

JOURNAL OF ISLAMIC SOCIAL FINANCE

Volume 1, Issue 2, December 2023

- Beyond Management Challenges: A Demise of A Cash Waqf Foundation** 1-16
Mohammed Kabiru Musah, Zakari Muntaka Alhaj, Aznan Hasan & Dawda Abdul Aziz
- Behavioral Intentions of Prospective Investors in Islamic Securities Crowdfunding: Insights from the Indonesian Market** 17-35
Laily Dwi Arsyianti, Ahmad Aulia Amrullah & Irfan Syauqi Beik
- Exploring Zakat Payers' Attitudes Determinants on Trust in Zakat Institutions** 36-44
Zulfikri, Salina Kassim & Anwar Hasan Abdullah Othman
- Public Awareness, Knowledge, and Perception Towards Takaful in Afghanistan** 45-57
Ghafoorzai Shaiq Ahmad & Nur Farhah Mahadi
- الدور التنموي الاقتصادي والاجتماعي للزكاة** 58-73
Fatima Zohra Loukriz & Mohamed Mohamed Hemir Alswegli

Correspondence:

Editor-in-Chief

Journal of Islamic Social Finance
IIUM Institute of Islamic Banking and Finance (II/IF)
International Islamic University Malaysia
Jalan Gombak, 53100 Kuala Lumpur, Malaysia
Email: jisf@iium.edu.my

Published by:

IIUM Press

International Islamic University Malaysia
Jalan Gombak, 53100 Kuala Lumpur, Malaysia
Phone: (603)6421-5014
Website: <https://bookshop.iium.edu.my>

Whilst every effort is made by the publisher and editorial board to see that no accurate or misleading data, opinion or statement appears in this Journal, they wish to make it clear that the data and opinions appearing in the articles herein are the responsibility of the contributor. Accordingly, the publisher and the editorial committee accept no liability whatsoever for the consequence of any such inaccurate misleading data, opinion or statement

Journal of Islamic Social Finance - [Online]

eISSN : 3009-0687

Barcode:

eISSN 3009-0687





JOURNAL OF ISLAMIC SOCIAL FINANCE

Volume 1, Issue 2, December 2023

EDITOR-IN-CHIEF

Prof. Dr. Salina Hj. Kassim, IIUM Institute of Islamic Banking and Finance

EDITOR

Assoc. Prof. Dr. Razali Haron, IIUM Institute of Islamic Banking and Finance

ASSOCIATE EDITOR I

Dr. Syarah Syahira Mohd Yusoff, IIUM Institute of Islamic Banking and Finance

ASSOCIATE EDITOR II

Assoc. Prof. Dr. Ashurov Sharofiddin, IIUM Institute of Islamic Banking and Finance

LANGUAGE EDITOR

Dr. Nur Farhah Mahadi, IIUM Institute of Islamic Banking and Finance

COPY EDITOR

Dr. Nazrul Hazizi Noordin, IIUM Institute of Islamic Banking and Finance

JOURNAL SECRETARY

Siti Sarah Abdul Rahman, IIUM Institute of Islamic Banking and Finance

EDITORIAL ADVISORY BOARD

Prof. Dr. Abdullah Abdulkarim, Imam Malik College for Sharia & Law, Dubai, United Arab Emirates

Prof. Dr. Nasim Shah Shirazi, Hamad Bin Khalifa University, Qatar

Prof. Dr. M. Shabri Abdul Majid, Universitas Syiah Kuala, Banda Aceh, Indonesia

Prof. Dr. Rosylin Mohd Yusof, Universiti Utara Malaysia, Malaysia

Prof. Dr. Raditya Sukmana, Universitas Airlangga, Surabaya, Indonesia

Assoc. Prof. Dr. Adam Abdullah, Al Qasimia University, United Arab Emirates

Assoc. Prof. Dr. Rifki Ismail, Central Bank of the Republic of Indonesia, Indonesia

Assoc. Prof. Dr. Yasmin Hanani Mohd Safian, Universiti Sains Islam Malaysia, Malaysia

Dr. Ascarya, University of Darussalam Gontor, Indonesia

Dr. Turkhan Ali Abdul Manap, Islamic Research and Training Institute, Kingdom of Saudi Arabia

