

Analysis of Qurban and Aqiqah Savings Products of KSPP Syariah BMT “Nashrul Ummah” Balen as a Solution in Planning Qurban and Aqiqah for Customers

Ahmat Arif Syaifudin^{a, 1*}, Ni'matul Khoiriyah^{b, 2}

¹ Islamic Economics Study Program, STAI Attanwir Bojonegoro, Indonesia

² Islamic Economics Study Program, STAI Attanwir Bojonegoro, Indonesia

Email: ^a syaifudinarif037@gmail.com, ^b khoiriyah0702@gmail.com

*Corresponding Author

DOI: [XXXX](#)



ABSTRACT

Keywords:

*Effectiveness;
Qurban Savings;
BMT Aqiqah.*

This study aims to determine the effectiveness of the qurban and aqiqah savings products of KSPP sharia BMT "Nashrul Ummah" Balen as a solution in planning qurban and customer aqiqah. descriptive qualitative approach. Sources of research data used are: observation, documentation, observation, and documentation. direct interview with BMT Nasrul Ummah Balen. BMT Nasrul Ummah's efforts to prove the effectiveness of Qur'an and aqiqah savings products as a solution in planning customer qurban and aqiqah are quite effective and efficient for customers by planning to save a certain amount per week or per month within a specified period of time until there is sufficient funds to perform qurban or aqiqah.

Article Info:

Submitted:

01/10/2024

Revised:

11/11/2024

Published:

11/12/2024



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International \(CC BY-SA 4.0\)](#)

INTRODUCTION

Non-bank Islamic financial institutions are business entities engaged in the financial sector by directly or indirectly collecting funds from the community and then distributing them back to the community for productive activities but with sharia provisions. Non-bank Islamic financial institutions receive guidance and supervision in terms of fulfilling principles by the MUI Sharia Council (Kamis, 2022).

Non-bank financial institutions are financial institutions that provide financial services and attract funds from the public indirectly (non-depository). Non-bank financial institutions, namely financing institutions consisting of leasing, factoring, consumer financing and credit cards, insurance companies that handle financial insurance and life insurance as well as pension fund insurance from financial institutions, mutual fund securities companies, guarantee companies, venture capital companies and pawnshops.

Non-bank financial institutions are all bodies that carry out activities in the financial sector that indirectly or indirectly collect funds, especially by issuing securities and distributing them to the community, especially to finance company investments. Financial institutions have developed since 1972 with the aim of encouraging the development of capital markets and helping capitalize weak economic companies.

In the Islamic financial system, the required non-bank financial institutions have almost the same role. The difference lies in the principles and operational mechanisms. With the elimination of the principle of rising interest in the direct investment mechanism and the interbank money market, the practice of an interest-free system (profit sharing) will be easier to implement integrally. Therefore, to accommodate the interests of the community that have not been channeled by Islamic banking services, several non-bank financial institutions have been formed with principles that are justified by Islamic law (Sudarso, 2003).

The existence of Islamic banks was initially not so popular in this country, this can be seen from the small number of Islamic banks compared to conventional banks. BMT as one of the financial institutions tasked with collecting funds and distributing them to the community. In terms of service, its existence is unable to reach these micro businesses because these businesses do not meet the banking procedures standardized by law. This inability is one of the causes of the emptiness of the financial market segment in rural areas, this allows loan sharks and other interest-based institutions to enter it. Therefore, an alternative Islamic financial unit institution is needed that does not centralize wealth to some capital owners, which can build togetherness to achieve shared prosperity such as BMT (Baitul Maal Wat Tamwil).

Baitul Maal Wat Tamwil (BMT) is part of a Sharia Bank or a kind of NGO that operates like a cooperative bank with the exception that it is small and does not have

access to the market space. Baitul Maal wat Tamwil consists of two types of terms, namely Baitul Maal and Baitul Tamwil. Baitul Maal is an Islamic financial institution that manages Islamic funds that are social in nature and the source of Baitul Maal funds comes from Zakat, Infaq, Sadaqoh, Hibah and others. While Baitul Tamwil is a financial institution that manages community funds in accordance with Islamic law. A place that is usually used to store community funds is a sharia financial institution, the sharia financial institution can be a bank or non-bank. One example of a non-bank sharia financial institution is Baitul Maal Wattamwil (BMT). Baitul Maal Wattamwil (BMT) whose function is to collect and distribute community funds, currently its existence has helped alleviate poverty and assist the growth of micro and medium enterprises. For example, a BMT that has implemented its vision and mission well is KSPPS BMT Nashrul Ummah Balen which is located in Balen sub-district.

