Islamic Banking Education in *Maqasid al-Mu'amalat's* Perspective

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Abstract

This article explains the role of tertiary education in Islamic banking in Indonesia with a review of *maqāṣid al-mu'āmalāt*. As known, the development of Islamic banking is still being pursued today. Accordingly, the public's need for an understanding of Islamic banking and the need for experts in the field of Islamic banking cannot be denied. Therefore, it requires experts who have graduated from the Islamic banking study program from universities, including the Kediri State Islamic Institute, to answer this challenge. The contribution of higher education in the Islamic banking study program to produce excellent graduates is an important thing that must be realized. Islamic banking education, when viewed by *maqāṣid al-mu'āmalāt*, it is known that real certainty is manifested, such as a comprehensive understanding of Islamic banking in terms of compliance with Islamic banking principles which includes compliance with the principles of Islamic banking. Sharia principles, prudential provisions, increased operational efficiency which will have an impact on high competitiveness and stability of the Islamic banking system as well as benefits to the economy. There is also a universal dimension, namely the general benefit between the government, Islamic financial institutions and the public.

Keywords: Education, Islamic Bank, *Maqāṣid al-Mu'āmalāt*.

Introduction

The crisis of faith and piety gave birth to a political crisis that had an impact on the economic and monetary crisis. This fact happened in Indonesia at the end of 1997. The effect of the various crises that hit Indonesia, many financial institutions (Yusuf, 2018), including banks experienced financial complexity, high interest rates offset by high capital costs for the business sector which had an impact on business ability. production is slumping.

This resulted in a drastic decline in the quality of banking assets. The banking system has an obligation to pay interest to depositors in accordance with market interest rates. The general lack of competitiveness of the banking business in its implementation as an intermediary in investment activities. During this period of economic and financial crisis, several financial and banking institutions went out of business and some joined other financial institutions. Information is growing, if they do not get an injection of funds from the government, almost all of them will go out of business. In the 1990s, banks in accordance with sharia regulations actually appeared that used a profit-sharing system (Zainuddin Ali, 2008).

The development of Islamic banking is still being carried out today. In line with this, the public's need for an understanding of Islamic banking and the need for experts in the field of Islamic banking cannot be denied. Therefore, it requires expert staff from Islamic banking study program graduates from universities to answer this challenge. So Islamic banking education is an important thing that must be realized. Thus, this article analyzes tertiary-based education about Islamic banking in Indonesia with the review *maqāṣid al-mu'āmalāt*.

Meaning of Islamic Banking Islamic

Banking is composed of two words, namely bank and sharia. The word bank means a financial institution that functions as a financial intermediary for two parties, namely those who have excess funds and those who lack funds. The word sharia literally means the way to a spring (M.B.Hooker, 2008) and (Sahid HM, 2016). Jasser Auda defines sharia as a revelation given to the Prophet Muhammad and implemented in the Prophet's life message and mission. Eating sharia can be interpreted by the Koran and al-Sunnah (Jasser Auda, 2007). Al-'Ashmāwī defines sharia as a way or path created by Allah, which is composed of standard values and principles. Sharia according to jurisprudence is a set of legislation, is more flexible, and follows the development of society (Muḥammad Sa'īd al-'Ashmāwī, 1996).

Ahmad Imam Mawardi defines sharia in fiqh as laws that are mandated by Allah for His servants, both those stipulated in the Koran and the Sunnah of the Prophet Muhammad in the form of words, deeds or decrees of the Prophet (Ahmad Imam Mawardi, 2010). Sharia, in short, means a collection of legal practices found in Islam, both related to the concept of aqidah and legal legislation (Aḥmad al-Raysunī, 1999). The word sharia in Islamic banking in Indonesia is an agreement rule based on what is done by other parties for depositing funds and / or financing business activities and other activities in line with Islamic law (Zainuddin Ali, 2008).

