



SHARIA COMPLIANCE IMPLEMENTATION IN ISLAMIC BANKING: A STUDY ON BUILDING CUSTOMER CONFIDENCE

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Abstract: The lack of customer trust in Islamic banks has caused the share of the Islamic financial market in Indonesia to remain low, below 5.33%. This study aims to measure the implementation of sharia compliance in Indonesian Sharia Banking, with a focus on social performance. Using qualitative methods and Analysis Network Process (ANP), this study involved banking compliance officers and staff, as well as sharia compliance experts as respondents. The results of this study show that Bank Syariah Indonesia Solo has implemented sharia compliance on 42 items in 6 indicators of the Islamic Social Reporting Index. The findings emphasize priorities on operations, products, and employees, reflecting a comprehensive approach to sharia compliance in Islamic banking.

Keywords: Sharia Compliance; Social Performance; Islamic Social Reporting Index

Abstrak: Kurangnya kepercayaan nasabah terhadap bank syariah menyebabkan pangsa pasar keuangan syariah di Indonesia tetap rendah, di bawah 5,33%. Penelitian ini bertujuan untuk mengukur penerapan kepatuhan syariah di Perbankan Syariah Indonesia, dengan fokus pada kinerja sosial. Menggunakan metode kualitatif dan Analysis Network Process (ANP), penelitian ini melibatkan petugas dan staf kepatuhan perbankan, serta pakar kepatuhan syariah sebagai responden. Hasil penelitian ini menunjukkan bahwa Bank Syariah Indonesia Solo telah menerapkan kepatuhan syariah pada 42 item dalam 6 indikator Indeks Pelaporan Sosial Islam. Temuan ini menekankan prioritas pada kegiatan operasional, produk, dan karyawan, yang mencerminkan pendekatan komprehensif terhadap kepatuhan syariah dalam perbankan syariah.

Kata Kunci: Kepatuhan Syariah; Kinerja Sosial; Indeks Pelaporan Sosial Islam

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Introduction

Islamic banking is a legal entity mobilizing public funds and redistributing with obedience to sharia principles¹ and here, banking compliance is mandatory compliance against provisions of Bank Indonesia and governing regulations in the banking system.² Currently, the OJK states that 46,390,970 Indonesian citizens have become Sharia Bank customers as of May 2024. Meanwhile, the number of accounts at public banks is 76,122,714. The figure for commercial bank customers is greater, indicating the need for wider implementation among the public.³

Further, the Accounting Association of Indonesia classifies into five sharia principles, obligatorily applied in any sharia transactions, which are brotherhood, justice, benefit, balance, and universalism. In addition, stated that Islamic banks had to have a target in establishing sharia laws (Maqashid syariah) that is obedience to the sharia financial system and also fulfilled social necessity.⁴ In Islamic banks, there are an integration of social as mentioned in Article 4, it is stipulated that Islamic bank and its sharia business unit (UUS) have a social function in the form of baitul mal (fund-collecting institution), receiving zakat, infaq, sadaqah, grant, or other social funds and distributing funds collected to zakat managing organization.⁵

So today's Islamic banks do not only serve the needs of stakeholders but must ensure that some activities, one of which is social/environment disclosure in accordance with sharia principles. It was due to customer's understanding on Islamic banking's operational activities and various malpractices of Islamic banking reported by media and academic literature. Similar to previous research that Islamic banks in Saudi Arabia have much more in common with their conventional counterparts than do with banks that are supposedly based on Shariah.⁶ So from the findings of those researches, become evidence of real issues in society. Dis-trustfulness against consistency principle in implementing

¹ M. Kabir Hassan And Sirajo Aliyu, "A Contemporary Survey Of Islamic Banking Literature," *Journal Of Financial Stability* 34, (2018): 12.

² Ascarya, Siti Rahmawati, And Raditya Sukmana, "Measuring The Islamicity Of Islamic Bank In Indonesia And Other Countries Based On Shari'ah Objectives," *Proceeding 11th International Conference On Islamic Economics And Finance*, no. October (2016).

³ Asiah Wati, Rahmawati, Malahayatie, And Arum Fitri Lestari, "Financial Options Trends: Digging The Reasons Behind The Growth Of Customer Interest In Sharia Bank Indonesia," *FINANSIA : Jurnal Akuntansi dan Perbankan Syariah* 7, no. 1 (2024).

