IJIBEC
Vol 7 No 1 2023

International Journal of Islamic Business and Economics

Available at https://e-journal.uingusdur.ac.id/index.php/IJIBEC/

ISSN
2599-3216
E-ISSN
2615-420X

Stagnation Of Islamic Banking In Indonesia: Factors And Solutions

Ratno Agriyanto[1*], Ali Murtadho[2], Nasrul Fahmi Zaki Fuadi[3], Muhammad Saifullah[4], Siti Mujibatun[5], Abdulhamid Ali Abukil[6]

[1, 2, 3, 4,5] Departement of Sharia Accounting, Faculty of Islamic Business and Economics, Universitas Islam Negeri Walisongo – Jalan Prof. Hamka (Kampus 3) Ngaliyan Semarang, Indonesia.
ratnoagriyanto@walisongo.ac.id
[6] Departement of Accounting, Elmergib University, Libya

Article Info

Article History:

Received : 14 Pebruary 2023
Accepted : 27 March 2023
Published : 1 June 2023

Abstract

The purpose of this study is to reveal the factors and solutions to the stagnation of Islamic banking. Data were gathered for this qualitative study through observation, interviews, and documentation studies. The study's findings demonstrate that the growth of Islamic banks has slowed, as evidenced by their low market share, declining financing deposit ratio, and declining return on assets. The expansion of the Islamic Banking staff network and offices has also slowed down. Islamic banking's initial reasons for stagnation include its subpar performance in carrying out social tasks, specifically the collecting and distribution of cash. The second requirement is the capacity to apply Sharia principles to every banking activity. The three Arabic term labels on the goods offered by Islamic Banking continue to cause confusion in the community. Fourth, judicial disputes unrelated to banking include entities and people associated with Sharia designations, which have an effect on public confidence. This research provides input to Islamic banks to prioritize social functions, the collection and distribution of zakat, infaq, alms; apply sharia principles; Indonesianize arabic terms

Keywords:

Stagnasi, syariah banking, Islamic Banking

DOI: 10.28918/ijibec.v7i1.6923

JEL: L25;G53;G21

1. Introduction

The development of Islamic banks in Indonesia has been stagnant over the past three decades despite their establishment. There are Islamic banks, but their market share is still small, according to a number of metrics. Sharia banking asset ownership still needs to increase by around 5% per year. Islamic banks' decreased capacity for conducting intermediation is another sign of the industry's stagnation. Compared to conventional banking, which has an FDR value between 70 and 80 percent annually, alternative banking has a lower FDR value. According to the image above, it is essential for the study that Indonesian Sharia development remains stagnant.

The factors that led to the stalling of Islamic banking developments have been examined in a number of earlier studies. Sayar & Azrak (2021) discovered that Islamic governance, instrument diversity, unfavorable perceptions of Islamic finance, operational efficiency, and technology trailing behind conventional banks are the main reasons why Islamic banks are stagnating. According to Yanīkkaya & Pabuçcu (2017), sharia compliance is a further source of public uncertainty. The lack of understanding of Islamic banking legislation banking consumers is the cause of this confusion (Sa'id, 2020). When compared to conventional banks, Indonesian customers' preferences, and saving habits are still weak, which contributes to the stagnation of Islamic banking finance (Pramono & Suzuki, 2020). Islamic banking has stagnated as a result of inconsistently offering goods that are distinct from those offered by traditional banking. This has a bad relationship with the future expansion of Islamic banking (Hossain, 2016). Previous studies have looked at several factors that contribute to stagnation but have overlooked one, namely, the social function of Islamic banks. This study will clarify the social function of Islamic banking.

In order to prevent Islamic banking in Indonesia from progressing, this study's goal is to achieve stasis. In order to speed up the stagnation of Islamic banking innovations, this research is a response to earlier studies that needed to be more thorough. The social role of Islamic banking has yet to be studied previously. Following are three questions that were created in accordance with the study's goals: (1). How is the stagnation of Islamic banking in Indonesia indicated; (2) What causes the stagnation of Islamic banking in Indonesia; and (3) What are the repercussions of the stagnation of Islamic banking advancements in Indonesia.

