

The Views of Nahdlatul Ulama and Muhammadiyah Figures on Credit Transactions with a Savings System

Faishal Agil Al Munawar¹, M. Iqbal Vad'aq²

¹ Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia; faishalagilalmunawar@uin-malang.ac.id

² Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia; vadaaq@gmail.com

Received: 19/04/2024

Revised: 12/05/2024

Accepted: 13/07/2024

Abstract

As practiced by @dintwinz_home on Instagram, credit buying with a savings system offers a unique approach to transactions compared to conventional methods. Unlike typical credit purchases, this method allows buyers flexibility with payment deadlines and amounts. Customers can cancel purchases and withdraw their installment funds. This empirical study adopts a qualitative approach, utilizing interviews and documentation to explore the perspectives of Nahdlatul Ulama (NU) and Muhammadiyah figures in Malang City. Key findings include the structured stages of this buying process: (1) visiting @dintwinz_home; (2) item specification and purchase explanation; (3) initial down payment and identity submission; (4) installment recording by the seller; (5) withdrawal of saved funds if needed; and (6) item delivery upon completion. The study highlights disagreement among Muhammadiyah figures due to a perceived lack of payment clarity, whereas NU figures support the practice under mutual agreement conditions. This research provides insights into community perspectives on evolving transaction practices in digital commerce.

Keywords

Nahdlatul Ulama; Muhammadiyah; Credit Transactions; Savings System

Corresponding Author

Faishal Agil Al Munawar

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia; faishalagilalmunawar@uin-malang.ac.id

1. INTRODUCTION

In Islam, economic activities are rooted in Qur'anic values and teachings found in Hadith and other sources. Fiqh muamalah, the jurisprudence of transactions, primarily derives its principles from the Qur'an. Buying and selling, integral to human life, are governed by laws that dictate what is permissible and prohibited. These transactions fulfill various human needs categorized as primary, secondary, and tertiary. Primary needs, essential for survival, include necessities like food, clothing, and shelter. (Bono, 2019)

Islamic economics emphasizes fairness and sustainability through principles of social justice and legal equality. These principles govern wealth distribution, ensuring equitable opportunities and addressing social needs like zakat, an obligatory charity for the disadvantaged. Prohibiting riba (interest) promotes profit-sharing and waqf-based lending, fostering equitable risk and profit



distribution. Transparency in business transactions, including clear product disclosures, is encouraged. Islamic economics advocates fair competition, rejecting monopolies and exploitation to maintain wealth distribution and economic justice. Environmental conservation is also prioritized through waqf, ensuring resources are preserved for future generations. These principles aim for sustainable economic growth, measuring success through social welfare, environmental health, and material wealth. (Ilyas, 2021)

Buying and selling in Islam entails an agreement between two parties to exchange goods at an agreed price. It's a common practice, yet adherence to Islamic rules can vary. Transactions must adhere to Sharia principles, avoiding ambiguity, coercion, dual transactions, deception, withholding information, or dissatisfaction. Such actions can undermine the integrity of transactions. Quranic guidance in Surah An-Nisa, verse 29, warns against unjust consumption of others' wealth or bribery to secure unlawful benefits. (Rahman A. G., 2010)

According to Hanafi scholars, the pillars (rukun) of buying and selling are *ijab* (offer) and *qabul* (acceptance). However, according to most jurists (*jumhur fuqaha*), there are four pillars of buying and selling: a. *Akid* (contract): Involves the seller and buyer, ensuring validity if conducted by an eligible person, or through authorization. b. Existence of the subject matter (*al-mabi'*): The item being purchased, whether present or affirmed by the seller for delivery, must be functional or usable. c. *Sighah* (offer and acceptance): Consent from both parties is essential for a valid transaction. d. This means that goods must be available. (Apipudin, 2016)

According to the majority of jurists (*jumhur fuqaha*), the conditions (*syarat*) that must comply with the pillars of buying and selling are as follows: a. Legal competence: Only legally mature individuals can participate; those who are insane or not legally mature are ineligible. b. Delivery and acceptance (*ijab* and *qabul*): These are interconnected conditions in buying and selling, emphasizing the consent between parties through offer and acceptance. c. Existence of the goods: The goods must physically exist, on-site or at a location. d. Ownership of the goods: The goods must have a rightful owner, and ownership should be transferred at the time of transaction or at an agreed-upon time. e. Price of the goods: The exchange value is crucial, typically defined as the market price prevailing in the local community. (Hasan, 2019)

Transactions that fail to meet the requirements of Islam can be deemed *haram* (invalid) under Islamic law. This designation affects the legitimacy of religious transactions and may lead to sin or moral wrongdoing for those involved. Key principles like offer (*ijab*), acceptance (*qabul*), and mutual consent between parties are fundamental in Islam to ensure fairness and voluntary participation in transactions. Breaching these principles can harm interpersonal relationships and disrupt social harmony. Invalid transactions or those lacking specific conditions can induce economic instability within society. For

instance, unclear agreements or disputes over ownership of goods can erode trust and cooperation among economic participants. Violations in the terms of buying and selling may perpetrate economic injustices. For example, unfair pricing practices that do not reflect the goods' true exchange value can lead to economic exploitation, particularly impacting the less privileged.