BMT Nashrul Ummah was founded from the anxiety of the MWC NU Balen administrators in supporting the sustainability of the Nahdlatul Ulama organization in Balen sub-district, often the programs that had been planned during the MWC NU Balen work program meeting for the welfare of the community failed, because they were hampered by the need for funds in their implementation. Various methods were used to explore sources of funds, seek funding and cooperation with various parties. However, it was only incidental which finally when they were going to carry out the next activity they were confused again about finding funds.

In a small discussion, one of the administrators of MWC NU Balen tried to portray the success of NU Pekalongan which was able to generate a turnover of 24 billion in a period of 7 years, able to supply NU 20 million, and 40% of SHU per year is now proven to be able to buy land worth 1.5 billion and build a magnificent aswaja building worth 4.5 billion. In addition, many NU communities are enslaved by loan sharks, to free NU communities from these loan sharks, NU financial institutions must be established to reduce the burden on the community.

The news became an enlightenment, inspiration and new hope for the organization's independence. However, it was not as expected, after the idea was presented in the management meeting, it turned out that many did not agree, many were doubtful, many were pessimistic about the idea because during the previous management period they had established a kind of cooperative but failed, so it became a specter for the management who had experienced it at that time.

This did not dampen the confidence of several administrators, various methods were used to convince all administrators, examples of the success of NU administrators from various regions were told to other administrators, analyzing various opportunities

in Balen sub-district, etc. Finally, most of the administrators began to consider the idea and agreed to establish a BMT in Balen sub-district.

With an initial capital of 35 million from 35 first shareholders that were successfully collected from several MWC NU Balen administrators and several people who believed and were sure of the success of this business, MWC NU Balen was determined to establish BMT. In preparation for the establishment, MWC NU Balen formed a BMT establishment preparation team, then the team selected candidates for administrators and supervisors as well as managers. After that, the BMT establishment team scheduled the candidates for administrators and supervisors to conduct comparative studies and training in several places that had been successful, including BMT UGT Sidogiri, BMT Mandiri Sejahtera, and so on, then the candidates for managers were apprenticed until they were deemed capable of running BMT operations.

After being considered sufficient in preparation, MWC NU Balen held the launching of BMT NU Balen on July 10, 2017 at the Nahdlatul Ulama Deputy Branch Assembly Building, Balen District as a sign that the BMT NU BALEN operation had been officially opened. MWC NU Balen invited all NU and Banom administrators, both at the PAC and Sub-Branches, to support and assist the sustainability of the business for the progress of the NU organization and the welfare of the people.

It turned out that the effort to establish BMT NU Balen was not in vain, after running for 3 (three) years. The public's trust in BMT NU was already visible, thanks to the support of all Banom NU, the Fatayat mothers in each branch made the community moved to become members and also what was even more amazing, it turned out that the traders in the markets also began to believe in the performance of BMT NU and included themselves to become members.

Public trust in BMT NU Balen continues to increase, accelerating the growth of BMT NU Balen. Along with its development journey, BMT NU Balen continues to strive to improve services to the community and always innovate. System improvements, addition of sectoral service services, and opening new branches will be BMT NU Balen's targets in the future (BMTNU, 2020).

As a form of devotion of BMT NU Balen to the community, BMT NU Balen issued products that are categorized into two, namely savings products and financing products. The savings products are divided into several products including: mudharabah savings, education savings, Idul Fitri savings, qurban and aqiqah savings, hajj and umrah savings and term deposits. And the division of financing products includes: murabahah financing, mudharabah-musyarakat financing, Rahn (pawn) and multijasa barakah.

The purpose of this study is to determine the effectiveness of the qurban and aqiqah savings product of KSPPS BMTNU Balen as a solution in planning qurban and aqiqah for customers.

The research method used in this study is a qualitative approach and uses observation techniques, documentation and in-depth interviews with several sources related to this study (Handani & Auliya, 2011).

