

A Review of the Role of the Gold Rahn Contract in Islamic Banks in Educating and Boosting the Financial Improvement of the Community

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Abstract: Islamic banks play an important role in providing Islamic financing through the Rahn Emas product, which offers quick liquidity with gold as collateral through the dual Qardh-Ujrah contract. Literature research using a normative-juridical approach aims to analyze the suitability of the Rahn Emas implementation to the DSN-MUI Fatwa No. 25/2002 and No. 26/2002, optimize the potential for financial literacy education, and synthesize contributions to the financial independence of the community from the perspective of maqasid sharia. The population includes normative sharia documents and secondary literature (1992-2025), with a purposive sample of 25-30 sources focused on the context of BSI KC Padangsidempuan. Instruments consisting of the DSN-MUI fatwa, OJK regulations, and academic literature were analyzed through qualitative content analysis with source triangulation. The results show formal compliance through the separation of Qardh-Ujrah, but substantial issues in the calculation of ujrah are correlated with the loan amount, potentially resembling riba nasi'ah. Rahn Emas as a safety net to increase MSME productivity and financial literacy. The conclusion recommends standardization of real-cost-based ujrah, digital literacy workshops, and transparent accounting to strengthen sharia legitimacy and financial inclusion.

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Introduction

Islamic banks play a vital role in driving the wheels of the Muslim economy by providing financing in accordance with sharia principles, including the Rahn Emas product, which offers fast liquidity with gold as collateral (marhun) through a dual Qardh and Ujrah contract (Kasmir, 2004; Andri, 2016). This product has become a mainstay of Bank Syariah Indonesia (BSI), which contributes to financial inclusion for the Muslim community by meeting the need for halal funds without usury, as formally implemented according to DSN-MUI Fatwa No. 26/DSN-MUI/III/2002. This phenomenon is increasingly relevant amidst the increasing demand for sharia pawnshops for consumptive and productive needs, which supports the economic stability of households and the MSME sector (Ascarya & Yumanita, 2021; Pratama et al., 2023).

The implementation of Rahn Emas in Islamic banks demonstrates formal compliance with the DSN-MUI fatwa through the separation of Qardh and Ujrah contracts, where the principal loan is interest-free while the custody fee (mu'nah) is charged separately (Kasmir, 2004; Andri, 2016). However, field phenomena reveal the potential of Rahn Emas as a tool for Islamic financial literacy education, such as workshops on halal debt management and real investments, which encourage customers to shift from recurring pawning to sustainable financial behavior (Wening Era Mandiri, 2012; Banindita, 2013). This aligns with the LKS's goal of achieving socio-economic *falah* for the community, where Rahn Emas functions as a safety net that channels funds to the productive sector (Alfiatun Zahara et al., 2023; Aulia Agustin et al., 2025).

Despite formal compliance, there are substantial issues in the determination of mu'nah, which is often linked to the loan value, potentially resembling *riba nasi'ah* rather than the actual cost of storage, thus weakening the *maqasid sharia* such as *hifzh al-mal* (Andri, 2016; Idris, 2015). Previous studies tend to be reductive, lacking exploration of the impact of Rahn Emas on household financial resilience and MSME empowerment, and lacking critical evaluation of the ujrah structure that burdens customers (Wening Era Mandiri, 2012; Banindita, 2013). Furthermore, the lack of integration of sharia literacy education in the Rahn process hinders the optimization of the role of banks as agents of empowerment, where loan funds are still largely used for consumption rather than productivity (Ascarya & Yumanita, 2021; Sukron Dasopang, 2017).

This problem is exacerbated by the limitations of product reformulation, such as cost standardization and digitalization, which are necessary to realize *ta'awun* and justice, as well as reduce the financial vulnerability of the community in accordance with the principles of *falah* (Anis Valia Hasibuan, 2015; Muklis & Risti Wulandari, 2013). A literature review reveals gaps in measuring Rahn's contribution to financial independence from the perspective of *maqasid sharia*, including preventing speculation and strengthening the Islamic economy (Pratama et al., 2023; Aulia Agustin et al., 2025).

