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## Financial Institutions' Responsibilities to Protect Customer Funds: An Islamic Economic Analysis of the Bank Jambi Case

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### Abstract

This study aims to analyze the responsibility of financial institutions for protecting customer funds from an Islamic economic perspective, using Bank Jambi as a case study. The Bank Jambi case is relevant because, on February 22, 2026, a digital service system disruption occurred alongside customer reports of missing balances. The incident was followed by a forensic audit, reporting to the Jambi Regional Police, coordination with the Financial Services Authority (OJK) and Bank Indonesia, and a commitment to compensate affected customers. This research applies a descriptive qualitative method through a case-study approach and normative Islamic economic analysis. Data were obtained through literature review and documentation of public sources and Islamic economic literature. The findings indicate that, from an Islamic economic perspective, the responsibility of financial institutions does not stop at collecting and managing funds. It also includes the obligation to uphold trust (amanah), protect customer wealth, provide transparency, offer complaint mechanisms, and restore losses fairly. The handling of the Bank Jambi case shows institutional accountability through audit, legal reporting, and fund compensation. However, the Islamic economic perspective also requires stronger prevention, accountability, and systemic protection so that public trust can be maintained.

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## **Introduction**

Financial institutions, particularly banks, occupy a strategic position in economic life because they collect, manage, and distribute public funds. In the Indonesian banking context, customer funds are deposited on the basis of trust. Banks are therefore required to maintain soundness, security, transparency, and accountability in the management of those funds (Republic of Indonesia, 1998). Trust is the main capital of banking because the relationship between a bank and its customers is not merely transactional; it also contains legal, moral, and social responsibility. When the security of customer funds is disrupted, the problem affects not only account balances or service access, but also the legitimacy of the financial institution as a guardian of public trust. The Banking Law emphasizes the importance of an internal control system and the maintenance of public confidence in banking operations.

The development of banking digitalization has further strengthened the need to protect customer funds. Services such as mobile banking, ATMs, BI-FAST, QRIS, and other electronic channels provide transactional convenience, but they also create new risks, including system disruptions, cyberattacks, data misuse, and unauthorized transactions. Accordingly, consumer protection in the financial services sector cannot be understood merely as an administrative obligation. It must become an integral part of institutional risk governance and ethics. Through Financial Services Authority Regulation (POJK) Number 22 of 2023, OJK places consumer protection as an umbrella provision covering the basic conduct of financial services providers, service delivery, complaint handling, dispute resolution, and supervision of financial services providers (Financial Services Authority, 2023). Bank Indonesia Regulation Number 3 of 2023 also emphasizes consumer protection principles, including fair treatment, openness, responsible business conduct, protection of consumer assets from misuse, data protection, and effective complaint handling (Bank Indonesia, 2023).

The Bank Jambi case is an important event for examining how the responsibility of financial institutions is carried out when customer funds are exposed to risk in digital services. On February 22, 2026, Bank Jambi experienced a system disruption accompanied by allegations that the funds of several customers had gone missing. Bank Jambi then announced investigative measures through a forensic audit, temporarily deactivated certain digital services such as mobile banking and ATMs for technical examination, and continued to provide direct transaction services through branch offices (ANTARA News Jambi, 2026a). In addition, Bank Jambi reported the alleged criminal act to the Jambi Regional Police as part of its legal effort to uncover the cause of the incident (ANTARA News Jambi, 2026b). These steps show that customer fund protection is not only related to restoring balances, but also includes investigation, legal reporting, coordination with regulators, and the provision of complaint mechanisms accessible to customers.

The incident also demonstrates the important role of regulators in ensuring that a bank does not merely declare responsibility, but actually carries out recovery and system improvement. OJK Jambi was reported to have supervised Bank Jambi, requested a forensic audit and comprehensive investigation, ensured that complaint and consumer protection mechanisms were operating, and encouraged cross-unit coordination to trace fund flows and strengthen risk mitigation (Radar Jambi, 2026). In a later development, OJK also stated that Bank Jambi was asked to strengthen its Fraud Detection System,

implement a twenty-four-hour Security Operation Center, enhance device and communication network security, and communicate information transparently to the public (Jamberita, 2026). Thus, the case is relevant for analysis because it reflects the relationship between consumer protection, information technology governance, risk management, and the restoration of public trust.

