*maṣlaḥah*). This paradigm demonstrates that financial intelligence has a broader dimension than mere economic capacity, encompassing character development, morals, and a religious orientation in all economic activities (Lusardi & Mitchell, 2024; OECD, 2020).

Research on financial intelligence has so far been dominated by economic, psychological, and conventional financial education perspectives. Quran-based studies generally focus more on Islamic economics, Islamic financial literacy, Islamic consumption behavior, or wealth management in Islamic jurisprudence. This research will specifically examine financial intelligence from a Quranic educational perspective. Normatively, the principle of understanding the Quran as "*salih likulli zaman wal makan*" (the righteous and eternal text) is adaptable to all developments in time and place.

Method

This qualitative research was integrated with the thematic interpretation approach (*tafsīr al-mawḍū'ī*), as developed by Al-Farmawi (1996), because this method allows researchers to collect all verses of the Qur'an related to a particular theme and then analyze them comprehensively to obtain a complete concept. Unlike *tafsir tahlili*, which follows the order of the mushaf, thematic interpretation uses a problem as the starting point of the study, so that all verses with a meaningful relationship can be understood (Al-Farmawy, 1996; Shihab, 2021). This method is considered most appropriate for examining the concept of financial education because values regarding asset management, economic responsibility, consumption, wealth distribution, and transaction ethics are scattered throughout various surahs and verses. Furthermore, Abdullah Saeed (2016) emphasized that thematic interpretation is an effective approach in bridging the normative messages of the Qur'an with contemporary problems, resulting in a contextual interpretation without abandoning the basic principles of sharia. The research data consists of primary and secondary data. Primary data consists of verses from the Qur'an related to the concepts of property ownership (al-māl), sustenance (*rizq*), expenditure of property (*infāq*), *zakat*, debt (*dayn*), wastefulness (*tabżīr*), excess (*isrāf*), and protection of property (*ḥifẓ* al-māl). Verses relevant to the research problem were then systematically collected. Furthermore, each verse and its derivations are analyzed based on linguistic aspects, the context of revelation (*asbāb al-nuzūl*), the relationship between verses (*munāsabah*), and the objectives of sharia (*maqāṣid al-syarī'ah*) to obtain a comprehensive understanding of the concept of financial education from the perspective of the Qur'an. The interpretation of the verses refers to various classical to contemporary tafsir books such as Jāmi' al-Bayān by al-Ṭabarī (2007), Tafsīr al-Qur'ān al-'Aẓīm by Ibn Kathīr (2000), Al-Jāmi' li Aḥkām al-Qur'ān by al-Qurṭubī (1997), as well as Mafātīḥ al-Ghayb by Fakhr al-Dīn al-Rāzī (1420), Tafsir al-Mishbah by M. Quraish Shihab (2021).

Meanwhile, secondary data was sourced from literature and articles on financial intelligence, Qur'an-based education, financial literacy, financial education, financial capability, financial behavior, Islamic education, Islamic economics, and the *maqāṣid al-syarī'ah* (objectives of Islamic law). Data analysis was conducted through several stages: mapping terms related to the research problem in the Qur'an (Qur'anic mapping), analyzing the meaning of each verse according to commentators (contextual interpretation), dialogue between these interpretations with theories, research findings, and thoughts related to the research problem (integrative literature review), and then reconstructing the interpretation (conceptual model development) into a financial intelligence model from a Qur'anic education perspective (Al-Farmawy, 1996; Jaakkola, 2020; Saeed, 2016).

This research is expected to develop a conceptual framework for financial intelligence from a Qur'anic education perspective. This model is built on theoretical development through analysis of various sources of knowledge, with the hope of producing a conceptual construct that can contribute to the development of science (Jaakkola, 2020). This research seeks to establish a dialogue between terms related to research issues in the Qur'an as the primary foundation for building a financial literacy model from a Qur'anic education perspective. Furthermore, this dialogue also incorporates studies on modern financial literacy theory, Islamic education, and the development of digital financial systems. Therefore, philosophically, this research is grounded in an interpretive-constructivist paradigm, which views the meaning of a concept as being constructed through the process of interpreting text, context, and the interaction between classical knowledge and evolving social realities (Creswell, 2018; Lincoln & Soeratno, 1995).

