



The Role Of Islamic Banking In The Development Of Islamic Economic Progress In Indonesia

Efendi Sugianto

FEB Universitas Pertiba Pangkalpinang

Email: efendisugiuin@gmail.com

How to Cite :

Sugianto, E. (2024). The Role Of Islamic Banking In The Development Of Islamic Economic Progress In Indonesia . EKOMBIS REVIEW: Jurnal Ilmiah Ekonomi Dan Bisnis, 12(3). doi: <https://doi.org/10.37676/ekombis.v12i3>

ARTICLE HISTORY

Received [22 Mei 2024]

Revised [07 July 2024]

Accepted [26 July 2024]

KEYWORDS

Sharia Economy, Activities And Sharia Banking

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license



ABSTRACT

Economic activities that lead to Islamic Economics or Sharia Economics are increasingly spreading throughout the world, including Indonesia. Sharia economics is an economic system based on sharia values and principles originating from the teachings of the Islamic religion. Experts also define sharia economics. The sharia economy has its own characteristics that differentiate it from other economies. Sharia economics originates from the Koran, hadith or sunnah, ijmak and qiyas. The goal of sharia economics is to achieve happiness in this world and the hereafter through a good and honorable way of life. There are many activities in the sharia economy, one of which is sharia banking. Where sharia economics and sharia banking are closely related to each other. Sharia banking is an example of Sharia Economics. This research uses qualitative research methodology. This research uses descriptive analysis to describe and analyze the data obtained. The results of this research can be used as a basis for policy development, service improvements, or a better understanding of sharia economics in general.

INTRODUCTION

Economic problems are part of everyday life and cannot be avoided. Without realising it, humans are always involved with economic affairs from the time they are born until they die. The study of human behaviour in relation to the production and distribution of commodities and services for consumption from limited productive resources is known as economics.

The discussion of Islamic Economics from its origins to its current development is never ending. Islamic economics has existed since the time of the Prophet Muhammad SAW. Islamic economics or what is often referred to as sharia economics is still developing today. Medina, which is a model for today's countries, built an economic structure based on the teachings of the Koran and the leadership of the Prophet Muhammad SAW at that time. The economic system grew during the reign of Khulafa al-Rashidin thanks to the ijthihad of the caliphs, especially Umar bin Khattab. Furthermore, intellectuals and scholars who researched and contributed concepts

related to economics developed along with the development of Muslim society and the spread of Islamic territory outside Hijaz (sri wahyuni, 2021).

Islamic economics currently continues to show its existence. Although this development is still dominated by the addition of quantity only. Meanwhile, in terms of quality, Muslim scholars are still struggling to fully realise the values of sharia into all sectors of the economy (jasri, 2023). In Islamic economics there are many activities in it. One of the activities in Islamic economics is Islamic banking, where the two are interrelated with each other (Sadeq, Abul Hasan M, 1990).

Islamic banking is expected to boost the country's economy. Through the real and financial sectors. The production approach defines the real sector as the total value added of products and services created in a country by different units of production within a certain period of time, usually one year. Units of production include: wholesale and retail trade, repair of cars and motorcycles, transport and storage, information and communication, financial and insurance services, real estate, corporate services, government administration, defence, and compulsory social security; education services; health care and other activities; and other services. Agriculture, forestry, and fisheries; mining and quarrying; manufacturing; electricity supply and; water supply, waste management, waste and recycling; construction; and other services.

In general, banks function as financial intermediaries, taking money from individuals who have excess money and redistributing it to others who need it for various reasons (Budisantoso and Nuritomo, 2015: 9). The bank's ability to raise funds from the public as a third party has a significant influence on its ability to channel financing. This requirement depends on how competitive the banking sector is in obtaining funds from third parties and allocating them to profitable commercial ventures, including conventional and Islamic banking.

