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Implementation Of Wadi'ah Contract As A Representative Agent For Deposit Products At BPRS Bhakti Sumekar Sumenep

Sudianto[1], Riskiyah[2]

[1,2]Faculty of Islamic Economics and Business Institut Dirosat Islamiyah Al-Amien Prenduan

Email: ridhosudiantoburhan@gmail.com; riskiyah944@gmail.com

Abstract

Recipients of deposits that are Wadi'ah yad dhamanah *in Islamic banking, can manage the deposit money.* Wadi'ah yad dhamanah *at BPRS Bhakti Sumekar Sumenep manages the customer's savings to be used in certain economic activities. One of the advantages that customers will receive when opening a savings account*Wadi'ah yad dhamanah *is to get a monthly competitive savings bonus that is given by the BPRS Bhakti Sumekar policy. Where in this case the savings product has advantages compared to other banks, so customers will benefit more if they save at BPRS Bhakti Sumekar Sumenep. The purpose of this study is to find out how the implementation of the contract*Wadi'ah yad dhamanah *at BPRS Bhakti Sumekar Sumenep, and to find out the driving factors for contract utilization*Wadi'ah yad dhamanah *at BPRS Bhakti Sumekar Sumenep. The research uses descriptive qualitative research using observation, interviews, and documentation methods which are then analyzed to obtain accurate data or information. The subjects of this study were taken from several active employees at BPRS Bhakti Sumekar Sumenep, for the validity of the data the researchers used triangulation. The result of this research is the implementation of the contract*Wadi'ah yad dhamanah *at BPRS Bhakti Sumekar Sumenep acts as a fund manager and customers as owners of capital, carries out business actions prudently and also wisely, and has good faith in carrying out financing and investments that do not conflict with sharia principles, while environmental factors and psychological factors are several factors driving the use of the contract*Wadi'ah yad dhamanah*at Bank BPRS Bhakti Sumekar.*

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Keyword: Wadi'ah BPRS

INTRODUCTION

Indonesia is a country where the majority of the people are Muslims. In essence, the Muslim community in Indonesia has long hoped for the presence of a financial institution system that complies with the demands of needs not only in terms of finances but also in terms of morality. The financial institution system in question is a bank that is free from the interest system or what is commonly known as a sharia bank(Nurul Ichsan Hasan, 2014: 100).

One of the sharia banks in Indonesia located in Sumenep Regency is BPRS Bhakti Sumekar. In the implementation of fundraising at BPRS Bhakti Sumekar there are several products, one of which is a savings product that uses a contract*Wadi'ah*. Secured contract (*Wadi'ah*) there are two, viz*Wadi 'ah Yad Amanah* and Wadi'ah *yad dhamanah*. At first, *Wadi'ah* is present inside. shaped *al-amanah* (trustworthy hand), which later in its development gave rise to *yad-dhamanah* (guarantor's hand). At the contract *Wadi'ah yad dhamanah*, is what ultimately is widely used in the application of shari'ah banking in funding products(Ascarya,2006: 40).

Shari'ah banking BPRS Bhakti Sumekar uses*Concept Wadi'ah yad dhamanah* in savings, as in law*Wadi'ah* which are actually. Where the contract*Wadi'ah* is an agreement to give another person a representative/agency to look after goods or legal ownership can also be interpreted as an absolute deposit from one party to another, both an individual and a legal entity that must be guarded and returned whenever the depositor wants, the administration fee for safekeeping may be charged to the depositor as compensation for maintenance responsibilities. (Andri Soemetra, 2007:6).

As stated in a hadith:

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَاللَّهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللهِ ص م: أَدِّالْأَمَانَةَ إِلَى مَنِ ائْتَمَنَكَ وَلاَتَخُنْ مَنْ خَانَكَ

*From Abi Hurairah RA he said: The Messenger of Allah said: Fulfill your trust to those who entrust (entrust) you and do not betray those who betray you. (HR. At-Tirmidhi and Abu Dawud, authenticated by Shaykh al-Albani in Al Irwaa' 5/381)***(Marwa Musa, 2022).**

In the hadith, we are instructed to entrust things to someone we trust and the person who receives the deposit does not betray the person who has entrusted the things to him.

