

Legal Compliance in the Implementation of Sharia Savings Loans and Financing Business Activities in Cooperatives

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Abstract: *This study analyzes the legal compliance of cooperatives in implementing sharia financing and the role of the Sharia Supervisory Board (DPS) in maintaining compliance with sharia principles, as well as the obstacles faced. This research is an empirical juridical research that reviews the implementation of the Regulation of the Minister of Cooperatives and Small and Medium Enterprises Number 16/Per/M.KUKM/IX/2015 and DSN-MUI Fatwa No. PER-01/DSN-MUI/X/2017. The approach used is a legislative approach. The data in this study was analyzed using a qualitative descriptive method. The results of the study show that the main obstacle faced is the problem of liquidity, especially when there is a massive withdrawal of funds ahead of the holiday, as well as the low understanding of members on the principle of muamalah. Cooperative compliance with related regulations is supervised by DPS and reported to DSN-MUI. However, supervision and education still need to be improved. It is necessary to strengthen liquidity reserves, improve fund disbursement procedures, and continuous training for DPS and cooperative members to improve Islamic financial literacy and the effectiveness of cooperative operational supervision. This research contributes to strengthening the understanding of cooperative law compliance and the strategic role of the Sharia Supervisory Board (DPS) in maintaining sharia compliance and cooperative operational stability, as well as providing practical recommendations for strengthening supervision and education of cooperative members.*

Keywords: *Legal Compliance, Sharia Financing, Cooperatives, Sharia Supervisory Board.*

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Abstrak: Penelitian ini menganalisis kepatuhan hukum koperasi dalam melaksanakan pembiayaan syariah dan peran Dewan Pengawas Syariah (DPS) dalam menjaga kepatuhan terhadap prinsip syariah, serta kendala yang dihadapi. Penelitian ini merupakan penelitian yuridis empiris yang meninjau implementasi Peraturan Menteri Koperasi dan Usaha Kecil dan Menengah Nomor 16/Per/M.KUKM/IX/2015 dan Fatwa DSN-MUI No. PER-01/DSN-MUI/X/2017. Pendekatan yang digunakan adalah pendekatan perundang-undangan. Data dalam penelitian ini dianalisis dengan metode deskriptif kualitatif. Hasil penelitian menunjukkan bahwa kendala utama yang dihadapi adalah masalah likuiditas, khususnya saat terjadi penarikan dana besar-besaran menjelang hari raya, serta rendahnya pemahaman anggota terhadap prinsip muamalah. Kepatuhan koperasi terhadap regulasi terkait, diawasi oleh DPS dan dilaporkan ke DSN-MUI. Meski demikian, pengawasan dan edukasi masih perlu ditingkatkan. Diperlukan penguatan cadangan likuiditas, perbaikan prosedur pencairan dana, serta pelatihan berkelanjutan bagi DPS dan anggota koperasi untuk meningkatkan literasi keuangan syariah dan efektivitas pengawasan operasional koperasi. Penelitian ini berkontribusi dalam memperkuat pemahaman tentang kepatuhan hukum koperasi dan peran strategis Dewan Pengawas Syariah (DPS) dalam menjaga kepatuhan syariah dan stabilitas operasional koperasi, serta memberikan rekomendasi praktis untuk penguatan pengawasan dan edukasi anggota koperasi.

Kata Kunci: Kepatuhan Hukum, Pembiayaan Syariah, Koperasi, Dewan Pengawas Syariah.

INTRODUCTION

Sharia financing savings and loan cooperatives (KSPPS)¹ concentrate on savings and loan and financial businesses based on sharia principles.² This also includes the administration of Zakat, Infaq/Armus, and Waqf. In this cooperative's case, it avoids usury by avoiding fixed interest rates and fostering

¹ KSPPS is an abbreviation of Koperasi Simpan Pinjam Pembiayaan Syariah (Sharia financing savings and loan cooperatives)

