

The Understanding of Moslem and Non-Moslem Customers on 'Murabahah' Financing at the Syariah Banking in Mataram City, Nusa Tenggara Barat Province

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Abstract

This study is intended to know the understanding of the Moslem and Non-Moslem customers on the meaning of 'riba', the understanding on 'murabahah' financing, the decision to be the customers and the satisfaction after becoming the customers of Syaria'ah Banking in Mataram City, Nusa Tenggara Barat Province. This is classified as a *qualitative (naturalistic) study* by means of digging up information from customers of Syaria'ah Bank in Mataram City who are Moslem and Non-Moslem with various professional backgrounds, conducted through the techniques of *in-depth interview and discussion*. Output of this study indicates that the understanding of Moslem and Non-Moslem customers on the meaning of 'riba' is equal to their understanding on 'interest', namely the addition applied to the 'capital' being borrowed based on the amount or certain percentage. For the Moslem customers, the understanding on legal ground of 'riba' refers to the words of Allah justifying the sale-purchase transaction and forbidding the 'riba', while the Non-Moslem informants mention the provisions contained on their respective religion holy books. The understanding on the meaning of 'murabahah' financing in general reveals that it is a product applied to the activities of sale-purchase transaction based on the order of the goods needed by the customers acting as the 'buyer' and the Syariah Bank as the 'seller'. The decision to choose to be the customers of Syariah Bank is taken after the concerned have heard and read various information on syariah banking through the socialization, articles, implementation of the religious teaching. The Moslem and Non-Moslem customers have got their positive satisfaction upon the syariah banking observed from the forms of services relatively fast, open and sympathetic. The other form is the 'fixed' amount of cost or obligation of the customers although there have been changes in interest rate and amount of the received margin 'equally profitable' to both parties, the bank and the customers.

Keywords: Understanding, Satisfaction, Murabahah, Interest and Riba.

1. INTRODUCTION

The syariah financial industry, particularly the syariah banking, has continuously developed in the last few years. The total asset of the whole national syariah banks till December 2012 is recorded at the amount of Rp 199,716 trillion or 4.61% of the total asset of the national conventional banking reaching Rp 4,329,984 trillion and the Third Party Fund compiled at the sum of Rp 147.515 trillion or 4.60% of the third party fund of the national conventional banking at the amount of Rp3,205,200 trillion. Meanwhile, the financing distributed by the syariah banking till December 2012 is at the amount of Rp151,151 trillion or 5.55% of the total credit distribution of the national conventional banking reaching Rp2,725,674 trillion. If it is observed from its type, the dominant type of financing transaction distributed by Syariah Bank from the year 2008 to 2012 is the 'murabahah transaction' with the average segment of above 55% of the total financing of the Syariah Bank.

As the development of syariah banking in general in Indonesia, the same phenomena also occurs in Nusa Tenggara Barat Province having the territorial area of 20,153.15 Km² and the total population at the amount of 4,292,491 people inhabiting the Lombok and Sumbawa Islands not separated from the national economic condition, reflected by its economic growth in the year 2009 recorded at the sum of 5.26% and in the year 2010 recorded at the amount of 6.00% and in 2011 reached 6.25%. Meanwhile, the level of inflation in 2009 was recorded at the sum of 3.34% and in 2010 still increased to 10.08% and in 2011 was recorded at the amount of 6.38% and in the year 2012 the inflation in Nusa Tenggara Barat (NTB) Province dropped to 4.31%.

The financing product of the syariah financial or banking institution applying the 'murabahah' mechanism dominates about 80 - 95% of the available financial transaction (Naili Rahmawati, 2012). Syariah Bank although officially has been introduced to community since 1992, the understanding of majority of the people on the syariah banking system and products is still low in general. The markets so far handled are only those who are included in innovator class, in which from 2.5% of the available class is only 0.59% of them is handled (A. Karim, 2004).

The aim of this research is to know the understanding of Moslem and Non-Moslem customers on the meaning of 'riba' and the practice of 'output sharing' at the syariah banking, the understanding on 'murabahah' financing, the decision of Moslem and Non-Moslem people to be the customers of Syariah Bank, and the

satisfaction of Moslem and Non-Moslem customers after becoming the customers of Syariah Bank in Mataram City in Nusa Tenggara Barat Province.