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Recipient of deposits that are *yad al-amanah* (trustee), which means that the recipient of the deposit is not responsible for any loss or damage that occurs to the deposited assets as long as this is not the result of the negligence or carelessness of the person concerned in maintaining the item being entrusted. **(Antonio, 2002:86)**

In shari'ah banking, in carrying out modern economic activities, it is unlikely that the recipient of the deposit will idle- the funds, but the funds are used in certain economic activities. Thus, the contract no longer becomes *yad al-amanah*, but *yad ad-dhamanah* (the hand of the guarantor) where the person receiving the deposit is responsible for the loss/damage that occurs to the item.

Much research has been carried out on this wadi'ah contract, such as the research conducted by Arvira Nur Kholifah, 2020 entitled "Implementation of the wadi'ah contract for savings products at KSPPS Berkah Mitra Hasanah Semarang". there is profit sharing, but KSPPS Berkah Mitra Hasanah gives prizes that will be drawn every month until the end of the period prizes are not agreed upon at the beginning of the contract, and gifts are given voluntarily from KSPPS Berkah Mitra Hasanah Semarang to partners. **(Arvira, 2020)**

Other research was also researched by Lina Novianti, 2017 in her research entitled "*Review of Islamic Law on Bonus Practices in Wadi'ah Yad Dhamanah Contracts (Case Study on Sahabat Savings Products at KSPPS Hudatama Semarang)*", using the method field *research* namely field research. Primary data sources were obtained by using interview techniques. The results of this study reveal that in a friend's savings, there is a bonus that customers can get at the end of the month in the form of a balance, in which the number of accounts in the savings book will automatically increase. While the practice of this bonus has been determined at the beginning based on a percentage, which is equivalent to 5% of the final amount. Bonuses should be given voluntarily by the cooperative. So in the findings of this study, the application of bonuses that have been implemented by KSPPS Hudatama Semarang is not by the DSN-MUI Fatwa. **(Lina, 2017)**

Lags*Wadi'ah*at the Syari'ah Bhakti Sumekar Sumenep People's Financing Bank, it turns out that it can manage customer deposits to be managed. One of the benefits that customers will receive when opening a savings account*Wadi'ah* is a competitive monthly savings bonus given by the policies of the Syari'ah Bhakti Sumekar People's Financing Bank. Where in this case the savings product has advantages compared to other banks so customers will benefit more if they save at the Syari'ah Bhakti Sumekar Sumenep People's Financing Bank. As well as what factors prompted the Syari'ah Bhakti Sumekar People's Financing Bank to use the contract Wadi'ah *yad dhamanah*.

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With the research context above, researchers are interested in conducting research related to contract implementation*Wadi'ah yad dhamanah* applied to Bank BPRS Bhakti Sumekar Sumenep, which is submitted under the title **"***IMPLEMENTATION OF WADI'AH CONTRACT AS A REPRESENTATIVE AGENT FOR DEPOSIT PRODUCTS AT BPRS BHAKTI SUMEKAR SUMENEP***"**

THEORETICAL STUDY

Agency Theory

In the modern economy, management, and management of companies are increasingly separated from company ownership. This is in line with the agency theory which emphasizes the importance of company owners handing over the management of the company to professionals or what we often refer to as agencies, who have a better understanding of running day-to-day business. Agency theory provides analytical insights to be able to examine the impact of the relationship between agents and principals or principals and principals. The purpose of separating management from company ownership is for company owners to get the maximum possible profit at the most efficient cost possible by managing the company with professional staff**.**(Andrian Sutedi, 2011)**.**

Jensen & Meckling's research (1976) in Ujiyantho & Pramuka (2007) states that agency relationships arise when one or more principals employ agents to provide a service and then delegate decision-making authority to these agents. Thus, an agent is obliged to account for the mandate given to him by the principal. In companies, the relationship between principal and agent is manifested in the relationship between shareholders and managers (Schroeder et al, in Christiawan and Tarigan, 2007). Shareholders act as principals while managers act as agents. According to Eisenhardt (1989), agency theory is based on 3 assumptions, namely:

1. Assumptions about human nature

   Assumptions about human nature emphasize that humans are selfish, have limited rationality, and do not like risk.

