



GOLD PAWN (*AR-RAHM*) IMPLEMENTATION IN INCREASING CUSTOMER LOYALTY (CASE STUDY PT. BPRS BHAKTI SUMEKAR PRAGAAN BRANCH)

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Abstract

PT. BPRS Bhakti Sumekar plays an active role in the regional economic development of Sumenep Regency, this is proven by its existence PT. BPRS Bhakti Sumekar in every activity, either directly or indirectly related to the community as a form of corporate responsible for social welfare and the formation of agents in bill collection turns out to have a positive correlation in customer loyalty. This study aims to determine the implementation of gold pawn (*ar-rahm*) in increasing customer loyalty at PT. BPRS Bhakti Sumekar Pragaan Branch, and is there any difference between practice and theory on gold pawn (*ar-rahm*) in increasing customer loyalty at PT. BPRS Bhakti Sumekar Pragaan Branch with relevant data sources and using observation techniques, interviews with the authorities, and documentation. In this study researchers used a qualitative method, namely the case study method by conducting direct field surveys. Data analysis uses data reduction, display data, and conclusion data. The results showed that the community was very enthusiastic about pawning their gold. However, since the corona'19 virus, gold pawning has decreased. Then the implementation of gold pawning at the PT. BPRS Bhakti Sumekar Pragaan Branch was again due to the declining gold price, and increasingly fierce competition. so the Bank strives to increase it again so that customers are more tempted to pawn their gold than so the Bank makes efforts to increase it again so that customers are more tempted to pawn their gold than to sell.

Keyword: Gold Pawn, Customer Loyalty, BPRS

Abstrak

PT. BPRS Bhakti Sumekar sangat berperan aktif terhadap pembangunan ekonomi daerah Kabupaten Sumenep, hal ini dibuktikan dengan eksistensinya PT. BPRS Bhakti Sumekar dalam setiap kegiatan baik yang berhubungan langsung maupun tidak langsung dengan masyarakat sebagai wujud tanggung jawab perusahaan terhadap kesejahteraan sosial masyarakat dan pembentukan agen dalam penagihan ternyata membuat berkorelasi positif dalam loyalitas nasabah. Penelitian ini bertujuan untuk mengetahui implementasi gadai emas (*ar-rahm*) dalam meningkatkan loyalitas nasabah di PT. BPRS Bhakti Sumekar Cabang Pragaan, dan juga untuk mengetahui perbedaan antara praktek dan teori pada gadai emas (*ar-rahm*) dalam meningkatkan loyalitas nasabah di PT. BPRS Bhakti Sumekar Cabang Pragaan. Dalam penelitian ini peneliti menggunakan metode kualitatif yaitu

metode studi kasus dengan melakukan *survey* langsung kelapangan dengan sumber-sumber data yang relevan dan menggunakan teknik observasi, wawancara (*interview*) kepada pihak yang berwenang, dan dokumentasi. Analisis data menggunakan data *reduction*, data *display*, dan data *conclusion*. Hasil penelitian ini menunjukkan bahwa masyarakat sangat antusias untuk menggadaikan emasnya. Akan tetapi sejak adanya *corona virus*'19, gadai emas semakin menurun. Maka implementasi gadai emas di BPRS Bhakti Sumekar Cabang Pragaan mempromosikan kembali disebabkan harga emas yang menurun, dan persaingan semakin ketat sehingga Bank megupayakan untuk meningkatkan kembali agar nasabah lebih tergiur untuk menggadaikan emasnya dari pada dijual.

Keyword: Gadai Emas, Loyalitas Nasabah, BPRS

PRELIMINARY

A. Background

The development of the sharia economic system is starting to bloom in the era of globalization and this development cannot be separated from the sharia economic system, because the desire of the Muslim community wants to make Islam a kaffah religion. Islam is a universal religion, that is, a complete surrender to Allah SWT by adopting it and carrying out its Shari'a with full obedience and sincerity. Which provides guidance on aspects of human life, both in transactions and economic activities that play an important role in human life.

Islam is present in the midst of darkness, thus giving brightness to our lives at this time. Answering all the problems that occur today such as Islamic law which is in the field of economics. Along with the times that make HR experience difficulties in solving problems. The role of Islamic law must provide elasticity and flexibility in the interests of Muslims, and humans in general. To save the benefit of Muslims in the world.¹

Muslims are expected to live to help each other, the rich must help the poor. This assistance can be in the form of giving without any reciprocity, both in doing zakat, infaq, and sadaqah or other problems experienced by humans. As we know, many people need capital because there is an urgent need, so they don't do things that are not natural for them. So Islam provides relief to allow debt transactions that have no additions in it. In fact, it is a good behavior in helping the economy by providing assistance to those in need. As he said:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا²

"And Allah has permitted trading and forbade usury."