Bank Indonesia encourages the growth of Islamic banking in the actual economy. This is due to the need for underlying transactions in financing products in Islamic banks (Azhari, A. R. and Wahyudi, R., 2020). so that the impact is more tangible in encouraging economic growth. In addition, Islamic banking products are more resistant to the global financial crisis because they are not gharar or speculative (Daulay, Aidul Muhammad. 2021). Banks, entrepreneurs, and fund owners can obtain fair benefits from the profit-sharing concept. The discussion in this article will provide a brief explanation of the overview of Islamic economics which includes topics such as understanding, rationale, legal sources of Islamic economics, concepts, attributes, objectives, and its relation to Islamic banking (Muhammad, 2018).

LITERATURE REVIEW

Quoting the definition of Islamic Economics as put forward by Muhammad Umer Chapra in 'The Future of Economic: An Islamic Perspective' taken from the book Basic Principles of Islamic Economics by Ika Yunia Fauzia and Abdul Kadir Riyadi. Islamic economics is a science that supports efforts to realise human happiness through the allocation and distribution of limited resources in a space that refers to Islamic teachings, without limiting individual freedom to create a sustainable macroeconomic balance and sustainable ecology. Muhammad Abdul Mannan claims in 'Islamic Economics: Theory and Practice' that Islamic Economics is a social science that investigates the economic problems of society motivated by Islamic principles (Ika Yunia Fauzia and Abdul Kadir Riyadi, 2014).

While Islamic economics is the reaction of Muslim intellectuals to economic problems in a certain period, according to Muhammdad Nejatullah al-Siddiqi in 'Muslim Economic Thinking: A Survey of Contemporary Literature.' The Qur'an and Sunnah, reason (ijtihad), and experience all support their efforts (Ika Yunia Fauzia and Abdul Kadir Riyadi, 2014). In 'Islamic Economics: Nature and Need,' Muhammad Akram Khan claims that Islamic Economics studies human satisfaction through the allocation of natural resources based on participation and co-operation.

As per Khursid Ahmad's work, 'Islamic Economic Studies (Islamic Perspective),' Islamic economics is a methodical attempt to understand human behaviour and economic problems

from an Islamic point of view. According to the definition of Sharia Economics according to Veithzal Rival and Andi Buchari in his book *Concepts of Economic Science*, Islamic economics is a multifaceted, multidisciplinary, comprehensive, and mutually integrated science rooted in the Qur'an, Sunnah, and rational science. This definition is taken from Eko Sudarmanto's book, *Sharia Economics* (Eko Sudarmanto, 2022). Meanwhile, according to Yusuf Qaradhawi in the book *The Concept of Economic Science* states that Islamic economics or known as sharia economics is a religion-based economy. Prof Dr Zainuddin Ali states that Sharia Economics is a set of legal teachings that regulate the human economy and are sourced from the Koran and hadith.

According to Dr Mardani, sharia economics is the practice of running a business in accordance with sharia principles carried out by individuals, groups, or legal entities both incorporated and unincorporated in order to meet commercial and non-commercial needs. With this, Islamic Economics is a collection of knowledge that encourages sustainable ecological and economic balance through the distribution of resources in accordance with Islamic principles while maintaining individual freedom (Ibrahim, Z. 2015). From some of the definitions given above, it is clear that Sharia Economics is an economic system based on the ideals and principles of Sharia which are rooted in Islamic teachings (Supriani, I., Fianto, B. A., Fauziah, N. N., & Maulayati, R. R., 2021).

METHODS

This research uses qualitative research methodology. Research techniques known as qualitative approaches produce descriptive data in the form of written or spoken words of people or the actions they observe. The descriptive research approach is of this type. Research that uses data to present potential solutions to current problems is called descriptive research.

A descriptive approach is an internal approach that looks at the current state of a class of events, a situation, an item, a group of individuals, or a way of thinking. The purpose of this descriptive research is to provide a methodical, honest, and precise painting, picture, or description that highlights the characteristics, attributes, and relationships between the phenomena under study (Nazir, 2014).

The data used in this study are primary data and secondary data, 1) Primary data is information obtained directly from primary sources (not through intermediary media). Primary data can be in the form of observations and opinions of individuals or groups of subordinates. The methods used to obtain initial data are observation and interview methods. 2) Secondary data is a source of information obtained by researchers indirectly by using intermediary media, namely records that have been obtained and recorded by third parties. Secondary data usually consists of documents that have been collected in archives, records, or evidence (Sugiyono, 2019).