Adhering strictly to the pillars and conditions of buying and selling in Islam is not merely a legal obligation but also a moral and socio-economic imperative. From a religious standpoint, violating these principles can compromise individual moral and spiritual responsibilities. Societally and economically, such violations can disrupt economic frameworks, leading to societal instability and injustice. Therefore, upholding Islamic principles in economic transactions is crucial to fostering sustainable balance and welfare for all stakeholders. (Wardiana, 2022)

Most scholars interpret the Qur'anic verse as permitting trade under specific conditions and within the boundaries set by Islamic law. Trade is allowed based on mutual consent between the buyer and seller, emphasizing that harming or engaging in prohibited practices is forbidden. It is essential to evaluate transactions to ensure they comply with Islamic law and distinguish between valid and invalid transactions. Transactions involving deceit or unjust use of others' property are deemed invalid. Similarly, transactions causing discord and ill will among people should be avoided. Muslims are encouraged to adhere to Islamic teachings in their trade practices to ensure transactions are meaningful and do not harm others. (Bahri, 2022)

Various advancements in buying and selling have evolved to meet people's needs, including non-cash transactions such as credit buying or installment purchases. Credit buying allows buyers to acquire goods with payments spread over an agreed period. Typically, the price in credit transactions is notably higher than in cash transactions due to added interests and installment terms negotiated between the buyer and seller. (Suhardi Lubis, 2012)

The credit transaction system, integral to modern economics, is favored for several reasons: 1. It allows individuals and businesses to acquire necessary funds without immediate cash payments, facilitating significant purchases like homes, vehicles, or business investments. 2. Credit enables better liquidity management, allowing holders to meet daily needs or urgent expenses without affecting long-term investments or savings. 3. By promoting consumption and investment, credit transactions stimulate economic activity. This supports spending beyond current means, fostering business investment and enhancing economic growth. 4. Credit terms allow payments over time, offering flexibility for buyers to manage financial obligations according to their capabilities. (Wahyuna, 2022)

In the Islamic context, the credit system distinguishes itself with features aligned with Sharia principles: 1. Islamic credit transactions strictly avoid interest (*riba*), instead utilizing profit-sharing (*mudarabah*) or sales with predefined profit margins (*murabahah*). 2. Islamic credit promotes equitable

sharing of risks and profits between lenders and borrowers, fostering cooperation and balanced risk distribution. 3. The Islamic credit system prioritizes community economic welfare over mere financial gains, aligning lending practices with principles of social justice. 4. Agreements in Islamic credit transactions emphasize clear and transparent terms, ensuring mutual understanding and adherence to Sharia guidelines. (Hadi, 2018)

Therefore, the Islamic credit system meets the financial needs of individuals and businesses and reflects fundamental ethical values and justice in Islam. This makes it relevant in the modern economic context, which increasingly values transparency, fairness, and equitable risk-sharing.

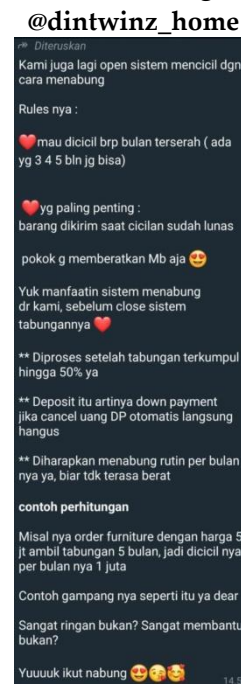
In commercial transactions governed by Islamic jurisprudence (*fiqh muamalah*), the contract (*aqd*) is a binding agreement. It involves the elements of offer (*ijab*) and acceptance (*qabul*), ensuring mutual consent as stipulated by Sharia law. Various types of sales contracts exist within Islamic law, including *salam* (*bai' as-salam*), where goods are sold with specified criteria for delivery later, with payment made upfront. Islamic principles allow for sales on credit, permitting partial upfront payment and deferring the remainder, provided both parties consent willingly without coercion. However, practical implementation of installment or credit sales often encounters challenges related to accompanying trade regulations. (Suhendi, 2016) (Wardi, 2017)

@dintwinz_home, an Instagram online store specializing in furniture sales, boasts 174,000 followers. They offer cash and credit purchasing options with a distinctive approach to credit buying. Unlike conventional methods, @dintwinz_home implements a credit system with savings. In this system, the price of items remains consistent, whether purchased in cash or on credit, devoid of additional charges. Here's how their credit buying with a savings system operates: Customers make an initial down payment (DP) when purchasing furniture. The remaining balance is paid in installments based on the buyer's capability, without strict deadlines or preset amounts. The transaction progresses once the buyer has paid half (50%) of the item's price, with furniture delivery occurring upon full payment. Should unforeseen circumstances arise and the buyer needs to cancel, they can withdraw the installment funds already paid, excluding the non-refundable down payment. Essentially, this approach mirrors a savings plan where buyers accumulate funds toward acquiring desired items, with the flexibility to cancel and withdraw payments if necessary. (@dintwinz_home, 2023)

The Picture of @dintwinz_home on the Instagram Application



Picture of the Credit Buying and Selling Mechanism with Savings System at @dintwinz_home



The problem with the credit-buying mechanism in the online store on Instagram is the absence of payment amount limits and time duration limits for each installment. This results in uncertainty in the installment payment process and a credit buying mechanism that differs from conventional credit practices. Based on the interview, the researcher found an issue: @dintwinz_home needs to ensure that the credit system they offer complies with Sharia principles, especially in avoiding usury (interest). This may require developing a credit model based on profit-sharing principles or fixed-profit transactions that are clear and fair.