¹ Silvia Dwi Putri, "Implementasi Gadai Dan Strategi Pengembangan Pada Pegadaian Syariah Di Kota Metro" (Sekolah Tinggi Agama Islam Negeri (Stain), 2016), 1-2.

² Q.S.Al-Baqarah:275

With the current economic problems, many institutions have emerged to solve economic problems in Indonesia, one of which is Islamic financial institutions. A number of individuals who are sensitive to the development of socio-economic problems of the community gave positive responses who creatively developed ideas to establish Islamic financial institutions in the form of banks and non-banks. One of them is a bank financial institution, namely PT. BPRS Bhakti Sumekar Pragaan Branch, which is here to provide services to people who need funds to help their economy.

Sharia People's Financing Bank (BPRS) is a bank that functions as a mediator between owners of excess funds and parties who need funds, with business activities based on sharia principles. Where this activity does not provide services in payment traffic. Business activities that collect funds from the public, channel funds to the public, provide services, and provide products or carry out other Sharia Bank business activities in accordance with sharia principles based on approval from Bank Indonesia. Sharia BPRS is motivated by the existence of opportunities for Islamic Banks, where the banking law has allowed profit sharing.

The Sharia People's Financing Bank (BPRS) Bhakti Sumekar Sumenep is located in Sumenep Regency, which is the easternmost Regency of Madura with a fairly dense population, with the average community being in the middle to lower economy. So that the growth of BPRS assets is very significant and the increase is even greater. This makes the BPRS the third largest asset among other Sharia BPRS in Indonesia.

Pawn Gold (*Ar-Rahn*) is the result of short-term loan funds for business capital or financing with gold collateral. Gold pawning is financing in the form of gold collateral by getting money quickly, especially to finance short-term needs. Islamic gold pawning is an alternative tool for people who are in urgent need of funds, with gold pawn financing, people can easily and quickly meet the need for cash funds without having to lose their favorite item (gold).³

In its activities, gold pawning is allowed No.25/DSNMUI/III/2002 regarding rahn financing and No.26/DSN-MUI/III/2002 concerning sharia gold pawning. Pawning is allowed on terms and pillars that are free from prohibited elements and damage the agreement. From several schools of thought, Fiqh experts agree that the rahn contract is

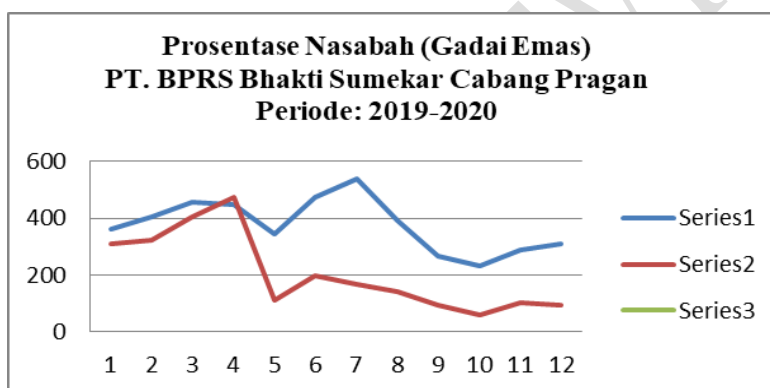
³ Arifulloh, "Implementasi Akad Rahn Produk Pembiayaan Gadai Emas Pada Bank Syariah Mandiri Kantor Cabang Pembantu Kaliurang Yogyakarta" (Institut Agama Islam Negeri (IAIN), 2019), 4.

allowed, because there are many benefits (benefits and benefits) contained in it and there are multiple applications of contracts in the context of relationships between human beings.

The practice of pawning sharia gold at PT. The Pragaan branch of BPRS Bhakti Sumekar is in great demand by the Pragaan community because it can help the needs of the Pragaan community and become a solution for the Pragaan community who want capital. In addition to being a fast and easy process, the rental fee for this sharia gold pawn is calculated daily, and is different from other institutions.⁴

As the table below states, the percentage of customers in pawning gold is excellent compared to other financing because it facilitates all the needs of the Pragaan community. So that it is easy for customers to get capital and financing whose ujroh value is less than other institutions.

