

## **ANALYSIS OF CAPITAL FINANCING PRACTICES IN ISLAMIC FINANCIAL INSTITUTIONS**

**Bismi Khalidin<sup>1</sup>, Rayhan Fadhillah. R<sup>2</sup>**

<sup>1-2</sup>Ar-Raniry State Islamic University Banda Aceh, Indonesia

Email: bismi.khalidin@ar-raniry.ac.id

### **Abstract**

One of the Sharia financial institutions that contributes effectively to distributing business capital financing is PT Permodalan Nasional Madani (PNM) through the Fostering a Prosperous Family Economy (PNM Mekaar) program. The practice of capital financing at PNM Mekaar Syariah Aceh Besar uses a joint liability system. The type of research used by the author is qualitative research with data collection techniques using field research, which is research that aims to obtain data that is carried out by going directly into the field related to the focus of the research. To collect data, the techniques used are interviews and documentation. In this study, the author found that in the practice of capital financing carried out by PNM Mekaar, there is no guarantee. If there is one member who does not make PKM (Weekly Group Meeting) installments, then the other group members are responsible for paying off the installments. Therefore, it can be concluded that each member of the group is a guarantee for the other members in paying off the installments.

**Keywords:** Financing, Capital, Sharia Financial Institutions.

### **Abstrak**

Salah satu lembaga keuangan Syariah yang berkontribusi secara efektif menyalurkan pembiayaan modal usaha adalah PT. Permodalan Nasional Madani (PNM) melalui program Membina Ekonomi Keluarga Sejahtera (PNM Mekaar). Praktik pembiayaan modal pada PNM Mekaar Syariah Aceh Besar menggunakan sistem tanggung renteng. Jenis penelitian yang penulis gunakan adalah penelitian kualitatif dengan teknik pengumpulan data menggunakan penelitian lapangan (field research), yaitu penelitian yang bertujuan untuk memperoleh data yang dilaksanakan dengan terjun langsung ke lapangan terkait dengan fokus penelitian. Untuk mengumpulkan data, teknik yang digunakan adalah wawancara dan dokumentasi. Dalam penelitian ini, penulis menemukan bahwa dalam praktik pembiayaan modal yang dilakukan oleh PNM Mekaar ini tidak terdapat adanya jaminan. Apabila terdapat salah satu anggota yang tidak melakukan cicilan PKM (Pertemuan Kelompok Mingguan), maka anggota kelompok lainnya yang bertanggungjawab untuk melunasi cicilan tersebut. Oleh karena itu dapat disimpulkan bahwa setiap anggota kelompok menjadi jaminan bagi anggota yang lainnya dalam melunasi cicilan tersebut.

**Kata Kunci :** *Pembiayaan, Modal, Lembaga Keuangan Syariah*

### **INTRODUCTION**

Economic activity is one of the activities allowed to improve the standard of living of the community, especially for traders. The realisation of economic activities can be fulfilled, if traders have sufficient business capital. Capital is wealth that is obtained by humans through their own labour and then uses it to produce further wealth.<sup>1</sup> To support the fulfilment of this capital, a financial institution was established which functions as one of the places where financing transactions are carried out in order to facilitate the community's economic system. In other words, the financial institution is expected to help channel funds from parties with excess funds to parties who lack funds.<sup>2</sup>

Economic development shapes certain perceptions in society regarding the valuation of the economy, so that certain economic

---

<sup>1</sup> Muhammad Syarif Chaundry, *Islamic Economic System: Basic Principles*, (Jakarta: Kencana Prenada Media Group, 2012), pp. 201.