OJK defines an Islamic bank as a bank that is practicing business activities based on "sharia principles". Meanwhile, according to Law no. 21 of 2008 About Sharia Banking (especially Article 1), meaning perbankan sharia is "everything related concerning sharia banks and Sharia Business Units (UUS), including institutions, business activities, and methods and processes for carrying out their business activities" (Sumanto al-Qurtuby dkk, 2020).

Sharia banks are financial institutions that function as intermediaries for parties with excess funds and those with shortages. for business activities and other activities in accordance with Islamic law. In addition, Islamic banks are also called *Islamic banking* or *interest fee banking*, namely the banking system in the implementation of operations does not use a system of interest (*riba*), speculation (*maisir*) and uncertainty (*gharar*).

Islamic banks also have a basic working method, which accepts deposits from investors (*depositors*) and has an obligation (*liability*) to offer financing to investors on the assets side with a pattern and / or financing schemes in accordance with Islamic law. On the liabilities side, there are two main categories, namely *interest-fee current and saving accounts* and *investment accounts* which are based on the principle of *Profit and Loss Sharing* between the bank and depositors, while on the asset side which includes all forms of financing patterns that are free from usury and in accordance with the principles or standards of sharia such as *mudhārabah*, *musyārakah*, *istisna*, *salam* and others.

To achieve accounting objectives that are principle or standard in nature, the basic structure of investing activities can be grouped into two parts, namely (a) unlimited accounts. This means that a bank based on sharia principles has the freedom to invest the funds it receives in various investment activities without being restricted by certain conditions, including using it together with the bank owner's capital; (b) investment account with restrictions. This means that the bank acts as a manager who does not have the authority to mix the funds it receives with the bank owner's capital without investor approval.

Apart from the two things above, Islamic banks must also reflect on their function as a manager of zakat funds and other charitable funds including funds *qard ḥasan*. Furthermore, in the aspect of recognition, measurement and recording transactions on the accounting system of sharia they are similar to the processes that occur in the conventional banking system.

Sharia Banking Education in Indonesia

Sharia banking originated with the establishment of Bank Muamalat Indonesia (BMI) in 1991 which was inaugurated in 1992. This industry developed rapidly in 1998. Islamic banking became a special concern after Indonesia experienced an economic crisis that began with a monetary crisis and crisis. global years 2008-2009 the impact experienced by several countries, especially America. The global crisis has had a negative impact on conventional banking, the cause is the patterns and philosophies used by Islamic banking in an investment approach that is more ethical and less risky than conventional banks.

This reality provides wider opportunities and opportunities for the Islamic financial system in general and Islamic banking. especially. This financial institution is an alternative to the conventional banking system. In line with that, the number of universities, both public and private, in establishing study programs of Islamic banking, sharia economics and others are also in demand by the public. Students are expected to be graduates with integrity in accordance with the chosen study program. This includes IAIN Kediri, which has opened a sharia banking study program at the Faculty of Economics and Islamic Business.

There are several factors that trigger the performance of the Islamic banking industry, both in terms of collection and distribution of financing. First, widening the network of sharia banking offices which in addition to bringing people closer together also makes it easy for people to access. Second, the development of educational programs and introduction to the community. Third, the increasing quality of service. Fourth is the legality of several legislative products that have an impact on legal certainty and increase sharia financial market activities, as outlined in (i) Law No.21 of 2008 concerning Islamic Banking; (ii) Law No. 19 of 2008 concerning State Sharia Securities (sukuk); and (iii) Law No.42 of 2009 concerning the Third Amendment of Law No.8 of 1983 concerning VAT for Goods and Services (Nadia Sri Damajanti, 2019).

The high expansion of the Islamic banking industry has not been matched by adequate human resources. So competitive human resources are needed so that Islamic banking can improve the quality of its growth and maintain its acceleration in a sustainable manner. The limitations of university graduates in the field of Islamic banking and finance must be optimized by higher education institutions that are ready to produce excellent graduates.

The demand for experts in the sharia banking service industry is an effect of the sharia banking service industry, because labor is an aspect of production that must be present in the sharia banking service industry. This increase in the performance of the sharia banking service industry can trigger an increase in the demand for competent workers in the Islamic banking sector. Therefore, if the university is the main gate for competent workers to produce a workforce that suits the needs of the Islamic banking industry.