Table 1



The picture above⁵ shows that the percentage of customers in 2019 is still stable so that many customers are very enthusiastic about pawning their gold and in the middle of 2020 it has decreased until today there are still 90 customers at PT. BPRS Bhakti Sumekar Pragaan Branch.

In a practical and visible process, the Islamic gold pawn financing product does not take a long time, which is 15 minutes the money can be liquidated. This is the main attraction of the authors to conduct research on whether there is a difference between practice and theory in the gold pawn (*ar-rahn*) in increasing customer loyalty at PT. BPRS Bhakti Sumekar Pragaan Branch.

⁴ Najiatun, "Praktik Gadai Emas Syariah Dan Pemanfaatan Bagi Masyarakat Lenteng Sumenep Mdura (Studi Kasus BPRS Bhakti Sumekar Cabang Lenteng)" (2018), 10.

⁵ Yudi (Marketing) "Wawancara" Senin, 12 Februari 2021, 11:00 WIBintaro Ismanto, *Wawancara* (PT BPRS Bhakti Sumekar Cabang Pragaan, 2021).

This proves that the Muslim community wants to use the economy as a tool to provide support to other communities. That way, the bank plays an important role in it. One product that is very much in demand by the public is pawning gold. Where gold for the community is an investment that is never forgotten. This shows that the gold pawn (*ar-rahn*) at PT. BPRS Bhakti Sumekar Pragaan Branch is a community need. The implementation of the gold pawn (*ar-rahn*) must be in accordance with sharia principles, namely the Qur'an and as-sunnah.⁶

Based on the problems and realities that exist in PT. BPRS Bhakti Sumekar Pragaan Branch, then this is the reason the author conducts research on the Implementation of the Gold Pawn in increasing customer loyalty at PT. BPRS Bhakti Sumekar Pragaan Branch.

THEORITICAL REVIEW

A. Definition of Pawn Gold (*Ar-Rahn*)

Akad is a relationship or meeting of consent and qabul which results in legal consequences. Ijab is an offer submitted by one of the parties, and qabul is the answer to the approval given by the contract partner in response to the offer of the first party. The contract does not occur if the statement of the will of each party is not related to each other because the contract is the linkage of the will of both parties which is reflected in the consent and qabul.

Pawn in Arabic is called *rahn*, which means permanent, eternal, and guarantee. By syara' *rahn* is holding a number of assets that are handed over as collateral by rights, but can be taken back as ransom.⁷ *Rahn* is an item that is used as collateral or debt. The *rahn* contract is also defined as a loan agreement with borrowed collateral. Items that have just been pawned can be returned to the debtor if he has paid it off.⁸

Ar-Rahn is holding one of the assets of the borrower as collateral for the loan he received. The seized goods have economic value. That way, the bank gets a guarantee to get the money borrowed back. So *rahn* is a guarantee of debt or pawn.⁹

⁶ Rosalia Mardayanti, "Implementasi Prosedur Pembiayaan Gadai Emas Di Bank Syariah Mandiri Kcp Kaliurang" (Universitas Islam Indonesia, 2018), 4.

⁷ Surepno, "Studi Implementasi Akad Rahn (Gadai Syariah) Pada Lembaga Keuangan Syariah," *Tawazun: Journal of Sharia Economic Law*, vol.1, No. 2 (September 2018), 175.

⁸ Putri Dona Balgis, "Gadai Emas Syariah: Evaluasi Dan Usulan Akad Sesuai Prinsip Syariah," *Jurisprudence*, vol.7 No. 1 (June 2017), 88.

⁹ Muhammad Syafi'i Antonio, *Islamic Banking المصرف الإسلامي Bank Syariah Dari Teori Ke Praktik* (Gema Insani Press, 2001), 128.

1. Sharia Foundation

a. Al-Qur'an

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ¹⁰

"If you travel (and do muamalah not in cash) while you do not find a writer, there should be collateral held (by the debtor)"

The verse explicitly mentions "debts held (by the person who owes debts)". In the world of finance, collateral is referred to as collateral or court object.

b. Al-Hadits

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَلَقَدْ رَهَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِرْعًا لَهُ بِالْمَدِينَةِ عِنْدَ يَهُودِيٍّ وَأَخَذَ مِنْهُ شَعِيرًا لِأَهْلِهِ¹¹

Anas r.a. said, "The Messenger of Allah gave his armor to the Jews in Medina and took from him grain for his family."

