

Customer Decision Making on Using Sharia Banking Services by non-Muslim communities in Makassar City

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Abstract

Indonesia is a country with a population that has cultural and religious diversity. The population of Indonesia is inhabited by the majority of Muslims, but with regard to the existence of sharia banking, not many Muslims use Islamic banking services. In its development, even non-Muslim community also use syariah banking services. Even according to the statement of Retail Banking Director of Bank Muamalat Indonesia, Andrin A. Gunadi in 2011, that the characteristics of customers in eastern Indonesia is quite unique, because the composition of Muslim and non-Muslim customers is quite balanced when compared to customers in Java and Sumatra, where non -muslim only about 30%. Thus it becomes interesting to know why non-muslim community in Makassar city also use sharia banking services for their financial activities.

This study aims to determine the reasons behind the decision of non-Muslim community in Makassar City, to use the services of sharia banking (or Islamic Banking). This is due to the many assumptions of people that sharia (Islamic) banks are only for the Muslims.

Therefore, the research model used is survey research with qualitative approach. The choice of a qualitative approach, due to the purpose of this study is to gain the true meaning behind the decision-making of non-Muslim societies.

The results of the analysis show that there are several factors that cause non-Muslim community in Makassar to use syariah banking services, namely: services factor, employee attitude factor, Factor of shariah phenomenon, religious stimuli factor, information clarity factor, the security factor of fund disbursement , and the profit sharing factor.

Keyword: Sharia Bank, Non Muslim Communities, and Makassar City

I. Introduction

Shariah banking or in international terms known as Islamic Banking or Interest-free banking, is a bank that was originally developed as a response from a group of economists and practitioners of Muslim banking. The purpose of establishment of the bank as an effort to accommodate the insistence of various parties who want the availability of financial transaction services in line with the moral values and principles of Islamic shariah. The principles are related to the prohibition of usury practice, maisir activities (speculation), and gharar (unclear). Thus, it can be said that Islamic Bank is present as a solution to the existence of conflict between bank interest with usury. This is in accordance with the opinion of Muhammad (2014), that Islamic Bank is a bank that is present as a manifestation of the longing of Indonesian Muslims who want to escape from the problem of usury.

If viewed from a macroeconomic point of view, the development of sharia banks in Indonesia has a great opportunity, because of its vast market opportunities. This condition is related to the majority of the population who are Muslims. The large number of Indonesians who are Muslim, has not been shown by the increase of sharia service users. On the other hand, there are still many assumptions that the sharia economic system is only for the Muslim community. In fact, profit-sharing system is one of the important elements of sharia market that has long been applied by European countries, especially England. Thus, the perception that the sharia market is the "market" of Muslims is not true. Muslim society does assume that interest is usury, but the prohibition of usury is not only found in Islam, but long before Islam exists. In ancient India, the law used on the Vedas, which is a book for Hinduism, says usury as a major sin and forbids the operation of flowers. In Christianity, the prohibition of usury is valid for more than 1400 years. Thus, in general it can be said that all show a ban on interest (Alquad and Marvyn, 2003). This evidence has been seen, where the majority of Britania are non-Muslim but the development of its sharia services is very rapid.

Similarly, the people in Makassar City, where seen in some Islamic banking there are non-Muslim customers, so want to know what factors underlie the reasons they use the services of sharia banking. This is related to the statement of Retail Banking Director of Muamalat Indonesia, Andrin A. Gunadi in 2011, that the characteristics of customers in eastern Indonesia is quite unique, because the composition of Muslim and non-Muslim customers is quite balanced when compared to customers in Java and Sumatra, where customers Non-Muslims only about 30% (www.muamalat.ac.id).

Thus it becomes interesting to know the reasons of non-Muslim society using the services of Bank Syariah in Makassar. The research on the reasons of non-Muslim society using syariah banking services has been studied by Razak (2015), but focused on non-Muslim customers at Muamalat bank. While this study wants to do as a whole on sharia banking customers in the city of Makassar.

Thus, what is to be traced is **"What factors behind the decision of non-Muslim community in Makassar city using syariah banking services."**

II. Literatur Review

Sharia Bank/ Islamic Bank

Sharia banks are also called Islamic Banks, which operate by not relying on interest (Muhammad, 2014: 2). Sharia Bank is a financial institution / banking that operational and its products developed based on Al-Quran and Al-Hadist. In other words, Islamic Bank is a financial institution whose main business is providing financing and other services, in traffic payments as well as money circulation whose operations are adjusted to the principles of Islamic sharia.

