

The Impact of Usury in Non-Sharia Economic Practices on Muslims (Case Study of *Bank Tongol* in Puri Kedungwuni Housing)

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ABSTRAK: Penelitian ini mengkaji fenomena praktik ekonomi yang melenceng dari syariat Islam di perumahan Puri Kedungwuni, dengan fokus pada praktik 'bank tongol' atau bank keliling. Praktik ini melibatkan pemberian bunga atau riba, yang secara tegas dilarang dalam Islam. Praktik 'bank tongol' atau bank keliling ini, meskipun tampaknya memberikan solusi cepat bagi kebutuhan finansial masyarakat, ternyata memiliki dampak jangka panjang yang merugikan. Selain itu, penelitian ini juga mencoba untuk memahami dampak sosial dan ekonomi dari praktik ini terhadap masyarakat. Penelitian ini bertujuan untuk memahami dampak dari praktik ini terhadap. Metode penelitian yang digunakan yaitu kualitatif deskriptif, serta melakukan wawancara mendalam dan observasi lapangan. Hasil penelitian menunjukkan bahwa praktik ekonomi non-syariah, seperti bank keliling yang mengandung riba, memiliki dampak negatif yang signifikan bagi individu, baik secara finansial, psikologis, maupun spiritual. Hal ini menyebabkan tekanan finansial, perubahan perilaku, dan perubahan sikap terhadap pengelolaan keuangan. Penelitian ini diharapkan dapat memberikan kontribusi terhadap pemahaman tentang dampak praktik ekonomi non-syariah dan mendorong upaya untuk menciptakan sistem ekonomi yang lebih adil dan berkelanjutan.

Kata kunci: Riba, Muslim, Ekonomi.

ABSTRACT: This research examines the phenomenon of economic practices that deviate from Islamic law in the Puri Kedungwuni housing complex, with a focus on the practice of 'tongol banks' or mobile banks. This practice involves paying interest or usury, which is strictly prohibited in Islam. This practice of 'tongol banking' or mobile banking, although it appears to provide a quick solution to people's financial needs, turns out to have detrimental long-term impacts. In addition, this research also tries to understand the social and economic impact of this practice on society. This research aims to understand the impact of this practice. The research method used was descriptive-qualitative, as well as conducting in-depth interviews and field observations. The research results show that non-sharia economic practices, such as mobile banking, which contains usury, have a significant negative impact on individuals, both financially, psychologically, and spiritually. This causes financial stress, changes in behavior, and changes in attitudes towards financial management. It is hoped that this research can contribute to understanding the impact of non-sharia economic practices and encourage efforts to create a more just and sustainable economic system.

Keywords: Usury, Muslims, Economics.

1. INTRODUCTION

The existence of business and economic practices that deviate from Islamic religious law is a problem that often occurs in various regions of Indonesia, including Puri Kedungwuni. In Puri Kedungwuni housing, there are several economic practices that

deviate from Islamic religious law. One of them is the practice of "tongol banks." This practice violates sharia principles because it charges interest or usury, which is expressly forbidden in Islam. This practice is not only financially detrimental, but it can also have a negative social impact on society. Therefore, it is important for the community to return to the principles of a fair and just Islamic economy.

Marketing ethics in Islam is based on two main moral principles: obeying the moral laws established by God and having empathy and compassion for all of God's creatures. This means avoiding all forms of actions and practices that can harm others and that are not in accordance with ethics (Marinov, 2005). A Muslim should always strive to obey these laws. For example, they should always strive to offer products or services that are useful and not harmful to others. It is also necessary to transact in a fair and transparent manner and avoid practices that may mislead or deceive consumers.

One of the previous studies that discussed banks or mobile loans in Sembung I Hamlet stated that the existence of mobile banks did not provide a significant increase in people's income, both for business capital and for daily needs. Conversely, in Sembung I Hamlet, mobile banks that are expected to increase revenue and advance business have the opposite impact. People's income actually decreases because they have to pay loans and interest as agreed, and the amount will continue to grow if payments are delayed (Fahrudin et al., 2023). This shows that the existence of mobile banks, which should be a solution to improve people's economic welfare, has the potential to be a heavy financial burden for them, especially if they have difficulty paying off the loan.

Basically, Islam teaches that every economic transaction should be conducted with the principles of fairness, transparency, and mutual benefit. In the context of mobile banks, these principles do not seem to be respected. For example, giving interest or usury on loans is a practice that is forbidden in Islam because it is considered unfair and detrimental to the weak. Therefore, alternative solutions that are more in line with Islamic sharia are needed to help people who need access to finance.