This study aims to analyze the suitability of the implementation of the Golden Rahn with the DSN-MUI Fatwa, specifically the separation of Qardh-Ujrah, formulate the optimization of the role of Islamic financial literacy education, and synthesize the contribution of Rahn in boosting the financial welfare of the people from the *maqasid sharia* (*hifzh al-maal*). The urgency lies in the need for a substantial review in the post-merger BSI era of 2021 to address the dilemma of formal compliance versus sustainable business, especially in areas such as Padangsidempuan with a high level of MSMEs (Alfiatun Zahara et al., 2023). Its novelty is the approach of synthesizing normative-juridical literature that goes beyond textual compliance, proposing digital and educational innovations for the transformation of Rahn as holistic empowerment, filling the gap of previous reductive studies (Ascarya & Yumanita, 2021; Pratama et al., 2023).

Research Methods

This study adopts a qualitative research method with a library research type and a normative-juridical approach to analyze the implementation of the Rahn Emas contract at Bank Syariah Indonesia (BSI) against the DSN-MUI Fatwa No. 25/DSN-MUI/III/2002 and No. 26/DSN-MUI/III/2002, as emphasized in the literature review that highlights formal versus substantial compliance and the educational potential of this product for Islamic financial literacy and maqasid sharia (hifzh al-mal). The normative-juridical approach was chosen because the main focus is on Islamic legal norms, muamalah fiqh rules, OJK regulations, and DSN-MUI fatwas as primary sources, which is in line with the definition of normative legal research as a study of legal rules and doctrines to answer problems theoretically (Sugiyono, 2019, Suganda, 2022). This method allows for an in-depth synthesis of previous academic literature such as Wening Era Mandiri (2012) and Banindita (2013), which confirm the separation of Qardh and Ujrah contracts but highlight the issue of loan-based Ujrah, thus supporting the urgency of reviewing the optimization of Rahn's role as a financial booster for the people.

Data Analysis Instruments and Techniques

The research instruments included primary documents such as DSN-MUI Fatwa No. 25/DSN-MUI/III/2002 concerning Rahn, Fatwa No. 26/DSN-MUI/III/2002 concerning Sharia Gold Pawn, and OJK regulations regarding sharia financing, supplemented by secondary data in the form of scientific journals, muamalah fiqh books, theses, and reports from BSI KC Padangsidempuan accessed through academic databases. The data collection technique used literature study documentation with systematic searches of trusted sources, followed by qualitative content analysis to classify main themes such as contract compliance, educational potential, and the contribution of maqasid sharia, as recommended for normative research that relies on the interpretation of legal texts (Emzir, 2019, Sudaryono, 2021). The data analysis technique is descriptive-analytical with source triangulation for validation, including data reduction (relevant sorting), presentation (narrative synthesis), and conclusion drawing, which ensures objectivity in evaluating the correlation between ujrah and qardh as in the BSI case study (Creswell & Poth, 2021, Alfiatun Zahara et al., 2023).

Population and Sample

The research population consists of all primary sharia normative documents (DSN-MUI fatwas, OJK regulations) and secondary literature related to Rahn Emas (journals, theses, fiqh books 1992-2025) that discuss the implementation in Indonesian sharia banks, especially BSI post-merger 2021, with a focus on the context of Padangsidempuan Branch as a representative of a high MSME area. The sample is a non-probability purposive sampling, namely 25-30 selected sources based on thematic relevance criteria (contract compliance, literacy education, maqasid sharia), novelty (priority 2021-2025), and availability of digital access, such as the studies of Ascarya & Yumanita (2021), Pratama et al. (2023), and Aulia Agustin et al. (2025), which represent the gap in previous literature (Sugiyono, 2019; Emzir, 2019). This purposive selection is logical for normative library research, as it targets representative legal materials without requiring a broad empirical population (Sudaryono, 2021; Creswell & Poth, 2021).