⁴ Umer Chapra, *Islamic Vision Of Development In The Light Maqashid Al Shari'ah* (London: International Institute Of Islamic Thought, 2008); M. Nejatullah AS-Siddiqi, "Islamic Banking And Finance In Theory And Practice: A Survey Of State Of Art," *Islamic Economic Studies* 13, no. 2 (2006); Rusyda Afifah Ahmad, Toseef Azid, And Akhmad Affandi Mahfudz, "Impact Of Ethical Social Financing On The Development Of Socio-Economic Status Of A Developing Country Like Indonesia," *International Journal Of Education Economics And Development* 15, no. 4 (2024).

⁵ Afifa Malina Amran, "Financial And Social Performances Of Islamic Microfinance Service Provider With Mobile Banking," *International Journal Of Financial Research* 10, no. 5 (2019): 181.

⁶ Umaru Zubairu, Olalekan Sakariyau, And Chetubo Dauda, "Evaluation Of Social Reporting Practices Of Islamic Banks In Saudi Arabia," *EJBO : Electronic Journal Of Business Ethics And Organizational Studies*, 2012.

sharia compliance by Islamic bank itself demonstrates that compliance sharia is assessed less optimal, causing low-level trust of public's perception.⁷

Currently, there are many studies that try to analyze the implementation of sharia compliance in Islamic banking, especially in Indonesia.⁸ Like in the Bank Syariah Indonesia Jakarta had been well-implemented effectively and efficiently. And some other research in Islamic banks in Indonesia (BNI Syariah, Islamic Bank of Indonesia, BRI Syariah) were much more sharia than Islamic banks of other countries. According to Sutrisno's research, when measuring the level of Islamic banking in Indonesia based on sharia objectives and sharia compliance, the results show that sharia compliance in sharia banking is far superior to their financial performance.⁹

For this, it can be viewed from several types of research performed by.¹⁰ Those researches used several indicators of norms and values, especially including a commitment to seek legal (halal), good deeds (tayyib), avoidance of prohibited activities, evading of hedonism, eluding suppressive activity, escaping of riba, gharar, maysir, and commitment to highly uphold social responsibility through zakat, infaq, sadaqah, and brotherhood principle. As concluded from the research by¹¹, in addition, stated that Islamic banks had to have a target in establishing sharia laws (Maqashid syariah).¹²

Based on the disclosure of social performance of Islamic Banks in Indonesia according to the Islamic Social Reporting Index (ISR Index), shows that Sharia Banks that have the highest disclosure of social performance are BSM.¹³ Especially, BSM ranked itself as the biggest market share of sharia of other Islamic banks, which was 25% of the total of Islamic banks in Indonesia and was the best executor of Good Corporate Governance and Corporate Social Responsibility/Social performance.¹⁴ Therefore, according to the above

⁷ Zamroni And Wahibur Rokhman, "Pengaruh Marketing Mix Dan Syariah Compliance Terhadap Keputusan Nasabah Memilih Bank Umum Syariah Di Kudus," *Equilibrium: Jurnal Ekonomi Syariah* 4, no. 1 (2017); Mohammed Bashir Ribadu And Wan Nurhayati Wan Ab Rahman, "An Integrated Approach Towards Sharia Compliance E-Commerce Trust," *Applied Computing And Informatics* 15, no. 1 (2019); F Klabi And F Binzafrah, "Exploring The Relationships Between Islam, Some Personal Values, Environmental Concern, And Electric Vehicle Purchase Intention: The Case Of Saudi Arabia," *Journal Of Islamic Marketing* 14, no. 2 (2023): 366; Marheni, "Analisis Kepatuhan Prinsip-Prinsip Syariah Terhadap Kesehatan Finansial Dan Fraud Pada Bank Umum Syariah," *Ay. Syar'iyah: Jurnal Ilmu Syari'ah Dan Perbankan Islam* 2, no. 1 (2017).

⁸ Hana Ajili And Abdelfettah Bouri, "Comparative Study Between IFRS And AAOIFI Disclosure Compliance," *Journal Of Financial Reporting And Accounting* 15, no. 3 (2017).

⁹ Sutrisno, "Pengukuran Kesehatan Bank Syariah Dengan Sharia Compliance And Performance," *Jurnal Keuangan Dan Perbankan* 21, no. 1 (2017).

¹⁰ Hafij Ullah, "Shari'ah Compliance In Islamic Banking: An Empirical Study On Selected Islamic Banks In Bangladesh," *International Journal Of Islamic And Middle Eastern Finance And Management* 7, no. 2 (2014).

