

MEASURING ECONOMIC JUSTICE IN EARLY SETTLEMENT GRIYA HASANAH FINANCING: SYSTEMATIC LITERATURE REVIEW AND PROPOSED KPIS INDEX

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Abstract

This study explores the concept of economic justice in the practice of early settlement within Islamic financing, with a particular emphasis on the Griya Hasanah housing scheme. The research employs a Systematic Literature Review (SLR) guided by the PRISMA 2020 protocol to ensure methodological transparency. Literature searches were conducted across Scopus, Web of Science, Sinta, and Google Scholar databases, covering the period 2015–2025, resulting in 42 relevant studies. The review reveals five central dimensions of justice in early settlement practices: margin fairness, contractual compliance, procedural transparency, risk distribution, and alignment with the objectives of maqasid al-shari'ah. Findings indicate a notable gap between normative regulations, such as DSN-MUI Fatwa No. 153/2022, which emphasizes the importance of granting rebates and the diverse practices implemented by Islamic banks, particularly in calculating rebate proportions and ensuring contract clarity. As a scholarly contribution, this research proposes the development of a Key Performance Indicators of Settlement (KPIS) framework as a structured tool for measuring justice. The KPIS incorporates five dimensions with operational indicators, including margin ratios, disclosure of information, compensation policies, risk protection, and maqasid compliance. By applying this framework, Islamic financial institutions can evaluate and enhance early settlement practices more objectively and fairly, thereby improving accountability and strengthening public confidence in the Islamic financial system.

Keywords: Early Settlement, Griya Hasanah, Economic Justice, SLR, KPIS

Abstract

Penelitian ini berfokus pada telaah keadilan ekonomi dalam praktik *early settlement* pembiayaan syariah, khususnya pada produk Griya Hasanah, melalui pendekatan *Systematic Literature Review* (SLR) dengan panduan PRISMA 2020. Penelusuran literatur dari basis data Scopus, Web of Science, Sinta, dan Google Scholar untuk periode 2015–2025 menghasilkan 42 artikel yang relevan. Hasil kajian menunjukkan bahwa dimensi keadilan dalam *early settlement* dapat dipetakan ke dalam lima aspek utama, yaitu keadilan margin, kepatuhan akad, keterbukaan prosedur, distribusi risiko, serta kesesuaian dengan maqasid al-shari'ah. Temuan ini menegaskan adanya kesenjangan antara regulasi normatif, misalnya Fatwa DSN-MUI No. 153/2022 yang menekankan pentingnya pemberian potongan, dengan penerapan di lapangan yang masih bervariasi, terutama pada penentuan proporsi rebate dan transparansi kontrak. Sebagai kontribusi ilmiah, penelitian ini menawarkan kerangka *Key Performance Indicators of Settlement* (KPIS) yang dirancang untuk mengukur tingkat keadilan secara lebih terstruktur. KPIS mencakup lima dimensi dengan indikator operasional seperti rasio margin, keterbukaan informasi, kebijakan kompensasi, perlindungan risiko, dan kesesuaian maqasid. Melalui instrumen ini, lembaga keuangan syariah diharapkan mampu menilai serta memperbaiki praktik *early settlement* secara objektif dan adil, sekaligus memperkuat akuntabilitas serta meningkatkan kepercayaan publik terhadap sistem keuangan syariah.

Keywords: Early Settlement, Griya Hasanah, Keadilan Ekonomi, SLR, KPIS.

INTRODUCTION

At this time, sharia home financing is increasingly popular among Indonesian people because it is considered an alternative that is more in accordance with sharia principles. This is reflected in the increase in the number of sharia home financing products offered by various sharia financial institutions.¹ Realizing the importance of economic justice in sharia house financing, this study aims to measure the extent to which economic justice is realized in the *early settlement* of Griya Hasanah financing. Economic justice is a complex and diverse concept that encompasses the principles of justice, equality, and opportunity in economic systems. It is rooted in the belief that all individuals should have access to the resources and opportunities necessary to live a dignified and fulfilling life. To achieve economic justice, it is critical to address the issues of income inequality, systemic discrimination, and barriers to economic mobility.² By promoting policies and practices that prioritize the well-being of all members of society, we can work towards a more equitable and equitable economic system.

