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IMPLEMENTATION OF SHARIA PRINCIPLES IN ISLAMIC BANK FINANCING PRODUCTS: A LITERATURE-BASED ANALYSIS OF EFFECTIVENESS FROM CUSTOMER AND PRACTITIONER PERSPECTIVES

PENERAPAN PRINSIP SYARIAH PADA PRODUK PEMBIAYAAN BANK ISLAM: ANALISIS BERBASIS LITERATUR MENGENAI EFEKTIVITAS DARI PERSPEKTIF NASABAH DAN PRAKTISI

Herlinda Nurwidyastuti[1*], Refalina Raudhatul Janah[2], Eunzas Putrawan[3], Fakhry Fadhil[4]

[1*]Sekolah Tinggi Ilmu Syariah Nahdlatul Ulama (STISNU) Nusantara Tangerang,
Email: Herlindanurwidyastuti93@gmail.com
[2]Sekolah Tinggi Ilmu Syariah Nahdlatul Ulama (STISNU) Nusantara Tangerang,
Email: refalinaraudhatuljanah@gmail.com
[3]Sekolah Tinggi Ilmu Syariah Nahdlatul Ulama (STISNU) Nusantara Tangerang,
Email: eunzasp@gmail.com
[4]Sekolah Tinggi Ilmu Syariah Nahdlatul Ulama (STISNU) Nusantara Tangerang,

*email koresponden: Herlindanurwidyastuti93@gmail.com

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Abstract

The implementation of sharia principles in financing products is the primary characteristic that distinguishes Islamic banks from conventional banks. However, the effectiveness of this implementation continues to face challenges, including customers' understanding of sharia contracts, information transparency, and consistency in applying sharia principles in operational activities. This study aims to analyze the effectiveness of implementing sharia principles in Islamic bank financing products from the perspectives of customers and practitioners. The study employed a qualitative approach using library research. Secondary data were drawn from national and international journal articles, scholarly books, legislation, fatwas of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI), and official publications related to Islamic banking. The data were analyzed using content analysis, and validity was ensured through source triangulation. The findings indicate that sharia principles in financing products have generally been implemented in accordance with sharia provisions through contracts such as murabahah, musyarakah, mudharabah, and ijarah. Nevertheless, several challenges remain, including customers' limited understanding of contract mechanisms, insufficient product education, and differences in perception between customers and practitioners regarding operational practices. The study concludes that effectiveness is shaped by the level of sharia compliance, service quality, information transparency, practitioner competence, sharia supervision, and customer education. Strengthening Islamic financial literacy and improving communication between banks and customers are therefore essential to increase public trust in Islamic

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banking financing products.

Keywords : Implementation, Sharia Principles, Financing Products, Islamic Banking, Sharia Compliance.

Abstrak

Penerapan prinsip syariah dalam produk pembiayaan merupakan karakteristik utama yang membedakan bank syariah dengan bank konvensional. Namun, efektivitas penerapan ini masih menghadapi berbagai tantangan, antara lain terkait pemahaman nasabah mengenai akad syariah, transparansi informasi, serta konsistensi dalam menjalankan prinsip syariah dalam kegiatan operasional. Penelitian ini bertujuan untuk menganalisis efektivitas penerapan prinsip syariah pada produk pembiayaan bank syariah dari perspektif nasabah maupun praktisi. Studi ini menggunakan pendekatan kualitatif dengan metode penelitian kepustakaan. Data sekunder diperoleh dari artikel jurnal nasional dan internasional, buku ilmiah, peraturan perundang-undangan, fatwa Dewan Syariah Nasional Majelis Ulama Indonesia (DSN-MUI), serta publikasi resmi terkait perbankan syariah. Data dianalisis menggunakan analisis konten, dengan validitas yang dipastikan melalui triangulasi sumber. Hasil penelitian menunjukkan bahwa prinsip syariah dalam produk pembiayaan pada umumnya telah diterapkan sesuai dengan ketentuan syariah melalui akad-akad seperti murabahah, musyarakah, mudharabah, dan ijarah. Meskipun demikian, masih terdapat beberapa tantangan, seperti terbatasnya pemahaman nasabah mengenai mekanisme akad, edukasi produk yang belum memadai, serta perbedaan persepsi antara nasabah dan praktisi terkait praktik operasional. Penelitian ini menyimpulkan bahwa efektivitas penerapan prinsip syariah dipengaruhi oleh tingkat kepatuhan syariah, kualitas layanan, transparansi informasi, kompetensi praktisi, pengawasan syariah, dan edukasi nasabah. Oleh karena itu, penguatan literasi keuangan syariah serta peningkatan komunikasi antara bank dan nasabah menjadi hal yang krusial untuk meningkatkan kepercayaan masyarakat terhadap produk pembiayaan perbankan syariah.

Kata Kunci : Penerapan, Prinsip Syariah, Produk Pembiayaan, Perbankan Syariah, Kepatuhan Syariah.

1. INTRODUCTION

The development of Islamic banking in Indonesia has shown positive growth in line with the increasing public demand for financial services based on sharia principles (Muyasaroh, 2022). Islamic banks conduct their business on the principles of justice and transparency and avoid *riba* (usury), *gharar* (excessive uncertainty), and *maysir* (speculation) through contracts such as *murabahah*, *musyarakah*, *mudharabah*, and *ijarah*, which are regulated in various fatwas of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) and in the regulations of the Financial Services Authority (OJK). The implementation of these principles is what differentiates Islamic financing products from conventional credit, and it is the main source of the legitimacy of Islamic banks in the eyes of the public.

Nevertheless, the implementation of sharia principles in financing products still faces several challenges. These include the limited understanding of some customers regarding contract mechanisms, the level of information transparency, and differences in perception between customers and practitioners concerning how sharia principles are applied in daily operations. These conditions show that effectiveness is not determined solely by compliance with regulations; it is also influenced by service quality and by the communication between the bank and its customers (Sari, 2021). A financing product may be formally compliant with sharia and yet be perceived by customers as no different from a conventional loan if its mechanism is poorly explained.