¹¹ Umer Chapra, *Islamic Vision Of Development*.

¹² Abu Umar Faruq Ahmad And Mushfeka Reza Siddiqua, "Is Transaction Cost Higher Or Lower In Islamic Banking?," *Monetary Policy, Islamic Finance, And Islamic Corporate Governance: An International Overview*, (2021): 165.

¹³ Fajar Yufrikal Azlani And Vanica Serly, "Analisis Pengungkapan Standar Akuntansi Syariah Aaoifi Pada Bank Syariah Di Indonesia Dan Malaysia Periode Tahun 2017-2018," *Jurnal Eksplorasi Akuntansi* 1, no. 3 (2019).

¹⁴ Imbuh Ludiman And Kurniawati Mutmainah, "Analisis Determinan Market Share Perbankan Syariah Di Indonesia (Studi Empiris Pada Bank Umum Syariah Dan Unit Usaha Syariah Yang Terdaftar Di OJK Periode Maret 2017 Sampai September 2019)," *Journal Of Economic, Management, Accounting And Technology* 3, no. 2 (2020): 169.

fact, Bank Syariah Indonesia was able to gain the public's trust in Indonesia in choosing and establishing a partnership with BSM.

Islamic bank as a commercial institution under the frame of spiritual values, which there is an integration of social aspect within Islamic bank's body becoming one of the consequences from spiritual values. This social function makes Islamic banking naturally having been injected by corporate social responsibility (CSR).¹⁵ Therefore, make full disclosures in order to fulfill the accountability placed onto them by God (primarily) and thus also mankind (stakeholders).

One of means applied by BSM to maintain well the company's performance both financial or social performance and improving its market share was continuous coordination and supervisory to all branch offices in each region, including Bank Mandiri Syariah, Branch of solo, BSM becoming branch office as the market leader of Islamic banking in Solo and having the largest network and the biggest assets in the Region IV of Java 1 Bandung, achieving as much as Rp. 2, 5 billion.

Islamic Financial Institutions have constantly targeted CSR activities through the contribution towards the development of economics as well as heightened community confidence.¹⁶ Financial service industries have a better application in social indicators rather than environmental indicators.¹⁷ In particular, the ISR index is an extension of social reporting that includes the expectations of the community not only about the role of the company in economics, but also the role of the company in a spiritual perspective.¹⁸ Multiple regression analysis showed that company size and profitability significantly affected the level of ISR, but it was opposite for company age and proportion of independent commissioner.¹⁹ Therefore, any research related on ISR index was considerably significant to support social performance of sharia-based companies.

After explaining the above background. This reserch covers only the study of sharia compliance implementation in Islamic banking mainly on banking social performance. The respondents, hence, designed as research population was the compliance officers of the Bank Mandiri Syariah Solo. So, this study discusses the application of sharia compliance by Islamic banking in Indonesia with research limitations on the social performance of banking. The purpose of this study was to determine the concept of sharia compliance in sharia banking and the implementation of the concept, as well as to measure the extent to which sharia compliance was implemented by Syariah Bank Indonesia Solo.

¹⁵ Hans Dieter Seibel And Omar Imady, *Principles And Products Of Islamic Finance*, (Köln, 2006).

¹⁶ Sharifah Nazura Syed-Noh, Yaasmin Farzana Abdul Karim, And Noor Azila Mohd Zaid, "Awareness Of Shariah Compliant CSR Activities Of Islamic Bank," *The Global Conference On Islamic Economics And Finance 2018*, no. October (2018).

¹⁷ Toto Rusmanto And Citra Williams, "Compliance Evaluation On CSR Activities Disclosure In Indonesian Publicly Listed Companies," *Procedia - Social And Behavioral Sciences* 172, (2015).

¹⁸ Rodliyah Khuza'i, Nia Kurniati, Hendi Suhendi, And Muhammad Fauzi Arif, "Developing A Waqf Institution Through Repairment Management And Insitutional Legalization," *Social And Humaniora Research Symposium (SoRes 2018)*. Atlantis Press, (2019).

