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# The Effect of Profit Sharing and Family Dependents Towards Customer Behaviors of Islamic Bank

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***Abstract:*** Customer's decision in choosing a bank or banking product must adapt to their needs. For saving behavior, some researchers say there is no consensus among economists and / or policy-makers on pricing models that are most relevant to explain the observed savings behavior. However, there is a cyclical pattern of finance (financial life cycle) that is typical and applies to most people and families in certain age groups. This research is explanatory research conducted using a quantitative approach. The study population consisted of owners of savings accounts and Islamic products in Islamic commercial bank in the province of South Sulawesi. The sampling method used by the researchers is a non-probability sampling and sample collection technique is purposive. Research result show the relationship of profit sharing (X1) to islamic bank customer behavior (Y) is non-significant,while the relationship of family dependents (X2) to islamic bank customer behavior (Y) is significant.This indicates that the Islamic Bank Customer Behavior (Y) of Muslim respondents is only influenced by Family Dependents (X2), not influenced by variables of profit Sharing (X1).

***Keyword:*** Sharing Profit, Family Dependents, Customer Behavior

## INTRODUCTION

The existence of Islamic services in the Indonesia economy in several years is getting increased, particularly Islamic banking. The Islamic banking industry, which began in 1992, is estimated to continue to increase in the future. Changes in religiosity philosophy of the Indonesian people, mostly Muslims, and the sharing system as well as the orientation of the halal become one of the drivers of the increase in Islamic banking in Indonesia.

Customer's decision in choosing a bank or banking product must adapt to their needs. For saving behavior, some researchers say there is no consensus among economists and / or policy-makers on pricing models that are most relevant to explain the observed savings behavior (Fisher, 2006). This is because every community has a boost psychosocial, psycho-cultural and belief systems respectively. In addition to

these conditions the financial needs of each person is different and keeps changing all the phases of their lives. This is influenced by individual values, goals, personal choice and events (life events). However, there is a cyclical pattern of finance (financial life cycle) that is typical and applies to most people and families in certain age groups, such as the basic wealth protection, the wealth accumulation, and the wealth distribution.

Conditions and needs of diverse communities become factors that can influence the behavior of customers to save or select products in Islamic banks. This study aims to assess the financial life cycle model of bank customers by analyzing factors /variables that affect the behavior of Islamic banking customers. The variables in question are for the benefit and family responsibilities.

Research on the variables for the results from Mehboob ul Hassan (2007) in Pakistan concluded among other things that the power of the Islamic vision (religiosity) encourages public perception, that the interest rate savings do not become problems for most Muslims. They prefer the return of investment is legitimate or permissible. It is not about how high or low ratio when compared with the profit share rate. Muhlis (2011) concluded that the level of revenue sharing gives positive and significant effect on the behavior of savings in Islamic banks for all groups of customers (customer Muslims and non-Muslims).

Kofi Dadzie Q, et al., (2003) said that the number of dependent children has a negative effect on the bank and significant savings. Nugroho and Widiastuti (2003) concluded the number of dependents gives significant and negative effect on the amount of savings in the bank. However, Muhlis (2011) concluded that load levels of family burden on the customer gives negative effect, but there is no significant effect on the probability of savings in Islamic banks.

The inconsistency of the results of previous research becomes the triggers for the researchers to analyze two variables. Besides the variable profit-sharing and burden of family responsibility is expected to describe the reason for customers to choose the products that exist in Islamic banking.

Based on the framework that has been mentioned, the purpose of this research is to examine more deeply about the influence of profit sharing and family dependents towards customer behaviors of Islamic bank for both Muslim and non-Muslim respondents. Originality for this papers shows as : the writer tries to conduct a research about the influence of profit sharing and family dependents towards customer behaviors of Islamic bank for both Muslim and non-Muslim respondents. This research retest the research result from Mehboob ul Hassan (2007) about people's perceptions, Muhlis (2011) about saving behavior, Nugroho and Widiastuti (2003) about Religiosty, Income, and Family Dependents. No studies have examined this kind of relationship simultaneously. Location of study (no previous research for this relationship): in South Sulawesi.

## THEORETICAL BACKGROUND

Life Cycle Hypothesis of Modigliani provides a model of the life savings (Modigliani and Brumberg, 1954). Faced with revenue-shaped pattern "hump", which goes up as experience of working life until retirement and then dropped dramatically, the consumption pattern is still flat or slightly up or down.