This could involve implementing a progressive tax system, improving access to quality education and healthcare, and creating job opportunities that provide fair wages and benefits. Implementing a progressive tax system, increasing access to quality education and health services, and creating job opportunities are important steps in reducing social inequality and increasing social inclusion in Indonesia.³ One way to promote economic justice is to advocate for policies that address income inequality and wealth inequality. This may include raising the minimum wage, implementing regulations on executive compensation, and providing support for small businesses and entrepreneurs. Redistributing wealth and resources more equitably can help level the playing field and ensure that all individuals have a chance to succeed.⁴

Redistributing wealth and resources more equitably can help level the playing field and ensure that all individuals have a chance to succeed. Additionally, investing in historically marginalized or disadvantaged communities can help address *systemic* barriers and create pathways to economic empowerment. By prioritizing economic justice in our policies and practices, we can build a more resilient and prosperous society for all.⁵ *Early settlement* of Griya Hasanah financing is one of the methods used by homeowners to pay off the remaining financing faster than the predetermined period of time. In the context of economic justice, *the early settlement* of Griya Hasanah financing can be a relevant indicator to measure the extent to which Islamic financial institutions apply the principle of justice in sharia home financing. Therefore, this study will look at how Griya Hasanah's *early settlement* financing can affect economic justice for homeowners who use the service.⁶

¹ Faadhilla Putri Aryanti et al., "The Effect of the Contribution of Working Capital Microfinance in Sharia Banking Financial Institutions to the Development of Micro, Small and Medium Enterprises (MSMEs) in Palembang City (Case Study of Bank Syariah Indonesia KC Demang)," *Ekonomis: Journal of Economics and Business* 6, no. 2 (2022): 699, <https://doi.org/10.33087/ekonomis.v6i2.566>.

² Yoga Permana and Fauzatul Laily Nisa, "The Concept Of Justice In An Islamic Economic Perspective," *Darussalam Sharia Economic Journal* 5, no. 2 (2024): 80–94, <https://doi.org/10.30739/jesdar.v5i2.3072>.

³ Yunita Rodho Rahmawati, "Social Justice In Progressive Tax Withdrawal: An Analysis Of The Impact Of The Tax System On The Tax Burden On Rich And Poor Citizens In Indonesia," *Restitution : Journal of Tax Research* 3, no. 2 (2024): 47–56, <https://doi.org/10.33096/restitusi.v3i2.969>.

⁴ Nurul Fadilah et al., "Integration of Good Corporate Governance Principles in Increasing Efficiency and Public Trust in Islamic Financial Institutions in Indonesia," *At-Tamwil Journal: A Study of Sharia Economics* 7, no. 1 (2025): 134–49, <https://doi.org/10.33367/at-tamwil.v7i1.7124>.

⁵ Anas Khair Prikurnia and Sania Nuraziza, *Inclusive Business Models for Economic Sustainability* (Mega Press Nusantara, 2024).

⁶ Chornelia Candra Permata Sari_Mekanisme Financing Of Griya Ib Hasanah At Bni Syariah Kcp Cilacap.pdf," t.t., accessed September 29, 2025,

THEORETICAL FOUNDATIONS

Accelerated repayment issue (*early settlement*) In murabahah financing, it often causes debate because it is directly related to the amount of deductions (*Rebate*) that are eligible to be given to customers and fairness in financing practices. In many cases, customers consider it reasonable to accept deductions on margins that have not been "used", while Islamic financial institutions are concerned about the sustainability of the revenues that have been taken into account in the contract structure. The inconsistency of practices between institutions ranging from the formula of deduction calculation to the time requirements leads to the perception of injustice and potential disputes that are detrimental to the credibility of sharia institutions. Therefore, procedural law analysis and implementation evaluation are important to unravel these differences in practice.⁷

Practice *early settlement* or accelerated repayment in sharia financing, especially the murabahah contract, brings a number of justice issues that need serious attention from academics and regulators. One of the main issues is the fine (*ta'widh*) for repayment before maturity which is sometimes imposed by banks on a fixed or relatively high basis, which can make *Rebate*/margin deduction that should have been obtained by the customer becomes insignificant or even non-existent. It is also often the case that the margin deduction is calculated disproportionately to the remaining time, or there is a clause that the deduction is only valid if the repayment is made within a certain period (e.g. the first year only), so that the customer who pays off in the following years is still "subject to full margin" for the time not used. Compensation for losses to banks, such as loss of future margin profits, or operating costs, is also often withdrawn as a reason to limit the amount of deductions or apply minimum fines. All of this, if not regulated fairly, can harm customers and are contrary to the principles of justice (*adl*) and balance in muamalah sharia.

