

Key Success Factors in the Trust Metaphor Framework for Profit Sharing Contracts: A Literature Review

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Abstract

This research aims to explore key success factors in profit-sharing-based contracts. Profit-sharing-based contracts such as *mudharabah* and *musharakah* carried out by Islamic banks are the core of financing in Islamic banks because they are directly related to the productive sector. The impact of this type of financing is greater for the industrial world than that of buying and selling-based financing. However, the facts show that there has been a decrease in the performance of the percentage of profit-sharing-based financing during the 2019-2022 period, and conversely, buying and selling-based financing has increased. In addition, the total operating profit from profit-sharing-based financing has also decreased during the 2019-2022 period. *Mudharabah* financing is mainly carried out on the basis of trust that arises between the owner of the funds (*shahibul maal*) and the business manager (*mudharib*). This study uses a qualitative approach with a literature review in order to gain a comprehensive understanding of the key success factors in profit-sharing-based financing contracts. Key success factors that are deepened based on the trust metaphor include knowledge of the rights and obligations of *mudharib* and *shahibul maal*, honest reporting, monitoring, and guarantees. In fulfilling the Trust, each party is required to have adequate knowledge of their rights and obligations in *mudharabah* and *musharakah* contracts. The honest and adequate presentation of financial information is disclosed by *mudharib* with reference to relevant Sharia accounting standards such as PSAK 101, PSAK 105, and PSAK 106. This disclosure is a form of *mudharib*'s responsibility to *shahibul maal*. Regular monitoring can be carried out by *shahibul maal* actively or passively. Guarantees can be applied in sharing-based financing contracts other than guarantees provided by *mudharib*. This study produces theoretical contributions to science in the field of Sharia accounting and practice, especially for practitioners in the Sharia banking industry.

Keywords: *profit-sharing-based financing, mudharabah, musharakah, shahibul maal, mudharib*

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I. Introduction

As a "spirit" in the human body, a profit-sharing contract is a basic principle in Islamic banking. Humans will not be able to live without the "spirit." In line with that, Islamic banks will lose their Sharia status without the principle of profit sharing. However, the fact that it is not as good as expected shows that the contribution of profit-sharing contracts is still very low and has not met expectations. The portion of profit-sharing-based financing is still far below the portion of *murabahah* financing or margin-based financing. The percentage of *mudharabah* financing compared to total financing has decreased over the 2019-2022 period, whereas *murabahah* financing has experienced an increasing trend over the 2019-2022 period (Figure 1). However, the downward trend in the portion of *mudharabah* financing from the total only occurs in Islamic banks with the status of Sharia Commercial Banks because Islamic Business Units fluctuated during the 2019-2022 period (Figure 2). This was reinforced by a successive decline in operating profit from *mudharabah* profit sharing during the 2019-2022 period (Figure 3).

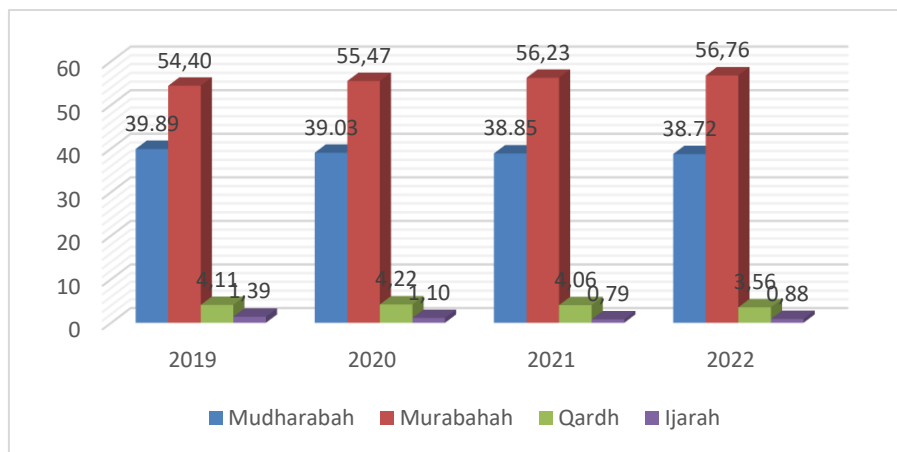


Figure 1. Financing to Total

Source: Statistik Otoritas Jasa Keuangan (2022)