2. Assumptions about the organization

   Organizational assumptions are the existence of conflicts between members of the organization, efficiency as a productivity criterion, and the existence of asymmetric information between principals and agents.

3. Assumptions about information

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The assumption about information is that information is seen as a commodity that can be traded. In agency theory, it can be explained that an agency relationship is a contract between the manager (agent) and an investor (principal). Conflicts of interest between owners and agents occur due to the possibility that agents do not always act in the interests of a principal, thus triggering agency costs. (Hamdani, 2016:30)**.**

The assumption in this theory states that the separation between capital ownership and company management can cause an agency problem. The owner of the company will give authority to managers (managers) to manage the running of the company, such as managing funds and making other company decisions for and on behalf of the company owner. The manager does not act on the interests of the owner, due to a conflict of interest. In agency theory, share ownership is fully owned by shareholders, and managers (agents) are asked to maximize shareholder returns(Hamdani, 2016:30).

Preference Theory

According to Husein, 2005, the main factors that influence preferences can be divided into 2 factors, namely:

1) a. Environmental factor

Environmental factors such as cultural factors, social class, and personal influences will influence consumer behavior in a complex environment.

1) Cultural Factors

The cultural factor is an understanding that is implementing an understanding of customer preferences in deciding according to cultural characteristics that direct customers to see the shape and model of the product purchased according to the cultural characteristics of each customer. Culture is the most basic determinant of a person's desires and behavior.

2) Social Factors

Social classes are groups that are relatively homogeneous and enduring in a society that are hierarchically arranged and whose membership has similar values, interests, and behaviors**(Setiadi, 2013:10)**

3) Reference Group

A person's reference group consists of all groups that have a direct or indirect influence on a person's attitude or behavior.

4) Family

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There are 2 kinds of families in a customer's life, the first is orientation *family*, where he is the parent in a family. It is from parents that a person can get views on religion, politics, and economics and feel personal ambition, value or self-esteem, and love. The second is the procreative *family*, namely the spouse of the children of a purchasing organization family who are the most important consumers in society and have been thoroughly researched.

5) Role and Status

A person's position in each group can be identified in terms of roles and status.

6) Personal Influence

1) Age and stages in the life cycle, consumption A person is also shaped by the stages of the family life cycle.

2) Occupation, marketers try to identify groups of workers who have an above-average interest in a particular product.

3) Lifestyle, is a lifestyle that describes a person as a whole who interacts with his environment.

4) Personality and self-concept, namely the different psychological characteristics and each person's view of his response to the relatively consistent environment.

2) b. Psychological Factors

Alan R. Andreasen in Tunggal, 2005, A person's changing attitude is influenced by various information obtained by the surrounding environment, either intentionally or unintentionally. In this pattern, it can be explained chronologically as related to a person's personality process which is caused by the touch of information he gets. Processing of information capable of influencing a person's attitude can be described in 4 stages, namely originating from input in the form of stimuli, the process of filtering and forming perceptions, the formation of attitudes, and the results of the formation of attitudes and actions that may occur.

Input is a stimulation or an encouragement that is felt by the customer as well as a commercial and social encouragement. Commercial encouragement originates from production households consisting of significant support originating from a combination of product components (sales and distribution), symbolic encouragement originating from a

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combination of promotional components, and social encouragement originating from consumption households arising based on communication between members in one different group. The basic consideration is that the balance of customers will not last continuously as research by Alawi Reza Nasution (2006) and Wasilatul Aliah (2010) makes customer preference a dependent variable.

The concept of Wadi'ah

a. Definition of Wadi'ah

In Arabic, akad is said *as 'aqad* which means bond or promise the *covenant*. According to Wahbah Al-Zuhaili, a contract is a bond between two things, both a real bond and a meaningful bond, from one side or two sides. Meanwhile*jumhur 'ulama* defines the contract as a relationship between content and acceptance according to syara' which creates legal consequences for the object. Etymologically*al-Wadi'ah* means pure deposit (trust).

