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COMPARATIVE STUDY OF MURABAHA FINANCING AT KALBAR SYARIAH  
BANK AND MANDIRI SYARIAH BANK BRANCH SAMBAS

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ABSTRAK

Tujuan penelitian ini adalah mendeskripsikan dan menganalisis praktik pembiayaan *Murabahah* di Bank Kalbar Syariah cabang sambas, praktik pembiayaan *Murabahah* di Bank Syariah Mandiri cabang sambas dan perbandingan pembiayaan *Murabahah* di Bank Kalbar Syariah dan Bank Syariah Mandiri cabang sambas? Tujuan dari penelitian ini adalah untuk mendeskripsikan, mengidentifikasi, mengungkap dan menganalisis praktik pembiayaan di Bank Kalbar Syariah dan Bank Syariah Mandiri cabang sambas. Penelitian ini merupakan penelitian lapangan (Field research) atau penelitian kualitatif, penelitian kualitatif lebih menekankan pada proses dari pada produk atau outcome. Penelitian kualitatif lebih memfokuskan pada penelitian yang bersifat proses, seperti interaksi antar manusia dalam suatu komunitas, proses pelaksanaan kerja, perkembangan suatu gejala atau peradaban. Temuan peneliti adalah bahwa dalam menyalurkan pembiayaan *Murabahah* Bank Kalbar Syariah dan Bank Syariah Mandiri sama-sama memberikan syarat yang ditetapkan oleh Bank Indonesia, dan dalam proses pembiayaan *Murabahah* terdapat perbedaan antara jumlah total angsuran pembiayaan kedua bank tersebut. Bank Syariah Mandiri lebih murah pembiayaan *Murabahah* dibandingkan dengan Bank Kalbar syariah, akan tetapi dilihat dari minat nasabah yang melakukan pembiayaan, antara Bank Syariah Mandiri dengan Bank Kalbar Syariah yaitu lebih banyak peminatnya pembiayaan pada Bank Kalbar Syariah. Alasan mengapa peminat di Bank Kalbar Syariah lebih banyak dari pada di Bank Syariah Mandiri, karena proses pembiayaannya, terutama pada persyaratannya dan proses keputusannya tidak memakan waktu yang lama dan cepat.

**Kata kunci:** *Pembiayaan, Murabahah, Bank Syariah Mandiri*

ABSTRACT

The purpose of this research is to describe and analyze the practice of *Murabahah* financing at Bank Kalbar Syariah Sambas branch, the practice of *Murabahah* financing at Bank Syariah Mandiri Sambas branch and a comparison of *Murabahah* financing at Bank Kalbar Syariah and Bank Syariah Mandiri Sambas branch? The purpose of this study is to describe, identify, disclose and analyze financing practices at Bank Kalbar Syariah and Bank Syariah Mandiri Sambas branches. This research is a field research (Field research) or qualitative research, qualitative research emphasizes more on the process than the product or outcome. Qualitative research focuses more on research that is process in nature, such as interactions between people in a community, the process of carrying out work, the development of a symptom or civilization. The findings of the researchers are that in disbursing *Murabaha* financing, Bank Kalbar Syariah and Bank Syariah Mandiri both provide conditions set by Bank Indonesia, and in the process of financing *Murabaha* there is a difference between the total number of financing installments for the two banks. Bank Syariah Mandiri is cheaper for *Murabahah* financing compared to Bank Kalbar Syariah, however, judging from the interest of customers who do the financing, between Bank Syariah Mandiri and Bank Kalbar Syariah, there are more enthusiasts in financing at Bank

Kalbar Syariah. The reason why there are more enthusiasts at Bank Kalbar Syariah than at Bank Syariah Mandiri, is because the financing process, especially the requirements and the decision process does not take a long time and is fast. **Keywords:** *Financing, Murabaha, Syariah Mandiri Bank*

