

Real Estate Developer Perception for Sharia Housing Products in Greater Bandung, Indonesia

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ABSTRACT

This research aims to define the sharia housing products from the perspective of real estate developers in Greater Bandung. The authors try to dig deeper into whether the housing made by these developers is by the fundamental understanding of sharia housing or not. This study also tries to determine what is still missing and what has been running well in practice. In the preliminary research, the authors attempted to define this sharia property by theories and more focused on the consumer side. This study is using Qualitative Analysis with Semi-Structured Interviews. From the result of this research, it can be seen that sharia housing in Bandung is not very focused on the design of sharia building in private residential, but rather to provide sharia facilities for public use and other Islamic activities in their neighbourhood. This research would be useful for property developers, consumers, and other parties like academicians or the government.

1. Introduction

One of the most important and fundamental businesses committed to complex decision-making arrangements is housing (Gronow, Jenkins, & Plimmer, 2003). Many factors must be considered, including religion as well. Religion has a significant impact on customer satisfaction while choosing products where Muslim individuals rely on higher trust and loyalty in the products of sharia banks (Raman and Bukair, 2013).

The sharia-based economic concept that proliferated in Indonesia additionally infiltrated into the property business. A key consideration for Shariah-compliant real estate financing is the proposed use of the property. Islam forbids the preparation or consumption of certain types of products including pork, alcohol, armaments, as well as activities such as gambling and conventional banking. Shariah scholars have generally accepted that Islamic financing can be used for multi-let properties where the threshold of non-permissible activities is below five per cent. However, the income received from such activities must be

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cleansed. Such remuneration may be donated to charity and should not form part of the profit distributed to investors (EurukaHedge, 2012).

Lately, sharia property business in Indonesia has encountered significant development. As indicated by the Financial Services Authority (OJK), information of property buys through sharia has expanded 11.23% every year (Liputan6, 2016). As uncovered by the Deputy Commissioner for Banking OJK, this indicates that business for sharia property is still totally open. Sharia property business is getting open consideration from all sides. Moreover, by opening access to low monetary networks, the sharia economy can also join long-term financing in the housing field. It is merely in the application, yet development items offered by the sharia economy should be introduced again with the network (Liputan6, 2016).

According to Kholifah (2016), the firms occupied in the products and services fields also utilise Shia labelling as its corporate personality. For example, sharia housing, sharia hotels, and sharia salons. Sharia housing architecture is designed with the concept of Islamic rules. Currently, in Bandung City, some developers try to make this sharia housing. However, whether the accommodation they drive by the idea of existing sharia housing? This research aims to define the perception of sharia housing products from real estate developers. The authors also try to dig deeper into whether the housing made by these developers is by the fundamental understanding of sharia housing or not. Finally, this study also tries to determine what is still missing and what has been running well in practice.

2. Literature Review

The previous studies about sharia housing products have not been too much discussed, but some literature reviews are related.

Table 1. Previous Studies

Author	Research
Majid, Rahadi, & Faturohman (2018)	In Bandung City, Indonesia Sharia property is already drawing interest from Moslem and non-Moslem consumers. This phenomenon could happen because the things that lie behind they purchase the sharia property are not just constrained towards rehearsing Islamic religious life like avoiding usury. The payment and instalment rate, which is so stable, price, return on investment, and location, make them interested in buying.
Majid, Rahadi, & Faturohman (2018)	In the hospitality building, the application design of sharia-compliant plan should be sketched out since there are no direct rules from the Quran and Sunnah. The hotel's design can combine the Islamic values to facilitate the Muslim to rehearse Islam's prerequisites. However, there is a need to think about the essence of Muslim houses in Malaysia on an explicit understanding.
Othman, Aird & Buys (2015)	Modesty, privacy, and hospitality are the ultimate principles in the Islamic teaching that significantly affects the design of Muslim homes, also the sedentary behaviours and the space organisation in every home. Although there are commonly shared principles, Muslims living in various countries are affected by cultural factors inside their nation of residence. Senses of the multifactorial idea of the impacts on the Muslim perception of home and space usage are fundamental for architects, engineers, designers, and builders to be legitimately prepared to address customers' needs.