2. LITERATURE REVIEW

2.1. Previous Researches

Output of the finding output of a research by Wirawan (2010) at the Muammalat Bank of Yogyakarta Branch concludes that the practice of '*murabahah*' concept of sale-purchase conducted by Muammalat Bank is illegal and not in conformity with the principle of Islamic Law applied at the sale-purchase transaction. Theoretically and as the characteristic of Syariah Bank, this bank is operated based on the principle of '*Profit and Loss Sharing*', and not under the principle of '*interest*'.

The research carried out by Mooduto (2005) proves it either quantitatively or qualitatively it can be concluded that the good, correct and consistent (*istiqomah*) application of Syariah in Islamic Bank will also produce the increase in good performance of the said Islamic Bank. Further, through good performance of the Islamic Bank, it will give positive and significant impact to the level of endurance of the Islamic Bank. The research conducted by M. Suyanto (2007) concludes that the principal implementation has direct, positive and significant influence to the bank performance, but does not significantly influence the employee welfare and the prosperity of community related to the activities of Syariah Bank. However, the principal implementation of syariah with the intervening variables of bank performance positively and significantly influences the welfare of people related to the bank.

The research performed by Lalu Muhammad Zaini Halim (2013) concludes that the *Small Medium Enterprise (UMK) businessmen* obtaining and utilizing the financing make the decision based on the value structural system and rational decision, the fact that the obtaining process relatively takes a short time and fulfill the syariah provisions. Further, the obtained financing is managed in family style by running the management function and viewing the factors of economy, value, social and humanity producing the business performance.

2.2. Murabahah

The word '*murabahah*' etymologically derives from the word '*rabiha-yarbahu*' means '*profit*'. According to Ayub (2009), the word '*murabahah*' derives from '*rihb*' meaning '*the earning, profit, or addition linguistically has the sense of 'mutual*'. So, in a business context, the word '*murabahah*' means '*getting mutual profit*'. *Murabahah* according to the Fiqh Ulema (Islamic Law Expert) is a sale-purchase transaction on a certain goods (Nazir, 2008 – 459). According to Imam Hanafi, Al-Marginani, as quoted by Ayub, '*murabahah*' is defined as "*the sale of any goods with the purchasing price plus a fixed price as a profit*". Ibn Qudama, Fuqaha Hambali define *murabahah* as a sale on capital cost plus the known profit (Ayub, 2009).

2.3. Type and Form of Murabahah

According to Wiroso (2005), '*murabahah*' can be classified into two categories, namely: *murabahah* without order and *murabahah* based on order. (1) *Murabahah without Order*: is that the Syariah Bank provides the goods to be put in sale-purchase transaction without any order. So, the procurement process of its goods by Syariah Bank can be conducted *first* by means of purchasing the finished products / goods from the producers under the *murabahah* principle, and *second*, by ordering to the goods producers by means of full payment after *akad, akad salam*; and the *third*, ordering from the producer by means of advanced payment, during the production process, or after delivery of the goods (*akad istisna*'). *Fourth*, it constitutes the goods and the stocks of *mudharabah* or *musyarakah*. (2) *Murabahah based on Order*: is a sale in which two parties or more negotiate and promise to each other to carry out a joint agreement, in which the customer, as the one who makes order, asks the Bank to purchase the asset which is then legitimately owned by the second party. The customer promises to the bank to purchase such asset and gives profit upon such order.

3. RESEARCH METHODOLOGY

3.1. Research Design

This research applies the *qualitative or naturalistic method* by viewing the social reality as a complete unit / holistic, complex, dynamic, meaningful and related to the interactive symptoms (reciprocal). *A qualitative research method* is a research method based on the post positivism philosophy applied to study the natural object in which the researchers become the key element. This research applies the *triangulation technique*, namely applying the data collecting technique by means of combination / simulation and the inductive / qualitative data analysis (Sugiyono, 2008). Meanwhile, Bogdan and Taylor in Maleong (2006) declare that the qualitative research is a research procedure producing the descriptive data in the forms of written words or oral statement of the people or behaviour under observation.

3.2. Informants

In this research, the informants are determined by using the *snowball sampling* consideration. The customers being studied in this research as informants come from 3 (three) syariah banks, namely: Muamalat Bank, Syariah Mandiri Bank and Syariah NTB Bank. The customers being studied in the said three syariah banks have become the financing customers for more than 1 year in each of the said syariah banks. Customers are classified into 2 (two) groups, namely Moslem and Non-Moslem Customers and the Existing Customers at the respective Syariah Banks. The informant classification taken are those having the professional backgrounds as merchants, businessmen, employees of Regional Owned Enterprises (BUMD), retired employees of BUMD and Private Teachers.