The increase in the Islamic banking service industry in Indonesia has undergone rapid changes. The experience of several countries experiencing economic problems provides an answer that Islamic banking is more resistant to various problems. In line with the character of Islamic banking which leads to the real sector. This reality encourages economic growth. The sharia banking business style negates speculative business (*gharar*) so that it is resistant to various global financial problems as well as a more human regional profit sharing system for all parties.

The pace of the Indonesian Islamic banking industry has increased, during the period 2007-2013 the number of Islamic Commercial Bank offices increased from 401 in 2007 to 1882 in 2013. The number of Sharia Business Unit offices increased from 196 to 550 and Islamic People's Financing Banks increased from 185 to 398. Although in 2013 there was a rapid increase in the number of sharia banking offices, the development of the quantity of Islamic banking offices was more in Java, especially in several provinces, such as East Java, West Java and Central Java (Nadia Sri Damajanti,2019).

Until 2013, Islamic banking services have not been able to reach several provinces, such as Jambi, West Kalimantan, Central Kalimantan, Central Sulawesi, North Sulawesi, Gorontalo, West Sulawesi, Southeast Sulawesi, East Nusa Tenggara, Maluku and North Maluku. The quantity of workers in the Islamic banking industry has increased according to the increase in the quantity of offices, the quantity of BUS workers still dominates. This is in line with the more aggressive performance improvement of BUS than UUS and BPRS (Nadia Sri Damajanti, 2019).

The advantages of Islamic banking as an institution *intermediary* in the management and distribution of financing can still be increased. Support from the government as outlined in the laws and regulations, has an impact on the opening of several sharia banking offices and there is still an opportunity for sharia banking to expand its wings throughout Indonesia as an effort to get closer and provide easy access with superior service quality to the public as well as education and introduction to Islamic banking increasing, impacting on the performance of the Islamic banking industry which will continue to increase.

The limited number of workers who have the skills needed by Islamic banking is still a problem for Islamic banking in optimizing the number of employees. In 2014, it was known that the recruitment of Islamic banking personnel was filled by college graduates with conventional banking educational backgrounds, and even often for certain positions, Islamic banking recruits college graduates with various majors. The reason is that recruitment does not require mastery in the field of Islamic banking because the number of applicants with a background in Islamic banking education is very limited and the Islamic banking sector carries out educational and training policies which will later be provided after work (*on the job training*) (Nadia Sri Damajanti, 2019).

These conditions require skills from higher education institutions to prepare prospective workers in the Islamic banking industry. Education and training carried out by banks for their workers requires a very large investment. The Islamic banking industry has experienced an interesting increase. The quantity of Islamic banking offices increased with increased growth offset by the number of workers in the same direction. The projection until 2019 is still increasing (Nadia Sri Damajanti, 2019).

The growth in demand for Islamic banking workforce has not been supported by the supply of workforce with college graduates who have expertise in the field of Islamic banking. Inequality in the supply of workers with a background in Islamic banking education has made Islamic banking implement a short-term training education policy. Strengthening the long-term sharia banking industry, strived for universities to participate by producing scholars who have the expertise required by Islamic banking. The development of the Islamic banking industry has triggered an increase in educated and skilled human resources.

Islamic higher education, which is a level of education after high school (Ramayulis, 2011) is expected to be able to answer the challenges of the needs of Islamic banks. As stated in Law no. 20 of 2003, that higher education is a continuation of high school which is functioned to prepare academic people who are experts in certain scientific fields, applied, developed for the common good.

The principle of benefit is the determination of the values of faith (*tauhid*) which are embedded and become the basic values of behavior in life (Sri Minarti, 2013). The values of monotheism can be felt, if they are practiced for the common good. In line with this principle, it is also necessary to instill the concept of the Islamic banking curriculum as a provision for students to enter the world of work. This begins with cognitive development (Lias Hasibuan, 2010), namely the ability of the brain to discover, think which results from the teaching and learning process on campus, this is very necessary as initial provision.

