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Implementation Of Maqasid Sharia In Financing By Bank Perekonomian Rakyat Syariah (BPRS) Saruma Sejahtera And Its Impact On Fishermen's Welfare In South Halmahera Regency

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Abstract

This study aims to analyze the implementation of Maqasid Sharia in the financing of the Bank Perekonomian Rakyat Syariah (BPRS)Saruma Sejahtera for fishermen in South Halmahera Regency and to identify the supporting and inhibiting factors in its implementation. This study uses a qualitative approach with field research. Data were obtained through interviews, observation, and documentation, then analyzed descriptively using the perspective of Maqasid Sharia and Islamic financial intermediation. The results show that the implementation of Maqasid Sharia in BPRS Saruma Sejahtera's financing is carried out through the distribution of financing adjusted to the needs and characteristics of fishermen's businesses. Financing is mainly used for the procurement of productive assets in the form of boats and engines as well as working capital for fisheries businesses. The distribution of financing is carried out with a proactive approach through direct interaction between BPRS officers and fishermen at the location of economic activity. The implementation of Maqasid Sharia is reflected in five dimensions, namely Hifz al-Din, through the application of transactions in accordance with sharia principles and free of usury; Hifz al-Mal, through strengthening productive assets and increasing the economic independence of fishermen; Hifz al-Nafs, through improving maritime safety and fulfilling basic needs; Hifz al-'Aql, through assistance and improving financial literacy; and hifz al-nasl, through improving family economic stability and sustainability of children's education. Supporting factors for implementation include social closeness between officers and fishermen, the application of the principle of ta'awun, support from religious leaders, and group guarantees. Inhibiting factors include extreme weather affecting fishermen's income, limited coastal infrastructure, low financial literacy, mixing business and household finances, and administration that is still semi-manual. The implementation shows that BPRS Saruma Sejahtera's financing is not only oriented towards the distribution of funds, but is also directed at the protection of religion, soul, mind, offspring, and wealth in supporting the welfare of fishermen in South Halmahera Regency.

INTRODUCTION

Islamic banking in Indonesia is often trapped in the dichotomy between sharia-compliant (formal compliance with sharia) and sharia-based (based on the substance of sharia values). Sharp criticism from Chapra (2008) shows that the majority of Islamic financial institutions still operate with conventional logic that is only "wrapped" with sharia contracts, without truly realizing the public interest (maslahah) as mandated by *Maqasid Sharia*. This phenomenon becomes increasingly problematic when financial institutions operate in coastal areas with structurally vulnerable

community characteristics, such as fishermen in South Halmahera Regency.(Suwifania, Nasution, and Sundari 2023)

South Halmahera Regency has strategic marine resource potential, but its fishing communities face multidimensional vulnerability. Based on data from the Central Statistics Agency (2023), there are approximately 7,800 active fishermen in this area, the majority operating as traditional fishermen with small-scale fleets. They are trapped in a cycle of structural poverty due to dependence on exploitative ijon (advance purchase) and middleman practices, lack of formal collateral, income fluctuations due to natural factors, and low financial literacy. In this context, the presence of the Bank Perekonomian Rakyat Syariah (BPRS) Saruma Sejahtera becomes a crucial intermediation instrument. (Perbankan et al. n.d.)

However, the critical question that arises is to what extent BPRS as a local Islamic financial institution truly implements *Maqasid Sharia* substantively, not just as a formality of contracts. Previous literature has mostly focused on the financial-economic impact of sharia financing on MSMEs or fishermen partially, without holistically evaluating how the five dimensions of *Maqasid Sharia* are implemented in the operational mechanism of the institution. This study fills the gap by critically analyzing how BPRS Saruma Sejahtera designs a financing mechanism that is adaptive to fishermen's vulnerability, while identifying supporting and inhibiting factors to formulate solutive solutions. The novelty of this study lies in integrating the perspective of *Maqasid Sharia* with George C. Edward III's Organizational Implementation Theory to evaluate the alignment of input-process-output, as well as formulating recommendations based on pentahelix synergy.(Anon 2023)

RESEARCH METHOD

This study is field research with a qualitative approach using a phenomenological paradigm. This approach was chosen to understand the meaning, subjective experiences, and deep perceptions of fishermen and BPRS managers regarding the financing process. The research location is in South Halmahera Regency, focusing on BPRS Saruma Sejahtera and coastal fishing communities.(Spradley and Huberman 2024)

