

Comparative Level of Efficiency and Worship Value of Sharia Bank in Indonesia (BSI X BRIS), Malaysia (CIMB) and Saudi Arabia (Samba Bank)

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Abstract. This study aims to analyze the level of efficiency and reflexivity of the Value of Worship (Hahslm) with worship values for the period 2015 to 2020. The case studies that are the object of this research are 3 Islamic banks, namely Bank Syariah Indonesia X Bank Rakyat Indonesia Syariah (Indonesia), CIMB Bank Berhad (Malaysia) and Samba Bank (Saudi Arabia). Measuring the level of efficiency of this study using the traditional method with Ms. Excel and Value of Worship with operating expenses as input variables and operating income as output variables. The results of this study indicate that 3 Islamic banks, namely Bank Syariah Indonesia X Bank Rakyat Indonesia Syariah (Indonesia), CIMB Bank Berhad (Malaysia) and Samba Bank (Saudi Arabia) in 2015 to 2020 have an efficiency level of bank BSI X BRIS Indonesia and Samba Bank Saudi Arabia from 2015 to 2020 had very good efficiency reaching 100%, while CIMB Bank Berhad (Malaysia) experienced inefficiency with scores of 80%, 85% and 90% (*less than 100%*) respectively. And the highest reflexivity value is found in the Saudi Arabian samba bank in 2015 to 2018 at 95% and in 2019 at 100%. The second position is BRI Syariah 76%, 82% and in 2018-2019 it is 95% and the third position is CIMB Berhad Malaysia 70%, 80% and 81.5%.

Keywords: efficiency, Islamic, banking, worship, comparative

Introduction

The development of the Islamic Banking Industry in Indonesia shows a relatively rapid increase, although it seems slow. Based on the score of Indonesia's Islamic finance industry index in 2017 it was 24.21 on a scale of 100 and ranks 7th in the world (GIFR, 2017). This is indicated by various processes in the form of improvement steps in the development of the Islamic banking industry, especially on government regulations and policies. One of the government's steps is the issuance of Law Number 21 of 2008 concerning Islamic Banking. During 2006 – 2019 there was an increase in the number of banks and branch offices. Data (Financial Services Authority, 2019) shows that the expansion of the office network has been able to increase the number of

Islamic bank users as reflected in the increase in the number of accounts to 31.89 million users in 2019.

Table 1. Development Indicators for Islamic Banks 2015-2020

Indicators	2015	2016	2017	2018	2019	2020
Total BUS	12	13	13	14	14	14
Total Office	1990	1869	1825	1869	1905	2034
Labors	51.413	51.110	51.068	49.516	49.654	50.212
Asset	296.262	356.504	424.181	451.200	499.980	593.948
DPK	231.175	279.335	334.719	371.83	402.36	465.977
Financing	212.996	248.007	291.180	291.040	345.280	360.751

Source : Statistik Perbankan Syariah www.ojk.go.id

Table 1 shows the condition of BUS which experienced significant growth when compared to the Indonesian banking industry sector. This is indicated by an increase in several criteria, namely the number of Islamic Commercial Banks, the number of offices, the number of workers, assets, TPF and distribution of financing. This increase shows that the BUS has the potential to be highly accepted and the business is able to run and continue to grow

With the rapid growth of the Indonesian banking industry, it is important to measure the effectiveness of Islamic banking. Understanding the level of efficiency of an Islamic bank will give you an idea of its ability to optimize all resources. As a result, banks can provide more benefits to the community, this has been confirmed by Mohammed et al. (2009), if the bank operates effectively, the profit rate will increase, the impact is that the bank will be able to channel more funds, and the bank will provide a better interest rate, quality of service, security, and integrity, and show that it can improve the overall economic situation.

Efficiency is one of the performance criteria that theoretically supports overall business performance. The ability to get the maximum output from the available inputs is a measure of the expected output. In measuring performance, banks wonder how to obtain an optimal level of output at the current level of input, or how to use a minimum level of input at a given level of output. By determining the mapping of inputs and outputs, a more in-depth analysis can be carried out regarding the causes of inefficiency (Haddad, 2003). According to (Firdaus and Hosen, 2014), efficiency measurement can be an important indicator of bank sustainability.

