

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

A. Conclusion

Based on the research that has been done on the Baitul Maal wat Tamwil of Universitas Muhammadiyah Yogyakarta Yogyakarta, it can be concluded that BMT has an important role in helping the economy of its customers by providing convenience to its customers. Because BMT adheres to sharia principles, every BMT activity must comply with sharia principles and may not contain elements of usury. And BMT UMY always manage the deposit of the saving so BMT UMY only used *wadi'ah yad adh dhamanah*. So the *aqd* of BMT UMY discussed by the author in this study are *Wadi'ah yad adh dhamanah* and *Murabahah*,

1. *Wadi'ah Yad adh Dhamanah*

- a. Based on the *Fiqh* perspective *wadi'ah* is a contract that aims to help each other among human beings, the *Fiqh* scholars agreed to declare that *wadi'ah* is prescribed and the law accepting it is sunnah. The reason are the word of God in *Sura An-Nisa'*: 58 and *Surah al-Baqarah*: 283.
- b. Based on the compliance of the *Aqd* (contract) with fatwa DSN-MUI, in this study the authors conclude that the *Aqd Wadi'ah Yad adh Dhamanah* are in accordance with sharia principle, which can be proven through contracts, the principles given to customers are based on the principles of the *fatwa* DSN-MUI. And in the *wadi'ah yad adh*

dhamanah contract, BMT UMY has never asked for any fees, even though the written contract must pay Rp1,000 every month, but until now the regulation has not yet been applied. And based on sharia compliance of the implementation of the *aqd*, the operational implementation in accordance with what was stated in the *Wadi'ah* agreement and the *fatwa DSN-MUI*.

So, based on the analysis above, it can be concluded that the contract and the implementation are compliant with sharia principle because it is in accordance with the regulations, that are *Fiqh* perspective and *fatwa* No: 02/DSN-MUI/IV/2000 on saving.

2. *Murabahah* buying and selling

- a. Based on the concept of *Fiqh* perspective, *Murabahah* is clearly part of buying and selling, and buying and selling is generally permitted. Based on this, the legal basis for buying and selling *murabahah* is based on the trading verses. Among these verses are sura *al-Baqarah* verse 275 and sura *an-Nisa* : 29.
- b. Based on the compliance of the *Aqd* (contract) with *fatwa* DSN-MUI, according to the agreement in this case the author explains that the *murabahah* agreement is in accordance with *fatwa* DSN-MUI because it uses a sale and purchase contract, in Islam the contract of sale and purchase is permissible as long as neither party feels disadvantaged, and the agreed agreement is approved by both sides. And based of the implementation of the *aqd* After conducting research on the operations

of the BMT UMY by comparing between the *fatwa* of DSN-MUI and the contract given to its customers and all kinds of other activities, the authors concluded that BMT UMY carried out its activities in accordance with the *fatwa* issued by the DSN-MUI, BMT UMY had provided services that making customers comfortable and customers felt that the implementation of BMT UMY had been sufficient in accordance with the contract previously made.

So, based on the analysis above, it can be conclude that the contract and the implementation are compliant with sharia principle because it is in accordance with the regulations, that are *Fiqh* perspective and *fatwa* No: 04/DSN-MUI/IV/2000 on *Murabahah* buying and selling.

B. Recommendation

After getting conclusions from the research of this description, the following suggestions or inputs are recommended by the author:

1. The author suggests that in the future there must be a specific law discussing BMT because the BMT regulation policy that is not clear will certainly cause many problems in the community. Starting from the increasingly widespread emergence of new BMTs who finally chose not to have legal entities because they considered the existing rules to be inappropriate, the interests of customers who were less protected by security for their investments, and overlapping rules which increasingly made BMT problems even more complicated, and

many more BMT issues in communities that have not been accommodated with existing regulatory policies.

2. BMT UMY must have sharia certificates from DSN-MUI, to motivate BMT UMY not to carry out activities that violate *fatwa* of DSN.
3. BMT UMY needs to disseminate information about BMT UMY to UMY students or UMY employees and lecturers to make savings or financing