This research is predicated on the notion that a number of internal and external issues are inextricably linked to Indonesia's Islamic banking industry's stagnation. Internal variables, such as Sharia-compliant governance in banking operations, still need to be added. The variety of Islamic financial instruments or products turns into a sword head with two sides, one with advantages and the other with drawbacks that cause people to get perplexed. Another crucial element in the growth of Islamic banks is their social function. The stagnation of Islamic banks is a result of external factors, including regulatory frameworks and public literacy levels. Since the general public is still getting familiar with the idea of Sharia banks (Wijaya & Adityawarman, 2015), it is important to educate people about how these institutions differ from traditional banks (Trianto et al., 2022). As a result, the emergence of Islamic banks can compete with the growth of banking on a national and even international level. Apart from that, unknowingly, the actualization of the basis of Sharia-based Islamic banking continues to be reduced by profit-oriented axioms and economic rationality (Iskandar et al., 2020).

According to Khusairi (2015) and Tahir (2017), Islamic banking is a type of financial institution that offers financial services that adhere to Islamic Law's principles. Sharia law is reflected in the lack of interest rates in transactional processes and the lack of profit certainty in investment activities (Sanosra et al., 2017). The establishment of this banking institution is intended to support local initiatives that advance Islamic socioeconomic objectives (Ratno Agriyanto, 2015). The growth of the Islamic economy, which has reinforced the role of Islamic banking in numerous spheres of people's lives, particularly in the Muslim community, is another factor driving this. In accordance with this, Islamic banking bases its function on raising and allocating money on Sharia principles (Amaroh, 2014). The distribution and provision of services by Islamic banks are governed by a number of explicit agreements between the bank and its clients. Murabahah, salam, istishna, ijarah, mudharabah, and musyarakah are a some of the contracts used in the distribution of wealth (Khusairi, 2015). In contrast, the service agreement lists kafalah (bank guarantee), hawalah (debt transfer), sharf (purchasing and selling foreign currency), and wakalah as service activities (Khusairi, 2015).

Customers of Islamic banks can take advantage of a number of services, including (1) Sharia savings, (2) Sharia deposits, (3) Sharia pawns, (4) Sharia financing or lending, and (5) Sharia demand deposits (Mersni & Ben Othman, 2016). Incorporating the word sharia into banking services has boosted the number of clients and frenzied support for the halal financial system. This Islamic banking technique was referred to as spiritual marketing by Lestari & Kusumadewi (2017) in their study. Numerous traditional banks that support this sharia program frequently have Indonesia as a clientele because of its majority-Islamic population. Bank Mandiri Syariah, BNI Syariah, Bank Muamalat, BRI Syariah, Bank Mega Syariah, Panin Bank Syariah, and lastly the corporate activity of uniting many Sharia banks into Bank Syariah Indonesia are a few examples. This has shown that customers are starting to seek spiritual value as an identity.

Islamic banking experiences financial stagnation when financial growth is sluggish (Al Ajlouni, 2017). The market share below 5% is a sign that things are stagnating (OJK, 2021). FDR, or financing deposit ratio, is down. The reduction in FDR over the past four years—from 103.21 percent in 2018 to 101.92 percent in 2019 to 96.01 percent in 2020—indicates a decline in Islamic banks' capacity to collect and disperse finance. The return on assets (ROA), a measure of an Islamic bank's capacity for generating profitability, has also declined. Profit and total Islamic banking assets are compared in this RoA. The ROA ratio was 1.23 percent in 2018, 1.78 percent in 2019, and 0.76 percent in 2020 before seeing a sharp decrease. With a ratio of just 0.88 percent in 2021, a less optimistic picture was also discovered. The development of Islamic banking has not been promising as a result.

Problems with Islamic administration, the variety of instruments, and unfavorable perceptions of Islamic finance are the root causes of this stalemate (Sayar & Azrak, 2021). According to Yanīkkaya & Pabuçcu (2017), the public's apprehension about Sharia-compliant banking is the factor that has the most impact. Islamic banking legislation is confusing and disputed, and there are now no clear regulations that are simple for banking consumers to understand, which leads to this ambiguity (Sa'id, 2020). When compared to conventional banks, Indonesian customers' preferences, and saving habits are still weak, which contributes to the stagnation of Islamic banking finance (Pramono & Suzuki, 2020). On the other hand, the advent of fraud lawsuits against products labeled with shari'ah other than banks is the external element contributing to the financial stagnation of shari'a banks. Products other than banks have violated the fundamental tenets of shari'a, harming the reputation of shari'a bank products. Due to the Covid-19 Pandemic, the stagnation of Islamic banking finance was also impacted by the state of the world economy (Yunita, 2020). The Covid-19 epidemic and earlier issues led to problems that created stagnation in Islamic banking finance. This has a bad relationship with the future expansion of Islamic banking (Hossain, 2016).