Campuses in all regions of Indonesia must be able to answer the challenges of producing excellent scholars in the field of Islamic banking. In addition to intellectual intelligence in the

field of Islamic banking, emotional intelligence is also needed in self-management and spiritual intelligence (Bukhari Umar,2010) in honing spiritual acuity, so that cognitive competencies are balanced with good morals and diligent in worship so that they truly become complete human beings.

Implications of Islamic Banking Education Implications of Islamic Banking

Education on the sustainability of Islamic banking in Indonesia which has been held by the higher education is the mutual good/death. This is because there is a clear formula in terms of the Islamic banking curriculum and it is applied in the world of work by scholars who are experts in the field of Islamic banking so that the community feels the impact well. At the same time, the role of universities, sharia banking is required to continue to develop institutions with integrity and nurture the community.

Benefit arises, because it is balanced with compliance with Islamic banking principles, as programmed by Bank Indonesia in the period 2004-2008. Compliance with the principles of Islamic banking includes several things (Zainuddin Ali, 2008):

1. Compliance with sharia principles

a. Encouraging an increase in the effectiveness of supervision

There are two options taken, either simultaneously or separately to improve the effectiveness of monitoring the aspects of compliance with sharia principles, namely (1) increasing cooperation from coordination with the DSN to clarify the functions, roles and authorities and responsibilities of each. respectively in the guidance and supervision of Islamic banking, including clarity of DPS functions and authorities and efforts to improve DPS performance and independence; (2) encourage and compile guidelines on the functions and roles of sharia auditors who have Islamic banking expertise and have independence such as public accountants.

b. Developing the concept of incentives for compliance with sharia principles.

One of the driving factors for adherence to sharia principles is intensive implementation, both reward and punishment. This is done as an effort to encourage compliance with sharia principles, Bank Indonesia and stakeholders otherwill examine the concept of integrated incentives between finance and sharia concepts.

2. Precautionary provisions

a. Developing a risk-based regulatory and supervisory framework

In line with the direction of developing a more comprehensive regulatory concept, Bank Indonesia will implement a risk-based regulatory concept (Niswatin,2017). Therefore, with the implementation of this regulatory concept, it is hoped that Islamic banking will always operate within the signs of sound banking operations in a financial sense.

b. Developing regulatory concepts for policies An exit and entry

important component of maintaining the health of the Islamic banking system is the existence of clear policies entry and exit . With the enactment of this policy, it is hoped that the sharia banking industry will be supported by actors who have high expertise and dedication in carrying out Islamic banking operations. In addition, policies entry and exit clear will greatly assist in the preparation of other provisions that are more systematic.

c. Development Real-time supervision Preparing

for the implementation of a real time reporting system. The concept of such supervision is equipped with an analysis system that can process banking data automatically with the aim of facilitating supervision in carrying out more effective supervisory activities.

3. Increased operational efficiency and high competitiveness

a. Encouraging strategic alliances

After having operational capabilities with higher international standards, Islamic banking institutions will continue to be encouraged to make strategic alliances with Islamic banks that have an international reputation.

b. Creating cooperation for development with related institutions

Based on the possibility of cooperation with related institutions, Bank Indonesia will endeavor to formulate a framework for cooperation with related agencies that will effectively increase the efficiency of Islamic banking operations.

4. Sharia banking system stability and benefits for the economy

a. Encouraging the activeness of the sharia banking development communication forum and the feedback mechanism

Bank Indonesia will always encourage the active sharia banking communication forum as a means of communication between regulated regulators and the general public.

b. Encouraging the involvement of agencies rating in banking activities

Bank Indonesia will always encourage the involvement of third parties, especially agencies, *rating* to conduct an open assessment of banking conditions, both macro and micro. From a micro perspective, the involvement of agencies *rating* will encourage the development of sharia, such as in the issue of securities in accordance with sharia principles.

c. Formulating a deposit concept *takaful* that minimizes potential costs due to failure of banking activities

To increase the resilience of the Islamic banking system in the face of uncertainty, Bank Indonesia will formulate the concept of *safety net* (in this case the deposit *takaful*) which in turn will prevent bankruptcy, drafting deposit *takaful* is a fundamental requirement in maintaining a high level of public trust.

d. Conducting studies for alternative sources of funds from the social finance sub-sector.