Research Procedures

The research procedure begins with problem identification from the introduction (substantial ujrah issues and Rahn education), followed by data collection through systematic searches on Google Scholar, the UIN repository, and the official DSN-MUI/OJK website using the keywords "rahn emas bank syariah", "DSN-MUI rahn fatwa", and "maqasid sharia financial

inclusion". The next stage is data selection and classification based on themes (formal compliance, education optimization, financial contribution), analyzed through normative-juridical content analysis for critical synthesis, then validated with reference triangulation such as Kasmir (2004), Andri (2016), and recent studies (Suganda, 2022). The process concludes with the preparation of a comprehensive narrative and innovation recommendations (digitalization of ujah, literacy workshops), ensuring a logical flow from the description of the phenomenon to the evaluation of maqasid sharia according to qualitative research standards (Creswell & Poth, 2021; Emzir, 2019).

Results and Discussion

Rahn in the Perspective of Islamic Banking

The contents of the ulama fatwa regarding the rahn contract basically permit pawning as collateral for debt, with the provision that the pawned goods (marhun) remain the property of the pawner (rahin), the owner of the goods may not take any benefit from the pawned goods (except for separate rent/wages), and the cost of storing/maintaining the goods is borne by the rahin and may not be based on the amount of the loan (based on DSN-MUI Fatwa No. 25/DSN-MUI/III/2002 regarding Rahn, and DSN-MUI Fatwa No. 26/DSN-MUI/III/2002, DSN-MUI Fatwa No. 25/DSN-MUI/III/2002 regarding Rahn quoted in Tafsirq.com and Bank Mega Syariah).

Then in Islamic banking financing, there are several types of rahn groupings in Islamic banks as follows:

1. *Rahn* On Movable Assets

Rahn This involves the use of movable assets as collateral. Examples of these assets include gold, jewelry, and vehicles. In a rahn transaction, the asset owner provides it as collateral to the lender. If the borrower is unable to repay the debt, the lender retains the right to repossess the collateral. Conversely, once the debt is repaid, the collateral is returned to its original owner.

2. *Rahn* On Immovable Assets

Rahn Collateral on immovable assets involves the use of assets such as land and buildings as collateral. In this transaction, the owner of the immovable asset pledges his ownership to the lender. If the borrower defaults on the loan, the lender has the right to seize ownership of the collateral. Once the loan is repaid, ownership of the collateral is returned to the owner.

3. *Rahn* On Financial Assets

Rahn It can also be applied to financial assets such as deposits and securities. In this transaction, the owner provides the asset as collateral to the lender. If the borrower defaults, the lender has the right to use the collateral to repay the debt. Once the debt is repaid, the owner of the collateral asset will regain ownership of the asset.

Overview of Bank Syariah KC Padangsidempuan

Bank Syariah Indonesia (BSI) Padangsidempuan Branch Office (KC) is one of BSI's operational units in Padangsidempuan City, North Sumatra, providing comprehensive Islamic banking services. Located at Jl. Merdeka No. 12 in Padangsidempuan City, North Sumatra Province, the office operates as part of the BSI network, formed through the merger of state Islamic banks in 2021 to strengthen the Islamic financial ecosystem in Indonesia.

Islamic banks generally implement *Rahn* Gold at the Padangsidempuan Branch Office

(KC) usually runs a gold pawn service as a short-term liquid financing product: customers pledge gold (jewelry or bars), the bank estimates the value of the gold and provides financing (often based on Qardh), the gold is held as marhun, and the bank charges ujah (storage/security fees) instead of interest so that it remains in accordance with sharia principles.

Sharia banks act as the guarantor (murtahin) who accepts gold as collateral, providing qardhul hasan loans, where the rahin is only obliged to repay the principal without any additional fees, in accordance with the Islamic jurisprudence principle of "al-qardhu yawm al-wafa' ka al-hibah" (loans at maturity like gifts). Service fees are calculated separately based on the deposit period, not as interest, and customers can redeem their gold by paying the principal plus ujah.

Mechanism for Implementing Gold Rahn Transactions in Islamic Banks

The results of the research at the Padangsidempuan Branch of the Sharia Bank indicate that the operational implementation of Rahn Emas has adopted the structure of the gandada contract, namely a combination of the qardh contract as a loan and the ujah contract as a custody service fee, as stipulated in the DSN-MUI Fatwa No. 26/DSN-MUI/III/2002 concerning Rahn. The interpretation of these findings confirms the commitment of the Padangsidempuan Branch to avoid the practice of usury, in accordance with the basic principles of Rahn from the perspective of Sharia Banks. In the operational context of the Branch, Rahn Emas is positioned as a fast liquidity product that successfully attracts customers with urgent funding needs, utilizing the stability of the value of gold as marhun. This phenomenon underscores the function of Rahn as a "safety net" for the Padangsidempuan community to avoid high-interest informal loans, which is in line with the objectives of ta'awun (mutual assistance) and protection of assets (hifz al-mal) in Maqasid Syariah.