Data collection techniques through literature studies, namely research that looks at historical events or events. The purpose of the literature study is to compile and present existing knowledge on a particular topic, evaluate and integrate existing findings, and identify research gaps that can be filled.

RESULTS AND DISCUSSION

Economic Fundamentals Of Sharia Law

The basic economic teachings found in the Qur'an are universal in the sense that all Muslim communities are required to adhere to them when conducting business. Islam only addresses the issues of how to acquire wealth, how to manage wealth for people, and how to share it with people when it comes to economics. Hence, the regulation of economic matters is based on three principles: property management, ownership, and the distribution of wealth among the community.

According to Yusuf Qardawi, one of the most important elements in Islamic economic activity is the ethical component. Islam is a comprehensive teaching and will never separate economics from ethics, just as science from morality, politics from ethics, war from ethics, or blood relations from Islamic life. Islam is the religion that Allah, through Muhammad, taught humanity to practice perfect ethics in all aspects of life.

The fundamentals of Sharia Law Economics refer to the basic principles that underpin the development of an economic system based on Islamic law (Sharia). Here are some of the basics of Sharia Law Economics: The basic principles of Sharia economics are as follows:

1. The Principle of Tawhid

The basic principle of Islamic ethics is the total and pure belief in the oneness of God, which indicates the vertical aspect of Islam and is influenced by man's unwavering submission to Him. Humans can become more theomorphic when they surrender to God. Qardawi in this case emphasises that the value of divinity comes from the fundamental philosophy, which is sourced from God, and is always guided by the Shari'ah.

2. The Principle of Justice

The main purpose of the teachings of His messengers was to eradicate injustice and establish justice, which is the most important principle in Islamic belief. Justice is often coupled with piety and morality. According to Ibn Taymiyyah, the main principle of tawhid is justice.

3. Islamic View of Virtue

Good behaviour, sincerity and humanity in behaviour, empathy, cooperation, concern for others, and defending their rights are examples of virtue. Allah demands that we behave morally and virtuously.

4. The Principle of Humanity

The Islamic concept of mankind is as servants of Allah and caliphs on this earth, and only talks about the needs of human life. Human identity serves as a measure of one's level of loyalty and faith in the Creator.

5. The Principle of Free Will

According to the Islamic perspective, humans have free will from birth, which means they have the ability to choose between various options. He has the freedom to make bad decisions because human freedom is unrestricted and voluntary. The right decision is taken in the interest of humanity as a whole. Therefore, the anatomy of moral decision-making forms the ethical foundation of human freedom.

6. Principle of Responsibility

While there is a natural pairing between this axiom and the concept of free will, this does not mean that the two are logically or practically connected. Islam emphasises the concept of responsibility and establishes a proper balance between the two. Consequently, modern civilisation will be defined by the appropriate measures taken to limit individual freedom, thus resolving the inherent conflict between the need to maximise social welfare and self-interest.

Source Of Sharia Economic Law

In the book *Microeconomic Theory*, M. Nur Rianto al-Arif and Euis Amalia state that the following procedures for making laws and regulations in Islam:

1. Al-Qur'an

The Qur'an, which is a valid treatise revealed by God through the Prophet Muhammad SAW to regulate mankind, is an eternal and original source of Islamic law. It is important for Muslims to understand the purpose or role of the Qur'an, namely as a source of Islamic law, a miracle for the Prophet, Kalamullah, and a guide to life for all Muslims (Ady Purwoto, 2022).

2. Hadith and Sunnah

Hadith is a word that translates to 'new', 'near', and 'khabar' (story). Hadith refers to all the sayings, deeds, and judgements of the Prophet Muhammad in the Islamic legal system. However, the scholars of ushul fiqh limit themselves to the sayings of the Prophet

Muhammad that relate to the law. But they call it Sunnah if it contains takrir (decree) and practice. Sunnah is divided into three parts: Sunnah taqririyyah (decree), fi'liyyah (action), and qawliyyah (speech) (Panji Adam, 2019).