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الظَّهْرُ يُرْكَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا وَلَبِنُ الدَّرِّ يُشْرَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرْهُونًا وَعَلَى الَّذِي يُرْكَبُ وَيَشْرَبُ النَّفَقَةُ¹²

Abi Hurairah r.a. said that the Messenger of Allah He said, "If the livestock is pawned, the back can be climbed (by the person receiving the pawn) because he has paid for (maintaining) it. If the cattle are mortgaged, the heavy milk can be drunk (by the person receiving the pawn) because he has paid for (maintaining) it. To the one who rides and drinks he has to pay for it."

c. Ijma'

The scholars agreed to allow the *Rahn* contract¹³

d. Fiqh Rules

الأَصْلُ فِي الْمُعَامَلَاتِ الْإِبَاحَةُ إِلَّا أَنْ يَدُلَّ دَلِيلٌ عَلَى تَحْرِيمِهَا¹⁴

"Basically all forms of muamalat are permissible unless there is evidence that forbids it."

1. Fatwa of the National Sharia Council Number 25/DSN-MUI/III/2002 concerning *Rahn*¹⁵

¹⁰ Q.S. Al-Baqarah: 283

¹¹ Al-Imam Hafidz Abi Abdillah Muhammad Bin Ismail Bukhori, *Shahibul Bukhori* (Bairut Libanon: Dar Ibn Hazim, 2009), 440.

¹² Ibid., 441./ Ibnu Hajar Al-Asqalani, *Bulughul Maram Dan Dalil-Dalil Hukum* (Jakarta: Gema Insani, 2013), 364.

¹³ Wahbah az-Zuhaili, *Al-Fiqh al-Islam Wa Adillatub*, Jilid V. (Beirut: Dar al-Fikr, 1985), 181.

¹⁴ Syaugi Mubarak Seff, "Progresivitas Hukum Dalam Fatwa Dewan Syariah Nasional (Kajian Terhadap Penerapan Qawâ'id al Fiqhiyyah (Methods of Jurisprudence) Dalam Fatwa Dewan Syariah Nasional)," *Proceedings International Conference On Islamic Economics and Business Strengthening Islamic Economics in Facing AEC*, vol.2-3 (November 2015), 9.

2. National Sharia Council Fatwa Number 26/DSN-MUI/III/2002 concerning *Rahn* Emas¹⁶

e. Applications in banking

Rahn contracts are used in banking in two ways:

a) As a complementary product

Rahn is used as a complementary product, which means as an additional contract (collateral) for other products such as *bai' al-murabahah* financing. The bank can hold the customer's goods as a result of the contract.

b) As a separate product

In terms of Islamic countries, including Malaysia, the *rahn* contract has been used as a channel for conventional pawnshops. What distinguishes between conventional and sharia is in *rahn*, where the customer does not get the interest collected from the customer, which is the cost of care, maintenance, care, and assessment.

The difference between the *rahn* fee and the mortgage interest is the interest that can be collected and doubled, while the *rahn* fee is only once and there is an agreement in advance.

Definition of Customer Loyalty

Loyalty in the Popular Scientific Dictionary is defined as loyalty, loyalty, obedience, sincerity.¹⁷ Loyalty is a problem for consumers who think positively about a brand / product, have a commitment to that brand / product, which is intended to make purchases in the future.

Loyalty is the result of paying attention to what needs to be done to retain customers and then continuing to do so. Increased customer loyalty leads to higher profitability, higher employee retention and a more stable financial base.¹⁸

From some of these definitions, the authors can conclude that consumer loyalty is a consumer's commitment to the product/service indicated by making repeat purchases and recommending the product/service to others.¹⁹

¹⁵ Ahmad Ifham Sholihin, *Pedoman Umum Lembaga Keuangan Syariah* (Jakarta: PT Gramedia Pustaka Utama, 2010), 194-198.

¹⁶ Muhammad Yusuf dan Wiroso, *Bisnis Syariah* (Jakarta: Penerbit Mitra Wacana Media, 2011), 141-142.

¹⁷ Pius Partanto dan M. Dahlan Barry, *Kamus Ilmiah Populer* (Surabaya: Arkola, 2001), 426.

¹⁸ Ifdholul Maghfur et al., "Penerapan Etika Bisnis Islam Pada Pedagang Untuk Meningkatkan Loyalitas Pelanggan Di Pasar Nongkojajar Kecamatan Tuter Kabupaten Pasuruan," *Jurnal Mu'allim*, vol.1 No. 2 (July 2019), 343.

¹⁹ Muhammad Mun'im, "Pengaruh Bauran Pemasaran Syariah Dan Etika Bisnis Islam Terhadap Loyalitas Konsumen Pada Produk Pt. Berkah Mukmin Mandiri Sidoarjo" (Universitas Islam Negeri Sunan Ampel, 2019), 15-18.