Furthermore, research has shown that education and knowledge of Islamic economics are critical in preventing economic practices that deviate from Islamic law. With enough knowledge, people can make better decisions and avoid harmful practices. So there needs to be an effort to increase education and knowledge about Islamic economics in the community. Thus, people can sort out economic practices that do not have the element of *riba* and things prohibited by Islam.

Seeing this phenomenon, researchers feel interested in studying it further. The existence of economic practices that deviate from Islamic law, especially in Puri Kedungwuni, is a serious concern for researchers. Researchers assume that this phenomenon not only has an impact on the economic aspects of society but also reflects the understanding and application of Islamic values in everyday life. Therefore, researchers are eager to understand more deeply the impact of this practice. Researchers hope that this research will provide new insights and recommendations that benefit the community and related parties.

Usury

Some of the negative behaviors that arise are included in non-sharia businesses, namely: *Tadlis* (which means fraud), *Gharar* (which refers to doubt or uncertainty), *Ikhtikar* (or hoarding), Usury also known as usury, and *Maysir* aka gambling (Ningsih, 2021). The economic practices studied in this study are mobile banks, which are commonly found in various communities and often contain elements of usury. *Riba*, in this context, refers to interest or profits obtained from lending money that is unfair and contrary to the principles of Islamic economics. In the book *Sunah Jurisprudence*, Sayyid Sabiq explains that *riba* is an increase that occurs in capital, no matter whether the

increase is small or large (Rustaman et al., 2022). Riba in all its varieties is forbidden; this is one of the main principles in Islamic economics (Fahrudin et al., 2023).

Mobile Bank

A mobile bank is a type of bank that proactively approaches its customers, not just sitting quietly waiting for their arrival at the office (Haryanto, 2018). Although mobile banks have many advantages, there are several aspects to consider, especially in the context of the Islamic economy. In Islamic economics, transactions must comply with sharia principles. In addition, a mobile bank can also be interpreted as an institution similar to a bank that offers money-lending services to the public by moving from place to place or approaching customers directly. The process of borrowing at a mobile bank is quite simple; it only requires an identity card, a family card, and your husband's signature. This convenience makes people view mobile banks as an alternative choice for meeting their needs (Larasati & Setiawan, 2022). In general, people tend to prefer mobile banks or non-official banks over official banks. The reason is that they feel that the loan process at an official bank is quite complex. In addition, most of them are lower-middle-income people with unstable jobs and do not have loan guarantees, which are usually the main prerequisites in the loan process (Mother Earth, 2018). Mobile banks have a crucial role in facilitating the expansion of micro, small, and medium enterprises (MSMEs) in areas far from the city center. Mobile banks are recognized as an important element that supports the progress of MSMEs (Andiyatmoko, 2019).

Muslim Society

The term 'Muslim' is taken from Arabic, which means someone who submits to Allah. A Muslim is an individual who follows Islam's religion, with Prophet Muhammad (PBUH) as the prophet and the Qur'an as their holy book (Muhsinin, 2017). They observe the five pillars of Islam and strive to live according to the teachings of the Qur'an. Living as a Muslim means striving to achieve peace through surrendering to Allah's will. In carrying out Islam's teachings, they also try to do good to others and maintain good relations with the surrounding community. This is in line with Islamic teachings that encourage its people to always do good and maintain peace.

2. METHOD

This research uses a descriptive qualitative method, namely by explaining the impact of riba on Muslim communities on non-sharia economic practices, namely mobile banks. The word qualitative is a derivative of quality, often understood by society as opposed to quantity, which refers to the quantity (number) or quantity of a particular object such as the quantity of water, the quantity of population, and so on. Qualitative research looks more at the quality of research objects, such as the value of meaning, human emotions, appreciation, diversity, coma, beauty of works of art, historical value, and others (Abdussamad, 2021). The data analysis technique used in this study is descriptive statistical analysis.

Development of data and information sources using interviews and observations in Puri Kedungwuni housing. In situations where interviewers and respondents have engaged in significant social engagement, the in-depth interview technique is a face-to-face interview approach between the interviewer and resource person used to collect data for research (Sutopo, 2006). Observation is the approach to collecting relevant information (Burhan, 2013). Secondary data for this study came from various sources, including books, journals, papers, and previous theses.

3. RESULT AND DISCUSSION

3.1 Negative Impact on Individuals

The practice of *riba* in non-Islamic economies, such as mobile banks, has significant repercussions for individuals, particularly for Muslims. This impact is not only financial but also psychological and spiritual. Individuals feel financially stressed and have to work harder to pay interest. Their behavior and attitudes change, becoming more careful in managing finances and more economical in shopping. From a spiritual perspective, transacting with banks that use the interest system is against the teachings of Islam, causing discomfort and inner conflict. However, some individuals feel compelled to transact with mobile banks because there are no other alternatives available.

