

Analysis Of Accounting Treatment In Mudharabah And Wadi'ah Agreements In Sharia Bank

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Abstract

This research aims to test the degree of conformity between Sharia principles and mudharabah contracts and wadi'ah contracts in sharia banks. The data in this research is secondary data in the form of the Muamalat Bank's annual report for 2022 in the form of the lowest price results for Umrah and Hajj packages based on nominal installments. The data analysis method used is a descriptive qualitative method based on a phenomenological approach. The results of the analysis show that saving for Hajj and Umrah at Bank Muamalat Indonesia is a sharia banking service with a wadi'ah contract that is managed flexibly and comfortably. These savings can only be used to finance Hajj and Umrah trips. So that the entire card is in accordance with Sharia financial and accounting principles.

Keywords : Mudharabah Wadi'ah perbankan Syariah; Kualitatif.

Introduction

Sharia principles are principles of financial management that are free from interest or usury. Sharia does not only cover human relationships with God, such as prayer, fasting, sadaqah, zakat and hajj, but sharia places more emphasis on human relationships with other people, human relationships with the universe, and human relationships with the life they seek. mercy of Allah SWT. in a halal way. The principles of sharia law include several elements, namely the principles of justice, balance and benefit. Sharia accounting aims to create a business civilization that has a humanistic, liberative, transcendental and teleological perspective. Sharia accounting differentiates between halal and haram transactions and only records halal transactions (Baharuddin et al., 2023; Junaidi, 2022).

Muamalah fiqh is also taught to ensure that transactions are carried out in accordance with sharia principles. In practice, sharia banks such as Bank Muamalat also apply sharia principles in their products and services, such as Hajj and Umrah savings. Muamalah in the context of sharia accounting is an activity that regulates the lifestyle affairs of fellow human beings to fulfill daily needs, such as buying and selling, renting, debts and bills, etc. Subsidies for Hajj or Umrah financing with al-Qardh Wal al-Ijarah, namely loans without compensation. The Hajj or Umrah Assistance Fund provides Hajj or Umrah financing to people who have insufficient and limited financial resources. It seems that the Hajj Assistance Fund makes it easier for Muslims to perform the Hajj pilgrimage. However, if we examine it more deeply, the Hajj Savings Fund reflects the meaning of istitha'ah (capable) which is a mandatory requirement for performing the Hajj. The fatwa issued by the standing committee for scientific legal studies and the fatwa of Saudi Arabia regarding istitha'ah or the ability to carry out the Hajj and Umrah includes conditions such as having a vehicle that facilitates the journey until you reach the Grand Mosque, a healthy body condition, adequate costs and provisions. becomes a dependent until he returns from his Hajj pilgrimage (Putro et al., 2022).

The Umrah pilgrimage is one of the forms of worship in the Islamic religion which is carried out by making a pilgrimage to the holy city of Mecca and carrying out the intentions of ihram, tawaf, sa'I, bertahalul, and following order (Ortega & Amin, 2023). Umrah is also known as the little hajj, which comes from the word al-I'timar which means pilgrimage. Umrah can be performed at any time throughout the year, except during certain periods such as the month of Dzulhijjah. Performing the Umrah pilgrimage is a luxury for Muslims who have reached puberty and can perform it once in a lifetime and be circumcised many times. Carrying out the Umrah pilgrimage requires careful preparation. The main thing is that the costs incurred

are not minimal. Saving is one way for those who plan to perform Umrah or Hajj. To achieve this, saving during Hajj and Umrah is the solution and answer.

But unfortunately, for ordinary people, choosing the right savings for the Hajj and Umrah can be a difficult matter. In addition, many banks in Indonesia now offer their own savings for Hajj and Umrah. One of the problems related to going for the Umrah pilgrimage is that there is a waiting list because times change and the number of Hajj and Umrah pilgrims is increasing every year while facilities are limited, so in this case the Saudi Government has set a Hajj quota for Umrah. Each country's quota is usually determined based on the number of Muslims in the country concerned. The waiting list phenomenon opens up the possibility for financial institutions to open deposit or savings services for the Hajj and Umrah pilgrimages. This also includes Bank Muamalat Indonesia. In Indonesia, there are two types of banks that provide Hajj and Umrah savings services, namely conventional banks and sharia banks. It could be said that the two banks are almost the same, but if the customer is in the hijrah stage then it is better to choose a sharia bank because it does not contain elements of haram and usury. Bank Muamalat Indonesia's Hajj and Umrah savings are flexible savings, because you can choose and set the deposit amount and savings period according to the available Hajj or Umrah packages.

