

MONITORING AND EVALUATION SYSTEM OF SYIRKAH BSI SMART AGENT PROGRAMME: A STUDY IN BANDA ACEH CITY, INDONESIA

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Abstract

Working capital financing is a financing facility provided to individuals, business entities and legal entities for working capital needs. Bank Syariah Indonesia (BSI) offers one of the products known as syirkah (partnership) financing. The purpose of this research is to find out the monitoring and evaluation system carried out by BSI on the BSI Smart Agent product. The results of this study indicate that the cooperation agreement between the agent and the BSI is a business realisation contract which initially the agent only runs his business according to the procedures given by the BSI. Then, BSI emphasises to the agent that the facilities and services are carried out according to the procedures set by BSI. The profit-sharing ratio agreed by both parties is that the agent directly benefits from the realisation of his business through revenue sharing with the same portion and the same value. Monitoring and evaluation conducted by BSI aims to ensure operational compliance with sharia principles and improve the efficiency and effectiveness of the services provided. The implementation of this system plays an important role in supporting Islamic financial inclusion and has a positive impact on the economic growth of the community.

Keywords: BSI Smart, Banda Aceh, Monitoring & Evaluation, Syirkah contract



Abstrak

Pembiayaan modal kerja adalah fasilitas pembiayaan yang diberikan kepada perorangan, badan usaha dan badan hukum untuk kebutuhan modal kerja. Bank Syariah Indonesia (BSI) menawarkan salah satu produk yang dikenal dengan pembiayaan syirkah (kemitraan). Tujuan dari penelitian ini adalah untuk mengetahui sistem monitoring dan evaluasi yang dilakukan oleh BSI pada produk BSI Smart Agent. Hasil dari penelitian ini menunjukkan bahwa perjanjian kerja sama antara agen dengan BSI merupakan kontrak realisasi bisnis yang pada awalnya agen hanya menjalankan bisnisnya sesuai dengan prosedur yang diberikan oleh BSI. Kemudian, BSI menekankan kepada agen agar fasilitas dan pelayanan yang dilakukan sesuai dengan prosedur yang telah ditetapkan oleh BSI. Nisbah bagi hasil yang disepakati oleh kedua belah pihak adalah agen mendapatkan keuntungan secara langsung dari realisasi usahanya melalui bagi hasil dengan porsi yang sama dan nilai yang sama. Monitoring dan evaluasi yang dilakukan oleh BSI bertujuan untuk memastikan kepatuhan operasional terhadap prinsip-prinsip syariah serta meningkatkan efisiensi dan efektivitas layanan yang diberikan. Penerapan sistem ini berperan penting dalam mendukung inklusi keuangan syariah dan memberikan dampak positif bagi pertumbuhan ekonomi masyarakat.

Kata kunci: BSI Smart, Banda Aceh, Monitoring & Evaluasi, Akad Syirkah

INTRODUCTION

Working capital financing is a financing facility provided to individuals, business entities, or legal entities to meet working capital needs. Working capital is used to support smooth operations, such as short-term financing that is recurring, fixed direct, and fixed instalments. According to Adiwarmanto Karim, working capital financing is short-term financing provided to companies to finance operational needs, while adhering to sharia principles. The period of working capital financing is generally not more than one year, but can be extended according to the analysed needs of the debtor and the financing facility as a whole. Meanwhile, Cashmere defines working capital as investment invested in current assets or short-term assets such as cash, banks, securities, receivables, and inventories. In Islamic financing products, working capital financing is divided into three main conditions based on the contract used. Firstly, the people in the partnership must fulfil the criteria of puberty, sound mind, and independence. Second, the capital used in the cooperation



must be clear, and the parties must mix their respective assets so that they cannot be distinguished from each other. Third, the articles of association and bylaws must be clear in order to avoid irregularities. The distribution of profits and losses is based on the ratio of their respective capital.¹

According to the views of scholars, the conditions in a shirkah contract can be seen from different perspectives. The Malikiyah argue that a partnership is a licence to manage property jointly, but each party retains the right to act on the property. Hanbalis explain that association is the right to manage property, while according to the Shafi'iyah, shirkah is an agreement between two or more parties who have rights over a property. In practice, shirkah can mean the pooling of capital for mutual benefit. However, in the modern context, the application of this principle in the banking sector, especially through financing products such as musyarakah and shirkah, often faces more complex application challenges. This has resulted in the need to understand more about how these systems can be translated into practice, which is not always in accordance with existing theories, especially in financing based on Islamic contracts.²

Along with the development of technology and community needs, Bank Syariah Indonesia (BSI) introduced BSI Smart Agent as one of the strategic steps in providing wider access to Islamic banking, especially in remote areas. BSI Smart Agent serves as the spearhead in branchless banking services that allow people to access various banking products without having to come to the bank office. This service aims to facilitate the community in conducting banking transactions, ranging from instalment payments to other transactions such as electricity and telephone bill payments.³

BSI Smart Agent is a solution for people who want to access Islamic banking services easily, especially for those in remote areas of Indonesia. This product also helps the agent's family economy by providing additional income opportunities through a fee system that is received every time a transaction is

¹ Pengembalian, "4. Bab Iii," *Journla Walisongo*, 2012.