Rosenberg et al. (2009)	In sharia-compliant hotels, development and operation are generally the same as standard hotels. It may be challenging for the department of food and beverages to be profitable due to the nonattendance of income by selling alcohol. However, the unique value of a sharia-compliant hotel implies that this kind of hotel can beat this trouble. It will catch visitors searching for a spiritual experience. Confinement, in one thing, can prompt to other opportunities. This study suggested that developers and operators ought to go wholly Sharia-compliant, and the local regulation would help the business hugely over the long haul.
Omer (2010)	Numerous Muslims have built up new homes in various areas worldwide as of late. Islam includes the strong religious traditions apply specifically to the structure and association of life inside the home and environment. A house is thought to be a "microcosm of Islamic culture and human advancement" that is of "supreme joy" in the Islamic faith.
Rahadi et al. (2015, 2016, 2018)	The research was looking for factors that may affect the price of housing products in the Metropolitan Area of Jakarta and stated a strong relationship between trends proposed by land designers and private buyers. This exploration's goals are already efficient with a data collection, accumulation of the information, improvement, and the natural elements agreed to affect housing products' cost.
Imansari (2016)	The research which conducted a sharia housing located in Malang City, Indonesia suggested adding a new type with small housing that has a lower price so people can reach it because the demand for it is continuously extending each year.
Kholifah (2016)	To compensate for the demand for sharia property to be better, this study hopes that developers will soon establish sharia consultants to utilise contracts in the sale and purchase transactions based on sharia law.
Astuti (2009)	This study stated that understanding the problem of financing plans for the poor into sharia microfinance results from potential development to fill the gap between housing needs and low wage groups.
Wahab, Hamzah, & Yusof (2016)	Islamic finance assumes a more significant role in advancing balance with reasonable and practical financing. The study also includes that Islamic finance has figured out how to fulfil the Maqasid al-Shariah's objectives.

Based on the literature above, Sharia property investment is already impressive for Muslims and non-Muslims. Not just from their design, concept, spirituality, and way of living, but also concerning the Islamic finance system that does not believe or avoid interests.

3. Methodology

3.1 Data

All of the sharia developers in Bandung City would be the population of this research. This study aims to verify the perception of sharia developers to the definition of sharia housing products. In the preliminary

analysis, the authors found that people still do not know about this type of housing. In this study, interviews were conducted with five prospective sharia developers in the Greater Bandung Area.

3.2 Methodology

This research is conducted using Qualitative Analysis with Semi-Structured Interview. According to DiCicco-Bloom and Crabtree (2006), this kind of interview frequently becomes the sole data source for qualitative research. It is generally planned for progress at an assigned time and on outside areas of regular occasions. They are composed around an arrangement of predetermined open-ended questions, with another question arising from the conversation between interviewee and interviewer. According to Sekaran and Bougie (2010), a structured interview is done when information is needed from the start. The interviewer has a list of questions that have been determined to be asked to the respondent both personally. When respondents expressed their views, the researchers noted them. The same question will be asked of all people in the same way. For analysis, the authors conducted Content Analysis. Content analysis is an observational research method used to systematically evaluate the symbolic content of all recorded forms of communication (Kolbe and Burnett, 1991)

4. Results and Findings

4.1 Respondent 1

Our first respondent was Mr Rudi Miftach, General Manager of Sharia Islamic Soreang (PT Sharia Green Land). According to him, sharia housing does not differ much like conventional housing in general. Regarding facilities, what makes it different are buildings such as mosques and Islamic schools. Also, there will be some activities like Islamic study.

When talking about the risks that sharia housing developers would dare to sell their units to the consumer without checking from the central bank, he said they did not look back to someone's ability and look ahead. They will see the prospect of their consumers' businesses. If their cash flow statement is right, they will accept it. The home loan that uses conventional banks is more comfortable to be taken. In sharia housing, the acceptance process is more stringent. If the prospective customers who propose it cannot pay off its debt, the developer will not accept it because they should not plunge someone into debt based on Sharia principles.

Related to the rigorous assessment, the developer for potential customers proposes some special assessments. Although prospective customers have much money, it could be rejected if they are not the kind of people who do not want to obey Islamic rules. For example, when a prospective customer comes to make a transaction with short pants, there is a possibility of being unacceptable. The type of consumer usually accepted is the one with a high interest in and commitment to what is prescribed by Islam. The persons' ability to pay off their payments becomes one of the considerations because as has been said before, the developer will not make someone into long-term debt that would otherwise be unpaid.

Regarding design, there are houses meeting sharia rules like those overlooking the Qiblah. When the authors asked about this, Mr Rudi Miftach replied that it was not essential, the home position they are considering is based on suggestions from the government. For example, when they try to build a house facing the direction of Qibla, but the government states that the position is poorly secured, they will prefer to build a house with a safe place for its inhabitants.