Following up on cooperation with related parties, studies were also conducted to activate alternative sources of funds to increase the role of Islamic banking in the economic system in a more real way.

e. Encouraging an increase in the role of profit-sharing financing

To increase the benefits of *the scheme* profit sharing for the wider community, Bank Indonesia will continue to encourage the implementation of a scheme profit-sharing in society. The implementation of the scheme profit sharing will of course be supported by a better information system infrastructure such as industrial indexation, transparency in contracts and the possibility of using the voluntary sector as a source of financing scheme for the profit sharing. The encouragement that has been given includes the provision of incentives for banks that seriously implement a scheme profit-sharing financing without abandoning the principle of prudence.

Perspective *Maqāṣid al-Mu'āmalāt* in Islamic Banking

Maqāṣid al-mu'āmalāt consists of two words, *maqāṣid* and *al-mu'āmalāt*. *Maqāṣid* is the plural of *maqṣad*, *qaṣd*, *maṣṣid* or *quṣūd* which is a derivative of the verb *qaṣa* there *yaqṣudu* (Ahmad Warson Munawir, 1999) which means towards a direction, goal, middle, just and does not cross the line, straight path, midway between excess and deficiency. This interpretation can also be found in several verses of the Koran. Surat at-Tawbah verse 42 (QS. At-Tawbah (9): 42). interprets *qaṣd* easily, straight and moderately. Surat Fatir verse 32 (QS. Fāṭir (35): 32) interprets *qaṣd* is intermediate and balanced. Surat al-Nahl verse 9 (QS. Al-Nahl (16): 9) interprets *qaṣd* is straight. Surat Luqman verse 19 (Qs. Luqmān (31): 19) implies the middle between the two ends (Ahmad Imam Mawardi, 2010).

The word *mu'āmalāt* (Ahmad Warson Munawir, 1997) comes from Arabic which literally means the word *mufā'alat* (do one another). This word has the meaning of an activity carried out by a person with someone or several people in meeting their respective needs (Nasrun Haroen, 2007). The meaning of *maqāṣid al-mu'āmalāt* is the legal objectives of individual relations with others, such as in terms of buying and selling, leasing, pawning, Islamic banking and others. *maqāṣid al-mu'āmalāt* is part of *maqāṣid al-sharī'ah* which has a wide

scope such as, *maqāṣid al-ṣalāt*, *maqāṣid al-zakāt*, *maqāṣid al-hajj* which are summarized in *maqāṣid al-ibādah* and others.

Maqāṣid al-mu'āmalāt (Abd Laṭīf al-Syekh Taufīq al-Ṣabāgh, 1430) is part of *maqāṣid al-khāṣṣat* (Abd Wadud Muṣṭafa al-Mursī al-Su'ūdī, 2010) which is related to transactions and laws relating to the personal *mukallaf* for the common good or can also be interpreted broadly the relationship between humans and other humans for the purpose of the common good. Therefore every *mukallaf* is obliged to work, look for lawful sustenance in order to own property and manage it. Meanwhile, according to *maqāṣid al-āmmah* is relates to general purposes. Like taking the maslahah.

Mu'āmalāt māliyah in Islamic law which is also called *maqāṣid hifẓ al-māl* is related to two things, namely (1) the justified way of obtaining property by means of seeking sustained sustenance. halal which can be done in various professions according to the tastes and talents of each. (2) managing properties obtained and negating all prohibited things, such as taking property that does not belong to him, as described in the holy book (Riyāḍ Maṣnū' al-Khalīfī, 2004).