² Armansyah Armansyah, "ISBAL AND SOMBONG POLEMICS AND ULAMA OPINIONS RELATING TO MUKHTALIF AL HADITS," *SANGAJI: Journal of Sharia and Legal Thought* 3, no. 2 (2019): 244-63, <https://doi.org/10.52266/sangaji.v3i2.471>.accessed 20 August 2024.

³ Hardiyono et al., *Peran Ekonomi Syariah Dalam Pemulihan Ekonomi Nasional Pasca Pandemi COVID-19, Peran Ekonomi Syariah Dalam Pemulihan Ekonomi Nasional Pasca Pandemi Covid-19*, 2021.



made. However, although this system is governed by a shirkah contract, the implementation in the field shows a discrepancy between the sharia theory and the practices carried out by the bank and agents.⁴

In this case, musyarakah financing is one form of cooperation applied in Islamic banking. Musyarakah is a cooperation contract in which two or more parties contribute to a business and share profits and losses according to the portion of capital invested. However, in practice, there are often discrepancies between the provisions of the musyarakah contract and the practices carried out in the field. Banks often set a fixed amount of deposit from customers, without considering whether the business is profitable or loss-making. In fact, in sharia principles, musyarakah financing should be based on profit sharing, where profits and losses must be shared in accordance with the capital contribution of each party.⁵

According to Law No. 21 Year 2008 on Islamic Banking, musyarakah is a contract that regulates cooperation between two or more parties for a certain business, with the provision that profits will be shared according to the agreement and losses are borne according to the portion of funds provided. However, in practice, the profit-sharing system is often just a "cover" with Islamic overtones, while the practice is more similar to the credit system in conventional banks. This indicates a potential problem in the application of sharia principles, which should be a concern in this study.⁶

This research aims to analyse the implementation of the fee system applied by BSI Smart Agents in cooperation with Bank Syariah Indonesia. The main focus of the research is to find out the extent to which the agreements in the syirkah contract and musyarakah financing are applied in practice, as well as how fee disparities can occur due to a lack of understanding between the bank and agents regarding the agreed regulations. This research uses a descriptive method with data collection through interviews and notes to dig

⁴ Safa Nur et al., "Formulation of Marketing Strategy for Islamic Banking Agency Products (Case Study of Bank Syariah Indonesia Regional Jakarta)," *Journal of Islamic Economics and Business (JEBI)* 13, no. 2 (2023).

⁵ Siti Fatimah, "Shirkah in Sharia Business," *Muawadah : Journal of Sharia Economic Law* 1, no. 1 (2022).

⁶ Iwan Mulyana, "Comparison of Production Sharing Agreements in Musyarakah Financing Agreements in Islamic Banks and Islamic Fintech," *Banking & Management Review*, no. April (2020).

deeper into the issues that occur in the field related to the implementation of the syirkah contract in musyarakah financing at BSI Smart Agents.⁷

From the above explanation, it can be concluded that although shirkah and musyarakah contracts have been regulated in Islamic banking law, their application in practice still faces various challenges. One of them is the mismatch between sharia theory and the practices carried out by banks and agents, which has the potential to cause problems in the implementation of the agreed fee system. This research is expected to contribute to a deeper understanding of the dynamics and challenges in the application of shirkah and musyarakah contracts in the field.⁸

RESEARCH METHODS

In writing scientific papers, the use of appropriate research methods is very important to obtain accurate and in-depth data, and to ensure that the research objectives are achieved as expected. Research methods refer to the process undertaken by researchers to collect the necessary information or data, which is then used to answer research questions.⁹ Collecting complete and relevant data is essential for the research to produce systematic and valid findings.¹⁰

Based on the type of problem discussed, the research approach used in this research is a qualitative approach. Qualitative research aims to explore a deep understanding of the phenomena that occur, with a focus on the quality of data rather than its quantity. As explained by Creswell (2014), qualitative research is a process to understand the phenomenon studied from the

⁷ Tentiyo Suharto and Andri Soemitra, "Kontribusi Pemikiran Muhammad Syafi'i Antonio Tentang Perbankan Syariah Dalam Menciptakan Kesejahteraan Ekonomi Di Indonesia," *J-Reb : Journal Research of Economic and Bussiness* 1, no. 02 (2022), <https://doi.org/10.55537/jreb.v1i02.182>.