Several relevant previous studies on similar issues include: (a) Yanti explored the "Islamic Law Review on the Practice of Qurban Animal Purchase Agreement with Savings System (Case Study at Villa Ternak Cikerei, Cilegon-Banten)." This research investigates a savings system for purchasing qurban animals, where customers save money and select animals based on brochures. The agreement finalizes when animals are available and chosen as per initial agreements. Customers make a down payment from savings and continue with monthly installments. Villa Ternak Cikerei covers maintenance costs, provides guarantees, and offers free shipping upon delivery. However, the animals are cared for until shortly before delivery, introducing uncertainty due to weight variability and non-guaranteed survival. (Yanti, 2019)

Hidayatullah conducted a study titled "Sharia Economic Law Review on Eid Package Savings (CNK Jaya) with Installment Money System in Dusun Cilele, Cimerak Subdistrict, Pangandaran Regency." This research investigates the Eid package savings program using an installment system to

acquire desired goods before they become available and owned. This contrasts with traditional credit models, where goods are already in the consumer's possession. This system's legal status and classification according to Islamic economic principles still need clarification. The Eid package savings involve deferred payments, installments, and savings concepts similar to Sharia economic contracts such as Salam and Wadi'ah. (Hidayatulloh, 2020)

Kartikasari authored "Islamic Law Review on Mini Gold Purchase with Credit System at Faeyza Online Shop, Surabaya City." This research examines transactions at the Faeyza Online Shop involving the purchase of mini gold bars, ranging from 0.05 grams to 1.5 grams of pure 24-karat gold. Prices fluctuate daily, and the business offers cash and credit payment options. (Kartikasari, 2021)

Munira studied "Ownership of Online Gold Installment Transactions at Bukalapak in the Perspective of Murabahah Lil Amr Bisyyira". This research discusses gold ownership in installment purchases where full ownership is withheld from the buyer to mitigate potential losses. Users can monitor installment details and payments through Bukalapak's platform. While the practice faces no prohibitions in fiqh muamalah, the legal status of the gold remains uncertain since Bukalapak does not own it, as the gold supply is sourced from PG Futures. (Munira, 2021)

Wiyanti conducted research titled "Practice of Land Purchase in Credit with Agreement for Agricultural Management Results: Review of Sharia Agreement Law and Law No. 2 of 1960 in Klandungan Hamlet, Malang Regency". This study explores transaction practices in the Klandungan community involving purchase and profit-sharing agreements. Some transactions combine these agreements, leading to unwritten terms, unclear end dates, and fluctuating prices. (Wiyanti, 2023)

This research differs from previous studies because it explores credit buying and selling with a savings system, a topic that has yet to be studied. Additionally, prior research needs to be conducted on the perspectives of Nahdlatul Ulama (NU) and Muhammadiyah figures in Malang City regarding credit buying and selling with a savings system. Lastly, this research examines the @dintwinz_home store on the Instagram application. These aspects collectively constitute the novelty of this study.

This research is written to complement previous studies: (a) The mechanism of credit buying with a savings system at the online store on Instagram, @dintwinz_home. (b) The perspectives of Nahdlatul Ulama (NU) and Muhammadiyah figures in Malang City regarding credit buying with a savings system. The findings of this research aim to provide knowledge to practitioners and others who have conducted or will conduct credit buying and selling transactions with a savings system. The results of this study can contribute to developing knowledge, particularly in the area of credit transactions using a savings system, and as a basis for further research.

2. METHODS

This research utilizes empirical methods, primarily gathering field data through interviews and observations. Empirical research analyzes societal laws or practices. (Sunggono, 2003) The study employs two qualitative approaches involving procedural research and understanding based on methodologies for analyzing occurring phenomena. (Kasiram, 2008) It adopts a qualitative approach to explore theories on the functioning of law in society, specifically examining the perspectives of Nahdlatul Ulama (NU) and Muhammadiyah figures in Malang City regarding the practice of credit buying with a savings system. The research is conducted at the Secretariat of Nahdlatul Ulama (PCNU) in Malang City, located at Jl. K.H. Hasyim Ashari No. 21, Kauman, Klojen Subdistrict, Malang City, East Java 65119, and the Muhammadiyah Office at Jl. Gajayana No. 23, Ketawanggede, Kowokwaru Subdistrict, Malang City, East Java 65145.

The author employs various research methods to collect relevant data for this study. These methods include interviews and documentation: (a) Interviews: Conducted through systematic one-on-one questioning based on research objectives. (Marzuki, 2001) Interviews involve direct communication to gather information from sources, requiring adept interaction and adaptation with community groups as subjects of observation. (Saifullah, 2006) (b) Documentation: Facilitates collection of written or visual materials such as official documents, books, journals, archives, and notes. (Sudarto, 2002) These serve as foundational references for the research. Interviews with competent individuals in their fields ensure accuracy and thoroughness in data acquisition. (Bahshofa, 2004) This dual approach integrates primary data from interviews with supplementary information from documented sources, enhancing the research process.

This research utilizes both primary and secondary data sources. Primary Data: Obtained through interviews with selected informants who serve as samples for the study. (Mulyana, 2001) The informants include Prof. Dr. K.H. Kasuwi Saiban, M.Ag., representing Nahdlatul Ulama (NU), and Ustadz Abdurrohlim Said, S.Ag. MA., representing Muhammadiyah in Malang City. Secondary Data: Derived from literature such as books, journals, and other media. (Marzuki, 2011) These sources are used to complement and bolster the primary data collected.

The researcher employs a purposive sampling technique in informant selection, which involves selecting informants based on specific criteria relevant to the study's objectives. (Sugiono, 2003) In this study, Informants are chosen from figures affiliated with Nahdlatul Ulama (NU) and Muhammadiyah in Malang City. Selection criteria include (a) residence in Malang City, (b) possession of higher education, and (c) willingness to participate in the research. These criteria ensure that selected informants can provide insightful and relevant perspectives during in-depth interviews regarding the research topic.