## A. INTRODUCTION

The establishment of Islamic banks was originally a lot of doubt, first many people think that the banking system is interest free (interest free) is something that is not possible and unusual. Secondly, there is the question of how the bank will finance its operations. However, on the other hand, Islamic banks are an alternative to the Islamic economic system. Although in the 1940s has emerged theoretical about Islamic banks, can not be realized because in addition to the conditions at that time has not been possible, also not a lot of convincing thinking. (Abdul Ghofur Ansori, 2006: 195). Actually, the concept of sharia economy that is developing in Indonesia today has long been known and practiced in the community (adat) known as the terminology 'profit sharing'. The concept based on "Islamic Sharia" is then internalized in the National Economic culture so that it becomes a general concept that is well practiced by the community and is no longer exclusively a Muslim community. In its development the concept of profit sharing is applied in the financial industry which then appears in the community in the form of "business entity" non-bank financing that is semiformal. (Tim Perundang-Undangan dan Pengkajian Hukum, 2007: 10). In West Kalimantan province there are 23 commercial banks consisting of 19 conventional banks and 4 Islamic banks. The development of Islamic banking in West Kalimantan has increased in the past year, which is marked by an increase in assets to Rp 528 billion (growing 96.14 %), party funds to Rp 325 billion (growing 66.11%) and financing of Rp 364 billion (growing 65.42%) while the value of Non-Performing Financing (NPF) has improved markedly from 2.99% to only 0.91%. (Bank Indonesia Pontinak, 2007: 3).

The government hopes that the deregulation policy will create conditions for efficient and strong banks to support the economy. In 1983, the Indonesian government planned to implement a revenue sharing system in credit which is a concept of Islamic banking. Ratification of several legislation products that provide legal certainty and increase the activity of Islamic financial markets, among others: Law No. 21 of 2008 on Sharia banking, law No. 19 of 2008 on State Sharia Securities (sukuk), law No. 42 of 2009 on the Third Amendment, and Law No. 8 of 1983 on VAT on goods and services. With the enactment of Law No. 21 of 2008 on Islamic Banking which was published on July 16, 2008, the development of the National Islamic banking industry increasingly has an adequate legal basis and will encourage its growth more rapidly. (Sylke Febrina Laucereno, detikFinance).

Through Law No. 10 of 1998 on amendments to Law No. 7 of 1992 on banking, the existence of Islamic banking in Indonesia has been firmly recognized. In the provisions of Article 1 Paragraph 13, it is stated that Sharia principles are the rules of agreements based on Islamic law between banks and other parties to deposit funds or finance business activities, or other activities declared in accordance with Sharia, including financing based on the principle of profit sharing (mudharabah), financing based on the principle of capital participation (Musharakah), the principle, or with the option of transfer of ownership of goods leased from the bank by another party (Ijarah wa iqtina). (Abdul Ghofur Anshori, 2018: 40).

There are three categories in determining the bank's profit, in the first and second categories, the bank's profit rate is determined in front and becomes the price part of the goods or services sold. (M.Umer Chapra and Habib Ahmed, 2008: 109-110). Products included in this group are products that use the principle of buying and selling such as

Murabaha, Salam, and Istishna and products that use the principle of rent, namely Ijarah and IMBT. (Muhammad, 2006: 80). While in the third category, the level of bank profits is determined from the amount of business profits in accordance with the principle of profit-sharing. On the product of profit sharing is determined by the agreed profit-sharing ratio upfront. Banking products included in this group are Musharakah and Mudharabah. While financing with a complementary agreement is intended to facilitate financing by using the three principles above. The principle of buying and selling is implemented in connection with the transfer of ownership of goods or objects (transfer of property). The bank's profit rate is determined up front and becomes the share price on the goods sold. (Adiwarman A. Karim, 2017: 25).

Basically, the products offered by Islamic banking can be divided into three parts, namely: financing products, funding products, and service products. (M. Nur Rianto Al Arif, 2017: 133). Buying and selling Murabahah, usually termed by Islamic banking as profit and loss sharing, which is the practice of sharing profits and losses on Business Risk between the investor (customer) and the party being capitalized (bank). This practice of Murabahah is based on the decision of the MUI DSN Fatwa No.04/DSN-MUI/IV / 2000 about Murabaha. (Muhammad Syamsudin, Islam.nu.or.id.).

*Murabaha is applied through the mechanism of buying and selling goods in installments (muajjalan) with the addition of profit margins for banks. This Margin is fixed (constant), even though there is a delay in installments from the party who is given capital by the bank. This is what distinguishes it from the interest system in conventional banking which will continue to increase over time. It's just that, then there is the burden of Ta'zir (fine) which will be imposed by Islamic banking on customers who are capitalized as a result of their involvement. However, there is a contradiction related to this fine from the aspect of jurisprudence. In the Fatwa DSN MUI No. 4 of 2000, Murabaha financing products are introduced often with the needs of the community to help the distribution of funds from banks, with interest-free riba. To accommodate it finally offered the practice of buying and selling. In this buying and selling practice, Islamic banks act as sellers, while customers/people in need act as buyers.*

Bank Kalbar Sharia Business Unit (UUS) was established in order to provide options for people who want to transact based on sharia principles. Bank Kalbar UUS was officially established on December 12, 2005 based on the decree of the Board of Directors No. SK/246 / DIR year 2005 dated December 9, 2005 and has received permission from Bank Indonesia Pontianak through Letter No. 7/24 / DPwBz/DWBz / Ptk dated December 1, 2005 regarding the opening of Bank Kalbar Sharia Branch Office.