² Fitria Romadoni, "Peranan Produk Pembiayaan Syariah Dalam Mendorong Pertumbuhan UMKM Pada KSPPS SAMARA Sukoharjo," *Jurnal Ilmiah Ekonomi Islam* 10, no. 2 (n.d.): 1932–37. <http://www.jurnal.stie-aas.ac.id/index.php/jei/article/view/13109>

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a new culture of money management. Sharia compliance in the business operations of Islamic financial institutions means businesses free from usury, *gharar*, and *maisir*.³ Sharia compliance monitoring is carried out by an independent internal body, the Sharia Supervisory Board (SSB). The SSB is responsible for ensuring that Islamic financial institutions operate in accordance with Sharia principles.⁴

As stipulated in Article 14 of the Regulation of the Minister of Cooperatives and SMEs No. 16/Per/M.KUKM/IX/2015 on the Implementation of Sharia Savings, Loans, and Financing Business Activities through Cooperatives, the following provisions are in force: First, organizers who adhere to sharia principles must have at least one member of the Sharia Supervisory Board nominated by the National Sharia Council. Second, a Sharia Supervisory Board member cannot hold concurrent positions as a Sharia Supervisory Board member in more than three other sharia financial institutions.⁵ Article 15 of the Regulation of the Minister of Cooperatives and Small and Medium Enterprises of the Republic of Indonesia Number: 11/PER/M.KUKM/XII/2017 concerning the implementation of sharia savings and loan and financing business activities states: first, providing advice and recommendations to managers and supervisors and monitoring KSPPS activities to ensure they comply with sharia principles. Second, checking and ensuring that the service and product instructions provided

³ T. Tarmidzi et al., "Pattern of Sharia Compliance In KSPPS In Pekalongan City (Analysis of Constraints And Solutions To The Deed of Financing).," *Islamic Banking: Jurnal Pemikiran Dan Pengembangan Perbankan Syariah*, 10, no. 2 (2025): 245-274. <https://doi.org/10.36908/isbank.v10i2.1184>

⁴ Taufik Kurrohman, "Peran Dewan Pengawas Syariah Terhadap Syariah Compliance Pada Perbankan Syariah," *Jurnal Surya Kencana Satu: Dinamika Masalah Hukum Dan Keadilan* 8, no. 2 (2017): 49. DOI: <https://doi.org/10.32493/jdmhkdmhk.v8i2.694>

⁵ Wulpiah Wulpiah, "Urgensi Penerapan Kepatuhan Syariah Pada Perbankan Syariah (Telaah Konseptual-Analitis)," *Asy Syar'iyah: Jurnal Ilmu Syariah Dan Perbankan Islam* 2, no. 1 (2017): 100–120. <https://doi.org/10.32923/asy.v2i1.593>

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by KSPPS comply with sharia standards. Third, being responsible for developing new products. Fourth, requesting a fatwa from the DSN-MUI for new products for which there is no fatwa.⁶

The Sharia Supervisory Board also has three main duties. First, it complies with DSN fatwas. Second, it oversees the operations of Islamic financial institutions and ensures compliance with DSN sharia principles. Third, it reports to the DSN at least twice a year on the activities and business progress of Islamic financial institutions.⁷ In Islamic financial institutions, the Sharia Supervisory Board is crucial in ensuring compliance with Sharia principles. Furthermore, Sharia regulators play a role in safeguarding consumer interests when accessing financial services. Therefore, the Sharia Supervisory Board's mandate extends beyond overseeing contracts and providing consumer protection statements to administration and management regarding the halal aspects of Sharia transactions.⁸

Researchers found that cooperatives face problems when members want to withdraw funds during Eid but are unable to do so in full. This leads to member dissatisfaction, as they rely on these funds to meet additional needs during holidays like Eid. There are several potential causes for this. First, cooperatives may experience liquidity issues, meaning they may not have sufficient funds to meet all members' withdrawal requests simultaneously. During holidays like Eid, many members typically withdraw funds simultaneously, and if the

⁶ Miftahul Fauzi and Gama Pratama, "Tantangan Dan Peluang Koperasi Dalam Ekosistem Lembaga Keuangan Untuk UMKM Di Era Digital," *Journal of Islamic Finance and Economics* 2, no. 2 (2025): 97–107.