The data processing method employed in this research is qualitative descriptive data processing, crucial for ensuring the validity of the data. The steps involved are as follows: (a) Editing Phase: In this phase, the author reviews and refines the collected data to eliminate errors and inconsistencies, thereby improving the overall quality of the research. (b) Classification Phase: Following editing, the author classifies responses obtained from informants, both from interviews and observations, to formulate and summarize research problems. (Nasir, 2003) (c) Verification Phase: Next, the author verifies the accuracy and relevance of the data to ensure its factual integrity in the research. (d) Analysis Phase: The author comprehensively analyzes primary and secondary data using theoretical insights as analytical tools. (e) Conclusion Phase: Finally, the author synthesizes findings to draw preliminary conclusions based on the completed study. (Arikunto, 2014) These conclusions remain open to revision in response to regulatory changes, evolving circumstances, or new relevant evidence.

3. FINDINGS AND DISCUSSION

3.1. The Mechanism of Buying and Selling on Credit with a Savings System at The Instagram Shop @dintwinz_home

The buying process at @dintwinz_home on Instagram involves credit transactions for furniture: 1. Selection and Agreement: Buyers choose items and agree to a credit transaction. 2. Initial Payment: Buyer pays an initial down payment (DP). 3. Installments: The remaining amount is paid in flexible installments without set limits. 4. Transaction Completion: Seller processes transaction after 50% payment and delivers upon full payment. 5. Flexibility and Cancellation: Buyers can cancel due to economic challenges and withdraw installments, excluding non-refundable DP. This system supports flexible payment management for furniture purchases. (@dintwinz_home, 2023)

Buying on credit with a savings system at @dintwinz_home on Instagram works as follows: 1. Selection and Initiation: Buyer chooses desired items and agrees to a credit transaction with a savings system. 2. Explanation and Agreement: Seller clarifies item details, pricing, and credit purchasing process. 3. Down Payment and Agreement: Buyer provides identification and makes an initial down payment. 4. Flexible Installments: Buyer pays installments without limits on amount or duration. 5. Transaction Processing: Seller proceeds with the transaction upon payment of 50% of the item's price. 6. Payment Documentation: Seller records payments and their timing. 7. Cancellation Option: Buyer can cancel the transaction and withdraw payments, excluding the initial down payment, upon informing the seller. 8. Completion and Delivery: Upon full payment, the seller delivers the purchased item as agreed. (@dintwinz_home, 2023)

Based on the interview with the owner of @dintwinz_home, credit-based buying transactions with a savings system are implemented to assist the community in acquiring needed or desired items without restrictions on payment amounts or installment durations. The store owner aims to facilitate a purchase

process that does not burden buyers financially. Additionally, delaying delivery until full payment is made helps instill awareness among buyers to fulfill their installments responsibly to obtain their desired items.

Based on the interview with the owner of @dintwinz_home, the store handles various situations related to payments and disputes with the following approaches and policies: 1. Cancellation Policy: If a buyer cannot continue payments or decides to cancel the transaction, @dintwinz_home applies a pre-agreed cancellation policy. This policy determines whether the initial deposit paid by the buyer can be refunded or not. 2. Financial Difficulties: If a buyer experiences financial difficulties but intends to complete the purchase, @dintwinz_home may offer options such as rescheduling payments or restructuring installments based on new agreements. 3. Dispute Resolution: In disputes over payments, whether due to disagreement over conditions or inability to continue payments, @dintwinz_home offers mediation or negotiation to reach a mutually acceptable resolution. 4. Collateral or Guarantees: The store may have arranged collateral or credit guarantees as part of the transaction. If a buyer cannot continue payments, @dintwinz_home may use this collateral to cover losses or initiate legal actions. 5. Legal Options: If negotiation or mediation fails to resolve disputes, especially involving large amounts or non-compliance with agreed terms, @dintwinz_home may consider legal options to settle the matter. These policies and approaches reflect @dintwinz_home's commitment to managing payment-related issues fairly and responsibly, ensuring transparency and compliance with business principles and applicable laws.

Table of The Mechanism of Buying and Selling on Credit with a Savings System at The Instagram Shop @dintwinz_home

Step	Description
1. Registration and Installment Determination	Customers select desired items and agree on installment amounts and payment periods. For example, a customer might buy furniture worth 5 million Indonesian Rupiah and pay in monthly installments of 1 million Rupiah over five months.
2. Deposit Payment	Customers make an initial deposit as a down payment to secure the item, indicating commitment.
3. Regular Savings	Customers save monthly according to agreed terms. For instance, if the monthly installment is

	1 million Rupiah, customers save that amount monthly.
4. Accumulation of Savings	Savings accumulate until about 50% of the total price before shipping or handing the item to the customer.
5. Delivery of Goods	Items are delivered or handed over to customers after their savings meet the predetermined requirement. If savings are sufficient, delivery is allowed.
6. Payment Obligation	Customers must settle the remaining payment according to the agreed schedule after receiving or taking possession of the item.

This table summarizes the operational process of @dintwinz_home's credit with savings system, covering registration, deposit payment, regular savings, accumulation, delivery of goods, and payment obligations.