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Previous studies have examined sharia compliance, the supervisory role of the Sharia Supervisory Board, and the relationship between sharia contracts and the performance of Islamic financial institutions (Ilhami, 2019; Pua Harun, 2025; Syamsiyah et al., 2025). However, studies that consolidate the customer's viewpoint and the practitioner's viewpoint within a single analytical frame remain limited. This gap matters because effectiveness is, by nature, relational: it depends on how the bank implements sharia provisions and on how customers experience and understand that implementation.

Based on this background, this study aims to:

1. analyze how sharia principles are implemented in Islamic bank financing products through the main financing contracts;
2. examine the effectiveness of that implementation from the perspective of customers and the perspective of practitioners; and
3. identify the supporting and inhibiting factors and formulate strategies to strengthen the effectiveness of implementation.

The contribution of this study lies in integrating the two perspectives into one comparative analysis and in translating the findings into practical recommendations for Islamic banks. The results are expected to enrich the body of Islamic banking research and to serve as input for banks in improving service quality, sharia compliance, and public trust in Islamic financing products (Anwar, 2025).

THEORETICAL FRAMEWORK

Sharia Principles in Islamic Banking Financing

Islamic banking is a financial institution that conducts its business activities on the basis of sharia principles, as regulated in Law Number 21 of 2008 concerning Islamic Banking (Muyasaroh, 2022; Republic of Indonesia, 2008). Sharia principles emphasize justice, partnership, and transparency, and they require that every transaction be free from *riba*, *gharar*, and *maysir*. One of the main activities of an Islamic bank is channeling funds through financing products that use contracts such as *murabahah*, *musyarakah*, *mudharabah*, and *ijarah*. Applying sharia principles to financing is intended not merely to earn profit but also to ensure that the whole transaction process conforms to sharia provisions so that it provides security and fairness and increases customer trust (Sari, 2021).

Effectiveness of Sharia Principle Implementation

In this study, the effectiveness of implementing sharia principles is understood as the degree to which an Islamic bank succeeds in applying sharia provisions consistently in every financing product. Effectiveness is reflected in five dimensions: (1) the conformity of contract execution with the applicable provisions, (2) compliance with regulations, (3) transparency of information, (4) service quality, and (5) customers' understanding of the financing mechanism. Because these dimensions involve both the provider and the user of the service, effectiveness is analyzed from two perspectives, namely customers and practitioners, in order to describe the match between sharia concepts and the practices applied in the field (Ilhami, 2019).

2. RESEARCH METHOD

This study uses a qualitative approach with a library research design. The approach was chosen to obtain an in-depth understanding of the implementation of sharia principles in Islamic bank financing products through the analysis of relevant scientific sources. The study is conducted in the following stages.

1. Source identification. The data are secondary data derived from national and international journal articles, scholarly books, legislation, fatwas of the National Sharia Council of the Indonesian Ulema Council (DSN-MUI), and official publications of the Financial Services Authority (OJK) and Bank Indonesia related to Islamic banking (Anwar, 2025).

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2. Data collection. Data were collected through documentation study, namely tracing, selecting, and reviewing literature that matches the research topic, with selection based on topical relevance, publication in an accredited or reputable outlet, and recency.
3. Data analysis. The data were analyzed using content analysis, namely identifying, grouping, comparing, and interpreting information from the various sources in order to draw comprehensive conclusions about the effectiveness of implementing sharia principles in financing products. The information was coded into four themes: implementation of contracts, customers' perspective, practitioners' perspective, and supporting and inhibiting factors.
4. Validity testing. Data validity was ensured through source triangulation, namely comparing information across scientific references so that the data obtained are valid and accountable. The results are then presented descriptively to portray the implementation of sharia principles based on the findings of previous studies (Syamsiyah et al., 2025).

3. RESULTS AND DISCUSSION

Implementation of Sharia Principles in Islamic Bank Financing Products

The literature reviewed shows that the implementation of sharia principles is the main aspect that differentiates Islamic banks from conventional banks. In practice, every financing product must be based on justice and transparency and must be free from *riba*, *gharar*, and *maysir*. These principles are realized through the use of sharia contracts adapted to the needs and characteristics of the transaction. Implementation thus functions not only as regulatory fulfillment but also as an expression of the bank's commitment to conducting business in accordance with Islamic law (Jamaludin, 2022).

Islamic bank financing products generally use four contracts: *murabahah*, *musyarakah*, *mudharabah*, and *ijarah*. Each contract has a different mechanism and set of requirements according to the purpose of financing. *Murabahah* is used in sale and purchase transactions with an agreed profit margin, whereas *musyarakah* and *mudharabah* apply a cooperation system based on profit sharing. *Ijarah*, meanwhile, is used for lease transactions. This diversity indicates that Islamic financing products are designed to meet public needs without neglecting sharia principles (Pua Harun, 2025). Table 1 summarizes the contracts and their regulatory basis.

Table 1. Main financing contracts, mechanisms, and regulatory basis

Contract	Basic mechanism	Key sharia principle	Regulatory basis
Murabahah	Sale and purchase of goods with a profit margin disclosed to and agreed with the customer	Transparency of cost price and margin; no interest	DSN-MUI Fatwa No. 04/DSN-MUI/IV/2000
Musyarakah	Joint capital participation by bank and customer in a business; profit shared by agreed ratio, loss by capital contribution	Partnership and shared risk	DSN-MUI Fatwa No. 08/DSN-MUI/IV/2000
Mudharabah	Bank supplies capital and customer manages the business; profit shared by agreed ratio	Profit sharing based on actual business results	DSN-MUI Fatwa No. 07/DSN-MUI/IV/2000
Ijarah	Lease of a usufruct (benefit) of an object in return for rental payment	Clarity of the object, rental, and rights and obligations	DSN-MUI Fatwa No. 09/DSN-MUI/IV/2000

The reviewed studies also report that the implementation of sharia principles in financing products has run in line with the prevailing regulations and the fatwas of DSN-MUI. However, its effectiveness remains influenced by the consistency of contract application, the transparency of information given to customers, and the quality of service provided by the bank. Compliance with sharia principles is an important factor in maintaining public trust and in ensuring that every

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transaction proceeds in line with the Islamic values that underlie Islamic banking operations (Ilhami, 2019).