Three crucial points must be taken into consideration in order to overcome financial stagnation in Islamic banking. First, restructure global economic ties in accordance with Islamic principles (Butt et al., 2018). Islamic banking sees the concept of interest and modern banks as examples of Westernization, making it less competitive with traditional banks (Asutay et al., 2013). Second, Islamic banking must adopt new ideas that focus on the value that partners and stakeholders may contribute (Riaz et al., 2017). The lack of financial growth in Islamic banking is what leads to financial stagnation (Al Ajlouni, 2017). Third, expand your acceptance of mudharabah contracts. This is in keeping with what happens when collaboration and risk sharing are stressed in Islamic business mudarabah and legal contracts. The legislation is out of step with nations where there are Islamic minorities and is dominated by huge corporations, foreign multinationals, and privatized state-owned industries (Hearn et al., 2012). Future developments in Islamic banking may take into account the three financial development models in the event of stagnation.

In-depth research on the standstill of Islamic bank development in Muslim-majority regions is intriguing. Islamic banking as a financial intermediary has unique qualities that distinguish it from traditional banks. The presence of Islamic banks should be able to perform a social role, enforce Sharia principles, and serve an economic purpose simultaneously. This research is different from previous studies, which focused on the factor of rationality in uncovering Islamic banking stagnation. The purpose of this study is to reveal the factors and solutions to the stagnation of Islamic banking. In contrast to previous research, this research will reveal the social function, Sharia culture and Arabic terms that have escaped attention.

2. Method

This study is qualitative and uses both primary and secondary sources of data. Transcripts of interviews with Islamic bank managers, the general public, and regulators serve as the primary source of information. Islamic banking's non-financial and financial performance are provided as secondary statistics. Islamic bank financial statements and Islamic bank statistics are examples of secondary document types. Observation, interviews, and document examination are used to obtain information. Observations are used to determine how the image of stagnation manifests in Indonesian Islamic banking. There were observations made on Islamic banks, bankers, and the public's perception of Islamic banks. Using interviews, we gathered information on the objective conditions of stagnation, uncovered the underlying causes, and solicited the opinions of informants about the state of Islamic banking. Document evaluation applied to sekunder data analysis.

The study's respondents included bankers, the general public, and regulators. Bankers who serve as informants are promoted at least to the manager level. There will be a search for managers who can provide information on the conditions and rules governing the development of Islamic banks. Islamic commercial banks, sharia business units, and sharia people's credit banks are represented by the number of banker informants. The following informant of the public who have become customers of Islamic banks includes employees, business owners, and professionals. The public will acquire information regarding their knowledge of Islamic banks, the reasons why they have yet to become customers of Islamic banks, and their expectations regarding the state of Islamic banks in Indonesia. The regulators' informants represent the financial services authority and the national amil zakat agency's oversight departments. Following the three processes outlined by Miles & Huberman (1994), namely data reduction, data display, and verification, the data were evaluated. The reduction of research data is accomplished by picking pertinent data and converting rough data gathered in the field. The information that has been condensed for display uses graphs and tables. Interview information is supplied as direct quotations. Three phases comprise data analysis employing interpretation methods: restatement, description, and interpretation.

3. Result and Discussion

The market share of Islamic banking will remain below 5 percent through the first semester of 2021 (Indonesian Banking Statistics, 2022). This market share compares the assets of Islamic banks to the overall assets of banks. According to data, Islamic banking's market share in 2019 was 5.77 percent. The market share of Islamic banks grew to 5.32 percent in 2020 and 6.27 percent in 2021. As seen in table 1, it has not witnessed a considerable growth until 2022 and is still within the range of 6.53 percent.