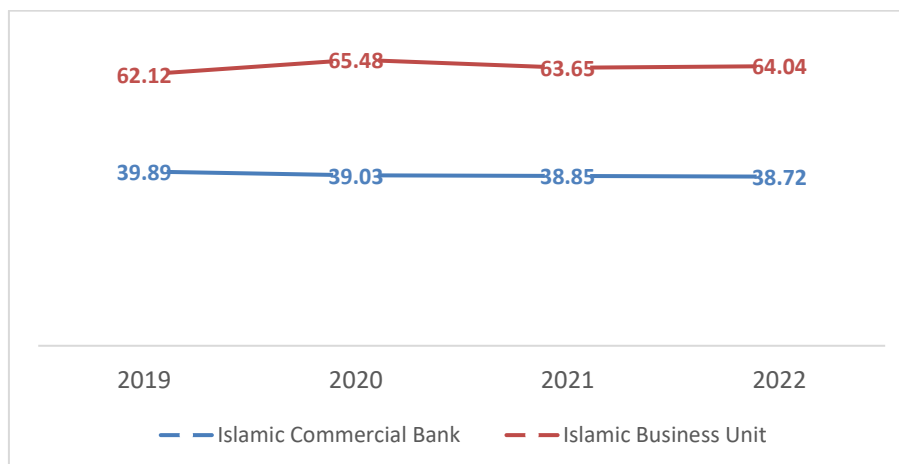


Figure 2. Profit Sharing Financing to Total (%)

Source: Statistik Otoritas Jasa Keuangan (2022)

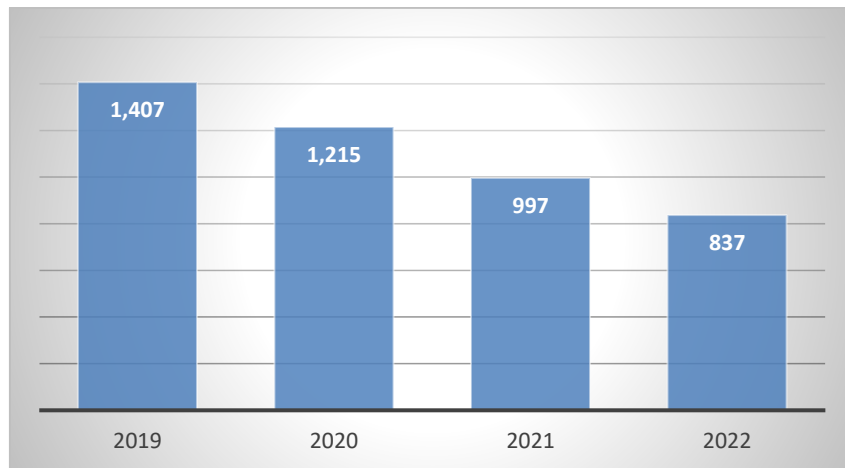


Figure 3. Operating Income from Profit Sharing – *Mudharabah* (Billion Rp)

Source: Statistik Otoritas Jasa Keuangan (2022)

Profit-sharing-based contracts include *mudharabah* and *musharakah*, both practiced in Islamic financial institutions. Apart from that, there is other financing at Islamic banks such as *murabahah*, *salam*, *istishna*, *ijarah*, and *qardh* (Prastanto Prastanto, 2013). *Mudharabah* is a business cooperation contract between the owner of the funds (*shahibul maal*) and the manager of the funds (*mudharib*) to carry out business activities, in which profits are shared on the basis of a profit-sharing ratio according to the agreement of both parties, whereas if there is a loss it will be borne by the owner of the funds unless it is caused by misconduct, negligence, and violations by fund managers (Salman, 2021). Profit-sharing contracts have inherent risks attached to them in the form of moral hazard and adverse selection, both arising due to information asymmetry (Salman, 2023). Islamic banks as parties with funds, usually termed *shahibul maal*, have limited information compared to business managers, usually termed *mudharib*.

