



Implementation of Sharia Economics in Indonesian Banking

Azriel Mohamad Yapanto
azriel21001@mail.unpad.ac.id

ABSTRACT

The implementation of the sharia economy is not only focused on banking. Sharia economics is intended to provide an overall economic benefit, including in managing finances. The goal is to socialize the sharia economy which is engaged in managing or managing sharia finance in an effort to improve financial planning and help resilience in the impact of the economic crisis. The method is qualitative in the use of descriptive data analysis techniques. There is still a lack of information or in-depth understanding of the teachings in Islam regarding the economy, especially sharia financial management, which is known to the Indonesian people, who are predominantly Muslim. Because of the provisions of both prohibitions and obligations in Islamic financial management.

ARTICLE INFO

Article history:

Received 03 Aug 2022

Received in revised form
02 Sep 2022

Accepted 06 Oct 2022

Keywords: Islamic
Economics, Islamic
Financial Management,
Financial Management.

© 2022 Hosting by Research Parks. All rights reserved.

INTRODUCTION

Indonesian society, which is predominantly Muslim, has a consumptive attitude that currently has a habit that makes Indonesians reluctant to save and invest. Which is where the Indonesian people often assume that financial management is only intended for those with high incomes. (Palupi and Hapsari 2022) so that there is a need for further information and socialization of the importance of financial management, especially sharia for the Indonesian people who are predominantly Muslim.

According to Sobana (2017), Islamic financial management is an activity or business activity in obtaining budget funds and allocating budget funds in planning, analysis, and control in accordance with the basic principles of management and sharia principles. In terms of shari'ah management, management is an activity of planning, coordinating and regulating a resource owned by a businessman or community with the guidance of shari'ah or Islamic law from the source of the Qur'an. In the Islamic economic system, it has advantages that are not only recognized by figures in a country with a majority Muslim population. Because the resilience of the sharia economic system can withstand the blows of the global financial crisis. Sharia financial management can affect the community because of sharia products, along with economic development, the sharia economy is not in line with the implementation in Indonesian society. The cause of the lack of information or socialization of the public's understanding of matters relating to the management of Islamic finance (Hasanah, and Zakaria 2017)

METHOD

According to Arnesih (2016), a method that is oriented in studying how to manage finance in Islam or shari'ah. This is qualitative in the use of descriptive methods. Therefore, to get a standard theory, a guide is used to analyze the data obtained, and then categorized and interpreted using the perspective of a documentary analyst. It's the same as according to (Riyani, Primary, and Surahman 2022) Data collection techniques used are observation, interviews and documentation and descriptive data analysis techniques. So that the data obtained can be described that can provide realistic data certainty.

RESULTS AND DISCUSSION

According to Palupi and Hapsari (2022) Finance is a very important and crucial thing that cannot be denied, because everything related to finance has a fairly high risk impact. Indonesia's population is predominantly Muslim, some of whom only know the teachings of Islam in terms of worship of mahdhoh such as prayer, fasting, hajj, zakat and Islamic knowledge. so it is necessary to know the existence of Islamic teachings regarding the economy in this case the application of a sharia financial management system that can help encourage the household economy in a shariah manner. (Arnesih 2016).

Sharia Financial System

In the shari'ah financial system, it can be formulated from various combinations, firstly the basic syar'i principles taken in the Qur'an and Sunnah, the second tabi'i principles which result from the interpretation of human reason on economic problems, namely business finance, management and other relevant economic principles. The Islamic financial system is a flow of the Islamic financial system that does not only take into account the benefits and risks, but also takes into account the aspects of Islamic values in it. (Joseph 2015).

The Importance of Financial Management in the Household Shariah

There are still many people who live in households who have difficulty in managing or managing finances because they fail to control their financial goals in this case their desires and are still wrong in spending priorities. (Badriah and Nurwanda 2019). So that there must be a family economic management that is where there is planning, implementation, monitoring, evaluating and controlling the acquisition and use of economic resources in order to achieve the optimum level of need. The importance of financial management is to regulate a household's financial income and expenditure (Badrunsyah 2017)

According to Maizul Rahmizal et al. (2022), there are three matters of financial management in the household that are still considered inappropriate. First, financial management is separated from Islamic teachings, as if Islam does not teach a system of managing finances. Second, there is no strategy in managing household finances in an Islamic way, so that there are few things that should be learned in principle, even this is clearly seen in the implementation of management or financial management in the household. Third, there is still a lack of in-depth explanation and a lack of general knowledge of the main terms in religious teachings.