Syariah banks in Sambas are Kalbar Syariah Bank and Syariah Mandiri Bank, in their operations both banks have provided financing to customers, the financing provided is Murabaha financing. Financing provided to customers include Murabaha financing in the form of buying and selling houses, cars, home renovation, Hajj and Umrah financing, and Murabaha financing for companies or government employees (ASN). Standard profit (margin) taken by Syariah Mandiri Bank is 10.5% to 13% per year and Kalbar Syariah Bank margin is 6.58% to 7.92%. (M. Taufik dan Berlianto: Pra Survey).

From the observations of researchers, the comparison of Murabaha financing from both banks lies in the large margin that is fixed annually, the financing process itself (from the beginning of filing to disbursement), and installment financing from the beginning to the end of the installment. What stands out from the two banks is located on the level of customer confidence that will make financing loans Murabaha, and can be proved from the table below based on research data.

Table 1. Number of Customer Financing per year between the two Islamic banks

BANK NAME	2017	2018	2019
BPD	2.118 Customer	12.714 Customer	13.435 Customer
BSM	132 Customer	124 Customer	144 Customer

*Source: Processed Data From Both Islamic Banks*

From the above background, the formulation of the problem can be taken as follows: 1. How is the practice of Murabaha financing at Kalbar Syariah Bank Sambas Branch? 2. What is the practice of Murabaha financing at Syariah Mandiri Bank Sambas Branch? 3. What is the comparison of Murabaha financing at Kalbar Syariah Bank and Syariah Mandiri Bank Sambas Branch. The objectives of this study are: 1. To describe, identify, disclose and analyze Murabaha financing practices in Kalbar Syariah Bank Sambas Branch. 2. To describe, identify, disclose and analyze Murabaha financing practices in Syariah Mandiri Bank Sambas Branch. 3. To describe, identify, reveal and analyze the comparison of Murabaha financing in Kalbar Syariah Bank and Syariah Mandiri Bank Sambas Branch.

## B. METODE

This research is a field research (Field research) or qualitative research. In this study, the researcher uses descriptive research because the researcher will analyze, describe, summarize various conditions, situations from various data collected in the form of interviews or observations of the problems studied that occur in the field. Then proceed to analyze and use the method of reduction, presentation of data and conclusions.

## C. DISCUSSION

### RESULTS AND DISCUSSION

#### Islamic Bank

##### Definition Of Islamic Bank

Islamic Bank is an institution that received permission to direct public funds in the form of deposits, and distribute funds to the public in the form of loans so that it serves as an intermediary for depositors (depositors, savers and investors) who experience a surplus of borrower funds (borrowers) who experience a deficit of funds in financing the business they do. Here it is seen in theory as well as legally that financial institutions (banks) act as financial intermediaries (financial intermediaries). (Adiwarman A.Karim, 2017: 14).

##### Functions Of Islamic Banks

Bank Islam has two main roles, namely as a business entity (tamwil) and social agency (maal). As a business entity, bank Islam has several functions, namely as an investment manager, investor, and service. As an investment manager, bank Islam collects from investors / customers on the principle of Wadi'ah yad dhamanah (deposit), mudharabah (profit sharing), or Ijarah (rent). As an investor, Bank Islam distributes funds through investment activities with the principle of profit sharing, buying and selling, or renting. As a banking service provider, Bank Islam provides financial services, non-financial services, and agency services. (Bank Indonesia. 2007: 35).

##### Murabaha Financing Legal Basis

This Murabaha financing is stipulated for Sharia banking through the decree of the Board of Directors of Bank Indonesia number 32/34/Kep/Dir on commercial banks based on Sharia principles, which is then updated with Bank Indonesia Regulation Number

6/24/PBI/2004 on commercial banks that carry out business activities based on Sharia principles, as amended by Bank Indonesia Regulation Number 7/35/PBI/2005 and the decree of the Board of Directors of Bank Indonesia number 32/36/Kep/Dir on people's Precrated banks based on Sharia principles. Which is then updated and refined by Indonesian Regulation Number 6/17/PBI/2004 concerning rural banks based on sharia principles as amended by Bank Indonesia Regulation Number 8/25/PBI/2006. Further reaffirmed in Law No. 21 of 2008. (Usman Rahmadi, 2009: 178).