Several researchers have attempted to propose, design and reconstruct a profit-sharing contract as a result of the decrease in the amount of *mudharabah* financing and operating profit from *mudharabah* financing managed by Sharia banks.. Tahrim et al. (2019) proposed a framework to revive *mudharabah* contracts through the concept of *tahaluf*. More details from Tahrim et al. (2019), Rahmawati & Maharani (2019) designed and implemented a Sharia-based Sharia bank performance measurement model regarding Islamic values to achieve *maqasid al-Syari'ah*. The weakness of these studies is that they have not reviewed in depth the key factors for the success of *mudharabah* contracts. This explanation is important to regenerate public interest in utilizing profit-sharing-based contracts so that there is an increase in the amount of *mudharabah* financing compared to the total financing disbursed by Sharia banks.

The current study attempts to outline four key success factors of profit-sharing-based contracts such as *mudharabah* or *musharakah* from the trust perspective. Each party to the contract, as disclosed in the DSN Fatwa regarding *mudharabah* (DSN-MUI, 2000, 2017), must have knowledge of the rights and obligations both as the owner of capital (*shahibul maal*) and business manager (*mudharib*). Adequate knowledge of Sharia principles, as well as the rights and obligations of each party, is one of the key factors for success in fulfilling the mandate. Each party is expected to carry out the mandate given to it properly. Thus, it is important to describe how the key success factors in a profit-sharing-based contract are within the framework of the trustworthy metaphor.

II. Literature Review

Trust is entrusted to another person to be used properly by the wishes of the person giving the trust. This means that the party receiving the trust does not have absolute control over what is entrusted. The recipient of the trust must maintain the trust well and use it according to the wishes of the trust giver. In the trust metaphor, there are three important parts, namely, the trust giver, the trust recipient, and the trust itself (Triyuwono, 1997). This research uses the "*trust*" metaphor, which is formulated in the form of Sharia, where Sharia guidelines are guidelines used by Islamic organizations to behave in all aspects of life. The business activities of Islamic organizations, such as *mudharabah* and *musharakah*-based businesses, will never be separated from Sharia principles and values.

2.1. Characteristics of Sharia Transactions

In drafting a *mudharabah* contract, Islamic banks must comply with several characteristics of Islamic transactions. This is understandable, so the concluded *mudharabah* contract has no violations of the Sharia in it, such as usury, *zhalim*, and other prohibitions. The characteristics of a Sharia transaction include (1) the principle of mutual understanding and mutual pleasure; (2) the object is lawful and good (*halalan thoyyiban*); (3) money is only a measuring tool and a unit of measurement of value and not a traded commodity; (4) does not contain elements of usury, injustice, *maysir*, *gharar*, and *haram*; (5) does not adhere to the time value of money; (6) transactions are carried out according to: a clear agreement, not detrimental/beneficial to either party; there is no double standard for one contract; nothing depends on contracts (*ta'alluq*); (7) no price distortion; and (8) no *risywah*, *najasy*, and *ihtikar* (Basic Framework for Preparation and Presentation of Islamic Financial Statements, 2020).

2.2. The law of the origin of *muamalah* is *mubah*

Islam regulates all aspects of human life from *tawhid*, *aqidah*, *ibadah*, *akhlaq* to *muamalah* with other humans. Allah confirms this in Surat al-Maidah verse 3, which means: "...On this day I have perfected your religion for you, and I have completed My favor on you, and I have pleased Islam to be your religion...". *Mudharabah* contract is one of the *muamalah* that occurs between *shahibul maal* and *mudharib*, in which the *mudharib* manages a business fully funded by *shahibul maal*. The profit generated is shared based on the agreed ratio, and the loss is fully borne by the owner of the funds unless there is an element of error, intentionality, or breach of contract by the *mudharib* (DSN-MUI, 2000, 2017). The practice of *mudharabah* was carried out during the time of the Prophet, and he did not forbid it. The same has been practiced by the companions of the Prophet, as did Abbas bin Abdul Muthalib (Rahayu, 2013; Rijal, 2018; Sarono, 2019).