Difference between Sharia Bank and Conventional Bank

Table 1. Difference between Sharia Bank and Conventional Bank

Sharia Bank	Conventional Bank
<ul style="list-style-type: none"> • Make a halal investment • Based on the principle of profit sharing, sale, purchase or lease. • Profit and Falah oriented • Relationships with customers in partnership form • The collection and distribution and shall be in accordance with the fatwa of the Sharia Board 	<ul style="list-style-type: none"> • Investment is lawful and haram • Wear interest devices • Profit oriented • Relationship with customers in the form of creditor relationships and debtors. • There is no similar board

Theory About Interest and Riba

Interest is a liability on borrowed money, which is usually expressed as a percentage of the money lent (Muhammad, 2014). Quoting from Antonio (2001), Adam Smith and Ricardo view interest as compensation paid by the debtor to the money owner as a service for the profits derived from the borrowed money.

Further Rasjid (1994: 290-292), reveals that the origin of the meaning of "Riba" according to Arabic, is "increased". As for the increase in terms of "syara" is a contract that occurs with a certain exchange, not known the same or not the rules of "syara" or late to receive it. Another notion of the context of "Riba" is the addition of money to capital acquired in a way that is not justified "Syara". Riba is often translated in English as "Usury" which means the act of lending money at an exorbitant or illegal rate of interest (Muhammad, 2005: 41).

Results of Previous Study

- a. Location, is a place where the company does its activities. Determining the location of a bank is one of the most important policies. Banks located in strategic locations greatly facilitate customers in dealing with banks (Kasmir, 2005).
- b. Service, is an activity that helps provide all that is required by consumers. Lupiyoadi and Hamdani (2006) stated that one of the most popular service quality models to date and become the reference is the SERVQUAL (Service Quality) model developed by Parasuraman. The attitude of serving well in accordance with Islamic ethics is to be polite and humble. Believers are commanded to be generous, courteous and friendly when related to their business partners. This attitude also colored the work patterns of Christians (Kartajaya and Sula, 2006: 75).
- c. Religious Stimuli, a factor of knowledge and religious experience, encourages a person to take an economic action. This variable has two dimensions, namely dimensions of product understanding and religious obedience. Where the determination of the offered product is different from the conventional bank, especially related to interest. Interest is usury. Prohibition of usury not only exist in Islam, but also listed in other religious scriptures. In connection with the prohibition of usury that has been universal, the Islamic banks may provide financing facilities to non-Muslim customers. Even in some major banks in America and Europe already have Islamic Window (Sjahdeni, 1996 in Razak, 2016).
- d. Reputation, can be interpreted as a good name that protects a relationship, trust, which will eventually create a brand image for a company (Kotler and Keller 2012).
- e. Profit Sharing, Sharia principle of profit sharing is based on the rule of "Mudharabah". According to Siswantoro, (2004), the child bank acts as Mudharib (fund manager) while the savers as Shahibul Maal (funders).
- f. Promotion, Muslim marketers have the soul of Shariah marketers, believing that the laws of Shari'a (divine law) are divine is the law of justice, the most perfect, the most harmonious, with all forms of goodness.

III. Research Method

Data analysis technique

Data analysis was done by using narrative descriptive data analysis technique. According to Miles and Huberman (2009) descriptive narrative is a data analyzer by way of: data reduction, data presentation, and conclusion To do this the researcher will be assisted by qualitative data processing software named "R"

Informant Research

Research subjects or informants are determined by snowball and purposive techniques. Determination of informants by criterion (1). Informants came from non-

Muslim communities of all ethnic groups in Makassar (2). Does not distinguish between the sexes, and (4). Willing to be an informant. (5). Is a customer of sharia bank in Makassar.

Data collection

Data collection is done through in-depth interviewing and unstructured. The data collected are: (1) Data of words (verbal) and behavior (non verbal) of research subjects. (2). Photographic data. This data is collected to help provide a description of the child's behavioral situation, and (3). Documentation Data, where this data is additional data that can be obtained through documents that are related to research problems.

Validity and Reliability

To know the data wetness, the credibility in this research using Trianggulasi and Peer Review (Creswell, 2007). Dependability (Reliability), carried out through the compliance of measurements and measures used that are based on the assumption of replicability or repetition. This is done by confirming the results of the interviews, the instruments, the meanings formulated and the researcher's notes to those skilled in the field of qualitative research for response. As for confirmability, carried out together with dependability auditing (Moleong, 2010).