The contracts used by Bank Muamalat Indonesia for Hajj and Umrah savings use mudharabah and wadi'ah contracts. To understand the meaning of wadi'ah as a contract, it is necessary to know that the use of this contract was carried out in the practice of muamalah during the time of the Prophet Muhammad SAW. Therefore, muamalah in Islam is a branch of knowledge that every Muslim must understand in order to be able to make all the activities of his worldly life have good value and end with rewards. The basis in the Al-Qur'an is QS. An-Nisa' surah (4) verse 29:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا 29

“O you who believe! Do not consume each other's wealth in a false way, except in trade that is based on mutual consent between you. And don't kill yourself. Indeed, Allah is merciful to you.”

PT Bank Syariah Indonesia Tbk (BSI) said that more than 80% of the total Indonesian Hajj pilgrims from 13 ships in 2022 will be corporate customers. BSI is preparing a consumer loyalty program for those who remain company customers. Forms prepared include community studies, Hajj planning preparation through Hajj and Umrah planning, other balance top-ups, and the "Let's have a safe and planned Hajj" plan. BSI also offers BSI Indonesia Youth Hajj

Savings for children, so parents can plan their child's Hajj pilgrimage early and register for a copy from the age of 12. Data from the Indonesian Ministry of Religion shows that the total number of pilgrims who received the Hajj quota for 2022 exceeds 100,000 people. Of all Hajj pilgrims, more than 73,000 regular pilgrims are BSI customers. This is BSI's enthusiasm to continue to improve BSI Hajj services in the coming years. Meanwhile, Garuda Indonesia's Director of Services and Commerce, Ade R. Susardi, said that the strategic synergy between these two agencies is Garuda Indonesia's effort to continue to provide added value to its service users, especially Indonesian Hajj pilgrims. It is hoped that this joint initiative with BSI can continue to be strengthened to provide added value for the Hajj pilgrimage in Indonesia.

However, the Indonesian Ulema Council criticized the credit system for financing the Hajj and Umrah in Indonesian sharia banking which encourages Muslims to go into debt. Islam does not encourage debt unless forced to. In a 180 degree turn, which is now based on Islamic words, sharia banking is actually running a massive campaign to encourage Muslims to get into debt.

The reason for financial restrictions makes Islamic banks look like heroes and ignores the fact that Hajj and Umrah are intended for Muslims who can afford it, including financially. It is not surprising that the waiting list for Hajj is getting longer because of this loan financing, an average of 19 years, of course the waiting list will continue to grow. This is not true and it is a bank that is not independent so it is no different from conventional banks. The problem is that there is a down payment (DP) facility for the Hajj and Umrah pilgrimages with the same financing scheme as the credit system in general. This means that the congregation can go on Hajj or Umrah even though the payment has not been paid in full, which means it is the same as abandoning debt which is not taught in Islam. Several Islamic banks carry out credit practices to finance the fifth pillar of Islam. However, most include post-hajj installments in Umrah financial products, including Bank Permata Syariah, Bank BRI Syariah, BNI Syariah, and Bank Mandiri Syariah.

Literature Review

Islamic Bank

Based on Law Number 21 of 2008 concerning Sharia Banking, the definition of sharia banking is everything that includes institutions, business activities, as well as methods and processes in carrying out business activities of Sharia Banks and Sharia Business Units (Aripin et al., 2022).