In the first stage (pre-retirement), people accumulate wealth through savings, and in the second phase (post-retirement), they use the savings (Modigliani and Brumberg, 1954). Utility function of this model suggests that the utility of a person's lifetime is dependent on the current and future consumption (Ando

and Modigliani, 1963). Utility is maximized the subject to the limit of the budget where the present value of lifetime consumption is equal to the present value of lifetime income. Under certain assumptions, the perfect example of certainty about the future and lack of ulterior motives of the individuals are actually spending their assets at the end. Ando, Brumberg and Modigliani divide three parts consumption patterns based on a person's age.

The prohibition of interest in Islamic brings the consequence of eliminating absolute interest. Principles of Islamic finance is built on the basis of the prohibition of usury, gharar prohibition, halal business guidance, shared business risk, and economic transactions based on a sense of fairness considerations (Alsadek, et al., 2006). Profit-loss sharing is the profits or losses that may arise from economic activities / business borne together. In attribute of sharing ratio, it is not fixed and there is certain return as interest, but do profit and loss sharing based on the real productivity of such products (Adiwarman Karim, 2001).

In an agreement, an agreed outcome is the proportion of revenue sharing in percentage terms over the possibility of a real productivity gained. Face value for tangible results is received and can only be known after the results of the utilization of these funds that have actually been there (ex post phenomenon, not ex ente). Sharing ratio is determined by agreement of parties cooperating. The magnitude ratio will typically be influenced by consideration of the contribution of each party to cooperate (share and partnership) and the prospect of profitability (expected return) as well as the level of risk that may occur (expected risk) (Hendrie, 2003).

Agreement at a level ratio must first pay attention to three factors. The first factor, the share on partnership is something that has a real and measurable. Therefore, it does not require a special attention. The last two factors, expected return and expected risk require special attention. Therefore the ability to estimate the advantages and risks that may occur in the cooperation that is based PLS is absolutely necessary, especially in terms of possible risks. This is because, first, the risk of having negative effects on the business. The greater the risk has an impact on reducing the value of profits. Second, the risk of having a source, scope that often does not take into account the data carefully. Third, profit estimate usually includes the calculation of risk variables.

PLS theory is developed in two models, namely the model of profit and loss sharing. Mudharabah Model refers to the form of business cooperation between the two sides. The first party (shahibul maal) provides the entire capital, while the other became a fund manager (mudharib) (Arifin, 2000). Model Musharaka is a partnership contract between two or more parties to run a particular business. Each party contributes funds to the agreement benefits and risks are shared in accordance with the agreement (Arifin, 2000).

Analysis of the results can be explained by the theory Loss Profit sharing (LPS) which gave birth to the norm application sharing ratio (NAS). According to Al-Ghazali (1963), the basic philosophy of the profit sharing ratio (NAS) is equity between mudharib and shahibul maal. Both should consciously accept the risk (loss) and gains (profits) arising from the use of money due to run to do business. Utilization of the money is likely ended positive, zero or even negative time preference. Hence the value of money from the business as a result cannot be determined at the beginning of business activity, but after the activity is implemented.

Muhlis (2011) indicates that the economic background considerations become an important factor to the saving behavior of customers in Islamic banks. It shows the character of rational-economic (behavior

in a relationship with the bank because of the consideration of economic utility). Besides, the reason for the model for the result is a system that is allowed by religious instrument and the results are good.

Analysis dependents / family expenses can be explained using the theory of life cycle. According to the life cycle theory, in general, people are in the productive age of 20-55. Rise and fall of the productivity is same with ups and downs of income. So the more productive a person, he gets more income. If the higher income and consumption levels are relatively fixed, it will increase the amount of savings, investing or choosing products in banking (Muhlis, 2011).

According to the life cycle hypothesis, age is one of the things that affect customers' savings. Age in this case is related to productivity and can be expressed as the dependency ratio. The higher the dependency ratio, it will tend to result in total savings, the desire to invest or choose a product in the lower banks. In this case, the number of dependents in particular does not works is in accordance with the research from Widiastuti and Nugroho (2003).

## RESEARCH METHODS

This study is classified as a type of survey research in which information is collected obtained from respondents using questionnaires as the principal means of data collection.

This research is explanatory research conducted using a quantitative approach. Explanatory research is a type of research that highlights the relationships between the variables of research and testing hypotheses that have been formulated previously.