As part of *muamalah*, *mudharabah* is also permissible in its original law except when there is a violation of the Sharia in it, such as usury (*riba*), *dzalim*, *gharar*, and *maysir* (Maruta, 2016). If there is a violation of Sharia in the *mudharabah* contract, then it becomes unlawful for each party to the contract. Furthermore, the practice of *mudharabah* contracts run by Islamic financial institutions is a specific form of *mudharabah*, namely *mudharib yudharib*, meaning that funds received by Islamic banks from customers who own capital (*shahibul maal*) are replayed by Islamic

banks in the form of second *mudharabah* contracts with *mudharib*. The law from *mudharib yudharib* is also permissible on the condition that there is permission from *shahibul maal* (Romdhani & Mujib, 2021), each of the two *mudharabah* contracts must be separate and cannot be interdependent (*ta'alluq*) on one another (Kadir et al., 2022). In addition, each party to a *mudharabah* contract may not receive profit without bearing risk so that the owner of capital (*shahibul maal*) may not set a profit with a certain percentage or a certain nominal calculated from the *ro'sul maal* for his own party (Pane & Sudiarti, 2021).

2.3. Principles of *Mudharabah* Contracts

Accounting, according to the Western version, is interpreted as a tool for presenting historical financial information, especially company performance information, which is calculated from the difference between sales and costs (Utami & Wahyuni, 2018). In contrast, the Islamic version of Accounting recognizes the principle of brotherhood (*ukhuwah*), the principle of justice (*'is*), the principle of benefits (*mashalih*), balance (*tawazun*), and the principle of generality (*syumuliyah*) (Basic Framework for Preparation and Presentation of Islamic Financial Statements, 2020). A *mudharabah* contract must fulfill all of these principles. In relation to the principle of brotherhood, a *mudharabah* contract must contain the value of togetherness in achieving economic benefits (Setyaningrum et al., 2022; Syifa & Ridlwan, 2021).

In the principle of fairness, *mudharabah* contracts must be placed in accordance with the place and may not be placed in a loan contract (*qardh*) because the two have different characteristics (Perwitasari et al., 2017). *Mudharabah* contracts may not contain elements of usury, *maysir*, *gharar*, or something unlawful (Ghofur, 2017). In order to avoid usury practices, *mudharabah* contracts should not require guarantees received by investors from the manager (*mudharib*) to guarantee that the funds are not lost or reduced (Jayadi et al., 2022; Pane & Sudiarti, 2021). *Mudharabah* contracts must also avoid *gharar* elements, which are prohibited in Islamic law, so that the parties to the contract must formulate a *mudharabah* agreement clearly such as the capital value must be clear, the ratio for both parties is in percentage form, and the start and end of the *mudharabah* contract (Perwitasari et al., 2017). *Gharar* or ambiguity can be detrimental to one of the parties in the contract. A *mudharabah* contract may not tyrannize one party and benefit the other party. In addition, *mudharabah* contracts may not be related to businesses or businesses that are unlawful or prohibited, both in substance and in the procedure for obtaining them (Meha et al., 2022; Yusmalinda et al., 2022).

III. Methodology

A qualitative research approach was used in this study to answer the research problem. Qualitative research is part of building, perfecting, and enhancing a better understanding of a scientific study that can be achieved by producing new significant differences compared to before and being able to interpret the phenomenon being studied (Aspers & Corte, 2019). This study is a literature review that describes *mudharabah* contracts in Islamic banks. The declining portion of *mudharabah* financing in Islamic banks deserves joint attention, especially in the search for solutions that remain compliant with Sharia rules but can attract public interest in utilizing this financing product. Google Scholar and ResearchGate were selected as search databases for books, articles, and fatwas according to the research topic. This study used a qualitative approach by presenting the results descriptively. It leverages

a database of articles published from 2011 to 2023 on Google Scholar and Researchgate. The keywords used are "qualitative," "*mudharabah*," "trust metaphor," and "Islamic banks," which are relevant to the topic of this research. Based on the database and keywords, 38 articles were obtained. However, only 27 articles had relevant topics, 3 DSN MUI fatwas, 4 Islamic and *muamalah* accounting books, and supported by the Basic Framework for the Preparation and Presentation of Islamic Financial Statements and the Statement of Islamic Accounting Standards regarding *mudharabah*.