From an Islamic economic perspective, the responsibility of financial institutions toward customer funds has a normative foundation broader than compliance with positive law alone. Customer funds are an *amanah*, or trust, that must be protected properly, transparently, and fairly. The principle of *amanah* in Islam requires every party entrusted with responsibility to deliver and manage rights for their owners responsibly, as affirmed in Q.S. al-Nisa [4]:58 and in the prohibition against betraying trust in Q.S. al-Anfal [8]:27. Within the framework of *maqasid al-shariah*, protection of wealth, or *hifz al-mal*, is one of the main objectives of Islamic law. Therefore, every economic practice that creates loss, uncertainty, misuse, or negligence toward the property of others must be prevented and corrected. Dusuki and Abdullah (2007) emphasize that *maqasid al-shariah* and *maslahah* can serve as an ethical framework for institutions to balance stakeholder interests and the public interest.

Islamic economics views financial institutions not only as profit-seeking entities, but also as institutions responsible for preserving justice, public benefit, and social stability. Chapra (2000) explains that Islamic economics seeks to connect economic activity with moral values and the objective of human welfare. In banking, this means that banks must ensure customer funds are managed securely, information is delivered honestly, risks are explained openly, complaints are handled promptly, and losses proven to result from negligence or system disruption are restored fairly. Therefore, customer fund compensation should not be seen only as a legal obligation, but also as the fulfillment of *amanah* and institutional moral responsibility.

Based on this background, the Bank Jambi case is important to study because it presents an actual issue concerning the limits and forms of financial institution responsibility in protecting customer funds in the digital era. From the legal and regulatory perspective, this case relates to the implementation of consumer protection principles, risk governance, system security, and coordination among the bank, OJK, Bank Indonesia, and law enforcement agencies. From the Islamic economic perspective, the case relates to the principles of *amanah*, *hifz al-mal*, justice, transparency, and loss recovery. Islamic economic analysis is needed so that the accountability of financial institutions does not stop at formal procedural compliance, but also includes substantive responsibility to prevent losses, restore customer rights, and maintain public trust.

This study aims to analyze the responsibility of financial institutions for customer fund protection from an Islamic economic perspective using the Bank Jambi case. The research focuses on how forensic audit, legal reporting, coordination with regulators, complaint mechanisms, and loss compensation can be understood as forms of institutional accountability. It also assesses the extent to which these measures align with Islamic economic principles, especially *amanah*, justice, transparency, and wealth protection. Through a descriptive qualitative approach and normative Islamic economic analysis, this research is expected to contribute to strengthening financial institution governance, consumer protection, and banking ethics that are more responsive to digital risks.

## **Method**

This research uses a descriptive qualitative method with a case-study approach and normative Islamic economic analysis. The qualitative method was selected because this study does not aim to measure statistical relationships among variables, but to understand in depth the forms of financial institution responsibility in protecting customer funds based on a concrete event, public documents, regulations, and Islamic economic principles. A qualitative approach is relevant for examining social, institutional, and normative phenomena that require interpretation of the context, actions, and meanings behind an event (Creswell & Poth, 2018).

The case-study approach is used because this research focuses on the Bank Jambi case as the main object of analysis. A case study enables researchers to analyze an event in depth within its real-life context, especially when the boundary between the phenomenon and its context cannot be clearly separated (Yin, 2018). The Bank Jambi case was chosen purposively because, on February 22, 2026, ATM and mobile banking service disruptions occurred, resulting in transaction anomalies and customer reports of suspected missing funds. The incident was followed by a forensic audit, comprehensive investigation, coordination with OJK and Bank Indonesia, and a commitment to compensate affected customers.