Effectiveness is not measured only by whether the correct contract is used; it is also measured by the extent to which customers understand the financing mechanism offered. Banks therefore need to improve education about financing products, provide clear information, and strengthen communication with customers. Such efforts are expected to increase public understanding of Islamic financing products, strengthen sharia compliance, and encourage greater public trust in Islamic banking institutions (A, 2022).

Customers' Perspective on the Effectiveness of Sharia Principles

The customer's perspective is an important indicator in assessing the effectiveness of sharia principles in financing products. Customers generally expect products that are not only in accordance with sharia provisions but also provide a sense of security, fairness, and transparency in every transaction. Customers' trust in Islamic banks is influenced by the extent to which sharia principles are applied consistently in the financing process; positive perception is therefore a factor that supports successful implementation (Sari, 2021).

Studies show that most customers understand Islamic banks as financial institutions that operate without an interest system and use contracts in accordance with Islamic law. However, some customers do not yet fully understand contract mechanisms such as *murabahah*, *musyarakah*, *mudharabah*, and *ijarah*. This leads to the assumption that Islamic financing is not significantly different from conventional bank financing. Such limited understanding is one of the challenges in increasing the effectiveness of implementation (Pua Harun, 2025).

Besides contract comprehension, information transparency also influences customers' evaluation. Customers tend to be satisfied when the bank explains in detail their rights and obligations, the financing mechanism, and the amount of margin or the profit-sharing system used. Openness of information can minimize misunderstanding and increase trust in financing products; conversely, a lack of communication and education can create inaccurate perceptions of how sharia principles are implemented (Sufyan, 2020).

Overall, the literature indicates that effectiveness from the customer's perspective is influenced by the level of Islamic financial literacy, service quality, information transparency, and the consistency of contract application in line with sharia provisions.

Practitioners' Perspective on the Implementation of Sharia Principles

The practitioners' perspective describes how sharia principles are applied in operational activities, particularly in financing products. Practitioners are responsible for ensuring that every financing process conforms to sharia provisions, from the selection of the contract and the financing analysis through to the completion of the transaction. Consistency in applying sharia principles is an important factor in maintaining the integrity and credibility of Islamic banks in the eyes of the public (Jamaludin, 2022).

In carrying out their duties, practitioners refer to the provisions stipulated in the Islamic Banking Law, the fatwas of DSN-MUI, and the bank's internal policies. Each financing product, such as *murabahah*, *musyarakah*, *mudharabah*, and *ijarah*, has a different procedure, so each practitioner needs a good understanding of it. Compliance with these regulations is the basis for creating financing products that conform to sharia principles.

Various studies show that practitioners still face several challenges in implementing sharia principles optimally. These include the low understanding of some customers regarding contract mechanisms, the demand for better service quality, and the need to reconcile market needs with sharia provisions. In addition, practitioners are required to give customers clear explanations so that misunderstanding about the financing mechanism does not occur (Anwar, 2025).

Based on the literature, effectiveness from the practitioners' perspective is influenced by the competence of human resources, compliance with regulations, the supervision of the Sharia

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Supervisory Board, and the quality of communication with customers. Table 2 compares the two perspectives.

Table 2. Comparison of customer and practitioner perspectives on implementation effectiveness

Aspect	Customer perspective	Practitioner perspective
Main focus	Experience: security, fairness, and clarity of the transaction	Process: contract selection, analysis, and conformity with regulations
Key reference	Explanation received, margin or profit-sharing ratio, and service quality	Islamic Banking Law, DSN-MUI fatwas, and internal bank policy
Main challenge	Limited understanding of contract mechanisms; sometimes perceives no difference from conventional financing	Delivering clear explanations; reconciling market needs with sharia provisions
Determinants of effectiveness	Islamic financial literacy, transparency, service quality, consistency of contracts	Human resource competence, regulatory compliance, Sharia Supervisory Board oversight, communication quality

Supporting and Inhibiting Factors

The effectiveness of implementing sharia principles in Islamic bank financing products is influenced by several interrelated factors. The supporting factors include compliance with sharia principles, the application of contracts in accordance with the provisions, service quality, and transparency of information to customers. When these factors are applied well, they increase public trust in financing products and strengthen the image of Islamic banks as financial institutions that run their business in line with Islamic values (Yanti Rafidah, 2009).

In addition, the competence of human resources and the role of the Sharia Supervisory Board (DPS) are important supporting factors. Practitioners who understand sharia contracts and the prevailing regulations find it easier to apply sharia principles consistently in each financing process, while supervision by the DPS helps ensure that all products and services offered conform to DSN-MUI fatwas and other applicable provisions.

On the other hand, several inhibiting factors remain. Low Islamic financial literacy in society causes some customers not to understand the difference between Islamic and conventional financing. Moreover, insufficient socialization of contract mechanisms, limited product education, and differences in perception between customers and practitioners often lead to misunderstanding in the financing process and thereby reduce the effectiveness of implementation.

DISCUSSION

Effectiveness as a Multidimensional Construct

The findings show that the implementation of sharia principles in financing products has largely been carried out in accordance with sharia provisions, yet effectiveness cannot be equated with formal compliance alone. A bank may select the correct contract and follow the relevant fatwa and still fall short of what society expects if customers do not grasp how the contract works. This observation suggests that effectiveness is not a single yes-or-no condition but a layered achievement that depends on several elements working together, namely the contract, the regulation, the information, the service, and the customer's comprehension of the whole arrangement.