Results and Discussion

Financial intelligence is a combination of two words: "intelligence" and "financial." In the Indonesian dictionary, "smart" means "perfect intellect; sharp in mind; clever." In English, the word "intelligence" comes from the Latin "intellegentia," meaning "to understand; to choose correctly; to distinguish correctly (Setiawan, 2019)." The word "financial" is similar to the French "finance," meaning "money management." In English, the word "financial" refers to everything related to money, assets, income, expenses, investments, and wealth management. Therefore, from this explanation, it can be understood that financial intelligence refers to a person's ability to understand, manage, consider, and make appropriate decisions regarding financial and economic resources wisely (Madini et al., 2023). Several previous studies and literature have found that financial intelligence is synonymous with several terms. The development of financial intelligence studies can be seen in the following table:

Table 1. Development of Financial Intelligence Studies/Theories

No	*Time/ Period*	*Figure/Organization*	*Concept/Theories*
1	1950s	➢ Irving Fisher ➢ John Maynard Keynes	➢ Consumption and Savings Theory ➢ Consumption and Savings Behavior
2	1960s	➢ John F. Kennedy	➢ Consumer Education related to consumer rights
3	1990s	➢ JumpStart Coalition	➢ Pioneer of modern financial literacy education
4	1997	➢ Robert T. Kiyosaki	➢ Financial Intelligence that the Cashflow Quadrant consists of employed, self-employed, business owners, and investors
5	2000	➢ Financial Services Authority (FSA) ➢ Annamira Lusardi and Olivia S. Mitchell ➢ OECD (2005)	➢ Financial Capability Capability consists of two main elements: the ability to act and the opportunity to act. ➢ The Big Three, which include compound interest, inflation, and risk diversification. ➢ International standards for financial literacy.
6	2010	➢ Hersh Shefrin	➢ Financial behavior, which states that psychological factors influence a person's behavior and decisions in managing finances.
7	2014	➢ Financial Services Authority (OJK)	➢ Financial literacy consists of three aspects: knowledge, skills, and confidence
8	2015	➢ Consumer Financial Protection Bureau (CFPB)	➢ Consumer Framework Standards, which states that the main elements of financial well-being consist of: daily and monthly control, resilience to shocks, the right path to financial management, and financial freedom.
9	2020	➢ Peter J. Morgan	➢ Digital financial literacy encompasses four main dimensions: understanding fintech products/services, awareness of digital ecosystem risks, cybersecurity, and understanding

No	*Time / Period*	*Figure / Organization*	*Concept / Theories*
			of security, complaints, and consumer protection

The various terms mentioned above indicate that financial intelligence began to be used substantively in the 1950s. However, each has its own primary focus and tendency to use the term, such as "financial literacy" by the Jumpstart Coalition (1997), which defines financial intelligence as the ability to utilize knowledge and skills to manage money effectively. Another term, "financial literacy," was introduced by the Organization for Economic Co-operation and Development, which states that financial intelligence is not merely financial knowledge but also encompasses financial awareness, attitudes, and behavior. The term "financial literacy" was also used by Huston (2010) and Lusardi et al. (2014). Furthermore, the Indonesian Financial Services Authority (OJK) used the term "financial literacy." This research focuses on financial intelligence from the perspective of Qur'anic education. Some terms that are identical to financial intelligence from the perspective of the Qur'an are the concepts of wealth (al-māl), sustenance (*rizq*), *dayn* (debt), *tabżīr, isrāf*, and *ḥifẓ* al-māl. The term al-māl and its derivatives are found 86 times in the Qur'an, including *māl, amwāl, amwālahum, amwālakum, māluhu*, and other forms. Ibn Manẓūr in Lisān al-'Arab explains that the word māl initially referred to everything humans owned and desired, and later came to encompass all forms of wealth with beneficial value (*manfa'ah*). Meanwhile, al-Rāghib al-Aṣfahānī, in his Mufradāt Alfāẓ al-Qur'ān, explains that the term "māl" in the Qur'an refers not only to material objects but also to all means that enable humans to maintain their lives in accordance with the goals of sharia. Thus, the concept of māl has a broader meaning than the concept of wealth in conventional economics because it is always linked to moral, social, and spiritual dimensions (Al-Ashfahani, 2017; Mandzur, 1303).