Regarding the impact of *riba* on the Muslim community, based on the results of an interview with one of the customers who used the services of a mobile bank, researchers were able to conclude that the interviewee felt more financially depressed since transacting with the mobile bank. Additionally, the interviewee felt that he had to work harder to pay interest. This financial impact not only affects the lives of individuals but also impacts their families and communities. Concerns about ever-increasing interest payments can create stress and instability in families. In addition, this financial burden can also affect their quality of life, such as their children's education, health, and general welfare.

On the other hand, this impact also extends to other interviewees, which can be concluded from the results of the interview, namely that the interviewees feel there is a change in their behavior. As well as being more careful in managing my finances since transacting with mobile banks that use the interest system. These behavioral changes include increased concern for personal financial management and a tendency to avoid financial risk. Interviewees also reported increased anxiety about their ability to meet their financial obligations due to interest charges incurred by transactions with mobile banks. This shows that the impact of usury is not only limited to the economic aspect but also affects the psychological aspect of the individual..

3.2 Impact on Economic Life

The use of *riba* in non-Islamic economies, such as mobile banks, has a significant impact on economic life, particularly for Muslims. Usury can give rise to a continuous cycle of debt that hinders the economic growth of individuals and societies. In addition, usury can also create broader economic inequality, with most wealth concentrated among those who make loans, while those who borrow are trapped in a cycle of poverty. This can hinder investment and consumption, two important components of economic growth. Therefore, the impact of usury on economic life is not only felt by individuals but also by society as a whole.

Regarding the influence of *riba* on the Muslim community, based on an interview conducted by researchers with a mobile bank customer, it can be concluded that the respondent is of the opinion that the impact of the practice of *riba* on the economy in his neighborhood is quite large. Many people are trapped in a cycle of debt, which ultimately affects their quality of life and the economic stability of society as a whole. This debt cycle is often difficult to break and can last for generations, creating a cycle of poverty that is difficult to overcome. Furthermore, the practice of usury can widen the gap between rich and poor, resulting in greater economic inequality in society. Therefore, it is important for the Muslim community to seek alternatives to the Islamic economy that are more just and equitable.

Other speakers argued that the practice of usury has a significant impact on their environment's economy. According to him, usury has created a cycle of debt that is difficult to break and affects the well-being of many individuals. This impact is not only limited to those who borrow but also extends throughout society, creating economic instability and inequality. In addition, the practice of usury can also hinder economic growth because it reduces purchasing power and investment.

3.3 Negative Impact on Society

The practice of interest in non-Islamic economies, such as those implemented by mobile banks, exerts considerable influence on communities, especially those of Muslim faith. These impacts include social divisions and a decrease in kinship between individuals. Usury can also inflict injustice and exploitation on the economically weak. In addition, the practice of usury can trigger greed and materialism in society. On the other hand, there is the Islamic economic option, which offers an alternative to a fair and sustainable financial system and prioritizes the principles of mutual assistance and non-exploitation.

Regarding the influence of *riba* on the Muslim community, based on results obtained by researchers through interviews with mobile bank customers, it can be concluded that the interviewee felt that there was a division in the community around his neighborhood because of the practice of usury. Some people feel they are being treated unfairly, which then increases injustice and exploitation of the economically weak. The spread of interest can also increase poverty and economic hardship for people who do not have the ability to manage their money.

Based on the results of interviews that have been conducted with other mobile bank customers, it can be concluded that there is little friction between those who support and oppose this usury practice. However, overall, social relations in society remain good. Although there are differences of opinion, people still maintain harmony and mutual respect. This shows that even though usury has a negative impact, people are still able to maintain harmonious social relations. However, keep in mind that this does not mean that the practice of usury can be taken for granted. The community needs to find other alternatives that are fairer and in accordance with the principles of the sharia economy.

3.4 Impact on Shopping Practices

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4. CONCLUSION

Non-Islamic economic practices, such as usury-containing mobile banks, have significant negative impacts on individuals, whether financially, psychologically, or spiritually. This leads to financial stress, changes in behavior, and changes in attitudes towards financial management. Economic practices that are fair, transparent, and do not harm consumers are strongly emphasized in Islam. It is important to return to the principles of sharia economics when carrying out daily economic activities to ensure justice, blessings, and welfare for the Muslim community. Thus, it emphasizes the need for awareness and action to avoid economic practices that violate sharia principles, as well as the importance of applying Islamic values in economic activities.

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