⁷ Alfiina Rohmatil Aliyah, "Peran Fatwa DSN MUI Terhadap Operasional Dan Aktivitas Bisnis Pada Lembaga Keuangan Syariah (LKS)," *Irsyaduna: Jurnal Studi Kemahasiswaan* 3, no. 2 (2023): 190–205. <https://doi.org/10.54437/irsyaduna>

⁸ Muhammad Sofyan Sauri, "Peran Dewan Pengawas Syariah Dalam Pengawasan Produk Keuangan Syariah," *NOMISMA: Jurnal Ekonomi, Bisnis, Dan Manajemen* 1, no. 1 (2023): 141.

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cooperative does not manage its funds well,⁹ this can cause problems. Second, the cooperative's withdrawal system may limit the number of withdrawals, or internal policies may restrict full withdrawals in some cases. This is done to maintain the company's financial stability or prevent significant withdrawals that could disrupt its long-term operations.¹⁰

As a result, cooperative members feel burdened because their needs cannot be met, especially when disbursing funds, which usually requires greater expenditure. This causes dissatisfaction and member trust can decrease if this problem is not immediately resolved. Cooperative management may need to pay serious attention to this problem to find solutions, such as increasing liquidity reserves, improving disbursement mechanisms. As a Sharia Savings and Loans and Financing Cooperative (KSPPS), especially the Sharia Supervisory Board (DPS) must comply with regulation Number 16/Per/M.KUKM/IX/2015 concerning the Regulation of the Minister of Cooperatives and Small and Medium Enterprises of the Republic of Indonesia and also the DSN-MUI fatwa No. PER-01/DSN-MUI/X/2017.

In connection with the above problems, a study was conducted on the obligations of the Sharia Supervisory Board (DPS) at the Sharia Savings and Loans and Financing Cooperative (KSPPS) of Pekalongan Regency. This study aims to determine the obstacles faced by the DPS and how to comply with Regulation Number 16/Per/M.KUKM/IX/2015 concerning the Regulation of the Minister of Cooperatives and Small and Medium Enterprises of the Republic of

⁹ Harjoni Desky et al., "The Transformation of Risk Management in Islamic Financial Institutions: A Sharia Economic Law Perspective" 4, no. 1 (2025): 21–38, <https://doi.org/https://doi.org/10.47766/al-hiwalah.v4i1.6060>.

¹⁰ Muhammad Syukron Ni'am, "Implementasi Peraturan Menteri Koperasi Nomor 11/Per/M. Kukm/Xii/2017 Tentang Pelaksanaan Kegiatan Usaha Simpan Pinjam Dan Pembiayaan Syariah Oleh Koperasi (Studi Pada Bmt Tazakka, Bmt Nusa Kartika, Dan Bmt An-Najah Kabupaten Pekalongan)" (UIN KH Abdurrahman Wahid Pekalongan, 2025).

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Indonesia and also the DSN- Law of Contracts¹¹ fatwa No. PER-01/DSN-MUI/X/2017.

Several previous studies have identified cooperatives' legal compliance with sharia savings and loan regulations. These include research by Amrullah and his team, which examined sharia compliance in the implementation of the IMBT contract based on the DSN-MUI Fatwa.¹² Khairi's research examined the compliance of sharia cooperatives with sharia principles and applicable laws and regulations.¹³ Ananta's research examined the implementation of sharia compliance and the assessment of cooperative health.¹⁴ These three studies share the same theme, but their focus differs from this study. Therefore, this study offers novelty, namely the study of sharia cooperative legal compliance in implementing savings and loan and financing businesses. The findings of this study complement those of previous studies.

METHOD

The type of research used is empirical juridical research. This study examines the implementation of the Minister of Cooperatives Regulation Number 11/PER/M.KUKM/XII/2017 concerning the duties and responsibilities of the Sharia Supervisory Board. In this study, the author

¹¹ Zulhamdi Zulhamdi, "Aspek Hukum Perjanjian Dalam Aktivitas Bisnis," *Al-Hiwalah: Journal Syariah Economic Law* 1, no. 1 (2022): 75–84, <https://doi.org/https://doi.org/10.47766/alhiwalah.v1i1.892>.