Reading effectiveness through two dimensions helps explain the pattern found in the literature. The first is a legal-normative dimension, which concerns conformity with Islamic banking law, DSN-MUI fatwas, and internal bank policy. The second is a relational dimension, which concerns clarity, trust, and the quality of the interaction between the bank and its customers. The reviewed studies suggest that Islamic banks perform relatively well on the first dimension, while the second remains

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uneven. This is why sharia compliance can coexist with customer perceptions that Islamic financing resembles conventional credit (Pua Harun, 2025; Sari, 2021).

A multidimensional view also changes how effectiveness should be evaluated. If assessment relies only on whether each product has an approved contract and a supervisory opinion, it will overlook the experience of customers who must live with the financing arrangement for years. A more complete evaluation would combine compliance indicators with indicators of transparency, service quality, and customer understanding. Such a combined approach would show not only whether the bank follows the rules but also whether the rules produce the fairness and security that sharia principles are meant to deliver in everyday transactions (Ilhami, 2019).

The multidimensional perspective further implies that weakness in one dimension can offset strength in another. Excellent contract design cannot compensate for poor explanation, and friendly service cannot compensate for non-compliant practice. Effectiveness therefore depends on the weakest link rather than on the average of all links. For managers of Islamic banks, this means that improvement efforts should begin with an honest diagnosis of which dimension is lagging, and then direct training, supervision, or education resources to that point. This diagnostic logic gives the concept of effectiveness a practical use beyond its theoretical value (A, 2022; Anwar, 2025).

Comparison with Previous Studies

The results of this review are consistent with several earlier studies while also refining them. Pua Harun (2025) links sharia compliance and the use of sharia contracts to the performance of Islamic financial entities, which supports the present finding that correct contract application is a necessary foundation of effectiveness. Sari (2021) shows that sharia service and sharia compliance shape the image of an Islamic bank. This is in line with the observation that customers judge implementation through the service they experience and not only through the contract documents they sign. Both studies therefore reinforce the idea that compliance and service must be read together.

Ilhami (2019) emphasizes the accountability of the Sharia Supervisory Board as the authority that supervises sharia compliance, and this explains why supervision appears in the present study as a core supporting factor. A (2022) approaches the issue through the sharia compliance framework and compliance risk mitigation, which adds an institutional perspective to the question. Taken together, these studies indicate that effective implementation depends on structures of oversight as well as on the good intentions of individual practitioners. A bank that relies solely on personal diligence, without a framework that is consistently applied, is likely to experience uneven implementation across branches and products.

Syamsiyah et al. (2025) and Anwar (2025) describe how sharia principles are applied in financing institutions and in specific regions. Both report that practice generally follows the prevailing provisions, while obstacles remain in customer understanding and in the consistency of communication. Jamaludin (2022) and Sufyan (2020) add that the type of product and the clarity of its explanation influence how the principles are received. These regional and product-level findings show that the challenges identified in this review are not isolated but recur across different settings, which strengthens the argument that they are structural rather than accidental.

The present study refines these earlier works by placing the customer and practitioner viewpoints side by side. Most of the earlier studies focus on one perspective, such as organizational performance, supervisory accountability, or institutional image. By comparing the two viewpoints, this review shows that the formal side of implementation is largely in place and that the main room for improvement lies in how implementation is communicated, understood, and supervised. This synthesis does not replace direct empirical measurement, but it offers a clearer framework that future studies can test with primary data.

Formal and Substantive Implementation of Sharia Principles

A useful way to interpret the findings is to distinguish formal from substantive implementation. Formal implementation refers to the fulfillment of legal and procedural requirements, such as using a contract recognized in a fatwa, completing the required documents, and passing internal and external

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sharia review. These requirements are essential, because without them a financing product cannot claim to be sharia-compliant. The literature reviewed suggests that Islamic banks perform relatively well on this side, which is why the studies generally conclude that implementation is in accordance with sharia provisions (Pua Harun, 2025; Syamsiyah et al., 2025).

Substantive implementation refers to whether the spirit of those requirements, namely fairness, partnership, transparency, and the avoidance of exploitation, is actually felt by the parties to the transaction. The customers' reported uncertainty indicates that this side is not yet equally visible. When customers cannot explain why a financing arrangement differs from a conventional loan, the substantive meaning of the contract has not been successfully conveyed, even if every formal requirement has been met. In that situation the bank is compliant on paper, but the customer's experience does not demonstrate the difference that sharia principles are supposed to make.

The gap between the two forms of implementation matters because public legitimacy rests on what people perceive, not only on what auditors verify. A customer who senses that the margin was imposed without explanation, or that the profit-sharing terms were not clear, may conclude that the label of sharia is merely cosmetic. Such a conclusion damages trust even when the bank has done nothing technically wrong. This risk explains why several studies connect sharia compliance with the image of the bank and not just with its legal standing (Sari, 2021; Ilhami, 2019).

This distinction implies that effectiveness assessments should not rely only on compliance checklists. They should also incorporate customer understanding, satisfaction, and the perceived fairness of the agreement. Banks can operationalize this by adding simple feedback questions at the end of the financing process, by recording the questions customers most often ask about contracts, and by reviewing whether explanations were given before signing. These measures are inexpensive and make the substantive side of implementation visible to management. Over time they can turn formal compliance into a lived commitment that customers recognize (Anwar, 2025; Sufyan, 2020).

The Perception Gap between Customers and Practitioners

A central finding is the difference in perception between customers and practitioners. Practitioners view implementation largely through procedures, contracts, and regulatory references, because these are the tools they use every day and the standards by which their work is judged. Customers, by contrast, evaluate implementation through what they experience: the clarity of the explanation, the fairness of the agreed margin or profit-sharing ratio, and the quality of service. Both views are legitimate, but they rest on different information and different expectations, which makes disagreement almost inevitable unless the two are deliberately aligned.