From this definition, sharia banking includes Sharia Banks consisting of Sharia Commercial Banks (BUS) and Sharia People's Financing Banks (BPRS) as well as Sharia Business Units (UUS). As of December 2021, the number of BUS is 12 (twelve), the number of BPRS is 164 (one hundred and sixty two) and the number of UUS is 21 (twenty one). The phenomenon of sharia banking in the financial services industry has become an intermediation institution for society that is oriented towards Islamic principles with provisions to avoid elements of usury, maysir, falsehood and gharar (Maharani, 2021)

The definition of an Islamic Bank is a bank that carries out its operations in accordance with the principles of Islamic law and follows the provisions contained in Islamic law, especially those relating to interaction mechanisms with others and orders to stay away from actions that contain elements of maysir, gharar, usury and falsehood. and change by providing profit sharing based financing and buying and selling based financing. Antonio (1997), states that there are several main principles that are strictly prohibited in Islamic banking operations, namely the Maisir principle (obtaining a profit by not carrying out actions that are hard work or often known as gambling or luck), the Gharar principle (something that contains ambiguity), the principle of Riba (additional taking from the principal assets owned in vain).

Sharia banks offer a variety of products ranging from financing products, savings, investment, gold and many more which are the needs of every community. In Islamic banks there are what are called financing products mudharabah. Where this product offers a profit sharing system. In this discussion, we will explain further about mudharabah contracts and how the margin and ratio are determined in mudharabah contract financing at Bank Syariah Indonesia. The aim, of course, is for the public to know that the mudharabah products offered by sharia banks are far from usury and unlawful (Lena & Syarofi, 2022). In some sharia banking literature, sharia banks with various non-usury schemes have at least four functions, namely:

- a. Investment Manager Function This function can be seen in terms of collecting funds by Islamic banks, especially mudharabah funds. With this function, sharia banks act as investment managers for fund owners (shahibul maal) in that these funds must be channeled into productive channels, so that the funds collected can produce profits which will be shared between the sharia bank and the fund owners.
- b. Investor Function In distributing funds, Islamic banks function as investors (fund owners). As an investor, investment of funds by sharia banks must be carried out in productive sectors with minimal risk and not violating sharia provisions. Apart from that, when investing funds in a sharia bank you must use investment tools that comply with sharia.

- c. **Social Function** The social function of sharia banks is something inherent in sharia banks. There are at least two instruments used by Islamic banks to carry out their social functions, namely Zakat, Infaq, Sadaqah and Waqf instruments.
- d. **Financial Services Functions** The financial services functions carried out by sharia banks are no different from conventional banks, such as providing clearing services, collection transfers, salary payments, letters of guarantee, letters of credit, and so on.

Hajj and Umrah

Hajj and Umrah are obligatory acts of worship for every able-bodied Muslim. In terms of terminology, the Hajj is a pilgrimage to visit the Kaaba and its surroundings in the city of Mecca to perform various rituals such as tawaf, sa'i, wukuf at Arafah and so on. The Hajj is a special worship (Fahri, 2023).

There is also Umrah in the language which means 'Pilgrimage'. According to sharia, Umrah includes visiting the Kaaba, performing tawaf around it, praying between Safa and Marwah as well as shaving or cutting hair in a certain way and can be done at any time (Mabruri & Suryandari, 2022). The Hajj pilgrimage is one of Allah's commands that must be carried out, the law is that it is obligatory only once in a lifetime for every Muslim who is mature (of age), independent and capable, whether male or female. The order of Hajj is recommended for a Muslim who is mukallaf (an adult who is obliged to obey religious laws) and is physically and spiritually healthy. So, if someone is unable to carry out the Hajj, because he is very old, or is sick and unable to move and cannot hope for recovery, it is obligatory for him to order someone else to carry out the Hajj if he is financially or financially capable. Therefore, to support the smooth journey of the Hajj an institution is needed that can guide prospective Hajj pilgrims to become successful Hajj pilgrims.

Organizing the Hajj is a national task which is the responsibility of the government which is required by citizens who perform the Hajj. Based on Law Number 17 of 1999 concerning the implementation of the Hajj pilgrimage, it is carried out by the government. Thus, the Hajj pilgrimage is an important activity and requires special management in dealing with Hajj activities (Islamiyah, 2023). The Hajj pilgrimage is one that is in the spotlight because it is related to services and services. Therefore, organizing the Hajj requires a competent, professional and creative Indonesian Hajj Guide Team (TPHI) to solve the problems that exist in organizing the Hajj in Indonesia. Another side that is put forward are principles that can make the implementation of the Hajj in resonance with technological progress and the trend of internationalization and globalization without losing values. In the end, an implementation can

be active, initiative, creative and innovative.