Another problem is the unclarity of the formula for calculating deductions, fines, and compensation. Many banks or Islamic financial institutions do not yet have a specific and transparent formulation in their contracts regarding how rebates are calculated: whether based on principal remainder, time remaining, margin proportion, or otherwise. Some practices use a simple approach such as a linear proportion to the remaining term, while others may incorporate non-linear components or even specify *a minimum rebate*/specific condition that burdens the customer. This lack of clarity causes differences between banks so that injustice arises between customers who are in similar conditions but receive different treatment.

Regulations and fatwas are very important in establishing this framework of justice. In Indonesia, DSN-MUI Fatwa No. 153/DSN-MUI/VI/2022 has stipulated that accelerated repayment deductions are the obligation of financing institutions, not just discretionary policies. The research "The Role of DSN-MUI Fatwa No. 153/2022 in Realizing Consumer Protection in The Islamic Banking Sector" states that this fatwa requires Islamic banks to integrate the repayment deduction mechanism in contracts, revise operational guidelines, and adjust the deduction formula to be fair to customers and banks.⁸ However, other research such as a case study at Bank Pembangunan Syariah shows that although the bank is able to implement a fair accelerated repayment policy, the measurement instruments used are still

https://repository.uinsaiizu.ac.id/1149/1/CHORNELIA%20CANDRA%20PERMATA%20SARI_MEKANISME%20PEMBIAYAAN%20GRIYA%20iB%20HASANAH%20DI%20BNI%20SYARIAH%20KCP%20CILACAP.pdf

⁷ Bella Aprilia Andika Putri and Sugeng Praptoyo, *Mechanism And Accounting Treatment Of Murabahah Financing Based On PSAK NO.102*, 9 (2020).

⁸ Irham Anas dkk., "The Role of DSN-MUI Fatwa No.153/DSN-MUI/VI/2022 in Realizing Consumer Protection in The Islamic Banking Sector," *Ekonomika Syariah : Journal of Economic Studies* 8, no. 2 (2024): 206–18, <https://doi.org/10.30983/es.v8i2.8697>.

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very limited and mostly qualitative and depend on the internal perceptions of banks and customers.⁹

Talking about the lack of specific justice measurement instruments, the results of the study show that Islamic financial institutions do not yet have standard quantitative metrics to assess fairness in *early settlement* systematically. One of the studies "Analysis of the Application of the Principle of Justice, Case Study of Accelerated Repayment of Murabahah Financing of Sharia Banks" — said that *the Internal Rate of Return* (IRR) can be a feasible instrument to reflect the time value of money and the fair proportion between customers and banks in the calculation of accelerated repayment.¹⁰ However, the use of IRR is still limited, not all banks implement it, and there is no general standard for how the IRR is calibrated in contracts or internal regulations. Other instruments such as customer satisfaction index, comparison between initial proposals and accelerated repayment, or compliance audits for fatwa/POJK are also mentioned informally but have not been developed as standardized measuring tools.

Previous literature on economic justice in the context of *early settlement* sharia financing shows that there is a difference in perspective between normative regulation and empirical practice. DSN-MUI Fatwa No.153/2022 emphasizes that Islamic banks are allowed to provide discounts (*rebates*) for customers who pay off early, with a voluntary principle from financial institutions without any contractual obligations. This raises the problem of fairness when practice in the field shows differences in policies between banks. Some banks provide significant discounts, others are relatively small, and some even withhold rebates on the grounds of profit margin protection. Local literature emphasizes that this condition shows a *gap* between sharia principles and technical implementation, so that it often causes a perception of injustice on the part of the customer.¹¹

The dimension of justice that can be used as a basis for measurement in this case needs to be derived from the concept of *maqasid al-shari'ah* and the theory of distributive justice. Several international studies have stated that fairness in tough sales and purchase contracts must pay attention to aspects of mutual *benefit*, transparency in determining margins, and protection of weaker parties in the contract.¹²

The design of the *Key Performance Indicator of Shariah Justice* (KPIS) index in the Griya Hasanah case can be built by integrating these dimensions into the quantitative measurement framework. For example, the proportionality indicator can be calculated through the formula of the ratio between the remaining tenor and the actual rebate amount. Transparency indicators are measured through the availability of rebate information in contracts and official documents. Meanwhile, the benefit indicator can be seen from customer satisfaction and the impact on the sustainability of bank profits.¹³ The KPIS Index can be a practical instrument to measure whether the implementation of *early settlement* truly reflects the value of sharia justice.