This research is also normative because the analysis is not only directed toward the empirical facts of the case, but also toward assessment based on Islamic economic principles. Normative analysis is used to evaluate whether the actions of the financial institution in handling the case align with the values of amanah, justice, transparency, responsibility, maslahah, and protection of wealth or hifz al-mal. Thus, this study connects the facts of the Bank Jambi case, consumer protection regulations in the financial services sector, and Islamic economic norms as an evaluative framework.

The data sources in this study consist of secondary data. Secondary data were obtained from scholarly literature, laws and regulations, official news, institutional publications, and documents relevant to customer fund protection and financial institution responsibility. The main sources include ANTARA News Jambi reports on the investigation of Bank Jambi's system disruption, forensic audit, regulatory coordination, and commitment to customer loss compensation. ANTARA also reported that OJK Jambi conducted intensive monitoring, requested a forensic audit and comprehensive investigation, ensured consumer complaint mechanisms, and encouraged stronger future mitigation. In addition, this study uses regulations such as the Banking Law, OJK regulations on consumer protection in financial services, and Bank Indonesia regulations on consumer protection.

Data collection was conducted through literature review and documentation. The literature review examined books, journals, and Islamic economic literature discussing amanah, justice, maqasid al-shariah, wealth protection, and financial institution ethics. Documentation was carried out by collecting and examining news reports, official statements, regulations, and public documents related to the Bank Jambi case. The documentation technique was used because this study did not conduct direct interviews with affected customers, bank officials, regulators, or law enforcement agencies. Instead, it relied on publicly available documents as analytical material.

Data analysis was carried out in three stages: data reduction, data presentation, and conclusion drawing. In the data reduction stage, the researcher selected data relevant to the research focus, such as the chronology of the system disruption, forms of Bank Jambi's responsibility, complaint mechanisms, forensic audit, regulatory coordination, and the commitment to compensate customer funds. In the data presentation stage, the selected information was organized systematically according to analytical categories: institutional responsibility, customer fund protection, transparency, accountability, and conformity with Islamic economic principles. In the conclusion drawing stage, the analyzed data were interpreted to answer the research objective. This analytical model is in line with Miles, Huberman, and Saldana (2014), who emphasize data condensation, data display, and conclusion verification in qualitative research.

The analytical framework of this study uses Islamic economic principles as the main interpretive tool. The principle of amanah is used to assess the obligation of financial institutions to protect customer funds as entrusted assets that must be managed responsibly. The principle of justice is used to assess whether customers receive proportional treatment, including the right to information, complaints, and loss recovery. The principle of transparency is used to evaluate institutional openness in communicating system disruption and its resolution process. Meanwhile, hifz al-mal is used to assess the obligation of financial institutions to protect customer wealth from loss, misuse, or harm caused by system weaknesses.

Data validity in this study was maintained through source triangulation. Triangulation was conducted by comparing information from public news, regulations, Islamic economic literature, and theories of financial institution responsibility. Data on the Bank Jambi case were not examined from a single news aspect only, but were also linked to regulatory provisions and Islamic economic principles. In this way, the analysis is expected to be not only descriptive, but also critical and normative. In addition, the researcher interpreted the data carefully so that the conclusions remained consistent with available evidence and did not go beyond verifiable facts.

The limitation of this study lies in its use of secondary data. This study did not conduct direct interviews with affected customers, Bank Jambi management, OJK, Bank Indonesia, or law enforcement agencies. Therefore, the findings emphasize analysis of public documents and normative literature. Nevertheless, this approach remains relevant because the objective is to analyze financial institution responsibility for customer fund protection from an Islamic economic perspective, not to measure the amount of loss or prove the technical cause of the system disruption forensically.

## **Results**

### ***Chronology of the Case and Nature of the Problem***

The findings show that the Bank Jambi case began with a system disruption in digital banking services on February 22, 2026. The disruption affected ATM and mobile banking services and generated transaction anomalies, which were then associated with customer reports of suspected missing balances. This incident attracted public attention because customer funds are the primary object of protection in the relationship between banks and financial service consumers. OJK Jambi subsequently stated that it was intensively monitoring Bank

Jambi's follow-up actions and requested a forensic audit and comprehensive investigation into the disruption.