### Types Of Murabahah

#### 1) Murabahah contract with Order

In this type of Murabaha, the seller will purchase goods after an order comes from the buyer. In this case the bias order is binding or not binding on the buyer to buy the goods he has ordered. (Abdul Ghofur Anshori, 2018: 35).

#### 2) Murabahah contract without order

In this type of Murabaha, the seller buys the goods to the manufacturer without having to order them first from the buyer. Of course, this type of Murabaha is non-binding. (Abdul Ghofur Anshori, 2018: 37).

#### 3) Terms Of Murabahah Agreement

According to Shafi'i Antonio conditions for buying and selling Bai'al-Murabaha as follows.

- (a) the seller informs the cost of capital to the customer
  - (b) the first contract must be valid in accordance with the established pillars
  - (c) the contract must be free from usury
  - (d) the seller must explain to the buyer if there is a defect in the goods sesudah purchase
  - (e) the seller must convey all matters relating to the buyer, for example if the buyer is carried out on a debt basis. (Muhammad Syafi'i Antonio, 2001: 190).
- #### 4) general provisions of Murabaha in Islamic banks
- (a) Banks and customers must make a usury-free Murabaha contract.
  - (b) Goods sold are not prohibited by Islamic Sharia.
  - (c) The Bank finances part or all of the purchase price of the goods for which the qualification has been agreed.
  - (d) The Bank purchases the goods required by the customer on behalf of the bank itself and this purchase must be legal and free of usury.
  - (e) The Bank must convey everything related to the purchase, for example, if the purchase was made on a debt basis.
  - (f) The Bank then sells the goods to the customer (buyer) at a selling price worth the purchase price plus the profit. In this regard, the bank must honestly inform the cost of goods to the customer and the costs required.
  - (g) The customer pays the agreed price of the goods at a certain agreed period.
  - (h) To prevent such abuse or damage, the bank may enter into a special agreement with the customer.



- (i) If the bank wants to represent the customer to purchase goods from a third party, the Murabaha sale and purchase agreement must be made after the goods, in principle, become the property of the bank. (Usman Rahmadi, 2009: 120).
- b. Murabaha provisions to customers
- 1) the customer submits an application and purchase agreement for an item or asset to the bank.
  - 2) if the bank accepts the application for the letter, it must give in advance the asset that it legally ordered with the merchant.
  - 3) The Bank then offers the asset to the customer and the customer must accept (buy) it in accordance with the agreement he has agreed because the agreement is legally binding and then both parties must conclude a purchase and sale contract.
  - 4) in this sale and purchase, the bank is allowed to ask the customer to pay an advance payment when signing the initial booking agreement. this is commonly referred to as Bai'arbun. According to many scholars, this is not allowed. However, if based on the opinion of Imam Ahmad bin Hambal, buying and selling 'urbun is permissible. If the customer decides to buy the commodity, the down payment can be used as a reduction on the agreed price.
  - 5) if the customer then refuses to buy the item, the bank's real fee must be paid from the down payment.
  - 6) if the value of the down payment is less than the loss that must be signed by the bank, the bank may demand the remaining loss back to the customer.
  - 7) if the down payment using the contract 'urbun as an alternative to the down payment, then:
  - 8) if the customer decides to purchase the goods, he only has to pay the remaining price; and
  - 9) if the customer cancels the purchase, the down payment belongs to the bank in the maximum amount of losses incurred by the bank due to the cancellation, and if the down payment is insufficient, the customer is obliged to pay the shortfall. (Agus Zainul Arifin, 2018: 190)

#### **Murabaha financing practices at Kalbar Syariah Bank Sambas Branch**

In the Murabaha financing process at Kalbar Syariah Bank, of course, has a flow or terms and conditions that apply. The submission requirements must be completed, in order to facilitate and facilitate related parties to analyze further before the disbursement process is carried out. This is as the researchers found at the time of observation in BKS, there are prospective customers who are applying for loans. From the file of the loan application, the researcher directly participated in checking one by one the conditions that have been determined.