Therefore, in the process of developing Islamic banking, it is necessary to measure efficiency so that Islamic banks can face stiff competition from Islamic banks and the Indonesian domestic banking industry to expand their market share.

The complexity of Islamic banking problems requires indicators/measures to overcome competition, and many analytical tools have been developed in addition to the efficiency function that can measure performance values, so that apart from value analysis, it adds spiritual

value. and blessings in this world and in the hereafter, worship is a natural process of all life, including frugality. In accordance with the Quran Surah Adz-Dzariyat [51]: 56 which reads:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“*And I did not create the jinn and mankind except that they might serve Me*”. (Surat adz-Dzariyat: 56)

Much of the research to date has been based on a linear thinking model that separates science from the meaning of religion and worship, and is based on methods that are automatically extracted from thought processes. Today, Muslim scholars are taking a realist approach to Islam and incorporating the analytical tool process in the form of prayers or supplications.

The analytical tools developed to date still show the need to create a sense of worship in the process of analytical tools for the purposes of economic analysis in order to achieve the necessary good in the world and the hereafter (Aziz), 2016b. The importance of worship is a natural process of every activity in human life, including economic activity. Allah SWT says that worship must have meaning in creation. So far, economics has copied and pasted Western analytical tools such as linear programming and multiple regression. It is possible that this analytical tool has no religious value, because Western circles are constantly trying to create analytical tools that exclude religious elements from science. For this reason, Muslim scholars need to change the concept of analytical tools in congregations that are in line with the Islamic ideological paradigm so that they can offer comparative values that are in line with Islamic values (Aziz, 2020).

The concept of Islamic economic analysis tools has been evaluated from different perspectives. There are those who depart from the philosophy of the creed, some are lost in terms of profit and some are looking at the meaning of worship. Theoretically, the letter H for HAHSLM uses a sect meaning perspective. Understanding theory H from the word HAHSLM (Aziz, 2018):

1. Narrowly, theory H is defined as the basic theory of three dominants with a certain context in five dimensions of invariant arrangement.
2. Broadly speaking, the most common use of theory H can be interpreted as a theory of the basic concepts of creation patterns with certain relationships. H comes from the formula :

$H = A \cdot H(S,L,M)$. Al-Qur'an letter Hijr, also stands for Huda or Life.

While the meaning of theory H, among others (Aziz, 2018):

1. A whole or comprehensive set or integrated part will consist of 3 (three) main elements, namely primary (creator), secondary (creator/receiver) and tertiary (worship/transmitter) which can be positively charged.
2. The three elements will fulfill the statement that the secondary under the primary will do tertiary (humans were created by God to worship).

The philosophy of theory H can be interpreted as Islamic values, with concepts that have the meaning of worship and life.

2 Methods

2.1 Theory H (HAHSLM)

Theory H is a comprehensive system that follows the rules of Arabic and pays attention to the word "Islam", the basic linguistic form of the verb sin, ram and pantomime, and uses a three-consonant approach. Then it was carefully and elegantly formulated as an Islamic formulation called "Theory H", based on the basic philosophy of Islamic ontology, infidel epistemology, and value theory, with a pattern of warning and sympathy. The emergence of Islam is claimed to be a problematic concept of salvation. Islamic science must have logic that can be applied in the field in accordance with current scientific advances. There must be a part in the form of concepts that go beyond the basic Islamic sciences, because it requires synchronization between theory derived from the Qur'an and practice derived from simulation and modern technology. (Royhan, 2016).

The basis of Hashlam's view is that Islam had original methodological standards that differed significantly from current views. Analytical tools are used in most economic analyzes conducted by researchers in formal scientific settings, such as university campuses or research institutes, and in informal settings, such as journals. This tool is used to refine the analysis to meet the defined analysis objectives. However, with the increasing complexity of economic and life problems, it is necessary to instill a sense of worship in the process of analytical tools so that economic analysis can provide multiple benefits for the world and future generations.