Here's a concise summary of the transaction example involving @dintwinz_home: Transaction Example: A customer selects a sofa priced at 10 million Rupiah from @dintwinz_home and opts to pay in installments using the savings system over six months. Initially, the customer pays a 20% deposit on the sofa price, which amounts to 2 million Rupiah. Subsequently, they save 1.3 million Rupiah per month for six months. After six months, the customer's savings accumulate to 7.8 million Rupiah (1.3 million Rupiah x 6 months), covering 50% of the total sofa price. As a result, @dintwinz_home delivers the sofa to the customer, who then commits to paying the remaining 50%, equivalent to 5 million Rupiah, within the agreed timeframe. This approach allows customers to purchase items affordably and systematically, ensuring manageable financial commitments.

Table of Handling Payment Issues at @dintwinz_home

Approaches and Policies	Description
1. Cancellation Policy	If a buyer cannot continue payments or decides to cancel, the store applies a pre-agreed cancellation policy. This may specify conditions for refunding deposits depending on the circumstances.
2. Financial Difficulties	Buyers facing financial challenges but committed to the purchase may receive options such as

	payment rescheduling or installment restructuring under new agreements that accommodate their situation.
3. Dispute Resolution	The store resolves payment disputes, whether due to disagreement over conditions or inability to continue payments, through mediation or negotiation aimed at reaching a mutually acceptable resolution.
4. Collateral and Guarantees	Some transactions involve collateral or credit guarantees. If a buyer cannot continue payments, these can be utilized to cover losses or prompt legal action, ensuring protection for both parties involved.
5. Legal Options	In cases where negotiation or mediation fails to resolve issues, particularly those involving significant amounts or non-compliance with agreed terms, @dintwinz_home may pursue legal measures to settle disputes by applicable laws and regulations.

This comprehensive table outlines the strategies and policies implemented by @dintwinz_home to manage situations where buyers encounter difficulties with payments or disputes, emphasizing adherence to business ethics and legal standards.

Buying and selling on credit with a savings system at @dintwinz_home aligns with fiqh muamalah (Islamic transaction law) and Islamic principles. In fiqh muamalah, key principles include fairness, transparency, and clear agreement between parties. The credit system with a savings mechanism allows buyers to pay for goods gradually after an upfront deposit, adhering to the principle of clear agreement and transparency with pre-agreed installment terms. Islamic law prohibits riba (interest), and @dintwinz_home's system potentially adheres to this by not charging interest in installments, focusing instead on profit-sharing or a fixed profit principle agreed upon beforehand. Fairness requires structuring payments, accommodating the buyer's financial capability, and ensuring a balanced contract. Transparency entails communicating all terms, including installment amounts, duration, and savings requirements, to the buyer before the transaction. (Bahri, 2022)

However, some potential controversies or differences in the interpretation of this practice may need attention, especially regarding scholars' understanding of how this credit system with a savings mechanism aligns more deeply with the principles of Islamic law.

According to Islamic jurisprudence, buying and selling on credit with a savings system at @dintwinz_home involves several key aspects: 1. Prohibition of Riba: Islamic finance prohibits riba (usury or interest). Scholars emphasize that @dintwinz_home's credit mechanism should not include interest charges on installments paid by the buyer. 2. Transparency: Islamic law mandates clear and transparent transaction terms and conditions. This includes specifying installment amounts, payment duration, and conditions related to savings accumulation upfront to ensure mutual understanding and agreement. 3. Justice and Fairness (Adl): Transactions must uphold principles of justice and fairness. @dintwinz_home should schedule manageable payments for buyers and enforce contracts fairly in case of disputes. 4. Scholarly Endorsement: While innovative, @dintwinz_home's system should align with the interpretations of Islamic scholars on Islamic finance principles. Credible scholars must review and endorse their practices to ensure compliance with Islamic law. (Huda, 2022)

3.2. The View of Nahdlatul Ulama (NU) and Muhammadiyah Figures on The Practice Buying and Selling on Credit with a Savings System at The Instagram Shop @dintwinz_home

Founded by K.H. As'ari on January 31, 1926, in Surabaya, Nahdlatul Ulama (NU) is Indonesia's largest Islamic organization. It adheres to the belief of "Ahlussunnah Wal Jama'ah," emphasizing adherence to Islamic teachings through a madhhab approach, which provides clear methodologies and opinions for practicing Islam. NU aims to establish a prosperous, progressive, and democratic societal order based on Islam Ahlussunnah Wal Jamaah. NU's missions include: 1. Striving for legislative systems and influencing policies to ensure material and spiritual prosperity in communal life. 2. Empowering and protecting communities, and promoting a democratic society based on noble character (akhlaqul karimah). (Soeleiman, 2008) (As'ad, Pendidikan Aswaja dan Ke-NU-an, 2006)

The Lembaga Bahtsul Masail within Nahdlatul Ulama (NU) addresses both conceptual (mauduiyyah) and practical (waqi'iyah) religious issues requiring legal certainty. It discusses and resolves these issues due to their frequent occurrence in community life. The method of istinbath from the Lembaga Bahtsul Masail involves three methods: 1. Qauli Method: Scholars derive legal rulings by examining emerging issues through reference to the fiqh books of the four madhhabs (schools of Islamic jurisprudence). 2. Ilhaqi Method: This method involves analogical reasoning where an unanswered issue is equated with a similar issue addressed in the fiqh books, based on the opinions of the imams of the madhhabs. 3. Manhaji or Istinbath Manhaji Method: Establishes legal rulings by considering the law's illah (underlying rationale). This method uses a methodological approach based on the hierarchy of Islamic legal sources compiled by the imams of the madhhabs. (Zahro, 2004)

Muhammadiyah was founded by Muhammad Darwis, later known as K.H. Ahmad Dahlan, in 1914 in Yogyakarta, Indonesia. (Nasir, 2010) Muhammadiyah is an Islamic organization that advocates for the practice of good deeds and avoidance of evil based on the principles derived from the Qur'an and Sunnah. The organization aims to establish a just, prosperous, and virtuous society blessed by Allah SWT, emphasizing the role of humans as servants and vicegerents in the world. Muhammadiyah takes its name from Prophet Muhammad (peace be upon him), the role model for Muslims worldwide. It strives to follow his teachings and example. Muhammadiyah has significantly contributed to Islamic civilization in Indonesia, particularly in advancing fields such as education, healthcare, social welfare, and the economy. The organization actively engages in various sectors to promote societal development and Islamic values (<https://muhammadiyah.or.id/matan-keyakinan-dan-cita-cita-hidup-muhammadiyah/>).

