

Conversion of Convensitional Cooperatives to Improve the Islamic Economic

Okfi Resti¹, Nasfi²

^{1,2} Prodi Perbankan Syariah, Sekolah Tinggi Ekonomi Syariah Manna Wa Salwa. Padang Panjang. Indonesia
okfirestiuti@gmail.com, Nasfi.anwar@gmail.com

Suhatman

Prodi Manajemen, Universitas Sumatera Barat. Pariaman. Indonesia
suhatman1904@gmail.com

Sabri

Prodi Manajemen, Institut Teknologi dan Bisnis Haji Agus Salim. Bukittinggi. Indonesia
sabrisimabur@gmail.com

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ABSTRACT

Purpose - This study aims to determine the influence of perceptions in terms of Islamic economics of converting cooperatives into Islamic cooperatives. **Methodology/approach** – This research is a quantitative descriptive type, a sample of 120 members and management of the Cooperative, research from August to October 2022, data were analyzed using validity and reliability tests and linear regression techniques. **It** Research findings, the results of this test obtained a t_{count} of 3.960 and a t_{table} of 1.981. The value of $t_{count} > t_{table}$ means that there is an influence between the variables X and Y. The perceptions of members and management of cooperatives that convert Islamic cooperatives from an Islamic economic perspective have a significant effect on becoming Islamic cooperatives. **Novelty/value** – There are many factors that fail to convert sharia and do not develop sharia cooperatives. The novelty of this study examines the perceptions of Islamic economics in Muslim-majority areas.

Keywords: Conversion, Cooperatives, Islamic Economics

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INTRODUCTION

The development of the national economy is not only supported by banking financial institutions, but also by sharia microfinance institutions (Fithria et al., 2021), one of the pillars of the country's economy, especially those in contact with the lower class economic community (Jamaluddin & Abdullah, 2019; Pahlevi et al., 2022). Recently, the Indonesian government has been promoting the MSME economy by collaborating with Sharia Cooperatives (Syarifuddin et al., 2021), the government encourages how conventional cooperatives transform into sharia cooperatives (Nasfi et al., 2022), where the opportunities for transformation into sharia cooperatives are greater, moreover driven by the majority Muslim community (Riwajanti, 2019).

Cooperatives are one of the medium and small business sectors that contribute to advancing the country's economy, what is happening in parts of the world such as Kenya (Ochanda, 2014),

especially for countries whose economies are in a developing period, one of the means of microfinance institutions is needed (Cull & Morduch, 2018). Small community economic development was first built by small business groups to make it stronger, this was by using institutional media, one of which was sharia cooperatives (Zubair, 2016). To make the change to become a sharia cooperative, not everything went smoothly, many obstacles were faced by the management (Purbasari et al., 2020), Muslim-majority areas do not guarantee the conversion of conventional cooperatives into Islamic cooperatives or their transformation into Islamic financial institutions, such as the Muslim countries of Pakistan and Iran (Khan & Mirakhor, 2020), as well as how the Negeria government is trying to transform microfinance institutions into sharia microfinance institutions, to strengthen their economy from the bottom (Popoola et al., 2021).

Indonesian people who are predominantly Muslim who use financial institutions to support economic activities, they have a choice whether to use institutions with sharia or conventional principles (Kismawadi & Al Muddatstsir, 2018), as the development of science begins to increase his understanding of usury and the dangers of usury (Efendi et al., 2019), the community also considers conventional cooperatives not in accordance with sharia principles (Fidiana, 2017), so that sharia cooperatives in their community areas understand according to knowledge about sharia cooperatives, they jointly build the growth of sharia cooperatives (Kurniati, 2019), and in other parts of the world such as Bangladesh with a Muslim majority, microfinance institutions, both Islamic cooperatives and Islamic micro banking institutions, are unable to compete with conventional financial institutions (Rahman et al., 2015).