The implementation of the Hajj pilgrimage in Indonesia nationally is under the authority of the Ministry of Religion (Kemenag). This authority also contains great responsibility because carrying out the Hajj requires good service. Considering that the implementation is mass in nature and lasts for a limited period of time, the implementation of the Hajj pilgrimage requires good management, so that the implementation of the Hajj pilgrimage can run in an orderly, safe and smooth manner (Refenza, 2022).

Muamalah Fiqh

The scope of the discussion of fiqh is very broad, it includes discussions about the relationship between humans and their gods, humans and themselves or humans and fellow humans. The science of jurisprudence includes discussions about life from the world to the hereafter, religious or state affairs as well as the aspects of human life in this world and in the afterlife.

Fiqh linguistically means deep understanding and requires encouragement of the potential of reason. Meanwhile, in general, jurisprudence is a science that studies various rules of life for humans, both individual and social communities. So it can be concluded that jurisprudence is an aspect of science in Islam which specifically regulates all aspects of human life, including individual aspects, social aspects and aspects of humans who worship their God.

Muamalah is an aspect of Islamic law that has a broad scope. Science that studies human relations relating to objects, rights and obligations. The relationships between human beings in question are such as buying and selling, debts, contracts, cooperative exchanges, associations and leases that are in accordance with religious law. According to the term Islamic jurisprudence, muamamah is the result of the ijihad of a person or group of people regarding the law of various kinds of transactions or human activities carried out in accordance with the teachings of the Islamic religion. This has been explained in the word of Allah in the Qur'an surah Al-Baqarah verse 275:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ 275

“People who consume usury cannot stand but stand like a person possessed by a demon because he is crazy. This is because they say that buying and selling is the same as usury. Even though Allah has permitted buying and selling and prohibited usury. Whoever receives a

warning from his Lord, then stops, then what he has previously obtained becomes his and his business (is up to) Allah. Whoever repeats it, then they are the inhabitants of hell, they will remain there forever."

Hajj and Umrah savings

According to the Sharia Banking Law number 21 of 2008, savings are deposits based on wadi'ah contracts or investment funds based on mudharabah or other contracts that are contrary to sharia principles whose withdrawals can be made according to certain agreed terms and conditions, but cannot be withdrawn by check, giro cards, and other similar tools. In the National Sharia Council fatwa no. 02/DSN-MUI/IV/2000, there are two types of savings, namely: first, savings that are not permitted according to sharia principles in the form of savings based on interest calculations. Second, savings that are justified according to sharia principles are savings that are based on the principles of mudharabah and wadi'ah.

Hajj/Mabrur savings are savings with a mudharabah agreement which are used as a means to obtain certainty about the portion of the trip to perform the Hajj (regular or special) and plan the Umrah according to the saver's wishes with a free or monthly deposit system in Rupiah and USD. Hajj/mabrur savings are savings in rupiah currency to help carry out the Hajj and Umrah pilgrimages, which are made based on sharia principles using a mudharabah mutlaqah contract (Millah, 2021).

Data And Research Technique Analisis

This research uses a qualitative approach, where this qualitative research method is data collected in the form of words by looking at the current situation related to the object of research and showing in the form of a table the multipurpose Umrah installments at one of the Indonesian sharia banks, namely Bank Muamalat which is the first bank in Indonesia to use the sharia banking concept. Qualitative research using library research methods, taken from journals and other books or what we know as qualitative descriptive research. The normative approach uses several sources of Islamic law itself, such as the holy book Al-Quran, hadith, ushul fiqh rules, and the views of ulama when discussing law. Data sources in this research consist of primary data and secondary data. Primary data is the main data in this research, such as quoting verses from the Koran, Hadith, Imam Mazhab methodology, opinions of the Indonesian Ulema Council, as well as laws related to this research. Regarding the secondary data source which is supporting or complementary data in this research is the multipurpose Umrah installment table at Muamalat Bank, where in this table there is an explanation, one of

which is a table of schedules/departures for customers who want to carry out the Hajj or Umrah.