The rule regarding the existence of something with this contract has been mentioned in the word of God which reads:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوۡفُواْ بِٱلۡعُقُودِۚ

"O you who believe! Fulfill your promises" (Q.S. Al-Maidah:1)

Wadi'ah According to the DSN-MUI Fatwa, it can also be interpreted as a pure deposit from one party to another, both individuals and legal entities that must be safeguarded and returned whenever the depositor wishes. However, the bank can also provide bonuses to customers and this bonus is not agreed upon at the beginning of the contract. As stated in the provisions of the DSN-MUI Fatwa No 86/DSN-MUI/XII/2012 concerning gifts in raising funds for Islamic Financial Institutions; giving gifts/bonuses is not agreed upon and does not become a norm or habit. At the contract Wadi'ah, the incentives obtained are in the form of bonuses voluntarily given by the bank. The point is that the bonus is not agreed upon and the amount is not determined.

In concept*Wadi'ah* is divided into two namely, *Wadi'ah yad al-amanah* and Wadi'ah *yad dhamanah*. In principle, the concept*Wadi'ah yad al-amanah* the party receiving the deposit may not use and utilize the deposited property, but the party receiving the deposit may charge a fee to the party who has entrusted the goods as the cost of safekeeping. And in the *Wadi'ah yad, al-amanah*The recipient of the deposit is not responsible for any loss or damage that occurs to the item being

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deposited as long as the incident is not the result of the negligence of the recipient of the deposit.

b. Basic Law of Wadi'ah

As for some of the laws governing the *Wadi'ah* in the Qur'an. Based on the word of God:

Indeed, to Allah, you are commanded to return the entrusted to those who deserve it (Surah Al-Ansa: 58)

Meaning: "Indeed, Allah commanded you to deliver the mandate to those who deserve to receive it". (QS. An-Nisa (4):58).

c. Pillars and Conditions of Wadi'ah

The pillars of the deposit contract*Wadi'ah* (*yad amanah* or yad *dhamanah*) that must be met in a transaction*wad}i'ah*are as follows:

1) The perpetrator of the contract, namely the depositor*(mudhi'/muwadhdhi')*and the depositor/recipient of the deposit*(muda'/mustawda').*
2) Contract object*(Wadi'ah bih)*, namely the goods deposited
3) Lags*(Sigh)*, namely the consent and qabul between the depositor and the recipient of the deposit must be clearly understood and understood by both parties.

The terms of the contract of deposit *Wadi'ah*, (*yad amanah* or yad *dhamanah*) that must be met in a transaction *wadi'ah* are as follows:

1) A committed person*Wadi'ah* must be intelligent, mature, and also must be intelligent, because contracts contain many risks of fraud.
2) Items deposited must be clear and can be held or controlled, such as goods whose identity must be clear.

d. Types of Wadi'ah

1) *Wadi'ah yad dhamanah*

Wadi'ah yad dhamanah is an agreement for the safekeeping of goods or money where the recipient of the deposit with or without the permission of the owner of the deposited goods can use it and be responsible for the loss or damage to the deposited goods.

2) *Wadi'ah yad amanah*

Wadi'ah yad amanah is a contract for the safe keeping of goods or in the form of money where the recipient of the goods is not permitted to use the goods from the depositor and is not responsible for damage or negligence

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that is not caused by the negligence of the recipient of the deposit. And as a substitute, the person who has deposited the goods is obliged to pay the person being entrusted with it, but may not pay as long as the person receiving the deposit does not object and considers it a charity. (Detwati, 2017)

e. The Concept of Wadi'ah in Banking

Principle*Wadi'ah*in sharia banking refers to an agreement where the customer saves money in the bank with the aim that the bank is responsible for safeguarding the money or goods and guarantees a return of the money or goods in the event of a claim from the customer. From the implementation of the wadi'ah principle, all profits generated from the deposited funds will belong to the bank. As a reward for the customer, the depositor gets a guarantee in the form of security for assets and other checking facilities

Wadi'ah Application in Sharia Banking

a. Tour*Wadi'ah*

Tour*Wadi'ah*is a third-party deposit at a sharia bank (individual or legal entity, denominated in rupiah or foreign currency) with sharia principles where withdrawals can be made at any time by using a check, giro, or transfer.