The biggest problem in Muslim-majority areas is that they are not interested in converting cooperatives into sharia cooperatives (Sabrina & Majid, 2019), from several studies based on the lack of application of education from an early age, regarding Islamic financial institutions and Islamic economic education among the community (Nuraulia, 2017), research results literacy about sharia microfinance is lacking, so sharia cooperatives are underdeveloped (Prihatini et al., 2022), as well as in debates about sharia cooperatives and sharia financial institutions at the Muslim community level, how are debates in Islamic economic law, so that the conflict escalates in accelerating the conversion of cooperatives into sharia cooperatives (Prawiro, 2016). Sholikhah (2022) from the results of his research, revealed that the slowdown in the conversion of Islamic cooperatives was found from a lack of evaluation from management and managers of the development of cooperatives, so that these operational problems delayed the conversion of cooperatives into Islamic cooperatives (Sholikhah, 2022).

Then we examine the development of active cooperatives in West Sumatra totaling 1980 units with assets of IDR 5.55 trillion and SHU of IDR 357 billion at the end of December 2021, but those that have converted to Islamic cooperatives are only 235 cooperatives and 90 new cooperatives are in the process of transforming to sharia (DinKop&UMKM, 2022), of the number of active cooperatives, West Sumatra only has sharia cooperatives, 11.87% and this is far from the presence of a predominantly Muslim population, when examined from the religiousness of the population of West Sumatra Barat (Rozi et al., 2021). For the City of Padang Panjang, which is nicknamed the City of Serambi Mecca, there are 228 cooperatives and 48 active cooperative units, while those that have just entered the development of sharia-patterned cooperatives are 15 cooperative units (DinKopUMKM_PdgPjg, 2022). When viewed from a ratio perspective, the City of Padang Panjang is far behind West Sumatra Province, of the number of existing cooperatives, more or less 6.58% are in the process of implementing the Sharia scheme but it has not yet fully become a Sharia Cooperative. This is a problem for the city of Padang Panjang, which is known as the Veranda of Mecca.

This study tries to look at the problem gaps that occur in the city of Padang Panjang, whether the understanding and knowledge of the community and people's perceptions about sharia cooperatives are still lacking in the city of Padang Panjang, resulting in the slow growth of sharia cooperatives. To answer the hypothesis, this study focuses on examining the Sharia Consumer Cooperative KPN Padang Panjang City Hall, how the management and members of the KPN Baglai Sharia Consumer Cooperative in Padang Panjang City respond to Sharia Cooperatives. This research was conducted from August to October 2022.

LITERATURE REVIEW

Conversion is a change or a transition made by an individual (Blasi, 2009), according to Rahmawati (2020) Sharia conversion is the action of a person or group of people to a belief system or belief that is different from previous beliefs (Rahmawati & Desiningrum, 2020). Conversion of sharia cooperatives is an action taken by groups or individuals to transfer organizational operational beliefs from conventional principles to sharia principles based on the Qur'an and Sunnah (Apriyana & Hasbi, 2020), reasons for converting to individual or cooperative sharia on the basis of divine values, basic values of ownership, balance, values of togetherness and brotherhood and justice (Syaripudin & Furkony, 2020), Such an understanding is very much in line with the notion of cooperatives which was born by the nation's plotter, Moh. Hatta, that cooperatives aim for togetherness, mutual cooperation, justice and moving from a weak economy to a strong economy (Savitri, 2020). Thus Conversion is a move from previous beliefs and habits to new ones in accordance with the wishes and beliefs for the better.

The realization of the conversion of conventional cooperatives into Islamic cooperatives is determined by perceptions by related parties, where perceptions are actions in compiling and recognizing and interpreting something (Pfeifer & Scheier, 2001), sharia perception is an understanding of the operation of sharia cooperatives both in literacy and in practice, so that the desire to make changes arises (Marlina & Juliana, 2018), It is hoped that the benefits will strengthen Islamic finance and keep away from usury (Khreis et al., 2018).

METHOD

This type of descriptive quantitative research, from August to October 2022, took place at the KPN Sharia Cooperative, Padang Pajang City Hall. The total population of all members of the Padang Panjang City Hall KPN Sharia Cooperative is 143 people and 120 people as a sample. Data collection techniques are by distributing questionnaires to cooperative members, measuring questionnaires with a Likert scale, analyzing data with validity and reliability tests, looking at deviations using the classic assumption test as well as using linear regression analysis techniques to see the effect of the independent variables on the dependent variable.