¹² Muhammad Ilham Amrullah, Muhammad Sholahuddin, and Rizka Rizka, "Analisis Kepatuhan Koperasi Syariah Pada Implementasi Akad IMBT Ditinjau Dari Fatwa DSN MUI No. 27 Tahun 2002.," *Jurnal Ilmiah Universitas Batanghari Jambi* 24, no. 1 (2024): 741–47.

¹³ Imamul Khairi, "Kepatuhan Koperasi Syariah Terhadap Prinsip Syariah dan Peraturan Perundang-Undangan Tentang Koperasi Syariah." (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2020).

¹⁴ Malicia Eliya Ananta, "Analisis Penerapan Kepatuhan Syariah Dan Penilaian Tingkat Kesehatan Pada Koperasi Syariah (Studi Kasus Koperasi Konsumen Syariah Harapan Sejahtera)." (UIN Siber Syeh Nurjati Cirebon, 2024).

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examines the implementation and compliance with the role of the Sharia Supervisory Board in Pekalongan Regency. This study uses a legislative approach and a qualitative approach. A qualitative approach is a method of analysis that produces analytical descriptions that include written or oral data, as well as directly observable behavior.¹⁵ The observations to be reviewed are about the implementation of laws and regulations regarding the role of the Sharia Supervisory Board (DPS) in the KSPPS BMT institution in Pekalongan Regency. The primary data sources used in this study include observations, interviews, and documentation of the Sharia Supervisory Board, managers, and staff of BTM Tazakka, BMT Nusa Kartika, and BMT An-Najah. Meanwhile, the secondary data sources used are the Regulation of the Minister of Cooperatives Number 11/PER/M.KUKM/XII/2017 concerning the duties and responsibilities of the Sharia Supervisory Board, bibliographic books, articles, and journals. The analysis method used is descriptive qualitative, which is oriented towards legal objectives, analyzing existing concepts and refining them so that they are in accordance with the intent and purpose of the law.¹⁶ This method provides an assessment of actions that are in accordance with the law.¹⁷

¹⁵ Muhaimin, *Metodologi Penelitian Hukum* (Mataram: Mataram University press, 2020).

¹⁶ Jhoni Ibrahim, *Teori Dan Metodologi Penelitian Hukum Normatif* (Malang: Bayumedia Publishing, 2007).

¹⁷ S Pd Rukin, "Metodologi Penelitian Kualitatif. Sulawesi Selatan: Yayasan Ahmad Cendekia Indonesia," 2019.

RESULTS AND DISCUSSION

Legal Compliance in the Implementation of Sharia Savings, Loans and Financing Businesses

Legal compliance in Islamic financing within cooperatives is a crucial element in ensuring the sustainability, legitimacy, and credibility of these institutions. In practice, this compliance encompasses two main aspects: compliance with state regulations and Sharia principles, such as the prohibition of usury (*riba*), *gharar* (*gharar*), and *maysir* (gambling).¹⁸ Non-compliance with legal aspects can have serious consequences, ranging from administrative sanctions to loss of member trust. Furthermore, legal compliance helps prevent potential disputes, strengthens cooperative governance, and increases public and investor confidence. By conducting financing in a legally compliant manner, Islamic cooperatives not only maintain their institutional integrity but also strengthen their position within the broader national financial system, ensuring that all their activities comply with Islamic values and applicable legal provisions.

Legal compliance in Islamic financing is closely linked to the role of the Sharia Supervisory Board (SSB) as the vanguard in ensuring that all Islamic cooperative activities are conducted in accordance with Islamic principles and applicable legal provisions. The SSB is tasked with supervising, advising, and evaluating financing products and mechanisms to avoid elements prohibited in Islam, such as usury (*riba*), *gharar* (*gharar*), and *maysir* (gambling). Furthermore, the SSB is also responsible for periodically reporting the results of its supervision to the National Sharia Council (DSN), so that any potential irregularities can be addressed in accordance with legal and sharia principles.

