# FRAUD ; ISLAMIC ECONOMIC STUDIES

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**Abstract**

Fraud often occurs in the economy, where many people cheat just to enrich themselves without having to think about the impact that will be obtained from these actions. The purpose of this study is to examine the acts of fraud in the Islamic economic perspective. Where today, many people have adopted the name Islamic economics only as a label, but in reality, the practices applied are not in accordance with the operations carried out. Thus, many people think that Islamic economics is the same as conventional economics. In fact, the reality on the ground is much different between Islamic economics and conventional economics. This research is a case study research, supported by data obtained from reliable sources. This study also describes the frauds that are often used by the public in committing fraud, in order to reap the benefits.
Keywords : Fraud, Islamic Economic Studies, Undestanding

The development of the Islamic economy in Indonesia continues to experience a significant increase, starting from financial institutions, to service facilities which have now also penetrated the sharia system. The interest of the Indonesian people towards the sharia system is also getting stronger, as evidenced by the large number of people who do financing in Islamic financial institutions. The financing data in Islamic financial institutions are as follows:

Table 1. Profit Sharing Financing for Islamic Commercial Banks
(In Billions)

| No | Year | Profit Sharing Financing |
|---|---|---|
| **1** | 2016 | 62.151 |
| **2** | 2017 | 67,535 |
| **3** | 2018 | 74.541 |
| **4** | 2019 | 90,423 |
| **5** | 2020 | 96,779 |

Source: www.ojk.go.id

From the data above, it can be seen that the financing disbursed by Islamic financial institutions, especially Islamic commercial banks experienced a significant increase, this can be seen from 2016 which reached 62,151 billion to 96,779 billion in 2020. Increased financing in Islamic financial institutions , is proof that Islamic financial institutions are in demand by the public, due to the existence of a profit-sharing system carried out by Islamic financial institutions, so that people feel more benefited (Radiman, 2018).

The development of Islamic financial institutions, which is one of the components in the assessment of Islamic economic development in Indonesia, of course continues to be the center of the public spotlight, especially in its operations Islamic financial institutions adhere to the sharia system, or a system that is not usually carried out by conventional financial institutions. (Bayu, Putra, Yanti, & Pradesyah, 2020). This makes it a plus for Islamic financial institutions, where because people are curious about Islamic financial institutions, these people immediately want to try or want to make direct transactions with Islamic financial institutions, so that Islamic financial institution transactions continue to experience a significant increase, such as financing. and savings.

The higher the public interest in Islamic financial institutions, the higher the number of people who want to open a company with a sharia system (Al-Bara & Nasution, 2018). Of course this is good news for Muslims, where the sharia system is in great demand by the public, both people who carry out transactions with the sharia system, and people who open companies with the sharia system. However, in reality, the more grounded the sharia system is, the more people will abuse the sharia system in its operations. This can be seen from the number of cases handled by the Financial Services Authority regarding cases of companies acting in the name of the sharia system, in fact they do not implement the sharia system in their operations (Hafsah & Harahap, 2021).

It is not only companies that abuse the sharia system in their operations, even in sharia financial institutions there are cases of fraud, which of course really astonish the public. Where Islamic financial institutions that have implemented sharia principles now have cases of fraud like other financial institutions (Nasution, 2017). The fraud can be seen from the financial statements that have been issued by the respective Islamic financial institutions, it can be seen from the fraudulent actions that occurred, whether it was done manually, or carried out by IT.

Research on fraud is not a new thing, but it has also been done frequently by academics. For this reason, the researcher will describe the previous research related to this research. First. Rianna, Christoffel, Victoria, conducted a study in 2020 entitled “The Effect of Compensation Suitability, Reward And Punishment and Religiosity on Fraud at PT. PLN (Persero) Rayon Airmadidi North Minahasa” method in this research is quantitative. The results obtained, the results show that partially Compensation Suitability has a positive and significant effect on *Fraud.* Partially, *Reward and Punishment* has a positive and significant effect on *Fraud* . Partially, religiosity has a positive and significant effect on *fraud* . Simultaneously the suitability of compensation, *reward and punishment* and religiosity has a positive and significant effect on *fraud* at PT PLN (Persero) Rayon Airmadidi North Minahasa. (Purukan, Kojo, & Lengkong, 2020)

Second. Karina, and Dedik conducted a study in 2019 entitled The Effect of Islamic Corporate Governance and Shariah Complaince on Indications of Fraud in Islamic Commercial Banks in Indonesia . The analytical method used in this research is logistic regression which is processed using SPSS. The results obtained. The results of this study indicate that the variable Islamic Corporate Governance has a positive influence on indications of fraud in Islamic Commercial Banks, Shariah Compliance with Profit Sharing Ratio proxy has a negative effect on indications of fraud in Islamic Commercial Banks. Meanwhile, Shariah Compliance with Islamic Income Ratio proxy has no effect on indications of fraud in Sharia Commercial Banks. (Fadhistri & Triyanto, 2019)

Third. Risna, Officialyati, and Suriana conducted a study in 2018 with the title "The Effect of the Fraud Triangle and the Level of Religiosity on Academic Fraud Behavior (Study of Undergraduate Students at Khairun University)". The method used in this research is quantitative. The results of the study From the results of data analysis, it is known that the factors in the fraud triangle and the level of religiosity simultaneously have an influence on academic cheating behavior. Pressure, opportunity, and level of religiosity partially affect academic cheating behavior, while the rationalization variable has no effect on academic cheating behavior. (Ridhayana, Ansar, & Mahdi, 2018).