In terms of shari'ah financial management, there are activities and prohibitions that must be known and understood based on shari'ah, the following are according to (Life 2020):

1. Fundraising
 - a) In an effort to obtain funds, it is expected to pay attention to the method of obtaining it according to Islamic shari'ah, in this case wakalah, mudharabah, kafalah, murobahah, hiwalah, qardhul hasan, rahn, ijarah, salam, musyarokah, istiahna, wadi'ah.
 - b) For every obtaining funds, there will be a prohibition on obtaining funds from unlawful means, such as usury, karahah, gharar, monopoly, tadlis, ihtikar, bribery, and other prohibited things.
 - c) Conduct transactions with the use of objects that have been forbidden because this is strictly prohibited and cannot be allowed, such as illegal drugs, alcoholic beverages and so on. According to the surah (Surah Al Nisa: 28)
2. Activities in fund management, which in this case is like investing in money, because it must observe the basic principle of money itself, because money is used as a medium of exchange not in terms of a commodity being traded.
3. Activities in the use of these funds must also be considered, which means that the assets that have been obtained are important to be used in charity such as shadaqah, infaq, zakat and waqf. According to the surah (Surah Al Dzariyat: 19)

Shari'ah Household Financial Health

Allah swt, has given sufficient wealth to mankind which is according to His word in the Qur'an surah Ahd-Dhuha verse 8 which means "And he found you as a person who had a deficiency, then he was given sufficient (QS. Ahd-Dhuha; 8). And basically measuring a household's financial health is a way of how to commit to what has been planned for household finances. If you can't commit then your household finances will be unhealthy. (Arnesih 2016).

CONCLUSION

There is still a lack of information or in-depth understanding of the teachings in Islam regarding the economy, especially sharia financial management, which is known to the Indonesian people, who are predominantly Muslim. Because of the provisions of both prohibitions and obligations in Islamic financial management.

Along with the development of community economic activities, financial management becomes one of the important things in maintaining resilience in the face of the economic crisis so that people need to know this and be able to implement it.

REFERENCES

1. ARNESIH, ARNESIH. 2016. "Financial Management Strategy in the Household (Based on Sharia Economics)." *HISTORIA: Journal of History Education Study Program* 1(1): 1–11.
2. <https://doi.org/10.33373/his.v1i1.387>
3. Badriah, Elis, and Asep Nurwanda. 2019. "Training on the Role of Young Mothers in Managing Household Finances as One of the Efforts to Alleviate Poverty." *Abdimas Galuh* 1(1): 8.
4. <https://doi.org/10.25157/ag.v1i1.2876>
5. Badrunsyah, Sigit Cahyono. 2017. "Counseling on Family Financial Management, At RW 06 Cipayung Urban Village, East Jakarta." *Journal of Service and Community Service* 1(1): 49–59.
6. <https://doi.org/10.52643/pamas.v3i1.372>
7. Hayati, Israel. 2020. "Strengthening Islamic Financial Management for MSMEs Using the Door To Door Method in Kotasan Village." *Ihtiyath : Journal of Islamic Financial Management* 3(2): 180–91.
8. <https://doi.org/10.32505/ihtiyath.v3i2.1783>
9. Maizul Rahmizal et al. 2022. "Financial Management Counseling to Improve the Family Economy During the Covid-19 Pandemic." *Journal of Community Service* 4(1): 014–019.
10. <https://doi.org/10.47521/selodangmayang.v6i3.188>
11. Palupi, Destya Endah, and Mega Tunjung Hapsari. 2022. "INFLUENCE OF FINANCIAL KNOWLEDGE AND LOCUS OF CONTROL ON PERSONAL FINANCIAL MANAGEMENT BEHAVIOR (Study on Islamic Financial Management Students Class of 2018 – 2020 UIN Sayyid Ali Rahmatullah Tulungagung) Destya." *Prima Ekonomika* 13(1): 40–52.
12. <http://dx.doi.org/10.37330/prima-ekonomika.v13i1.129>
13. Riyani, Ade, Gama Pratama, and Surahman Surahman. 2022. "Analysis of Sharia Financing Financial Management System with Murabahah Contract." *Ecobankers : Journal of Economy and Banking* 3(1): 1.
14. <https://doi.org/10.46367/jps.v1i2.234>
15. Sobana, H. Dadang Husen, M.Ag. 2017. "Shari'ah Financial Management". Bandung: CV LIBRARY SETIA
16. http://digilib.uinsgd.ac.id/18953/1/Buku_MKS_full%20Cover.pdf
17. Yusuf, Dr. H. Burhanuddin. 2015. "Human Resource Management in Islamic Financial Institutions." Jakarta: PT RajaGrafindo Persada : 304.
18. https://repository.uinjkt.ac.id/dspace/bitstream/123456789/38476/2/Buku_MSDM_editor.pdf
19. ZR, Ratna Anggraini, Nuramalia Hasanah, and Adam Zakaria. 2017. "Shari'ah Financial Planning in an Effort to Improve the Ability of Family Financial Management for Members of the Ta'Lim Assembly." *Sarwahita* 14(01): 26–34.
20. <https://doi.org/10.21009/sarwahita.141.04>