Qualitative studies are not meant to generalize but to provide a rich and contextual understanding intensively (Polit & Beck, 2010), generate new thoughts, not just theory (Aspers & Corte, 2019), and value-laden (Eakin & Gladstone, 2020). The researcher determines the formulation of the problem *kaffah* (overall) based on the facts or facts previously described. Next, the researcher applied the research design. First, researchers collect theories and concepts originating from the Qur'an, al-hadith, explanations from scholars, including the DSN MUI fatwas, and the basic framework for preparing and presenting Islamic financial reports and accounting standards. Second, after the data/information has been collected, the author determines the method or data analysis plan. Third, the data collected is then interpreted based on the author's understanding of the various reference sources or theoretical basis that has been previously described. Fourth, at the data analysis stage, the researcher conducted a search to find several keywords related to the trust metaphor and *mudharabah* contracts. Fifth, these keywords are further elaborated to explore the deeper meaning of *mudharabah* contracts.

IV. Results and Analysis

Based on the results of searching various reference sources, both from books, DSN MUI fatwa, and several related articles, four keywords were obtained from *mudharabah* contracts. The four keywords include Sharia principles, presentation and disclosure, monitoring, and assurance. Furthermore, the author describes in depth the key success factors in *mudharabah* contracts based on keywords that have been found previously in using the trust metaphor framework.

4.1. Understanding of Sharia Values

The profit-sharing contract is seen as more reflective of the value of fairness and honesty because all parties involved in the profit-sharing contract have obligations and rights commensurate with their performance. The value of fairness in profit-sharing contracts is reflected through the allocation of income and expenses. The allocation is given to parties who deserve it and is in accordance with the actual conditions of the business being carried out. If there is income or profit from the business run by the business manager (*mudharib*), then profit sharing or profit-sharing is carried out in accordance with the agreed proportion (*nisbah*). However, in the event of a loss, the party responsible for bearing the loss is the owner of the funds. Suppose the loss is not due to negligence, error, and intentional negligence on the part of the business manager while the fund manager has expended his energy, time, and mind, and it is considered equivalent to the loss borne by the owner of the fund. However, if the loss is caused by negligence, error, or intentionality of the business manager, the business manager will bear the entire loss of the business (Salman, 2020).

The customer, as a *mudharib*, should understand that the capital he manages is a trust, so as a consequence, receiving and managing his capital must have the permission of the *shahibul maal*. Thus, *mudharib* does not bear the risk of losing its business unless the loss stems from a deliberate mistake, negligence, or breach of the agreement by the managing customer. The fund provider bears all the losses due to *mudharabah*, and the manager must not bear any losses (Salman, 2017). The *mudharib* must also understand that the position of the *mudharib* is as a representative of a business transaction, the representative of the party delegating tasks to him. A representative is a person the owner permits to transact with his property. The representative occupies the position of the owner with a *wakalah* agreement. The representative must transact or run a business with something that he thinks is better, and he is not allowed to do something that can harm the owner of the funds (Al-Utsaimin, 2013). In this way, a trust metaphor will be created, ensuring that every profit-sharing-based contract must be declared completely and transparently and understood by the party giving the trust and the party receiving the trust.

4.2. Honest and Adequate Disclosure

Honest and adequate disclosure is a key factor in the success of profit-sharing contracts. Honest disclosure describes the real or actual conditions experienced by business management customers. Business management customers are parties entrusted by Islamic banks as parties who have funds (Herlin et al., 2018). This honest disclosure is absolutely necessary and is the obligation of the recipient of the trust because the recipient of the trust must be responsible to Allah and, at the same time, to the party giving the trust (Saddan Husain, 2015). Every practice of the recipient of the mandate will later be accounted for before Allah, whether he has fulfilled the mandate properly or not. This philosophy underlies the theory of sharia accounting (Salman, 2022).