Results And Discussion

Table I. Departure 15 December 2022

UMRAH PACKAGE PRICELIST				
No.	Product Type	Package Price	Down Payment (DP)	Remaining Package Price
NO DEPOSIT				
1	QUAD	Rp. 40,850,000	Rp. -	Rp. 40,850,000
2	TRIPLE	Rp. 42,200,000	Rp. -	Rp. 42,200,000
3	DOUBLE	Rp. 44,800,000	Rp. -	Rp. 44,800,000
WITH DEPOSIT				
		Rp. 40,850,000	Rp. 3,000,000	Rp. 37,850,000
1	QUAD	Rp. 40,850,000	Rp. 4,000,000	Rp. 36,850,000
		Rp. 40,850,000	Rp. 5,000,000	Rp. 35,850,000
		Rp. 42,200,000	Rp. 3,000,000	Rp. 39,200,000
2	TRIPLE	Rp. 42,200,000	Rp. 4,000,000	Rp. 38,200,000
		Rp. 42,200,000	Rp. 5,000,000	Rp. 37,200,000
		Rp. 44,800,000	Rp. 3,000,000	Rp. 41,800,000
3	DOUBLE	Rp. 44,800,000	Rp. 4,000,000	Rp. 40,800,000
		Rp. 44,800,000	Rp. 5,000,000	Rp. 39,800,000

Source: processed by researchers (2023)

Table II.Departure 15 December 2022

NOMINAL MONTHLY INSTALLMENTS						
No.	Product Type	Installments 12 months	Installments 24 months	Installments 36 months	Installments 48 months	Installments 60 months
NO DEPOSIT						
1	QUAD	Rp. 3,562,928	Rp. 1,875,607	Rp. 1,366,581	Rp. 1,126,559	Rp. 961.130
2	TRIPLE	Rp. 3,680,675	RP. 1,937,592	Rp. 1,411,743	Rp. 1,163,790	Rp. 992,893
3	DOUBLE	Rp. 3,907,446	Rp. 2,056,969	Rp. 1,498,722	Rp. 1,235,492	Rp. 1,054,067
		Rp. 3,301,269	Rp. 1,737,864	Rp. 1,266,220	Rp. 1,043,826	Rp. 890,545
1	QUAD	Rp. 3,214,049	Rp. 1,691,949	Rp. 1,232,766	Rp. 1,016,248	Rp. 867.017
		Rp. 3,126,829	Rp. 1,646,035	Rp. 1,199,312	Rp. 988,670	Rp. 843,489

		Rp. 3,419,015	Rp. 1,799,848	Rp. 1,311,382	Rp. 1,081,056	Rp. 922,309
2	TRIPLE	Rp. 3,331,796	Rp. 1,753,934	Rp. 1,277,928	Rp. 1,053,478	Rp. 898,780
		Rp. 3,244,576	Rp. 1,708,019	Rp. 1,244,475	Rp. 1,025,900	Rp. 875,252
		Rp. 3,645,787	Rp. 1,919,226	Rp. 1,398,362	Rp. 1,152,758	Rp. 983,482
3	DOUBLE	Rp. 3,558,567	Rp. 1,873,311	Rp. 1,364,908	Rp. 1,125,180	Rp. 959,954
		Rp. 3,471,347	Rp. 1,827,397	Rp. 1,331,454	Rp. 1,097,603	Rp. 936,426

Source: processed by researchers (2023)

Table III.Departure 20 December 2022

UMRAH PACKAGE PRICELIST				
No.	Product Type	Package Price	Down Payment (DP)	Remaining Package Price
WITH DEPOSIT				
1	QUAD	Rp. 44,300,000	Rp. -	Rp. 44,300,000
2	TRIPLE	Rp. 46,100,000	Rp. -	Rp. 46,100,000
3	DOUBLE	Rp. 49,700,000	Rp. -	Rp. 49,700,000
NO DEPOSIT				
		Rp. 44,300,000	Rp. 3,000,000	Rp. 41,300,000
1	QUAD	Rp. 44,300,000	Rp. 4,000,000	Rp. 40,300,000
		Rp. 44,300,000	Rp. 5,000,000	Rp. 39,300,000
		Rp. 46,100,000	Rp. 3,000,000	Rp. 43,100,000
2	TRIPLE	Rp. 46,100,000	Rp. 4,000,000	Rp. 42,100,000
		Rp. 46,100,000	Rp. 5,000,000	Rp. 41,100,000
		Rp. 49,700,000	Rp. 3,000,000	Rp. 46,700,000
3	DOUBLE	Rp. 49,700,000	Rp. 4,000,000	Rp. 45,700,000
		Rp. 49,700,000	Rp. 5,000,000	Rp. 44,700,000