<sup>2</sup> Muchdarsyah Sinungan, *Money and Banks*, (Jakarta: Bina Aksara, 1987), pp. 111.

activities are seen as good and even needed.<sup>3</sup> In coping with the changing economic conditions, running a business, whether large or small, can be a source of main or side income. In order to start a business, an entrepreneur can make it happen by using personal capital, either individually or in a group. However, if personal funds are insufficient, then the second step that an entrepreneur will take is to seek business capital loans from others.<sup>4</sup>

There are many kinds of cooperation that can be carried out by the community, including cooperation and help that has been cultivated in the community, namely the practice of borrowing and lending or debt and credit. This cooperation is carried out starting from individuals with individuals who are informal in nature to involving formal financial institutions such as banks and other financial institutions.<sup>5</sup> Financial institutions that have sprung up today basically aim to increase economic growth and the welfare of society.<sup>6</sup>

Islamic Financial Institutions have a very important position as sharia-based economic institutions in the midst of the national development process. The establishment of Islamic Financial Institutions is an implementation of Muslims' understanding of the principles of Islamic economic law. Islamic Financial Institutions are financial institutions that carry out their activities based on Islamic sharia principles.<sup>7</sup>

The concept used in Islamic financial institution transactions is based on the principle of profit-sharing partnerships, buying and selling or renting for commercial transactions and borrowing and lending as

---

<sup>3</sup> Muhammad Zuhri, *Usury in the Qur'an and Banking Problems*, (North Jakarta: PT Raja Grafindo Persada), 1996, pp. 5

<sup>4</sup> Chairul Fahmi, 'PHILOSOPHICAL TRANSFORMATION IN THE APPLICATION OF ISLAMIC SYARIAT (Critical Analysis of the Implementation of Islamic Shari'at in Aceh)', *Al-Manahij: Journal of Islamic Legal Studies* 6, no. 2 (2012): 167-76.

<sup>5</sup> Udin Saripudin, "Rent-Sharing System in Islamic Economic Perspective", *Iqtishadia Journal*, Vol. 6, No. 2, September 2013. Accessed via <https://media.neliti.com/media/publications/90549-ID-sistem-tanggung-renteng-dalam-perspektif.pdf> tanggal 16 March 2023.

<sup>6</sup> Muhammad, *Construction of Mudharabah in Islamic Business*, (Yogyakarta: PSEL, 2003), p. 4.

<sup>7</sup> Heri Sudarsono, *Banks and Islamic Financial Institutions*, (Jakarta: Faculty of Economics, 2005), p.25.

social transactions. Islamic Financial Institutions have basic principles such as the prohibition of applying interest on all forms of transactions, carrying out business and trade activities based on fairness and halal profits, spending zakat on every transaction result, prohibiting monopoly, and building society through business and trade activities that are not prohibited by Islam.<sup>8</sup>

Along with the government's programme to reduce poverty, the government launched a programme by offering financing to a number of people or community groups with certain requirements. One of the financial institutions that contribute effectively to channeling business capital financing is PT Permodalan Nasional Madani (PNM). PNM launched a capital financing service for ultra-micro businesses through the Membina Ekonomi Keluarga Sejahtera (PNM Mekaar) programme.

PNM Mekaar applies a joint responsibility group system that is expected to bridge the gap in access to financing so that customers are able to develop businesses in order to achieve their goals and improve family welfare.<sup>9</sup> Joint responsibility in the world of credit can be interpreted as joint responsibility between customers and guarantors for the debts they make.<sup>10</sup> This joint responsibility system is familiar to the Indonesian people, especially in the settlement of financing or debt and credit in PNM Mekaar Syariah.<sup>11</sup>

Financing in the form of credit carried out by PNM Mekaar provides enormous benefits for small or lower middle class communities. In addition, the community can more easily do financing at PNM Mekaar because the financing managed does not use collateral but applies a trust system to customers. The Mekaar program is specifically for underprivileged women who have time and skills that are not utilised due to lack of capital.<sup>12</sup>

---

<sup>8</sup> Andri Soemitro, *Sharia Financial Institutions*, (Jakarta: Kencana, 2014), p.205

<sup>9</sup> <https://www.pnm.co.id/business/pnm-mekaardiakses> on 16 March 2023.

<sup>10</sup> Udin Saripudin, "The Responsibility System", p. 386.

<sup>11</sup> Chairul Fahmi, 'Revitalising the Implementation of Sharia Law in Aceh (A Study of Law No.11/2006)', *TSAQAFAH* 8, no. 2 (30 November 2012): 295-310, <https://doi.org/10.21111/tsaqafah.v8i2.27>.