Table 1. Indications of Islamic Bank Financial Performance

Indicators	2019	2020	2021	2022
Market Share	5,77%	5,32%	6,27%	6,53%
FDR	77,91 %	77,90 %	70,12 %	75.10 %
ROA	1,92 %	1,46 %	1,66 %	2,60 %

Source : Indonesian Banking Statistics, 2022

The Financing Deposit Ratio (FDR), an indicator of Islamic banks' ability to collect and distribute financing, has dropped. In other words, Islamic banks have yet to be able to effectively perform their role as intermediaries. FDR's stagnation remains in the 77 percent area. Even in 2021, FDR's approval rating dropped to 70.12 percent, far lower than the previous year's 77.90 percent. This demonstrates that Islamic banks are unable to deliver third-party funds to the general populace. Return on Assets (ROA), a measure of Islamic banks' ability to make profits, has remained stagnant over the past four years at an average of 1.9%.

In addition to profit-making, Islamic banks have a social objective. Social aims show that Islamic banks have a role in assisting the implementation of national development to increase fairness, solidarity, and the distribution of the people's wealth. Two factors demonstrate that Islamic banks need to meet their social objective. The ability of Islamic banks to collect and distribute funds is the first factor. Second, the capacity to implement the syariah in all bank activities.

The collection and distribution of zakat, infaq, shadaqah and waqf (ziswaf) funds is the spirit of the social role of Islamic banks. The ziswaf fund is a source of economic strength for Muslims, as well as ammunition for the empowerment of the people as a very strategic social mission. However, this social role cannot be implemented by Islamic banks properly, because based on Islamic banking institutional regulations, it is not allowed to manage ziswaf funds integrated with business activities. The role of Islamic banking in carrying out social functions has yet to be recognized in Law Number 23 of 2011 concerning Zakat Management (Aristoni, 2018). Such conditions are certainly a juridical problem for Islamic banks (Putra & Nurnasrina, 2020).

The second social function of Islamic banking is its capacity to implement sharia principles in all operational activities. The application of sharia principles to operational activities is still a matter of contention. Finds the argument that Islamic banks do not comply with sharia. In reality, Islamic banks continue to engage in economic transactions that are prohibited by Islamic law, such as gharar, usury, and similar practices. In fact, it is feared that Islamic banks not adhering to Islamic economic principles may engage in monopolistic behavior (Aryadimas Suprayitno, 2021). The lawsuit regarding the lack of sharia sharia banking institutions was filed by Jusuf Hamka, a businessman who claimed that Islamic banks were cruel or zolim. The image above demonstrates that Islamic banks in Indonesia are still experiencing stagnation in assuming social roles (Wimboh, 2021).

According to research, the development of Islamic banking in Indonesia has stalled. The research uncovered three significant indicators of the stagnation of Islamic banking. First, the Islamic banking market share indicator has yet to experience significant growth. The second finding is that the Sharia Banking Network has yet to undergo important development. The third conclusion is that Islamic banking in Indonesia has yet to directly serve a social purpose.

The results also reveal a number of factors that contribute to the stagnation of Islamic banking, such as the lack of sharia culture in operations, the absence of marketing creativity that educates the public, and the absence of Islamic banks performing social functions. This characteristic should be a key differentiator between Islamic and conventional banks. This is consistent with the revelation (Indriastuti & Pratiwi, 2019) that the financing problem in Islamic banks is worse than in conventional banks. Moreover, the results of various tests in the Production approach indicate that there is a significant difference between the level of technical efficiency in conventional banks and Islamic banks (Riani & Hendrawan, 2020), with the highest-performing banks being those with the highest levels of efficiency and productivity.

Important acts indicative of the stagnation of Islamic banking include 1) the lack of development in Islamic banking market share and 2) the lack of development in the Sharia Banking Network. In Indonesia, Islamic banking has yet to serve a direct social function.

Islamic banks are devoid of sharia culture. As intermediary institutions, Islamic banks are anticipated to become financial institutions that offer a variety of financial products and schemes (Heniwati et al., 2021). Islamic banks were established not only to achieve economic goals, but also to have a social and spiritual dimension. The community can choose from a variety of Islamic banking products and services in addition to entering spiritual niches. In this instance, religion plays a significant role in Islamic banking transactions (Mustaqim Pabbajah, 2019). The iB logo signifies that Islamic banks can provide justice for both parties. Beyond banking, Islamic banks are distinguished by the fairness of their transactions. Sharia must have a Sharia culture beyond banking. A detailed and exhaustive understanding of sharia principles can serve as the foundation for adhering to the sharia culture. Among the tenets of Islamic banking is the prohibition of usury, gharar, maisir, and illegitimate products (Najib, 2017). Therefore, Islamic bankers' corporate culture and individual conduct must be infused with Sharia culture. This is consistent with the words of the Prophet sallallahu alaihi wasallam: "All deeds depend on their intentions, and (retribution) for each person depends on what is intended; whoever intends his hijra because of Allah and His Messenger, then his hijra is for Allah and His Messenger."