Principle Wadi'ahused is the principle *Wadi'ah yad dhamanah,* where the customer acts as a depositor who gives rights to Islamic banks to use and utilize the goods entrusted to them. Meanwhile, Islamic banks act as the party entrusted with the rights to manage the deposited funds. Profits or losses from the distribution of funds are entirely borne by the bank, while the owner of the funds is not promised a reward and does not bear any losses. However, banks are permitted to provide incentives in the form of bonuses provided that this is not agreed upon in advance.

Current account characteristics*Wadi'ah*:

1) Gyro day Wadi'ah can be used by banks for commercial activities.
2) Advantages and disadvantages of channeling funds*Wadi'ah* becomes a right that must be borne by the bank.
3) Fund owner Wadi'ah can withdraw the funds at any time, in part or whole.
4) Withdrawals are pending checks, demand deposits, or by-book transfers.
5) Banks can provide bonuses but this is not agreed upon at the outset.

b. Savings*Wadi'ah*

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Wadi'ah savings explained by Wiroso in his book collection of funds and distribution of business results of shari'ah banks are deposits from third parties to sharia banks whose withdrawals can be made according to certain agreed terms with receipts, ATM cards, other means of payment orders or by book transfer.

In sharia principles, savings are temporary deposits. The fatwa of the National Syari'ah Council stipulates provisions regarding wadi'ah savings, namely:

a. Temporary
b. Deposits can be taken at any time or by agreement
c. There is no reward required except in the form of voluntary giving from the bank.

RESEARCH METHODS

Approach and Type of Research

This study uses a qualitative approach because the data collected is in the form of words and pictures. The qualitative method is a research procedure that can produce descriptive data in the form of written or oral words from people who are resource persons who have provided information The nature of this research is descriptive analysis, where this research aims to produce a complete and clear picture of a problem that is studied by researchers, namely in the Implementation of Akad*Wadi'ah*As a Representative for Savings Products Agency at BPRS Bhakti Sumekar Sumenep

Presence of Researchers

According to Nasution, in qualitative research, there is no other choice than to place humans as the main research instrument. This is because everything does not yet have a definite form. Therefore attendance is mandatory, as the main instrument for the researcher to enter the research setting so that he can deal directly with the informant and can understand naturally the reality that is in the research background(Arikunto, 2002)

Research sites

The research location is the place where the research process is used in obtaining solutions to problems in research. In this study, the research will take place at Bank BPRS Bhakti Sumekar, Sumenep Head Office, Jl. Trunojoyo No. 137, Karangrawa, Bangselok, Kec. Sumenep City, Kab. Sumenep, East Java 69417.

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Data source

This study uses data sources derived from written materials such as books, journals, scientific research, personal documents, official documents, or other important archives, which relate to the issues discussed, namely the implementation of the Wadi'ah Yad Dhamanah Agreement. The data sources in this study consist of two sources, namely:

a. Data Primer

Data obtained from informants were directly observed and recorded directly through interviews, observation, and documentation with related parties who knew clearly and in detail about the problem being studied. The characteristics of an informant are having a character that is by the research background, namely having good academic quality, having sufficient time, and being able to provide an analysis of questions.

b. Data Seconds

Secondary data is data obtained from existing data and has a relationship with the problem under study, namely the existing literature, and documents that are important and support the research. In this study such as the documentation at the time of the interview.

Data Collection Procedures

In collecting data in the field to answer the formulation of the problem in research, the researcher uses the following data collection methods**:**(Abdussamad, 2016)

a. Observation

Observation is a technique in collecting data that is carried out systematically and deliberately by observing and recording the indications investigated.

b. Interview

Interviews can also be called interviews where the researcher communicates directly with the object under study to obtain accurate information. In conducting interviews, structured interviews were carried out to obtain the required data set. Where this technique refers to the objectives of the research results.

c. Documentation

Documentation is important notes about past events. Documentation can be in the form of writing, drawings, and monumental works of a person. In this

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study, the documentation method was used as data to support the validity of the data obtained and to strengthen the research results because there was evidence from the research itself when conducting interviews.