¹⁸ Siti Rahmi Kasim and Rosdalina Bukido, "Urgensi Hukum Kepatuhan Syariah Dalam Perbankan Syariah Di Indonesia," *Potret Pemikiran* 22, no. 2 (2018).

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Therefore, the SSB serves as a crucial instrument in ensuring legal compliance in Islamic financing, maintaining the integrity of cooperatives, and enhancing member and public trust in the Islamic financial system.¹⁹

The responsibilities of the DPS are obligations related to fulfilling its role. Meanwhile, the implementation of duties is a specific action assigned to an individual. The institution's policy in selecting and appointing the DPS responsible for compliance with sharia principles is the main focus discussed in this study. The formal, written, and binding policies of BMT Tazakka, BMT Nusa Kartika, and BMT An-Najah refer to general regulations and establish specific regulations that must be adhered to by all parties involved. To achieve these policy objectives, a policy related to the mechanism for appointing the DPS is created. The policy for appointing the DPS is determined through the Annual Members Meeting (RAT), starting from election to appointment. The RAT forum, which is the highest authority in cooperative institutions, especially BMT, regulates and establishes the work systems of administrators, managers, management supervisors, and sharia supervisors..²⁰

When viewed from the implementation of the duties and responsibilities of the DPS at the KSPPS Pekalongan Regency, researchers refer to the indicators explained by Soerjono, namely as follows :

1. Compliance (Instrumental Compliance)

At the compliance level, legal compliance is based on fear of sanctions or external pressure. In this case, an individual or group obeys the law not because they understand and accept its values, but because of the threat of

¹⁹ Luqman Nurhisam, "Kepatuhan Syariah (Sharia Compliance) Dalam Industri Keuangan Syariah," *Jurnal Hukum Ius Quia Iustum* 23, no. 1 (2016): 77–96.

²⁰ Ni'am, "Implementasi Peraturan Menteri Koperasi Nomor 11/Per/M. Kukm/Xii/2017 Tentang Pelaksanaan Kegiatan Usaha Simpan Pinjam Dan Pembiayaan Syariah Oleh Koperasi (Studi Pada Bmt Tazakka, Bmt Nusa Kartika, Dan Bmt An-Najah Kabupaten Pekalongan.)"

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punishment if they disobey.²¹ This compliance is instrumental, meaning that a person only obeys the law to the extent that there is supervision or sanctions imposed. In the case of the KSPPS in Pekalongan Regency, this can be seen from: Regarding administrative compliance, the Supervisory Board of BMT Tazakka submits an annual supervisory report to the DSN-MUI. The Supervisory Board of BMT Nusa Kartika reports its supervisory results annually to the DSN-MUI, demonstrating compliance with formal obligations. The Supervisory Board of BMT An-Najah reports its supervisory results at the Annual Members Meeting (RAT), which provides cooperative members with access to compliance infor.

2. Identification (Compliance due to Identification)

At this level, compliance is not only based on legal obligations, but also because of relationships with parties who are considered to have authority or moral influence.²² In the context of the Pekalongan Regency KSPPS, the DPS of BMT Tazakka and Nusa Kartika carry out sharia supervision based on the DSN-MUI fatwa, demonstrating that their compliance is oriented towards standards set by authoritative institutions in Islamic economics. The DPS of BMT An-Najah follows the regulations of the Ministry of Cooperatives and the DSN-MUI fatwa, demonstrating that they identify compliance not only in terms of religion but also in terms of state laws.

This compliance shows that the DPS at KSPPS not only fulfills legal obligations (compliance), but also follows the regulations and standards made by the authorities they respect, such as DSN-MUI and government

²¹ Ahmad Syahir, Ahmadi Hasan, and Masyithah Umar, “Kepatuhan Terhadap Hukum (Sebuah Perspektif Filsafat Hukum),” *Indonesian Journal of Islamic Jurisprudence, Economic and Legal Theory* 1, no. 4 (2023): 930–44.

²² Syahir, Hasan, and Umar.