Loyalty in Islam is called *al-wala'*²⁰ which means successive or faithful, and has several meanings, including loving, helping, and following. The concept of loyalty in Islam is complete submission to Allah SWT by carrying out all Islamic sharia. Loyalty in Islam if muamalah activities can benefit from both, because of the achievement of their respective obligations and rights through the application of Islamic sharia.

a. Factors Affecting Loyalty²¹

The factors that influence loyalty are:

1) Customer satisfaction

Customer satisfaction is a person's assessment of a product, after he compares it with other products.

2) Service quality²²

One of the factors that can make customers satisfied is service quality. Marketers can increase consumer loyalty.

3) Image

Image is a set of beliefs, ideas, and a person's impression of an object. A company will be seen through its image, both negative and positive images. A good image will get a good meaning too. This is the company's product can increase sales. On the other hand, if the sales of the product decrease or decrease, the image will be negative.

4) Barriers to move

Another factor that affects loyalty is the size of the barriers to moving. Barriers to switching consist of: financial costs, business management costs, discounts for loyal customers, social costs, and emotional costs, the greater the challenge that can make customers loyal, but customer loyalty contains an element of compulsion.

a. Loyalty Indicator

Customer loyalty indicators²³ can be described as follows:

1) Repurchase

2) Habit of consuming the product

3) Always liked the product

4) Keep choosing the product

²⁰ Ahmad Warson Munawwir, *Al-Munawwir Kamus Arab-Indonesia* (Surabaya: Pustaka Progressif, 1997), 1582.

²¹ Kasmir, *Manajemen Perbankan*, Revisi 8. (Jakarta: Rajawali, n.d.), 238.

²² Rambat Lupyodi, *Manajemen Pemasaran Jasa* (Jakarta: Salemba Empat, 2013), 264.

²³ Griffin, 2005:31

- 5) Convinced that the product is the best
- 6) Recommend the product to others.

RESEARCH METHODS

This study uses a descriptive qualitative approach. This research design uses case study research which is used to investigate problems that have occurred by collecting various information which is then processed to obtain a solution so that the problems expressed can be resolved. Thus, this study aims to determine the implementation of the gold pawn (*ar-rahn*) in increasing customer loyalty at PT. BPRS Bhakti Sumekar Pragaan Branch.

Data collection techniques used non-participant observation by conducting interviews with the Branch Manager (Manager), appraisers, and customers. Documentation in the form of data relating to the gold pawn. The data analysis technique uses data reduction, data display, and conclusion. Its validity is by triangulation of techniques and sources in the form of data generated from observations, interviews, and documentation.

RESULTS AND DISCUSSION

Implementation of the Gold Pawn at PT. BPRS Bhakti Sumekar Pragaan Branch

Sharia Gold Pawn is a short-term financing/loan product which is still favored by the lower middle class and the upper middle class with gold guarantees.²⁴ Gold that can be pawned, namely gold in the form of jewelry or bullion, is one way to get capital practically and quickly. Then the implementation of *rahn* is a gold pawn. The gold received by the bank is in the form of gold jewelry or bullion/pure with the aim of pawning the gold to the Pawning Staff/Pawning Officer, namely to obtain financing/loan funds obtained by the customer according to the gram weight and carat of the pawned gold through the provisions of the estimated calculation. valid and will be stored in the treasury. The customer gets financing/loan funds by holding gold and storing it in the treasury as long as the mortgage financing has not been returned or paid off.

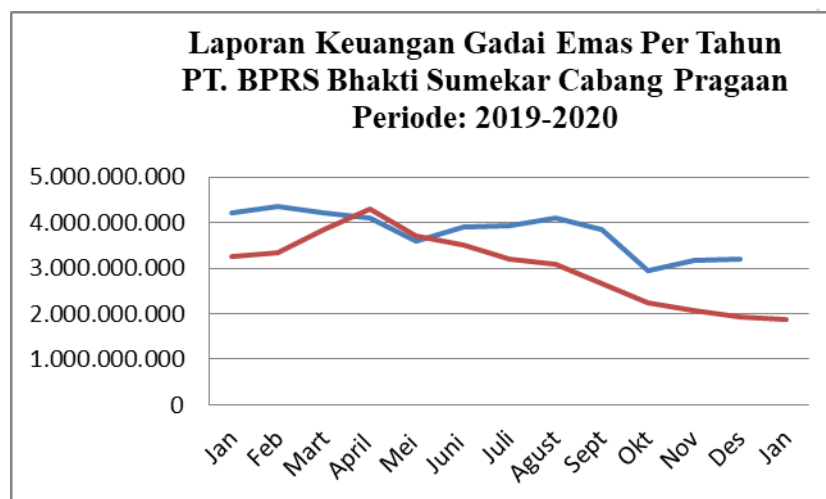
Goods in the form of gold that are used as collateral/collateral with a *rahn* contract in the form of gold bullion or gold jewelry with a range of 22 carats to 24 carats and weight according to the estimated value. Gold that may be used as collateral/collateral at the Syariah People's Financing Bank Bhakti Sumekar in the context of *rahn* is in the form of yellow gold