Source: processed by researchers (2023)

Table IV.Departure 20 December 2022

NOMINAL MONTHLY INSTALLMENTS						
No.	Product Type	Installments 12 months	Installments 24 months	Installments 36 months	Installments 48 months	Installments 60 months
WITH DEPOSIT						
1	QUAD	Rp. 3,863,836	Rp. 2,034,012	Rp. 1,481,996	Rp. 1,221,703	Rp. 1,042,303

2	TRIPLE	Rp. 4,020,832	Rp. 2,116,658	Rp. 1,542,212	Rp. 1,271,344	Rp. 1,084,654
3	DOUBLE	Rp. 4,334,823	Rp. 2,281,950	Rp. 1,662,645	Rp. 1,370,624	Rp. 1,169,356
	NO DEPOSIT					
		Rp. 3,602,177	Rp. 1,896,269	Rp. 1,381,635	Rp. 1,139,969	Rp. 971,718
1	QUAD	Rp. 3,514,957	Rp. 1,850,354	Rp. 1,348,181	Rp. 1,111,391	Rp. 948.190
		Rp. 3,427,737	Rp. 1,804,440	Rp. 1,314,727	Rp. 1,083,814	Rp. 924,661
		Rp. 3,759,173	Rp. 1,978,915	Rp. 1,441,851	Rp. 1,188,610	Rp. 1,014,069
2	TRIPLE	Rp. 3,671,953	Rp. 1,933,000	Rp. 1,408,398	Rp. 1,161,032	Rp. 990,541
		Rp. 3,584,733	Rp. 1,887,086	Rp. 1,374,944	Rp. 1,133,454	Rp. 967.012
		Rp. 4,073,164	Rp. 2,144,207	Rp. 1,562,284	Rp. 1,287,890	Rp. 1,098,771
3	DOUBLE	Rp. 3,985,944	Rp. 2,098,292	Rp. 1,528,831	Rp. 1,260,312	Rp. 1,075,242
		Rp. 3,898,724	Rp. 2,052,378	Rp. 1,495,377	Rp. 1. 232,734	Rp. 1,051,714

Source: processed by researchers (2023)

From the four tables above, it can be seen that the only difference is the departure date. Apart from that, the month and year also remain the same, and it can also be seen that each type of product selected has a different price, starting from deposit and non-deposit. The package prices also vary, for example I took the first table as an example of a departure date of 15 December 2022 and I chose the quad product without DP or DP, the price remains the same, but if we choose to use the guarantee with DP, we have to pay a fee first. IDR 3,000,000 and no deposit required, package price remains the same. The nominal monthly payments vary, starting from 12 months, 24 months, 36 months, 48 months and 60 months.

In the third table, the departure is December 20, 2022, it turns out that the package price is more expensive than the package price in the first table, the departure is on December 15, 2022 because it is a VIP Umrah package, which is a package offered by a travel agency, an Umrah organizer with facilities and services. five stars that's why the second table is more expensive than the first table. Between the first table and the second table, the nominal monthly installments are the first table, 12 month installments with a quad package of Rp. 3,562,928 and 24 month installments, namely Rp. 1,875,607 while the second table shows the nominal monthly installment package of Rp. 3,863,836 and the 24 month installments are worth Rp. 2,034,012 so up to 60 month installments. The lower the monthly installment, the higher the payment, whereas the higher the monthly installment, for example choosing 60 month installments, the lower the amount paid.

Saving for Hajj and Umrah at Bank Muamalat Indonesia is a sharia banking service with wadi'ah contracts that is managed flexibly and comfortably. These savings can only be used to finance Hajj or Umrah trips. As for closings carried out before the Hajj departure, there is an administration fee of Rp. 50,000,000 and for Umrah there are 2 types, namely those using DP and those without DP, while for those without DP the administration fee is IDR. 40,000,000 and for those using DP the administration fee is IDR. 3,000,000 but that depends on the type of Umrah package. The types of Umrah packages are divided into quad, triple and double packages.