Furthermore, after the file is received and complete the requirements, the bank checks customer data. Then the analyst proceeds to the next process, namely the binding process or the disbursement process, and checks on behalf of the customer or applicant, then SP3 will be issued, namely the financing approval notification letter. Disbursement of direct funding automatically goes into the applicant's account, namely in the Tawakal savings account. Which before disbursement, the customer must open a tawakal savings account first.

Kalbar Syariah Bank Sambas branch to monitor the payment of its customers. In the process of disbursing its annual financing at Kalbar Syariah Bank, obtained data per year from

the total financing period 2017-2019. In 2017, precisely in October until the beginning of 2018, the total disbursement doubled, because at that time there was a financing promo, namely a decrease in interest rates and the elimination of admin fees. The data obtained from the source of the annual financial statements on the official website of Kalbar Syariah Bank are as follows.

Table 2. Realization Of Murabaha Financing Disbursement

No	Years	Credit and financing	Percent %	Profit For The Year	Percent %
1	2017	10.637.856	9.29%	339.212	6.44%
2	2018	17.457.762	10.16%	359.991	9.91%
3	2019	12.373.710	5.59%	367.550	2.10%

Source: *bank kalbar.co.id*

#### Murabaha financing practices at Syariah Mandiri Bank Sambas Branch

One of the facilities provided by Syariah Mandiri Bank to its customers in the context of community services for financing services is Murabahah financing, which until now has been quite welcome from the implementation of Murabahah financing carried out by BSM in Sambas is a contract for the provision of goods based on a buying and selling system, and the bank provides the customer's investment needs and is agreed between the bank and the customer, while the guarantee in the financing is the goods themselves.

Similarly, the Murabaha financing activities that adhere to Sharia principles, in the implementation that the series of financing is understood even inevitable is a legal act that occurs and mutually binding on both parties. Which is based on an agreement with respect to deliver the goods and the price made is not binding. In Murabaha financing, the bank on a transfer basis offers and shows the cost of the bank's principal, the bank's margin (profit) and the selling price. In calculating the price of some of the bank's margin (profit) expectations on financing provided by the bank, the bank takes into account all costs incurred in managing bank funds, among others: some employee expenses ( % ), Need Speed Bank ( % ), so that the average margin of BSM financing is 13% flat per year. The number 13 flat is not interest, but a tool or a way to calculate the expectation (expectation) of bank losses. And if this margin (profit) is agreed, then this margin will still not affect bank interest rate fluctuations in general. As already known, the function of BSM is to collect funds and distribute funds that were originally collected from customer savings, customers who entrust the storage of their money at Syariah Mandiri Bank, the funds are distributed to customers who need financing for an item.

In the process of distributing financing, especially Murabahah financing, BSM has procedures that must be carried out or Fulfilled, from the time the prospective customer submits a financing application to the customer's payment of the financing they make. The customer must meet the requirements set by the bank, namely the administrative requirements that must be met by prospective financing customers Murabaha BSM Sambas Branch for civil servants and employees of SOEs or ministries, among others: copy of Husband/Wife ID card, copy of tin, copy of KK & marriage certificate, copy of CPNS decree, first decree (100%), last decree and Taspen, salary/slip account mutation & additional income (allowance) last month legalized, pay for the last 3 months.

After these conditions have been met, prospective customers can apply for a loan or can apply for credit. In terms of financing in BSM there is such a thing as Employee / Partner

implant financing and consumptive financing. Employee implant financing is a financing facility provided by the bank to the permanent employees of the company that is carried out in bulk or in groups. Minimum financing of Rp 5.000.000, - and a maximum of Rp 250.000.000, - per prospective customer. Mitra guna financing is for two, namely employees who pay their salaries through BSM (payroll) and employees whose salaries are not through BSM (non payroll). While consumer financing is general financing aimed at self-employed customers who have a business and a credit limit of Rp 200.000.000, -.

After the financing proposal is received by BSM, BSM searches for information on customers who apply through (Branch managers, employees, operations managers, and budgeting staff) obtained by requesting information from old customers or can also be done through interviews with customers, field surveys, and BI checking. BSM usually conducts more frequent interviews with customers containing questions regarding information about the customer.