<sup>12</sup> Fahmi Amri Nasution, Nisrul Irawati, and Chairul Muluk, "The Effect of Dividend Policy, Liquidity, Profitability and Company Size on Debt Policy through Financial Performance in Palm Oil Plantation Listed Companies," *Journal of Madani Society* 2, no. 2 (2023), <https://doi.org/10.56225/jmsc.v2i2.255>.

PNM Mekaar is strengthened by business mentoring activities and is carried out in groups. This is determined by how much PNM Mekaar is able to channel funds to the community so that the community is able to carry out optimal production.<sup>13</sup> The capital financing can be used to meet business needs, increase production, trade needs, and increase the *utility of place* of an item.<sup>14</sup> In addition to providing capital financing PNM Mekar Syariah also provides several benefits, namely: improved financial management, capital financing without collateral, instilling a culture of saving, and entrepreneurial competence and business development.<sup>15</sup>

## RESEARCH METHODS

The research method of this article uses a qualitative research type, with a juridical-empirical approach focusing on combining the juridical approach (law as a system, legal theory, legal interpretation) with the empirical approach (collection and analysis of factual data from the real world). This could mean examining how the law is actually applied in the field, how legal decisions affect individuals or society, or how the law influences certain behaviours or circumstances. This juridical-empirical research is conducted to generate a deeper understanding of how the law works in practice in the real world.<sup>16</sup>

Primary data in this study through interviews obtained directly from employees of PT Permodalan Nasional Madani Aceh Besar. Secondary data used in this research are books, articles, journals, theses and other documentation materials related to this research. The data will be analysed descriptively qualitatively, which is a method used to dissect a field phenomenon, both in the form of primary data and secondary data which will be arranged systematically after all the processed data has been collected.

## RESULTS AND DISCUSSION

---

<sup>13</sup> <https://www.pnm.co.id/business/pnm-mekaardiakses> on 16March2023

<sup>14</sup> Muhammad Syafi'i Antonio, *Islamic Banking from Theory to Practice* (Jakarta: Gema Insani, 2001), pp. 160

<sup>15</sup> <https://www.pnm.co.id/business/pnm-mekaardiakses> on 16March2023

<sup>16</sup> Muhammad Siddiq-Armia, *Determining Legal Research Methods and Approaches*, ed. Chairul Fahmi (Indonesia: Lembaga Kajian Konstitusi Indonesia (LKKI), 2022).

### **Overview of Sites**

Aceh Besar District is one of the 23 districts in Aceh Province. The geographical location of Aceh Besar District is between 5.05'-5.75' North latitude and 94.99'-95.93' East longitude. Aceh Besar District is bordered by the Strait of Malacca and Banda Aceh City to the north, bordered by Aceh Jaya District to the south, bordered by Pidie District to the east and bordered by the Indonesian Ocean to the west.

Aceh Besar District has 23 sub-districts, 68 Mukim, and 604 Gampong/Villages. The area of Aceh Besar District is 2,903.50 km<sup>2</sup> and most of its territory is on the mainland and a small part is on the islands. The city of Jantho is the largest area with an area of 593 km<sup>2</sup> or 20.42% of the Aceh Besar district. The distance between sub-districts and the district capital varies greatly. The capital of Aceh Besar District is Jantho City.

The population of Aceh Besar District according to the results of the 2021 population census is 405,535 people. The male population is 204,428 and the female population is 201,107 with a *sex ratio* of 104. When viewed from the population at the sub-district level, the sub-district with the largest population is Darul Imarah District with 54,145 people, while the sub-district with the smallest population is Leupung District with 3,392 people.

Although the largest population is found in Darul Imarah Sub-district, Krueng Barona Jaya Sub-district turns out to be the most populous sub-district. There are approximately 2,367 people/km<sup>2</sup> in Krueng Barona Jaya sub-district. Darul Imarah is the second most populous sub-district with an average of 2,225 people/km<sup>2</sup>. The least densely populated sub-district is Kota Jantho, with only 16 people/km<sup>2</sup>. The estimated population in mid-year by age group in Aceh Besar District in 2021 is the largest in the age interval 0-4 years, totalling 38,497 people, where the number of men is 19,748 people and women 18,749 people.