3.3. Data Collecting Technique

The data validation in this research is performed by using the *triangulation technique* by means of *in-depth interview* completed with recording equipment and documentation by the time research is in progress.

3.4. Technique of Analysis

The qualitative analytical approach is used to see the real condition related to the behaviour of informants to the concept being analysed related to the *kasyf* analysis.

4. ANALYSIS AND DISCUSSION

4.1. Understanding on Meaning, Legal Ground and No *Riba* Practice in *Murabahah* Financing.

The understanding of the informants, either the Moslem or Non-Moslem customers as well as the banking practitioners related to the meaning or the *riba* legal ground indicates the similarity that principally *riba* is by law forbidden and causes injustice and gap.

It is known that the Moslem informants have already got the understanding on *riba*, namely the addition charged to the initial capital, either at the activities of loan or debt or purchase of the goods. And so is the legal ground, the informants have understood that *riba* by law is forbidden as stated by God's words at Surat Al-Baqarah 275, and Al-Hadis: Jabir said that *Rasulullah, Mohammad, the Prophet condemned the people who received riba, people who pay riba, and people who record it and also the two witnesses*, and then HE said, "*They, all of them are the same*" (HR. Muslim). Ali and Ibnu Mas'ud stated that *Rasulullah, Mohammad, the Prophet said, "Allah condemns those who eat riba, who represent the riba transaction, its two witnesses and those who write it"* (HR Bukhari).

The operation in Syariah Banking related to the realization of *murabahah* financing, the Moslem Informants declare that there is no element of *riba*, because the *murabahah* transaction applies the sale-purchase intention, just / fair, not tyrannical and not burdening the customers, and also the goods being put under transaction does not contain anything forbidden and it is in flexible nature.

Riba according to the Non-Moslem informants from the religions of Christian Catholic, Christian Protestant, Hindu and Buddha is the same with the *interest* and occurs in lending and borrowing transaction, and none of them knows about '*riba*' existing at the sale-purchase transaction as the Moslem Informants do. The statement of the informants on '*riba*' declares that it is the same with '*interest*', namely *applying the addition to the basic amount of loan in a certain period of time*. It is in line with that stated at the Bible, Imamat (Priesthood) of paragraph 36, "*Do not you take the money interest (riba) from it but you shall be afraid of your Allah so that your brother can live among you*". And the Imamat (Priesthood) of Chapter 35-37 among others states, "*Do not you take the interest or riba from it but you shall be afraid of your Allah so that you can live among your brothers*". Also Masbur-15 of paragraphs 1-5, paragraph 5 says, "*.. those not lending their money by eating the riba, and not taking the bribery fighting against the innocent people, and those who do such things will not be shaken forever.*" The Buddhism explains as follows, "(1) *It is forbidden to sell the goods to kill other creatures;* (2) *It is forbidden to trade the human / slave to be sold (trafficking);* (3) *We shall not sell-purchase animals to be slaughtered;* (4) *It is forbidden to trade the intoxicating liquor;* (5) *It is forbidden to sell-purchase the poison.*" These all become the guidance for the Buddhists, and particularly for the one related to '*riba*' that the Buddhist is prohibited to be '*the profiteer*' namely taking the choking profit from others. The understanding of '*riba*' according to the Informant is similar to the concept of *riba* stated by Antonio (2001) that *riba* linguistically means '*addition*', whereas the idea of '*riba*' in this paragraph means "*any addition taken without any substituted transaction or the balancing which are justified by the syariah*".

4.2. Understanding on Impacts of *Riba*

Based statement made by the informants, impacts of *riba* can cause the arising of the following things: (a) *Riba* causes the economic problem, because people in fulfilling their needs, although not in the state of urgency, do the borrowing accompanied by interest; (b) *Riba* can cause concentration of wealth on the persons classified as having already been rich; (c) *Riba* thins or decreases the social solidarity and establishes the individualistic

attitude; (d) *Riba* can cause the growth of the greediness and exploiting the weak people; (e) *Riba* can create the social jealousy, due to the gap between the rich and the poor.