RESULT AND DISCUSSION

Reliability test results, is said to be valid if the Cronbach Alpha value is > 0.60 , with the results of the reliability test that has been carried out with the SPSS statistic 25, the Cronbach Alpha value is $0.766 > 0.60$ so that it can be stated that the independent variable (X) is declared reliable. The results of descriptive statistics describe the perceptions and desires of cooperative members to convert into sharia cooperatives.

Table 1. Results of Descriptive Statistics

Variabel	N	Minimum	Maximum	Mean	Std. Deviation
Perception	120	52	69	61,09	3,998
Conversion	120	38	47	42,69	2,199
Valid N (listwise)	120				

Source ; SPSS Statistics processed data 25, 2022

Variable (X) the perception of cooperative members towards sharia cooperatives is measured using a questionnaire consisting of 14 item statements using five alternative answers. The highest score on this variable is 69, with the lowest score being 52. While the mean gain of 61.09 on this variable is standard data.

This data will be classified into categories of cooperative members' perceptions of sharia cooperatives. This tendency category is divided into five namely very high, high, medium, low and very low. The results of the distribution of the tendency of variable X data can be seen in the following table:

No	Category	Interval	Frequency	Relative Frequency
1	Very high	$64,7 < X \leq 68,9$	21	17,5%
2	Tall	$61,9 < X \leq 64,7$	39	32,5%
3	Currently	$59,1 < X \leq 61,9$	22	18,3%
4	Low	$56,3 < X \leq 59,1$	25	20,8%
5	Very low	$52,1 < X \leq 56,3$	17	14,2%

Sumber ; Data olahan, 2022

From the table we can see that respondents in the very high category were 21 people (17.5%), high 39 people (32.5%), medium 22 people (18.3%), low 25 people (20.8 %) and very low 17 people (14.2%). Based on these results it can be concluded that the respondents' perceptions of cooperative members towards sharia cooperatives are high, because the majority of respondents belong to the high category, namely 39 people (32.5%). So we can conclude that the perceptions of cooperative members towards sharia cooperatives are good.

Normality test, from the processed SPSS statistics²⁵ as follows;

One-Sample Kolmogorov-Smirnov Test		
		Unstandardize d Residual
N		120
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	2.06625558
Most Extreme Differences	Absolute	.060
	Positive	.040
	Negative	-.060
Test Statistic		.060
Asymp. Sig. (2-tailed)		.200 ^{c,d}

Source ; SPSS Statistics processed data 25, 2022

Based on the results of the normality test in table 3, it is known that the significance value is $0.200 > 0.05$, it can be concluded that the residual values are normally distributed.

Data Linearity Test, from data processing carried out in the SPSS application, the following results are obtained:

Table 4. Table of Data Linearity Test Results							
ANOVA Table							
			Sum of Squares	df	Mean Square	F	Sig.
Conversion Perception	Between Groups	(Combined)	109.196	17	6.423	1.405	.150
		Linearity	67.532	1	67.532	14.769	.000
		Deviation from Linearity	41.664	16	2.604	.569	.900
	Within Groups		466.396	102	4.573		
	Total		575.592	119			

Source ; SPSS Statistics processed data 25, 2022

Based on the data above, it is known that the sig. deviation from linearity is $0.900 > 0.05$, so the conclusion we can draw is that there is a linear relationship between perceptions and the conversion of conventional cooperatives into Islamic cooperatives.

Classic assumption test, To test the classic assumptions in this study, the heteroscedasticity test was processed using the SPSS application, so the following results were obtained:

Table 5. Heteroscedasticity Test Results						
Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error			
1	(Constant)	.642	1.667		.385	.701
	Perception	.017	.027	.058	.628	.532

Source ; SPSS Statistics processed data 25, 2022

From the heteroscedasticity test above, it can be seen that the significance value of the perception variable is 0.532. This value $>$ the significance value of 0.05 at a significance level of $\alpha = 0.005$, it can be concluded that the regression model in this study was declared not heteroscedasticity.