Data analysis

In analyzing the data researchers used qualitative analysis techniques. In qualitative research data analysis was carried out before the researcher entered the field (observation at Bank BPRS Bhakti Sumekar Sumekar Sumenep), while in the field (direct research at Bank BPRS Bhakti Sumekar Sumenep), then after finishing in the field (researchers concluded from the results of the research that had been done).

The next stage is data reduction (data reduction), data presentation (data display), and conclusion (verification). Data reduction is done by summarizing the data, choosing the main things, focusing on the important things, looking for themes and patterns, and also making it easier for researchers to carry out further data collection. The next step is to conclude the data that will be in the form of writing to be analyzed(Bungin, 2010)**.**

Data Validity Check

To avoid errors in the data to be analyzed, the validity of the data needs to be tested with the following techniques**:**(Arikunto, 2002)

a. Continuous data collection on the same research subject.
b. Triangulation on other reliable sources.
c. Checking by research subjects.

RESULTS AND DISCUSSION

Implementation of the Wadi'ah Yad Dhamanah Contract at Bank BPRS Bhakti Sumekar

The principle of Al-Wadiah in Islamic banking refers to an agreement whereby the customer deposits money in the bank with the aim that the bank is responsible for safeguarding the money and guarantees the return of the money in the event of a claim from the customer. As a consequence of implementing the wadi'ah principle, all profits generated from the deposited funds will belong to the bank (and vice versa). As a reward for customers, the depositor gets security guarantees for assets and other checking facilities.

Bank BPRS Bhakti Sumekar is an Islamic-based Sharia People's Financing Bank. It cannot be denied that the activity process contained in it concerns fundraising, one of

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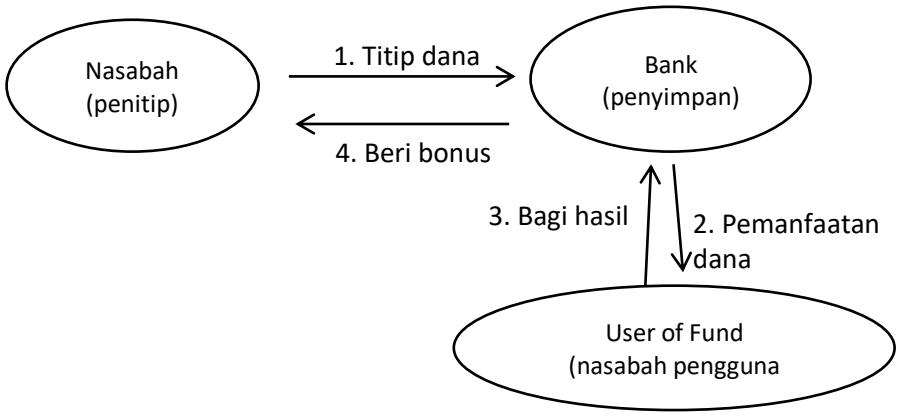
which is packaged with principles*Wadi'ah yad dhamanah*. Here the customer applies to the bank to obtain the right to save. Customers can also choose the saving rights they want. The funds they save can be immediately put into a safe to be stored for customers who do not want their funds to be managed by the bank. Some customers want the bank to manage their savings for useful things, for example helping others who need funds.
BPRS Bahkti Sumekar is a bank owned by the city of Sumenep for Sumenep and Sumenep. Where, as stated by Mr. Febri Ardiansyah in his interview, he said:

> *"There are a lot of sharia banks, why did they choose BPRS Bhakti Sumekar bank to save, yes because Bhakti Sumekar belongs to Sumenep and Sumenep for Sumenep. Because of the profits at BPRS Bhakti Sumekar, every year we give dividends to contribute our income to the Sumenep regional government of around 6 billion. So that's from Sumenep by Sumenep and for Sumenep."*

The benefits of shari'ah banks for the Sumenep people, in the surrounding life of the Sumenep people who are predominantly Muslim that there are so many benefits that can be taken, especially the community regardless of the interest system (usury). The second benefit is that the contracts used in Islamic banks are based on the principle of profit sharing where the system does not harm either party.