They were founded by Muhammad Darwis, later known as K.H. Ahmad Dahlan, in 1914 in Yogyakarta, Indonesia. Muhammadiyah aims to uphold Islam and create a just and prosperous society blessed by Allah SWT. (Nashir, 2010) Majelis Tarjih and Tajdid within Muhammadiyah study Islamic law and issue religious decrees (fatwa). Scholars gather here to engage in ijtihad (independent legal reasoning) to address contemporary societal issues. Methods of Ijtihad in Muhammadiyah: 1. Bayani: Involves semantic analysis and linguistic interpretation to determine the meaning and application of Islamic texts. 2. Qiyasi (Ta'lili): Uses analogical reasoning to derive rulings for issues not explicitly addressed in Islamic texts by drawing similarities to existing rulings. 3. Istishlahi: Considers necessity and public interest to derive legal rulings, even if they differ from explicit textual sources. (Mu'allim, 2001) Muhammadiyah plays a crucial role in interpreting Islamic law and guiding its followers in matters of faith and practice, promoting societal welfare and Islamic values in Indonesia.

Buying and selling is an essential transaction in a society where individuals exchange money for goods or services to fulfill their needs. It's a fundamental activity that sustains human life within communities. (Haroen, 2004) It involves transactions where goods are received immediately by the buyer, but payment is deferred or made in installments over an agreed period. This method allows buyers to acquire goods without immediate cash payment, paying a relatively higher price over time. (Sinungan, 2003) Buying and selling can involve direct cash transactions or credit sales, where payment terms are agreed upon between the buyer and seller. These transactions are vital for sustaining livelihoods and meeting daily needs through exchanging money or goods (barter).

The credit sales system implemented by @dintwinz_home on Instagram for furniture sales involves a unique approach that is different from traditional credit sales. Here's a concise summary: @dintwinz_home offers cash and credit sales, but their credit sales incorporate a savings system. Here's how it works: 1. Payment Structure: The prices remain the same for cash and credit purchases without

additional charges. 2. Down Payment (DP): Buyers initially make a down payment (DP). The remaining amount is paid in installments according to the buyer's ability, with no fixed schedule or payment limit. 3. Transaction Completion: The transaction proceeds once the buyer has paid at least half (50%) of the purchase price. 4. Delivery/Release: The purchased item is delivered or released upon full payment. 5. Cancellation and Withdrawal: If the buyer cannot complete the payment due to certain circumstances, they can cancel the purchase. They can withdraw the money they have paid during the installment process, except for the non-refundable down payment. 6. Savings Concept: This system allows buyers to save towards their desired item. They can cancel the purchase and withdraw accumulated payments during the installment period if necessary. In essence, @dintwinz_home's credit sales with a savings system enable buyers to acquire furniture through flexible installments, encouraging savings and providing flexibility in financial circumstances.

Based on the interview with Prof. Dr. K.H. Kasuwi Saiban, M. Ag., from Nahdlatul Ulama (NU) in Malang City, he emphasizes the pillars and conditions of buying and selling on credit with a savings system: 1. Pillars (Rukun) of Buying and Selling: a. Presence of contracting parties (seller and buyer). b. Existence of goods being sold. c. Presence of clear terms or the pronouncement of the contract (ijab qobul). d. Existence of a means to exchange the goods. 2. Conditions (Syarat) for Buying and Selling: a. Clarity regarding the goods sold. b. Agreement on the price of the goods. c. Ability to deliver the goods. Regarding the specific practice of buying and selling on credit using a savings system at the store: Payment Conditions: a. There is no nominal payment limit. b. There is no specific time limit for payment. c. The transaction is processed when the seller has paid half (50%) of the price of the goods. d. An advance payment made cannot be withdrawn once paid. In the transaction of buying and selling on credit using the savings system, Prof. Dr. K.H. Kasuwi Saiban, M. Ag., believes there are no issues as long as it fulfills the pillars of buying and selling. Both parties, the buyer and the seller, consent willingly to this mechanism.