Aceh Besar Regency consists of 23 sub-districts located on the mainland and has one sub-district on the islands. The sub-districts in Aceh Besar are Lhoong sub-district, Lhoknga sub-district, Leupung sub-district, Indrapuri sub-district, Kuta Cot Glie sub-district, Seulimeum sub-district, Kota Jantho sub-district, Seulawah Valley sub-district, Mesjid Raya sub-district, Darussalam sub-district, Baitussalam sub-

district, Kuta Baro sub-district, Montasik sub-district, Blang Bintang sub-district, Ingin Jaya sub-district, Krueng Barona Jaya sub-district, Sukamakmur sub-district, Kuta Malacca sub-district, Simpang Tiga sub-district, Darul Imarah sub-district, Darul Kamal sub-district, Peukan Bada sub-district, Pulo Aceh sub-district.

#### 1. Kecamatan Mesjid

Kecamatan Mesjid Raya borders the Strait of Malacca to the north, Kecamatan Kuta Baro, Kecamatan Blang Bintang, Kecamatan Montasik, Kecamatan Indrapuri to the south, Kecamatan Darussalam and Kecamatan Baitussalam to the west, and Kecamatan Seulimum to east. Mesjid Raya Sub-district is one of the sub-districts in Aceh Besar District which has an area of approximately 129.93 Km<sup>2</sup>. Mesjid Raya sub-district also has 2 Mukim and 13 Gampong. The geographical location of Mesjid Raya sub-district is in the coastal area.

Area by Gampong and Type of Land Use in Mesjid Raya Sub-district in 2022 Based on 13 Gampong located in Mesjid Raya Sub-district, Gampong Lamreh is the largest gampong with an area of 3,940 Ha and its largest size is non-agricultural land of 1,485 Ha while Meunasah Keudee is the smallest gampong with an area of 59 Ha and its largest size is non-agricultural land of 33 Ha. Mesjid Raya sub-district consists of 13 villages, including Berandeh, Ie Seu Um, Lamreh, Meunasah Keudee, Meunasah Kulam, Meunasah Mon, Paya Kameng, Ruyung, Durung, Gampong Baro, Ladong, Lamnga, Neuhuen.

#### 2. Baitussalam sub-district

Baitussalam sub-district borders Mesjid Raya sub-district and the Malacca Strait to the north, Darussalam sub-district to south, Banda Aceh city and the Malacca Strait to the west, and Darussalam sub-district and Mesjid Raya sub-district to the east. Mesjid Raya sub-district is one of the sub-districts in Aceh Besar Regency which has an area of around 20.84 Km<sup>2</sup>. Leupung sub-district also has 2 Mukim and 13 Gampong. The geographical location of Leupung Sub-district is in the coastal area. As mentioned above, Baitussalam sub-district consists of 13 villages, including Cot Paya, Klieng Cot Aron, Klieng Meuria, Labui, Lam Asan,



Lambada Lhok, Lam Ujong, Miruk Lam Reudeup, Baet, Blang Krueng, Cadek, Kajhu, Cot Paya.

### 3. Kuta Baro Sub-district

Kuta Baro is one of the sub-districts within the Aceh Besar District with a working area covering 84 Km<sup>2</sup> which is divided into 47 villages and 152 hamlets. The largest village is Cot Mancang village with an area of about 13.1% of the sub-district area and the smallest is Lampuuk village or about 0.54% of the Kuta Baro sub-district area. Based on its geographical location, Kuta Baro Sub-district is located on a plateau where almost part of the existing land is used as a rice field which is a source of income for local people whose livelihood is as farmers. The population of Kuta Baro sub-district is 24,823 people consisting of 12,414 men and 12,409 women with a ratio of 10.9 while the average number of household members is 1.85 or has reached the ideal condition of household density.

### 4. PT PNM Mekaar Syariah

PNM Mekaar Syariah is a group-based empowerment service in accordance with the provisions of Islamic law based on fatwa and/or sharia conformity statement from the National Sharia Council of the Indonesian Council of Ulama aimed at underprivileged women who are ultra-micro business owners, through: <sup>17</sup>

- a) Improved financial management to realise family goals and well-being;
- b) Financing business capital without collateral;
- c) Habituation of a savings culture;
- d) Increased entrepreneurial competence and business development.