¹⁹ Uun Sunarsih And Ferdiansyah, "Determinants Of The Islamic Social Reporting Disclosure," *Al-Iqtisad: Journal Of Islamic Economics* 9, no. 1 (2016); Tri Nofik Indayani, "The Determinants Of Islamic Social Reporting Disclosure In Indonesia," *GATR Accounting And Finance Review* 4, no. 1 (2019): 5; Harisah Al-Islam And Syafrudin Arif Marah Manunggal, "The Influence Of Social Environment, Religiosity, And Customer Knowledge On Saving Decisions With Wadi'ah Contracts At Bank Muamalat Indonesia Tulungagung Sub-Branch," *Islamic Banking: Jurnal Pemikiran Dan Pengembangan Perbankan Syariah* 8, no. 2 (2023): 327.

Methods

The present study employs the ANP – a mathematical theory developed by Saaty in 1996.²⁰ There are variables of this research, those are; sharia compliance and social banking performance, and applied Islamic Social Reporting (ISR) measurement index. The research objects of this research in Bank Syariah Indonesia Solo. The reasons for choosing this place are: it has been nominated as a market leader which proves that the bank is able to get trust from the customers for its products so that it has the outermost market share in Solo and lead the market of Islamic banking in Solo, Islamic bank with the largest assets among other.

Data collection will be conducted through from literature studies (academic journals, reports and publication materials from credible sources), data and field observations, interviews (in-depth interviews) and Forum Discussion Group (FGD) to stakeholders who have expertise and experience in their fields.

Primary sources were obtained from the interviews and questionnaires done with banking practitioners who master the sharia compliance in Islamic banking and the expert who master the problems of sharia compliance in Islamic banking. Secondary data are data obtained from documents, books, and archive files related to the topic.

Result And Discussion

Implementasi Syariah Compliance Of Bank Syariah Indonesia

Bank Syariah Indonesia cooperates with certain institutions like the institution of Amil Zakat (LAZNAS) BSM/other institutions in distributing the company's zakat funds and implementing humanitarian programs. BSM has successfully distributed social funds and gained 24.64 billion rupiahs from the zakat funds and distributed 21.35 billion rupiahs of the social funds. The distribution of CSR funds is carried out through the *Mitra Umat*, *Simpati Umat*, and *Siswa Umat* program. Besides, the social responsibility is also directed to the mosque facilities as the place to worship which must be clean and comfortable.

Bank Syariah Indonesia Solo has applied syariah Compliance on the products and services indicator with the criteria such as green products. The implementation of syariah compliance on the products and services indicators of the green product was proven by the existence of BSM Green Office. Besides, all the products and services issued by BSM had met the requirement of quality because the products had been reviewed and supervised by Dewan Pengawasan Syariah. In the efforts to provide the best service for customers, Bank Syariah Indonesia developed technology using E-channel; features which had already been developed were BSM token. BSM had established a quality chart Service Management & Customer Care (SQM & CC) which was under the Culture and Customer Care Group which focused on monitoring customer complaints.²¹

The application of syariah compliance using employes indicator was implemented by BSM Solo. Various training programs and human resources development were provided and given to the staff of BSM to improve the competence and productivity of work, namely:

²⁰ Thomas L. Saaty, *The Analytic Network Process*, (New York: Springer Science, 2006).

²¹ Elias Abu Al-Haija And Mehveen Syed, "Islamic Real Estate Investment Trust: Comparative Study Between Emirates Islamic REIT UAE And Al Salam Islamic REIT Malaysia," *Journal Of Islamic Accounting And Business Research* 12, no. 6 (2021): 904.

learning program, e-learning, dan knowledge management. Last data obtained, BSM spent Rp.52.60 billion rupiahs for the education and training costs. In the implementation of sharia compliance in the social community, especially in education, children care, and adolescent empowerment, and scholarship, BSM was working with LAZNAS BSM through the "Program Didik Umat".

To support the improvement of communities' quality through LAZNAS BSM by implementing the Simpati Umat, Through the Mitra Umat program, in micro entrepreneurship product, the bank provided venture capital funding to start and develop the entrepreneurship, and the kampung berdaya program was the facility to empower the potential of village-based society, and pesantren (Islamic boarding school) community, taklim etc. The next indicator in implementing sharia compliance relates to the Environment. Bank Syariah Indonesia (BSI) has concern to directly involve in preserving the balance of ecosystem by maintaining environmental sustainability through a green office program. This program is one of the company's initiatives to implement various savings, such as paper saving by maximizing the usage of e-mail (soft copy), using used paper or by doing duplex printing, electricity and water saving through socialization and advice.