3. Ijma'

In Arabic, 'ijma' refers to an agreement on a desired idea. It signifies that 'the people have agreed on it,' as someone once said. The word 'Ijma' refers to the consensus reached by the mujtahids of Muslims with regard to Sharia law based on events that occurred after the death of Prophet Muhammad. Following the Prophet is one such example. He demanded that a caliph be appointed to succeed him after his death. Therefore, the Muslims at the time decided to appoint a caliph, and by common consent, Abu Bakr was elected the first caliph. Eventually, all Muslims agreed to Abu Bakr's nomination, although some did not initially. This arrangement is known as ijma (Millah Hanifah, 2022).

4. Ijtihad and Qiyas

Ijtihad is the process of choosing between two dilemmas based on sharia knowledge or other abilities; in other words, when faced with a dilemma, we must choose one of the options even though it is not yet clear which one is correct. For example, if we are praying in a foreign country and we do not know the Qibla, then we perform ijthid by looking at the sun to determine the west and east directions.

If it is cloudy, we look for other ways, such as finding out the nearest mosque and remembering the qibla, or doing ijthid on the prayer time when we are somewhere far away from the Muslim community. Ijtihad is another term for a fatwa or fuqaha issued by scholars on a ruling that did not exist at the time of the Prophet Muhammad. Since there is an illat between the two, qiyas is an issue for which there is already a text.

The Concept Of Islamic Economics

The concept of Islamic Economics refers to an economic approach that is based on the teachings of the Islamic religion. It includes principles, values, and rules taken from the Quran, Hadith, and interpretations of Islamic scholars to form an economic system that complies with Islamic principles.

The following is Mardani's explanation of Islamic economics in his book Law of the Islamic Economic System:

1) The concept of Tawhid

This concept explains why God is one, which means that all human relationships including relationships with each other and nature must be in line with the standards that God has set (Siti Zulaika, 2014).

2) The concept of Rububiyyah

The idea of Rububiyya is that God's laws are designed to preserve human existence and move it towards prosperity and perfection. Therefore, Allah provides instructions and rules for finding and maintaining the food He has provided.

3) The Concept of Khilafah

According to QS. Al-Baqarah (2): 30 which states: Humans are caliphs according to this understanding of khilafah.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ
الدَّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَتْ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning:

Remember when your Lord said to the angels: 'Surely I will make a caliph on the earth.' They said: 'Why do you want to make a caliph on the earth who will make mischief on it and shed blood, while we are always praising you and sanctifying you?' God said: 'Surely I know what you know.'

Humans cannot be arbitrary when holding the position of caliph, according to M. Faruq an-Nabban quoted by Hulwati, because the term 'caliph' emphasises the meaning of wakalah (representation). If so, the only creature qualified to represent God is man (Saprida, 2021).

The concept of Tazkiyyah

The concept of Tazkiyyah is a concept that forms the purity and majesty of the soul. This thought is in accordance with the Prophet's goal, which is to raise human morals and morals to their peak. Both are related to God, humans, and nature. This idea of tazkiyyah gave rise to the idea of falah, which is important for their success both in this world and in the hereafter (Saprida, 2021).

Distinctive Characteristics Of Sharia Economics

In the development of Sharia Economics, there are several axioms or basic principles that characterise it. The following are some of the axioms that are the basic principles in Sharia Economics. The following are some of the axioms that are the basic principles of Islamic economic development as a characteristic of Islamic Economics:

Oneness (Tawhid)

In the view of Islamic Economics, the principle of Tawhid or the oneness of God has important implications for the economic system. The principle of Tawhid in Islam teaches that Allah is the only God who has power over everything, including in economic affairs. This view influences the perspective and approach in Islamic Economics.

There are three elements in the oneness framework that play a major role in refocusing the motivation for economic action.

a. The omniscience of God

إِنَّ اللَّهَ مُلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

'...Indeed, Allah is the Almighty over all things' [Q.S Fatir (35);1].

