

APPLICATION OF ISLAMIC VALUES OF SHARIA COOPERATIVES IN INDONESIA

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Abstract

This study discusses the application of Islamic values in sharia cooperatives in Indonesia. Islamic values in sharia cooperatives properly and correctly reflect the welfare and trust of sharia cooperative customers. This study also aims to determine the Islamic values applied to sharia cooperatives in Indonesia and to find out how the implementation of Islamic values is carried out in their business activities. This paper adopts field research with qualitative research methods. Data collection techniques in this study by means of observation, interviews, online databases, and documentation. The results of the study indicate that Islamic values applied to sharia cooperatives in Indonesia include honesty values, consistency values, communicative values, trust values, equality values, monotheism values, ta'awun values, and family values. The application of Islamic values carried out by sharia cooperatives in Indonesia by stipulating that customers in entering into agreements must be honest, in carrying out all transactions correctly and correctly according to sharia rules, offering sharia cooperative products to the public, and expecting customers to provide full responsibility to the sharia cooperative. Consequently, sharia cooperatives in Indonesia must improve even more regarding the applied Islamic values, and are expected to maintain and carry out properly and correctly the implementation of Islamic values.

Keywords: Islamic Values, Sharia Cooperative, Islamic Finance, Indonesia

JEL Classification: G10, G29, F65

INTRODUCTION

The development of the establishment of Islamic banking has made it easier for customers to enjoy banking products without an interest system (Nugraheni & Meiranto, 2013). The growth of the number of Islamic banking every year increases and fluctuates (Abduh & Omar, 2012; Muliawati & Maryati, 2015) with an average growth of 24.5%. In 2001 the growth in the number of Islamic banking was 24.8%, in 2002 it had reached 25.9% (Nofinawati, 2015). This shows that Islamic banks are generally more liquid than conventional banks (Ika et al., 2011).

After being issued on banking regulatory policies, the Indonesian Ulema Council (MUI)

attempted to establish interest-free banking. The development of the establishment of Islamic banking has made it easier for customers to enjoy banking products without an interest system (Nugraheni & Meiranto, 2013). In general, financial institutions are needed (Herry et al., 2019) by the community, especially cooperative financial institutions. The community's interest in cooperatives has been needed for a long time because apart from the easy process and the fast disbursement of funds, so that the community has no difficulty in the loan process (Ningsih & Masruroh, 2018).

The growth of the number of cooperative units in Indonesia every year has increased (Azhari & Kamaruddin, 2021; Zulianti & Aslami, 2022). Cooperatives as financial institutions that have been established by individuals or legal entities based on the cooperative principle to meet mutual economic needs based on the principle of kinship (Nurrachmi & Setiawan, 2020). Indonesian people use financial institutions such as sharia cooperatives in order to develop their business economy in order to avoid the usury system (Sitepu & Hasyim, 2018).

According to Siswadi, (2021) Sharia cooperatives in their activities are based on Islamic values contained in the Al-Quran and As-Sunnah. Islamic values reflect honesty, commitment, religion, and reflect the welfare and belief of Muslims. With the application of Islamic values carried out by sharia cooperatives to customers so that they are more peaceful and comfortable in their hearts, and safe from the worldly and hereafter, because they avoid the usury system (Humam, 2020).

This study is an attempt by researchers to investigate the Application of Islamic Values in Sharia Cooperatives in Indonesia. Cooperatives themselves play an important role in developing the local economy. Based on the above background, the formulation of the problem can be drawn as follows: How are Islamic values in sharia cooperatives in Indonesia, and how are Islamic values applied in sharia cooperatives in Indonesia. Based on the formulation of the problem, the purpose of this research is to find out Islamic values in sharia cooperatives in Indonesia and to find out the application of Islamic values to sharia cooperatives in Indonesia.

LITERATURE REVIEW

Cooperative according to Ningsih & Masruroh, (2018) means working together. Sharia cooperatives are a form of community economic movement based on sharia and family principles (Masadah et al., 2020). The concept of sharia in the cooperative system is expected to meet the economic needs of the community with a profit sharing system, with the principle of working

together (Masadah et al., 2020). Islamic values give birth to sharia norms that are in accordance with the provisions and teachings of Islam.

The purpose of sharia cooperatives is to improve the welfare of members and society (Azid et al., 2007), build an economy with Islamic values according to Islamic norms and morals (Rohman et al., 2021). Then it has the function of improving welfare (Adriani et al., 2019), strengthening the human resources of members, realizing and developing the Indonesian economy for joint efforts based on the principle of kinship (Navalina, 2021; Suryanti et al., 2020), mediator between the owner of the funds and the borrower of the funds (Artis, 2017), so as to achieve optimization of the use of assets, control effectively, grow and develop job opportunities widely (Wanyama, 2015), as well as member efforts (Rosmika et al., 2019).