ANP Network Model

Based on the first phase of the model construction. The implementation model of sharia compliance on the social performance of Islamic banks in Indonesia with the Islamic Social Reporting Index (ISR), which consists of 6 criteria are activities, products and services, employees, social society, environment and governance. Which consists of 42 sub-items based on the Analysis Network Process method.

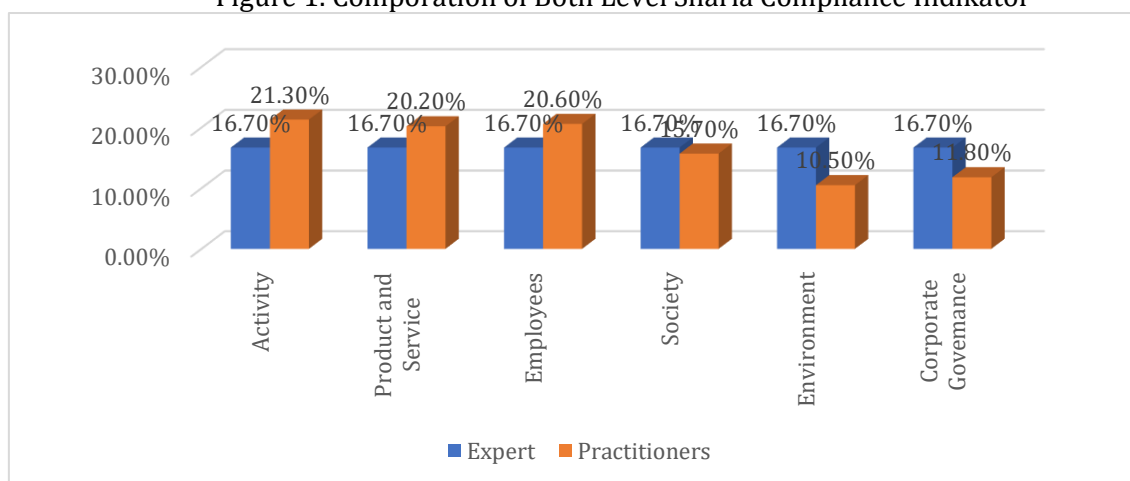
Table 1. The Result of Analytic Network Process

Indikator	expert			practitioners		
	Normalizing	Limiting	Persen	Normalizing	Limiting	Persen
Activities	0.16667	0.02381	16.7%	0.21273	0.03039	21.3%
Product and Service	0.16667	0.02381	16.7%	0.20226	0.028895	20.2%
Employes	0.16667	0.02381	16.7%	0.20578	0.029397	20.6%
Society	0.16667	0.02381	16.7%	0.15673	0.02239	15.7%
Environment	0.16667	0.02381	16.7%	0.10499	0.014998	10.5%
Corporate						
Governance	0.16667	0.02381	16.7%	0.11752	0.016788	11.8%
Total		0.14286				0.142858

Source: Results of analysis tools in 2024

As a result, the weight calculation results of the Syariah Compliance implementation on the performance of the Bank Syariah Indonesia Solo Branch as a whole in each indicator, based on the results of the Analysis Network Process from the two respondents, revealed that the six indicators of sharia compliance were based on expert assessment in the indicators implementation of activities, products and services, employees, environment, community social and governance, was 16.7%. Because these six measures constitute an entire working unit that must be carried out in a balanced manner in banking social performance. As for the assessment of the weight/level of implementation of sharia compliance by Islamic banking practitioners in six indicators that have been carried out in Bank Syariah Indonesia Solo Branch were: activities equal to (21.3%), products and services (20.2%), employees (20.6%). Social Community (15.7%), environment (10.5%) and governance (11.8%). Therefore, the overall results in the diagram are as follows:

Figure 1. Comparison of Both Level Sharia Compliance Indikator



Source: In-depth Interview Results 2024

Based on a comparison of both respondents' level/weight judgments of sharia compliance implementation, it can be determined that the indicators include activity (21, 3%), products and services (20, 2%), and staff (20, 6%). BSM Solo Branch company be able to carry out as excellent because the assessment by banking practitioners as field executors has carried out these indicators with empirical evidence that has been explained in the concept and implementation of BSM Solo branch's syariah compliance. However, the implementation of sharia compliance in the Indicator of Social performance Community (15.7%), environment (10.5%) and governance (11.8%), the company is considered low in meeting the experts' assessment standards of sharia compliance because the revealed mark by practitioners as field implementers is under the experts' assessment standard. The results of the studies are consistent and in line with²² stated the most priority criteria that