This difference is not necessarily a sign of non-compliance. Rather, it reflects an information asymmetry between the two parties. Practitioners hold technical knowledge about contract structures, while customers, who often have limited Islamic financial literacy, must rely on the bank's explanation. When that explanation is brief or overly technical, customers fill the gap with familiar conventional-banking concepts, such as equating the *murabahah* margin with interest. The perception that Islamic and conventional financing are essentially the same is therefore often a product of insufficient communication rather than of actual similarity in the underlying contracts (Pua Harun, 2025).

The gap also has an emotional side. Practitioners may feel that they have done everything required and that customer skepticism is unfair, while customers may feel that they are being asked to trust a system they cannot verify. If left unaddressed, these feelings can harden into mutual frustration and reduce satisfaction on both sides. Recognizing the gap as a communication problem and not as a moral failing on either side makes it easier to find practical solutions, such as shared vocabulary, simple documents, and a willingness on the part of staff to answer repeated questions patiently (Sufyan, 2020).

Closing the gap therefore requires deliberate communication design and not only compliance. Banks can standardize plain-language explanations of each contract, train staff to check customer understanding instead of simply providing information, and use written summaries that customers can

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review at home. Practitioners can also learn from customer questions to improve their explanations and product design. When the two viewpoints are brought closer, implementation becomes more effective because the same standards of fairness and transparency are understood by both parties (Anwar, 2025; A, 2022).

Contract-Specific Implications

The diversity of contracts implies that transparency challenges differ by product, and a single approach to explanation is unlikely to work for all of them. In *murabahah*, the key issue is making clear to customers that the transaction is a sale with a disclosed margin and not a loan with interest. A clear explanation of the cost price, the margin, and the installment schedule is therefore central to customer understanding. Because *murabahah* is among the most widely used contracts, weaknesses in its explanation affect a large share of customers and shape the general image of Islamic financing (Sufyan, 2020).

In *musyarakah* and *mudharabah*, which are based on profit sharing, the main difficulty is that customers must understand shared risk and the basis on which profit is calculated. This concept is considerably less familiar than fixed installments, and it requires customers to accept that returns depend on the actual results of the business. Misunderstanding is therefore more likely, and disputes may arise if expectations were not clarified at the outset. Banks need to explain how profit is measured, how losses are borne, and what reporting obligations each party has, so that the partnership principle is genuinely understood (Pua Harun, 2025).

In *ijarah*, clarity about the object leased, the rental terms, and the rights and responsibilities of each party is critical. Customers need to know who is responsible for maintenance, what happens if the object is damaged, and how the lease ends. These practical details determine whether the customer perceives the arrangement as fair. Although *ijarah* is often easier to grasp than profit-sharing contracts, ambiguity in these details can still produce disagreement and reduce confidence in the bank (Jamaludin, 2022).

These differences suggest that education should be tailored to each contract rather than delivered as a general introduction to Islamic banking. A customer applying for a *murabahah* purchase needs different information from a business owner entering a *musyarakah* partnership. Banks can prepare contract-specific briefing notes and train practitioners to deliver them consistently. Doing so respects the specific requirements of each fatwa and helps customers make informed decisions, which in turn strengthens the legitimacy of the whole range of Islamic financing products (Anwar, 2025; Syamsiyah et al., 2025).

The Role of Human Resources and Sharia Supervision

The reviewed literature positions practitioners both as implementers and as communicators of sharia principles. Practitioners who understand contracts and regulations apply them more consistently, and those who communicate well help customers understand them. Their competence therefore affects effectiveness twice: through the quality of implementation and through the quality of explanation. A practitioner with strong technical knowledge but weak communication skills may implement correctly yet leave customers confused, while the reverse combination may produce friendly but inaccurate service. Both capabilities are needed in the same person or the same team (Anwar, 2025).

The Sharia Supervisory Board provides a further safeguard by ensuring that products and operations conform to DSN-MUI fatwas. Its function strengthens both actual compliance and the credibility of the bank, because customers and the wider public can rely on the existence of independent oversight. Ilhami (2019) highlights that the board carries accountability as the supervisory authority, which means that its work is not merely symbolic. When supervision is active and well informed, deviations can be detected early and corrected before they affect many customers.

The effectiveness of supervision depends, however, on supporting conditions. The board needs adequate access to information about products and transactions, sufficient time to review them, and a working relationship with management that allows findings to be acted upon. A sharia compliance

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framework that sets out responsibilities, reporting lines, and follow-up procedures makes this oversight systematic and less dependent on individual effort. The literature on compliance risk mitigation indicates that such frameworks help banks anticipate problems instead of reacting to them after the fact (A, 2022).

Accordingly, continuous training for practitioners and a well-functioning sharia compliance framework are among the most strategic investments an Islamic bank can make. Training should cover contract mechanics, relevant fatwas, regulatory updates, and practical communication, and it should be repeated regularly because products and rules evolve. Investment in people and supervision yields returns in the form of consistent implementation, fewer customer misunderstandings, and stronger public confidence. These benefits accumulate over time, which makes human resource development a long-term foundation of effectiveness (Ilhami, 2019; Jamaludin, 2022).

Service Quality and Customer-Oriented Communication

Service quality emerges in the literature as more than a matter of courtesy or speed. In Islamic financing, good service includes the ability of staff to explain the contract in plain language, to answer questions about the margin or profit-sharing ratio honestly, and to ensure that customers are not rushed into signing documents they have not understood. This broader meaning links service quality directly to the sharia values of transparency and fairness. A polite but uninformative encounter may satisfy customers momentarily, yet it does not fulfill the deeper expectation that an Islamic bank should treat its customers openly (Sari, 2021).