The concept of financial intelligence from a Qur'anic education perspective from the Qur'anic reference to wealth (*al-māl*). While the modern economic paradigm tends to view wealth as an instrument for maximizing individual utility, the Qur'anic reference positions wealth as a divine trust that must be managed productively, fairly, and responsibly. Therefore, the development of financial intelligence according to the Qur'an begins not with the ability to acquire wealth, but with a transformation in one's worldview regarding the nature of wealth ownership. Financial decisions are considered rational if they result in broader benefits (maṣlaḥah), both for the individual and society (Chapra, 2000; Kamali, 2008)

Allah says: "*Wealth and children are the adornment of the life of this world...*" (Quran 18:46). The Qur'an explains that the term zina implies that wealth has an instrumental, not a substantial, function; It is good when used according to God's guidance, but can turn into a source of harm if it gives rise to arrogance and injustice (Al-Qurtubi, 2006). In line with this interpretation, Quraish Shihab added that the use of the term zina reminds people not to use wealth as a measure of nobility, because human worth is determined by good deeds, not by the amount of assets owned (Shihab, 2021). From the perspective of Qur'anic education, this verse suggests that the goal of financial literacy is not simply to increase the ability to accumulate assets (wealth accumulation), but rather to foster an awareness that wealth is a means to achieve usefulness. This concept aligns with the financial well-being theory developed by the OECD. Ideally, through financial intelligence, a person is able to meet current and future living needs without sacrificing the welfare of others (OECD, 2020).

In another verse, Qs. Al-Anfāl [8]:28, Allah reminds us of the importance of accountability for financial well-being: "*wa'lamū annamā amwālukum wa awlādukum fitnah*" meaning "*Know that your wealth and your children are only a test...*" The author of the commentary on mafatihul Ghaib Fakhr al-Dīn al-Rāzī interprets that the word fitnah in this verse indicates that wealth is not just a trial in a negative sense, more than that it indicates Allah's evaluation mechanism for the moral quality of humans in using the resources (amwāl) they have. This is in line with the development of contemporary financial literacy as Lusardi and Mitchell (2014) explain that financial literacy is not only determined by the level of knowledge about financial products, but also by the ability to make decisions that provide long-term benefits. Likewise, the OECD includes the behavioral dimension (financial behavior) as a main component of financial literacy because financial knowledge does not always result in responsible actions (Ar-razy, 1420; OECD, 2020).

The above explanation leads to the understanding that financial intelligence is not merely the ability to accumulate wealth, but rather the competence to manage it. A person's wealth and/or resources are a trust from Allah, are temporary, have a social function, and must be managed to realize the welfare of Allah, as the primary objective of the maqāṣid al-syarī'ah (Islamic principles), which emphasize technical competence rather than merely developing a moral orientation in wealth management (Lusardi et al., 2014; Chapra, 2000).