The study population consisted of owners of savings accounts and Islamic products in Islamic commercial bank in the province of South Sulawesi. The sampling method used by the researchers is a non-probability sampling which is a technique in which each member of the sample drawn from the population which has the same opportunities to be members of the sample. Sample collection technique is purposive sampling (Sampling Judgment) is the technique of the sample based on the assessment characteristics of the samples that were adjusted with the goal of researchers (Suharyadi, 2004).

The variables in this study consisted of the dependent variable in the form of Islamic banking customer behavior and independent variables consist of profit-sharing and family dependents. The data analysis method used is WarpPLS to test structurally influence of profit sharing and Family Dependents towards Islamic Bank Customer Behavior.

## RESULT AND DISCUSSION

### Hypothesis Testing Model 1 : Muslim Responden

Testing Goodness of Fit uses predictive value-relevance ($Q^2$). The value of $R^2$ each endogenous variable in this study is the Islamic Bank Customer Behavior Muslim respondents which was obtained $R^2$ of 0.611. The calculation result showed predictive value-relevance of 0.611, or 61.1%, so the decent models are said to have predictive value relevant. Relevance predictive value of 61.1% indicates that the diversity of data that can be explained by the model amounted to 61.1%, or in other words, the information contained in the data 61.1% can be explained by the model. The remaining 38.9% is explained by other variables (which is not contained in the model) and error.

Hypothesis testing is performed on each track direct effect partially. Detailed results of the analysis, contained in WarpPLS analysis results, can be seen in the table. The following table presents the results of hypothesis testing using WarpPLS.

**Table 1**
**Hypothesis Testing Model 1 Muslim Responden**

| *Relationship* | *Path Coefficient* | *p-value* | *Information* |
|---|---|---|---|
| Profit Sharing (X1) → Islamic Bank Customer Behavior (Y) | 0.040 | 0.345 | Non Significant |
| Family Dependents (X2) → Islamic Bank Customer Behavior (Y) | -0.764 | < 0.001 | Significant |

*Source:* Secondary Data Processed, 2016

Based on the analysis test WarpPLS on tables and charts, the direct influence of profit sharing to the Muslim Customer Behavior of the Islamic bank has the value of coefficient of 0.040, with a p-value of 0.345. Because of p-value> 0.05, there is no significant direct effect between profit sharing towards Islamic Bank Customer Behavior which are Muslim. This indicates that the intensity of the Profit Sharing will not result in changes to the Muslim Customer Behavior of Islamic Bank.

In testing the direct influence of family dependents towards Muslim Customer Behavior of Islamic Bank, it was obtained coefficient value of -0.764, with a p-value of <0.001. Because of p-value <0.05, then there is a significant direct effect between family dependents towards Muslim Customer Behavior of Islamic Bank. Considering coefficient is negative, it indicates that the relationship is negative. It means the higher the family dependents will make lower Muslim Customer Behavior of Islamic Bank.

## Hypothesis Testing Model 2 : Non Muslim Responden

Testing Goodness of Fit use predictive value-relevance (Q2). the value of R2 each endogenous variable in this study is the Islamic Bank Customer Behavior Non-Muslim respondents obtained R2 of 0.220. The calculation result showed predictive value-relevance of 0.220 or 22%, so the decent models are said to have predictive value relevant. Relevance predictive value of 22% indicates that the diversity of data that can be explained by the model is 22%, or in other words, the information contained in the data 22% can be explained by the model. While the remaining 78% is explained by other variables (which is not contained in the model) and error.

Testing inner model (structural model) essentially testing the hypothesis. Hypothesis testing is done by t test (T-Statistics) on each path direct effect partially. The following table presents the results of hypothesis testing on the second model is a model for non-Muslim respondents.

**Table 2**
**Hypothesis Testing Model 2 Non Muslim Responden**

| *Relationship* | *Path Coefficient* | *p-value* | *Information* |
|---|---|---|---|
| Profit Sharing (X1) → Islamic Bank Customer Behavior (Y) | 0.521 | 0.002 | Significant |
| Family Dependents (X2) → Islamic Bank Customer Behavior (Y) | 0.226 | 0.131 | Non Significant |

*Source:* Secondary Data Processed, 2016

Based on the analysis test WarpPLS on tables and charts, the direct influence of profit sharing against Islamic Bank Customer Behavior, it was obtained coefficient value of 0.521, with a p-value of 0.002. Because of p-value <0.05, then there is a significant direct effect between profit sharing against Islamic Bank Customer Behavior. With a marked positive coefficient indicates a positive relationship. This indicates that the higher the value of profit sharing will lead to higher Islamic Bank Customer Behavior which is Non-Muslim.