Customer-oriented communication therefore functions as an ethical requirement consistent with the principles of transparency and fairness, and not merely as a marketing tool. The reviewed studies suggest that customers feel more satisfied when they receive detailed explanations of their rights and obligations, the financing mechanism, and the margin or profit-sharing system. Satisfaction in this sense is not simply a pleasant feeling; it is evidence that the customer has been able to take part in the agreement knowingly. This connection explains why service quality is repeatedly associated with the image and trustworthiness of Islamic banks (Sufyan, 2020; Sari, 2021).

Banks that treat explanation as part of the contract process, rather than as an optional courtesy, are better placed to close the perception gap identified earlier. This can be achieved by allocating enough time for each consultation, by using simple visual aids or written summaries, and by encouraging customers to ask questions without fear of appearing uninformed. Staff incentives also matter: if performance is measured only by volume of financing disbursed, there is little reason to invest time in explanation. Aligning incentives with customer understanding signals that the bank values transparency as much as growth.

Service quality should also be monitored consistently, since promises made at the marketing stage must match what customers experience later. Complaints, questions, and feedback offer valuable information about where explanations fail or where procedures are confusing. Banks that analyze this feedback systematically can refine their processes and training. In this way service quality becomes a continuous improvement cycle that supports sharia compliance in practice and sustains the confidence of customers over the full life of the financing (Anwar, 2025; A, 2022).

Balancing Market Demands and Sharia Provisions

The review also shows that practitioners must reconcile market needs with sharia provisions (Anwar, 2025). Customers and businesses expect fast approval, competitive pricing, and flexible products, while sharia provisions impose specific requirements on the structure of each contract. These requirements are not obstacles to be avoided but conditions that define what makes the product Islamic. Nevertheless, they can slow processes or limit certain features, and practitioners often feel the pressure of competing with conventional banks that face fewer structural constraints.

This tension requires practitioners to be innovative within the boundaries of the fatwas, for example by designing simpler procedures and clearer documentation without altering the substance of the contract. Innovation of this kind improves the customer's experience while preserving the integrity of the product. It also demonstrates that sharia compliance and good service are compatible, which

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counters the impression that Islamic financing must be more cumbersome than conventional alternatives. The creativity of practitioners therefore plays an important part in making implementation effective rather than merely correct.

The Sharia Supervisory Board plays an important part in this balance, since it ensures that product innovation remains within sharia limits while the bank remains competitive (Ilhami, 2019; A, 2022). Early consultation between product developers and the board can prevent costly redesign and reduce the risk that new products are launched with unresolved sharia questions. A transparent process for reviewing innovations also reassures customers that new offerings are examined carefully. This cooperation between commercial and supervisory functions is an example of how structure supports effectiveness.

Practitioners who combine sharia knowledge with product and communication skills are therefore particularly valuable for effective implementation. They can translate market requests into sharia-compliant structures, explain the logic of those structures to customers, and signal to management when a proposed feature would compromise the contract. Banks that cultivate such practitioners gain a competitive advantage that is also an ethical one. Building this capability requires deliberate recruitment, mentoring, and exposure to real cases, rather than reliance on formal qualifications alone (Anwar, 2025; Jamaludin, 2022).

Islamic Financial Literacy and Public Trust

The studies reviewed consistently link low Islamic financial literacy to misunderstanding and, consequently, to weaker trust. Customers who do not understand the basic difference between a sale-based contract and an interest-bearing loan are more likely to believe that Islamic financing is a relabeled version of conventional credit. This belief affects not only their own decisions but also the opinions they share with family and colleagues. Low literacy therefore has effects beyond the individual, shaping the reputation of Islamic banking within the wider community (Pua Harun, 2025).

Education is therefore best understood as an integral part of implementing sharia principles and not as a promotional supplement. If a bank offers a product whose mechanism the customer does not understand, one of the key purposes of sharia, namely transparency in dealings, remains unfulfilled. Viewed from this angle, literacy programs are not an optional corporate social activity but a means of completing the compliance process. This perspective gives education a more central place in the strategy of Islamic banks than it has traditionally received (Yanti Rafidah, 2009; Sari, 2021).

Banks can embed education in the financing process itself, for example by explaining the contract before signing, providing simple written summaries of rights and obligations, and using accessible media for socialization. Education may also be delivered through community meetings, schools, and business associations so that people become familiar with Islamic financing concepts before they need to apply for a product. Combining education at the point of service with broader public literacy efforts creates reinforcement: customers meet the same ideas in several settings, which helps them remember and trust them.

Because trust depends on the consistency between what the bank claims and what customers perceive, education that makes the mechanism understandable directly supports the legitimacy of sharia principles in practice. When customers can verify, in their own understanding, that the transaction is based on a sale, a partnership, or a lease rather than on interest, their confidence is built on knowledge and not on blind faith. This kind of trust is more durable, because it is less vulnerable to rumor or to a single negative experience (Sufyan, 2020; Yanti Rafidah, 2009).

How Trust Is Formed in Islamic Financing

The findings also allow a logical chain explaining how trust is built. Consistent compliance with sharia provisions provides the basis of legitimacy, since it ensures that the product is what it claims to be. However, legitimacy at this level is largely invisible to customers, who generally cannot examine fatwas, supervisory reports, or contract structures on their own. For compliance to translate into trust, it must be made visible and understandable through communication that connects the formal structure to the customer's own situation (Ilhami, 2019).

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That legitimacy becomes credible to customers only when it is accompanied by transparent information about rights, obligations, margins, or profit-sharing ratios. Transparent information then enables customers to understand the mechanism, and understanding, together with good service, produces satisfaction. Satisfied customers tend to feel secure and fairly treated, which are the qualities the literature identifies as central to confidence in Islamic banks. Each step in the chain depends on the one before it, so the process is cumulative rather than instantaneous (Sari, 2021; Sufyan, 2020).