Furthermore, adequate disclosure is closely related to compliance with applicable accounting standards. Fund management customers are required to disclose adequate information in accordance with applicable accounting standards. In the profit sharing contract, the Sharia Accounting Standards Board (DSAS) of the Indonesian Accounting Association (IAI) has issued several standards that can be used as a reference, namely Basic Framework for Preparation and Presentation of Islamic Financial Statements (2020), PSAK 101 Concerning Presentation of Islamic Financial Reports (2020), PSAK 105 Concerning *Mudharabah* Accounting (2020), PSAK 106 Concerning *Musyharakah* Accounting (2020). Customers are required not only to be proficient in managing a business but also to have skills in reporting or disclosing information on their business results in accordance with standards set by the Indonesian Association of Accountants. Adequate disclosure is the basis for allocating profit sharing according to the agreed ratio.

In PSAK 101 Concerning Presentation of Islamic Financial Reports (2020), it is stated that Sharia entities prepare financial reports on an accrual basis, except for reports of cash flows and calculation of income for the purpose of sharing business results, in calculating the distribution of operating results based on income that has been realized into cash (cash basis). In the application of accrual-based accounting, Islamic entities recognize items as assets, liabilities, temporary *syirkah* funds, equity, revenue, and expenses (financial statement elements) when these items meet the definition and recognition criteria for these elements in the Basic Framework for the Preparation and Presentation of Islamic Financial Statements. Thus, Islamic banks, as owners of funds and, at the same time, givers of trust, should choose business partners who have honesty and skill in disclosing financial information. An honest and capable manager must be a criterion that deserves attention in determining the eligibility of customers to be given funds. Based on this insight, a trust

metaphor can be realized perfectly only if the party entrusted with the mandate has professionalism in managing the business and has the skills to disclose business information honestly and adequately.

4.3. Regular Monitoring

In the context of a profit-sharing contract, the owner of the funds can periodically monitor and supervise the business activities of the business manager (*mudharib*). Islamic financial institutions, as the party giving the trust, can carry out active and periodic supervision through direct inspection of operational activities and customer files. The party giving the trust can also carry out passive supervision by receiving reports from the party receiving the trust (Friyanto, 2013). Islamic financial institutions should carry out these two supervisions and can be used as a condition for the enactment of a *mudharabah* contract so that only a *mudharib* who agrees to the two monitoring has the right to receive funds under a *mudharabah* contract. However, this does not mean that the owner of the funds (*shahibul maal*) has the right to interfere in the business activities carried out by the *mudharib* (Salman, 2021).

As a customer's business partner, fund owners should be able to carry out effective and efficient supervision and monitoring processes as well as provide feedback as input to fund managers to resolve various business problems they face. This indicates that the owner of the fund also has concern for the continuity of the customer's business, feels the problems faced by the *mudharib*, and is able to provide constructive advice. This "dual" role is expected in developing real sector investment in society so that the role of Islamic banking is evident in the real sector. On the other hand, customers act as representatives of Islamic banks and partners who synergize with Islamic banks in the best interests of the fund owners (Aziz et al., 2016).

An important factor that should not be overlooked is how the efforts of Islamic banks to foster customer awareness voluntarily to report their business activities honestly and adequately. Honesty reflects conformity with the real facts. Adequate disclosure reflects compliance with applicable sharia accounting standards (PSAK 101 Concerning Presentation of Islamic Financial Reports, 2020; PSAK 105 Concerning Mudharabah Accounting, 2020; PSAK 106 Concerning Musyarakah Accounting, 2020). If customer awareness increases, the compliance level in reporting business activities will automatically increase as well. Although not easy, the process of increasing awareness and compliance from customers can be implemented in stages. This is a strategic task that must be carried out by Islamic banks as *shahibul maal* in establishing *mudharabah* contracts with customers as *mudharib*.

If compliance has arisen from the customer, the supervisory activities of Islamic banks can be minimized or even eliminated. Government agencies such as Bank Indonesia (BI) and the Financial Services Authority (OJK) play an important role in increasing customer awareness and compliance in reporting information honestly and adequately. The accountant professional organization, in this case, the Indonesian Institute of Accountants, also participates in providing outreach, education, training, and seminars on *mudharabah* and *musharakah* accounting. The activity is aimed at increasing the knowledge and expertise of the *mudharib* in preparing financial reports in accordance with related Sharia accounting standards. Based on this insight, a trust metaphor in a profit-sharing-based contract will be able to be realized properly through adequate supervision from the party giving the mandate as a form of concern for the business managed by the *mudharib*.