The factor responsible for stagnation is 1) Organizing the sharia bank's sharia features. (interest and contemporary banks as descriptors of westernization that caused Islamic banking to lose ground to conventional banks; 2) In the absence of governance, new innovations in Islamic banking are focusing on the value-added for stakeholders who are also partners; 3). Third, expand the scope of the mudarab contract. This is consistent with the emphasis on partnerships and risk sharing in Islamic commercial mudarabah and legal contracts; 4). Emergence of various frauds using sharia branding example, "kampoeng kurma, e-dinar coin cash, yalsa boutique Aceh”.

In general, the quality of human resources and information technology in Islamic banking still needs to improve compared to conventional banking (Abadi et al., 2020; Hasan, 2019). Research indicates that the fighting spirit of Islamic bankers is considerably inferior to conventional bankers. The fighting spirit of Islamic bankers must be cultivated in the manner of a sharia mujahid. The primary distinction between conventional profit-driven banks and Islamic banks will be the Islamic banking culture. Restoring the spirit of sharia culture to the corporate culture and individual conduct of Islamic bankers is one method for boosting the spirit of developing Islamic banks. Islamic bankers must develop a greater fighting spirit. Working is part of the struggle for worship and not merely a means of subsistence.

In Indonesia, Islamic banks need more marketing innovation that educates the public. Islamic banks still need to gain market share in Indonesia. Islamic banks that have existed for three decades should no longer account for the inability to gain market share in Indonesia's Muslim-majority society. Bank Syariah Indonesia has only managed to attract 30 million customers out of Indonesia's total Muslim population of 180 million. Islamic banks need to prepare for such a substantial market share. One of the highlights is the unimaginative marketing strategies of Islamic banks. Therefore, optimal utilization of human resources beginning with teller personnel and customer service is required to market the concept of Islamic banking in order to achieve the anticipated growth (Oktavia et al., 2021).

The marketing strategy of Islamic banks has yet to be able to alter the behavior of individuals who use Islamic bank services and products. With their distinctive products, Islamic banks continue to follow conventional banks. As long as Islamic banks continue to imitate conventional banks, it will be challenging to outperform them. This occurs because marketing communication between Sharia products and the general public needs to be more aligned. In addition to marketing Islamic bank adherents in Indonesia, the company has been a price taker. The pricing of products and services, profit sharing, and Islamic banks always refer to conventional banks' interest rates. Islamic banks have been unable to establish prices. Regardless of conventional banks, Islamic banks should generate their own information using a distinct system and distinct products. As long as Islamic banks in Indonesia continue to be price takers, they will be unable to compete with traditional banks.

In addition, low public awareness of Islamic banking is a factor that must be considered. Sharia Banks, which were established in 1992, contribute to a low level of public literacy regarding Islamic Banks. The data indicates that the public literacy index for Islamic banks is 8.93%, which is significantly lower than the literacy of national banks (29.66%) This information demonstrates that Indonesians still need to be made aware of the advantages and competitiveness of Islamic banks. Low levels of literacy among Islamic banks result in frequent misunderstandings between bank stakeholders. Frequently, such miscommunication is a national concern. The last incident in which national businessman Jusuf Hamka mentioned Islamic banks in a loud manner was cruel. Jusuf Hamka's revelation has inevitably stigmatized and created the perception that Islamic banks are indeed cruel. It took time to rehabilitate the reputation of Islamic banks after this one incident. The lack of understanding among the populace is an iceberg phenomenon. In Islamic banking, a person with the level of a national entrepreneur may still need to communicate the types of products and contracts. It is believed that many other customers of Islamic banks need more literacy skills.