Another thing that is entirely different from sharia housing and the conventional one is treating consumers who cannot afford the instalment. They will conduct deliberations to solve this problem and will

not take confiscation because the confiscated assets' characteristics are the assets that consumers do not own. However, when consumers buy sharia housing, the house is entirely theirs. When consumers cannot pay, the developer only focuses on the debt, not on the home. What they will try to discuss is to ask the customer whether they have other funds or other assets that are required to pay the debt. If that house is the only asset that belongs to them, the developer will advise consumers to sell it. In the process of selling the home, the developer will help the consumer too.

The calculation below is an example of payment schemes for consumers who cannot pay their debts. Mr A bought sharia housing in 2016 at Rp 300,000,000, - with instalments for ten years. In the 5th year, the remaining debt of Mr A is Rp 150,000,000, - but he cannot pay his debts anymore. So the developer will advise Mr A to sell it. In the 5th year, the house sells for Rp 500.000.000 -. Then Mr A will only pay his debts of Rp 150.000.000, - to the developer, while the remaining at Rp 350,000,000 will be owned by Mr A. The money can be used by Mr A to find another house elsewhere. If possible, when the developer in the same sharia, housing is having another housing project in that price range, Mr A can propose again to buy the house.

What is happening in the field now is that consumers pretty much complain about the location of sharia housing in Bandung, which is far on average. Its position is in the suburb, not in the city centre. When mentioned about this in the interview session, Mr Rudi Miftach asserted that the developer could not deny that the price of housing in strategic locations of Bandung does not go into the middle consumer market segmentation. Although they also have some middle-up segmented housing such as in Dago, Setiabudhi, and Lembang. For the middle segmentation, for example, Soreng area is one of the places which according to him is ideal because, in addition to cheap land, the location of the housing is close to the Seroja Toll Gate. Although Soreang is in the remote area, it is still easy to access. They also always consider the value of investing in their business because one of the things that affect a good investment value is access that is easily accessible. Developers did what has been done for some housing projects because they are always looking for regions with easy access. He also added that the buyers now consider the housing location far away over time, two years away, the site will feel so close.

This excellent housing concept attracted Muslims' attention as the primary market share, but it turned out to non-Muslim citizens as well. The authors ask how non-Muslim citizens are interested in purchasing one of the units in sharia housing, whose purpose is either for their use or investment. They explained that PT Sharia Green Land has six housing units, 4 of them are purely sharia. So far, if non-Muslim citizens want to buy the house, they will be directed to 2 housing in PT Sharia Green Land that is not sharia. They try to give understanding to potential customers because if they still want to buy it, there will be risks that they should bear such as not allowed to perform worship at home and other things that are against the rules of Islam. Because the development of sharia housing is not solely for shelter, it is the place for Muslims not to fall into usury. This development is an opportunity for Muslims to avoid the various capitalist systems that will trap them.

From the respondent's 1 answers, it can be concluded that currently, the development of Sharia housing is interesting not just for Muslim, but also for non-Muslims. This is in line with Hariadi (2017) study that suggests more non-Muslims interested in investing in Shariah-based investment.

4.2 Respondent 2

The second respondent was Mr Hendrawan, the owner of Safpro Syariah. The underlying issue of Safpro Syariah, a Sharia Housing Consultant on 12 June 2017, is to provide a solution to the current riba war. Sapporo Syariah aims to give education or consultation for potential consumers who are interested in buying sharia housing. Currently, Safari Syariah status is an agency that has partnered with five developers

with a total of 13 listings. Sharia housing itself is emerging in Bandung around the end of 2016. Some of the first sharia developers in Bandung are Royal Orchid Villa, Green Setiabudhi, Firdaus Land & Hasanah City.

The Islamic-made facilities provided by various sharia housing are also quite impressive. For example, Royal Orchid will be built as a mosque, and there is a Hafiz of the Holy Qur'an program for children, so there will be a rote deposit regularly for them. In Hashanah City there will be a sharia swimming pool, the pool between men and women will be separated. In Firdaus Residence, a tahfiz house, sharia pool, sunnah sports facilities such as archery and horse riding will be built. Also, there will be training for mothers to be an entrepreneur at home. While in Sharia Islamic Soreang will be made Muslim schools from kindergarten to high school. In the vicinity of the housing will be planted with trees, and on the sidelines of the tree, there will be speakers so the dwellers can hear Quranic verses that are played for every few hours. With the concept of sharia housing full of Islamic rules, it is reasonable if the developers want to sell it to the Muslim citizens only. However, there is one sharia housing in Bandung that allows non-Muslims to live there as well.