Savings Terms and conditions *wadi'ah*, in addition to improving service, also maintain security and also benefits for customers. Provisions regarding savings *wadi'ah* are regulated by Bank Indonesia, but BI gives authority to each shari'ah bank to regulate itself as long as the provisions given by the bank do not conflict with Bank Indonesia regulations. **(**Ismail)

After the researcher explained several things in the field through observation and interviews as well as some documentation, the researcher found a discovery related to the implementation of the wadi'ah contract implemented by BPRS Bhakti Sumekar.



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Information:

a. The customer applies to an Islamic bank to obtain the right to save. After being registered as a customer at an Islamic bank, customers can choose or take savings products. The wadi'ah contract used is the wadi'ah yad ad-dhamanah contract where the deposit agreement where the party receiving the deposited goods (bank) is allowed to manage the deposited goods with the permission of the party depositing the goods (customer).
b. After the Islamic bank receives the goods/money deposited from the customer, the Islamic bank can utilize the deposited goods for productive activities. So, the use of these goods can generate profits.
c. Fund user customers earn fund income or profit from the business carried out until the fund user customer pays a return to the Sharia bank. The return given by fund user customers to sharia banks, among others, is in the form of revenue sharing, profit margin, and rental income, depending on the contract between the sharia bank and fund user customers.
d. It is not stipulated that the profits obtained by Islamic banks from the utilization of the deposited goods be shared with those who deposit the goods. However, customers or people who have entrusted goods get bonuses from Islamic banks. With a note, the bonus that will be distributed to customers is not stipulated in the agreement (contract).

In the banking world, incentives or bonuses can be given and this becomes the policy of the bank concerned. This is done as an effort to stimulate public enthusiasm for saving and at the same time as an indicator of bank health.

Bonuses are not prohibited provided that they are not required beforehand and the amount is not determined in nominal or percentage terms. Until the contract *wadi'ah* what is legally done? This is the opinion of Hanafi and Maliki scholars.

Scholars have different opinions regarding profit-taking or bonuses. That is :

a. According to Syafi'iyah scholars, it is not permissible to take profits or bonuses that are not required at the beginning of the contract from the utilization of the entrusted goods and the contract can be terminated.
b. According to the Hanafiyah and Malikiyah scholars, it is possible to receive profit given by the entrusted person. Whereas if the reward received from the bank is in the form of interest, then the Hanafian scholars say that the profit should be given to charity,

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c. Meanwhile, according to Maliki scholars, these profits must be handed over to the baitul mal (state treasury**).**(Fiqh Muamalah, 2012)

Factors Driving the Utilization of the Wadi'ah Yad dhamanah Contract at BPRS Bhakti Sumekar Sumenep

The Syari'ah Bhakti Sumekar People's Financing Bank or what we usually know as BPRS is a business entity owned by the Sumenep district to build the economic welfare of the Sumenep people with services included in collecting funds with the principle of savings that can be used or can be familiar with Akad*Wadi'ah Yad Dhamanah*.

Use of funds *wadi'ah* This is driven by the desire of the people of Sumenep to help others and also the desire of customers to save money safely. The influence of the environment and culture plays an important role in society, especially in the interest in saving in Islamic banks because the community is still strong in the belief in Islamic religious laws. so the people there are of the view that apart from Islamic banks, the existing banks still use an interesting system where the interest system in Islamic law is strictly prohibited in Islam.

This is in line with what was conveyed by Mr. Febri, Mr. Agus, Mrs. Indah, Mr. Bambang, and Mr. Syis as active employees at BPRS Bhakti Sumekar, explaining the following:

> *"Using Islamic banking is influenced by the surrounding environment and the cultural environment in which the surrounding environment learns to use Islamic bank products and unconsciously the interest in saving at Islamic banks arises and from there many people use Islamic banking products. ."*

In the life of the Sumenep people, social interaction with other communities is inseparable, so many factors from outside the community influence the community, especially in saving funds which are summarized in the wadi'ah yad dhamanah contract. The main factor that is able to influence is the social environment, where some people are influenced by religious factors, namely the obligation to help others. These factors indirectly influence their behavior.

