

## THE INFLUENCE OF MICRO, SMALL AND MEDIUM ENTERPRISE ACTORS' KNOWLEDGE ABOUT SHARIA' BANKING TOWARDS THEIR INTEREST TO USE *MUSYARAKAH* FINANCING PRODUCT

Anissa Arum Lestari<sup>1</sup>, Siti Azizah<sup>2\*</sup>

<sup>1</sup>Fakultas Ekonomi dan Bisnis Islam, UIN Sunan Kalijaga, Yogyakarta, Indonesia

<sup>2</sup>Fakultas Ekonomi dan Bisnis Islam, UIN Sunan Kalijaga, Yogyakarta, Indonesia

---

### ABSTRACT

**Introduction:** This research is conducted to observe the effect of Micro, Small and Medium Enterprises (MSME) agents' sharia Banking Knowledge toward their interest of choosing *musyarakah* as financing product. **Background Problems:** MSME is a great potential market for financial service industry to distribute financing. Sharia banking has product in the form of profit sharing called *musyarakah*. **Novelty:** This study not only focuses on the knowledge of the public in general as customers of ordinary Islamic banks. Furthermore, research that uses knowledge factors such as Islamic work ethics, operational principles of Islamic banking, Islamic banking products, profit sharing, and financing risk is still relatively small **Research Methods:** The independent variable is knowledge that consists of Islamic work ethic in sharia banking knowledge, operational principle in sharia banking knowledge, knowledge of products in sharia banking, knowledge of profit sharing in sharia banking, risk of funding in sharia banking knowledge while the dependent variable is the interest to use *musyarakah* as financing product. The data analysis applies descriptive and multiple linear regression analysis. **Results:** Knowledge of products in sharia banking significantly affects the interest to use *musyarakah* as financing product, knowledge of Islamic work ethic in sharia banking, knowledge of profit sharing in sharia banking, knowledge of financing risk in sharia banking affect insignificantly toward the interest to choose *musyarakah* as financing product. **Conclusion:** The MSME actors have knowledge of Islamic banking that is not yet strong, because four of the five variables of knowledge about Islamic banking used in this study have no significant influence.

---

### ARTICLE INFO

Article History:  
Received March 4<sup>th</sup> 2020  
Received in revised from  
April 14<sup>th</sup> 2020  
Accepted September 3<sup>th</sup>  
2020

Keywords:  
Islamic work ethic,  
operational principle of  
sharia banking, sharia  
banking products, profit  
sharing of sharia  
banking, financing risk  
of sharia banking,  
*musyarakah* financing.

---

\* Corresponding Author ; E-mail address: Siti.azizah@uin-suka.ac.id

## INTRODUCTION

Micro, Small and Medium Enterprises (MSMEs) have an important and strategic role in national economic development. In 2018 MSMEs contributed 60% to Indonesia's Gross Domestic Product (GDP). This figure increased to 65% in 2019. This sector is also able to absorb up to 57.9 million workers. In addition to these contributions, MSMEs also play a role in distributing development outcomes. MSMEs have also been proven not to be affected by the crisis in 1997-1998 (BPS, 2018). In the context of national development, MSMEs is an integral part of business in the form of small business whose position, potential and role are very strategic in establishing balance economic structure based on economic democracy. That is, MSMEs are a very potential market for the financial services industry, one of which is Sharia' banks to channel their financing.

However, capital problems have become a major burden for the growth of MSMEs (Muhammad, 2005: 118). One of the reasons for this is that the MSME sector has difficulty in obtaining capital from banks because of high interest rates and material collateral as one of requirement in obtaining the loan which is of course very difficult for them to fulfill. This has affected the decline in the contribution of MSMEs this year. One of them is the MSME non-oil and gas export portion which is still below 16 percent (BPS. 2019). In addition, medium to small processing industry also experiences the same thing (Republika.co.id). Furthermore, the production growth of the micro and small manufacturing industries in the second quarter of 2018 was 2.5 %. This realization fell from the achievement of growth in the first quarter of 2018 of 6.63 percent and was lower than the same period last year of 6.56 percent. This shows that the condition of MSMEs is not as expected.