Research informants were determined purposively, consisting of financing recipient fishermen, fishermen's wives, BPRS Account Officers (AO), and community leaders. Data collection was conducted through in-depth interviews, participant observation at Fish Auction Places (TPI) and docks, and documentation studies. Data analysis was conducted descriptively using the perspective of *Maqasid Sharia* and Islamic financial intermediation theory. Data validity was tested using source triangulation to compare and re-check the degree of trust in information obtained from various parties.(Athfal et al. 2025)

RESULTS AND DISCUSSIONS

Implementation of BPRS Saruma Sejahtera Financing Distribution in *Maqasid Sharia* Perspective

Answering the first research problem, the implementation of financing distribution by BPRS Saruma Sejahtera to fishermen in South Halmahera Regency was not carried out with a rigid conventional approach, but through an adaptive mechanism that consciously internalizes *Maqasid Sharia* values from the input stage to the execution process. The dominant form of financing applied is the Murabahah contract for the procurement of medium-term productive assets such as fiberglass boats and outboard engines, as well as Mudharabah for daily operational working capital. The selection of this contract is not merely to fulfill sharia compliance formality (sharia-compliant), but is a strategic instrument to ensure that funds are truly converted into assets that increase fishermen's production capacity, not for unproductive consumption. The distribution mechanism

is carried out with a cultural "proactive approach," where Account Officers (AO) proactively go to docks, Fish Auction Places (TPI), and fishermen's homes. This approach effectively breaks down information asymmetry and psychological barriers that have made coastal communities feel alienated from formal financial institutions.(Shabri and Amalia 2021)

The flexibility of the financing mechanism is a distinctive feature that distinguishes BPRS Saruma Sejahtera from other financial institutions. Given that fishermen do not have material collateral such as land certificates, BPRS applies eligibility assessment based on character (character), business capacity (capacity), and economic condition (condition) adjusted to their sailing track record. As an alternative to collateral, the institution accepts fiduciary rights over financed assets or uses a group guarantee system (tanggungan renteng) based on community solidarity. The contract process is carried out with the principle of full transparency and mutual consent (taradhi), where all transaction details—including the cost of goods, profit margin, time period, and profit-sharing ratio—are explained in detail using easily understood local language. Contract signing is often done in a comfortable location for fishermen, such as on the porch of their house, to create a non-intimidating atmosphere. This process is a real manifestation of the principle of justice (al-'adl) in Islamic economics, where both parties have symmetric information (no information asymmetry) before entering into an agreement.(Sudrajat 2021)

In the perspective of *Maqasid Sharia*, this mechanism organically implements the five basic objectives of sharia as formulated by Imam Al-Ghazali and Asy-Syatibi. *Hifẓ al-Mal* (protection of wealth) is realized in the margin transparency mechanism that protects fishermen from gharar (uncertainty) and zulm (oppression) practices that are common in the middleman system. Fishermen know for certain their total obligations, so they can plan household finances better. *Hifẓ al-'Aql* (protection of mind) is realized through contract explanations in local language that stimulate fishermen's reasoning to understand rights, obligations, and fundamental differences between sharia transactions and usurious practices. *Hifẓ al-Din* (protection of religion) becomes the spiritual foundation when BPRS ensures that every transaction is free from usury, maysir (speculation), and gharar, providing assurance that the capital used by fishermen to risk their lives at sea is halalan thayyiban (lawful and good) property. *Hifẓ al-Nafs* (protection of soul) is implemented when financing is used for boat feasibility improvements and purchase of maritime safety equipment, as well as when the no-penalty rescheduling policy is applied during bad weather, protecting fishermen from psychological pressure and bankruptcy. *Hifẓ al-nasl* (protection of offspring) becomes a long-term impact when economic stability enables fishermen to fulfill their obligation to educate their children, breaking the intergenerational chain of poverty.(Gunawan et al. 2024)

An important criticism that needs to be conveyed is that the implementation of *Maqasid Sharia* at BPRS Saruma Sejahtera is still implicit and highly dependent on the initiative of individual officers (Account Officers), not on an institutionalized system. The no-penalty rescheduling policy, for example, is more a manifestation of the officer's personal empathy than a standardized formal policy. This creates vulnerability: if the empathetic officer is transferred or retires, this good practice could disappear. Therefore, BPRS needs to codify these good practices into binding Standard Operating Procedures (SOPs), so that the implementation of *Maqasid Sharia* no longer depends on "good people," but on "good systems."(Info et al. 2022)