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regulators.

3. Internalization (Compliance through Internalization of Sharia Values)

Compliance at this level represents the highest form of legal compliance, where individuals or institutions comply with the rules because they have internalized the values contained therein. In the context of the DPS at the Pekalongan Regency KSPPS:²³

The BMT Tazakka Supervisory Board (DPS) implements the principle of transparency in financial oversight, demonstrating its understanding of the importance of accountability in the Islamic economic system. The BMT Nusa Kartika Supervisory Board (DPS) implements transparency in new product development, demonstrating that its compliance extends beyond compliance with regulations and also through product innovations that remain in line with Sharia principles. The BMT An-Najah Supervisory Board (DPS) ensures operational transparency in fundraising and distribution and recognizes that member education is a crucial component of strengthening Sharia principles.

This compliance shows that DPS does not only comply with the rules because of sanctions or authority figures, but also realizes that compliance with sharia principles is part of their moral and ethical responsibility in running an Islamic economy.

These three forms of compliance demonstrate how individuals or groups can comply with the law for varying reasons. In the context of the KSPPS, understanding this legal compliance can help analyze the extent to which the DPS and cooperative members adhere to sharia principles,

²³ Ni'am, "Implementasi Peraturan Menteri Koperasi Nomor 11/Per/M. Kukm/Xii/2017 Tentang Pelaksanaan Kegiatan Usaha Simpan Pinjam Dan Pembiayaan Syariah Oleh Koperasi (Studi Pada Bmt Tazakka, Bmt Nusa Kartika, Dan Bmt An-Najah Kabupaten Pekalongan.)"

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whether due to the existence of binding rules (compliance), the influence of certain figures (identification), or a full awareness of sharia values (internalization).

Based on the research results, it shows that of the three BMTs responsible for implementation and accountability according to Soerjono Soekanto's theory, the Sharia Supervisory Board (DPS) at the KSPPS Pekalongan Regency demonstrated three levels of legal compliance: compliance, identification, and internalization. Compliance with regulations and reporting to the DSN-MUI or RAT is indicated by instrumental compliance. Normative compliance, or recognition, is indicated by the DPS's compliance with DSN-MUI fatwas and Ministry of Cooperatives regulations due to the influence of respected authorities. Meanwhile, the DPS's commitment to implementing the principle of transparency, conducting product evaluations, and providing sharia muamalah education to members indicates substantial compliance (internalization).

Overall, the DPS at the Pekalongan Regency KSPPS has achieved internalization in several areas, particularly transparency and sharia education. However, the DPS remains at the compliance and identification level in terms of administrative compliance and regulatory influence, indicating that legal compliance at the KSPPS is gradually and continuously evolving.

The Role of the Sharia Supervisory Board in the Implementation of Financing in Sharia Financial Services Cooperatives

The Sharia Supervisory Board (DPS) carries out supervisory functions over the sharia financial industry as a supervisory body.²⁴ In this context, the Sharia Supervisory Board (SPS) assigned to Islamic banks is responsible for

²⁴ Rahmat Ilyas, "Peran Dewan Pengawas Syariah Dalam Perbankan Syariah," *JPS (Jurnal Perbankan Syariah)* 2, no. 1 (2021): 42-53.

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submitting reports on sharia compliance to the National Sharia Council (DSN). Based on the reports received, the DSN can then forward them to Bank Indonesia (BI) or the Financial Services Authority (OJK) for further investigation into the reported issues. In reporting to the DSN, the DPS is required to submit periodic statements regarding the implementation of its duties at Islamic financial institutions, which are outlined in the bank's annual report. Furthermore, the DPS also acts as an initial filter for new products issued by Islamic financial institutions before they are reviewed and issued a fatwa by the DSN.²⁵

The Sharia Supervisory Board (SSB) plays a crucial role in preventing and mitigating potential violations of sharia compliance principles. Through its supervisory function, the SSB is expected to evaluate and detect the extent to which sharia principles have been implemented, while also identifying any deviations in their application by the sharia financial industry. The SSB is also expected to focus on developing and overseeing the products and operational activities of the sharia financial institutions under its supervision, ensuring that all activities remain within the framework of sharia law and ethics.²⁶