⁹ Anasril Kambut, "Analysis Of The Application Of The Principle Of Justice, A Case Study Of Accelerated Repayment Of Murabahah Financing Of Islamic Banks," *JABI (Indonesian Journal of Sustainable Accounting)* 2, no. 1 (2019): 39–58, <https://doi.org/10.32493/JABI.v2i1.y2019.p39-58>.

¹⁰ Kambut, "Analysis Of The Application Of The Principle Of Justice, A Case Study Of Accelerated Repayment Of Murabahah Financing Of Sharia Banks."

¹¹ "Fatwa Archives - DSN-MUI," accessed September 29, 2025, https://dsnemui.or.id/kategori/fatwa/?utm_source.

¹² Islam Mohamed Kamal, "Prepayment Rebate in Islamic Microfinance Cost-plus Sale: A Descending Rebate Proposed Approach," *Journal of Islamic Accounting and Business Research* 12, no. 7 (2021): 965–78, <https://doi.org/10.1108/JIABR-06-2020-0192>.

¹³ Riyad Moosa, "An Overview of Islamic Accounting: The Murabaha Contract," *Journal of Risk and Financial Management* 16, no. 7 (2023): 335, <https://doi.org/10.3390/jrfm16070335>.

The purpose of this research is to review the previous literature, map justice indicators, and compile the KPIS index as a new measurement tool in assessing the implementation of accelerated repayment in sharia financing. The novelty of the research lies in two aspects: first, the systematic *literature review* (SLR) study on *early settlement* in the context of sharia financing which is still rarely carried out; second, the submission of the KPIS index based on maqasid al-shari'ah and the principle of distributive justice that can be used by Islamic financial institutions and regulators. Thus, this research is expected to make a theoretical and practical contribution in strengthening the instrument for measuring sharia economic justice.¹⁴

Early settlement in buy-and-sell-based sharia financing, such as murabahah in Griya Hasanah products, refers to the customer's action of paying off obligations earlier than the agreed maturity schedule. This situation raises an important issue related to the need for a proportionate *rebate* or *hebra'* mechanism, so that customers are not burdened with margin payments for a period of time that they do not actually use.

In the Indonesian context, the practice of *early settlement* has shown variations between Islamic financial institutions, both in terms of the amount and the procedure for granting deductions. The inconsistency then prompted the sharia authorities to issue a special fatwa as a guideline. With this fatwa, the provision of *rebates* is no longer just seen as a voluntary policy of the bank, but has become an integral part of the contract that prioritizes justice as well as an instrument of consumer protection.¹⁵

Islamic normative principles provide a conceptual basis for assessing *early settlement* practices. Maqasid al-shari'ah emphasizes the preservation of property (hifz al-mal), justice ('adl), and benefit (maslahah) which together demand a balanced distribution of benefits and burdens between the bank and the customer. In an operational context, these principles demand a *rebate* formula proportionate to the remaining time, contractual transparency, and protection against weaker parties. Maqasid studies have also been used recently to assess the performance of Islamic financial institutions in a more holistic manner.¹⁶

Several large-scale assessment instruments have been developed: *Islamicity Indices* measure policy/economic adherence to Islamic values, *Shariah Governance Index* assesses institutional sharia governance, and various *maqasid-based indices* evaluate the achievement of sharia goals at the institutional level. Recent studies apply the maqasid approach to building a bank's performance index, showing that the maqasid framework can be translated into operational indicators (e.g. consumer protection, financial stability, transparency). However, these indices are general and have not been specifically designed for *early settlement issues*.¹⁷

METHOD

This study uses *the Systematic Literature Review* (SLR) approach with the PRISMA 2020 protocol as the main guide to ensure transparency and traceability of the process. The data sources were obtained from four reputable literature bases, namely Scopus, *Web of Science* (WoS), Sinta, and Google Scholar, with a range of publications between 2015 and 2025. The selection of a ten-year period was carried out to ensure the relevance of the findings as well as capture the latest dynamics related to *early settlement practices*, sharia financing, and the dimension of economic justice within the framework of maqasid al-shari'ah.