⁸ Al Mafzul, "Evaluation and Education Applied by BSI to Smart BSI Agents in Kuta Alam," *Interview* (direct), pre-research, 17 July 2024.

⁹ Muhammad Siddiq Armia, *PENENTUAN METODE & PENDEKATAN PENELITIAN HUKUM*, ed. Chairul Fahmi (Banda Aceh: Lembaga Kajian Konstitusi Indonesia, 2022).

¹⁰ Rizka Afifa Idelia, Gatot Nazir Ahmad, and Muhammad Edo Suryawan Siregar, "Pengaruh Financial Attitude, Financial Socialization Dan Financial Experience Terhadap Perilaku Manajemen Keuangan," *Journal of Business Application* 2 (2023).



participants' point of view, by exploring their various perspectives, experiences, and interpretations. The qualitative approach is used because this research focuses on understanding the relationship between various variables in the context of Islamic financing through BSI Smart Agents. The data collected is not only in the form of numbers or statistics, but also contextual information that describes the perceptions and experiences of the actors involved in the process.¹¹

This research analyses the relationship between several variables, namely the independent variable and the dependent variable. The relationship established is a causal relationship, namely the causal relationship arising from the independent variable to the dependent variable. The independent variables in this study consist of BSI management's trust in BSI Smart Agents, the community's perception of the benefits provided by BSI Smart Agents in Kuta Alam Sub-district, and the motivation of management and the community related to the implementation of this service. Meanwhile, the dependent variable analysed was the behaviour of BSI management in interacting with BSI Smart Agents and the community. This research seeks to understand how these factors influence the interaction and performance between BSI, BSI Smart Agents and the community in Kuta Alam sub-district. Data collection in this study was conducted through two main techniques, namely interviews and relevant records. Interviews were conducted with relevant parties, BSI Smart Agents, and communities in Kuta Alam sub-district. Semi-structured interviews will be used to explore more in-depth information regarding their perceptions, experiences, and motivations towards the financing system implemented by Bank Syariah Indonesia. In addition to interviews, relevant notes will also be used to obtain additional data to support the research findings. With this approach, it is hoped that the research can produce a more comprehensive analysis of the application of BSI Smart Agent services in Islamic financing, as well as provide insight into the challenges faced in the implementation of shirkah and musyarakah contracts in practice. Overall, the qualitative research method used in this study allowed the researcher to explore the complex relationships between various variables and factors that influence the implementation of the BSI Smart Agent service.

¹¹ Agus Siswanto, "Manajemen Kelas Dalam Meningkatkan Efektifitas Pembelajaran Siswa," *Idaarotul Ulum (Jurnal Prodi MPI)*, 2021.



By using interviews and notes as data collection techniques, this research is expected to provide a clear picture of the dynamics that occur between BSI Smart Agents, and the community, as well as identify problems that may arise in the implementation of Islamic financing in the field.¹²

RESULTS AND DISCUSSION

A. The Concept of Shirkah Inan in Fiqh Muamalah

Shirkah in Arabic comes from the word syarika (fi'il madhi), yasyraku (fi'il mudhari'), which means ally or union. In the literature of the fiqh madhabs, whether Maliki, Hanafi, Shafi'i, or Hanbali, syirkah is defined as ikhtilath, which means that there is a mixture of assets between several parties who are partners, and the assets become a single joint capital.¹³ Akad syirkah is a cooperation agreement between two or more parties for a certain business, in which each party contributes funds / capital, with profits shared according to the agreed ratio, while losses are shared proportionally.¹⁴

According to fiqh, shirkah is an alliance or partnership between two or more people, in which each party is entitled to profits and is responsible for losses in accordance with the capital provided. The shirkah contract in the context of the modern economy is used in various forms of business cooperation, including in the form of cooperation between capital owners and capital managers. In a shirkah contract, there are conditions that must be fulfilled by the parties involved, such as the absence of a specific form of contract, unless it is spoken or written, and the partners must be competent in giving the power of property management.¹⁵

B. Scholars' Opinions on Partnership

The scholars' opinions on partnership in muamalah fiqh vary, but generally focus on the agreement between the two contracting parties. According to the Malikiyah, the requirements for the person doing the contract

¹² <https://www.merdeka.com>

¹³ Wahyu Akbar et al., "Optimization of Sharia Banking Regulations in Developing the Halal Cosmetic Industry in Indonesia," *Jurnal Ilmiah Al-Syir'ah* 22, no. 1 (June 30, 2024): 1-12, <https://doi.org/10.30984/JIS.V22I1.2611>.

¹⁴ A W Munawwir, "Kamus Arab-Indonesia Al-Munawwir," *Pustaka Progresif*, 2007.