Based on the results of research on the implementation of Murabaha financing at Syariah Mandiri Bank, Murabaha financing has the highest customer interest compared to other Islamic Bank financing. The reason Murabaha financing is more dominant:

- Murabahah is easy to implement because Murabahah is fast, easy to understand, because the actors of Islamic banks equate this Murabahah with consumptive investment loans such as motor vehicle loans, homeowner loans and other loans. Although the two types of transactions are very different, but it can not be denied that today many banks, Sharia Murabahah transactions run in a pattern that is not much different from lending to conventional banks.
- Murabaha is a mechanism for naming short-term capital with profit and loss sharing or profit sharing.
- in the process of annual financing disbursement at Syariah Mandiri Bank, data per year is obtained from the total financing period 2017-2019. The data obtained from the source of the annual financial report on the official website of Syariah Mandiri Bank are as follows:

Table 3. Realization Of Murabaha Financing Disbursement

No	Tahun	Pembiayaan <i>Murabahah</i>	Pendapatan Margin <i>Murabahah</i>	Laba Tahun Berjalan
1	2017	54.783.980	18.773.555	421.804 (35.24%)
2	2018	59.939.119	21.287.914	723.268 (36.32%)
3	2019	63.027.393	23.110.977	1.204.291 (37.60%)

Source: *mandiri syariah.co.id*

#### Comparison of Murabaha financing in Bank Kalbar Syariah and Syariah Mandiri Bank Sambas Branch

From the results of research conducted by researchers at both syarah banks in sambas regency, it can be described as follows:

Table 4. Comparison of financing of both Islamic banks in Sambas

Description	Kalbar Syariah Bank	Mandiri Syariah Bank
1. Financing Ceiling	For PNS customers, the ceiling for financing applications is up to 300 million, while for PKS customers, the maximum is 250 million	For the BSM financing ceiling for civil servant customers can cover up to 350 million (according to the central decision) and for the PKS the maximum financing ceiling is



		200 million.
2. Margin financing and Admin	For the margin that is fixed in accordance with BKS policy is 6.58-7.92% and the admin is 0.75% of the total financing.	For the policy margin of BSM is 10.5% and the admin is 0-1% of the total financing.
3. Financing Tenor or financing term	The term or length of the loan for MCC for 10 years and for agencies that directly payroll through BKS for 15 years.	For the term or length of the loan at BSM selam 15 years.
4. Total financing related agencies.	8 agencies that do MCC (non BKS salary) and 204 agencies (salary through BKS).	14 official offices that conduct MCC and 1 agency that salaries through BSM.
5. Total Murabaha Financing Customers	Total customers in the last 3 years (2017-2019) were 28,267 customers.	Total customers last 3 years (2017-2019) as many as 400 customers.
6. Long Process Of Applying For Financing	The process of applying for financing from the filing (filing) to the approval of the financing application takes 1-2 working days.	The process of applying for financing from the filing (filing) to the approval of the financing application takes 3 working days.

From the exposure of the above data, it can be concluded that the comparison of financing from the two banks is indeed true, because each company must have its own policies or rules to be able to carry out a financing process and has been regulated in the company's operating standards and is also supervised by the National sharia board of each bank. From the results of previous research and current research, there are similarities and differences after conducting research in the field of olen researchers.

#### D. CONCLUSION

In its financing practices, Bank Kalbar Syariah is very cooperative and in accordance with existing procedures and has followed or implemented in accordance with sharia or Sharia principles based on the DSN MUI Fatwa. The flow during the financing process is all in accordance with the provisions and policies in force at Bank Kalbar Syariah, starting from the beginning of prospective customers applying for credit, approval process, payment process, maintenance, accelerated repayment up to bad loans. Basically, the practice of Murabaha financing at Syariah Mandiri Bank is not much different from the practice of financing at Bank Kalbar Syariah (credit application requirements), but there are terms and conditions that apply whose policies are in accordance with regulatory decisions made by Syariah Mandiri Bank. For the process of applying for credit financing is in accordance with sharia or Sharia principles based on the Fatwa DSN MUI. And the function of Islamic banks is the Bank as an intermediary between parties who lack funds with those who have funds. For comparison of the financing of the two Islamic banks above, of course, the two banks have a comparison (similarities and differences) in the financing process. Bank Kalbar Syariah and Syariah Mandiri Bank in the implementation of financing provide some conditions for the submission of financing loans Murabaha, as for the terms of submission between the two banks have in common, the similarity lies in the main requirements of the ID card, KK, tin, SK, payroll, and marriage book. The difference between the two Islamic banks is seen in the number of Murabahah financing customers per year, the realization of Murabahah financing disbursements per year and the number of agencies that become customers of the two banks.

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