In testing the direct influence of Family Dependents on Islamic bank customer behavior who is non-Muslim, the coefficient values obtained for 0.226, with a p-value of 0.131. Because of p-value > 0.05, then there is no significant direct effect between Family Dependents on Non-Muslim Islamic bank customer behavior. This means that the intensity of the Family Dependents Burden of Non-Muslims will not result in a change in the level of Islamic Banking of Non-Muslim Customer Behavior.

## Hypothesis Testing Model 3 : Muslim and Non Muslim Responden

Testing Goodness of Fit use predictive value-relevance (Q2). The value of R2 each endogenous variable in this study is the Islamic Bank Customer Behavior Muslim and non-Muslim respondents obtained R2 of 0.507. The calculation result showed predictive value-relevance of 0.507 or 50.7%, so the feasible models are said to have predictive value relevant. Relevance predictive value of 50.7% indicates that variance of data that can be explained by the model amounted to 50.7%, or in other words, the information contained in the data 50.7% can be explained by the model. While the remaining 49.3% is explained by other variables (which is not contained in the model) and error.

Testing inner model (structural model) essentially testing the hypothesis. Hypothesis testing is done by t test (T-Statistics) on each path direct effect partially. The following table presents the results of hypothesis testing on a third model is a model for all respondents (Muslims and non-Muslims).

**Table 3**
**Hypothesis Testing Model 3 Muslim and Non Muslim Responden**

| *Relationship* | *Path Coefficient* | *p-value* | *Information* |
|---|---|---|---|
| Profit Sharing (X1) → Islamic Bank Customer Behavior (Y) | 0.266 | < 0.001 | Significant |
| Family Dependents (X2) → Islamic Bank Customer Behavior (Y) | -0.584 | < 0.001 | Significant |

*Source:* Secondary Data Processed, 2016

Based on the analysis test WarpPLS on tables and charts, the direct influence of profit sharing towards Islamic Bank Customer Behavior, it is obtained coefficient value of 0.266, with a p-value of < 0.001. Because of p-value < 0.05, then there is a significant direct effect between profit sharing against Islamic Bank Customer Behavior. Considering coefficient is positive, it indicates that the positive relationship. It means the higher the profit share will result in higher Islamic Bank Customer Behavior.

In testing the direct influence of family dependents against Islamic Bank Customer Behavior, it is obtained coefficient value of -0584, with a p-value of < 0.001. Because of p-value < 0.05, then there is a significant direct effect between family dependents against Islamic Bank Customer Behavior. Considering coefficient is negative, it indicates that the relationship is negative. It means the higher the family dependents will result in the lower Islamic Bank Customer Behavior.

Based on the analysis in all three models obtained different results. The third model is a model with Muslim and non-Muslim respondents resulted in a significant relationship between profit sharing and the family dependents towards Islamic bank customer behaviors. The results can be seen from the table and figure below:

**Table 4**
**Testing Hypothesis of the Three Model**

| *Relationship* | *Model Coefficient 1* | *Model Coefficient 2* | *Model Coefficient 3* |
|---|---|---|---|
| Profit Sharing (X1) → Islamic Bank Customer Behavior (Y) | 0.040 | 0.521* | 0.266* |
| Family Dependents (X2) → Islamic Bank Customer Behavior (Y) | -0.764* | -0.226 | -0.584* |
| $R^2$ Model 1 : 61.1%<br>$R^2$ Model 2 : 22.0%<br>$R^2$ Model 3 : 50.7% | | | |