4.3. The Understanding of Moslem and Non-Moslem Customers to *Murabahah* Financing.

The Moslem Informants from Syariah Mandiri Bank, Muammalat Bank and Syariah NTB Bank still variously understand the terminology of '*Murabahah*'. Even, there is one informant from of the banks being interviewed relates the *murabahah* financing transaction with the '*interest system*'. As a matter of fact, at the syariah banking operation, interest is completely forbidden. However as a whole, the informants have already understood that the financing under the *murabahah* transaction is the sale-purchase upon the order of the goods needed by the customer *as the buyer* and the syariah bank *as the seller* with the payment made by instalment within the agreed period of time.

The information obtained from the Non-Moslem Informants (Christian Catholic, Christian Protestant, Hindu and Buddha) either from the Syariah Mandiri Bank, Muammalat Bank or Syariah NTB Bank, after having *in-depth* interview individually, an illustration is obtained that the informants understand the term '*murabahah*' in various way, too. It is as stated by the answer given by one of the informants from one of the syariah bank being interviewed, that he still does not understand the term of '*murabahah financing transaction*', because he considers that the *murabahah* financing is related to the financing for the business capital provided for the small scale entrepreneurs. But, majority of the informants have already understood that the financing under *murabahah* system is a sale-purchase upon the order of goods needed by the customer *as the buyer* and the syariah bank *as the seller* with the price and payment made by instalment within the agreed period of time.

Information obtained from the *key informants* stating that *murabahah* is a product of syariah banking being the most favourite product among customers, either the Moslem or Non-Moslem customers. *Murabahah* financing is a sale-purchase transaction performed by the syariah bank as the seller and the customer as the buyer or someone ordering the goods with the agreed price (*basic price plus profit*).

Information obtained from the Informants with the professional background as the banking practician of Muammalat Bank declares that *Murabahah* is one of the financing schemes in syariah bank constituting the sale-purchase transaction between the customer as the buyer and bank as the seller upon the order of the goods of the customer with the agreed price and paid by *fixed instalment* until the financing due time. This *murabahah* financing up to this present time still dominates the syariah banking financing, either at the regional or national level, because certainly from the view point of its requirements and implementation is relatively easy compared to that of the other types of financing.

4.4. Understanding of Customers upon the Legal Ground of *Murabahah*

The understanding on legal ground of *murabahah* financing transaction in general is almost the same. The informants know that there is a legal ground based on the Noble Qur'an and Al-Hadits mostly heard, either from the television media or from the religious teaching / lecture. Based on the output of statements given by informants, the Moslem customers of syariah banking, it is found out that in general the Informants know the legal ground of *Murabahah* taken from the Noble Qur'an, referring to Surah Al-Baqarah of paragraph 275, some of them forget which paragraph it is, while the *murabahah* legal ground based on Hadits takes the hadits told by Al-Baihaqi and Ibnu Majjah evaluated the most genuine or valid by Ibnu Hibban stating, "*Verily, sale-purchase shall be based on mutual like*" becomes the hadits mostly remembered by the informants of syariah bank of the threere syariah bank customers being the informants.

Based on the aforesaid information, it is understood that the *Murabahah* theorem understood by the syariah banking practicians, either from Al-Qur'an or from Al-Hadits, has the similarity, namely that it takes the source from Paragraph 275 of Surah Al-Baqarah of the Noble Qur'an. Meanwhile, the other verses as the theorem of *Murabahah* are Surah An-Nisa of paragraph-29 and Al-Maidah of paragraph-1.

4.5. Decision of Moslem and Non-Moslem Customers in Selecting the Syariah Bank in Mataram City.

The main function on Indonesian banking is to serve as an *intermediary institution* collecting and distributing the funds from communities. The goal of this syariah banking is identical with the Islamic economic system constituting the just and prudent system and trying to guarantee that the wealth is not centralized in one group only, but spread to the whole communities (Afzalur Rahman, 1995).

It is known that the answer given by Informants from the customers of those three banks being used as objects of research, either the Moslem or Non-Moslem (five religions acknowledged by Government are: Islam, Christian Catholic, Christian Protestant, Hindu and Buddha) have various answers to the question why choosing the syariah banks. There are 4 (four) reasons, namely: *First*, implementing the religious order, that is to do the transaction pursuant to syar'i. *Second*, the Syariah Bankl has universal nature. *Third*, the margin of syariah bank financing is lower than the conventional bank, and *Fourth*, customers' satisfaction, because the services of the Syariah Bank are simple, fast and just / fair and there is no additional charge in the processes of disbursement,

financing realization other than the official charge.