¹⁴ Moosa, "An Overview of Islamic Accounting."

¹⁵ "Fatwa Archives - DSN-MUI."

¹⁶ H. Şaduman Okumuş, "Performance Assessment of Participation Banks Based on Maqasid Al-Shari'ah Framework: Evidence from Türkiye," *Borsa Istanbul Review* 24, no. 4 (2024): 806–17, <https://doi.org/10.1016/j.bir.2024.04.011>.

¹⁷ Moosa, "An Overview of Islamic Accounting."

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In this study, inclusion criteria were strictly set to ensure the quality and relevance of the literature analyzed. The selected article must explicitly discuss the main issues related to *early settlement* or accelerated repayment in sharia financing, both in the context of *murābahah* contracts and similar products, as well as review indicators of economic justice or instruments of assessment of compliance with sharia principles. Research that only discusses technical aspects without offending justice, non-academic publications, articles that do not go through *the peer review process*, or duplicate works are automatically removed from the analysis list so that the results of the review are more valid.

The literature selection process is carried out through four stages according to the guidelines of PRISMA 2020. First, the identification stage, which is the initial search for articles and data collection from the literature base. Second, the screening stage, which functions to filter duplicate articles and exclude works that are not in accordance with the topic. Third, the eligibility stage, where the remaining articles are thoroughly vetted through a reading of the complete manuscript to assess suitability for inclusion criteria. Fourth, the included stage, which is the determination of the final set of articles that meet the standards and are considered worthy of further analysis. With this procedure, only the truly relevant literature is included in the final dataset of the study.

After the article selection process is completed and the final collection of literature that is considered relevant is obtained, the next step is to synthesize the data. At this stage, a *thematic coding* approach is used to organize the findings of various articles. Each article that passed the selection was systematically analyzed by identifying the main themes related to the indicators of justice in sharia financing, especially in the context of *early settlement*. The themes found are then coded to make them easier to group, compare, and map. From this coding process, similar indicators are combined and then grouped into a broader analysis dimension.

The results of the code grouping resulted in an initial design of the Key Performance Indicators of Settlement (KPIS) framework. This framework is designed to provide a more objective measure of assessing the level of economic justice in accelerated repayment practices. In the Griya Hasanah case, KPIS acted as an evaluation instrument that allowed researchers and practitioners to identify whether the provision of margin deductions, compensation policies, and transparency mechanisms were in accordance with the principles of sharia justice. Thus, the KPIS framework is not only conceptual, but also offers the potential for practical implementation in the field.

Furthermore, this approach shows strong methodological consistency as it brings together the results of the literature review with a structured thematic analysis. On the other hand, this research does not stop at the descriptive level, but produces a measurement instrument that can be used as a reference for future research and reference material in policy formulation. With the existence of KPIS, Islamic financial institutions obtain evaluative guidance to increase accountability while strengthening consumer protection aspects. Therefore, this research makes a dual contribution: methodologically enriching literature-based studies, and practically offering concrete solutions to the challenges of economic justice in the Islamic banking sector.

RESULTS AND DISCUSSION

The SLR process with the PRISMA 2020 protocol resulted in a collection of 42 selected articles from the 2015–2025 range. This article is from the Scopus, WoS, Sinta, and Google Scholar databases with the core topics of *early settlement*, sharia financing, economic justice, and sharia compliance. Publication distribution shows an increasing trend since 2019, especially on the themes of margin transparency, contractual justice, and consumer

protection. In terms of methods, around 40% are qualitative (document analysis, fatwas, or legal studies), 35% quantitative (surveys or empirical studies), and the rest are *mixed methods*. These findings show that there is increasing academic attention to the issue of justice in accelerated repayment practices in Islamic financial institutions.