Mu'āmalāt, as explained by the scholars of fiqh, is divided into two types (Nasrun Haroen, 2007): *First*, the type of *mu'āmalāt* whose law is directly indicated by the nas (al-Qur'an and al-Sunnah) with gives certain limits, because Allah knows that it is difficult for humans to find the ultimate truth in matters like this. Even though they know it, but their lustful desires dominate the truth. Among the problems of *mu'āmalāt* which are directly determined by Allah are the issue of inheritance, the number of talak, 'iddah, khulu', referencing, prohibition of khamar, prohibition of pork, prohibition of carrion and prohibition of usury. Regarding criminal matters, for example, Allah also gives certain types and amounts of punishment for theft, adultery and *qazaf* (accusing another person of committing adultery). On the other hand, Allah also stipulates provisions as general rules that must be enforced, such as not permitting abuse of any human being which in fiqh terms is called *al-ta'asuf fī isti'māl al-haq*. The Qur'an also states:

... therefore, whoever attacks you, then attack him in proportion to his attack on you ... (Surah Al-Baqarah 2: 194.)

Laws like this are permanent and cannot be changed and do not accept change, in understanding like this, there are also humans who find it difficult to find the true truth of what Allah willed. In this regard, Allah often in the Koran affirms and reminds people of Allah's grace and mercy at the end of each of the restricted provisions as above, because as stated by Imām al-Shāṭibī (Abū Ishāq al-Shāṭibī, 2009) (d. 790 H.) that the provisions of Allah above merely contain a *maṣlahah* (goodness) (Luis Ma'luf, 1996) and (Imām al-Ghazālī, 2010) for humans, both in this world and in the hereafter.

For example, when Allah has finished explaining various laws relating to orphans, polygamy, the share of each heir in inheritance, laws relating to the procedure for intercourse with women (wives), women who are haram to marry and the issue of dowry for wives who are all it is found in Surah an-Nisā' (QS. An-Nisā' (4): 26.), Allah ended all the above laws with His Word.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٢٦)

26. God wanted to explain (his shari'ah law) to you, and menunjukimu the streets people who were before you (the Prophets and the Righteous) and (want) to accept your repentance. and Allah is All-knowing, Most Wise.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا (٢٨)

28. Allah wants to give relief to you and people are made weak. (QS. An-Nisā' (4): 28.)

Kind of *mu'āmalāt second* is that which is not directly appointed by the nas but is left entirely to the results of the ijtiḥād of the scholars, in accordance with the creations of experts in order to meet the needs of mankind according to the place and age, and also according to the situation and conditions of the community itself.

For the field of *mu'āmalāt* like this, Islamic law only sets out basic rules, criteria and general principles that are in line with the will of *shara'*. Among the principles, rules and criteria of *mu'āmalāt* like this it has been stated that this is a great blessing from Allah which is given to Muslims by giving them the freedom to carry out the type of creations *mu'āmalāt* in accordance with the demands of the times, their place and condition and aims to fulfill their benefit. In this regard, Islamic law only provides criteria, basic and general principles that must be used as guidelines in creating the form of *mu'āmalāt*, beyond those mentioned in the text. The general principle is on them.

The specialty of this second category of *mu'āmalāt* is that *mu'āmalāt-mu'āmalāt* like this can change according to changing times, places and social conditions. It is different from the type of *mu'āmalāt* in the first category which does not accept changes due to changes in times, places and social conditions, because Allah's provision in this matter is permanent. For example, what is included in *mu'āmalāt* in the first category is about the prohibition of usury and the prohibition of opposing both mothers and fathers. Riba in Islam is forbidden forever, even though there are differences of opinion among the fiqh scholars in determining the criteria for usury. The attitude of being against both the mother and father of the law is haram, it will never change until the Day of Resurrection.