Safpro Syariah currently only works with five developers. Still, it does not rule out if consumers want to buy sharia housing. The developers have no cooperation with this sharia housing consultant. They will continue to study the developer's system to ensure that the consumer purchases the housing are sharia because not all sharia housing implements sharia law correctly. There are still some developers who initially use the payment system by sharia, but in the end, even deviated from the rules that should be. The common problem is not purely sharia because they still justify cooperation with the bank. During this time, Safpro Syariah also has refused collaboration with some developers who felt less sharia.

About the risk of developers related to sharia banking rules that eliminate checks from the central bank, he explained that although there is no checking one of the essential things that developers assessed is to see the seriousness of consumers to make payments. The down payment of sharia property at 30% is quite pricey. If a significant percentage of down payments go well, the possibility to pay a smaller portion of money each month will also be smooth. Also, sharia housing uses the pivot system. So the house will be newly built after the down payment paid off because the development funds use the money from it. The home construction usually runs for 1-2 years; the fastest in eight months. Sharia system that is enforced like this dramatically simplifies the consumer to buy a house

Moreover, there is no system of fines and confiscations. There will be no penalty if the consumer wants to pay off their debt or even if they pay it late. When the consumer does not spend it on time, the developer will give them a warning, but the instalment will remain flat.

Regarding the location of sharia housing that seemed so far and not strategic, Mr Hendrawan said that near or far is something so relative. For example, the consumer will feel that house in Soreang is so far away if the consumer is from Dago, but for Baleendah, the house's location in Soreang is not too far away. Currently, sharia housing is not located in the centre of the city, but almost all corners of Bandung is surrounded by it.

For the second respondent, it can be seen that education plays a significant role in addressing the issue of Shariah compliance development. In the study by Jamil, Seman, & Ramli in 2019, sustainable Sharia compliance education can help bridge the gap and solve this respondent's issue.

4.3 Respondent 3

The third respondent was Mr Kurnawan, a Marketing Agency of Royal Orchid Villa (PT Bumindo Abadi Mandiri). The start is about whether there is a difference in buying a unit in sharia housing and the conventional one. He explained that if the consumer wants to buy a house in sharia housing; they need to

check the location, pay the booking fee, complete the file, then after that the consumer will be asked about willingness with the payment scheme that the developer has made. Here, the consumer can negotiate the amount of down payment; for example, the down payment to be paid is Rp 30.000.000, but if prospective customers do not have that much money, they can ask the developer to install it for six months. If the consumer agrees with the offer, there will be an interview. However, the interview session was not as complicated as the conventional banks did. Much easier to be accepted from sharia housing than conventional housing. Royal Orchid Villa welcomed prospective customers like voyagers or traders who have no official paycheck due to the income that is not fixed every month.

Types of consumers whose submissions are usually accepted are those with a high level of sincerity. Although some potential customers do not meet the criteria (e.g. the total income does not comply with the requirements), the application will be approved if they have a high level of seriousness. Some prospective customers do not have the funds but want to have a better Islamic life by doing Hijrah and live in sharia housing; it does not rule out that they will be accepted. Developers have their judgment in this regard. Moreover, in the filing period, there will be interviews. The developer will assess whether the prospective customer is having good faith or not in the future. Speaking of risks related to the absence of checks from the central bank, he said that it is inevitable, but if they want to enforce sharia law, they must be brave and do not hesitate to bear the risk.

The concept of payment without fines and confiscated is something interesting to discuss in this case. In Royal Orchid Villa, if consumers cannot pay the instalment, they will conduct a deliberation. Consumers will be asked about the ownership of other assets that can be used to pay the debt. They will also ask if there are families who can provide assistance or not. If it still does not exist, then they will sell the house together. Consumers and developers will determine the home's selling price together because they will sell it at market prices. The developer cannot sell the house personally as well.