Article selection flow table (PRISMA 2020)

Selection Stage	Process Description	Number of Articles
Identification	The initial search used the Scopus, WoS, Sinta, and Google Scholar databases (2015–2025) with the keywords <i>early settlement, Islamic finance, economic justice, and sharia compliance</i> .	356
Screening	Removing duplication and articles that are irrelevant to the topic of early settlement and economic justice.	214
Eligibility	Full-text review to ensure compliance with inclusion criteria (discussing sharia financing, margin justice/finances, and justice instruments).	74
Included	The final article is used in the thematic synthesis and analysis of justice indicators.	42

Statistics descriptive:

1. **Year Distribution**

- 2015–2017: 5 publications (initial, focus on fatwa theory & law).
- 2018–2020: 9 publications (Margin and consumer fairness aspects began to emerge).
- 2021–2023: 17 publications (post-DSN-MUI surge regulates maqāṣid literature cuts & issues).
- 2024–2025: 11 publications (there will be an index based on maqasid and sharia bibliometrics).

2. **Theme Distribution**

- Rebate/Ibra': 14 items
- Penalty/Denda: 8 items
- Fairness Margin: 10 articles
- Contract & Procedural Transparency: 6 articles
- Index/Maqasid-based framework: 4 articles

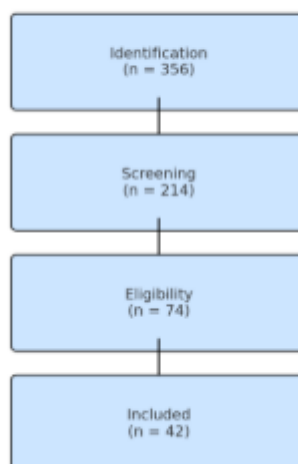
3. **Distribution Method**

- Qualitative (legal analysis/fatwa): 17 articles
- Quantitative (surveys, empirical data): 15 articles
- *Mixed methods*/bibliometrik: 10 items

Figure 1: PRISMA 2020 diagram of the article selection process

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Diagram Alir PRISMA 2020



Analysis of the latest literature shows that there are several dimensions of justice that appear consistently in the practice of *early settlement of* sharia financing. First, distributive justice, which demands that the benefits and burdens in financing be shared proportionally between banks and customers. For example, through reducing the margin for the financing period that has not been used by the customer so that the customer does not pay more than the actual rights used. A study by Septiara et al. regarding the practice of margin rebate at BSI KC Bukittinggi Sudirman 1 shows that since DSN-MUI Fatwa No. 153/2022, margin deductions are no longer an institutional choice but an obligation, even though the implementation of the amount of deductions has not fully met public expectations.¹⁸

Second, contractual justice, includes legal certainty and consistency of the content of the contract, as well as formal agreements on *rebates* and fines. DSN-MUI Fatwa No. 153/2022 stipulates that the financing contract must include *rebate* provisions for debt repayment before maturity, replacing the previous Fatwa which allowed but did not require *rebates*.¹⁹ Third, procedural fairness, which has to do with transparency, clear information, and objection mechanisms. Research describing *murabahah* contract openness in Indonesia shows that although banks formally report margins and fees in financial statements in accordance with PSAK/Murabahah Accounting (PSAK 102), most banks have not disclosed the cost of basic goods, cost of capital sold, or accelerated repayment simulations in public materials such as brochures or product websites. The absence of this kind of simulation makes it difficult for customers to understand the financial consequences if they choose early repayment, so that procedural information is not optimal.²⁰

In addition to the dimensions that were previously discussed, the literature also shows that there is an additional dimension that is very important, namely related to risk and customer protection in the practice of sharia financing, especially *murabahah*. Several studies

¹⁸ Septiara Nur Habibah dkk., "Juridical and Economic Analysis of Profit Margin Discounts in Murabahah Financing Early Settlement," *JISR.AH: Journal of Sharia Knowledge Integration* 5, no. 3 (2024): 257–64, <https://doi.org/10.31958/jisrah.v5i3.13748>.

¹⁹ Anas dkk., "The Role of DSN-MUI Fatwa No.153/DSN-MUI/VI/2022 in Realizing Consumer Protection in The Islamic Banking Sector."