Regulation of the Minister of Cooperatives and Small and Medium Enterprises Number 11/PER/M.KUKM/XII/2017 concerning the Implementation of Sharia Savings, Loans and Financing Business Activities in Cooperatives, the duties of the Sharia Supervisory Board are as follows:²⁷

1. Provide advice and suggestions to supervisors and managers and monitor

²⁵ Rahma Halimatuzzahro, "Implementasi Fatwa Dewan Syariah Nasional Majelis Ulama Indonesia Nomor 54/Dsn-Mui/X/2006 Tentang Syariah Card Terhadap Produk Bsi Hasanah Card Di Bank Syariah Indonesia (BSI) Kc Pekalongan Pemuda." (UIN KH Abdurrahman Wahid Pekalongan, 2024).

²⁶ Kurrohman, "Peran Dewan Pengawas Syariah Terhadap Syariah Compliance Pada Perbankan Syariah."

²⁷ Ilyas, "Peran Dewan Pengawas Syariah Dalam Perbankan Syariah."

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KSPPS operations to ensure compliance with sharia regulations. The Sharia Supervisory Board (DPS) is primarily responsible for providing advice and suggestions to supervisors and managers of Sharia Savings and Loans and Financing Cooperatives (KSPPS) to ensure that all cooperative policies, products, and operational activities are in accordance with sharia principles. In carrying out its role, the DPS serves not only as an advisor but also as an independent supervisor, actively monitoring and evaluating the implementation of sharia in cooperative operations. This includes assessing financing contracts, member fund management, and profit mechanisms, ensuring that all cooperative activities comply with fatwas from the National Sharia Council (DSN) and applicable regulations. Therefore, the DPS serves as a crucial pillar in maintaining the sharia integrity of KSPPS and building member trust in a fair and Islamic cooperative financial system.

2. Ensure and evaluate compliance with sharia principles in KSPPS activity and product guidelines. The Sharia Supervisory Board (SSB) plays a crucial role in ensuring and evaluating Sharia compliance with all guidelines for activities and products operated by Sharia Savings and Loans and Financing Cooperatives (KSPPS). This role includes reviewing contract structures, operational procedures, and product policies to ensure they align with Sharia principles established by the National Sharia Council (DSN). The SSB is responsible for assessing whether each cooperative's activities reflect the values of justice, honesty, and freedom from prohibited elements such as usury, gharar, and gambling. Through regular evaluations, the SSB ensures that KSPPS not only complies with formal legal requirements but also maintains the purity of Sharia principles in all its services and products.

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3. Overseeing new product development. The SSB plays a crucial role in overseeing the new product development process at Sharia Savings and Loans and Financing Cooperatives (KSPPS), ensuring that any innovations remain compliant with Sharia principles. In carrying out this function, the Sharia Supervisory Board (SSB) acts as an initial filter, assessing the contract structure, transaction mechanisms, and intended use of the product before it is launched to members. The SSB ensures that the product design contains no elements contrary to Sharia law, such as usury, gharar, or maysir. Through this oversight, the SSB plays a role in maintaining the integrity and halal status of each cooperative product, while also supporting the development of innovative, safe, and trustworthy Sharia financial services for the community.
4. Requesting a fatwa from the National Sharia Council (DSN-MUI) on existing products. The Sharia Supervisory Board (SSB) has the important task of submitting a fatwa request to the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) regarding new products that lack Sharia legal certainty. When the SSB discovers an innovative product or service that is not yet regulated or has no Sharia guidelines, the SSB acts as a mediator, submitting a formal inquiry to the DSN-MUI for in-depth review and the issuance of a fatwa that can serve as guidance for the product's implementation. This process ensures that every new product developed by the Sharia Savings and Loans and Financing Cooperative (KSPPS) has a clear and accountable Sharia legal basis, thus avoiding potential irregularities and maintaining the cooperative's operational compliance with Islamic principles.
5. Conducting regular evaluations of Sharia financing and savings. The Sharia Supervisory Board (DPS) is tasked with conducting regular evaluations of