Trust in turn encourages continued use of Islamic financing and strengthens the reputation of the bank. Satisfied customers are more likely to renew or expand their financing and to recommend the bank to others, which supports growth without heavy reliance on advertising. At the industry level, accumulated trust contributes to the broader acceptance of Islamic banking in society. This outcome links the micro-level practices of individual banks to the macro-level development of the sector in Indonesia (Muyasaroh, 2022; A, 2022).

If any link in this chain is weak, for instance when compliance is strong but explanation is poor, the chain is interrupted and the expected trust does not materialize. This explains why several of the reviewed studies identify service quality, transparency, and education as factors that determine effectiveness alongside compliance itself. The chain also offers a practical diagnostic tool: when trust is low, managers can ask which link is failing and focus corrective action there. Although the chain is a synthesis and not an empirically tested model, it provides a clear hypothesis for future research (Yanti Rafidah, 2009; Pua Harun, 2025).

Education as a Continuous and Tailored Process

The reviewed literature repeatedly points to education as the remedy for low literacy, yet it also implies that education must be well designed to be effective. One-off socialization is unlikely to change how customers understand complex contracts, because understanding develops through repeated exposure and application. A brochure handed over at the counter may be forgotten within days, and a single seminar may reach only those who are already interested. Education that is episodic therefore risks being visible without being effective (Sufyan, 2020).

A more effective approach is continuous and tailored education: initial information at the time of enquiry, a clear explanation at the time of contract signing, and follow-up information during the financing period. At each stage the customer's needs differ. At enquiry the customer needs a simple orientation on how the product works; at signing the customer needs precise details about obligations and costs; and during the financing period the customer may need reminders and answers to practical questions. Matching information to these moments makes it far more likely to be absorbed.

The content should also be adapted to the contract type, for example emphasizing the disclosed margin and fixed installments in *murabahah*, the profit-sharing ratio and shared risk in *musyarakah* and *mudharabah*, and the lease terms in *ijarah*. Different customer groups, such as salaried workers, small business owners, and farmers, may also need different examples and different language. Adapting content in this way shows respect for the customer's situation and increases the relevance of the information, which strengthens both understanding and satisfaction (Anwar, 2025).

Delivery can use simple written summaries, short explanatory media, and community-based literacy programs so that different customer groups can be reached. Such an approach turns education from a promotional activity into an integral part of sharia compliance. It also creates opportunities for feedback, since questions raised during education sessions reveal where explanations are still unclear. Banks that treat education as a cycle of delivery, feedback, and improvement are likely to see gradual gains in customer understanding and in the overall effectiveness of implementation (Sufyan, 2020; Anwar, 2025).

Synergy among Stakeholders

Improving effectiveness requires synergy among Islamic banks, practitioners, regulators, and the public. No single party can achieve it alone, because each controls only one part of the process. Banks decide on products, policies, and resources; practitioners deliver and explain the products; regulators and supervisory bodies set the rules and monitor compliance; and the public chooses

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whether and how to engage with Islamic financial services. When these roles are coordinated, the result is greater than the sum of the separate efforts (A, 2022).

Banks and practitioners are responsible for consistent implementation and transparent communication. This responsibility includes providing resources for training, designing clear documentation, and maintaining honest relationships with customers. Banks that treat these tasks as core business rather than as peripheral expenses are more likely to achieve effective implementation. Their leaders also set the tone for the organization, since staff tend to prioritize what management visibly values, whether that is sales volume alone or sales accompanied by understanding (Anwar, 2025).

Regulators and supervisory bodies are responsible for clear provisions and effective oversight. Clear fatwas and regulations reduce ambiguity for practitioners, while consistent supervision signals that compliance matters. The Sharia Supervisory Board and the national regulators together create the institutional environment in which individual banks operate. A stable and understandable regulatory framework also makes it easier for banks to plan long-term education and training programs without fear that rules will shift unpredictably (Ilhami, 2019; A, 2022).

The public has an active part as well, by taking part in learning about Islamic financial products and by asking questions before committing to a financing arrangement. With such support, the implementation of sharia principles in financing is expected to be more effective, to increase customer trust, and to strengthen the development of the Islamic banking industry in Indonesia. Synergy of this kind also spreads responsibility fairly, so that the burden of improvement does not fall solely on one party and the benefits are shared by all (Muyasaroh, 2022; A, 2022).

Theoretical and Practical Implications

Theoretically, this study suggests that research on the effectiveness of Islamic banking should treat compliance and understanding as complementary rather than separate constructs. Much existing work examines compliance as an organizational attribute and customer perception as a separate outcome, without modeling how the two interact. The synthesis presented here indicates that they are connected through transparency and communication, and that effectiveness emerges from their combination. Future theoretical work can build on this idea by specifying more precisely how each dimension contributes to trust (Pua Harun, 2025; Sari, 2021).

The study also suggests that the perspectives of both providers and users should be examined together. A single viewpoint risks producing a partial picture, either overly optimistic when drawn from practitioners or overly critical when drawn from uncertain customers. By placing the two side by side, researchers can identify where views converge, where they diverge, and why. This dual-perspective approach is particularly suited to services that involve complex information, such as Islamic financing, where the quality of the relationship matters as much as the technical correctness of the product.

Practically, the findings imply that Islamic banks should (a) standardize contract explanations that are clear and easy to understand, (b) strengthen practitioner training in both sharia knowledge and communication, (c) optimize supervision by the Sharia Supervisory Board, and (d) run continuous literacy programs for customers and the wider community. These actions are mutually reinforcing: better training improves explanations, better supervision protects consistency, and better literacy makes customers more able to benefit from explanations. Implemented together, they address the main obstacles identified in this review (Anwar, 2025; A, 2022).