This verse confirms that Allah SWT is the Almighty over everything in the heavens and the earth, including everything in them. Allah has absolute power and is able to do everything. This verse reminds people that everything in this world belongs to Allah and that humans are responsible managers of the trust given by Him. This implies the responsibility of humans to use resources and wealth wisely, fairly, and for the public good.

b. His mercy

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ

'And it is He who has power over His servants. And He is All-wise, All-knowing' [Q.S al-An'am (6); 18].

This verse confirms that Allah SWT is the Master over His servants. Allah has absolute power and controls everything in this universe. In addition, Allah is also All-Wise and All-Knowing about everything. This verse reminds people to act with wisdom and justice in economic transactions. Humans are expected to consider the interests of all parties involved, prevent exploitation, and create a fair and just environment. His mercy also inspires humans to be compassionate and make positive contributions to others.

c. His ownership of all things

بِاللَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

'To Allah belongs the kingdom of the heavens and the earth and what is in them. And He is all-powerful over all things' [Q.S al-Maidah (5): 120] (Sudarmanto, E, 2022).

This verse from Surah al-Maidah confirms that Allah SWT is the true owner of the heavens and the earth and their contents. In the context of economics, this reminds people that the real ownership is with Allah SWT, and humans are only managers of what Allah entrusts to them. This emphasises the importance of responsible, fair and public good-oriented resource management, and avoids misuse and concentration of wealth to the detriment of society.

Al-Adl wa al-Ihsan

Al-Adl wa al-Ihsan are two important concepts in Islam that relate to justice and kindness.

a. Al-Adl means justice. In the Islamic context, al-Adl refers to the principle of fair and balanced justice. In economic actions, al-Adl requires individuals and institutions to act with justice in treating others, including in terms of resource sharing, trade transactions, and labour wages. Social and economic justice are important goals in Islam, where all individuals have rights that are recognised and respected.

b. Al-Ihsan means goodness or honour. In the Islamic context, al-Ihsan involves acting well, doing more than is required, and having a good attitude towards God and fellow human beings. Al-Ihsan involves performing actions with perfection, honesty, and kindness. In an economic context, al-Ihsan encourages individuals and institutions to not only fulfil formal obligations, but also to strive to provide maximum benefit to society and the surrounding environment. Humans are the most unique creation of Allah SWT. By being endowed with reason and armed with extensive knowledge and expertise, humans are mandated to assume the role of khilafah fil ardi, or ruler of the earth, in order to preserve, supervise, and enjoy this great position.

Responsibility

The principle of responsibility in Islamic economics encourages individuals and institutions to act with moral and ethical awareness, and pay attention to social and environmental aspects in economic decision making. This is in line with Islamic principles that encourage justice, balance, and public benefit in all aspects of life, including in the economic field. Islam views economic activity as an important component of achieving glory or falah, so these activities must be regulated and managed in line with the teachings of Islam as a whole, just like other activities. Only the application of Islamic doctrine as a whole, or kaffah, will lead to falah (Sudarmanto, E, 2022).

The Purpose Of Islamic Economics

According to the ZAA, the goal of Islamic Economics is to use all the wealth that God has bestowed upon us to pursue God-given happiness in the Hereafter. It also emphasises the importance of fighting for one's right to property and sustenance in the world, as well as doing good to society in an impartial manner as God does. Do not aim to destroy the world; instead, think about it.

This verse also includes an explanation of the goals of Islamic economics by ZAA. In another discussion he conveyed the importance of achieving lasting world prosperity, which can only be achieved by regulating both the poor and the rich. According to him, the key to true prosperity is to bring all groups together by eliminating all differences and conflicts. Striving is also a staple in Islam which is a pillar in Islamic Economics. The last is discipline in building, working diligently, avoiding everything that is haram and upholding good morals.

Other perspectives on the objectives of Islamic economics are as follows:

1. Fulfil some of the requirements of worship
2. Maintain social and fiscal justice in society
3. Eliminate poverty and all conditions that lead to the highest level of economic development.
4. Recognising the consistency of commodities against the value of their currency.
5. Ensure safety and legal compliance

6. The realisation of peaceful relations with other countries and the guarantee of the country's defence potential (Abdul Mujib, 2019).