²⁴Siti Fatonah, "Analisis Implementasi Rahn, Qardh Dan Ijarah Pada Transaksi Gadai Emas Syariah Pt. Bank Syariah Mandiri Kantor Cabang Serang," *Banque.Syar'i*, vol.3 No. 2 (July 2017), 254–264.

in any form (jewelry such as necklaces, rings, brooches, safety pins, gold bullion/bars) with a minimum grade of 30% or equivalent to gold 22 rust. If there are other items attached to the collateral (gems, precious stones, etc.) then the weight/scale of gold will be deducted by the appraiser with an estimate/estimate.²⁵

The gold pawn product (*ar-rahn*) is one of the products owned by PT. BPRS Bhakti Sumekar Pragaan Branch. This gold pawn product has been around since 2016 and has become one of the products that are in great demand by the Pragaan community.²⁶

Tabel 2



The picture above²⁷ shows that gold pawning in 2019 became the prima donna among other products and in the middle of 2020 to January 2021 experienced a drastic decline so that PT. BPRS Bhakti Sumekar Pragaan Branch, which initially became the center in the world of pawning after the corona virus '19, customers are increasingly retreating, customers are more concerned with selling their gold than pawning.

The gold pawn at PT. BPRS Bhakti Sumekar Pragaan Branch is working with partners (gold shops) so that it can be seen from the positive side of PT. BPRS Bhakti Sumekar Pragaan Branch is easier to minimize the infrastructure of customers in pawning their gold and very easy to contact customers through these partners so that it is smoother in extending the maturity period, while independent customers are more difficult to contact, especially customers who are not aware of their dependents.

²⁵ Supriyadi, “Implementasi Akad Rahn (Studi Pada Bank Pembiayaan Rakyat Syariah Bhakti Sumekar Sumenep),” *Masyrif: Jurnal Ekonomi, Bisnis dan Manajemen Perbankan Syariah Institut Dirosat Islamiyah Al-Amien Preduan*, vol.1 No.1 (2021), 11.

²⁶ Ismanto, *Wawancara*.

²⁷ Bintaro Ismanto, *Wawancara*, (PT BPRS Bhakti Sumekar Cabang Pragaan, 2021).14:30WIB.

Seen from the negative side of the economy, such as pawnshops, the competition is very tight, especially in marketing because there are many institutions that provide better promotions so that customers are more attracted to other institutions that provide maximum facilities.

The gold pawn period is a maximum of 4 months, if that time has expired, the customer is obliged to pay the ransom and if not able to pay it, it must be extended again and increase operational costs for the next 4 months. If the customer does not redeem, the customer will receive letters 1, 2, and the third letter shows the tender letter to be auctioned by the BPRS Bhakti Sumekar Head Office. Then PT. BPRS Bhakti Sumekar Pragaan Branch is aware of this and PT. BPRS Bhakti Sumekar Pragaan Branch had the opportunity to re-promote the gold pawn so that the gold pawn could develop again and become a prima donna in this pragaan sub-district.

The advantages of financing with *rahn*²⁸ contracts at PT. BPRS Bhakti Sumekar are:

1. Ujroh/fees for storage and maintenance services are calculated based on days.
2. Very competitive ujroh/fee value, which is IDR 6,- (six rupiah) per IDR 10,000 (ten thousand rupiah) or a minimum of IDR 5,000 (five thousand rupiah).
3. The period is 4 (four) months and can be extended again for 1 (one) period.
4. Financing provided to customers is 90% (latest 95%) of the collateral value after an estimation test is carried out.