Hypothesis test results, with simple linear regression analysis is used to determine the direction of the relationship between the independent (independent) variable and the dependent (dependent) variable partially. To test the effect of perceptions on the conversion of sharia cooperatives to the management and members of the KPN Sharia Consumer Cooperative, Padang Panjang City Hall. The results of simple linear regression can be seen in the table below:

Table 6. Simple Regression Analysis Table

Variable	Coefficient Regression	t _{count}	Significance
Constant	31,180		
Perceptions of the conversion of conventional cooperatives into sharia cooperatives	0,188	3,960	0,00
R : 0,343			
R Square :0,117			

Source ; SPSS Statistics processed data 25, 2022

Regression Line Equation Based on the results of the analysis above, it can be seen that the one predictor regression equation is: $Y = 31,180 + 0,188X$. From the equation of the line, it can be seen that the constant value is 31.180. This shows that if the independent variable (X) is considered zero, then the magnitude of the dependent variable (Y) is 31.180 units. The regression coefficient X of 0.188 indicates that each increase in perception of the conversion of conventional cooperatives into Islamic cooperatives is 0.188 units. From this statement, it can be concluded that this regression model is positive according to the regression correlation value (R) between perceptions and the conversion of conventional cooperatives into Islamic cooperatives with a positive value of 0.343.

Coefficient of Determination. In the table above, the value of the coefficient of determination (R) is 0.117 (11.7%), meaning that the perceptions of cooperative members affect 11.7% of the conversion of conventional cooperatives into sharia cooperatives, while the other 88.3% are influenced by variables from outside the study. this.

Simple Regression Significance Testing with the t test, this test is used to determine the significance of the perceptions of cooperative members towards the conversion of cooperatives to Islamic cooperatives. From the results of this test, the t_{count} value was 3.960 and the t_{table} was 1.981. The value of t_{count} > t_{table} means that there is influence between the X and Y variables, thus it is stated that the alternative hypothesis is accepted H₁: Perceptions of cooperative members influence the conversion of conventional cooperatives into Islamic cooperatives. The test results also show a probability value of perceptual significance of 0.00 and a regression coefficient of 0.188. The significance probability value shows less than 0.05 and the regression coefficient value is positive indicating that the resulting effect is significant positive.

This study aims to find out the perceptions of cooperative members towards the conversion of sharia cooperatives, which have an effect on Islamic economic growth, where the City of Padang Panjang is known as the City of Serambi Mecca, speaking of perceptions is a view, thought and understanding (Latifa et al., 2021). Is the perception of members and cooperatives from a religious perspective, so that members and administrators of this cooperative can develop sharia cooperatives (Rastari, 2019), in this study has not been studied more deeply from a religious and economic perspective.

From the results of the analysis of the tendency of the perception variable, the majority of respondents already have a good perception of sharia cooperatives. On the tendency of the conversion variable, some respondents already understand the conversion of conventional cooperatives into sharia cooperatives, the tendency of respondents to convert to sharia is based on perceptions of the Islamic economy, which is based on 14 question indicators of respondents. The results of this study are in line

with Latifa's research (2021), where the perceptions of cooperative members and management from an Islamic economic perspective have a significant effect on the conversion of sharia cooperatives (Latifa et al., 2021). The results of this study are that there are still those who do not really understand the conversion of conventional cooperatives into sharia cooperatives, and this is the result of Anisah's research (2017), saying that most members and administrators do not understand the conversion of cooperatives into sharia cooperatives from an Islamic economic perspective (Anisah & Utomo, 2017). The results of the analysis of this study indicate that perceptions have an influence on the conversion of conventional cooperatives into sharia cooperatives from an Islamic economic standpoint. This illustrates that the better or positive the perception of the members, the more cooperatives will convert to sharia cooperatives from an Islamic economic perspective.

CONCLUSION

The results of the study show that the majority of the perceptions of the management and members of the KPN KPN Sharia Consumer Cooperative in Padang Panjang City Hall have a perception in terms of Islamic economics that they understand conversion to sharia cooperatives, and a small number do not understand conversion to sharia from an Islamic economic perspective. The results of the study show that perceptions of the Islamic economic aspect have a significant influence on conversion into sharia cooperatives. This study has not analyzed and tested other variables such as religious, environmental and other variables, for more complete research this will be examined by other researchers.

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