²² Apip Zanariyatim, Ai Nur Bayinah, And Oni Sahroni, "Pengungkapan Corporate Social Responsibility (CSR) Bank Umum Syariah Berdasarkan Islamic Social Reporting Index (Indeks ISR)," *Jurnal Akuntansi Dan Keuangan Islam* 4, no. 1 (2019); Aam Slamet Rusydiana And Fatin Fadhilah Hasib, "Islamic Banking Selection Criteria: Case In Indonesia Using Analytic Network Process," *Economica: Jurnal Ekonomi Islam* 10, no. 1 (2019): 165.

influence the selection of Islamic banks in Indonesia are service factors and religious factors or the suitability of banks with sharia principles. Therefore, Islamic banks need to continue to improve the quality of services, both products and services, and various programs Community Social indicators in order to increase public trust. Likewise in Pakistan through research.

Accordingly, the assessment of implementation level on Syariah compliance banking by the BSM Solo branch practitioners shows that the highest implementation of sharia compliance is sharia compliance on the indicators of activities and employees. Additionally, the lowest implementation of sharia compliance is shown in environmental indicators of 10.5%. The research results on the lowest social performance implementation on environmental indicators are also confirmed in the findings of ²³ shows found results that Bank Muamalat has a low concern for the environment. Shows results for the environmental category, Islamic banking in Malaysia is better because it has a higher level of social performance in the issues related to charity, and in the Education, Pollution, and Conservation of Environment sub-items.²⁴

Therefore, the general conclusion is the implementation of sharia compliance in Bank Syariah Indonesia Solo branch, on all measurement indicators of 16.68% is considered excellent. This is supported by the results research shows that the system of supervision of compliance toward sharia in Bank Syariah Indonesia Jakarta has been done based on the rules. Sharia compliance is an important element in the risk management framework and plays a role in establishing a culture of compliance in managing risk, in line with sharia banking activities. The functions of sharia by the director of compliance to all employees of Mandiri Syariah Bank normatively has been implemented in accordance with the principles of compliance, the compliance culture, management risk, and the values of Mandiri Syariah Bank. And from the results of research on the assessment of sharia compliance in Islamic banks Mandiri Solo, can provide an assessment of Islamic banks in Indonesia. Proven by research showed Islamic Banking Disclosure Index of Indonesia Islamic Banking higher than ASEAN Islamic Banking.²⁵ The average of Islamic Banking Disclosure Index of Indonesia Islamic Banking has amounted 82.71%, higher than ASEAN that is amounted 52.40%. Based on the analysis of Islamic Banking Disclosure Index is concluded that Indonesia Islamic Banking more open to revealing the information/publication related to Sharia Compliance Indicator, Corporate Governance Indicator and Social/Environment Indicator and Islamic Banking Performance Index.

²³ Rahman El Junusi, "Implementasi Syariah Governance Serta Implikasinya Terhadap Reputasi Dan Kepercayaan Bank Syariah," *Al-Tabrir: Jurnal Pemikiran Islam* 12, no. 1 (2012).

²⁴ Nazrul Hazizi Noordin Dan Salina Kassim, "Does Shariah Committee Composition Influence Shariah Governance Disclosure?: Evidence From Malaysian Islamic Banks," *Journal Of Islamic Accounting And Business Research* 10, no. 2 (2019): 158.

²⁵ Veithzal Rivai Zainal, Djoko Setyo Widodo, And Iwan Kurniawan Subagja, "Indonesia Islamic Banking Readiness In Facing The ASEAN Economic Community, In Terms Of Islamic Banking Disclosure And Performance Indices," *Journal Of Economics And Management Sciences* 2, no. 2 (2019).

Conclusion

The application of sharia compliance at Bank Syariah Solo is highlighted in this study. In general, it has been implemented well, particularly in employee activities and management. Yet, a number of indices—including those related to workers, social issues, the community, the environment, and corporate governance—remain below sharia requirements. In comparison to expert criteria, scores from banking practitioners are lower. Researchers recommend concentrating on enhancing sharia compliance in these variables in Indonesian sharia banking in order to boost public trust.

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Author Contributions Statement

The responsibilities for completing this research are as follows: SL, as the lead author, developed the concept and led the research process. IP handled data processing and coordinated the manuscript. RA assisted with Turnitin checking and manuscript editing, while AF contributed as a collaborator, sharing ideas, engaging in discussions, and helping to find references. IM provided additional references and supported language translation efforts.

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