This finding indicates that the main issue in the Bank Jambi case was not only a technical disruption in digital services, but also the responsibility of a financial institution to guarantee the security of customer funds. In modern banking services, system failures, transaction anomalies, or suspected hacking may cause material and psychological losses for customers. Therefore, the bank's responsibility is not limited to restoring services. It must also ensure clarity regarding the cause of the disruption, the validity of loss reports, the return of funds proven to have been lost, and the restoration of public trust.

From an Islamic economic perspective, customer funds are an amanah that must be safeguarded by financial institutions. Amanah does not merely mean receiving deposits or collecting funds. It also includes the obligation to maintain security, avoid negligence, provide accurate information, and return rights to their rightful owners. If customer funds are lost or reduced because of system weaknesses, the financial institution must provide accountability openly and fairly.

### ***Institutional Responsibility of Bank Jambi***

The findings show that Bank Jambi took several steps of institutional accountability. First, Bank Jambi conducted a forensic audit to trace the cause of the system disruption. Second, it coordinated with OJK and Bank Indonesia during the investigation and service recovery process. Third, it pursued legal action by reporting the alleged criminal act to the Jambi Regional Police in relation to the loss of customer funds.

These steps show an institutional effort not to treat the case merely as a technical problem, but as an issue requiring audit, regulatory oversight, and law enforcement. Reporting the matter to the police also indicates that when hacking or criminal conduct is suspected, the financial institution has an obligation to assist the legal process so that the cause and perpetrators can be identified.

In Islamic economics, such actions can be linked to the principle of mas'uliyah, or responsibility. A financial institution as a manager of public funds must be accountable for risks occurring within its management scope. This responsibility includes administrative, legal, moral, and social responsibility. A forensic audit can be understood as a search for truth, while legal reporting forms part of the effort to prevent wider loss and deliver justice to injured parties.

However, from the Islamic economic perspective, responsibility does not stop at action taken after losses occur. The bank is also required to strengthen preventive systems so that similar incidents do not recur. Islamic principles emphasize not only settlement of losses, but also prevention of mafsadah, or harm. Therefore, audits and investigations must be followed by improvement of digital security systems, stronger internal oversight, and comprehensive evaluation of information technology risk governance.

### ***Customer Fund Protection as an Implementation of Hifz al-Mal***

One important finding of this study is that customer fund protection is a concrete form of the principle of hifz al-mal, or protection of wealth. In maqasid al-shariah, wealth is one of the essential elements that must be protected because it relates to welfare, life

stability, and property rights. Therefore, every form of loss, misuse, or uncertainty affecting customer wealth must be prevented and restored fairly.

The Bank Jambi case shows that customer funds are highly vulnerable when digital banking systems are not supported by strong security. In this context, wealth protection is not carried out only through the physical safekeeping of money, but also through electronic system security, data protection, transaction monitoring, and institutional readiness to respond to disruptions. OJK Jambi asked Bank Jambi to ensure the implementation of high security standards in payment system operations and monitored the restoration of public services.

From the Islamic economic perspective, customer fund protection must cover three aspects. First, preventive protection, namely risk prevention through security systems, internal supervision, and fraud mitigation. Second, curative protection, namely complaint handling, audits, investigations, and recovery of funds for customers proven to be affected. Third, systemic protection, namely governance improvement to maintain public confidence in financial institutions.

Thus, the Bank Jambi case confirms that *hifz al-mal* in modern banking cannot be understood only as a prohibition against taking the property of others unlawfully. It must also be understood as an institutional obligation to build systems that are secure, transparent, and accountable.

### ***Complaint Mechanisms and Recovery of Customer Losses***

The findings also show that complaint mechanisms were an important part of resolving the Bank Jambi case. Customers who experienced balance irregularities or losses were directed to report through branch offices or official customer service channels so that their complaints could be followed up in the audit process. Several media reports also mentioned a commitment to compensate customers proven to have lost funds because of the disruption.