The costs that must be paid by customers in the context of *rahn* financing are estimated costs, renewal fees, stamp duty fees, daily fees and minimum fees. In more detail, the calculations for the *rahn*²⁹ financing transaction can be described as follows:

1. Estimated Value
It is the value of gold goods based on the weight and level of purity (carats) determined in percentage. The estimated value is the weight X grade X gold price = Estimated value.
2. Loan Value
Loan Value is the maximum amount of financing approved by the bank based on the decision of the board of directors (90%) and the latest is 95%. of Estimated Value. The loan value is the estimated value X 95% = Loan value.
3. Estimated Cost
The estimated cost is the cost of testing (purity, grade and weight) of gold carried out by a gold appraiser and charged to the customer.

²⁸ "Implementasi Akad Rahn (Studi Pada Bank Pembiayaan Rakyat Syariah Bhakti Sumekar Sumenep)," 12.

²⁹ Ibid., 13-15.

4. Stamp Fee

Stamp fee is the cost of buying stamp duty which is automatically included on every loan above IDR 5,000,000 (five million rupiah).

5. Daily Ujroh/Fee

Ujroh is a reward given/requested for a job. In this case, the bank is entitled to receive compensation for gold storage and maintenance services. Ujroh/daily fee is a daily fee that must be paid by the customer to the bank for storage and maintenance services for the goods. The daily *ujroh*/fee to be paid is the estimated value X 0.06% X effective days.

6. *Ujroh* / Minimum Fee

Minimum *Ujroh*/fee is the minimum cost for the storage and maintenance of pawned goods in the event that the *rahn* financing is paid off before one week after the realization of the financing with the *rahn* contract.

The difference between practice and theory in pawning gold in PT. BPRS Bhakti Sumekar Pragaan Branch

Islamic jurists define pawn with various meanings. First, the syafi'iyah scholars define that pawning uses goods that can be sold to be used as collateral, if the debtor cannot pay it. Second, the Hanabilah scholars said that a pawn is an item that functions as a condition of trust in the form of a loan, because it is feared that the customer will not be able to pay it. Malikiyah scholars define a pawn as something of property value (*mutamawwal*) obtained from a customer which is used as a binder for a fixed (binding) debt.³⁰

One of the Indonesian scholars, K.H. Ahmad Azhar Basyir, defines pawn (*rahn*) is an agreement to hold goods that are used as debt dependents. Sharia pawns (*rahn*)³¹ are assets owned by customers (*rahin*) as collateral (*marhun*) for the loan (*marhun bih*) they receive. Marhun also has economic value. The party receiving the pledge (murtahin) gets a guarantee that can be taken back in whole or in part.

Practice and theory definitely have differences because in plain view the practice is more prominent in the results taken because the theory is applied through practice so that at PT. BPRS Bhakti Sumekar Pragaan Branch essentially provides qardh³² financing facilities in the context of *rahn*, and *ijarah* (selling services). Customers who pawn their gold will get a

³⁰ Muhammad Azani, "Praktik Akad Gadai Dengan Jaminan Lahan/Sawah Dan Gadai Emas Di Kecamatan Mempura Kabupaten Siak Berdasarkan Hukum Islam," *Universitas Lancang Kuning Pekanbaru Rian*, vol.15 No. 2 (November 2015), 189–190.

³¹ Muhammad Syafi'i Antonio, *Islamic Banking المصرف الإسلامي Bank Syariah Dari Teori Ke Praktik* (Gema Insani Press, 2001), 128.

³² Azani, "Praktik Akad Gadai Dengan Jaminan Lahan/Sawah Dan Gadai Emas Di Kecamatan Mempura Kabupaten Siak Berdasarkan Hukum Islam," 196.

loan according to the bank's calculations, and the customer is obliged to bear the cost of gold maintenance services as determined by PT. BPRS Bhakti Sumekar Pragaan Branch.

A. Factors Affecting Customer Loyalty

The Bank has a caring nature and individual attention to customers. This is through relationships, communication, and attention to customer needs, listening to all complaints experienced by customers, and helping customers when making transactions. Proving that the Bank really participates in customer needs so that customers feel satisfaction and good service.³³

This will bring pleasure, satisfaction in increasing customer loyalty. But in reality, despite these efforts, the level of service quality of gold pawning is still not in line with expectations. due to the decline in the price of gold which makes customers choose to sell their gold rather than pawn it.