Relationship Between Islamic Economics And Islamic Banking

Islamic banking is one component of the Islamic economy, so Islamic economics and Islamic banking are closely related (Hidayatullah, S, 2020). In order to facilitate the flow of exchange of goods and services, banking institutions act as transformation and intermediation entities. Its function as an intermediary institution is to collect public money in the form of savings and deposits and provide it to people in need in the form of credit and loans. When economic actors, especially in the industrial sector, have access to loans and credit funds, they can utilise them for investment and production activities, which are expected to increase company profits, productivity, and the number of products and services produced (Ahmad Mansur, 2011). Financial institutions, in this case Islamic banks, can contribute to increasing people's income and wealth through real sector economic activities in addition to increasing profits and helping to increase people's output and productivity through effective mobilisation, allocation and utilisation of funds, which is their intention.

According to Islamic economics, the lack of an interest system means a complete absence of savings or a decrease in the amount of savings at the national level. Since the acquisition and maintenance of capital is essential for economic growth and development, this discourages capital formation. Islamic economics replies that, contrary to what the proponents of classical economics believe, the amount of savings also depends on income, as Keynes argued. Paul Samuelson even reported in his book 'Economics' that he empirically found that, regardless of the interest rate available in the market, a person or group of individuals who have income exceeding their expenditure are saving. In addition, the Islamic economic system offers and controls various business methods such as shirkah, mudharabah, murabahah, etc.¹² that are meant to increase wealth and income, thus encouraging people to save. The Islamic economy will experience higher volume levels with straightforward and controlled consumption behaviour (Ahmad Mansur, 2011).

Acknowledgement

Islamic economics, according to Muhammad Abdul Mannan, is a social science that examines the economic problems of society motivated by Islamic principles. Muhammad Umer Chapra, in contrast, states that Islamic Economics is a collection of sciences that support initiatives to achieve human happiness by allocating and distributing scarce resources in a way that is in accordance with Islamic teachings, while maintaining individual freedom to build a sustainable macroeconomic balance and sustainable ecology. From some of the definitions given above, it is clear that Sharia Economics is an economic system based on the ideals and principles of Sharia rooted in Islamic teachings.

The basic principles of Islamic economics, or sharia economics, are tawhid, justice, humanity, charity, and responsibility. Together with the concepts of tawhid, rububiyah, khilafah, and tazkiyah, they are included in the concept of Islamic economics. The three main characteristics of Islamic economics are accountability, balance (Al-Adl wa al-Ihsan), and unity (Tawhid). The main goal of Islamic economics, as seen from sharia economics, is to achieve prosperity in the hereafter by utilising the sustenance that Allah SWT has given to mankind. By utilising the services of Islamic financial institutions, including Islamic banking, the community can support the development of Islamic economics. Given that the majority of Indonesia's population is Muslim, the Islamic economy in the country should be at least as developed as the conventional economy, or even more advanced. Islamic banking plays an important role in the development and advancement of the Islamic economy in Indonesia. By providing financial services that comply with sharia principles, Islamic banking has empowered the Muslim community, encouraged the growth of Islamic industries and businesses, increased investment,

and developed the micro and small economy. In this context, the development of Islamic banking continues to be a priority in an effort to achieve inclusive and sustainable economic growth in Indonesia.

CONCLUSION AND SUGGESTION

Greater efforts need to be made to raise public awareness about Islamic banking and the benefits it offers. Effective education campaigns and clear communication on sharia principles and the benefits of Islamic banking services can help dispel misconceptions and increase public interest in utilising such services. Islamic banking needs to continue developing innovative products and services that meet the needs of the Muslim community. This could include the development of more flexible financing products, diversified investment instruments, and more inclusive financial solutions for the micro and small economic sectors. The use of technology and digitalisation can also improve the accessibility and efficiency of Islamic banking services.