This complaint mechanism is in line with the principle of consumer protection in the financial services sector. POJK Number 22 of 2023 regulates consumer and public protection in the financial services sector, including the strengthening of consumer protection rules as part of the mandate of Law Number 4 of 2023. Bank Indonesia also regulates consumer protection in Bank Indonesia Regulation Number 3 of 2023, which covers consumer protection principles, the rights and obligations of providers and consumers, complaint handling, reporting, supervision, and coordination.

In Islamic economics, loss recovery can be linked to the concept of *daman*, or liability for compensation. If customer losses are proven to have arisen from system weaknesses, security negligence, or institutional failure to fulfill *amanah*, fund compensation becomes a moral and institutional obligation. This principle is also consistent with the legal maxim *la darar wa la dirar*, meaning that harm must neither be inflicted nor reciprocated. In other words, customers must not be left to bear losses caused by risks beyond their control.

However, for loss recovery to be truly fair, the bank must apply a transparent verification mechanism that does not burden customers. The proof process must be professional while considering the customer's weaker position in terms of information and technology. In the Islamic economic framework, justice does not only mean providing

compensation once loss is proven. It also means ensuring that complaint procedures are accessible, timely, clear, and non-discriminatory.

### ***Information Transparency as a Form of Amanah***

Another finding is the importance of information transparency in maintaining public trust. In the Bank Jambi case, information about the system disruption, forensic audit, coordination with OJK and Bank Indonesia, and reporting to the police became part of the public communication needed to reduce customer panic. OJK Jambi also urged the public to remain calm and stated that, fundamentally, Bank Jambi was in good condition, including in terms of liquidity and solvency, to fulfill its responsibilities to consumers.

From an Islamic economic perspective, transparency is part of the value of *sidq*, or honesty, and *tabligh*, or the delivery of accurate information. A bank as an institution managing public funds must not conceal information related to customer rights. Unclear information can generate speculation, panic, and declining public confidence in financial institutions.

Transparency in this case should include several matters: an explanation of the type of disruption, affected service channels, temporary security measures, complaint procedures, audit stages, and fund compensation mechanisms. Transparency does not mean revealing all technical details that could endanger system security. It means providing sufficient information so customers understand their rights and the steps they should take.

Therefore, the findings show that transparency is an important part of financial institution responsibility. In Islamic economics, transparency is not only a public communication obligation, but also a form of fulfilling *amanah* and protecting customer rights.

### ***The Role of OJK and Bank Indonesia from the Perspective of Islamic Economic Supervision***

The findings show that resolution of the Bank Jambi case involved not only the bank, but also regulators. OJK Jambi conducted intensive monitoring of the disruption settlement, requested a forensic audit and comprehensive investigation, and ensured the implementation of high security standards in payment system operations. The involvement of Bank Indonesia was also relevant because the disruption concerned payment system services and digital banking channels.

In Islamic economics, regulatory supervision can be associated with the concept of *hisbah*, namely a supervisory mechanism for maintaining justice, preventing fraud, and protecting public interests. In the modern context, the function of *hisbah* can be understood through regulators such as OJK and Bank Indonesia, which supervise financial institution compliance, maintain system stability, and ensure consumer protection.

Regulatory involvement is important because the relationship between banks and customers is not always balanced. Banks have advantages in information, technology, and resources, while customers often only know the consequences they experience, such as reduced balances or unrecognized transactions. Regulators therefore act to ensure that settlement is objective, accountable, and not harmful to consumers.

From the Islamic economic perspective, regulatory supervision aims not only to maintain industry stability, but also to protect public *maslahah*. If customer funds are not

protected, the impact can extend to the loss of public trust in banks, increased public anxiety, and disruption of local economic stability. Active supervision is therefore part of protecting masalah.

### ***A Critical Islamic Economic Analysis of the Handling of the Bank Jambi Case***

Based on the findings, the handling of the Bank Jambi case shows several responsibility measures consistent with Islamic economic values, particularly in the aspects of audit, legal reporting, regulatory coordination, customer complaints, and commitment to loss recovery. These steps reflect efforts to uphold amanah and protect customer wealth.