RESEARCH METHOD

The research method used in this study is a qualitative approach and uses observation techniques, documentation and in-depth interviews with several sources related to this study (Handani & Auliya, 2011).

RESULT AND DISCUSSION

Definition and Law of Qurban

Qurban is a loan word from Arabic, which means approach. In terms, qurban means slaughtering livestock, in order to approach Allah SWT (Faizin & Faruq, 2002).

Another definition states from the word Al Udhhiyah which means livestock slaughtered on Eid al-Adha and Tasyriq days in order to get closer to Allah, because of the arrival of the holiday (Baits, 2015), Udhhiyyah originally means "dhuha time", which is the time between 07.00 and approaching istiwa', approximately 12.00, then used as a name for the sacrifice of qurban which is carried out and recommended at dhuha time, which is carried out in order to get closer to Allah (Rosydiy, 1996). The definition of qurban according to experts includes:

- a. According to Sayyid Sabiq, Sacrifice comes from the words Al-Udhhiyah and Adh- Dhahiyyah is the name of slaughtered animals such as camels, cows, goats which are slaughtered on the festival of Sacrifice and Tasyriq days as taqarrub to Allah (Sabiq & Sunnah, 1997).
- b. According to Shaikh Kamil Muhammad 'Uwaidah, sacrifice is an animal that is slaughtered on Eid al-Adha and Tasyriq days, whether in the form of a camel, cow or sheep, in order to get closer to Allah (Uwaidah, 1998).
- c. According to Muhammad bin Salih Al Utsaimin, sacrifices are livestock that are slaughtered on Eid al-Adha to brighten up the holiday in order to get closer to Allah (Uwaidah, 1998).

The sacrificial service was prescribed in the third year of Hijriyah, just like zakat and holiday prayers, the basis for this law can be found in the Qur'an (Yusuf), which means "then perform prayers for your Lord, and sacrifice as worship and to draw closer to Allah. (QS. Al-Kautsar: 2).

All Muslims agree that sacrifice is an act that is prescribed by Islam at the time of Prophet Ibrahim AS. Many hadiths state that sacrifice is the best deed in the sight of

Allah SWT that is done by a servant on the day of sacrifice. Likewise, the sacrificial animal will come on the Day of Judgment exactly as it was when it was slaughtered in the world (Saleh, 2008).

Definition and Law of Aqiqah

Aqiqah is the slaughter of an animal for the birth of a child. Aqiqah is slaughtering a goat for a newborn child, then the child is shaved, and given a name.

Meanwhile, according to the term aqiqah means the slaughter of a sacrificial animal for the birth of a baby boy or girl when she is seven days old or at the age of fourteen days or at the age of twenty-one days, hair is also shaved and given a good name. After considering and analyzing several opinions above, (Rahman, 2010) it can be concluded that aqiqah is an animal that is slaughtered (cut) because of the birth of a child, either male or female.

Regarding the legal basis of aqiqah, there are differences of opinion among scholars, some scholars from the Zhahiri school of thought are obligatory, based on the hadith above. Because it is equated with collateral for a child who is pawned.

Meanwhile, according to most scholars, aqiqah is sunnah. Among them are Ibnu Abbas, Ibnu Umar, Aisyah, Islamic jurisprudence scholars from among the Tabi'in, Imam Malik, Imam Syafi'ih, Imam Ahmad, and other scholars.

Qurban And Aqiqah Savings Products Kspps Bmt Nu Balen

The Qurban Savings implemented by BMT NU Balen are no different from the types of qurban savings in other BMTs, where each qurban saving is not limited to the amount of money that must be deposited. Where prospective customers must register as members of BMT Nashrul Ummah Balen and open a savings account.

Savings Account Opening Requirements

1. Fill out the registration form provided by BMT Nashrul Ummah
2. Submit a photocopy of the identity requirements in the form of KTP/SIM/KartaNU to BMT Nashrul Ummah or students when registering
3. Pay an administration fee of IDR 5,000 as a replacement for the savings book held by the customer later.
4. Make an initial deposit of at least IDR 10,000
5. Then a deposit of IDR 25,000 every week or IDR 100,000 every month for two years. Or it can be IDR 50,000 every week or IDR 200,000 every month for one year to reach the price range of the sacrificial animal.
6. Withdrawals and withdrawals can only be made by the account owner by bringing a savings book and identity, if prevented, they can give a power of attorney to another person by showing the identity of the account owner.
7. Time period up to 1 week before Eid al-Adha.