The theory of consumer behavior in which environmental, social, cultural, personal, and psychological factors also influence the increasing interest of customers to join BPRS Bhakti Sumekar. This is in line with what was conveyed by Mr. Agus, Mr. Febri, and Mr. Bambang, explaining as follows;

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"Yes, it has an effect, Miss. Moreover, the culture of the Madurese, who are predominantly Muslim, makes them want to join a Sharia bank. Because we are also social creatures. who need each other"

Culture, where these factors are the most important part that forms the basis of a person's desires and behavior.

The same thing was conveyed by Mr. Febri, in his interview regarding the customer's decision to join BPRS Bhakti Sumekar:

"There are a lot of sharia banks, why did they choose BPRS Bhakti Sumekar bank to save, yes because Bhakti Sumekar belongs to Sumenep and Sumenep for Sumenep. Because of the profits at BPRS Bhakti Sumekar, we give dividends every year, donating our income to the Sumenep Regional Government around 6 billion. So that's from Sumenep by Sumenep and for Sumenep"

A person's changing attitude is influenced by various information obtained by the surrounding environment, either intentionally or unintentionally.

The same thing was also by what was conveyed by Ms. Indah as an active employee at Bank BPRS Bhakti Sumekar

"Yes, there must be an influence, because we are social creatures. Everywhere you will meet people and we can also get information from our group"

In this pattern, it can be explained chronologically as related to a person's personality process which is caused by the touch of information he gets.

Like the results of the interview with Bapak Muhammad Syis, who said that social structure is no less important in the customer's decision to choose a decision.

"Certainly, the social structure has an effect, especially on the level of education. When someone has a minimal educational background, let alone the average market person is ordinary and is not touched by Islamic banks, their understanding is automatically lacking, so they assume that all banks are the same. So, here we provide an understanding so that they can differentiate and are interested in joining our bank"

The processing of information that can influence a person's attitude can be described in 4 stages, namely from input in the form of stimulation, the process of screening and formation of perception, the formation of attitudes, and the results of the formation of attitudes and actions that may occur.

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CONCLUSION

Contract implementation Wadi'ah *yad dhamanah* at Bank BPRS Bhakti Sumekar, in which the bank is the fund manager and the customer is the owner of the capital. Then the funds deposited from customers can be utilized by the bank in running various types of business. In carrying out business actions, BPRS Bhakti Sumekar is careful and wise and has good faith in carrying out financing and investments that do not conflict with sharia principles. And in return, the BPRS Bhakti Sumekar bank provides a competitive bonus so that customers will benefit more if they save at BPRS Bhakti Sumekar.

One of the factors driving the utilization of the contract*Wadi'ah yad dhamanah*at Bank BPRS Bhakti Sumekar are environmental factors and psychological factors because for the welfare of the Sumenep people where the profits obtained by BPRS Bhakti Sumekar annually provide dividends, donating bank income to the Sumenep PEMDA of around 6 billion and also cultural factors which are one of the reinforcing factors because the majority of the people of Sumenep are Muslim which encourages them to join the shari'ah bank.

SUGGESTION

Based on the conclusions of the research results that the researchers described above, there are several suggestions as follows:

1. For Practitioners

   For shari'ah financial institutions, especially at Bank BPRS Bhakti Sumekar, Sumenep City, to continue to be able to maintain the superior quality of products, especially in savings products *wadi'ah* and Islamic values so that they are even better compared to other financial institutions in the city of Sumenep, and it is hoped that the Islamic bank BPRS Bhakti Sumekar will always uphold Islamic values based on the Al-Qur'an and Al-Hadith so that it can bring the company's name to the door success.

2. To BPRS Bhakti Sumekar.

   The results of this study can provide new ideas that can be used as an update for BPRS Bhakti Sumekar to improve marketing techniques so that BPRS Bhakti Sumekar products can be socialized outside the community where the BPRS is located. And there is also a need for joint evaluation in improving service quality to provide opportunities for BPRS Bhakti Sumekar to be more competitive.

3. For Further Researchers

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For further research, it is hoped that this research can add variables other than those discussed in this study, to provide a sense of satisfaction to customers who use savings products *wadi'ah* at Bank BPRS Bhakti Sumekar City of Sumenep.

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