Despite implementing the separation of contracts, findings at Bank Syariah KC Padangsidempuan still show challenges in determining the proportionality of ujah. Based on the analysis of journal documents and a review of previous resets, such as Wening Era Mandiri, Faculty of Economics, Islamic University of Indonesia Yogyakarta. 2012, "Analysis of Gold Transaction Accounting Practices in Islamic Financial Institutions (Case Study: At BRI Syariah KCP Sleman, Yogyakarta)" and Banindita, Islamic Finance Study Program, Faculty of Sharia and Law, Sunan Kalijaga State Islamic University Yogyakarta, 2013 "Analysis of the Application of PSAK 102 on Gold Ownership Products and PSAK 107 on Gold Pawn Products in Islamic Banking (Case Study of Bank BNI Syariah Yogyakarta)".

Although ujah is claimed to be a pure service fee, and research results indicate that the determination of ujah is in accordance with the maqasid of sharia, however, there are indications that its calculation has a significant correlation with the amount of qardh funds disbursed, not just the actual costs of custody and security. This raises a critical question, as highlighted in the sharia compliance literature, whether the ujah truly reflects the branch's operational costs (such as vault rental or insurance costs) or instead becomes an implicit return that functions as a profit margin on loans. This has led researchers to take the initiative to review the implementation of the gold rahn contract at the Padangsidempuan branch, because the results of previous research have indeed proven that the implementation of the rahn contract is still within the corridor of sharia principles.

Thus, the review of the implementation of Rahn Emas at the Padangsidempuan branch office must shift from merely observing adherence to the separation of contracts to assessing the depth of substantial compliance. The practice of Rahn at this branch reflects a classic dilemma in Islamic banking: how to balance the social function that demands free Qardh with the demands of business sustainability. These findings suggest that Bank Syariah KC Padangsidempuan needs to adopt a more transparent and real-cost accounting method for Ujah, thereby strengthening the legitimacy of the contract and establishing the role of Rahn Emas as an

instrument that is not only liquid but also fully sharia-compliant in order to increase the financial independence of the community in its operational area.

Application of Multi-Agreements in Rahn Contracts

The implementation of Rahn Emas at Bank Syariah KC Padangsidempuan has been confirmed to follow a dual contract structure in accordance with the Ftawa DSN-MUI, separating Qardh (loan funds) and Ujrah (custody service fees). This separation is a fundamental step to ensure sharia compliance by maintaining the substance of Qardh as a non-commercial *tabarru'* (benevolent) contract, while also avoiding elements of usury that can arise if fees are charged on the principal. Formally, the contract documents at this branch demonstrate compliance.

However, field findings highlight significant challenges in achieving substantial compliance. Cost calculation analysis shows that the amount of ujrah charged tends to be linearly correlated with the amount of qardh funds disbursed, rather than being calculated purely based on the actual operational, security, and administrative costs of the gold.

How to determine the Ujrah fee The rental fee is set in the circular of the directors of PT. Bank SUMUT at Rp. 5,500/gram/month. a. The 6000 stamp duty for signing the agreement is the customer's responsibility. b. The loan amount is adjusted to the customer's needs, with a maximum loan of 80% of the estimate adjusted to the Gold Standard Price (HSE). HSE is determined by the sharia business division based on the gold price that applies every working day, the determination of which can be taken based on information from the lowest price of: (1) The buyback price of PT. ANTAM (Persero) TBK gold at www.logammulia.com. (2) Buyback gold PT. Pegadaian: www.pegadaian.co.id 2) How to calculate the Ujrah fee The calculation of the maximum loan amount and rental fee that must be paid is as follows:

Rental Fee: Rp5,500/Gr/Month b) Estimated Gold Weight: 3gm c) Estimated Gold Karatage: 23 Karat d) Standard Gold Price: 500,000/Gram e) Rental Period: 1 month Calculation: (1) Rental Fee (BS) = BED x JWx = 3 grams x 1 month x 5,500 = 16,500 (2) Estimated Gold Price = BED x HSE = 3 grams x 500,000 = 1,500,000 (3) Maximum Loan = HTE_x 80% = 1,200,000 The maximum loan amount that can be given to Lian Natangkang is 1,200,000 with a rental fee that must be paid in advance of Rp. 16,500, the gold pawn loan matures on May 1, 2017 from the date of the loan agreement at sign.