The next term, *rizq* (الرزق) and its derivatives, occur 123 times in the Qur'an, spread across four main derivational forms: 61 times as a verb (*razaqa*), 55 times as a noun (*rizq*), 6 times as an active participle (*rāziqīn*), and once as *al-Razzāq*, one of the names of Allah. The meaning of rizq implies the origin, process of acquisition, distribution, and moral responsibility for all resources bestowed by Allah SWT. For example, Allah says in the Qur'an, Surah al-Mā'idah [5]: 88, which means "*and eat from the sustenance that allah has provided for you, which is lawful and good (ḥalālan ṭayyiban)*". Ibn Manẓūr explains that rizq is everything that can be utilized by creatures, both material and non-material, which Allah has given to support the continuation of life (Ibn Manẓūr, 1994). A nearly similar explanation was put forward by al-Rāghib al-Aṣfahānī, who stated that rizq is not synonymous with wealth, but encompasses all forms of God's gifts that can be utilized lawfully by humans, including knowledge, health, time, family, security, and life opportunities (Al-Ashfahani, 2017; Mandzur, 1303).

This interpretation demonstrates that the Qur'an uses the concept of rizq in a much broader context than the concept of income in conventional economics. Al-Ṭabarī interpreted halālan ṭayyiban as encompassing two inseparable dimensions: the lawful means of acquiring wealth and the beneficial benefits derived from that wealth (al-Ṭabarī, 2001). Ibn Kathīr added that lawful sustenance is a prerequisite for the acceptance of one's religious deeds, because the relationship between economic activity and spirituality in Islam is integral, not separate (Katsir, 2000)

In Surah al-Dhāriyāt [51]: 58 Allah says which means "*Indeed Allah, He is the Provider of Sustenance (al-Razzāq), the One who has power and is very strong*." Al-Qurṭubī stated that the use of the word al-Razzāq is a hyperbolic form (*ṣīghah mubālaghah*) indicating the meaning that all forms of sustenance essentially come from Allah, while humans only carry out the causes (*asbāb*) that He has determined. This suggests that the activities of working, entrepreneurship, and investing must be understood as a form of endeavor, not as an absolute source of sustenance. This is different from the liberal economic paradigm which tends to place individuals as the main actors in market mechanisms in creating prosperity. This emphasizes that in Islamic economics, human productivity remains crucial, but its success is understood as the result of synergy between human endeavor, the law of causality, and God's will (Al-Qurtubi, 1997; Chapra, 2000).

The above interpretation of the term rizq suggests economic ethics from the perspective of Qur'anic education. Financial intelligence, from the perspective of Qur'anic education, indicates that financial intelligence encompasses the ability to accumulate assets, the view that all economic resources are essentially a blessing from God and must be managed in accordance with the objectives of sharia. If this can be properly developed, it will reduce the arrogance of individuals who assume that all achievements are due to their own hard work alone, without the intervention of God's will. The term rizq also suggests the importance of the dimension of social distribution. Allah SWT states in Surah al-Baqarah [2]: 3 that the pious are those who "spend out of what We have bestowed upon them." This verse demonstrates the close relationship between rizq and infaq. According to Fakhr al-Dīn al-Rāzī, the use of the phrase *mimmā razaqnāhum yunfiqūn* contains the message that humans are not spending their own possessions, but rather returning some of Allah's sustenance to those in need. Thus, the awareness that all sustenance comes from Allah becomes the moral foundation for the growth of social solidarity and distributive justice (Ar-razy, 1420).

Modern financial literacy generally emphasizes three core competencies: financial knowledge, financial attitude, and financial behavior. However, this framework does not explicitly incorporate the theological dimension that influences an individual's orientation in acquiring and using economic resources. The interpretation of the terms mal and rizq above shows that religious values significantly influence individual savings behavior, debt management, investment decisions, and consumption behavior. This provides a psychological foundation that strengthens optimism, reduces financial anxiety, and encourages more responsible economic behavior because individuals view sustenance as a trust, not merely the result of economic competition (OECD, 2020).