The Quad Package is an Umrah travel package for four people using one facility. Usually this package is chosen by pilgrims who do not bring their family or husband/wife. Triple Package, namely facilities that can accommodate three people in one hotel room. This package is usually chosen by Umrah pilgrims and their family members such as father, mother and children.

Another package is the double package, where one room is only for two people. Usually this double Umrah package is chosen by married couples. Apart from fulfilling the pillars of Islam, performing Tawaf, Sa'i and Wukuf in Padang Arafah to feel joy and reflect on the greatness of the Creator is a desire that is always in the hearts of Muslims. Based on this desire, Bank Muamalat Indonesia as the first commercial sharia bank in Indonesia wants to provide professional sharia banking services to people who want to be able to perform the Hajj or Umrah. Since 1999, the Ministry of Religion has entrusted Bank Muamalat Indonesia as one of the banks receiving deposits for Hajj and Umrah organizers.

For those who have just performed the Umrah pilgrimage, the type of Umrah package that is often chosen is the standard type. Apart from the price being not too expensive, the facilities are also quite complete compared to the package options below. The distance between the accommodation and the Umrah venue is not too far and can still be reached on foot. The distance between the hotel and the Grand Mosque is usually only 200 or 250 meters so that pilgrims are not too tired from the daily journey back and forth between the hotel and the Grand Mosque.

Savings with interest are not permitted according to sharia law, while the types of savings that are permitted are savings based on the principles of mudharabah and wadi'ah. An economy based on mudharabah often has provisions, namely that in transactions the customer acts as the holder of the money as shahibul mal and the bank acts as the manager of the mudharab funds. As mudharib, banks are free to carry out various business activities as long as they do not conflict with sharia principles and can expand their business activities, including

carrying out mudharabah with other departments. The capital used in the mudharabah contract must be clearly stated in cash. The distribution of profits must be determined in the profit sharing ratio and announced at the time of the mudharabah savings opening agreement. The bank's role is that the mudharib must bear all economic operational costs in the amount of the profit margin it obtains, but must not reduce the customer's profit margin without the customer's consent. Meanwhile, wadi'ah savings are savings from which withdrawals can be made at any time based on an agreement without any demands except in the form of voluntary donations ('athaya) from the bank.

Saving is an action recommended by Muslims, because through saving lives, Muslims prepare themselves to create and plan for the future and face unexpected things. Savings is a type of savings made by a third party whose withdrawals can be made under certain conditions according to the agreement between the bank and the customer. In the Qur'an there is a verse that tells us to prepare for a better tomorrow. Allah SWT. says in QS. An-Nisa' verse 9:

وَلْيَخُشِ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۙ

"And fear (Allah) those who should leave weak offspring behind those whose (welfare) they fear. Therefore, let them fear Allah, and let them speak with the right words."

The purpose of this verse is to advise us not to prepare ourselves to face a generation of children who are weak in faith, piety and economy, but we must think about planning steps, one of which is safety. In the past, people called savings the result of collecting money and storing it in clay pipes, chests, and other types of pipes. The result of saving is a person's excess income after consumption after being used to meet daily needs. Once collected and sufficient, the saved money will be used for purposes that are usually planned in advance, for example to participate in the Hajj or Umrah, for example buying a house, rice fields, business capital, etc.

Conclusion

Based on the results of this research, the economy is related to Umrah until the end of the year 2022, Bank Muamalat continues to strengthen capabilities and synergies, expanding operations by improving banking services for the Hajj and Umrah ecosystem as well as various halal sectors. Ecosystem/sharia and achieved significant growth compared to last year. The strategy to increase customer interest in Umrah savings products is to use a marketing mix by implementing product strategies that have the advantage of being easy to remember, looking modern and safe. The second is a pricing strategy that offers affordable Umrah savings interest rates on initial deposits with or without a down payment. The third is sales promotion strategies,

which include advertising, personal selling, promotions, direct marketing, and sales promotions. The bank guides customers through all procedures, from opening a savings account to finding the departure time for Hajj or Umrah depending on the customer's choice.

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