4.4. Guarantees from Guarantee Institutions outside *Mudharib*

In a *mudharabah* contract, losses are the full responsibility of the owner of the funds (*shahibul maal*). This is due to the fact that under normal operating conditions, the manager (*mudharib*) has run his business fairly so that the *mudharib* should not be burdened with business losses. The manager has spent time and effort, while the owner of the funds bears the business losses. That is Islamic justice in the context of investment contracts. With regard to collateral issues, in a *mudharabah* contract, originally, there should be no guarantee for capital. Guarantees for capital can be in the form of (a) the manager (*mudharib*) guarantees the owner's capital (*shahibul maal*) will return intact to the amount of the initial capital, and (b) the manager (*mudharib*) guarantees to provide a fixed return or income every period (e.g., every month) to the owner of the funds (*shahibul maal*). These two guarantees cannot exist in a *mudharabah* contract. If a *mudharabah* contract is made with a guarantee for capital, then the agreement is essentially no longer a *mudharabah* investment but has changed to a loan contract (*qardh*) because in the loan contract (*qardh*), there must be a guarantee of return from the debtor to the creditor (Salman, 2021). However, this is different from the guarantee carried out by a third party outside the *mudharib*.

The existence of a guarantee institution outside the *mudharib* is expected to minimize insecure behavior from the *mudharib* (Hadi, 2011). This institution is expected to be able to conduct investigations into the behavior of business managers (*mudharib*), whether customers are classified as trustworthy in managing funds and have the ability to do business or not. Three conditions require different considerations. The first condition is that if the customer's trust behavior and level of business ability are low, then the customer is not guaranteed to receive financing in a profit-sharing contract. The second condition is if the customer's trustworthiness behavior is high but the level of business ability is low, then this institution can provide training until this customer meets the requirements to obtain profit-sharing contract financing. The third condition is that if the customer's level of trust behavior is low, then the customer has no guarantee to obtain financing in a profit-sharing contract.

In addition, the guarantor or Islamic financial institution, such as *shahibul maal*, must be able to identify and select prospective *mudharib* who have trustworthy behavior. Trustful behavior is reflected through the characters of *shiddiq*, *fathonah*, and *tabligh* (Akbar, 2021; Syahdana & Norsain, 2021). The *shiddiq* character is related to honesty in the *mudharib*, including honesty in preparing and presenting financial reports. *Fathonah*'s character is related to the intelligence and competence possessed by the *mudharib* regarding expertise, skills, and business abilities. The *tabligh* character is related to the adequate ability of the *mudharib* to convey the information contained in the financial statements in accordance with the applicable financial accounting standards and guidelines, in this case PSAK 101 and PSAK 105 for *mudharabah* contracts and PSAK 1010 and PSAK 106 for *musharakah* contracts. With the various "excellent" characteristics in managing the customer, a high level of confidence is obtained that the customer can be trusted in managing the funds entrusted to him. *Mudharib*, who is essentially a representative of the *shahibul maal*, can carry out his role as a representative acting on the basis of the best interests of the *shahibul maal* (Salman, 2023). Based on an in-depth understanding of guarantees, a metaphor of trust can be further realized through the issuance of guarantees given by parties other than the party holding the trust in a profit-sharing-based contract.

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Based on the discussions described previously, the key success factors within the framework of the trust metaphor initiated in this article are briefly shown in Figure 4.