Natural phenomena such as the Earth, the Sun and the Moon existed before the revelation of the Qur'an. The meaning of worship, by examining the cosmic books produced by this natural phenomenon, Hz. It must have been understood by those who came before Muhammad. Then, during the treatise of Allah SWT, these natural events were systematized and included in the Kauri verses in the form of the Qur'an and As-Sunnah. Therefore, Muslims must believe in the existence of this verse in the universe. Due to human limitations in understanding the verses of the Qur'an, Muslims are forced to turn to the verses of the Qur'an. Therefore, their knowledge is not limited to the poems of the Qur'an.

The definition of Theory H from the word Hahslm is: (Aziz, 2016a)

1. In a narrow sense, Theory H is defined as a three-dominant archetype theory with a certain context in five dimensions of invariant arrangement.
2. Broadly for the most general use Theory H can be interpreted as a theory of the basic concepts of the pattern of creation with certain relationships. H comes from the Hahslm formula, the Koran letter Hjr, also stands for Huda or Life.

While the meaning of theory H include :

1. A complete set/complete system/integrated part will consist of 3 main elements, namely primary (creator/intermediary), secondary (creator/receiver), tertiary (worship/transmitter) which can be positively or negatively charged.
2. The three elements will fulfill the statement that the secondary under the primary will do tertiary. (Humans were created by God for worship).

Lifestyle theory H can be developed in the development of economic enterprises. The first is nature, which can turn divine elements into macroeconomic elements, and the second into microeconomic elements, feedback turning worship into economic opportunities for life.

Hahslm's theory is based on the Simlamim method of kaffah economics, which is also a new way to develop the epistemology of the entire Islamic economic system. In general, the Shinramim method is a way out of life's dilemmas, that is, a way to solve a fundamental problem. A better way to balance the metaphysical approach is needed.

It is also suitable as a feedback template and is one of the comparisons of system dynamics with the Sinlamim method. The first element is God, the second element is nature, and the return is worship.

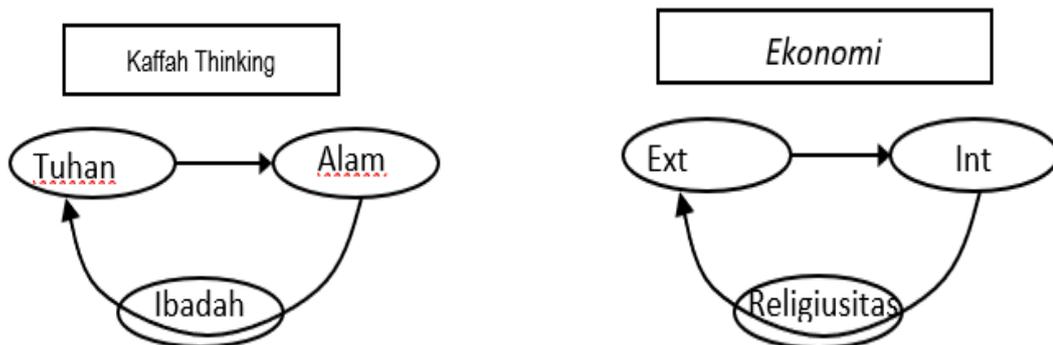


Fig. 1. Kaffah Thinking In Islam

Information :

Formula: Kaffah = God; Nature ; Worship

Formula: Economy = Ext ; int ; religiosity

So the formula for translating the Quran Surah Al-Hijr [15]: verse 87 of 4 = 72319 becomes:

H=a.h(s,l,m) if analogized with the existing econometric formula:

$$Y = a + e + bx_1 + bx_2 + bx_3 \quad (1)$$

Combined with the Economic Formula = Ext;Int;Religiosity, the resultant occurs in the form of:

$$H \text{ or Economics} = a + h + (\text{Ext} + \text{In} + \text{Religiosity}) \quad (2)$$

And finally, every research will have a standard to have 3 (three) major groups of factors, namely 1. external factors, 2. internal factors, and 3. religiosity factors. Then these three factors can be broken down into more variables.

2.2 Analysis Of Research Methods

This study includes an analysis of the level of efficiency and reflectivity of Islamic banks in the 2015-2020 period using traditional methods and Islamic values. The data used is the annual report of each Islamic bank which is examined by one input variable and one output variable. The traditional method uses Ms.Excel to compare the input variables of Operational Costs and the output variables of Islamic banks' operating income to the test.