Due to the pivot system, when the down payment from the consumer is paid off, the house will be built one month later. After the house's construction is completed, the house is not directly given to the consumer, but they will wait until one month to ensure that no building foundations are cracked and so forth. After that, there will be a handover of the building. The handover period is various, at least one month and maximum for one year. In Royal Orchid Villa, when the consumer has other assets that can be used as collateral, then a land certificate can be given directly. However, suppose they do not have any other assets. In that case, the land certificate will be deposited to a notary until the instalment is paid. The certificate must be collected simultaneously by both parties.

The developer needs to intensely look for the land which price is relatively below from the market price. Suppose built in the middle of the city whose land prices are already high as if later only the rich people who can enjoy sharia housing facilities. Moreover, indirectly, as if only the rich one who could go to heaven. The segmentation of Royal Orchid Villa is for the middle class, so segmentation and location have also been customised before. However, even so, the developers still provide housing for the upper-middle segmentation located in Dago and for the middle to lower segmentation of its location is in Baleendah. Related to the neighbourhood's diversity, Mr Kurnawan said that non-Muslims could also live at Royal Orchid Villa, but they have to follow the Islamic rules. For example, their house should not be a worship place, dressed politely; there should be no animals forbidden by sharia law and other things that violate this Islamic concept.

For the third respondents, it can be seen that investment in Shariah development is also becoming more interesting for non-Muslims (Hariadi, 2017). Also, the limited knowledge of prospective buyers needs to be addressed. Most of them are only interested in investing due to Hijrah. Still, as Jamil et al. (2019) stated, proper education should help them understand the benefit and sustainability of Shariah investment.

4.4 Respondent 4

The next respondent was Mr Muhammad Faizal, a General Manager from Solusi Syariah Giga. When talking about the concept of sharia and non-sharia housing, he stated that the most different thing between them is the contract because, from it, the buyers can see clearly whether the transaction contains usury or not. Contracts for conventional housing are often unclear whether they will belong to the buyer or tend to rent. In Islamic housing, the ownership contract is evident because the owner is the buyer.

Although there is no checking from the central bank, they do not necessarily approve each customer's request to purchase their house because they also pay attention to the caution element. They pay attention to administrative matters such as Identity Card, Family Card, Taxpayer Identification Number, paycheck, etc. If viewed regarding requirements, a customer's critical thing to get the developer's approval is to fulfil the administrative stuff. The assessment will be done personally but still objective because Islam's contract tends to help Muslims' fellow. Not all Muslims have any savings, so the developer will try to help them. If some non-Muslims want to buy a house in Islamic housing, maybe one reason is that the interest is flat. Meanwhile, the developer considers sharia housing due to its appeal and to avoid usury.

If the consumer is unable to pay the instalments, they will first deliberate on the reason for the inability. For example, by selling the house, the homeowner can pay the remaining debt to the developer. This event needs to be discussed correctly because as a developer, they also have responsibility for various parties involved in this business, such as landowners or artisans. In the current contracts, when the consumer is unable to pay, and he/she dies, the debt can be considered paid off. However, in sharia law, because debt will be carried to the afterlife when the consumer still has the obligation dies, the heir must be willing to bear the debt.

The housing project, which is wholly sharia is Royal Arcamanik Residence. Regarding the limited land, all of the areas are built for housing only. There are no additional facilities, but the distance from the mosque to the accommodation is very close, so the consumer can use the public facilities to worship. Like a mosque building that does not always face directly to Qibla, and so are these houses. Before becoming a sharia developer, previously they had a housing project from 2011, namely Parahyangan Village. Because the land is vast, so the remaining area can be built for parks and mushalla. In Parahyangan Village there are still two remaining units that have not been sold, until now the units were only rented. However, later, if anyone wants to buy it, they will give prospective buyers freedom if they wish to pay in sharia or a conventional approach.

Currently, land prices are increasingly high. They got a strategic location for housing at Royal Arcamanik Residence because the landowners are willing to work together to make a profit-sharing. The positive effect is that the buyers are not overburdened with land prices to manage the funds for other things. Every time there is income, the funds are used to share the results with the landowners and finance the building. What's more, their company has one business unit in the material sector, making it easier to do this kind of business. The challenge that has been happening is that landowners do not want to cooperate for profit sharing to absorb a lot for land cost.

Some things are strongly emphasised by the developer related to sharia housing. They revealed that not all sharia-labelled businesses are genuinely sharia. Therefore, consumers are also expected to be more aware of sharia law. When someday there are developers who lose control or take actions that are not by Islamic law, consumers can correct it. As a developer, they also have to keep learning about this. Every Friday, their company invites the Sharia Supervisory Board to give employees material regarding various sharia laws and learn more about halal & haram transactions. Solusi Giga Syariah as a sharia housing developer also collaborates with BaitulMal Tsurii (BMT) to remain in the correct sharia lane according to

the existing rules. In the future, the developer hopes that the public can follow this event to be more literate about sharia law.