To summarize the practical implications, Table 3 outlines strategies that follow from the discussion, grouped by the party responsible for them. The table is intended as a practical reference for bank managers, supervisors, and educators who wish to translate the analysis into concrete programs. It does not replace the need for context-specific planning, since the size, location, and customer base of each bank will shape which strategies are most urgent. It does, however, provide a clear starting point for discussion and for the design of improvement initiatives.

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Table 3. Strategies to strengthen the effectiveness of implementing sharia principles

Responsible party	Recommended strategy	Expected outcome
Islamic banks	Provide clear contract explanations before signing; supply simple written summaries of rights, obligations, and margin or profit-sharing terms; run continuous literacy programs	Higher customer understanding and satisfaction; reduced misperception that Islamic financing equals conventional credit
Practitioners	Pursue regular training in sharia contracts, regulation, and communication skills; apply consistent procedures across products	More consistent implementation and clearer explanations to customers
Sharia Supervisory Board and regulators	Strengthen supervision of products and operations; maintain clear guidance and an effective sharia compliance framework	Stronger compliance and greater credibility of Islamic banks
Society and customers	Participate actively in literacy and socialization activities; ask about contract mechanisms before agreeing	Better informed financing decisions and greater public trust

Future Research Directions

Several directions for further research emerge from this review. First, empirical studies with interviews, questionnaires, or observation of financing processes would allow the perception gap to be measured directly and not merely inferred from the literature. Primary data could show how large the gap is, which groups of customers are most affected, and which aspects of explanation cause the most confusion. Such evidence would give banks and regulators a firmer basis for designing targeted interventions and for judging whether those interventions succeed.

Second, comparative studies across contracts, bank sizes, and regions could clarify whether the challenges identified here are uniform or context-specific. It is plausible that the level of customer understanding differs between *murabahah* and profit-sharing contracts, between urban and rural customers, and between large and small institutions. Comparative designs would reveal these differences and help prioritize resources. They would also test whether the recommendations proposed in this study need to be adapted for particular settings (Anwar, 2025; Syamsiyah et al., 2025).

Third, quantitative models could test the proposed chain from compliance and transparency to understanding and trust, and could examine whether literacy moderates this relationship. Structural models or regression approaches using survey data would allow researchers to estimate the strength of each link and to identify which link is most decisive. Such analysis would move the discussion from conceptual synthesis to empirical verification and would contribute to the cumulative development of theory in Islamic banking research (Pua Harun, 2025).

Finally, research on the effect of specific educational interventions on customer understanding would provide evidence about which approaches work best. Experimental or quasi-experimental studies could compare written summaries, digital media, and face-to-face explanation, measuring changes in comprehension and satisfaction. Longitudinal designs could follow customers over the financing period to see whether understanding and trust persist. Findings of this kind would guide banks in allocating limited education budgets to the methods that deliver the greatest benefit (Sufyan, 2020).

Limitations

This study relies on secondary data from the existing literature, so the findings reflect the conditions and conclusions reported in previous studies and not direct empirical measurement. Statements about customer and practitioner perspectives are therefore interpretations of what other researchers have reported, not observations made by the authors. Readers should consequently treat

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the conclusions as a structured synthesis that identifies patterns and hypotheses, rather than as definitive measurements of the degree of effectiveness in any particular bank.

The literature also varies in the type of Islamic financial institution, region, and period studied. Some of the reviewed studies concern commercial Islamic banks, others concern smaller financing institutions or specific regional contexts, and their publication years span more than a decade. Differences in regulation, market conditions, and customer characteristics over this period may influence the findings. The synthesis presented here has smoothed over some of this variation in order to identify common themes, which means that context-specific nuances may not be fully reflected.

The scope of the literature reviewed is another limitation. The review draws on a limited number of sources identified through documentation study, and although these were selected for relevance and credibility, other relevant studies may exist that were not included. In addition, publications that report positive or significant results are more likely to be available than those that do not, which may introduce a degree of publication bias. Expanding the pool of sources in future work would help address these concerns.

Further research using an empirical design is therefore needed to test and deepen these findings. Such research should collect primary data from customers and practitioners across different banks and regions, so that the perception gap, the role of literacy, and the proposed chain of trust formation can be examined directly. Until such evidence is available, the conclusions of this study should be read as a well-grounded but provisional framework that invites further testing rather than as a final account of how sharia principles are implemented in financing products.

4. CONCLUSION

Based on the literature review, the implementation of sharia principles in Islamic bank financing products has been carried out in accordance with sharia provisions through the application of various contracts. The conclusions of this study are as follows.

1. Sharia principles in financing products are implemented through the use of *murabahah*, *musyarakah*, *mudharabah*, and *ijarah* in line with the regulations and the fatwas of DSN-MUI.
2. The effectiveness of implementation is influenced by compliance with sharia principles, service quality, information transparency, practitioner competence, and customers' level of understanding of the financing mechanism.
3. From the customer's perspective, effectiveness depends on Islamic financial literacy, clarity of information, and the consistency of contract application; from the practitioner's perspective, it depends on human resource competence, regulatory compliance, the supervision of the Sharia Supervisory Board, and the quality of communication.
4. Although implementation has generally run well, several obstacles remain, namely low Islamic financial literacy, insufficient socialization of financing products, and differences in perception between customers and practitioners.
5. Strengthening education, communication, and supervision is therefore a key factor in supporting the effectiveness of implementation and in increasing public trust in Islamic bank financing products.

Recommendations

Islamic banks are expected to improve education and Islamic financial literacy programs for the public through various easily understood information media. In addition, improving the competence of human resources, strengthening the role of the Sharia Supervisory Board, and delivering more transparent information need to be pursued continuously so that the implementation of sharia principles can run optimally. Future research is recommended to use an empirical approach involving more respondents from among customers and practitioners across various Islamic banks, in order to obtain more comprehensive results on the effectiveness of implementing sharia principles in financing products.

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