The statement of the key informants illustrates the real condition related to the implementation of syariah banking in conducting the transaction process. The existence of syariah banking takes the source of God's Law, therefore it will not bring human into sorrow and is guaranteed that the economy will be stable and far from disturbance of the economic crisis.

4.6. Satisfaction of Moslem and Non-Moslem Customers to *Murabahah* Financing.

Based on the statement of the informants of Moslem and Non-Moslem customers, the forms of satisfaction obtained among others are the fast process served by the bank related to customer's interest and easy and simple requirement and no other necessity to issue any additional cost to accelerate the process of fund disbursement. On the other hand, the clarity of the returning period and the fixed amount and also the easiness in determining the financing amount becomes part of the satisfaction components, so that the said customers still and continuously relate to the syariah bank.

Due to the presence of *murabahah* form of financing, the customers have been capable of making the business expansion, because there is a confirmation in returning and transparency in conveying the information and also the fees. The other form of satisfaction felt by the customers is the abolition of injustice practices in performing the transaction, particularly in determining the price of the goods and there is no discrimination (tyranny) between one customer to the others.

The other satisfaction felt by the customers is the fixed instalment paid by the customers although there is any economic turmoil disturbing the stability at the monetary sector operation. As stated by one of the informants that even though there is a change in interest rate, the syariah banking does not change the amount of cost taken. This means that the syariah banking really performs the principle of 'free of interest' and sustains the output sharing system, although there is a loss at the customer side. The other satisfaction stated by the informant is the presence of fixed margin, so that it gives profit to both parties.

Satisfaction of the customers is also getting higher, because in performing the transaction the bank does not impose any additional cost to the customers other than the specified cost. This is reflected by the statement of the informant declaring that he only issues the really realistic and transparent cost. Thus, having a relationship with the syariah bank does not require high cost and it is relatively low (low cost). This makes the customers confirmed to continuously relate to the syariah banking, especially concerning with the *murabahah* financing.

Establishing the justice in economy by carrying out the income spread through various investment activities, so that there will not be any big economical gap between the capital owner and those in need for fund (Huda, et al, 2010).

5. CONCLUSION AND SUGGESTION

5.1. Conclusion

Based on output of analysis and discussion on the result, the conclusion is made as follows:

- 1). The understanding of the Informants (Moslem and Non-Moslem) on the meaning of '*riba*' is similarly compared to the meaning of '*interest*', namely the addition imposed to the capital being borrowed based on a certain amount or percentage.
- 2). For the understanding on legal ground of '*riba*', the Moslem informants refer to the words of God justifying the sale-purchase transaction but forbidding the '*riba*'. The Non-Moslem Informants, either Christian Catholic and Protestant mention the verses contained in their respective Holy Religious Book, while the Buddhist Informants refer to the 5 principal teachings of Buddha. The Hindu Informants declare that it is not stated in their holy book, but if it gives burden to other people and causes the gap, the practice of '*riba*' shall not be permitted.
- 3). The understanding of the customers upon the meaning of '*murabahah*' is still relatively limited and various, however in general they have understood that the *murabahah* financing is a product applied to the sale-purchase activity upon the order of the goods needed by the customers acting as the buyer and the syariah bank acting as the seller.
- 4). The understanding of Moslem and Non-Moslem customers in selecting the Syariah Banks in Mataram City can be materialized to be the customers after hearing and reading various information on syariah banking, either through the socialization, articles, implementation of religious teaching in order to do the transaction in syar'i; having the universal nature, lower margin in financing than the conventional banking; faster and simpler system in services.
- 5). Moslem and Non-Moslem customers have felt and got positive satisfaction from the syariah banking observed from the form of services which are relatively fast, open and sympathetic. The other form of satisfaction is that the amount of cost and obligation to be paid by customers is fixed, although there is a change in rate of interest and the amount of the received margin is equally profitable to both parties, the bank and the customers. Thus, the aspects of service, margin and low

cost have given the satisfaction to the customers.

5.2. Suggestions

Based on the findings and conclusions, this study can give suggestions as follows:

- a. The customers becoming Moslem and Non-Moslem Informants remain sustaining their principles and decision to relate with the syariah banking, not only focusing on the *murabahah* financing but also able to utilize other types of financing in order to know and understand more comprehensively about the syariah banking practices.
- b. The bank shall continuously improve its banking management particularly in connection with the aspects of its services, so that the communities will be more motivated to perform the transaction through the syariah banking.

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