The government needs to continue developing regulations that support the growth of Islamic banking and the Islamic economy as a whole. Clear, transparent and consistent regulations will provide legal certainty for businesses and investors, and create a conducive environment for the development of Islamic banking in Indonesia. Further research and development is needed in the field of Islamic banking and Islamic economics. This research can help analyse challenges, identify opportunities, and provide a better framework for future strategy and policy development. Collaboration between academics, practitioners, and research institutions can also improve the understanding and knowledge of Islamic banking in Indonesia.

REFERENCES

- Adam, P. (2019). *Hukum Islam*. Jakarta Timur: Sinar Grafika Offset.
- Azhari, A. R. and Wahyudi, R. (2020) 'Analisis Kinerja Perbankan Syariah di Indonesia : Studi Masa Pandemi Covid-19', *Jurnal Ekonomi Syariah Indonesia*.
- Daulay, Aidul Muhammad. 2021. Analisis Peran Perbankan Syariah Dalam Meningkatkan Perekonomian Masyarakat (Studi Kasus Bank Syariah Mandiri Sibuhuan). *Jurnal Ilmu Manajemen dan Bisnis Islam* (2) 158-176.
- Fauzia, I. Y. (2014). *Prinsip Dasar Ekonomi Islam*. Jakarta: Kencana.
- Hanifah, M. (2022). *Hukum Islam dalam Sistem Hukum di Indonesia*. Yogyakarta: Jejak Pustaka.
- Hidayatullah, S. (2020). Strategi Menjaga Pertumbuhan Bank Syariah di Tengah Pandemi COVID-19. *Artikel*.
- Ibrahim, Z. 2015. Kontribusi Perbankan Syariah Terhadap Perekonomian Banten. *Jurnal Ekonomi Islam* (1) 104-127.
- Jasri. (2023). *Ekonomi Syariah*. Padang: Global Eksekutif Teknologi.
- Mansur, A. (2011). Peran Bank Syariah di dalam Pembangunan Ekonomi. *Jurnal el-Qist* Vol. 1, No. 1, 72-74.
- Mujib, A. (2019). Realitas Sistem Perbankan Syariah dan Ekonomi Islam. *Jurnal Masharif Al-Syariah: Jurnal Ekonomi dan Perbankan Syariah* Vol. 4, No.1, 14-16.
- Muhammad. (2018). *Manajemen Bank Syariah Edisi Revisi Kedua*. Yogyakarta: UPP STIM YKPN.
- Purwoto, A. (2022). *Mengenal Hukum Islam*. Padang: PT Global Eksekutif Teknologi.
- Qoyum, A. (2021). *Sejarah Pemikiran Ekonomi Islam*. Jakarta: Departemen Ekonomi dan Keuangan Syariah-Bank Indonesia.
- Sakirah. (2020). *Perkembangan Pemikiran dan Peradaban Ekonomi Islam*. Bandung: Widina Bhakti Persada Bandung.
- Sadeq, Abul Hasan M.,(1990). *Economic Development in Islam*. Petaling Jaya: Pelanduk Publication,
- Saprida. (2021). *Sejarah Pemikiran Wkonomi Islam*. Jakarta: kencana.

- Supriani, I., Fianto, B. A., Fauziah, N. N., & Maulayati, R. R. (2021). Revisiting the Contribution of Islamic Banks' Financing to Economic Growth: The Indonesian Experience. *Shirkah: Journal of Economics and Business*, 6(1), 18-37. <https://doi.org/10.22515/shirkah.v6i1.383>
- Sudarmanto, E. (2022). *Ekonomi Syaria*. Sumatera Barat: Redaksi.
- Takhim, M. (2016). Sistem Ekonomi Islam dan Kesejahteraan Masyarakat. *Al-Mabsut: Jurnal Studi Islam dan Sosial* Vol. 10 No. 2, 7.
- Wahyuni, S. (2021). *Sejarah Pemikiran Ekonomi Islam*. Bandung: CV. Media Sains Indonesia.
- Zulaika, S. (2014). *Filsafat Ekonomi Islam*. Sidoarjo: Zifatma Jawara.