The high interest of KUR (People's business loans) in conventional banking is a golden opportunity for Islamic banks to disburse funds to finance MSMEs. One of the core products in Islamic banking is Musyarakah in which it invests to real sector and provides return in the form of profit sharing (Kara, 2013: 315). Sharia' banking financing is seen as appropriate choice because it is in accordance with Islamic law (avoiding all things prohibited by Allah while hoping his blessings for MSMEs actors)

But public knowledge of Islamic Banking is still very minimal even some Muslim communities consider Islamic banking and other Islamic financial institutions to be no different from conventional banking. As a result, it has hampered access to Islamic banking. Therefore, the most fundamental factor in attracting the interest of MSMEs to use musyarakah financing products in Islamic banking is the knowledge about Islamic banking itself, especially regarding musyarakah financing. Peter and Olson (2010) say that consumers have different levels of product knowledge. Thus, the understanding and knowledge of MSMEs about sharia banking will influence their views on the sharia bank itself. If someone's knowledge about Islamic banking is not sufficient, then they will likely to see Islamic banks as being negative, and vice versa. This will affect the interest in using musyarakah financing products in Islamic banking. Therefore, this study aims to analyze and test the influence of the knowledge of MSMEs in Indonesia about Islamic banking so that the right policies can be formulated to solve the problem.

Mowen and Minor (1998) mention that consumer knowledge as: "the amount of experience with and information about particular products or service a person has. According to him, consumer knowledge is divided into three categories: 1) objective knowledge; 2) subjective knowledge; 3) information about other knowledge. So, consumer knowledge is all information

that consumers have about various kinds of products and services, as well as other knowledge related to these products and services, and information related to their functions as consumers (Sumarwan, 2011). According to Minor's theory, consumer knowledge is important for marketers because of what is bought, how much is bought, where buying and when buying will depend on consumer knowledge.

Whereas according to Peter and Olson (2010) consumer has a different level of product knowledge, this knowledge includes: 1) product class; 2) product form; 3) brand; 4) models / features. Peter and Olson share three types of product knowledge, namely: 1) knowledge of characteristics or attributes; 2) knowledge of the benefits of the product; 3) knowledge about satisfaction given by products to consumers. According to Nitisusastro (2011) various things related to product knowledge include knowledge of characteristics, about benefits, about risks, and about satisfaction obtained from a product.

According to previous research conducted by Yuliawan (2011: 21) entitled *Testing the Effect of Consumer Knowledge on Islamic Banking on the Decision to Become a Customer at PT. Bank Syariah Cabang Bandung* with the method used is descriptive analysis, then using a research tool in the form of a simple regression method. He found that consumer knowledge influenced consumer decisions by 44.8%, while the remaining 55.2% was influenced by factors not examined. Another study stated that interest was influenced jointly by knowledge of the definition of Islamic banking, knowledge of the location of Islamic banking, knowledge of the principles of Islamic banking, and knowledge of Islamic banking products (Kusdariyati, 2013). On the other hand, Ma'arif's (2016) study found that profit sharing and service did not significantly influence customer decisions on transactions in Bank Syariah Mandiri Boyolali branch, then location and confidence significantly affected customers' decisions to transact in Bank Syariah Mandiri Boyolali branch.