Dr. Laily Dwi Arsyanti, Bogor Agricultural University, Bogor, Indonesia

Dr. Nur Hazirah Hamdan, Universiti Teknologi MARA, Malaysia

Dr. Permata Wulandari, Universitas Indonesia, Indonesia

BACKGROUND

Journal of Islamic Social Finance (JISF) aims to provide a platform for academic discourse and dissemination of advances in knowledge focusing mainly on issues in the areas of Islamic social finance. Islamic social finance (ISF) is one of the main Muslim scholars' contributions in the contemporary time, which include areas such as *Zakat*, *Waqf*, *Sadaqah*, *Infah* and Islamic microfinance. By incorporating both the financial and social aspects, ISF has wide applications in the context and realities faced by Islamic banking and finance today. ISF has also been identified as a tool to strengthen the role of Islamic banking and finance in supporting the sustainability agenda currently pursued at both the domestic and global levels. Despite the increasingly significant and influential role of ISF, a specific journal catering for the advances in knowledge in this pertinent area of Islamic finance has yet to be established. This provides the motivation for the IIBF (as the Center of Excellence in the area of Islamic banking and finance) to take the initiative to establish a journal focusing on ISF. The establishment of the JISF will provide a unique platform for quality articles in the vast areas of ISF to be published and widely disseminated.

CONTENTS

Beyond Management Challenges: A Demise of A Cash Waqf Foundation 1-16

Mohammed Kabiru Musah, Zakari Muntaka Alhaj, Aznan Hasan & Dawda Abdul Aziz

Behavioral Intentions of Prospective Investors in Islamic Securities Crowdfunding: Insights from the Indonesian Market 17-35

Laily Dwi Arsyianti, Ahmad Aulia Amrullah & Irfan Syauqi Beik

Exploring Zakat Payers' Attitudes Determinants on Trust in Zakat Institutions 36-44

Zulfikri, Salina Kassim & Anwar Hasan Abdullah Othman

Public Awareness, Knowledge, and Perception Towards Takaful in Afghanistan 45-57

Ghafoorzai Shaiq Ahmad & Nur Farhah Mahadi

الدور التنموي الاقتصادي والاجتماعي للزكاة 58-73

Fatima Zohra Loukriz & Mohamed Mohamed Hemir Alswegli



Beyond Management Challenges: A Demise of a Cash *Waqf* Foundation

Mohammed Kabiru Musah^{a*}, Zakari Muntaka Alhaji^b, Aznan Hasan^a, Dawda Abdul Aziz^a

^aIIUM Institute of Islamic Banking and Finance, International Islamic University Malaysia, Kuala Lumpur, Malaysia

^bNorthumbria University, Newcastle-upon-Tyne, England

ARTICLE INFO

Article history:

Received: 28 November 2023

Revised: 5 December 2023

Accepted: 5 December 2023

Available online: 19 December 2023

Keywords:

Cash *waqf*; Challenges; Management; Nonprofit demise; Nonprofit closure; *Waqf* trustees; Human Resource Theory; Behavioral Theory of Leadership

ABSTRACT

This study investigates how management challenges have precipitated the demise of a cash *waqf* foundation in Ghana, namely the Ahlussunnah Wal-Jamaah *Waqf* Foundation (ASWAJWF). Grounding its methodology in human resource theory and behavioral theory of leadership, the study aims to identify factors leading to the demise of the ASWAJWF by conducting in-depth interviews with 24 individuals directly involved in the cash *waqf* collection and the management processes across 11 of Ghana's 16 regions. The findings attributed ASWAJWF's demise to leaders' misunderstanding of *waqf* as analogous to -sadaqah, lack of investment initiatives to sustain the fund due to managerial incompetence, and failure to engage and incorporate voluntary expert advice. This groundbreaking study pioneers the exploration of Ghana's *waqf* management challenges. It also stands as the inaugural *waqf* study to employ theories of demise in elucidating how management challenges caused the demise of a *waqf* institution. Its exploratory nature ignites and invites other researchers to examine the factors leading to the demise/closure of cash *waqf* institutions, thus serving as a reference for future researchers. Finally, we expect this study to draw the attention of cash *waqf* stakeholders, including policymakers, on the need to provide effective management and governance frameworks/tools to revive cash *waqf* and to safeguard the interests of donors, beneficiaries, and the public at large.