Islamic values in cooperatives become a unified whole and cannot be separated from the birth of Islam (L. Alam, 2016), sourced from Islam and then developed by the human mind according to the requirements of Islamic teachings (Munir, 2016). Irma (2021) write down the Islamic values applied to sharia cooperatives, namely the value of shiddiq (honesty), the value of tabligh (deliver), the value of amanah (trust), the value of istiqomah (consistent). The value of al-musawah (equality) is judged not based on the position as a debtor and creditor but rather an equal position to work together by the sharia cooperative (Ardilla, 2018). In addition, paying attention to the loyalty or loyalty of customer members to the use of products and services will foster a sense of satisfaction (Nuraulia, 2017).

In sharia cooperatives, there are several types of products to collect funds or deposits from customers (Aman, 2019) namely mudharabah deposits, wadiah deposits, and mudharabah time deposits. Then after the fundraising occurs, the funds will be channeled through mudharabah financing, murabahah financing, and musyarakah financing (A. Alam et al., 2022; Mirza & Halabi, 2003). Funding is very important (Chen et al., 2016) and cannot be ignored because without the distribution of funds, the cooperative's financial condition will die and not run or develop.

Research conducted by Zawawi (2021) get the results that the application of Islamic values at BMT Mandiri Sejahtera Dukun Gresik Branch to get loyal customers is very good in terms of service and uses Islamic values. Siswadi dan Mujiono (2021) in his research mentions the application of Islamic values in the Pacitan branch of the Sunan Drajat Banjarwati cooperative, namely in the financing system the funds are not subject to interest, but are treated with Infaq, as well as in the savings system or savings are not subject to interest, but with gifts received at the time of Eid al-Fitr.

Agustin (2019) get the results that Islamic banking in Pekanbaru in the application of Islamic values is good and has applied it to their Islamic banking activities. Choirul (2020) shows the KSPPS Ya Ummi Maziyah Assa'adah Ngablak branch, in its activities towards forming customer loyalty, namely being able to provide fair benefits for the community, and being more motivated to make savings and financing that are more blessed and peaceful and avoid the usury system.

Research conducted by Wiwin (2020) get the result that PT. Bank Aceh Syariah KCP Darussalam in the application of sharia values has no effect on customer satisfaction, while service quality greatly affects customer satisfaction. Whereas Santoso (2020) in the results of his research wrote that Bank Bukopin Syariah Sub-Branch UMS needs to pay attention to customer satisfaction in order to form customer loyalty. In service quality, it is necessary to pay attention to doing many ways such as improving the quality of employees, speed in transactions, providing facilities for customers, and must increase and maintain customer trust.

In another case, it was found that marriage partners who were oriented to Islamic values made Islamic beliefs sourced from the Qur'an and As-Sunnah the main basic tendency in pursuing married life (Istiqomah et al., 2015). Tika (2020) in his writings, he stated that the products and services of KSU Mandiri Sukses UMS are such as sharia savings and loans, supermarkets, car rentals, procurement of gowns, photocopies, and goods loans. Regarding the dissemination of information and promotions at KSU Mandiri Sukses UMS, namely through a website.

RESEARCH METHODS

This type of research uses qualitative research methods to observe and understand more clearly to get a full meaning to the analysis of the application of Islamic values in sharia cooperatives in Indonesia. Research data obtained through primary data collection efforts / directly in the field (Ginting, 2021), secondary data/data obtained indirectly (Octavia, 2022). Yang didukung dengan teknik pengumpulan data melalui observasi (Ardilla, 2018), Interview (Ginting, 2021), and documentation (Ardilla, 2018).

This study took several places for sharia cooperatives in Indonesia, including KSPPS BMT Arafah, BMT Zam-Zam, KSPPS Tunas Artha Mandiri, BMT Hira, and KSPPS Nusa Ummat Sejahtera. In this study using qualitative data analysis. Qualitative data analysis based on events obtained in direct field activities which were then developed (Rijali, 2019).