The Akad in Mekaar Syariah includes Murabahah, which is a sale and purchase agreement between Mekaar Syariah / financiers and customers. Mekaar syariah buys the goods needed by the customer, then

---

<sup>17</sup> <https://www.pnm.co.id/business/pnm-mekaardiakses> on 16 March 2023.



sells them to the customer concerned at the acquisition price plus a profit margin agreed between Mekaar syariah and the customer.<sup>18</sup>

The Wakalah contract is the delegation of power by someone as the first party to another person as the second party in matters that are represented. In this case, Mekaar Syariah gives power to customers to buy goods as needed. Furthermore, the Wadiah contract is a customer deposit that must be maintained and returned at any time customer concerned wishes. Mekaar Syariah is responsible for the return of the deposit.<sup>19</sup>

### **Capital Financing Practices at PNM Mekaar Syari'ah**

PNM Mekaar is a state-owned enterprise, one of whose programmes is the distribution of funds. PNM Mekaar has spread widely throughout Aceh, where this institution has spread to villages and has operated by providing capital financing for underprivileged women and ultra-micro business actors, both those who want to start a business and develop a business. In this research, the author focuses on PNM Mekaar Syariah Aceh Besar. Where in practice capital financing at PNM Mekaar Syariah Aceh Besar who can take out the loan is only allowed 1 person in 1 Family Card (KK) and there is no collateral in the loan at PNM Mekar. The mechanism carried out by PNM Mekaar is by going down to the villages to socialise capital loans.<sup>20</sup> This socialisation is attended by mothers in the village, where they will then form a group with a minimum of 7-10 members per group.

Furthermore, Mekaar conducts UK (Eligibility Test), which is to check KK, KTP, and PJ KTP (husband / guardian KTP). After everything is collected, Mekaar verifies all community data whether it is feasible to receive capital loans or not. After the verification is complete, the Mekaar party returns to PP1 (First Financing Preparation) to explain PNM Mekaar. After PP1, Mekaar then conducts PP2 (Second Financing Preparation) to explain the procedures for loans and procedures for

---

<sup>18</sup> <https://www.pnm.co.id/business/pnm-mekaardiakses> on 16 March 2023.

<sup>19</sup> Nasution, Irawati, and Muluk, "The Effect of Dividend Policy, Liquidity, Profitability and Company Size on Debt Policy through Financial Performance in Palm Oil Plantation Listed Companies."

<sup>20</sup> Chairul Fahmi, 'The Impact of Regulation on Islamic Financial Institutions Toward the Monopolistic Practices in the Banking Industry in Aceh, Indonesia', *Peuradeun Scientific Journal* 11, no. 2 (30 May 2023): 667-86, <https://doi.org/10.26811/peuradeun.v11i2.923>.

paying loans. After PP2, then the Mekaar party conducts another PP5 (Submission) conducted by the KC / SAO, at this stage the parties agree on the contract / contract. After PP5 is complete, the next stage is fund disbursement. After the disbursement, then each group makes a PKM (Weekly Group Meeting) where customers pay the instalments borrowed.<sup>21</sup>

The PKM must be carried out by the customer, if there is one customer who does not provide installments, then the other customers must be jointly responsible for covering the installments of the customer who does not pay.<sup>22</sup>

### **Benefits of Capital Financing to the Economy**

Based on the Decree of the President Director of the Government Investment Centre Number KEP-09/IP/2018 concerning the Appointment of Distributors in the framework of Ultra Micro financing at the Government Investment Centre that establishes PT Permodalan Nasional Madani (Persero) as a Distributer of Ultra Micro financing (UMi) with a direct distribution pattern.<sup>23</sup>

PNM Mekaar provides group-based capital services intended for underprivileged women, ultra-micro business actors, both those who want to start a business and develop a business. PT Permodalan Nasional Madani (Persero) or PNM is also present as a solution to improve welfare through access to capital, mentoring and capacity building programmes for business actors.<sup>24</sup>

The practice of Capital Lending at PNM Mekaar Syariah Aceh Besar provides a number of business capital to be developed by the community. So, the existence of these capital loans is very useful and

---

<sup>21</sup> Iwandi Iwandi, Rustam Efendi, and Chairul Fahmi, "THE CONCEPT OF FRANCHISING IN THE INDONESIAN'S CIVIL LAW AND ISLAM," *Al-Mudharabah: Jurnal Ekonomi Dan Keuangan Syariah* 4, no. 2 (2023), <https://doi.org/10.22373/al-mudharabah.v5i2.3409>.