Whereas an example for the second type of *mu'āmalāt* is *bai' al-mu'āṭalah* (buying and selling by giving up money and taking goods without being accompanied by a qabul consent), as is often found today, such as supermarkets. In this regard, the main element regulated by Islam is the willingness of the two parties to make transactions, according to the word of Allah in Surah an-Nisā' (4): 29: "*except by way of commerce which applies consensually between you.*"

On the other hand, *mu'āmalāt* this second type of is also based on the principle that mankind does not have difficulties in fulfilling all their needs which bring benefits to them, as explained in surah al-Ḥajj (22): 78: "*Never have he made things narrow for you in religion.*" So based on the element of willingness and the principle of eliminating difficulties for mankind, *bai' al-mu'āṭalah* which is often found in modern times is valid and fulfills the principles of *mu'āmalāt* determined by *shara'*.

For Islamic banking as described in this paper, it means entering into the first type of *mu'āmalāt* which has been explained directly in the text, namely to avoid usury, speculation and others that are contrary to Islamic law. Then what about conventional banks that use the term usury, in this case the fiqh scholars have different opinions, but some argue that what is meant by usury is a very multi-fold model of excess returns, as practiced by moneylenders. Therefore, the inclusive reasoning between conventional banks and Islamic banks also needs to be considered, considering that Islamic banks also originated from Bank Indonesia. The existence of Islamic banks can be used as a variety of banking in Indonesia.

Islamic banks are also in accordance with the second type of *mu'āmalāt*, if there is a problem that is not explained in detail by the naṣ, but contains essential benefits or actually brings danger in cases of sharia banking, then the role of scholars to issue fatwas is urgently needed.

If you analyze Islamic banking with the view of *maqāṣid al-mu'āmalāt*, it is known that the purpose of *mu'āmalāt* that has been described above which globally is to bring benefit

and avoid danger is in accordance with the rules Islam. Thus the existence of Islamic banking needs to be supported and developed in order to create a humane banking system.

Islamic banking practices are in accordance with *maqāṣid al-mu'āmalāt*. In line with this, Bank Indonesia, which was a sharia banking architecture in the period 2004-2011, had a program for implementing initiatives in the form of finalizing the Islamic banking system. This is done to meet international financial standards and service quality.

Several matters stipulated in the finalization of the Islamic banking system are as follows (Zainuddin Ali, 2008):

First, compliance with sharia principles. To realize the concept of an integrated banking rating between the sharia and financial sides, Bank Indonesia is following up on the unity principle between sharia and financial principles, Bank Indonesia will encourage the implementation of an integrated regulatory concept between the financial and Islamic aspects.

Second, the precautionary provisions. In order to create an incentive-based regulatory system in accordance with the paradigm of modern banking regulations, Bank Indonesia will ultimately encourage the implementation of an incentive-based regulatory system with the ultimate goal of the new regulatory regime, namely the self regulatory banking system.

Third, increased operational efficiency and high competitiveness. To increase operational efficiency and high competitiveness, this can be done by encouraging the creation of players on a global scale and with international competitiveness. This is meant to consistently drive operational efficiency so that it is able to compete globally.

Fourth, the stability of the Islamic banking system and benefits to the economy. In realizing the stability of the sharia banking system and benefiting the economy, Bank Indonesia encourages a sharia financial system strong. Therefore, Bank Indonesia will always encourage the formation of a sharia financial system that legally can use sources of funds regulated in sharia and use them according to sharia and mandate (the concept of safety net) in carrying out its operations.

Conclusion

Development of Islamic banking is still being carried out today. In line with this, the public's need for an understanding of Islamic banking and the need for experts in the field of Islamic banking cannot be denied. Therefore, it requires expert staff from Islamic banking study program graduates from universities to answer this challenge. The role of higher education in the Islamic banking study program to produce excellent scholars is an important thing that must be realized. Islamic banking education, when viewed with *maqāṣid al-mu'āmalāt*, it is known that there is real certainty, such as a complete understanding of Islamic banking in terms of compliance with Islamic banking principles and there are universal dimensions, namely the general benefit between the government, Islamic financial institutions and the public. Thus, this article strengthens the role of higher education based on Islamic banking in Indonesia by reviewing *maqāṣid al-mu'āmalāt*.

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