Factors Causing Qurban Savings to be Less Popular with Members

The factors that cause Qurban Savings to be less popular with members at BMT Harapan Ummat Kudus are as follows:

- a. Qurban Savings cannot be withdrawn at any time. Based on the provisions in the brochure, Qurban Savings cannot be withdrawn at any time, so that people think that if they need quick funds, they cannot withdraw their funds from the Qurban Savings account they have. This will make people reluctant to save their funds in this Qurban Savings.
- b. Not all members perform Qurban every time Eid al-Adh-ha approaches. In this case, Qurban is carried out once a year, namely before Eid al-Adh-ha and not all people perform Qurban, causing people to be less interested in saving their funds in the Qurban Savings product at BMT Nashrul Ummah Balen.
- c. Lack of attention to the promotion of Qurban Savings products. What is meant by lack of attention here is that when the BMT carries out promotional activities in the field, the surrounding community, who are generally lower-middle class, does not respond to the promotional activities carried out. So this is one of the factors causing Qurban Savings to be less popular.
- d. HR (Human Resources) who are less professional in carrying out their duties. In this case, the factor causing less professional HR (Human Resources) is a lack of knowledge and ability in promoting products. And this is one of the internal factors at BMT Nashrul Ummah Balen in marketing its products. With this small number of human resources, the products marketed by BMT Nashrul Ummah Balen, especially the Qurban Savings product, are less widespread.

Analysis of Qurban and Aqiqah Savings

Based on the description above, the Qurban Savings carried out at BMT Nashrul Ummah Balen are no different from the types of Qurban Savings at other BMTs, where each Qurban Savings is not limited to the amount of money that must be deposited.

Advantages

1. Helps plan qurban investment programs.
2. No monthly administration fees.
3. Competitive profit sharing because it is calculated from the average daily balance with a profit sharing ratio of 40-60.
4. Facilities for managing slaughtering and ordering qurban animals.
5. The saver can make qurban fund deposits at all branches every working day by showing the savings book.

6. Deposits can be made by other people or the account owner themselves.

Weaknesses

1. Less popular with customers.
2. During the program, savings cannot be withdrawn. Withdrawals can only be made by the account owner by bringing the savings book and identity, if prevented, they can give a power of attorney to another person by showing the identity of the account owner.
3. Lack of socialization of qurban savings products to the wider community.

Based on the research that has been conducted at BMT Nashrul Ummah Balen, it can be seen that the analysis of the discussion of the theme, among others, in carrying out its function as a Sharia Financial Institution, BMT Nashrul Ummah offers funding products and also lending products. And of course so that the products offered can be accepted and even in demand by the Balen sub-district community in particular. BMT must be able to compete with other BMTs.

In terms of the contract, the qurban savings product uses the Mudharabah Mustrarakah contract. According to the theory, the meaning is a business cooperation contract between two parties where the first party (shahibul maal) provides all the capital, while the other party becomes the manager. The business profits through mudharabah are divided according to the agreement. And in its implementation, the product.

Qurban is in accordance with the theory of Mudharabah contract, because Qurban Savings itself is a saving made between BMT and members with withdrawals that cannot be taken at any time and have a certain time period. Because members are shahibul maal and BMT Nashrul Ummah Balen as Mudharib where funds deposited by members can be utilized by BMT Harapan Ummat Kudus to be managed and distributed into financing products. So that BMT gets profit from the financing product which can be shared with members according to the agreed profit sharing ratio, which is 40% for members and 60% for BMT Nashrul Ummah Balen.

The profit sharing method used by BMT Nashrul Ummah Balen is the revenue sharing method, so that the gross income is used to calculate the profit sharing distribution, where BMT's income comes from financing and placing funds in other Islamic Financial Institutions which are distributed directly to members without deducting operational costs. This is because in revenue sharing, both parties (shahibul maal and mudharib) will always get profit sharing, because profit sharing is calculated from the income of the fund manager. As long as the fund manager earns income, the fund owner (shahibul maal) will get a profit sharing distribution.