This critique serves as a critique of today's digital economy. While the transformation of financial technology has increased public access to various financial services, it has also given rise to a tendency to pursue instant income through practices that ignore ethical dimensions, such as excessive speculation, digital fraud, and debt-based consumption. From a Quranic education perspective, such behavior contradicts the concepts of mal and rizq because it places financial gain above the principles of lawfulness, blessings, and welfare. Therefore, financial intelligence from a Qur'anic educational perspective not only teaches income-generating skills but also fosters awareness that every source of income must fulfill the principles of *halal, thayyib, 'adl*, and *maslahah* (Susanty, 2023; Syauqillah, 2026).

One dimension that distinguishes the financial intelligence paradigm in the Qur'an from conventional financial literacy is the emphasis on wealth allocation as part of moral responsibility. After the Qur'an instills an understanding of the nature of wealth (*al-māl*), its sources of acquisition (*rizq*), its management responsibilities (amanah), and its ethical quality (*iḥsān*), the next step is how that wealth is allocated proportionally to meet personal, family, community, and religious needs. From this perspective, financial intelligence is not measured by the amount of wealth possessed, but rather by the ability to allocate resources effectively, productively, and with a focus on the benefit (*maṣlaḥah*) (Chapra, 2000).

Etymologically, the term infaq (الإنفاق) comes from the root word ن ف ق (*nūn–fā'–qāf*), which generally means "to spend," "to spend," "to allocate," or "to expend something." In the Quran, the word infaq and its derivatives include anfaqa (he spends), yunfiqun (they spend), anfiqū (spend), *infāq*, and *nafaqah*. The majority of uses of this root word in the Quran refer to the activity of spending wealth in the way of Allah, meeting family needs, helping vulnerable groups, and building social welfare. Therefore, the concept of infaq has a much broader meaning than mere voluntary charity. Ibn Manẓūr explains that anfaqa means spending part of one's wealth for a beneficial purpose. Al-Rāghib al-Aṣfahānī added that infāq is not synonymous with reducing wealth, but rather a process of utilizing assets for the right purposes, thus generating blessings for both individuals and society. Thus, from the perspective of the Qur'an, spending is not understood as a loss of assets (wealth depletion), but rather as a form of wealth transformation toward higher social and spiritual values (Al-Ashfahani, 2017; Mandzur, 1303).

The concept of financial intelligence from the perspective of Qur'anic Education is also implied in the concept of the characteristics of pious people in QS. al-Baqarah [2]:3: "*...wa mimmā razaqnāhum yunfiqūn...*" "*...and from what We have given them, they spend.*" According to al-Ṭabarī, the use of the phrase mimmā razaqnāhum indicates that all wealth owned by humans essentially comes from Allah so that the activity of infāq does not constitute a loss of ownership, but the return of part of the trust to the rightful party. Ibn Kathīr interpreted that the word yunfiqūn includes all forms of expenditure that are approved by Allah, whether for family, zakat, alms, education, or other social interests. This interpretation shows that financial allocation in the Qur'an is comprehensive because it includes personal, family, social, and spiritual dimensions (Katsir, 2000; Thabari, 2007).

Financial intelligence is also implied in Qs. al-Furqān [25]:67 which inspires the principle of balance in the allocation of wealth: "And those who, when they spend (wealth), they are neither excessive (*isrāf*) nor stingy, but are in the middle between the two." According to al-Qurṭubī, this verse lays down the principle of al-qawām, namely balance in the use of wealth so that every expenditure is carried out according to the needs and objectives of the sharia without falling into wasteful or stingy attitudes. Fakhr al-Dīn al-Rāzī explains that this balance is a form of wisdom (ḥikmah) in resource management because every asset has a social function that must be maintained through proper planning and allocation. Thus, the Qur'an has introduced the concept of balanced budgeting long before the development of modern financial planning theory. From a contemporary financial literacy perspective, the ability to allocate income is a key indicator of financial capability. The OECD explains that individuals with high financial literacy are not only able to earn income but also able to budget, manage expenses, build savings, and prepare for future needs in a balanced manner. Lusardi and Mitchell also emphasized that the ability to allocate income rationally is significantly related to improved financial well-being. The concept of financial intelligence from the Quranic perspective, in addition to these aspects, also reminds us of the dimensions of blessing, social solidarity, and accountability to Allah SWT (Ar-razy, 1420; Katsir, 2000; OECD, 2020; Thabari, 2007).