IV. Research result

After conducting an interview and transcribing the recording of the interview result, data reduction is an activity that summarizes the interview data into themes with similar meaning. Words from interviews that have similar meanings are then grouped into a theme. The result of the reduction looks as follows:

Table 2. Reduction of Meanings

No	Reduction of Word	Giving a name (Theme)
1.	<ul style="list-style-type: none"> • Employee Service • Employee friendliness • Employee Appearance • Convenience of the Customer 	Employee Services
2.	<ul style="list-style-type: none"> • Religious teachings • Safe from sin 	Religious Stimuli
3.	<ul style="list-style-type: none"> • Join the phenomenon to sharia • Many make payments with sharia bank credit cards 	Follow the trend of people who choose to sharia
4.	Information about Sharia	Information

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5.	Safe fund of the sin of the hereafter	Avoidance of sin
6.	Nisbah (profit sharing)	Nisbah (profit sharing)

Based on the results of data reduction, then the findings of the factors behind the decisions of non-Muslim society using the services of sharia banking, can be explained as follows:

1. Factor of Employee Services

Most non-Muslim customers feel comfortable with the appearance of employees in terms of dress. In general, both Muslims and non Muslims have been able to compare the costumes used by conventional bank employees and sharia banks. They argue that clothing employed by sharia bank employees is more polite because it uses clothing that covers the genitals. Employees are able to understand their customers through a given approach based on customer confidence. In addition informants stated that there are differences in employee friendliness between conventional banks with sharia banks, where the hospitality of employees of sharia banks are believed to be more friendly, especially with the pronunciation of greetings with the sentence "Assalamualaikum" is felt to give peace.

2. Factors of Religious Stimuli

Obedience in running the teachings of religion is one of the factors behind the decision to choose sharia banking. This is due, to the belief adopted outside of Islam, also prohibits the usury.

3. Follow the trend of people who choose to sharia

The results of the study show that the discourse and information developed in the community, both in writing and orally between communities, is able to grow non-Muslim community to use syariah banking services. The number of people who turn to sharia banking makes non-Muslim society trying to find out about the benefits of Islamic banks. In addition, already many people who transact using credit card Islamic banks to make non-Muslim store owners open an account also on Islamic banks. They argue that the general public sharia behavior such as sharia berbahana, using hijab, and other information, where the most visible phenomenon in 2010 to make them become savers in Islamic banks. This is done because many customers make payments using credit cards from Islamic banks.

4. Factor of Information about Sharia

Information on the benefits and meaning of sharia services make non-Muslim society choose sharia banking. The information in question is clarity about where their funds are channeled. For example, that Islamic banks do not distribute finance funds to businesses that are forbidden by religion.

5. Factors of Avoidance of sin

By saving the sharia bank, the non-Muslim community feels that their savings will be channeled to halal investment. Thus they will be spared from the sins caused when their funds are channeled into unlawful investments, for example to hotels or lent to unscrupulous businesses

6. Factor of Nisbah (Profit Sharing)

The factor of the nisbah (profit sharing), is a mainstay service by sharia banking. In general, the public knows that Islamic banks are only for Muslim society, this is caused by the word "nisbah" is interpreted as a word that is only used by the Muslim community. But in its development, non-Muslim society assume that the system of nisbah also useful for non-Muslim society.

Based on the findings of this research, there are three points in common with previous research, namely the meaning of service, religious stimuli, and profit sharing, and there are three meanings of new findings namely, information factors, avoidance of sin, and the trend in the social environment behind the decision of society Non-Muslims using sharia banking services.

V. Conclusion

Based on the results of research using qualitative approach, it is found that the decision of non-Muslim society using syariah banking services, backed by:

1. Employee service factor
2. Shariah trend factor
3. Religious factor stimuli
4. Information clarity factors
5. Factors to avoid sin
6. Factor ratio (profit sharing)

There are new findings (theories) from the results of research, that non-Muslims use Islamic banking services driven by social environment factors that shift to sharia, information factors, and security factors.

VI. Research Limitations and Recommendations For Further Researchers.

This study is limited to the area of Makassar city, for it is advisable for further research to develop in areas outside the city of Makassar. In addition, it can compare with other areas, so that more complete information is obtained.

Subsequent research can also do with a qualitative approach by using the findings of this study to test its influence on the decision of customers choose sharia banking.

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