However, Islamic economic analysis also shows that several aspects need to be strengthened. First, risk prevention must become the main priority. Islamic economics emphasizes preventing mafsadah before harm occurs. Therefore, banks need to strengthen digital security systems, suspicious transaction detection, periodic audits, and information technology risk management.

Second, institutional accountability must be carried out openly. The bank needs to communicate developments in case settlement periodically, especially regarding the number of complaints, verification status, funds already restored, and system improvement measures. Such accountability is important so customers do not feel neglected.

Third, procedural justice must be maintained. Customers who suffer losses must not be burdened with proof processes that are complicated, slow, or opaque. In Islamic economics, the party holding amanah has a greater obligation to prove that funds are managed safely and responsibly.

Fourth, restoration of public trust must become part of the bank's responsibility. Trust is a key element of financial institutions. When trust is lost, a bank faces not only reputational risk, but also social risk because people may lose confidence in the security of the digital financial system.

## **Discussion**

### ***The Bank's Responsibility as Guardian of Customer Fund Trust***

The Bank Jambi case shows that the relationship between financial institutions and customers is not only contractual, but also based on trust. In banking activities, customers deposit their funds with the expectation that they will be managed securely, accessible when needed, and protected from misuse. Therefore, when a system disruption affects alleged missing customer balances, the bank has an obligation to provide accountability clearly, promptly, and fairly.

From an Islamic economic perspective, customer funds can be understood as amanah. Amanah contains moral and institutional obligations to protect something entrusted so that it is not damaged, lost, or misused. This principle is consistent with Islamic teachings that command the delivery of trusts to their rightful owners and prohibit betrayal of trust. In the Bank Jambi context, responsibility for amanah can be seen in the bank's steps to conduct a forensic audit, temporarily limit digital access for investigative purposes, open direct transactions through branch offices, and state its commitment to compensating affected customers. ANTARA reported that Bank Jambi conducted a forensic

audit to ensure the security of public balances, kept branch-office transactions open, and committed to fully compensating customer losses if losses were proven to have resulted from technical error or third parties.

These steps can be assessed as an initial form of fulfilling amanah. However, in Islamic economics, amanah is not only reactive after losses occur, but also preventive. This means that the bank is not only required to compensate customer funds, but also to strengthen security systems, internal oversight, and risk governance so that similar cases do not recur. If a bank only restores losses after a case receives public attention, the responsibility of amanah has not been fully fulfilled. Amanah requires prudence from the outset, especially because banks manage public funds that carry high economic and social value.

### ***Customer Fund Protection as an Implementation of Hifz al-Mal***

One of the main principles in Islamic economics is hifz al-mal, or protection of wealth. In maqasid al-shariah, wealth is among the essential needs that must be protected because it is directly related to livelihood, welfare, and social stability. Therefore, customer funds kept in banks must be protected from loss, manipulation, theft, system error, and management negligence.

The Bank Jambi case shows that wealth protection in the digital era is no longer related only to physical security, but also to information technology security. Customer balances exist within electronic systems. Therefore, customer fund protection must include application security, servers, networks, personal data, transaction authentication, and anomaly detection systems. OJK Jambi reportedly requested Bank Jambi to conduct a forensic audit, carry out a comprehensive investigation, and ensure the implementation of high security standards in payment system operations.

From the Islamic economic viewpoint, system weaknesses that may harm customers can be seen as a form of negligence in protecting wealth. Although technical causes still need to be proven through forensic audit and legal process, the bank remains responsible for ensuring that customers do not become the parties who bear the consequences of systemic risks beyond their control. Accordingly, hifz al-mal in modern banking demands comprehensive protection, ranging from prevention and detection to complaint handling and loss recovery.

### ***Justice in the Recovery of Customer Losses***

Justice is a central value in Islamic economics. In cases of banking system disruption, justice does not only mean returning lost funds. It also means ensuring that recovery is carried out promptly, transparently, and without burdening customers. Customers are in a weaker position because they do not have direct access to the bank's internal systems. Therefore, the bank must provide an accessible complaint mechanism, verifiable transaction evidence, and a clear settlement process.