From here, it can be seen that the Shariah Property Development faced huge issues, particularly for land provision. As stated by the study by Nur (2020), Sharia property development has a hard time competing with conventional property developers due to their strict rules and potentials.

4.5 Respondent 5

Our last respondent in this research was Mr Setyo Purnomo, a Marketing from PT Sharia Green Land. He stated that two things distinguish between Islamic and conventional housing. First, the contract must be by the agreed price because there is a difference between cash and credit prices. Cash price is without margin (profit), while credit price has been added to the margin. Usually, the margin used by Islamic developers is between 8-10% per year. However, currently, the majority has used a 10% margin per year. When the Islamic housing was present in Bandung, the margin started from 8% per year. If the contract uses a sharia concept, it will avoid usury because the total contract price is the same as the total price to be paid to the developer. Another thing to note is that Islamic housing also does not impose fines (if consumers are late in paying the instalment), without confiscation (if consumers cannot pay the debt), and without insurance (because it contains gharar elements).

Second, the scheme and credit instalment methods are not through the banks, but to the developer directly. According to Islamic rules, the sale and purchase agreement is only between the buyer and the seller (developer). For example, the price of a house for sale is IDR 100,000,000. If you want to buy cash, then it will amount to IDR 100,000,000. If you wish Credit for ten years, you have to pay a down payment of 30% and a margin of 10%. The calculation is as follows:

$$\begin{aligned} \text{Down Payment} &= \% \text{ Down Payment} \times \text{Selling Price} \\ &= 30\% \times \text{IDR } 100,000,000 \\ &= \text{IDR } 30,000,000 \end{aligned}$$

$$\begin{aligned} \text{Remaining Credit} &= \text{Selling Price} - \text{Down Payment} \\ &= \text{IDR } 100,000,000 - \text{IDR } 30,000,000 \\ &= \text{IDR } 70,000,000 \end{aligned}$$

$$\begin{aligned} \text{Margin} &= \% \text{ Margin} \times \text{Duration} \times \text{Remaining Credit} \\ &= 10\% \times 10 \text{ years} \times \text{IDR } 70,000,000 \\ &= \text{IDR } 70,000,000 \end{aligned}$$

$$\begin{aligned} \text{Total Selling Prices} &= \text{Down Payment} + \text{Remaining Credit} + \text{Margin} \\ &= \text{IDR } 30,000,000 + \text{IDR } 70,000,000 + \text{IDR } 70,000,000 \\ &= \text{IDR } 170,000,000 \end{aligned}$$

So, the sale contract is IDR 170,000,000. In Islamic law, it is possible to distinguish between cash prices and credit prices. What is not allowed is a payment agreement in the contract using cash, but in reality, the buyer pays by Credit, and the total instalment exceeds the contract price because it contains usury.

Suppose the Credit is in the bank, for example when the contract is agreed that the price is IDR 100,000,000, but after being counted again, the total instalment and down payment must be paid in the amount of IDR 150,000,000. Excess of IDR 50,000,000 is usury, but if the total amount on the contract is IDR 200,000,000, it can avoid usury. However, usury is not just about the excess of the payment. In this case, it acts as a financial institution (intermediary) classified as bathil because the buying and selling process that occurs is not between the buyer and the owner directly. If there is a fine or confiscation, the excess payment from both things is classified as usury. That is why the contract is so essential in Islam. Assumptions in the keyword of the agreement are like the married couple and adulterous couple. After the deal, it is seen as halal and unlawful.

Same as a bank, sharia developers also have employees who can analyse the ability of prospective customers to decide whether their proposal will be accepted or not. In conventional developers, prospective customers must book first, then pay the down payment, and after that, it will be analysed by the bank whether the submission is accepted or rejected. If rejected, there is usually a deduction of a few per cent of the total money paid. In the sharia developer, prospective customers must book first, but down payment is paid after the credit agreement (when the submission has been received). If the application is refused, the consumer's booking fee will be fully refunded without deduction. Even though non-Muslim intends to buy a house in Islamic housing is for investment, all of them return to each developer's policy, some are allowed, and some are not.