Furthermore, the analysis related to product knowledge includes knowledge about characteristics, benefits, about risks, and about satisfaction obtained from a product, research conducted by Ghoniyah and Wakhidah (2012), with explanatory research stating that the capital variable has a significantly positive relationship towards musyarakah financing, third party funding variables have a positive and insignificant relationship to musyarakah financing, and the profit sharing variable has a significant positive relationship to musyarakah financing. While related to internal characteristics such as Islamic banking ethical work, shows that Islamic work ethics and transformational leadership have a positive effect on employee performance (Hana and Ghufroon, 2015). Research on the Effect of Products, Prices, Distribution, and Promotion on Purchasing Decisions and Their Implications on Customer Satisfaction, shows that the condition of product variables, price, distribution, promotion and purchasing decisions are included in the good category, while the customer satisfaction variable is in a fairly good category. While research on the Effect of Risk Levels of *Mudharabah* and *Musyarakah* Financing carried out by Safitri (2011), shows that the risk of *mudharabah* financing has a significant effect on ROA, and the risk of *musyarakah* financing does not have a significant effect on ROA at PT. Bank Syariah Mandiri.

Taking into account the study focus of this study is the influence of knowledge of MSME practitioners in Yogyakarta, several previous studies found only tried to focus on the knowledge of the public in general and the community as customers of ordinary Islamic banks (not financing customers). Furthermore, research that uses knowledge factors such as Islamic work

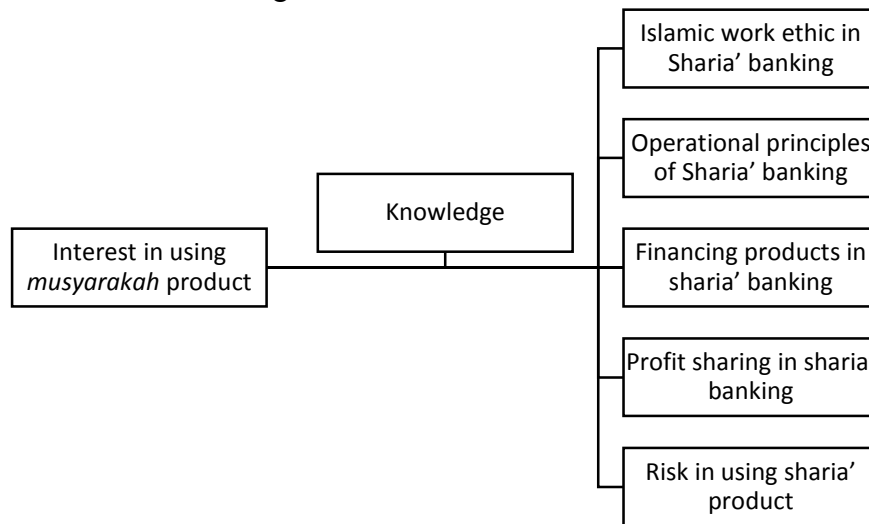
ethics, operational principles of Islamic banking, Islamic banking products, profit sharing, and financing risk is still relatively small.

Therefore, this study aims to analyze and examine the effect of knowledge of MSME practitioners in the city of Yogyakarta about Islamic banking so that appropriate policies can be formulated to solve the problem. The composition of this study is as follows; the second session will briefly explain some of the previous relevant research regarding the factors that influence the level of knowledge of MSME players in the city of Yogyakarta. The third session describes data and research methods for empirical tests. The fourth session presents the results of the research and its analysis, while session 5 will describe the conclusions and policy recommendations that need to be formulated.

## METHOD

To analyze the relationship of factors that influence knowledge to interest in using sharia financing products the researcher presents the framework in this study as follows:

Figure 1. Research Framework



To analyze the effect of independent variables on the dependent variable, researchers used statistics about the population of MSMEs in Indonesia. Based on data from the Ministry of Cooperatives and SMEs in 2016-2019, there are 58 million MSMEs in Indonesia which contributed 65% to GDP, 14% to national export and 3.1 % to entrepreneurship. MSME data in this study were taken from the ministry of Cooperatives and MSME using non-probability sampling techniques and purposive sampling method. Using Slovin formula with a sampling error of 5% : the researchers use 400 MSME as the main data.:

$$n = \frac{N}{1 + N (e)^2}$$

n = rumus Slovin

N = jumlah populasi

e = error sampling

The method used in this research is descriptive analysis and multiple linear regression analysis. Descriptive analysis is used to analyze data by describing or describing what has been