The financial allocation paradigm in the Quran is also closely related to the concept of maqāṣid al-shari'ah, particularly *ḥifẓ al-māl* (protection of wealth). According to al-Ghazālī (2004) and Syatibi (2006) preserving wealth does not only mean protecting wealth from loss, but also ensuring that wealth is used to meet primary needs, support family survival, strengthen social solidarity, and prevent society from structural poverty. Therefore, infāq is understood as a strategic instrument in maintaining the circulation of wealth so that it is not concentrated in certain groups as emphasized in QS. al-Ḥasyr [59]:7 (Al-Ghazali, 2004; Asy-Syatibi, 2006; Khaliq et al., 2025).

Another term that suggests financial intelligence from the perspective of Qur'anic Education is also found in *dayn* (الدَّيْن) derived from the root word د ي ن (*dāl–yā'–nūn*) which generally means "debt". Al-Rāghib al-Aṣfahānī explains the meaning of dayn as a person's attachment to an obligation that must be fulfilled, both obligations to Allah and to fellow human beings. In QS. Al-Baqarah [2]:282 states: "*O you who believe! When you undertake a debt (tadāyantum) for a specified period, write it down....*" Al-Ṭabarī interprets the command to record debts (kitabah) as aiming to safeguard the rights of all parties, prevent disputes, and create legal certainty in economic transactions. Similarly, Ibn Kathīr interprets debt recording as a form of sharia protection for both the lender and the borrower, preventing future denial of rights. Meanwhile, al-Qurṭubī explains that this verse forms the basis for the principles of documentation, transparency, witnesses, and accountability in all financial transactions (Al-Ashfahani, 2017; Al-Qurtubi, 1997; Katsir, 2000).

One of the main causes of low financial well-being in the digital era is no longer limited to low income, but also the increasingly weak ability to control consumption behavior (financial self-control). The ease of transactions through e-wallets, buy now pay later (BNPL), flash sales, social media, and algorithm-based marketing have changed people's consumption patterns from need-based consumption to impulse-driven consumption (OECD, 2023). Various studies show that high financial literacy is not always followed by healthy financial behavior if individuals do not have the ability to control consumptive urges. The Qur'an hints at the concept of *tabżīr* (التبذير) in Qs. al-Isrā' [17]:26–27: "*...And do not squander (your wealth) wastefully (tabżīr).* Indeed, the wasteful (al-mubadhdhirīn) are brothers of Satan, and Satan is ungrateful to his Lord." Ibn Manẓūr explained that tabżīr means spending money in an inappropriate way or spending something without considering the benefit. Al-Rāghib al-Aṣfahānī added that wastefulness is not measured by the amount, but rather by the discrepancy between the use of the asset and the purpose permitted by sharia. Thus, a person can commit tabżīr even if the amount spent is small if it is used for sin, whereas large expenditures for the benefit of others are not considered *tabżīr* (Al-Ashfahani, 2017; Mandzur, 1303).

While the concept of tabżīr emphasizes the prohibition of wasting wealth on something unjust, the Qur'an expands financial education through the concept of *isrāf* (الإسراف), which emphasizes the prohibition of excessive consumption. These two concepts are often considered identical, even though linguistically and interpretively they have different orientations. Tabżīr is related to the wrong direction of the use of wealth, while isrāf is related to excess in the amount of its use, even though the object used is basically halal (al-Rāghib al-Aṣfahānī, 2009; al-Qurṭubī, 2006). This difference provides an important contribution to financial literacy from the perspective of Qur'anic education because it shows that financial intelligence is not only determined by the type of expenditure, but also by the proportion and limits of its use.