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the implementation of Sharia financing and savings at the Sharia Savings and Loans and Financing Cooperative (KSPPS) to ensure all activities are carried out in accordance with Sharia principles. This evaluation includes assessing compliance with contracts, financing mechanisms, and deposit management to ensure they do not contain elements of usury, gharar, or practices contrary to Sharia. By conducting regular monitoring and evaluation, the DPS can identify potential irregularities early and recommend necessary improvements. This is crucial for maintaining member trust, ensuring transparency, and ensuring the cooperative's operations remain consistent with Islamic values and the provisions established by the National Sharia Council (DSN).

6. Annual report to the DSN-MUI on the implementation of its supervisory duties. One of the important duties of the Sharia Supervisory Board (DPS) is to prepare and submit an annual report to the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) on the implementation of its supervisory function at the Sharia Savings and Loans and Financing Cooperatives (KSPPS). This report includes an evaluation

Based on the results of intensive research with DPS BMT Tazakka, BMT Nusa Kartika and BMT An-Najah regarding the tasks carried out, the following conclusions can be drawn:²⁸

Table 1.1
The Role of the Sharia Supervisory Board in Ensuring Sharia Compliance at BMTs

No	Provision	BMT Tazakka	BMT Nusa Kartika	BMT An-Najah

²⁸ Ni'am, "Implementasi Peraturan Menteri Koperasi Nomor 11/Per/M. Kukm/Xii/2017 Tentang Pelaksanaan Kegiatan Usaha Simpan Pinjam Dan Pembiayaan Syariah Oleh Koperasi (Studi Pada Bmt Tazakka, Bmt Nusa Kartika, Dan Bmt An-Najah Kabupaten Pekalongan.)"

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1.	Provide advice and suggestions to supervisors and managers and monitor KSPPS operations to ensure compliance with sharia regulations.	√	√	√
2.	Ensure and provide evaluation of the fulfillment of sharia compliance in the KSPPS activity and product guidelines.	√	√	√
3.	Oversee new product development.	√	√	√
4.	Requesting a DSN-MUI fatwa on a product that does not yet exist.	X	X	X
5.	Provide regular evaluation of sharia financing and savings.	√	√	√
6.	Annual report to DSN-MUI regarding the implementation of its supervisory duties.	√	√	√

Source: Results of research data processing

By complying with the Regulation of the Minister of Cooperatives and Small and Medium Enterprises Number 11/PER/M.KUKM/XII/2017, BMT Tazakka, BMT Nusa Kartika, and BMT An-Najah have demonstrated a strong commitment to carrying out every aspect of their operations. In this regard, each institution has carried out its duties and responsibilities with full dedication to ensure that the policies and practices implemented reflect the sharia principles that underpin their operations, in addition to complying with established regulations. Therefore, these three institutions are committed to providing services that are transparent, accountable, and in accordance with the needs of the community. They also actively participate in the development of the sharia economy in Indonesia.

CONCLUSION

The legal compliance of Sharia Savings and Loans Cooperatives (KSPPS) is highly dependent on the role of the Sharia Supervisory Board (DPS), which acts not only as an internal supervisor but also as an advisor, evaluator, and liaison with sharia authorities such as the DSN-MUI. In KSPPS Pekalongan Regency, the implementation of the DPS's duties reflects three levels of legal compliance according to Soerjono Soekanto's theory: compliance, identification, and internalization. The DPS has fulfilled administrative obligations such as annual reporting, demonstrating formal compliance; complied with DSN-MUI fatwas and government regulations as a form of identification with the authority; and begun to internalize sharia values through transparency, product evaluation, and member education. This indicates that the DPS is moving towards more substantial and sustainable sharia compliance, although strengthening the ethical and spiritual aspects of supervision is still needed. This study recommends that the DPS in KSPPS further strengthen the internalization of sharia values in every aspect of supervision, beyond simply fulfilling administrative obligations, to improve the integrity and effectiveness of sharia supervision as a whole.

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