*Source:* Secondary Data Processed, 2016

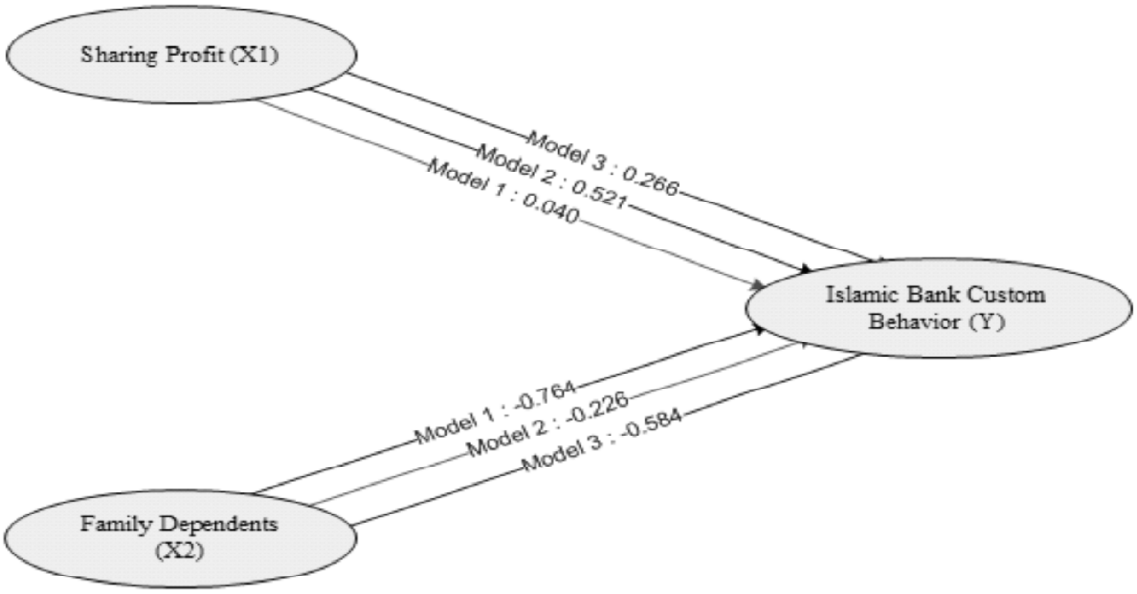


**Figure 1: Result Analysis WarpPLS the Effect of Profit Sharing and Family Dependents Towards Customer Behaviors of Islamic Bank**

Based on the tables and images, it can be said that the first model show the relationship of Profit Sharing (X1) to Islamic Bank Customer Behavior (Y) is non-significant, while the relationship of family dependents (X2) to Islamic Bank Customer Behavior (Y) is significant. This indicates that the Islamic Bank Customer Behavior (Y) of Muslim respondents is only influenced by Family Dependents (X2), not influenced by variables of Profit Sharing (X1). With a marked negative coefficient shows a negative relationship. This means that the higher the value of Family Dependents (X2) of Muslim respondents will result in the lower Islamic Bank Customer Behavior (Y).

Meanwhile, different results are in the second model that is a model for non-Muslim respondents. The relationship of Profit Sharing (X1) against the Islamic Bank Customer Behavior (Y) is significant and positive, and the relationship of Family Dependents (X2) of non-Muslim respondents against Islamic Bank Customer Behavior (Y) is non-significant. This shows that the non-Muslim respondents, Islamic Bank Customer Behavior (Y) are only affected by Profit Sharing (X1). This means that the higher the value of Profit Sharing (X1) on the non-Muslim respondents will increase the value of Customer Behavior Islamic Bank (Y).

It is different if both Muslim and non-Muslim respondents are analyzed together. There is a significant and positive relationship between the Profit Sharing (X1) against the Islamic Bank Customer Behavior (Y) on both Muslim and non-Muslim respondents. Likewise, there is a significant and negative relationship between Family Dependents (X2) against Islamic Bank Customer Behavior (Y) in the Muslim and non-Muslim respondents. This shows that the respondents of Muslim and non-Muslim, Islamic Bank Customer Behavior (Y) is significantly and positively influenced by the Profit Sharing (X1) and is significantly and negatively affected Family Dependent (X2). This means that the higher the Profit Sharing (X1) will result in the higher Islamic Bank Customer Behavior (Y). As well as higher Family Dependent (X2) will result in lower values of Islamic Bank Customer Behavior (Y).

## DISCUSSION

The relationship of Profit Sharing (X1) towards Islamic Bank Customer Behavior (Y) is non-significant, while the relationship of Family Dependent (X2) towards Islamic Bank Customer Behavior (Y) is significant. This indicates that the Behavior of Muslim customers to save in Islamic banks (Y) is only influenced by Family Dependents (X2), not influenced by variables of Profit Sharing (X1). With negative coefficient shows a negative relationship. This means that the higher the value of Family Dependent (X2) of Muslim respondents will result in lower customers Behavior to save in Islamic banks (Y).