²⁰ St Hafsa Umar, "Measuring Accounting Transparency Of Murabahah Contracts: A Critical Review Of The Implementation Of Sharia Psak In Sharia Banking Practices," *Islamic Banking, Economic and Financial Journal* 5, no. 2 (2025): 22–41.

on risk management in murabahah contracts emphasize that the client's position is often a relatively weak party. When there is an *early settlement* or accelerated repayment, customers are often faced with long bureaucratic risks and additional administrative costs. Although sharia principles state that penalties should not be imposed as a form of punitive *sanction*, in reality a number of banks still impose certain burdens on the grounds that they compensate for the real operational costs incurred by the institution. This is a controversial situation because on the one hand banks have the right to cover administrative costs, but on the other hand customers have the potential to bear risks that should not be ethically charged to them in full.²¹

Literature review also shows that financing *risk* is a significant factor that can affect the overall performance of Islamic banks. This risk includes the possibility of default, fluctuations in administrative costs, and uncertainty in customer behavior when choosing to pay off obligations early. Therefore, risk management is one of the main focuses in the operations of modern Islamic banks. However, existing studies have focused more on financing risks in general—such as credit risk or market risk—and have not provided a detailed explanation of how these risks are allocated or proportionately allocated in *early settlement* schemes.

In practice, there is uncertainty regarding the sharing of risks between banks and customers. For example, additional administrative costs are sometimes charged in full to the customer, when in a distributive justice perspective, some of the risk should be borne together. Likewise, the potential for margin loss by banks due to early repayment. If the lost margin is compensated by withholding most of the rebate, then the customer's position becomes less protected. On the other hand, if the rebate is given in full without considering the bank's real costs, the financial institution risks losses that can interfere with business sustainability.

The research gap is evident in this issue. Although there is quite a lot of literature that discusses risk management in murabahah contracts, the focus of discussion is generally still on aspects of bank profitability, asset-liability management, or protection from macroeconomic risks. There have not been many studies that have specifically examined the risk-sharing mechanism in *early settlement*, specifically how customers obtain proper protection so as not to bear excessive administrative burdens. In fact, this issue is important because it concerns public trust in the fairness of the Islamic banking system.²²

Therefore, the risk and customer protection dimensions should be included as one of the key indicators in measurement instruments such as *Key Performance Indicators of Settlement (KPIIS)*. By including these dimensions, Islamic banks can evaluate the extent to which they place risk fairly, whether the additional cost burden actually reflects real cost compensation, as well as how customer protection policies are designed. This indicator can also assist regulators in assessing whether practices in the field are in accordance with the principles of maqāṣid al-sharī'ah, namely maintaining justice, protecting property, and avoiding actions that are detrimental to one of the parties.

Thus, the literature suggests that risk issues in *early settlement* should not be viewed only from the perspective of bank sustainability, but also from the perspective of **consumer protection**. The research gap that is still open provides a great opportunity for follow-up studies to formulate a more proportionate, fair, and sharia principles-based risk sharing model. This not only contributes to the strengthening of Islamic economic justice theory,

²¹ umar, "measuring the transparency of accounting akad murabahah."

²² umar, "measuring the transparency of accounting akad murabahah."

but can also be the basis for practical policies in increasing the credibility and attractiveness of sharia financing in the eyes of the public.²³

Analysis of the Dimension of Justice

From the perspective of Islamic economic justice theory, the distributive, contractual, and procedural dimensions are inseparable. Distributive justice demands that the client is not burdened with margins for periods not enjoyed, this is a tangible form of *hifz al-mal* (maintenance of property) and justice ('*adl*). Contractual justice strengthens the legitimacy of the contract: if the contract includes a *rebate*, then the bank is obliged to fulfill the promise, in accordance with the principle of honesty and agreement ('*aqd*) in *fiqh mu'amalat*. Meanwhile, procedural fairness ensures that customers have access to complete information, accurate simulations, and the right to object in the event of a discrepancy. All of this is in line with *maqasid al-shari'ah*, especially *hifz al-mal* (protection of property), '*adl* (justice), and *maslahah* (the benefit of society).

Real practice shows that although regulations and fatwas already exist (such as DSN-MUI No. 153/2022), their implementation is not yet uniform. Field studies at BSI and BPRS have identified that rebate formulations have not always been clearly stated in the contract, *rebate* simulations are rarely provided to customers, and the existence of administrative penalties or hidden fees is still a complaint. Risk imbalances, especially administrative and process, are still often borne by customers.