Bank Jambi's commitment to compensate affected customers can be read as a form of justice-based responsibility. In ANTARA's report, Bank Jambi's president director stated that the bank was committed to fully compensating customer losses if losses occurred, whether caused by Bank Jambi's own error or by third parties cooperating with Bank

Jambi. Customers who experienced losses or balance irregularities were also asked to submit official complaints so their cases could be processed.

In Islamic economics, this is related to the concept of *daman*, namely liability for compensation for damage or loss. If a loss arises because of negligence, system failure, or a third party within the bank's sphere of responsibility, compensation becomes obligatory. This principle is also consistent with the maxim *la darar wa la dirar*, which means that harm must neither be inflicted nor reciprocated. Therefore, customers must not be left to bear losses caused by risks they did not create.

Justice in loss recovery, however, must also consider procedural aspects. Verification is necessary to prevent false claims, but the procedure must not be overly complicated, slow, or opaque. From an Islamic economic perspective, justice is not only the final result of refunding money, but also the settlement process that respects customer rights.

### ***Transparency as Moral and Institutional Responsibility***

Transparency is an essential element in maintaining public trust in financial institutions. When a system disruption occurs, customers need clear information about what happened, what services were affected, how to submit complaints, and when funds or services will be restored. Unclear information may produce panic, speculation, and declining public trust.

In the Bank Jambi case, openness of information was reflected in public statements about the forensic audit, temporary restrictions on digital services, branch-office operations, legal reporting, and customer complaint mechanisms. Bank Jambi also reported the alleged criminal act to the Jambi Regional Police to reveal the main cause of the disruption.

In Islamic economics, transparency is related to *sidq*, or honesty, and *tabligh*, or the delivery of accurate information. Banks must not conceal important information relating to customer rights. Nonetheless, transparency must be proportional. Technical information that could endanger system security does not need to be publicly disclosed in detail, but information about customer rights, complaint procedures, recovery status, and accountability commitments must be communicated openly.

Thus, transparency is not merely a crisis communication strategy, but part of Islamic economic ethics. A transparent financial institution shows respect for customer rights and willingness to be supervised by the public and regulators.

### ***The Role of Regulators in Protecting Public Maslahah***

The Bank Jambi case also shows the importance of regulatory roles in ensuring that the resolution of service disruption is not left solely to the bank. OJK and Bank Indonesia have important roles in supervising consumer protection, payment system security, and financial institution stability. According to OJK, POJK Number 22 of 2023 serves as an umbrella regulation governing the conduct of financial services providers, information provision, service delivery, complaint handling, dispute resolution, and supervision of financial services providers' conduct.

Bank Indonesia also emphasizes that consumer protection principles include equality and fair treatment, openness and transparency, education, responsible business conduct,

consumer asset protection, data protection, effective complaint handling, and compliance enforcement. These principles are consistent with Islamic economic values because they place consumer protection within the moral, legal, and social responsibility of financial institutions.

From an Islamic economic perspective, the role of regulators can be linked to the concept of hisbah, namely supervision of economic activities so that they proceed fairly, honestly, and without harming society. Regulators function to ensure that financial institutions do not pursue profit alone, but also carry out their responsibilities toward the public. In the Bank Jambi case, OJK supervision and coordination with Bank Indonesia were important to ensure that audits, complaints, fund recovery, and system improvements were conducted objectively.

Accordingly, customer fund protection is not only the responsibility of banks as business institutions, but also part of the responsibility of the state and supervisory authorities to protect public *maslahah*. Weak supervision increases the risk of public loss. Conversely, strong supervision can increase public confidence in the financial system.

### ***Critical Evaluation of the Handling of the Bank Jambi Case***

Based on Islamic economic analysis, the handling of the Bank Jambi case has two sides. On one hand, the forensic audit, reporting to the Jambi Regional Police, coordination with OJK and Bank Indonesia, opening of branch-office services, and commitment to loss compensation show institutional responsibility. These steps can be assessed as consistent with the principles of *amanah*, justice, and *hifz al-mal*.