Impact of Financing Implementation on Fishermen's Welfare in *Maqasid Sharia* Perspective

Answering the second research problem, evaluation of financing implementation cannot stop at process analysis alone, but must culminate in measuring the real transformative impact. Referring to George C. Edward III's Organizational Implementation Theory, quality output is marked by positive changes experienced by beneficiaries. Field findings show that BPRS Saruma Sejahtera financing has succeeded in translating normative Islamic principles into concrete maslahah (public good), going beyond just nominal income increases. The most fundamental impact is seen in the *Hifẓ al-Mal* dimension, where this financing effectively breaks the chain of middleman exploitation. Fishermen now have a stronger bargaining position at TPI because they are no longer obligated to sell their catch to informal capital providers at suppressed prices. Moreover, this financing encourages productive asset accumulation; boats and engines financed gradually become the legal ownership of fishermen after being paid off, which directly increases their wealth value and protects them from long-term structural poverty. This phenomenon is confirmed by the subjective experience of Mr. Rahmad Muhammad, a fisherman who has been a customer for three years, who stated that since taking boat financing at BPRS Saruma Sejahtera, his catch is no longer unilaterally cut by middlemen, and the boat has gradually become his own.(N 2024)

In the *Hifẓ al-Nafs* dimension (protection of soul and life), the impact of financing is felt very significantly, both physically and psychologically. Physically, financing funds enable fishermen to improve boat feasibility and purchase maritime safety equipment, which directly reduces the risk of accidents at sea. Psychologically and in household economics, income stability resulting from more productive businesses impacts the fulfillment of basic family needs. When bad weather or lean seasons strike, the no-penalty rescheduling mechanism applied by BPRS prevents fishermen from psychological pressure, stress, and potential bankruptcy. This family resilience is also strongly felt by fishermen's wives, who are no longer forced to reduce food portions or postpone children's medical treatment during strong wind seasons, because financing obligations can be rearranged humanely without burdening them. Mrs. Fatimah, one of the fishermen's wives, affirmed that stable income allows her children to eat with sufficient nutrition, and when sick, they have savings to go to the doctor.(Arobah, Bank, and Ah 2017)

The *Hifẓ al-Din* dimension (protection of religion) becomes a spiritual foundation that changes the work paradigm of fishermen. For the religious coastal communities of South Halmahera, economic activity cannot be separated from spiritual beliefs. The transparent, usury-free financing mechanism based on lawful contracts provides extraordinary peace of mind for fishermen. Fishermen believe that the capital they circulate in the risky sea is halalan thayyiban property. This belief changes the activity of going to sea from merely seeking worldly livelihood to worship that is expected to bring blessings (barakah). This phenomenon of spiritual peace is directly proportional to the increase in their economic stability, confirming the theological principle stated in Q.S. Al-A'raf verse 96 that obedience to sharia principles will bring abundant blessings. Meanwhile, the *Hifẓ al-'Aql* and *Hifẓ al-nasl* dimensions are realized through improved managerial capacity of fishermen and stability of education for the next generation. Through routine assistance, fishermen begin to shift from a subsistence mindset to a managerial one, separating business capital from household consumption. This economic stability ultimately enables them to fulfill their obligation to educate their children, thus slowly breaking the intergenerational chain of poverty.(Zia and Syariah 2024)

However, criticism of Edward III's theory is that it does not pay enough attention to the spiritual-transcendental dimension. In the context of religious coastal communities like South

Halmahera, financing output is not only measured from material welfare, but also from the peace of mind and blessings (barakah) felt by fishermen. This is what cannot be explained by conventional implementation theory, but can be explained by the *Maqasid Sharia* framework. BPRS Saruma Sejahtera has proven that its financing output is not just a fund repayment figure (NPF 2%), but the achievement of falah (true welfare in this world and the hereafter) for coastal communities.(Zia and Syariah 2024)