2.3 Types And Objects Of Research

This study examines the efficiency and reflectivity of 3 Islamic banks, namely Bank Syariah Indonesia X Bank Rakyat Indonesia Syariah (Indonesia), CIMB Bank Berhad (Malaysia) and Samba Bank (Saudi Arabia) with the input variable namely "Operational Costs". While the output variable is "Operational Income". The period used is 2015-2020. The first stage in this research uses the Traditional Method of comparing the input variables with the output variables and then the second stage uses a methodological approach with the value of worship.

2.4 Method Of Collecting Data

The data collection method used in this study is to use annual report data from 3 Islamic banks, namely Bank Syariah Indonesia X Bank Rakyat Indonesia Syariah (Indonesia), CIMB Bank Berhad (Malaysia) and Samba Bank (Saudi Arabia) for the period 2015-2020 and survey on the web of each Islamic bank to find out the value of worship in each bank.

3 Result and Discussions

3.1 Analysis Method

Stage 1: Efficiency Measurement of Indonesian Islamic Banks X Bank Rakyat Indonesia Syariah (Indonesia), CIMB Bank Berhad (Malaysia) and Samba Bank (Saudi Arabia) Islamic Bank using the Data Envelopment Analysis (DEA) method

In this study using a comparative analysis between operating expenses and operating income with the traditional method. In this study there are input variables, namely operational costs and output variables seen from other operational income taken from the financial statements of 3 Islamic banks, namely Bank Syariah Indonesia X Bank Rakyat Indonesia Syariah (Indonesia), CIMB Bank Berhad (Malaysia) and Samba Bank (Saudi Arabia) in the 2015-2020 period, the following is the report data :

Table 2. Results of Efficiency Value

Bank	Year	B.Op	Pend. Opr	Efficiency	
BRIS (Indonesia) (Rupiah)	2015	1.137.438	2.424.752	47%	100%
	2016	1.168.424	2.634.201	44%	100%
	2017	1.178.743	2.816.524	42%	100%
	2018	1.200.619	3.120.307	38%	100%
	2019	1.332.333	3.374.862	39%	100%
	2020	1.562.897	4.347.121	36%	100%
CIMB (Malaysia) (Ringgit)	2015	9.248.978	15.395.790	60%	80%
	2016	8.651.690	16.065.255	54%	80%
	2017	9.133.575	17.626.496	52%	85%
	2018	8.655.821	17.381.968	50%	90%
	2019	9.872.905	17.795.879	55%	80%
	2020	8.976.794	17.189.003	52%?	80%
Samba (Arab Suadi) (Real)	2015	2.398***	7.755***	31%	100%
	2016	2.555***	7.761***	33%	100%
	2017	2.580***	7.892***	33%	100%
	2018	2.451***	8.157***	30%	100%
	2019	2.878***	8.601***	33%	100%
	2020	2.881.***	9.425.***	30%	100%

Source: data processed by Ms. Excel

In the above calculation, the efficiency level of BSI X BRIS Indonesia and Samba Bank Saudi Arabia in 2015 to 2020 was very good at 100% efficiency, while CIMB Berhad Malaysia experienced inefficiency with scores of 80%, 85% and 90%, respectively (less than 100%).

Stage 2: Methodological Approach With Worship Values

Intermediation of Prayer Values. In this study, the conceptual criteria used in defining the relationship between Islam and the level of efficiency at Bank Syariah Mandiri are the commitment and consistency of Bank Syariah Mandiri employees in the implementation of congregational prayers, the number of prayer seats, and places of worship (mosques). With this concept approach, it is possible to evaluate the efficiency level of the bank's performance which

includes Islamic values in accordance with Islamic teachings. In the engineering process procedure is carried out to collect data that is used as a sample in the implementation of this theory.

Table 3. Weight of Prayer Value

Year	Prayer Value		
	BRIS	MB	SM
2015	80	95	95
2016	80	95	95
2017	86	95	95
2018	95	95	95
2019	95	100	100
2020	100	100	100

Based on the data above, it can be seen from the calculation results with the weight of the prayer assessment applied to the 3 Islamic banks above. From the data obtained through a survey on each Islamic bank web. The indicator that is a measurement of the operational hours of the Islamic bank is whether it interferes with prayer times. The three Islamic banks have carried out congregational prayers regularly, and have increased in the last 2 years, namely 2019 and 2020.