collected in accordance with what is available without intending to provide generally accepted conclusions or generalizations (Sugiyono, 2013: 69). This analysis is done by analyzing the problem without using the calculation of numbers but using relevant sources of information such as using books, journals, and other literature needed. Multiple linear regression analysis model using the ordinary least square (OLS) method to see the effect of several independent variables on the dependent variable (Ghozali, 2011: 96). Multiple linear regression analysis is used to determine the effect of the knowledge of SMEs about Islamic banking to the interest in using musyarakah financing products.

The model of multiple linear equations is as follows:

$$Y = a + b_1 X_1 + b_2 X_2 + b_3 X_3 + b_4 X_4 + b_5 X_5 + \varepsilon$$

Description:

Y	: interest in using musyarakah financing product
a	: constant coefficient.
b1, b2, b3, b4, b5	: regression coefficient .
X1	: Knowledge of Islamic Work Ethics in Islamic Banking
X2	: Knowledge of Islamic Banking Operational Principles
X3	: Knowledge of Islamic Banking Products
X4	: Knowledge about Sharia Banking Profit Sharing
X5	: Knowledge of Sharia Banking Financing Risk

## DISCUSSION

This study tries to discuss the influence of independent variables on the dependent variable, and describes the descriptive analysis of the data that has been obtained and processed before through analysis of relationships between variables. Descriptive analysis in this study published an analysis of age, gender, religion, origin of the sub-district, type of business, recent education, and length of business

The results of the descriptive analysis show that respondents aged between 30-39 years in this study are 87 people (34.1%), then 82 people (32.2%) aged between 40-49, 44 people (17.4%) are above 50, and the frequency calculated respondent from 20-29 as many as 41 people (16.3%). This shows that most respondents are 30-39 years old because they are in their productive age and have many necessities of life. Furthermore, due to lack of job vacancies respondents choose to build their own businesses, and therefore this type of respondent is willing to use musyarakah products to meet their business capital. The gender of respondents in this study is women with a frequency of 158 (62.2%), while male respondents is 96 (37.8%). This shows that opposing female MSMEs are more rigorous, disciplined, painstaking, and financially more trained than men so that in business activities women become respondents and they are more interested in using musyarakah financing products.

Based on respondents' religion, those who are Muslim already know Islamic banking and its products, so the respondents are more interested in using Musyarakah financing products as a way to meet business capital. The results of the analysis were based on sub-districts, most of the respondents came from Pakualaman sub-district with a frequency of 40 people (15.7%), then 29 people (11.4%) came from Umbulharjo sub-district, 28 people (11%) came from Manrijeron sub-district, 23 people (9.1%) came from the Keraton sub district, 22 people (8.7%) came from the Tegalrejo sub-district, 18 people (7.1%) came from the wirobrajan sub-district, 14 people (5.5%) came from Danurejan sub-district, 14 people (5.5%) came from Gondomanan

sub-district, 14 people (5.5%) came from Kotagede sub-district, 13 people (5.1%) came from Jetis sub-district, 12 people (4.7%) came from Gondokusuman sub-district, 11 people (4.3%) came from Mergangsan sub-district, 10 people (3.9%) came from Ngampilan sub-district, and 6 people (2.4%) came from Gedongtengen sub-district. This shows that the majority of samples are in the Pakualaman sub-district because there is more population there than in the other sub-districts so that the calculation of the number of samples is more in the Pakualaman sub-district. The results of the analysis were based on the type of business, respondents came from actors who had micro businesses of 169 people (66.5%), then small businesses 77 people (30.3%), and medium businesses 8 people (3.1%). This shows that the number of micro business actors is greater than other types of business; therefore the number of respondents obtained in larger numbers for micro-entrepreneurs is affecting interest in using musyarakah financing products. The facts show that micro-businesses are more inclined to choose financing in banks as a way out in fulfilling capital, then small and medium-sized businesses prefer to fulfill their capital by offering investors who are interested.