¹⁵ Chefi Abdul Latif, "PEMBIAYAAN MUDHARABAH DAN PEMBIAYAAN MUSYARAKAH DI PERBANKAN SYARIAH," *AKSY: Jurnal Ilmu Akuntansi Dan Bisnis Syariah* 2, no. 1 (2020), <https://doi.org/10.15575/aksy.v2i1.7857>.



are freedom, puberty, and intelligence.¹⁶ Idris Ahmad defines partnership as a statement of permission from each member of the union to manage the property. In the view of the Hanbalis, partnership is the right to manage property (tasharruf), while according to the Shafi'iyah, shirkah is the determination of something that is jointly owned by two or more people. According to the Hanafis, a partnership is a transaction between two parties who are partners in property and profit. Despite differences in the specific elements, scholars agree that shirkah contracts are valid and legitimate as long as they fulfil the applicable provisions.¹⁷

C. Sharing Applied by BSI-to-BSI Smart Agents in Kuta Alam Sub-district

The laku pandai or office-free financial services implemented by BSI Smart Agen in Kuta Alam Sub-district is a form of financial inclusion that provides access to banking services without the need to open a branch office.¹⁸ BSI Smart Agen functions as an extension of the bank to provide banking services to the community, utilising information technology.¹⁹

In its implementation, BSI applies a syirkah inan contract in working with link agents. The link agent provides capital, while BSI provides transaction facilities, such as mini-ATM machines and special accounts for transactions. Profits and losses are shared proportionally, with the bank and the link agent sharing the proceeds at a ratio of 1:1.²⁰

However, there are challenges in the implementation of this system. In some cases, non-official link agents are acting on behalf of BSI Smart Agents, but do not have official certification, causing uncertainty in transactions and

¹⁶ Chairul Fahmi, "THE DUTCH COLONIAL ECONOMIC'S POLICY ON NATIVES LAND PROPERTY OF INDONESIA," *PETITA: JURNAL KAJIAN ILMU HUKUM DAN SYARIAH* 5, no. 2 (2020), <https://doi.org/10.22373/petita.v5i2.99>.

¹⁷ Tiara and Teuku Muhammad Nurdin, "Shirkah in Syafi'iah Perspective," *Iqtishady (Journal of Shari'ah Economics)* 2, no. 2 (2021).

¹⁸ Sri Wahyuni et al., "THE ROLE OF COURTS IN RESOLVING CASES OF BANKRUPTCY OF ISLAMIC BANK CUSTOMERS," *JURISTA: Jurnal Hukum Dan Keadilan* 7, no. 1 (June 10, 2023): 1-23, <https://doi.org/10.1234/JURISTA.V7I1.42>.

¹⁹ I Gst. Ngr. Alit Asmara Jaya, "Branchless Banking Ditinjau Dari Persepektif Ekonomi Kelembagaan," *Jurnal Ilmiah Satyagraha* 3, no. 2 (2020): 1-18, <https://doi.org/10.47532/jis.v3i2.175>.

²⁰ H Rahandhita, "Analysis of the Implementation of Profit Sharing System and Accounting Treatment of Mudharabah and Musyarakah Financing at Islamic Banks .", no. 105 (2015), pp.1-9.

risk to customers. This creates unfair competition among link agents which adversely affects authorised and certified agents.²¹

D. Business overview of BSI Smart Agents at Joel Fotocopy and Minion Cell in Kuta Alam Sub-district

Joel Fotocopy and Minion Cell are BSI Smart Agent businesses that have been operating since 2019 and 2021. These businesses provide a variety of financial services, such as interbank transfers, cash withdrawals, cash deposits, as well as payment services such as topping up e-wallets and selling mobile phone accessories. Both businesses are located in Kuta Alam sub-district and managed by their owners, Mr Al Mafzul (Joel Fotocopy) and Renaldi Jaya (Minion Cell). Both businesses operate with working hours from 8am to 12pm. Currently, Joel Fotocopy and Minion Cell use a manual recording system for sales and stock. Although these businesses have reduced banking administration activities, the challenge faced is the increasingly fierce competition between link agents, both authorised and non-authorised. This affects the development and sustainability of BSI Smart Agent businesses in the area. BSI Smart Agen in Kuta Alam sub-district has shown significant progress in implementing the laku pandai system for financial inclusion. However, the issue of unfair competition between authorised and non-authorised agents needs further attention. In this case, BSI needs to tighten regulations and supervision of link agents operating without official certification to maintain public confidence in banking services.²²

E. Monitoring and Evaluation on the Implementation of Shirkah Akad in Musyarakah Financing at BSI Smart Agent

In the context of the implementation of a shirkah contract, monitoring is a supervisory process carried out periodically to ensure the implementation of programmes or activities in accordance with agreed plans and principles. Meanwhile, evaluation is an in-depth analysis of the results of implementation aimed at assessing the effectiveness and efficiency of the programme. Monitoring and evaluation are very important in the Islamic financing system

²¹ Wildan Wiguna, "Adoption of Academic Information System of BSI Bandung University Based on TAM," *Jurnal Informatika*, Vol. 4, no. 2 (2017), 8.