RESULTS AND DISCUSSION

Islamic Values in Sharia Cooperatives in Indonesia

Based on the studies that have been submitted, the results of the data from the research subjects can be obtained in the following table:

Table 1. Value Distribution Table in Cooperatives

COOPERATIVE	ISLAMIC VALUES
KSPPS BMT Arafah	Kejujuran (Q.S At-Taubah : 119)
	Istiqomah (Q.S Yunus : 89)
	Komunikatif (Q.S Al-Ahzab : 70)
	Amanah (Q.S An-Nisa : 58)
BMT Zam Zam	Honesty (Q.S At-Taubah: 119)
	Equation (Q.S Al-Hujurat: 13)
	Trust (Q.S An-Nisa: 58)
	Tawhid (Q.S Adz-Dzariyat: 56)
KSPPS Tunas Artha Mandiri	Tawhid (Q.S Adz-Dzariyat: 56)
	Trust (Q.S An-Nisa: 58)
	Communicative (Q.S Al-Ahzab: 70)
BMT Hira	Ta'awun (Q.S Al-Maidah: 2)
	Family (Q.S Al-Hujurat: 10)
	Trust (Q.S An-Nisa: 58)
	Tawhid (Q.S Adz-Dzariyat: 56)
KSPPS Nusa Ummat Sejahtera	Honesty (Q.S At-Taubah: 119)
	Consistency (Q.S Yunus: 89)

Source: Author's analysis (2022)

Based on the table above, it can be seen that the results of interviews with Islamic financial institutions of the Baitul Maal wat Tamwil (BMT) Arafah Sharia Savings and Loans Financing Cooperative (KSPPS) were conducted at the head office. The Islamic values contained in the Qur'an in KSPPS BMT Arafah are the value of honesty (Q.S At-Taubah: 119) where to regulate a

contract or agreement each cooperative party must act honestly and correctly, consistency (Q.S Yunus: 89) where management cooperative funds must be consistent and pay attention to the loyalty or loyalty of customer members to the use of products and services so that a sense of satisfaction arises (Nuraulia, 2017), communicative (Q.S Al-Ahzab: 70) which aims to optimize the welfare of customers, and the value of trust (Q.S An-Ahzab: 70). Nisa: 58) where the trust and responsibility between the cooperative and the customer can be united so as to create security (Handayani, 2021).

BMT Zam Zam applies Islamic values as contained in the Koran, namely honesty (Q.S At-Taubah: 119), equality (Q.S Al-Hujurat: 13) which is meant to be an equal position to work together by sharia cooperatives (Ardilla, 2018), the value of trust (Q.S An-Nisa: 58), and the value of monotheism (Q.S Adz-Dzariyat: 56) is to believe that sharia cooperative business activities occur only because of Allah SWT. While in Tunas Artha Mandiri KSPPS there are Islamic values contained, namely the value of monotheism (Q.S Adz-Dzariyat: 56), the value of trust (Q.S An-Nisa: 58), and communicative values (Q.S Al-Ahzab: 70), and benefits for the welfare of customers or fund users are more optimal.

From the table above, it can be obtained a discussion of information that Baitul Maal wat Tamwil (BMT) Hira has Islamic values contained or in accordance with the Al-Quran and As-Sunnah. Islamic values in sharia cooperatives, as contained in the Koran, are the value of ta'awun (Q.S Al-Maidah: 2), kinship (Q.S Al-Hujurat: 10), trustworthiness (Q.S An-Nisa: 58), monotheism (Q.S Adz-Dzariyat: 56), and honesty (Q.S At-Taubah: 119). And the Nusa Ummat Sejahtera Sharia Savings and Loans Cooperative (KSPPS) applies the contained Islamic values, namely upholding the value of honesty, as contained in the Al-Quran surah At-Taubah verse 119, and consequently the regulations of the cooperative to customers, as contained in Al-Quran surah Yunus verse 89.

Application of Islamic Values in Sharia Cooperatives in Indonesia

It is known that the application of Islamic values in a sharia cooperative is very important, so based on the research, data on the application of sharia values from various cooperatives are presented in the following table:

Table 2. Table Of Value Application In Cooperatives

COOPERATI VE		APPLICATION OF ISLAMIC VALUES
		The value of honesty is applied to prospective customers to complete the requirements honestly and correctly.
KSPPS Arafah	BMT	The value of istiqomah is always applied appropriately and in accordance with sharia principles in conducting transactions against customers.
		Communicative value is applied in offering sharia cooperative products to prospective customers.
		The value of trust is applied by BMT Arafah in carrying out its business activities with full responsibility and working hard so that it can be trusted by customers and prospective customers.
		The value of honesty is applied in carrying out all transactions with customers, taking into account honestly according to Islamic law and the fatwa of the MUI DSN.
BMT Zam	Zam	The value of equality is applied by acknowledging that the sharia cooperative and the customer have the same position so that they do not differentiate, and consider the customer as their working partner.
		The value of trust is applied in utilizing God's gift to the fullest.
		The value of monotheism is applied by fully acknowledging that thoughts, energy, and wealth are only entrusted by Allah SWT.
KSPPS Artha	Tunas	The value of monotheism is applied to encourage employees at work to remember Allah SWT.