On the other hand, Islamic economics also requires deeper evaluation. First, this case shows the need to strengthen risk prevention. In Islam, preventing harm is more important than repairing damage after it occurs. Therefore, the bank needs to strengthen digital security, periodic audits, suspicious transaction detection systems, and crisis management.

Second, the bank needs to strengthen public accountability. Accountability is not sufficient when it only consists of a statement that customer funds will be compensated. It also needs to be demonstrated through progress reports on complaint settlement, the number of affected customers, audit status, and system improvement measures. Such accountability is important so the public can assess the seriousness of the bank in carrying out its responsibility.

Third, the bank needs to ensure justice for all affected customers. Small and large customers must receive equal treatment. In Islamic economics, protection must not be discriminatory. Every customer proven to have suffered loss has the right to recovery in accordance with his or her rights.

Fourth, the bank must rebuild public trust. Trust is the foundation of financial institutions. If trust is lost, the impact is felt not only by the bank, but also by regional economic stability. Therefore, restoration of trust must be carried out through concrete action, not merely formal statements.

### ***Islamic Economic Implications for Banking Governance***

This discussion shows that Islamic economics provides a strong ethical framework for evaluating the responsibility of financial institutions. The principle of *amanah* requires

banks to protect customer funds responsibly. The principle of *hifz al-mal* requires protection of wealth from loss and misuse. The principle of justice requires proportional loss recovery. The principle of transparency requires openness of information. Meanwhile, the principle of *maslahah* requires that all bank actions be directed toward protecting the interests of society.

Thus, the Bank Jambi case teaches that banking governance must not be oriented only toward administrative compliance. Good governance must include moral, social, and spiritual dimensions. In Islamic economics, financial institutions should ideally function not only as financial intermediaries, but also as guardians of public trust committed to justice and public benefit.

## **Conclusion**

Based on the findings and discussion, it can be concluded that the responsibility of financial institutions for customer fund protection is an important aspect in maintaining public confidence in the banking system. The Bank Jambi case shows that digital service system disruptions that affect suspected missing customer balances are not only technical problems, but also involve the legal, institutional, moral, and social responsibility of banks as managers of public funds.

In the Bank Jambi case, the responsibility of the financial institution was reflected in several measures: conducting a forensic audit, reporting the alleged criminal act to law enforcement authorities, coordinating with OJK and Bank Indonesia, providing complaint mechanisms for customers, and committing to compensate losses for customers proven to be affected. These steps show institutional accountability in resolving the problem and restoring public trust.

From the Islamic economic perspective, customer funds are an *amanah* that must be protected by financial institutions. Banks do not only collect and manage funds. They are also obligated to protect customer wealth from loss, misuse, negligence, and system risks. The principle of *hifz al-mal*, or wealth protection, affirms that customer funds must be protected optimally because wealth is an important part of human welfare. Therefore, if losses occur and are not caused by customer fault, the financial institution must provide fair recovery.

In addition, the principles of justice, transparency, *daman* or compensation, and *maslahah* also serve as important foundations for assessing Bank Jambi's responsibility. Compensation for affected customer funds is a form of justice and responsibility. Meanwhile, openness of information regarding the system disruption, audit process, complaint mechanisms, and settlement measures is part of transparency consistent with Islamic economic values.

Nevertheless, the Islamic economic perspective requires not only settlement after losses occur, but also prevention. Therefore, Bank Jambi and other financial institutions need to strengthen digital security systems, improve internal oversight, enhance information technology risk management, and build consumer protection mechanisms that are faster, easier, and more transparent. In this way, customer fund protection becomes not only reactive, but also preventive and systemic.

Overall, this study shows that the responsibility of financial institutions in Islamic economics must be carried out comprehensively: safeguarding *amanah*, protecting

customer wealth, providing accurate information, offering complaint mechanisms, compensating losses fairly, and strengthening preventive systems. The Bank Jambi case is an important lesson that public trust in financial institutions can only be maintained when banks fulfill their responsibilities professionally, transparently, fairly, and in accordance with Islamic economic principles.

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