Proposed KPIS Index

Based on the synthesis of the literature, the following is a proposal for the KPIS (*Key Performance Indicators of Settlement*) Index which contains five dimensions of justice:

1. Keadilan Margin
Indicators: The proportion of margin deducted over the remaining financing period, the clarity of the *rebate formula* in the contract.
2. Transparansi *Early Settlement*
Indicators: The existence of *rebate simulations* in public materials, detailed publication of points-fees and fines.
3. Compensation Fairness
Indicators: The fine policy is only as compensation for real costs, there is a waiver in special circumstances.
4. Customer Risk and Protection
Indicators: Complaint procedure and dispute resolution, the burden of administrative risk is borne by the bank if the policy is not uniformly enforced.
5. Maqasid's Obedience
Indicators: Compliance with *maqasid al-shari'ah*, involvement of supervisory agencies, customer satisfaction through perception surveys.

The measurement size can be in the form of a Likert scale of 1-5 (customer perception and documentation results) or a percentage metric (% *rebate* compared to remaining margin), depending on the availability of contract data.

Referring to the study "Juridical and Economic Analysis of Profit Margin Discounts in Murabahah Financing Early Settlement" by Septiara Nur Habibah et al., at BSI KC Bukittinggi Sudirman 1, it was found that after the DSN-MUI Fatwa No. 153/2022, the practice of margin rebates has become an obligation, is no longer an institutional choice, and customers who pay early receive deductions. However, the rate of deduction given by some

²³ Umar, "MEASURING THE TRANSPARENCY OF ACCOUNTING AKAD MURABAHAH."

customers is considered not to reflect the full proportion according to the period of non-use.²⁴

Based on real data and available literature, it can be seen that Griya Hasanah products have tried to meet several aspects of economic justice, the existence of fatwa regulations that regulate *rebates*, the existence of products that declare them free of administrative fines under certain conditions, and there are indications of transparency efforts. However, large gaps are still found, especially in the aspects of proportionality of *rebates*, the provision of simulations to customers, and uniformity of practices between branches. The proposed KPIS Index is highly relevant as a standardized and diagnostic measurement tool, helping Islamic financial institutions identify practice deviations from the principles of fairness, especially margin fairness, transparency, compensation, customer protection, and maqasid compliance.

CONCLUSION

The results of *the Systematic Literature Review (SLR)* study show that the literature on economic justice in *early settlement practice* is still partial. The majority of research only emphasizes normative aspects, such as fatwa regulation or legal analysis, while quantitative instruments that can be used to assess justice specifically in cases of accelerated repayment are not yet available. This confirms that there is a methodological gap that needs to be filled through a more standardized measurement tool design. As an answer to this gap, this study offers a draft *Key Performance Indicators of Settlement (KPIS)*. This index is intended as an evaluation instrument that can assess the extent to which accelerated repayment practices reflect the justice of the sharia economy. With five main dimensions, namely margin fairness, transparency, compensation, customer risk protection, and maqasid compliance. KPIS functions not only as an academic framework, but also as a practical diagnostic tool for Islamic financial institutions.

The contribution of this research lies in two sides. From the academic aspect, KPIS enriches the Islamic finance literature by presenting new measurement instruments that are specific and contextual. From a practical aspect, KPIS can be used by Islamic banks as an internal evaluation tool in order to increase accountability and consumer protection, as well as strengthen public trust in Islamic financing products. However, this study has limitations because it is based on a literature review without verified field data. Thus, the findings and proposals of the KPIS index are still conceptual. In order to be implemented more convincingly, it is necessary to conduct further research based on empirical data, both through customer surveys, contract audits, and *field studies* at Islamic financial institutions.

For the next research agenda, quantitative validation of KPIS is very necessary. Approaches such as *Exploratory Factor Analysis (EFA)* or *Confirmatory Factor Analysis (CFA)* can be used to test dimensional structures, while reliability tests (e.g. Cronbach's Alpha) can assess the consistency of indicators. With this step, KPIS has the potential to develop into a standard instrument that is not only useful academically, but also relevant for regulators and practitioners in realizing sharia economic justice in *early settlement practices*.

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²⁴ Habibah dkk., "Juridical and Economic Analysis of Profit Margin Discounts in Murabahah Financing Early Settlement."

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