While based on the analysis of respondent' recent education, it is known that the majority of respondents graduated from high school/vocational education level with a frequency of 119 people (46.9%), then S1 (bachelor graduate) is as many as 81 people (31.9%). Respondent graduated from junior high school is 24 people (9.4%) while other 23 people (9.1%) and elementary school graduates are 7 people (2.8%). This shows that high school /vocational high school graduates have more skills in entrepreneurship because when the school is prepared to enter the workforce, the respondents of the graduates are more interested in establishing a business because of the demands of fulfilling their needs. Descriptive analysis is based on the length of business; most of the respondents originated from 1 to 3 years with a frequency of 86 people (33.9%), 3 years 1 month - 5 years as many as 79 people (31.15), > 5 years as many as 79 people (31.1%), and > 1 year 10 people (3.9%). This shows that in that time the MSME players needed more capital to develop their business, so they had an interest in using musyarakah financing products.

Based on the calculation results for Islamic Work Ethic knowledge variables in Islamic banking the value of t-count is -1.624 with t-table of 1.9696 and negative coefficient of -0.135, thus indicating that the knowledge of Islamic Work Ethics in Islamic banking gives no significant negative effect on interest in using musyarakah financing products. The significance value of the Islamic Work Ethic variable is 0.106, where this value is > 0.05, then  $H_0$  is accepted and  $H_a1$  is rejected. So it can be concluded that the knowledge of Islamic Work Ethics in Islamic banking has no effect on interest in using musyarakah financing products.

In general, business ethics is a way of reference that must be taken by the company to achieve its intended purpose. Business ethics can be interpreted as knowledge of the ideal procedures for managing and maintaining businesses that pay attention to norms and morality that are universally, economically, or socially applicable and the application of norms and morality supports the purpose and objectives of business activities (Untung, 2012: 66). According to Muhammad and Alimin (2004: 57) Islamic work ethics is a series of business activities in various forms which are not limited to the amount of property ownership (goods or services), but are limited in how to obtain it and use of assets because of halal and haram rules.

The rejection of the hypothesis of knowledge of Islamic work ethic knowledge in Islamic banking is influenced by MSME players in the city of Yogyakarta who are more familiar with conventional banking compared to Islamic banking which is currently developing. Meanwhile, the Islamic work ethic application is only in Islamic banking. Because what we know in general is that Islamic banking operational activities in accordance with Islamic Shari'a are one of them

<http://e-journal.iainptk.ac.id/index.php/jiseb>

by considering halal and haram, this is different from conventional banks. Sari et al (2014: 349) revealed that the Ethics of working in Islam means carrying out His commands and avoiding His prohibitions, and what is done is based on hoping for the blessing of Allah SWT.

Knowledge variables of Islamic banking operational principles, the value of tcount is 1.011 with a t table of 1.9696 and a positive coefficient of 0.088, indicating that knowledge of the operational principles of Islamic banking has no effect on interest in using *musyarakah* financing products. The significance value of the Islamic banking operational principle variable is 0.313, where this value is  $> 0.05$ , then  $H_0$  is accepted and  $H_{a2}$  is rejected. So that it can be concluded that knowledge of Islamic banking operational principles does not affect the interest in using *musyarakah* financing products.

The rejection of the hypothesis of the knowledge of the operational principles of Islamic banking is influenced by MSME players who are not familiar with Islamic banking, because most MSMEs in the city of Yogyakarta especially those who have a Micro Business License and Business License (SIUP) fulfill their capital needs by using conventional financing from rural bank (BPR) as a partner in their business while Islamic banks have not become business partners for MSME players. Thus, this affects the level of knowledge of MSME players about the operational principles of Islamic banking because MSME players have more knowledge about the operational principles that exist in conventional BPRs.