²² Al Mafzul, "Evaluation and Education Applied by BSI to Smart BSI Agents in Kuta Alam," *Interview* (direct), pre-research, 17 July 2024.



to ensure compliance of practices with sharia principles, identify problems or deviations that may occur in the implementation of the contract and provide recommendations for improvements to improve service quality.²³

BSI Smart needs to implement a systematic monitoring mechanism through the following stages such as Initial Check to ensure that agents have complete documents and fulfil sharia criteria in their operations, Periodic Monitoring where the BSI team conducts Regular visits to evaluate agents' compliance with musyarakah principles, especially in transaction reporting and profit sharing system, Utilisation of technology (Digital Monitoring) using an application-based system to monitor transactions made by agents in real-time, so that transparency can be improved.²⁴

Evaluation is conducted to measure the success of the programme. Some of the aspects that need to be evaluated include operational efficiency, which measures the extent to which the transaction process runs smoothly without technical or administrative obstacles; sharia compliance, which assesses the agent's compliance with the agreed sharia contract, especially in terms of profit sharing according to the nisbah; partner and customer satisfaction, which involves surveying agents and customers to understand their level of satisfaction with the services provided.²⁵

Based on the results of monitoring and evaluation conducted in Kuta Alam Sub-district, there are several obstacles, such as agents not reporting all transactions, which causes errors in the calculation of profit sharing, agents' lack of understanding of sharia principles, such as the prohibition of utilising customer funds for personal use, lack of training provided to agents regarding work mechanisms and sharia compliance. Utilising customer funds for personal purposes, lack of training given to agents regarding work mechanisms and sharia compliance.²⁶

²³ Chairul Fahmi, "The Impact of Regulation on Islamic Financial Institutions Toward the Monopolistic Practices in the Banking Industrial in Aceh, Indonesia," *Jurnal Ilmiah Peuradeun* 11, no. 2 (May 30, 2023): 667–86, <https://doi.org/10.26811/PEURADEUN.V11I2.923>.

²⁴ Wahyuni et al., "THE ROLE OF COURTS IN RESOLVING CASES OF BANKRUPTCY OF ISLAMIC BANK CUSTOMERS."

²⁵ Chairul Fahmi, "Transformasi Filsafat Dalam Penerapan Syariat Islam (Analisis Kritis Terhadap Penerapan Syariat Islam Di Aceh)," *Al-Manahij: Jurnal Kajian Hukum Islam* 6, no. 2 (1970), <https://doi.org/10.24090/mnh.v6i2.596>.

²⁶ Chairul Fahmi et al., "The State's Business Upon Indigenous Land in Indonesia: A Legacy from Dutch Colonial Regime to Modern Indonesian State," *Samarah: Jurnal Hukum*



To overcome these obstacles, the following steps can be taken such as increasing training for agents so that they understand the sharia principles underlying the musyarakah contract, using a special dashboard application for agents that allows more transparent transaction supervision and involving independent sharia auditors to conduct periodic evaluations.²⁷

Although BSI Smart Agen in Kuta Alam Sub-district has experienced significant growth, there are several challenges that need to be overcome to ensure the smooth implementation of the shirkah contract. One of the main challenges is the agents' lack of a thorough understanding of sharia principles, especially in the context of profit sharing and fund management. Some agents may not fully understand certain prohibitions in sharia, such as the prohibition of using customer funds for personal purposes, which may lead to deviations from sharia principles. In addition, the manual-based reporting system of some agents leads to inaccuracies in recording transactions. These inaccuracies can lead to errors in profit sharing, which in turn can damage the relationship between agents and banks and harm customers. Therefore, it is important for BSI to introduce a more transparent and efficient digital reporting system to avoid potential irregularities.²⁸

The use of technology in monitoring and evaluating agent operations is crucial to ensure transparency and accuracy. With the rapid development of technology, BSI should utilise digital systems to monitor transactions conducted by agents in real-time. This application-based system not only simplifies the process of recording transactions, but also allows banks to immediately identify discrepancies or irregularities in agent operations. The application should be able to monitor all aspects of transactions conducted by agents, including payment processing, profit sharing management, as well as compliance with sharia provisions. This will make it easier for banks to provide immediate feedback to agents, reduce the risk of human error, and improve operational efficiency. In addition, the use of technology also allows

Keluarga Dan Hukum Islam 8, no. 3 (August 24, 2024): 1566–96,
<https://doi.org/10.22373/SJHK.V8I3.19992>.

²⁷ Latif, "PEMBIAYAAN MUDHARABAH DAN PEMBIAYAAN MUSYARAKAH DI PERBANKAN SYARIAH."