<sup>22</sup> Ayla Natasya, Sayed Mohammad, and Reza Yamani, "THE VALIDITY OF TRANSACTIONS ON THE ACTION MOBILE APPLICATION OF BANK ACEH SYARIAH, INDONESIA," *JURISTA: Jurnal Hukum Dan Keadilan* 7, no. 1 (June 20, 2023): 37–63, <https://doi.org/10.1234/JURISTA.V7I1.68>.

<sup>23</sup> <https://www.pnm.co.id/business/pnm-mekaardiakses> on 16 March 2023.

<sup>24</sup> Chairul Fahmi, 'Tax in Islamic Law: A Normative Study of the Position of Muslim Taxpayers', *Ekbisi* 5, no. 1 (2010), <https://ejournal.uin-suka.ac.id/syariah/Ekbisi/article/view/2648>.

helps the economy of the people in the village because there are still many underprivileged and unemployed people because they do not have the capital to open a business. So with the presence of this capital loan program from Mekaar, the village community can use the loan funds to open businesses such as selling and raising livestock.<sup>25</sup>

People who work as traders, utilise loan funds from Mekaar to buy their merchandise needs.<sup>26</sup> As for people who work as breeders, they utilise the funds to buy livestock seeds which are used as capital turnover, where the purchased seeds are well maintained to obtain profits and help the economy in the future.<sup>27</sup>

In addition, the community also feels benefits such as managing money well, where the purpose of financial management is to make the business cash flow balanced, so that it does not harm the business and is fairly stable. By having this financial management, the community can manage the assets owned to provide profit value. That way, the continuity of the community's business can be better maintained both in the short and long term.<sup>28</sup>

The next benefit felt by the community is the cultivation of a culture of saving, which is very important in life, in addition to preparing emergency funds in the future, the habit of saving is also useful for shaping the community's personality so that it is easier to manage and determine which priorities and which are not priorities or just mere desires. With this Mekaar Syariah Aceh Besar loan, it can facilitate the community in obtaining capital loans without collateral so that the community can easily get loans quickly without having to complete many requirements.<sup>29</sup>

---

<sup>25</sup> Interview with Sri Yanti, Head of the Mekaar Loan Customer Group, Cot Raya Village, Kuta Baro District.

<sup>26</sup> Interview with Rina Agustina, a Mekaar customer in Neuheun Village, Mesjid Raya Sub-district.

<sup>27</sup> Interview with Lismayanti, a Mekaar customer in Klieng Meuria Village, Baitussalam District

<sup>28</sup> Chairul Fahmi, Uswatun Hasanah, and Yusriaina Yusuf, 'Marriage Law Reform: Efforts in Achieving Gender Equality', *Media Shari'ah: A Forum for the Study of Islamic Law and Social Institutions* 25, no. 1 (30 June 2023): 121–34, <https://doi.org/10.22373/jms.v25i1.16514>.

<sup>29</sup> Laila Muhammad Rasyid and Fanny Tasyifa Mahdy, "THE ROLE OF FEMINIST JURISPRUDENCE IN LEGAL THOUGHT," *JURISTA: Jurnal Hukum Dan*

PNM Mekaar Syariah Aceh Besar also provides benefits to the community for entrepreneurial competence and business development, where entrepreneurial competence is knowledge, attitudes and skills that are connected to one another that are needed by an entrepreneur to be trained and developed in order to be able to produce the best performance in managing his business to match the target. Thus, the presence of the Capital Loan programme at PNM Mekaar Syariah is very helpful to encourage the economy of rural communities in Aceh Besar.