According to Surah An-Nisa' Ayah 29 of the Quran, unjust consumption of wealth is prohibited, emphasizing fair transactions. Transactions of this nature fall under muamalah (transactions) unless explicitly prohibited. The goal is to facilitate, not burden, individuals in acquiring necessities. However, Prof. Dr. K.H. Kasuwi Saiban advises ensuring certainty in payment amounts and periods for better practice, as stated in Surah Al-Maidah Ayah 2, promoting righteousness and avoiding wrongdoing. (Prof. Dr. K.H. Kasuwi Saiban, M.Ag., Interview, Malang, November 28, 2023)

In his interview, Ustadz Abdurrohman Said, S.Ag., MA., from Muhammadiyah in Malang City, discussed buying and selling principles ("al-bai" in Arabic). These include mutual consent (antarodin), absence of ghoror (deception), transferability of rights, and the presence of a valid contract. Credit sales enable purchasing when cash is insufficient, termed credit sales. He emphasizes the importance of

certainty in credit transactions, particularly regarding agreed-upon prices and transaction clarity, to prevent disadvantage to either party. Unlike conventional credit transactions with defined timeframes and payment amounts, credit sales with a savings system lack certainties. Ustadz Abdurrohim employs the Saddu Dzari'ah approach to minimize risks such as unclear payment deadlines, which could disadvantage sellers or cause financial hardship. In these transactions, cooperation (taawun) aims to facilitate access to desired goods and boost sales turnover. He opposes withdrawing saved money intended for installments, highlighting potential chaos and prolonged liabilities. Unlimited payment periods can lead to misuse of funds and delays in payments, risking damage or shortages of goods. Therefore, he advocates for clear terms in credit transactions, emphasizing clarity in payment deadlines and amounts to ensure fairness and prevent financial instability. (Ustadz Abdurrohim Said, S.Ag., MA., Interview, Malang, February 12, 2024)

Here is a comparison table based on the interviews with Prof. Dr. K.H. Kasuwi Saiban, M.Ag. (Nahdlatul Ulama) and Ustadz Abdurrohim Said, S.Ag., MA. (Muhammadiyah figure) regarding the practice of credit buying and selling with a savings system:

Aspect	Prof. Dr. K.H. Kasuwi Saiban, M.Ag. (Nahdlatul Ulama)	Ustadz Abdurrohim Said, S.Ag., MA. (Muhammadiyah)
Definition of buying and selling	Pillars (rukun) include parties, goods, clear contract terms, and means of exchange.	Principles include mutual consent, absence of a ghoror, ability to transfer rights, and presence of a contract.
Views on credit sales with savings system	It supports as long as it fulfills the pillars of buying and selling and does not violate Quranic principles. Emphasizes clarity in payment amounts and periods.	Expresses concern due to the need for clarity in payment deadlines and transaction amounts. Disagrees with indefinite payment periods and withdrawal of saved money for installments.
Quranic references	Refers to Surah An-Nisa' Ayah 29 regarding unjust consumption of wealth—advocates for transactions that cooperate in righteousness.	Refers to Surah Al-Maidah Ayah 2 regarding cooperation in righteousness and holiness—advocates for clear transaction terms and agreements.

Approach	Emphasizes cooperation and facilitation without burdening the buyer. Advocates for clear agreement on payment terms.	Advocates for certainty in payment terms to prevent disadvantages for either party. Uses Saddu Dzari'ah approach to minimize risks.
----------	--	---

In summary, both figures agree on the importance of clarity and mutual consent in transactions. However, Prof. Dr. K.H. Kasuwi Saiban, M.Ag., supports credit sales with a savings system if it aligns with Islamic principles and transactional pillars. In contrast, Ustadz Abdurrohim Said, S.Ag., MA. Emphasizes the need for certainty in payment terms and disagrees with indefinite payment periods or withdrawal of saved money for installments, citing potential risks and disadvantages.

4. CONCLUSION

Based on the research findings from The Instagram Shop @dintwinz_home, the stages of their installment purchasing practice with a savings system are outlined as follows: a) Buyers visit the online store @dintwinz_home on Instagram to select goods. b) The store owner explains the details of the goods, pricing, and the credit purchase process. c) Upon agreeing on goods and terms, buyers provide ID data and an initial down payment. d) The store records installment amounts and schedules. e) Buyers can confirm withdrawals of saved funds during installments. f) Goods are delivered after full installment payments.

Muhammadiyah figures in Malang oppose this practice due to unclear payment terms and allowing saved fund withdrawals, which can confuse. Nahdlatul Ulama figures support it with mutual consent but recommend clear payment limits. Recommendations from the study include 1. For Business Owners (@dintwinz_home): Clearly define payment terms and amounts to expedite installment processes. 2. For the Community: Muslims should cautiously conduct transactions to avoid prohibited practices. 3. For Future Researchers: Use this study as a reference for addressing societal issues and guide future research. These recommendations aim to provide solutions and alternatives for all parties involved in such transactions.

REFERENCES

- @dintwinz_home, O. o. (2023, May 9).
- Apipudin. (2016). Konsep Jual Beli Dalam Islam (Analisis Pemikiran Abdu al-Rahman al-Jaziri dalam Kitab al-Fiqh 'Ala al-Madahib al-Arba'ah). *Islamonomics: Journal of Islamic Economics, Business and Finance*.
- Arikunto, S. (2014). *Prosedur Penelitian Suatu Pendekatan Praktik*. Jakarta: Rineka Cipta.