²⁸ Rizali Muhammad, "HAMBATAN HUKUM PERBANKAN SYARIAH DI INDONESIA (SUATU TINJAUAN KRITIS TERHADAP UNDANG-UNDANG NO.21 TAHUN 2008 TENTANG PERBANKAN SYARIAH)," *JOURNAL OF ISLAMIC AND LAW STUDIES* 6, no. 2 (2022), <https://doi.org/10.18592/jils.v6i2.7941>.



banks to integrate transaction data from various agents in one centralised system, which can later be analysed to gain better insights into transaction trends and agent compliance.²⁹

One of the main keys in ensuring the successful implementation of the shirkah contract in BSI Smart Agen is adequate training for the agents. Agents must not only understand the technicalities of banking operations, but also the basic sharia principles on which the shirkah contract is based. In this case, the training should include knowledge of sharia prohibitions, such as riba and gharar, as well as the principle of fair profit sharing. BSI needs to design training programmes that are not only theoretical, but also practical, so that agents can deal with various situations that occur in the field. For example, the training could include relevant case studies, provide simulations on how to share profits fairly, and explain how to overcome problems that often occur in Islamic banking practices. This training should also be conducted periodically to ensure that agents are up-to-date with Islamic banking policies and technology. This agent capacity building will help strengthen agent performance, as well as increase customer satisfaction, which in turn has a positive impact on the development of the BSI Smart Agent service.³⁰

One important issue that arises in the implementation of the shirkah contract in BSI Smart Agen is the existence of unregistered or uncertified non-official agents from the bank. The existence of such agents can cause various problems, ranging from uncertainty in transactions to potential fraud against customers. Non-authorised agents often do not comply with sharia requirements, such as fair profit-sharing requirements, and this can undermine public confidence in the Islamic banking system. To address this issue, BSI needs to tighten regulations on agent operations and improve supervision of unregistered agents. In addition, there needs to be a more intensive public awareness campaign, to educate customers on the importance of transacting only with authorised, verified agents. BSI can also work with

²⁹ Mohammad Givi Efgivia, "Pemanfaatan Big Data Dalam Penelitian Teknologi Pendidikan," *Educate: Jurnal Teknologi Pendidikan* 5, no. 2 (2020).

³⁰ Nurul. Euis Bahriyah, "Pengorganisasian Dalam Manajemen," *Dirasah : Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam* 1, no. 1 (2018).



sharia supervisory institutions to ensure that all agents operate in accordance with applicable sharia principles.³¹

The BSI Smart Agent system in Kuta Alam sub-district has made significant progress in providing office-free financial services. However, to ensure its sustainability and scalability, BSI must continue to innovate and expand this business model to other areas by utilising existing technology. There needs to be a clear strategy for expansion, both in terms of the number of agents and the types of services offered. The development of this system must also be accompanied by an improvement in the quality of services in order to meet the evolving needs of the community. For example, BSI can introduce new products and services that suit market needs, such as microfinance services or other Islamic financing products. In addition, improving service quality can also be done by introducing additional features to the digital application, which makes it easier for agents to manage transactions and serve customers.³²

The implementation of the shirkah contract in musyarakah financing at BSI Smart Agent is one of the innovative steps to support Islamic financial inclusion in Indonesia. However, the success of this implementation depends not only on the sharia-compliant contract concept, but also on the monitoring and evaluation mechanism implemented by Bank Syariah Indonesia (BSI). Monitoring and evaluation are not just an administrative formality, but an important instrument to maintain alignment between sharia principles and operational practices in the field. In this context, monitoring is a continuous supervisory process to ensure implementation in accordance with sharia principles, while evaluation is an in-depth analysis of programme implementation to measure its effectiveness and efficiency.³³

The monitoring process at BSI Smart Agen covers several key aspects, including fulfilment of administrative requirements, smooth operations, and compliance with Shariah principles. At the initial stage, the bank checks the agents to ensure that they fulfil the predetermined criteria. This includes

³¹ Andrianto Susilo, "REGULATORY TECHNOLOGY UNTUK DIGITALISASI PROSES KEPATUHAN (STUDI KASUS BANK SWASTA DI INDONESIA)," *INFOTECH Journal* 9, no. 1 (2023), <https://doi.org/10.31949/infotech.v9i1.5460>.

³² Mutiara Apriza, "Benefits of Using Digital Services for Customers of Bank Syariah Indonesia (BSI) KCP IPUH," *Management* 53, no. February (2021).

³³ Chairul Fahmi and Syarifah Riyani, "ISLAMIC ECONOMIC ANALYSIS OF THE ACEH SPECIAL AUTONOMY FUND MANAGEMENT," *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 11, no. 1 (July 17, 2024): 89–104, <https://doi.org/10.21580/WA.V11i1.20007>.



document verification, location eligibility, and an assessment of the agent's ability to understand basic sharia principles, such as the prohibition of *riba* and *gharar*. This step is very important as the agent becomes the bank's direct representative in the community. Agent errors or non-compliance can negatively impact the bank's reputation and public trust.