## CONCLUSIONS

The practice of capital financing carried out by PNM Mekaar Syariah Aceh Besar is on the basis of help, where Mekaar provides business capital to help the economy of the community in Aceh Besar and Mekaar explains the community's obligation to return the business capital by weekly instalments for up to 50 weeks as promised at the beginning.

With this capital financing, it is very useful and helps the economy of the people in the village because there are still many underprivileged and unemployed people because they do not have the capital to open a business. So with the presence of this capital loan program from Mekaar, the village community can utilise the loan funds to open businesses such as selling and raising livestock.

In addition, the community also feels benefits such as managing money well, where the purpose of financial management is to make the business cash flow balanced, so that it does not harm the business and is fairly stable. By having this financial management, the community can manage the assets owned to provide profit value. That way, the continuity of the community's business can be better maintained both in the short and long term.

The next benefit felt by the community is the cultivation of a culture of saving, which is very important in life, in addition to preparing emergency funds in the future, the habit of saving is also useful for shaping the community's personality so that it is easier to manage and determine which priorities and which are not priorities or just mere

desires. With this Mekaar Syariah Aceh Besar loan, it can facilitate the community in obtaining capital loans without collateral so that the community can easily get loans quickly without having to complete many requirements.

## REFERENCES

- Andri Soemitro, *Sharia Financial Institutions*, Jakarta: Kencana, 2014.
- Conny R. Semiawan, *Qualitative Research Methods*, Jakarta: Gramedia, 2010.
- Iwandi, Iwandi, Rustam Efendi, and Chairul Fahmi. "THE CONCEPT OF FRANCHISING IN THE INDONESIAN'S CIVIL LAW AND ISLAM." *Al-Mudharabah: Jurnal Ekonomi Dan Keuangan Syariah* 4, no. 2 (2023). <https://doi.org/10.22373/al-mudharabah.v5i2.3409>.
- Nasution, Fahmi Amri, Nisrul Irawati, and Chairul Muluk. "The Effect of Dividend Policy, Liquidity, Profitability and Company Size on Debt Policy through Financial Performance in Palm Oil Plantation Listed Companies." *Journal of Madani Society* 2, no. 2 (2023). <https://doi.org/10.56225/jmsc.v2i2.255>.
- Natasya, Ayla, Sayed Mohammad, and Reza Yamani. "THE VALIDITY OF TRANSACTIONS ON THE ACTION MOBILE APPLICATION OF BANK ACEH SYARIAH, INDONESIA." *JURISTA: Jurnal Hukum Dan Keadilan* 7, no. 1 (June 20, 2023): 37–63. <https://doi.org/10.1234/JURISTA.V7I1.68>.
- Rasyid, Laila Muhammad, and Fanny Tasyifa Mahdy. "THE ROLE OF FEMINIST JURISPRUDENCE IN LEGAL THOUGHT." *JURISTA: Jurnal Hukum Dan Keadilan* 6, no. 2 (December 1, 2022): 113–31. <https://doi.org/10.1234/JURISTA.V6I2.19>.
- Heri Sudarsono, *Banks and Islamic Financial Institutions*, Jakarta: Faculty of Economics, 2005.
- <https://www.pnm.co.id/business/pnm-mekaardi> accessed on 16 March 2023.
- Muchdarsyah Sinungan, *Money and Banks*, Jakarta: Bina Aksara, 1987.
- Muhammad Sharif Chaundry, *Islamic Economic System: Basic Principles*, Jakarta: Kencana Prenada Media Group, 2012.
- Muhammad Siddiq-Armia, *Determining Legal Research Methods and Approaches*, ed. Chairul Fahmi (Indonesia: Lembaga Kajian Konstitusi Indonesia (LKKI), 2022).

Muhammad Syafi'i Antonio, *Islamic Banking from Theory to Practice*, Jakarta: Gema Insani, 2001.

Muhammad Zuhri, *Usury in the Qur'an and Banking Problems*, North Jakarta: PT Raja Grafindo Persada, 1996.

Muhammad, *Construction of Mudharabah in Sharia Business*, Yogyakarta: PSEI, 2003.

Udin Saripudin, "Rent-Sharing System in Islamic Economic Perspective", *Iqtishadia Journal*, 6, No. 2 (September 2013).