Islamic banks offer a variety of products governed by sharia transaction agreements, as opposed to conventional interest-based banks (Abd. Majid et al., 2014; Rinawati & Santoso, 2019). In terms of raising capital, Islamic bank products include wadiah current accounts, wadiah savings, mudharabah savings, and mudharabah deposits. Islamic bank products for distributing funds include: 1) Buying and selling with murabahah, salam, and istishna contracts; 2) providing financing with mudharabah and musharakah agreements; 3) renting with an ijarah agreement; and 4). Qard. The vast array of products and services provided by Islamic Banking is, on the one hand, a strength of Islamic banks, but, on the other, a weakness. Compared to conventional interest-based banking products, customers must have a higher level of Islamic Banking literacy just to comprehend the product's name. When it comes to comprehending the mechanisms of each distinct Islamic bank product, customers are increasingly encountering obstacles. The majority of banking customers view the bank as a place to save or invest money safely and to obtain money in a straightforward, quick, and inexpensive manner.

The findings of this study are consistent with those of several earlier studies, which concluded that a lack of Sharia governance, a plethora of Sharia instruments, a lack of operational efficiency, and lagging technology are responsible for the stagnation of Islamic banking in Turkey (Sayar & Azrak, 2021). This study confirms the findings of previous research Putra & Nurnasrina (2020) that Islamic banks still need to fulfill their social responsibilities due to the misalignment of zakat institution regulations. Regulatory factors that have not supported the social functioning of Islamic banks are primarily responsible for the most influential external factors. Islamic bank regulations continue to follow conventional bank regulations (Putra & Nurnasrina, 2020). Another external factor is the public's mistrust of banks that comply with Islamic law (Yanīkkaya & Pabuçcu, 2017). As a result of the low level of Islamic banking literacy, there is controversy over sharia compliance (Sa'id, 2020). Compared to conventional banks, customer preferences and saving behaviors continue to lag behind (Pramono & Suzuki, 2020). In contrast to present conditions, the stagnation of Islamic banking finance is influenced by global economic conditions as a result of the Covid-19 Pandemic (Yunita, 2020).

The findings of this study provide the foundation for the implementation of a policy or action to address the stagnation of Islamic bank development in Indonesia. In several respects, Islamic banking must take corrective action. Initially, the enhancement of sharia culture. Second, enhancements to marketing strategies that inform the general public about Islamic banking. Enhancements in marketing must also increase the variety of Islamic bank product mechanisms. How the product mechanism appears straightforward is becoming an assignment for Islamic banking. This research serves as the regulatory foundation for the mandatory alignment of provisions that permit Islamic banks to directly perform social functions and be integrated into business operations.

4. Conclusion

The results of the study found various indicators of stagnation in the development of Islamic banks in Indonesia. Indicators of market share, FDR, and ROA show stagnation of Islamic banks in Indonesia. Research has succeeded in revealing that the various causes of stagnation in the development of Islamic banks are not only rationality factors. First, Islamic banks have not played a social role, because based on institutional regulations, Islamic banking is not allowed to manage ziswaf funds. Second, Islamic banks in Indonesia are considered to have yet to implement sharia principles. In fact, Islamic banks continue to carry out economic transactions prohibited by Islamic law, such as gharar, usury and similar practices. Third, the emergence of various frauds and resulting in legal cases using sharia branding, for example "Kampoeng Kurma, e-dinar coins, Yalsa Butiqu Aceh which opposes the image of Islamic banking. Fourth, various Arabic terms in sharia banking contracts result in difficulties being understood by the majority of Indonesian people who speak Indonesian.

The implications of the research results require that Islamic banking must increase its substance rather than sharia symbols and focus on social missions. We also recommend that the Arabic terms in transaction contracts be replaced with Indonesian, for example murabahah to buying and selling. The limitations of this study are still qualitative in nature so that they cannot produce generalizations. Therefore, further research is needed with a quantitative approach to produce general conclusions.

5. Acknowledgment

Researchers would like to thank informants from Islamic banks, OJK, and the general public for agreeing to be interviewed. This research was funded by the Institute of Research and Community Service at Universitas Islam Negeri Walisongo Semarang.