Knowledge variables of Islamic banking products the value of t count is 4.089 with t-table 1.9696 and the positive coefficient value is 0.589, thus indicating that knowledge of Islamic banking products influences the interest in using *musyarakah* financing products. The variable significance value of knowledge of Islamic banking products is 0,000, where this value is  $> 0.05$ , then  $H_0$  is rejected and  $H_{a3}$  is accepted. So it can be concluded that knowledge of Islamic banking products has a significant positive effect on interest in using *musyarakah* financing products.

This is in line with the study of Eko Yuliawan (2011: 21) showing that consumer knowledge with indicators of knowledge about the characteristics or attributes of products or services, knowledge of the benefits of products or services influence consumer decisions.

Sharia banking profit sharing variables the value of t count is 1.796 with t table 1.9696 and the positive coefficient value is 0.229, thus indicating that the knowledge sharing of sharia banking does not affect interest in using *musyarakah* financing products. The significance value of the Islamic banking profit sharing knowledge variable is 0.074, where this value is  $> 0.05$ , then  $H_0$  is accepted and  $H_{a4}$  is rejected. So it can be concluded that the knowledge sharing of Islamic banking does not affect the interest in using *musyarakah* financing products.

The rejection of the profit sharing knowledge hypothesis of Islamic banking towards the interest in using *musyarakah* financing products is influenced by MSME players who consider that conventional Islamic banking and banking are tantamount to using the interest system. Most MSMEs in the city of Yogyakarta do not yet know the revenue sharing scheme, which they know is sharing the same results with interest. Thus, this causes the sharia banking profit sharing hypothesis to be rejected because there is still a lack of education regarding Islamic banking in the community, especially MSME players, even many MSMEs do not yet know if in Islamic banking there are financing products or loans for businesses.

This research is not in line with Ghoniyah and Wakhidah (2012: 51) which shows that the profit sharing variable has a significant positive relationship to *musyarakah* financing. Then Rahmawaty (2014: 1) states that the perception of the profit sharing system has a positive and significant effect on the interest in using Islamic bank products. However, it is in line with Saiful Ma'arif (2016) which states that profit sharing does not have a significant effect on customers' decisions to transact in Bank Syariah Mandiri.

sharia banking profit sharing variables the value of  $t$  count is 1.630 with  $t$  table 1.9696 and the positive coefficient value is 0.280, thus indicating that the knowledge about risk in Islamic banking financing does not affect the interest in using *musyarakah* financing products. The significance value of the knowledge about risk of Islamic banking financing is 0.104, where this value is  $> 0.05$ , then  $H_0$  is accepted and  $H_a$  is rejected. So it can be concluded that the knowledge sharing of Islamic banking does not affect the interest in using *musyarakah* financing products.

Rejection of the knowledge about risk hypothesis of Islamic banking financing towards interest in using *musyarakah* financing products is because MSME players still have limited knowledge about financing risks in Islamic banking, this is evidenced in the reality that occurs in the field, namely many MSME players who consider financing in Islamic banking is the same only as credit in conventional banking, namely with the interest that must be paid with installments, and if the interest cannot be fulfilled, it will be subject to a fine. Whereas, Islamic banking uses a profit sharing system that is in accordance with the portion of capital for additional installments of financing, and the bank will bear the risk of not returning the principal and not obtaining profit sharing. This is still unknown to MSME actors.

## CONCLUSION

This study tries to examine the effect of the independent variable on the dependent variable, as well as describe a descriptive analysis of data that has been obtained and previously processed along with an analysis of the relationship between variables using multiple linear regression test.