Intermediation of Muslim Population Values and Mosques

Table 4. Weighting Assessment of Muslim Population and Mosques

Year	Value		
	BRIS	MB	SM
2015	95	90	100
2016	95	90	100
2017	95	90	100
2018	100	95	100
2019	100	100	100
2020	100	100	100

Based on the weight value seen from the calculation results with the weighting of the Muslim population and the number of mosques that are applied to the 3 Islamic banks above. From the data obtained through surveys in each country. The indicator is the measurement of the number of Muslim communities in each country and the number of places of worship (mosques). The greatest weight is on the Samba bank in Saudi Arabia.

After determining the number of worship values measured by the weight of the prayer value and the population of the community and mosque, then it is calculated by the reflexivity value with the formula:

Reflexivity Value

$$\text{Reflexivity} = \text{Efficiency} \times \text{Worship Weight (Value of Prayer and Population)} \quad (3)$$

Table 5. Data of Year, Efficiency, Prayer Value, Muslim Population, and Total

Bank	Year	Efficiency		Prayer Value	Muslim Population	Total
BSI X BRIS (Indonesia) (Rupiah)	2015	47%	100%	80%	95%	76%
	2016	44%	100%	80%	95%	76%
	2017	42%	100%	86%	95%	82%
	2018	38%	100%	95%	100%	95%
	2019	39%	100%	95%	100%	95%
	2020	36%	100%	100%	100%	95%
CIMB (Malaysia) (Ringgit)	2015	60%	80%	95%	90%	70%
	2016	54%	80%	95%	90%	70%
	2017	52%	95%	95%	90%	81.5%
	2018	50%	90%	95%	95%	81.5%
	2019	55%	80%	100%	100%	80%
	2020	52%	80%	100%	100%	80%
Samba (Arab Saudi) (Real)	2015	31%	100%	95%	100%	95%
	2016	33%	100%	95%	100%	95%
	2017	33%	100%	95%	100%	95%
	2018	30%	100%	95%	100%	95%
	2019	33%	100%	100%	100%	100%
	2020	30%	100%	100%	100%	100%

From the results of the calculation above, the highest reflexivity value is found in the Saudi Arabian samba bank in 2015 to 2018 at 95% and in 2019 and 2020 at 100%. The second position is BSI X BRIS Indonesia 76%, 82% and in 2018-2020 it is 95% and the third position is CIMB Berhad Malaysia 70%, 80% and 81.5%. at CIMB due to inefficiency in 2015 and 2016 starting to increase from 2017 to 2020 although it has not yet reached 100% efficiency.

4 Conclusion

Based on the calculation of efficiency at 3 Islamic banks, namely Bank Syariah Indonesia X Bank Rakyat Indonesia Syariah (Indonesia), CIMB Berhad (Malaysia) and Samba Bank (Saudi Arabia) in 2015 to 2020, the efficiency level of bank BSI X BRI Syariah Indonesia and Samba Bank Saudi Arabia in 2015 to 2020 had very good efficiency reaching 100%, while CIMB

Berhad Malaysia experienced inefficiency with scores of 80%, 85% and 90%, respectively (less than 100%). That the inefficiency of CIMB Berhad compared to BSI X BRI Syariah and Samba Bank Saudi for the 2015-2020 period is due to inefficient input management as seen from operating expenses that continue to increase every year with operating income increasing slightly compared to the increase in operating expenses. In calculating the reflexivity value with the average obtained the highest reflexivity value is found in the Saudi Arabian samba bank in 2015 to 2018 of 95% and in 2019-2020 of 100%. The second position is BRI Syariah 76%, 82% and in 2018-2020 it is 95% and the third position is CIMB Berhad Malaysia 70%, 80% and 81.5%. at CIMB due to inefficiency in 2015 and 2016 starting to increase from 2017 to 2020 although it has not yet reached 100% efficiency.

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