References

Abadi, M. D., Lailiyah, E. H., & Kartikasari, E. D. (2020). Analisis SWOT Fintech Syariah Dalam Menciptakan Keuangan Inklusif di Indonesia (Studi Kasus 3 Bank Syariah di Lamongan). *Jesya (Jurnal Ekonomi & Ekonomi Syariah)*. https://doi.org/10.36778/jesya.v4i1.298

Abd. Majid, M. S., Musnadi, S., & Putra, I. Y. (2014). A comparative analysis of the quality of Islamic and conventional banks' asset management in Indonesia. *Gadjah Mada International Journal of Business*. https://doi.org/10.22146/gamaijb.5463

Al Ajlouni, A. T. (2017). Interest free liquidity management scheme (time-weighted debt units). *International Journal of Islamic and Middle Eastern Finance and Management*.

https://doi.org/10.1108/IMEFM-05-2015-0060

Amaroh, S. (2014). PRINSIP KEADILAN SOSIAL DAN ALTRUISME DALAM PENERAPAN SISTEM PERBANKAN SYARIAH. *Economica: Jurnal Ekonomi Islam*. https://doi.org/10.21580/economica.2014.5.2.771

Aristoni, A. (2018). Problematika Peran Perbankan Dalam Regulasi Kelembagaan Pengelolaan Zakat. *ZISWAF: Jurnal Zakat Dan Wakaf*, *5*(1), 99–119.

Asutay, M., Aysan, A. F., & Karahan, C. C. (2013). Reflecting on the Trajectory of Islamic Finance: From Mit Ghamr to the Globalisation of Islamic Finance. In *Afro Eurasian Studies*.

Butt, I., Ahmad, N., Naveed, A., & Ahmed, Z. (2018). Determinants of low adoption of Islamic banking in Pakistan. *Journal of Islamic Marketing*. https://doi.org/10.1108/JIMA-01-2017-0002

Hasan, Z. (2019). Market Share Islamic Banking In Indonesia. *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita*, *8*(1), 124–137. https://doi.org/10.46367/iqtishaduna.v8i1.157

Hearn, B., Piesse, J., & Strange, R. (2012). Islamic finance and market segmentation: Implications for the cost of capital. *International Business Review*. https://doi.org/10.1016/j.ibusrev.2010.11.007

Heniwati, E., Yantiana, N., & Desyana, G. (2021). The financial health of Syariah and non-Syariah banks: a comparative analysis. *Journal of Islamic Accounting and Business Research*. https://doi.org/10.1108/JIABR-07-2020-0216

Hossain, A. A. (2016). Inflationary shocks and real output growth in nine Muslim-majority countries: Implications for Islamic banking and finance. *Journal of Asian Economics*. https://doi.org/10.1016/j.asieco.2016.06.004

Indriastuti, M., & Pratiwi, Ri. D. (2019). PERBANDINGAN PEMBIAYAAN BERMASALAH ANTARA BANK SYARIAH DENGAN BANK KONVENSIONAL. *Account*. https://doi.org/10.32722/acc.v6i1.1375

Iskandar, A., Possumah, B. T., & Arifuddin, A. (2020). Rethinking Islamic Economic and Finance Practices in Indonesia: Some Critical Reviews. *International Journal of Islamic Business and Economics (IJIBEC)*, *4*(2), 81–94. https://doi.org/https://doi.org/10.28918/ijibec.v4i2.2751

Khusairi, H. (2015). Hukum Perbankan Syariah. *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum*. https://doi.org/10.32694/010120

Lestari, I., & Kusumadewi, R. (2017). Pengaruh Emotional Marketing dan Spiritual Marketing terhadap Loyalitas Nasabah Tabungan BSM pada Bank Syariah Mandiri KCP Cirebon Siliwangi. *Al-Amwal : Jurnal Ekonomi Dan Perbankan Syari'ah*. https://doi.org/10.24235/amwal.v9i2.1749

Mersni, H., & Ben Othman, H. (2016). The impact of corporate governance mechanisms on earnings management in Islamic banks in the Middle East region. *Journal of Islamic Accounting and Business Research*. https://doi.org/10.1108/JIABR-11-2014-0039

Miles, M. B., & Huberman, A. M. (1994). Miles and Huberman 1994.pdf. In *Qualitative Data Analysis: An Expanded Sourcebook*.

Mustaqim Pabbajah, D. (2019). The Factors Of Service, Religiosity And Knowledge In The

Decision Of Customers To Save Funds In Sharia Bank In Yogyakarta City. *International Journal of Business, Humanities, Education, and Social Sciences*, *Vol. 1*, *No*.