In the work ethic analysis, business ethics is fundamental and the way that must be taken by the company to achieve predetermined goals. Work ethics is knowledge of the ideal procedures for business management and regulation that takes into account norms and morality that apply universally and economically / socially and the application of these norms and morals supports the aims and objectives of business activities. The results of the analysis of Islamic work ethic knowledge in Islamic banking do not affect the interest in using *musyarakah* financing products. This shows the influence of SMEs in Indonesia who are more familiar with conventional banking compared to Islamic banking which is currently developing. Furthermore, the variable of the knowledge of Islamic banking operational principles does not affect the interest in using *musyarakah* financing products. This is influenced by the fact that MSME actor are not familiar with Islamic banking, because most MSMEs in Indonesia, especially those who have Micro Business Permit (IUM) and Business Education Permit (SIUP), fulfill their capital requirements by financing in conventional BPRs (Banking) as partners in their business. It is known that Islamic banks have not become business partners for SMEs. Furthermore, the variable of the analysis of Islamic banking profit sharing does not affect the interest in using *musyarakah* financing products due to the view of shared among MSME actor who consider that Islamic banking and conventional banking are the same, because it is thought they are using the interest system. Most MSMEs in Indonesia do not yet know the profit-sharing scheme, what they know is that profit sharing is equal to interest. Likewise, an analysis of the risks of financing gives negative results and does not affect the interests of MSME actors in Indonesia due to limited knowledge and lack of education.

In connection with the policy implementation recommendations of this research, it is important for practitioners of Islamic banking to conduct socialization, education, and make MSMEs as business partners in order to increase knowledge of MSMEs about Islamic banking, especially regarding *musyarakah* financing that focuses on business capital. Because the higher the knowledge of SMEs in Indonesia about Islamic banking, the higher the interest in using *musyarakah* financing products. The more SMEs who use *musyarakah* financing products, the

<http://e-journal.iainptk.ac.id/index.php/jiseb>



more revenue and profits of Islamic banking, this will help the development of Islamic banking as one of the Islamic financial institutions that are currently developing in Indonesia.

## REFERENCES

- Afrianandra, Cut dan Evi Mutia. (2014). *Pengaruh Risiko Pembiayaan Musyarakah dan Risiko Pembiayaan Murabaha terhadap Profitabilitas Pada Bank Umum Syariah di Indonesia*. Jurnal Dinamika Akuntansi dan Bisnis, Vol. 1, No, 2 hal 200-215
- Algifari. (2000). *Analisis Regresi: Teori, Kasus, dan Solusi*. Indonesia: BPF
- Anggraini, Dewi dan Syahrir Hakim Nasution. (2013). *Peranan Kredit Usaha Rakyat (KUR) Bagi Pengembangan UMKM di Kota Medan (Studi Kasus Bank BRI*. Jurnal Ekonomi dan Keuangan Vol. 1 No. 03 hal. 105-116.
- Antonio, Syafii, Muhammad. (2001). *Bank Syariah Dari Teori ke Praktik*. Jakarta : Gema Insani.
- Dani Danuar Tri U, Darwanto, (2013), “*Pengembangan Usaha Mikro Kecil Dan Menengah (UMKM) Berbasis Ekonomi Kreatif Di Kota Semarang*”, Diponegoro Journal Of Economics Volume 2, Nomor 4, Tahun 2013, Hal 1-13
- Djamilah, Siti. (2015). “*Pengembangan dan validasi ukuran etika kerja islami dan pengujiannya pada model hubungan etika kerja islami dengan anteseden dan konsekuensi perilaku kewarganegaraan organisasional*”. Desertasi. Fakultas Ekonomika dan Bisnis Universitas Gadjah Mada Indonesia.
- Ghonyah, Nunung dan Nurul Wakhidah. (2012). *Pembiayaan Musyarakah Dari Sisi Penawaran pada perbankan syariah di Indonesia*. Jurnal Ekonomi dan Bisnis. Vol. 11 No. 01 hal 51-61.
- Ghozali, Imam. (2001). *Aplikasi Analisis Multivariate dengan Program SPSS*. Semarang: Badan Penerbit Universitas Diponegoro.
- Hana, Mifrhul dan M. Nur Ghufron. (2015). *Pengaruh Etika Kerja Islam dan Kepemimpinan Transformasional Terhadap Kinerja Karyawan*. Jurnal Ekonomi Syariah Equilibrium Vol. 3 No. 2 hal. 340-361
- Hasanudin Maulana; Mubarak Jaih. (2012). *Perkembangan Akad Musyarakah*. Jakarta : Kencana Persada Media Grup
- Heryanto, Imam. (2015). *Analisis Pengaruh Produk, harga, distribusi, dan promosi terhadap kepuasan pembelian serta implikasinya pada kepuasan pelanggan*. Jurnal Ekonomi, Bisnis & Entrepreneurship Vol. 9 No. 2 hal. 80-101
- Kara, Muslimun. (2013). *Kontribusi Pembiayaan Perbankan Syariah Terhadap Pengembangan Usaha Mikro Kecil Dan Menengah*. Jurnal Ahkam Vol. XIII No. 2 hal. 315-322
- Novianti. Lenny. (2010). *Pengaruh Etika Kerja Islam dan Etika Bisnis Terhadap Komitmen Organisasi Dengan Komitmen Profesi Sebagai Variabel Intervening*. Jurnal Manajemen Teori dan Terapan Tahun 3 No. 2 hal 170-188