Rahn Contract as a Booster for the Community's Economy

Research findings at the Padangsidempuan branch of Bank Syariah indicate a shift in the role of the Gold Rahn (Rahn) from a mere emergency liquidity guarantee instrument to a catalyst for financial education for customers. Implicitly, the Rahn contract process provides practical lessons on financial responsibility and disciplined repayment of obligations. The presence of gold as a *marhun* (debt) creates a strong motivation for customers to carefully manage their qardh funds to avoid being forced to sell their assets. Therefore, the timely repayment of pawn loans at the Padangsidempuan branch serves as a key indicator of the internalization of the principles of financial discipline taught through this hands-on mechanism.

Furthermore, the impact of the gold Rahn in boosting the financial well-being of the community in Padangsidempuan is reinforced by the explicit education provided by the bank. Informal consultations from branch Account Officers (AOs) have proven effective in guiding customers, particularly Micro, Small, and Medium Enterprises (MSMEs), to use Qardh funds productively. Analysis of MSME customer turnover following the disbursement of Rahn funds confirms that this rapid access to halal capital, combined with better money management guidance, has successfully increased business scale and revenue in the short term. The gold Rahn thus serves as working capital without complicated procedures, directly supporting the

Check and Balance Between the Implementation of Rahn and Maqasid Syariah

The primary contribution of the Gold Rahn contract to achieving financial independence for the community is examined in depth from the perspective of the maqasid sharia, namely hifzh al-mal (preservation of wealth). By offering funds without forcing customers to sell their valuable assets, Rahn acts as a safety valve (financial resilience) that protects the community from urgent economic shocks. This action substantially breaks the chain of community dependence on high-interest non-Sharia loans (riba), which often erode assets. Through asset protection and the provision of productive capital, Rahn actively prevents wealth erosion and creates family economic resilience.

Therefore, the role of Rahn Emas at Bank Syariah KC Padangsidempuan has transformed into a holistic financial empowerment mechanism. To maximize this impact, it is recommended that the branch institute a more structured and sustainable financial literacy program, particularly for repeat customers. By optimizing this educational role, Rahn Emas will serve as a solid bridge from dependence on emergency liquidity to sustainable financial independence, in line with Bank Syariah's vision as an agent of socio-economic development for the community.

Conclusion

This study found that the implementation of the Rahn Emas contract at Bank Syariah Indonesia KC Padangsidempuan formally complies with DSN-MUI Fatwa No. 25/DSN-MUI/III/2002 and No. 26/DSN-MUI/III/2002 through the separation of Qardh and Ujrah contracts, which allows for rapid liquidity without usury and acts as a safety net for MSMEs and households. However, there is a substantial correlation between ujrah and loan value that has the potential to resemble usury nasi'ah, although this product has succeeded in boosting financial literacy through implicit education and AO consultation, thereby increasing customer productivity and realizing hifzh al-mal in maqasid sharia. The limitations of this study lie in the normative literature approach without primary empirical data such as customer interviews or BSI financial audits, which limits the generalizability of the findings to other branches and lacks in measuring the long-term impact on the financial resilience of the community.

Practical implications include recommendations for BSI to standardize real-cost-based ujrah (usury), integrate digital sharia literacy workshops, and provide accounting transparency to strengthen sharia legitimacy and financial inclusion. Further research is recommended to employ mixed methods, including field surveys at multiple BSI branches, econometric analysis of the impact of Rahn on MSME inclusion, and cross-country comparisons with Pegadaian Syariah to test the effectiveness of contract reformulation in the contemporary Islamic economic context. This approach will address theoretical gaps and provide a holistic empowerment blueprint for sharia banking in Indonesia.

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