In addition, regular monitoring is carried out to monitor transaction activities carried out by agents. Supervisory teams from BSI regularly visit agents to ensure compliance with standard operating procedures. During these visits, they check transaction reports, financial documentation, and the implementation of the profit-sharing system. However, a challenge that often arises is the agents' lack of understanding of Shariah-compliant reporting techniques and profit-sharing principles. This can lead to discrepancies in profit-sharing calculations, which in turn can potentially lead to conflicts between agents and the bank.

On the other hand, evaluation of the implementation of the *shirkah* contract is also an important aspect. The evaluation is conducted with a focus on three main dimensions: operational efficiency, sharia compliance, and partner satisfaction. Under the operational efficiency dimension, the evaluation aims to identify technical barriers that agents may face, such as problems with transaction devices or difficulties in accessing the bank's digital system. These issues, if not addressed immediately, can reduce agent productivity and hamper services to the community.³⁴

Shariah compliance is a crucial dimension of evaluation, given that *shirkah* contracts have strict rules regarding profit sharing and capital management. One of the findings in this study is that there are still agents who use customer funds for personal needs. Such practices not only violate sharia principles, but also undermine the trust relationship between agents and customers. To overcome this problem, intensive training that discusses sharia principles in depth is needed, as well as stricter supervision from the bank.³⁵

³⁴ Saifullah Ali, Zalva Amalia, and Yusriaina Yusuf, "THE APPLICATION OF MURABAHAH CONTRACTS IN THE INSTALMENT SERVICES OF DHUAFa PARTNER COOPERATIVES IN INDONESIA," *JURISTA: Jurnal Hukum Dan Keadilan* 7, no. 2 (November 17, 2023): 119–43, <https://doi.org/10.1234/JURISTA.V7I2.70>.

³⁵ Chairul Fahmi, "The Application of International Cultural Rights in Protecting Indigenous Peoples' Land Property in Indonesia," <https://doi.org/10.1177/11771801241235261> 20, no. 1 (March 8, 2024): 157–66, <https://doi.org/10.1177/11771801241235261>.



Partner satisfaction, from both the agent and customer side, is another indicator in the evaluation. Customers often judge the success of BSI Smart Agents based on ease of access to services, speed of transactions, and transparency in the profit-sharing process. If agents are unable to provide adequate services, customer confidence in the Islamic banking system as a whole may be eroded. In this context, customer satisfaction surveys can be an effective evaluation tool to measure service quality and identify areas for improvement.

However, monitoring and evaluation results show that there are several systemic obstacles that require serious attention. One of the main obstacles is the existence of non-official agents on behalf of BSI Smart Agent without having official certification from the bank. The existence of such agents creates unfair competition with authorised agents and increases the risk to customers. To address this issue, BSI needs to tighten regulations on agent operations and increase socialisation to the public on the importance of transacting only with authorised agents.³⁶

Another challenge is the limited technological infrastructure used by agents. Although BSI has provided a digital system to support transactions, some agents still use manual methods to record their transactions. This not only increases the risk of recording errors, but also makes it difficult for the bank to conduct real-time monitoring. In the long run, BSI needs to develop a specialised application that allows agents to record and report their transactions more transparently and efficiently.³⁷

As a recommendation, BSI can take strategic steps to overcome the obstacles faced in the implementation of the shirkah contract. First, the bank needs to increase the frequency of training for agents to deepen their understanding of sharia principles and operational techniques. This training should not only cover theoretical aspects, but also real case studies relevant to the challenges faced by agents in the field. Second, the development of a digital dashboard specifically for agents can be a solution to improve transparency

³⁶ Nurul Maghfirah et al., "UNDERSTANDING INTELLECTUAL PROPERTY RIGHTS IN THE INDONESIAN TRADING BUSINESS," *Al-Mudharabah: Jurnal Ekonomi Dan Keuangan Syariah* 4, no. 2 (2023), <https://doi.org/10.22373/al-mudharabah.v4i2.3384>.