COOPERATIVE	APPLICATION OF ISLAMIC VALUES
Mandiri	The value of trust applied to all customer members is expected to give full responsibility to TAM Syariah for the provision of funds.
	Communicative values are applied to socialize the community by inviting them to join or work together.
	The value of ta'awun is applied by making visits to hospitals for customers who are sick.
	Family values are applied by giving affection to customers to strengthen family ties.
BMT Hira	The value of trust is applied by urging customers to maintain and operate the objects that have been deposited correctly.
	The value of monotheism is applied by being grateful for all the gifts from Allah SWT.
	The value of honesty is applied in conveying information related to business programs to prospective customers according to reality.
KSPPS Nusa Ummat	The value of honesty applied in the agreement made between the sharia cooperative and the customer must be honest.
Sejahtera	The value of consistency is applied to agreements that have been agreed by both parties to keep promises and not break promises.

Source: Author's analysis (2022)

Based on the table above, it can be explained that the application of Islamic values in KSPPS BMT Arafah in operational activities to customers, including the application of the value of honesty in KSPPS BMT Arafah is carried out on prospective customers to complete the requirements honestly and correctly or not falsely before making a transaction. The application of tabligh or communicative values in KSPPS BMT Arafah by offering its products to the public.

In KSPPS BMT Arafah the application of the value of trust by carrying out business activities responsibly and working hard so as to gain the trust of customers, while the application of istiqamah values at KSPPS BMT Arafah in its operational activities is always appropriate and in accordance with sharia rules in carrying out all transactions to customers, so that customers feel satisfaction.

Followed by BMT Zam Zam regarding the application of Islamic values in its business activities based on the teachings of the Islamic religion, namely with honesty in carrying out all transactions honestly and correctly based on Islamic law and the fatwa of the National Sharia Council (DSN). Applying the value of equality by acknowledging that customers and BMT Zam Zam have the same position and considers customers as business partners, a mandate that is applied in making maximum use of Allah's gifts for the welfare of BMT Zam Zam and customers, and fully acknowledging that the mind, energy, and property are only entrusted by Allah SWT. Then the application of Islamic values at KSPPS Tunas Artha Mandiri is the value of monotheism applied by urging employee members at work to remember Allah SWT, because everything in the world happens because of Allah SWT. Then the value of trust is applied by KSPPS Tunas Artha Mandiri (TAM Syariah) by expecting all customer members to be able to give responsibility to TAM Syariah for the financing that has been carried out, and communicative value is applied by establishing social relations with the community by inviting them to join and cooperate with the TAM Syariah program.

At BMT Hira related to the application of Islamic values carried out in its business activities to fund users is to apply the value of ta'awun, namely by making visits to customer members who are sick in the hospital. Applying family values when doing financing to customers, as this is based on love to help each other and strengthen family relationships to customer members. Encouraging customers to maintain and utilize the funds provided properly. Be grateful for all the blessings and gifts from Allah SWT, and be honest in conveying information related to the BMT Hira program according to reality.

KSPPS Nusa Ummat Sejahtera in operational activities towards customers, namely applying the value of honesty in entering into agreements or contracts, both parties must uphold honesty, because it can affect the validity of the agreement or contract, and the value of consistency is applied to the customer and the sharia cooperative (NUS) themselves in carrying out the agreement to stick to the agreement made by keeping promises and not betraying promises.

CONCLUSION

Based on the results and discussions that have been presented, it can be concluded that Islamic values in sharia cooperatives in Indonesia include honesty values, consistency values, communicative values, trust values, equality values, monotheism values, ta'awun values, and family values. The application of Islamic values in sharia cooperatives in Indonesia, namely the value of honesty which is applied in making agreements/contracts made between sharia cooperatives and customers must be honest. The value of consistency is applied when carrying out all transaction actions to customers, doing it correctly and according to Islamic sharia rules. The application of communicative value is carried out by offering sharia cooperative products to the public or prospective customers. The application of the value of trust is applied by appealing to the customers to be expected to give full responsibility to the sharia cooperatives in Indonesia.

Regarding the conclusions that have been described, the researcher can give suggestions, namely to the sharia cooperatives in Indonesia in order to improve further regarding Islamic values applied to their business activities. In the application of Islamic values carried out by sharia cooperatives in Indonesia, they can maximize the application of Islamic values, and it is hoped that they must continue to maintain and carry out properly and correctly regarding the application of Islamic values based on Islamic sharia principles without any element of coercion by the government. the sharia cooperative to the customers.

This study has a drawback which only takes 5 sharia cooperatives in Indonesia, so it is hoped that further research can add to include more sharia cooperatives in Indonesia regarding the application of Islamic values in their business activities. This study only discusses the application of Islamic values in sharia cooperatives in Indonesia, so that further research needs to be considered for further research to be able to conduct research on the factors that influence the application of Islamic values in sharia cooperatives in Indonesia in a wider scope.

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