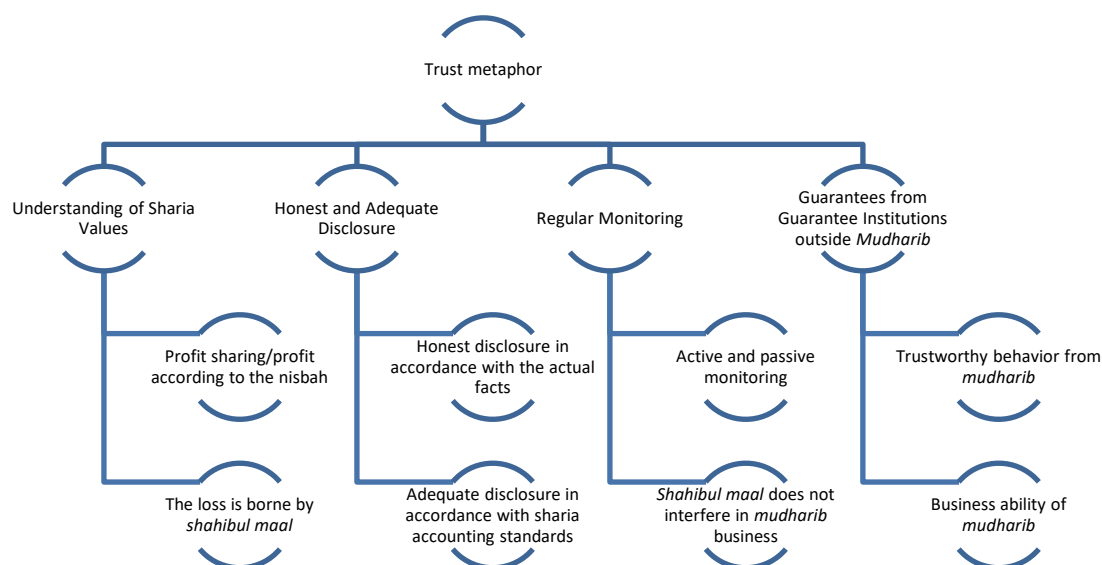


Figure 4. Key Success Factors in the Trust Metaphor Framework for Profit-Sharing Contracts

Source: Author

V. Conclusion and Recommendation

5.1. Conclusion

This article attempts to examine and analyze several factors or aspects that are very important as key factors for the success of profit-sharing contracts within the framework of the trust metaphor. The trust metaphor is fundamental for expressing four key success factors in profit-sharing-based contracts. The trust metaphor emphasizes that profit-sharing contracts, such as *mudharabah* and *musharakah*, generate profits for Islamic banks, and the agreed contract material must be according to the principles and values of justice in Islam. Furthermore, a trust metaphor is emphasized in this paper because agency relationships in profit-sharing-based contracts such as *mudharabah* and *musharakah* involve two parties, namely the customer as the manager (agent). In sharia terms, it is known as *mudharib*, and Islamic banks are the owner of the funds (principal). In sharia terms, it is known as *shahibul maal*. Each party has rights and obligations that must be properly understood and fulfilled in order to create an agency relationship based on the principle of trust. The manager (*mudharib*) is seen as the recipient of the trust, while the owner of the funds (*shahibul maal*) is seen as the giver of the trust. The party receiving the trust, as well as representing the *shahibul maal*, is required to fulfill the trust in the best way possible by running its business in accordance with the best interests of the owner of the funds.

The trust metaphor in a profit-sharing-based contract must reflect conformity with Islamic principles and values, which are reflected through four key success factors. The results of the study concluded that an understanding of Sharia values is related to aspects of justice and honesty and is manifested in managing and reporting its business activities. Disclosure of information honestly and adequately as a form of realization of accountability to Allah as

a servant of Allah and, at the same time, accountability to the owner of the funds as a representative of the *shahibul maal* (*mudharib*). Active and passive supervision and monitoring can be carried out by the owner of the funds (*shahibul maal*) as the party giving the trust periodically. Guarantees by guarantors other than customers (*mudharib*) are carried out through investigations into the behavior of prospective customers as a basis for considering decisions for Islamic banks as owners of funds in establishing profit-sharing-based contract agreements with prospective *mudharib*.

In the end, in a profit-sharing-based contract, the trust must be fulfilled properly. If the recipient of the mandate does not carry out the mandate properly, the business's blessings will be revoked, or the business performance will not be optimal. Conversely, if the recipient of the mandate carries out the mandate well, blessings will accompany them so that their business performance becomes optimal.

5.2. Recommendation for Future Research

Future research can be directed to explore the practice of *mudharabah* in the trust metaphor in an Islamic bank by using other qualitative approaches, such as case studies or systematic literature reviews. In addition, further research can also be directed to deepen the study through reference sources from reputable international databases regarding the factors that determine *mudharabah* financing at Islamic banks in various Muslim countries in the Southeast Asian region such as Malaysia, Singapore, and Brunei.

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