³⁷ Amirizal, Arini Azka Muthia, and Sonia Ivana Barus, "The Protection of Spiritual Rights in the Sharia Banking Dispute Settlement: Overview of the Sharia Banking Law in Indonesia," *Padjadjaran Jurnal Ilmu Hukum* 9, no. 3 (2022), <https://doi.org/10.22304/pjih.v9n3.a5>.



and transaction efficiency. This dashboard allows banks to monitor agents' transaction activities in real-time, so that potential irregularities can be detected early. Third, BSI can engage an independent sharia auditor to conduct periodic evaluations of agent operations. This auditor is tasked with ensuring that all activities carried out by agents are in accordance with sharia principles and regulations set by the bank. The presence of an independent auditor can also increase agents' accountability, as they know that their activities are being supervised by a neutral third party. Fourth, BSI needs to educate the public about the role and function of BSI Smart Agent. This education is important to raise public awareness about the importance of using authorised agent services, as well as encouraging them to report if they encounter a non-authorised agent. This awareness campaign can be conducted through various media, such as social media, community seminars, or collaboration with local community leaders. Finally, monitoring and evaluation should be adaptive, i.e. able to adjust to the dynamics in the field. In this context, BSIs need to adopt a data-driven approach to identify emerging trends and patterns in agent activities. By using analytics technology, the bank can anticipate potential problems before they become major issues that are difficult to overcome.³⁸

Throughout this process, BSIs should ensure that their monitoring and evaluation approach is not only reactive, but also proactive. This means that monitoring and evaluation should be able to identify opportunities for improvement, rather than just detecting problems. In this way, BSI can continuously improve the quality of BSI Smart Agent services, while ensuring that the implementation of the shirkah contract remains in line with sharia principles.³⁹

CONCLUSIONS

In the cooperation agreement between the agent and Bank Syariah Indonesia (BSI), the agreement reached reflects the principles of the syirkah inan contract in fiqh muamalah. The agreement between the agent and BSI is

³⁸ Maghfirah et al., "UNDERSTANDING INTELLECTUAL PROPERTY RIGHTS IN THE INDONESIAN TRADING BUSINESS."

³⁹ Nurfia Oktaviani Syamsiah et al., "Utilisation of User Experience Questionnaire in User Experience Analysis of MyBSI E-Learning System," *MULTINETICS* 9, no. 2 (2024), <https://doi.org/10.32722/multinetics.v9i2.6352>.



easy to understand and uncomplicated. The agent can immediately run the business after fulfilling the requirements, and BSI provides the necessary facilities to support the business. In this cooperation, no party is disadvantaged or unfairly benefited. The agent and BSI are on equal footing, with a clear agreement on profit sharing. The agreed profit-sharing system is 1:1, which means that both parties earn a proportional profit from each transaction. With this system, the agent gets a direct benefit from every transaction made, while the BSI also gets an appropriate share of the revenue. This agreement is in line with the principles of the syirkah inan contract, which requires both parties to be actively involved in running the business. The agent and BSI both earn profits based on their contributions, although there is no requirement to invest the same capital. The agreement allows both parties to share profits proportionally. The agreement does not violate the principles of shirkah inan according to the fiqh scholars. Both parties, agents and BSI, performed their duties in accordance with the provisions of syirkah inan, which requires both parties to be active in the business and to share equitably in the proceeds. Overall, this cooperation agreement fulfils the principles of shirkah inan and creates a mutually beneficial relationship between the agent and BSI, where both parties obtain fair profits in accordance with their respective contributions. In the implementation of the syirkah contract and musyarakah financing through the BSI Smart Agent service, the role of monitoring and evaluation is very important to maintain compliance with sharia principles. With structured monitoring and comprehensive evaluation, Bank Syariah Indonesia can ensure that all parties involved in this cooperation obtain fair benefits in accordance with the agreement. In addition, the proposed corrective measures can increase public confidence in the Islamic banking system and support sustainable financial inclusion. In the overall implementation of the syirkah inan contract applied by Bank Syariah Indonesia (BSI) and Smart agents in Kuta Alam Sub-district, the basic principles of fairness and mutual benefit are clearly reflected. Fair profit sharing with a ratio of 1:1 shows a good balance between capital contribution and business management by each party. Although the syirkah inan contract provides flexibility in profit sharing based on contributions, it is important for BSI to always pay attention to the sharia principles underlying the relationship. Monitoring and evaluation therefore serve as an oversight mechanism that not only assesses the effectiveness of the programme, but also



keeps the contract in line with Islamic teachings. BSI's role in maintaining sustainability and trust in Islamic banking services through BSI Smart Agen must be supported by improving the quality of supervision and transparency, both in terms of technical operations and sharia compliance. Preventive measures against non-official agents, as well as the use of technology in monitoring transactions, are an important part of realising safe and reliable services for the community. Thus, the cooperation between BSI and agents can have a positive impact not only for both parties, but also for the progress of Islamic financial inclusion in Indonesia in general. Overall, the implementation of the syirkah inan contract through BSI Smart agents is an effective model to increase public access to Islamic banking services. However, to ensure long-term success, improvements in reporting systems, understanding of sharia, and use of technology must continue to be optimised. More comprehensive monitoring and evaluation will ensure sharia compliance is maintained, as well as improve the performance of a more transparent and accountable system. Thus, BSI can make a significant contribution to the development of financial inclusion and the economic welfare of the ummah.

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