The obstacles faced by BMT Nashrul Ummah Balen are related to the lack of interest in Qurban Savings members due to several factors, namely people who are

more interested in other savings products that may have advantages that are not available in Qurban Savings, another cause is the provisions stated in the brochure that Qurban Savings has a weakness, namely that the savings cannot be withdrawn at any time. So that people think that if they need fast funds, they cannot withdraw Qurban Savings from their accounts. When the deposit is due for collection, the depositor does not receive the sacrificial animal but rather the funds he has saved to purchase his own sacrificial animal. Here BMT only helps members save their funds for sacrificing, not for purchasing sacrificial animals. Then there is a lack of human resources carrying out marketing activities at BMT Nashrul Ummah Balen.

In order to increase the interest of customers in the Qurban Savings product, there are several solutions that can be provided, namely: introducing qurban savings products to both old and new customers, providing promotions to the community, collaborating with market trader associations, Islamic preaching or religious study institutions, mosque administrators, and administrators of religious foundations and before Eid al-Adha, giving customers the freedom to withdraw their savings in the form of money or sacrificial animals.

CONCLUSION

The mechanism of Qurban Savings at BMT Nashrul Ummah Balen is basically the same as the mechanism of other savings products, namely that it must meet the applicable procedures and requirements.

- a. The requirements for Qurban Savings are as follows:
 1. Fill out the registration form provided by BMT Nashrul Ummah
 2. Submit a photocopy of the identity requirements in the form of KTP/SIM/KartaNU to BMT Nashrul Ummah or students when registering
 3. Pay an administration fee of IDR 5,000
 4. Make an initial deposit of at least IDR 10,000
- b. Factors causing Qurban Savings to be less popular with the public.

The reasons why SURBAN (Qurban Savings) is less popular with the public are as follows: Qurban Savings cannot be withdrawn at any time, not all members perform Qurban every time Eid al-Adha approaches, lack of attention to promoting Qurban Savings products, and HR (human resources) who are less professional in carrying out their duties.

- c. Solutions to increase public interest in Qurban Savings

In order to increase customer interest in Qurban Savings products, there are several solutions that can be provided, namely: introducing qurban savings products to both old and new customers, providing promotions to the

community, collaborating with market trader associations, Islamic preaching or religious study institutions, mosque administrators, and administrators of religious foundations and before Eid al-Adha, giving customers the freedom to withdraw their savings in the form of money or qurban animals.

REFERENCES

- Abu Ishak Ibrahim Bin Ali Bin Yusuf, Al-muhazzab Jilid I, Semarang: Darlhya Al-Kutub Al-Arabiyah, Tth.
- A. Latief Rosydiy, 1996. Qurban dan Aqiqah Menurut Sunah Rasulullah Saw Medan: Firma Rinbow.
- Ammi Nur Baits, 2015. Panduan qurban dari A sampai Z, Yogyakarta, Yufid Pulishing.
- BMTNU Balen. 2020. "Sejarah Berdirinya BMT Nashrul Ummah" dalam <https://bmtnu99balen.blogspot.com/search/label/PROFIL?m=1> di akses pada rabu, 02 Maret 2022.
- Fathur Rahman. 2010, Pintar Ibadah, Surabaya: Pustaka Media, cet. ke-2.
- Handani dan Auliya NH, 2011. Metodologi penelitian kualitatif dan kuantitatif Yogyakarta: CV. Pustaka Ilmu.
- Hassen Saleh, 2008. Kajian FIQH Nabawi & FIQH Kontemporer, Jakarta: Rajawali Pers.
- Kasmis, SE. 2022. Bank dan Lembaga Keuangan Lainnya. Jakarta: PT. Raja Grafindo Persada.
- Nur Faizin dan Umar Faruq, 2002. Ibadah Qurban Sejarah dan tuntutan pelaksanaannya, Yogyakarta: Titan Ilahi Press.
- Perbedaan Bank dan Non Bank, hal 20
- Sayyid Sabiq, 1997. Fikih Sunnah, Jilid 13, Bandung: Al-Ma'arif.
- Syaikh Kamil Muhammad Uwaidah, 1998. Fiqih Wanita, Jakarta: Pustaka Al-Kautsar, 1998.
- Sudarso, Heri. 2003. Bank dan Lembaga Keuangan Syariah dan ilustrasi. Yogyakarta.