The findings of this study indicate that financial intelligence from a Qur'anic education perspective can be built on six key concepts: māl (financial awareness), rizq (wealth mindset), infaq (financial allocation), dayn (responsible spending), tabżīr (financial self-control), and isrāf (controlled consumption). This leads to the understanding that financial intelligence from a Qur'anic education perspective encompasses cognitive, moral, spiritual, and behavioral dimensions in managing wealth. This understanding goes beyond the common conception of financial intelligence, which emphasizes financial knowledge and technical skills.

The results of this study reinforce financial literacy theories, such as the framework proposed by Annamaria Lusardi and Olivia S. Mitchell, which posits that financial capability consists of the knowledge and skills that enable individuals to make sound financial decisions, including budgeting, saving, investing, and debt management. The Qur'anic education concepts of infaq, dayn, and tabżīr align well with these competencies. Infaq represents planned financial allocation, dayn reflects prudent spending and debt responsibility, while tabżīr encourages self-control against excessive consumption. However, Qur'anic financial literacy adds ethical and spiritual dimensions. This emphasizes that financial literacy is also based on accountability before God and its contribution to social welfare.

This is in line with the concept of financial literacy popularized by Robert T. Kiyosaki, who defines financial literacy as the ability to generate, protect, budget, utilize, and increase money. Current findings support some of these competencies, particularly regarding budgeting and asset protection. However, the Qur'anic educational perspective broadens the goal of financial literacy. It focuses not only on wealth accumulation and financial independence but also on responsible management (amānah) aimed at preserving wealth (ḥifẓ al-māl) and achieving public benefit (maṣlaḥah). Therefore, wealth is viewed as a trust entrusted by God rather than absolute private ownership.

Another important contribution relates to the concept of rizq, which states that the provision of sustenance (sustenance) provided by God requires human effort (ikhtiyār), which suggests cultivating an adaptive wealth mindset characterized by optimism, gratitude, perseverance, and ethical work, thereby reducing anxiety and unethical financial behavior driven by greed or fear of scarcity.

Furthermore, these findings indicate that six Qur'anic indicators form a sequential financial management process. Mal develops financial awareness, rizq fosters a productive wealth mindset, infaq guides financial planning and allocation, dayn regulates financing decisions, tabżīr strengthens financial self-control, and isrāf ensures moderation in consumption. This sequence suggests that financial intelligence, from a Qur'anic educational perspective, can be considered an integrated educational framework that shapes financial character throughout the lifecycle. Financial intelligence should be developed as a character education process that integrates cognitive competencies, ethical values, spiritual awareness, and responsible financial behavior. Such an approach is in line with the objectives of maqāṣid al-sharī'ah, particularly ḥifẓ al-māl, where wealth management becomes a means to safeguard individual well-being, strengthen social solidarity, and promote sustainable development.

Conclusion

The above description explains that the Qur'anic signs about financial intelligence from the perspective of Qur'anic education can be found in the understanding of the meaning of the term *māl*, which indicates financial awareness, *rizq* (wealth mindset), *infaq* (financial allocation), *dayn* (responsible financing), *tabżīr* (financial self-control), and *isrāf* (moderate consumption). Financial Intelligence from the perspective of Qur'anic Education is not just the ability to accumulate wealth, but the competence to manage wealth. The assets and/or resources owned by a person are a trust from Allah, are temporary, have a social function, and must be managed to realize *ḥifẓ al-māl* as the main objective of *maqāṣid al-syarī'ah*, which emphasizes the technical competence aspect. These conclusions demonstrate efforts to integrate Qur'anic educational values into financial education. The recommendations from this study are expected to be used in future research to empirically test the effectiveness of the proposed conceptual framework in improving financial literacy, financial intelligence, financial behavior, and ethical financial decision-making for researchers and observers of financial intelligence.

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