- As'ad, H. M. (2006). *Pendidikan Aswaja dan Ke-NU-an*. Surabaya: MYSKAT.
- As'ad, H. M. (2012). *Pendidikan Aswaja Ke-NU-an*. Sidoarjo: Al-Maktabah-PW LP Maarif NU Jatim.
- Aziz, A. M. (n.d.). *Masalah Keagamaan Nahdlatul Ulama*. Jakarta: Qultum Media.
- Bahri, A. (2022). Jual Beli Sistem Kredit: Telaah Pendekatan Kajian Fiqh. *Jurnal Darussalam: Jurnal Pendidikan, Komunikasi dan Pemikiran Hukum Islam*, 47-60.
- Bakar, A. J.-J. (1991). *Pola Hidup Muslim (Minhajul Muslim Muamalah)*. Bandung: PT. Remaja Rosdakarya.
- Bono, H. N. (2019). *Kamus Besar Bahasa Indonesia*. Jakarta: Pandom Media.
- Daryah, M. S. (2003). *Dasar-Dasar dan Teknik Manajemen Kredit*. Bandung: Bandar Maju.
- Hadi, N. (2018). Pembiayaan dan kredit di lembaga keuangan. *Jurnal Tabarru': Islamic Banking and Finance*, 1(2), 14-24.
- Hasan, A. F. (2019). *Fiqh muamalah dari klasik hingga kontemporer: Teori dan praktek*. Malang: UIN-Maliki Press.
- Hidayatulloh, F. H. (2020). *Tinjauan Hukum Ekonomi Syariah Terhadap Tabungan Paket Lebaran (CNK Jaya) Dengan Sistem Uang Cicilan di Dusun Cilele Kecamatan Cimerak Kabupaten Pangandaran*. Retrieved from <https://digilib.uinsgd.ac.id/32074/>
- Huda, M. (2022). Aspek Hukum dalam Transaksi Jual Beli dengan Sistem Kredit dan Korelasinya dengan Perilaku Konsumsi Muslim. *El-Faqih: Jurnal Pemikiran Dan Hukum Islam*, 8(1), 18-35.
- Ilyas, R. & -3. (2021). Prinsip Dasar Sistem Ekonomi Islam. *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan*, 7(2), 297-316.
- Kartikasari, L. (2021). *Tinjauan Hukum Islam Terhadap Jual Beli Emas Mini Gold Dengan Sistem Kredit Pada Faeyza Online Shop Kota Surabaya*. Retrieved from <http://etheses.iainponorogo.ac.id/15962/>
- Mahmud, P. M. (2008). *Penelitian Hukum*. Jakarta: Kencana.
- Marzuki. (2001). *Metodologi Riset*. Yogyakarta: BPEE UII Yogyakarta.
- Mu'allim, A. &. (2001). *Konfigurasi Pemikiran Hukum Islam*. Yogyakarta: UII Press.
- Muhammadiyah. (n.d.). *Matan keyakinan dan cita-cita hidup Muhammadiyah*. Retrieved from <https://muhammadiyah.or.id/matan-keyakinan-dan-cita-cita-hidup-muhammadiyah/>
- Mulyana, D. (2001). *Metodologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya.
- Munira, W. (2021). *Penguasaan Objek Transaksi Jual Beli Emas Cicilan Online di Bukalapak Dalam Perspektif Akad Murabahah Lil Amr Bisy Syira'*. Retrieved from <https://repository.ar-raniry.ac.id/id/eprint/18297/>
- Nasir, H. (2010). *Manhaj Gerakan Muhammadiyah Ideologi, Khittah, dan Langkah*. Yogyakarta: Suara Muhammadiyah.
- Nasir, H. (2010). *Muhammadiyah Gerakan Pembaharuan*. Yogyakarta: Suara Muhammadiyah.
- Nasir, M. (2003). *Metode Penelitian*. Jakarta: Bumi Akasara.

- Rahman, A. G. (2010). *Fiqh Muamalat*. Jakarta: Kencana Prenada Media Group.
- Saiban, K. (2003, November 28). (M. Interview, Interviewer)
- Said, A. (2024, February 12). (M. Interview, Interviewer)
- Saifullah. (2006). *Buku Panduan Metode Penelitian*. Malang: UIN Fakultas Syariah.
- Soeleiman, H. F. (2008). *Antologi NU: Sejarah Istilah Amaliah Uswah (Edisi kedua)*. Surabaya: Khalista.
- Sudarto. (2002). *Metodologi Penelitian Filsafat*. Jakarta: Raja Grafindo Persada.
- Sugiono. (2001). *Metode Penelitian Bisnis*. Bandung: Alfabeta.
- Suhardi Lubis, & W. (2012). *Hukum Ekonomi Islam*. Jakarta: Sinar Grafika.
- Suhendi, H. (2016). *Fiqh Muamalah*. Jakarta: PT RajaGrafindo Persada.
- Sunggono, B. (2003). *Metodologi Penelitian Hukum*. Jakarta: PT Raja Grafindo Persada.
- Wahyuna, S. &. (2022). Perbedaan Perbankan Syariah dengan Konvensional. *Al-Hiwalah: Journal Syariah Economic Law*, 1(2), 183-196.
- Wardi, A. (2017). *Fiqh Muamalat*. Jakarta: Amzah.
- Wardiana, T. A. (2022). Dampak riba dalam kebiasaan berbelanja pada kehidupan Muslim Indonesia. *TIJARAH: Jurnal Ekonomi Syariah*, 1(1), 38-48.
- Wiyanti, A. R. (2023). *Praktik Jual Beli Tanah Secara Kredit Dengan Kesepakatan Bagi Hasil Pengelolaannya Tinjauan Hukum Perjanjian Syariah Dan Undang-Undang Nomor 2 Tahun 1960 Di Dusun Klandungan Kabupaten Malang*. Retrieved from <http://etheses.uin-malang>
- Yanti. (2019). *Tinjauan Hukum Islam Terhadap Praktek Akad Jual Beli Hewan Kurban Dengan Sistem Tabungan (Studi Kasus di Villa Ternak Cikerai Cilegon-Banten)*. Retrieved from <http://repository.uinbanten.ac.id/4552/>.
- Zahro, A. (-.1. (2004). *Tradisi Intelektual NU: Lajnah Bahtsul Masail 1926-1999, cetakan I*. Yogyakarta: LKis.