Najib, M. A. (2017). PENGUATAN PRINSIP SYARIAH PADA PRODUK BANK SYARIAH. *Jurnal Jurisprudence*. https://doi.org/10.23917/jurisprudence.v7i1.4351

OJK. (2021). *Otoritas Jasa Keuangan/Data dan Statistik/Laporan Keuangan Perbankan*.

Oktavia, R., Krisnaningsih, D., & Widiastuti, T. (2021). Development of Strategy and Subtainability of Bank Syariah Mandiri Management in The Face of Covid-19 Pandemic. *IQTISHODUNA: Jurnal Ekonomi Islam*. https://doi.org/10.36835/iqtishoduna.v10i1.928

Pramono, S., & Suzuki, Y. (2020). Growth of Islamic Banking in Indonesia. In *Growth of Islamic Banking in Indonesia*. https://doi.org/10.4324/9780429268946

Putra, A., & Nurnasrina, N. (2020). Analisis Kelembagaan Pengelolaan Zakat Dan Fungsi Sosial Perbankan Syariah. *Journal of Sharia Economics*, *2*(2), 182–203.

Ratno Agriyanto. (2015). Redefining Objective of Islamic Banking; Stakeholders Perspective in Indonesia. *Economica: Jurnal Ekonomi Islam*, *6*(2), 77–90. https://doi.org/10.21580/economica.2015.6.2.795

Riani, D., & Hendrawan, S. (2020). DATA ENVELOPMENT ANALYSIS (DEA): PERBANDINGAN EFISIENSI BANK SYARIAH DAN BANK KONVENSIONAL PERIODE 2014-2018. *Neraca Keuangan : Jurnal Ilmiah Akuntansi Dan Keuangan*. https://doi.org/10.32832/neraca.v15i2.3498

Riaz, U., Khan, M., & Khan, N. (2017). An Islamic banking perspective on consumers' perception in Pakistan. *Qualitative Research in Financial Markets*. https://doi.org/10.1108/QRFM-03-2017-0020

Rinawati, T., & Santoso, A. (2019). THE COMPARATIVE STUDY OF ISLAMIC AND CONVENTIONAL BANKS IN INDONESIA. *Kodifikasia*. https://doi.org/10.21154/kodifikasia.v13i2.1772

Sa'id, H. (2020). Exploring the development of Islamic banking in Nigeria using an actor-network theory perspective. *Journal of Islamic Accounting and Business Research*. https://doi.org/10.1108/JIABR-02-2018-0027

Sanosra, A., Surachman, S., Moeljadi, M., & Indrawati, N. K. (2017). Construction the meaning Sharia bank for Indonesia Santri community. *International Journal of Economic Research*, *14*(18), 279–288.

Sayar, F., & Azrak, T. (2021). Issues and Challenges of Participation Banking in Turkey: An Empirical Investigation. *Journal of King Abdulaziz University, Islamic Economics*. https://doi.org/10.4197/Islec.34-2.4

Tahir, P. (2017). Development and Legal Basis of Sharia Banks in Indonesia. *International Journal of Scientific and Research Publications*.

Trianto, B., Azman, N. H. N., Muchtar, E. H., & Barus, E. E. (2022). Does The Component of Islamic Financial Literacy effect on MSME's Decision in Islamic Banking Financing: Creative Economy Investigate. *International Journal of Islamic Business and Economics (IJIBEC)*, *6*(2), 138–147.

Wijaya, I., & Adityawarman. (2015). Pengelolaan dan Pelaporan Aset Wakaf Pada Lembaga Wakaf di Indonesia. *Diponegoro Journal of Accounting*, *4*(2), 1–11.

Yanīkkaya, H., & Pabuçcu, Y. U. (2017). Causes and solutions for the stagnation of Islamic banking in Turkey. *ISRA International Journal of Islamic Finance*. https://doi.org/10.1108/IJIF-07-2017-005

Yunita, P. (2020). The Future of Indonesia Islamic Banking Industry: Bankruptcy Analyzing the Second Wave of Global Financial Crisis. *International Journal of Islamic Economics and Finance (IJIEF)*. https://doi.org/10.18196/ijief.3227