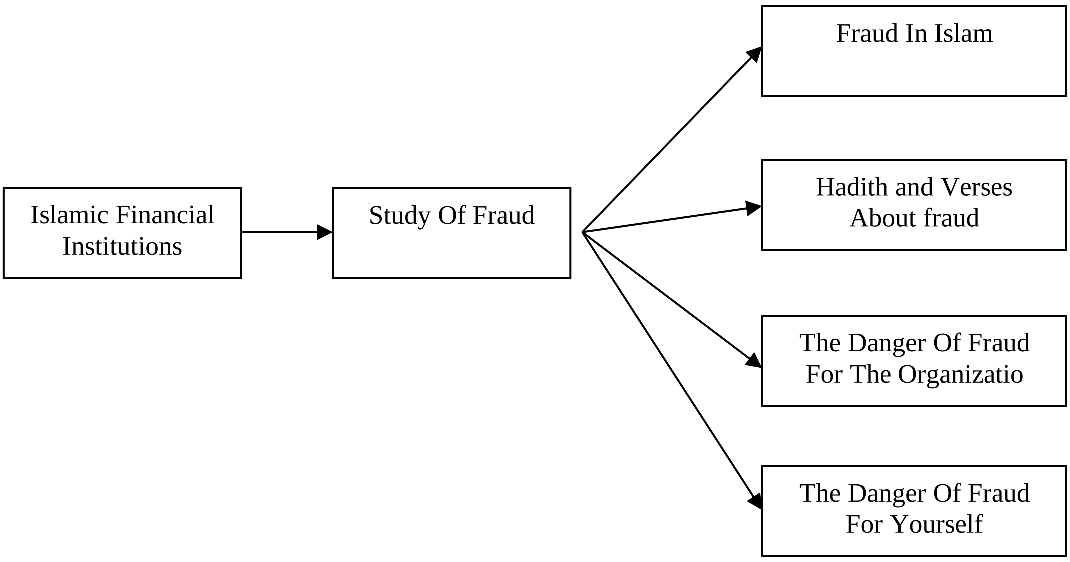
**Method**

The method is the method used in conducting research, so the method in this study is observation. Where researchers see and interview the object of research, in order to see the things that the researcher wants. Then narrate the results of the interview, by observing what the object of research has said.

**Finding and Discussion**

Fraud triangle is a theory put forward by Donald R. Cressey after doing research for his doctoral thesis in 1950. Cressey put forward a hypothesis about the fraud triangle to explain the reasons why people commit fraud. Based on research conducted, Cressey found that people commit fraud when they have financial problems that cannot be resolved together, know and believe that these problems can be solved secretly with the position/job they have and change their mindset from their concept as a trusted person . holding assets into their concept as users of the assets entrusted to them. Cressey also adds that many of these violators of trust know that the actions they take are illegal, but they try to create the thought that what they are doing is a natural act (Wahyuni, 2017). From the explanation above, Cressey revealed that there are 3 factors that support someone to commit fraud, namely pressure, opportunity, and rationalization. (Ruankaew, 2016).

Fraud does not only occur in conventional financial institutions, but also in Islamic financial institutions. The existence of fraudulent acts in Islamic financial institutions is certainly a public spotlight, regarding the operations of Islamic financial institutions in Indonesia. For this reason, as a community, we want to know how the actual fraud prevention process in Islamic financial institutions is. So from the results of interviews and observations, researchers found a fraud prevention model that exists in Islamic financial institutions.




The scheme above shows a fraud prevention in Islamic financial institutions, where in Islamic financial institutions, there are studies on fraudulent acts. This is done in order to reduce the number of fraud in Islamic financial institutions. As seen in the scheme above, Islamic financial institutions conduct studies, whether it is done once a week, once every two weeks or once a month. This is done with the aim that human resources in Islamic financial institutions understand fraud, both for themselves and for the company. In addition, the study conducted by Islamic financial institutions also discusses verses related to fraud, and of course it will also discuss the sins of committing fraud.

Studies related to fraud will certainly discuss the losses or effects caused by the fraud committed. The impact that occurs, not only individuals, and institutions, but will also have an effect on everyone in an organization. Because, this is very detrimental to many people, so the sin that is caused is also quite large and of course very heavy. In the presentation of fraud, participants are also provided with ways to avoid fraud, such as remembering the large enough impact, remembering the family when committing fraud, thinking about the fate of the family, and of course thinking about the sin that is big enough from the action taken. So for that, fraud is the enemy of all organizations and people, for that the importance of preventing fraud among human resources in an organization.

## Conclusions and Suggestions

Fraud is an act that must be cleaned up in a country, because the effect is quite large for society. Fraud also often occurs in financial institutions, both conventional and sharia. To reduce the number of fraudulent acts that occur in Islamic financial institutions, Islamic financial institutions make a study related to fraud. In this study, it discusses the hadith and verses of the Koran related to the crime of fraud, then the losses obtained by oneself and the community, and of course will also examine the sins obtained for committing fraud. This is what Islamic financial institutions do in reducing the number of fraud that occurs in Islamic financial institutions.

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