The facilities provided by sharia developers are usually things that offer a more Islamic housing environment. Like a mosque, tahfidz house, archery facilities, Islamic school (already implemented by the Sharia Green Land developer), religious teachers will guide Islam and education towards children and adults. Just like other developers, the occupancy position in sharia housing is not explicitly facing the Qibla. This consideration is based on the demand of many consumers who want a hook position, the house's location is close to the mosque, and the front's position is facing the sunrise.

Related to houses' position in sharia housing that seems so far away from everywhere, it is relative. If our workplace is close to our home, then the resident cannot say that our house is too far away because it is so close. Several projects are strategic to the city centre, like the housing project in Jatihandap. However, their sharia housing projects are more located in Rancaekek, Tanjungsari, and Soreang.

For the last respondent, it can be seen that education plays a significant role in addressing the issue of Shariah compliance development. As found in the study by Jamil et al. (2019), the prospective buyers should understand the process and policy of Shariah investment before they start to purchase Sharia Property.

4.6 Findings

Based on the literature, the methods of acquisition of ownership to property which are recognised in Islam are as follows Salasal & Malinumbay (1998):

Through Ihya al-Mawat, an Individual can acquire ownership by rinsing or rehabilitating dead or mawat land.

Through al-Iqta' - a form of a grant by the State to deserving people.

Based on the above literature, it can be concluded that land ownership mostly related to the Ihya al-Mawat methods of acquisition.

From the interview results, it can be found that in practice, some developers are not purely sharia because it still justifies cooperation with the bank. There are sharia housing that allows non-Muslims to live in it, and some do not allow it. Sharia residential concepts, such as windows, keep its function to provide ventilation, however, is not too low to keep the privacy. The closest toilet will be from the living room, so the household life's privacy is maintained. The bathroom door leads to the right so the dwellers can easily enter with the left foot does not seem applied to the home construction.

Sharia housing in Bandung City seems to not focus on the sharia design concept. The activities in it such as Islamic study, Hafiz the Holy Qur'an program, sports sunnah like horse riding, archery, and provide sharia swimming pool does not segregate genders.

Based on the five interviews, it can be concluded that Sharia housing products' difference from conventional property products is the agreements, the avoidance of interest, that is replaced by the profit-sharing concept. Also, for Sharia housing, they should have been facilitated with Muslim friendly facilities such as Mosques, near Islamic schools, and if possible, the design is facing Qibla. Also, Shariah property does not translate as Muslim only development. Its development adheres with the Islamic system. However, non-Muslims are welcome to live there.

Table 2. Highlights of the Study

Housing facilities	Almost of Islamic housing developer prioritise mosque in the house area. Other than that, there are many other facilities: Islamic schools, Tahfiz house, Sharia pool, and Islamic Sports Center such as archery and horse riding. In one of the Islamic developer, it builds an entrepreneurship training and murottal Al Quran.
Risk Assessment	Analyse the customer cashflow is one of the risk assessments used by an Islamic housing developer in accepting the house submission. It happens because they do not allow the Central Bank checking to assess their customer. But in several Islamic developers, some other assessment is done to their customers such as attitude, the high level of seriousness done by interview, and the personal identity.
Advantage	The advantages of buying a house using sharia rule are no central bank checking, no fines, no confiscation and no penalty. This rule is made because of the mutual trust between the developer and the customer.
Instalment Problem	In some case, not all of the customer can finish their instalment. If this problem happens, actions are done by Islamic developers, such as deliberation between the developer and the customer. It can be done by selling the house by using the market price.

5. Conclusion

This research aims to define the perception of real estate developers to sharia housing products. From the result, it can be seen that the sharia housing in Bandung concerns the neighbourhood so they will make some Islamic activities and also provide good Islamic public facilities. However, they do not make much significant difference in the design that is sharia in the private house. In the future, sharia developers in Bandung City can adjust to sharia housing design that emphasises factors like segregation gender, privacy elements, and safety. Another thing that is highlighted here is the contract. Maybe overall, the total price of conventional and sharia housing is not much different. Still, when the buyers look back at the contract they did initially, it became very different.

Further research should take a larger sample of sharia housing, for example, in the Province of Western Java. Currently, because the existing sharia housing is still in the process of development, so the concept that has been discussed here has not been realised. It is expected that when the sharia housing is complete with all the sharia public facilities, there will be a study examining more the practices between the concepts planned by developers today with the approach that occurs later when all the buildings have been completed.

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