Meanwhile, different results are in the second model that is a model for non-Muslim respondents. The relationship of Profit Sharing (X1) against the Islamic Bank Customer Behavior (Y) is significant and positive, and the relationship of Family Dependents (X2) of non-Muslim respondents against Islamic Bank Customer Behavior (Y) is non-significant. This shows that the non-Muslim respondents, Islamic Bank Customer Behavior (Y) are only affected by Profit Sharing (X1). This means that the higher the value of Profit Sharing (X1) on the non-Muslim respondents will increase the value of Customer Behavior Islamic Bank (Y). It is different if both Muslim and non-Muslim respondents are analyzed together. There is a significant and positive relationship between the Profit Sharing (X1) against the Islamic Bank Customer Behavior (Y) on both Muslim and non-Muslim respondents. Likewise, there is a significant and negative relationship between Family Dependents (X2) against Islamic Bank Customer Behavior (Y) in the Muslim and non-Muslim respondents. This shows that the respondents of Muslim and non-Muslim, Islamic Bank Customer Behavior (Y) is significantly and positively influenced by the Profit Sharing (X1) and is significantly and negatively affected Family dependent (X2). This means that the higher the profit share (X1) will result in the higher Islamic Bank Customer Behavior (Y). As well as higher Family Dependent (X2) will result in lower values of Islamic Bank Customer Behavior (Y).

Analysis of the results can be explained by the theory Loss Profit Sharing (LPS) which gave birth to the norm application sharing ratio (NAS). According to Al-Ghazali (1963), the basic philosophy of the profit sharing ratio (NAS) is equity between mudharib and shahibul maal. Both should consciously accept

the risk (loss) and gains (profits) arising from the use of money due to run to do business. Utilization of the money is likely ended positive, zero or even negative time preference. Hence the value of money from the business as a result cannot be determined at the beginning of business activity, but after the activity is implemented.

Muhlis (2011) indicates that the economic background considerations become an important factor to the saving behavior of customers in Islamic Banks. It shows the character of rational-economic (behavior in a relationship with the bank because of the consideration of economic utility). Besides, the reason for the model for the result is a system that is allowed by religious instrument and the results are good.

The results also showed that the higher Family Dependent (X2) will result in the lower Behavior of customers to save in Islamic Banks (Y). Analysis dependents / family expenses can be explained using the theory of life cycle. According to the life cycle theory, in general, people are in the productive age of 20-55. Rise and fall of the productivity is same with ups and downs of income. So the more productive a person, he gets more income. If the higher income and consumption levels are relatively fixed, it will increase the amount of savings, investing or choosing products in banking (Muhlis, 2011).

According to the life cycle hypothesis, age is one of the things that affect customer's savings. Age in this case is related to productivity and can be expressed as the dependency ratio. The higher the dependency ratio, it will tend to result in total savings, the desire to invest or choose a product in the lower banks. In this case, the number of dependents in particular does not work is in accordance with the research from Widiastuti and Nugroho (2003).

There are limitations to the study, by using a questionnaire that is sometimes the answer given by the respondents did not show the real state. This research also limited only in South Sulawesi alone.

## CONCLUSIONS AND RECCOMENDATIONS

### Conclusions

Based on the analysis, the conclusion as follows:

(a) The test results using Muslim respondents, showed that only the family dependents that significantly influence customer behavior to save in Islamic Banks, while for the profit sharing had no significant effect. These findings ensure savings behavior patterns of Muslim respondents in Islamic banks that are affected by the level of the family dependents as hypothetical life cycle (life cycle hypothesis). Age is one of the things that affect customers' savings. Age in this case is related to productivity and can be expressed as the dependency ratio. The higher the age of dependency ratio will tend to result in total savings, the desire to invest or choose a product in the lower banks.

(b) The test results using non-Muslim respondents indicate that only profit sharing that positively affects customer behavior is to save money in Islamic Banks. These findings reinforce the analysis, that the consideration of the economic background is an important factor towards customer group savings behavior of non-Muslims in Islamic Banks. Robust economic considerations background makes the group better reflect customer-economically rational characters (behavior in a relationship with the bank because of the consideration of economic utility).

(c) The test results using respondents Muslims and non-Muslims shows that there is a direct influence of positive and significant correlation between the profit share of the customers behavior to save in Islamic banks and there is a negative and significant impact among family dependents with customer behavior to save in Islamic Banks. It shows that without considering the religious factor, respondents tend to choose to save ownership in the Islamic banks because of economic considerations and consideration of the age dependency rate is not working in the life cycle hypothesis.

## Recommendation

Based on the conclusions, it is recommended to improve the public interest for savings in Islamic Banks, Islamic Banks then should always do a promo about the products the main Islamic Banks in terms of profit sharing. In addition, product marketing goals of Islamic Banks should focus on the productive age with a low level of dependency.

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