- Rahmawaty, Anita. (2014). Pengaruh Persepsi Tentang Bank Syari'ah Terhadap Minat Menggunakan Produk Di BNI Syari'ah Semarang. *Jurnal ADDIN*, Vol. 8, No. 1 hal. 1-28
- Rokhman, Wahibur dan Arif Hasan. (2012). *The Effect of Islamic Work Ethic On Organisational Justice. African Journal of Business Ethics* Vol. 6 No. 1 hal. 25-29.
- Safitri, Dea. (2011). *Analisis Pengaruh Tingkat Risiko Pembiayaan Mudharabah Dan Pembiayaan Musyarakah Terhadap Return On Asset (ROA) Pada Bank Syariah Mandiri*. *Jurnal Kajian Ilmiah Akuntanis Fakultas Ekonomi UNTAN* Vol. 4 No. 4.
- Santoso, Agung Ery Wibowo dan Setia Budhi Wilardjo. (2016). *Pengaruh Pembinaan Kerohanian, Pemahaman Riba Dan Bank Syariah Terhadap Sikap Pedagang Kecil Dalam Menghindari Rentenir*. *Rakernas Aipkema 2016* hal. 305-310
- Sari, Diana Puspita, Rinawati Dyah Ika, Arvianto Ary, dan Mujur Marudut. (2014). *Perencanaan Sistem Penilaian Kinerja Karyawan dan pemberian Reward Menggunakan AHP dan Fuzzy Syntethic Decission Approach Studi Kasus Karyawan Administrasi Universitas Diponegoro*. *Jurnal UNDIP* Vol. IX No.3
- Suci, Rahmini Yuli. (2017). *Perkembangan UMKM Di Indonesia. Jurnal Ilmiah Cano Ekonomos* Vol. 6 No. 01 hal. 51-58
- Sudaryanto, Ragimun dan Wijanti. (2013). *Strategi Pemberdayaan UMKM menghadapi pasar bebas Asean*. *Jurnal* hal. 1-32
- Wigati, Sri. (2011). *Perilaku Konsumen dalam Prespektif Ekonomi Islam*. *Jurnal Maliyah* Vol. 01 No. 01 hal. 22-39
- Yuliawan, Eko. (2011). *Pengaruh Pengetahuan Konsumen Mengenai Perbankan Syariah Terhadap Keputusan Menjadi Nasabah Pada PT. Bank Syariah Cabang Bandung*. *Jurnal Wira Ekonomi Mikroskil* Vol. 1 No.01 hal 21-30

[www.bi.go.id](http://www.bi.go.id) diakses pada Januari 2018

[www.cnnindonesia.com](http://www.cnnindonesia.com) diakses pada Februari 2018

[www.bps.go.id](http://www.bps.go.id) diakses pada Febuari 2019