Supporting and Inhibiting Factors and Mitigation Solutions

Answering the third research problem, the success of implementing *Maqasid Sharia*-based financing is inseparable from the complex dynamics of supporting and inhibiting factors. The most dominant internal supporting factor is the adaptability of the institution and the humanist approach of Account Officers who are local sons. This cultural and geographical closeness builds very high social capital and trust. Institutional flexibility in responding to natural uncertainty through the principle of ta'awun (mutual assistance) creates a conducive internal ecosystem. The no-penalty rescheduling policy during lean seasons, as well as the availability of *Qardhul Hasan* (benevolent loans) for emergency conditions, show that BPRS is not only profit-oriented, but also carries out a strong social function. On the external side, social legitimacy from religious and traditional leaders, as well as community solidarity through the group guarantee mechanism (tanggungan renteng), becomes a catalyst that accelerates the adoption of sharia products and keeps the Non Performing Financing (NPF) rate low at 2%. This social capital proves that Islamic financial intermediation in coastal areas is highly dependent on the integration of institutions with the social structure of local communities.(Approach and Wisdom n.d.)

However, behind the strong support, there are structural inhibiting factors that require serious mitigation strategies. The most critical external inhibiting factor is the absolute dependence of fishermen's businesses on natural factors. Global climate change causing extreme weather often drastically cuts fishermen's cash flow. Although BPRS has provided flexibility through rescheduling, the threat of default still lurks if the bad season is prolonged. In addition, the lack of coastal infrastructure such as adequate TPI and cold storage causes high logistics costs and rapid decline in catch quality, which ultimately reduces fishermen's profit margins. From the internal side of customers, low financial literacy remains the main obstacle. The habit of mixing business capital with daily household consumption needs often makes business productivity not reach its maximum potential. On the institutional side, the semi-manual administration process at some service points sometimes also hinders the speed of fund disbursement at critical times.(Rahim et al. n.d.)

Facing these dynamics, this study offers several critical and solutive solutions to optimize the implementation of *Maqasid Sharia* in the future. First, BPRS needs to collaborate with sharia insurance companies to develop micro takaful products that protect fishermen from the risk of failed catches due to extreme weather. This scheme can be integrated with BPRS financing, so that fishermen have a safety net that directly strengthens *Hifz al-Nafs* and *Hifz al-Mal*. Second, BPRS needs to develop a seasonal financing scheme, where installment payments are adjusted to the catch season cycle, not the rigid Gregorian calendar. Third, the role of Account Officers must be reconstructed from just collection officers to become "business assistants" or business coaches. BPRS can establish a "Micro Business Clinic" that provides intensive assistance to fishermen in separating household and business cash flow, to accelerate the achievement of *Hifz al-'Aql*. Fourth, to overcome semi-manual administration constraints, BPRS needs to gradually digitize services without losing the personal approach. Technology should be a tool to speed up fund disbursement,

while the cultural approach is maintained through routine visits. Fifth, pentahelix synergy is needed between Local Government, Fisheries Service, BPRS, academics, and communities. Local Government must be responsible for providing coastal infrastructure and integrated weather information systems that can be accessed by fishermen via SMS or simple applications. This synergy will reduce business risks and increase income sustainability, so that the ultimate goal of sharia financing, namely the achievement of falah (true and holistic welfare) for the coastal communities of South Halmahera, can be realized sustainably.(Artadi, Dama, and Pongoliu 2024)

CONCLUSION

The implementation of *Maqasid Sharia* in BPRS Saruma Sejahtera financing in South Halmahera has been running comprehensively, going beyond mere financial transactions towards holistic empowerment. The adaptive financing mechanism based on social capital has succeeded in realizing the protection of wealth (*Hifẓ al-Mal*) from middleman exploitation, protection of soul (*Hifẓ al-Nafs*) through flexibility during lean seasons, protection of religion (*Hifẓ al-Din*) through halal transactions, protection of mind (*Hifẓ al-'Aql*) through literacy, and protection of offspring (*Hifẓ al-nasl*) through stability of children's education. However, this implementation still faces structural challenges that require systemic solutions, namely vulnerability to climate change, limited coastal infrastructure, low financial literacy, and semi-manual administration.

This study recommends five concrete solutions: (1) integration of sharia micro insurance (takaful), (2) seasonal financing scheme, (3) service digitization without losing the personal approach, (4) establishment of a micro business clinic for intensive assistance, and (5) pentahelix synergy between Local Government, BPRS, academics, communities, and businesses for infrastructure provision and weather information systems. Further research is suggested to use quantitative or mixed-method approaches to measure the impact of sharia financing on multidimensional welfare indices of fishermen more measurably.

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