Customer loyalty factors contained in PT. BPRS Bhakti Sumekar Pragaan Branch, among others, is to provide customer satisfaction with low estimated prices and easier service because the area occupied is rural. So that the Bank provides good services and facilities to customers who have pawned a lot of gold. Judging from the customer's image, there is a higher sense of tolerance so that a sense of kinship emerges. Such as lightening gold to be auctioned because PT. The BPRS understands that the economy of the Pragaan community is still minimal compared to the people in the city of Sumenep. Obstacles faced by PT. BPRS Bhakti Sumekar Pragaan Branch for customers who move, namely when the acquisition value does not match the customer's expectations, the customer cancels to pawn the gold. Solutions PT. BPRS saw the consideration of other banks such as promotion, then PT. BPRS gave massive promotions such as souvenirs, and lowered the value of the account from 0.6 to 0.5.

B. Customer Loyalty Indicators at PT. BPRS Bhakti Sumekar Pragaan Branch

Make regular purchases/repurchase Customers who have entered into a transactional relationship with PT. BPRS Bhakti Sumekar Pragaan Branch and being satisfied with what you get will form a close relationship between the customer and what he wants, so that the customer will make regular purchases.

³³ Hamidah, "Kualitas Pelayanan Gadai Emas Terhadap Kepuasan Nasabah (Studi Kasus Pada PT Bank Syariah Mandiri KCP Medan Simpang Limun)" (Universitas Islam Negeri Sumatera Utara, 2019), 5.

Recommending products to others (refers other) customers who always recommend products to others is the biggest asset for PT. BPRS Bhakti Sumekar Pragaan Branch where this customer, apart from recommending, will always buy Bank products.

The benchmark for customer loyalty: first, it is crowded because of the presence of partners. Initially, the pawnshop was a conventional system which was calculated monthly so that customers who deposited gold for 10 days would still pay for one month, while at PT. BPRS Bhakti Sumekar Pragaan Branch is calculated per day, so the arrears are cheaper than other pawnshops. The Bank still tolerates customers who have not paid their dependents, so the Bank does not directly auction the goods. So that the Bank contacted the customer first via telephone, letter, or visited his house if the customer was able, then the Bank asked the customer whether the goods would be redeemed or auctioned, PT. BPRS Bhakti Sumekar Pragaan Branch is different from other institutions when it is due, the item is immediately auctioned.

C. The constraints faced by PT. BPRS Bhakti Sumekar Pragaan Branch

Among the obstacles experienced by PT. BPRS Bhakti Sumekar Pragaan Branch, namely because of the corona virus '19, people are more concerned with selling their gold than pawning gold to local institutions because of rising gold prices which make Pragaan people more tempting for gold to be sold than pawned. So that makes PT. BPRS Bhakti Sumekar Pragaan Branch, which initially became the center of public attention, has now begun to disappear one by one prospective customers who pawned their gold.

And in November the price of gold fell so that the estimated value was lowered due to fluctuations in gold, which was feared to fall, so that the value of the loan acquisition was slightly reduced to 1 million, which was lowered by 70% to 700 so that the loan acquisition became unstable. And in early December the estimated price started to increase again to 90% but the Pragaan people have not been tempted to pawn the PT. BPRS Bhakti Sumekar Pragaan Branch due to increasingly fierce competition. So PT. BPRS Bhakti Sumekar Pragaan Branch provides new innovations to attract customers by re-promoting gold pawn products with even better services and providing an image to customers so that the Bank is impressed by the people of Pragaan in pawning their gold.

Closing

Based on the results of the discussion related to the problems that have been studied by the author in depth. So it can be concluded that:

The concept of pawning from the perspective of Islamic law is used as an effort to help each other to fellow Muslims who are experiencing difficulties. Muslims are encouraged to pawn their gold to bank and non-bank institutions. As the practice of pawning has been stated in the Qur'an, Hadith, and Ijma'. As per the rules stated below:

الأصل في المعاملات الإباحة إلا أن يدل دليل على تحريمها

"Basically all forms of *muamalat* are permissible unless there is evidence that forbids it." So this method is closely related to the gold pawn where the Bank provides good facilities to customers who need capital for business and other financing.

Then the implementation of the gold pawn at PT. The BPRS Bhakti Sumekar Pragaan Branch has experienced a decline since the corona virus '19 hit in the village of Pragaan so that the gold pawn which initially became the prima donna among others, but since 2020 it has fallen drastically. So that customers are less interested in doing pawn transactions at PT. BPRS Bhakti Sumekar Pragaan Branch. Due to the decline in gold prices, the Pragaan people are more interested in selling their gold than pawning them. Judging from the Bank itself, with the decline in gold prices, the Bank lowered the estimated price due to gold fluctuations which were feared to fall. So that the acquisition of gold loans decreased slightly to 70%, indicating that the gold mortgage is currently unstable. That way the Bank has the opportunity to re-promote so that customers can be tempted to pawn their gold

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