1. Introduction

Waqf, as a perpetual charity, is highly encouraged in Islam and its efficient utilization significantly contributes to the development of communities (Hakim & Sarif, 2021; Komilov, 2023). History has shown that *waqf* institutions provide social welfare services that many current governments struggle to offer (Zuki, 2012). For instance, during the Ottoman era, health, education, and welfare services were financed through *waqf*. Presently, the most notable countries where *waqf* institutions significantly contribute to socio-economic development include Kuwait, Malaysia, Egypt, Singapore, and Indonesia (Sulaiman & Alhaji Zakari, 2019).

*Corresponding author. Email: kabiru233@gmail.com

However, the potential of *waqf* still needs to be realized because of the management challenges faced by most *waqf* institutions (Zuki, 2012). The constant neglect of these challenges in establishing contemporary *waqf* institutions provides an opportunity for persistent corruption and mismanagement of *waqf* properties by *waqf* managers/trustees (Dogarawa, 2009). For example, media reports suggest that in Bengal, corruption and scandals involving *waqf* boards are alleged to have begun in 1947.¹ According to a report submitted in 2012 by the Karnataka State Minorities Commission in India, nearly 70% of *waqf* property has been illegally encroached upon, while the remaining have suffered cases of deliberate corruption.

The above report further recounts that *waqf* lands were disposed of at prices unimaginably below market rent. The same report also highlighted an alleged misappropriation of US\$27 billion in Indian property funds.² In 2018, the then-Egyptian Prime Minister sacked the Head of the Endowment Authority on allegations of corruption and willful violations relating to the sale of some of the authority's shares to the Egyptian Housing and Development Bank, where the sale's total losses amounted to nearly US\$5.7 million. These incidents of mismanagement are not exclusive to these countries; they are prevalent in many other countries, including Ghana.

In a media report, Alhassan (2016) lamented the mismanagement of a *waqf* foundation's funds established by the Ahlussunnah Wal-Jama'ah (ASWAJ) of Ghana. He alleged that there was no accountability and that the *waqf* foundation was used as a conduit for the trustees to enrich themselves at the expense of the Muslim community. According to Alhassan, the *waqf* funds vanished with no traces, leading to the collapse of the foundation.

To the best of our knowledge, no study has investigated the veracity of Alhassan (2016)'s claims, even though Allah commanded us to investigate any information conveyed to us before acting on it to avoid the regret of wrongly accusing and harming others in ignorance (Quran; 49:6). Similarly, Allah has warned us not to follow that of which we have no knowledge about, as He will hold us accountable for all of our actions in the hereafter (Quran; 7:36). Therefore, we must investigate the allegations of mismanagement against the trustees of ASWAJ. Specifically, our study examines how management challenges have led to the collapse of ASWAJ's *Waqf* Foundation (ASWAJWF). It is essential to establish whether the accusations against the trustees are true and pertinent for the revival and sustainability of *waqf* in Ghana. More importantly, this study demonstrates our obedience to the divine command to guard against blindly relying (*taqlīd*) on information without proper investigation.

Theoretically, our study adds to the existing literature by being the first to investigate the challenges of *waqf* management in Ghana, previous studies (Amad & Billah, 2020; Dogarawa, 2009) have focused on the significance and potential of *waqf* for poverty alleviation in Ghana. Furthermore, growing scholarly interest in the allegations of *waqf* mismanagement is an issue that should be investigated through empirical studies. Finally, the results of our study may provide a basis for future research on *waqf* management in Ghana.

The paper is organized into six sections. The first covers the introduction while the second outlines cash *waqf* management challenges. The third discusses typology of organisational theories of demise. Whereas the fourth provides a background of ASWAJ Cash *Waqf* Foundation, the fifth presents the methodology. The sixth presents the findings and discussions. The last section focuses on conclusion and recommendations.

¹<https://www.milligazette.com/Archives/01102002/0110200270.htm>

²https://twocircles.net/2012apr26/loot_waqf_properties_india.html

2. Cash *waqf* management challenges

The behaviour and willingness of charitable organisations to be accountable is a pressing issue globally due to cases of fraud, embezzlement and abuse perpetrated by their own trustees, managers, and employees (McDonnell & Rutherford, 2022). McDonnell and Rutherford (2022) assert that, in United Kingdom (UK), the legitimacy of charitable organisations and public trust in them are under threat due to the recent spate of high-profile crises and scandals such as extensive and prevalent financial mismanagement, improper fundraising practices, and the abuse of vulnerable beneficiaries. For example, a recent inquiry into the Everlasting Arms Ministries, a UK-based charity organization for the advancement of Christian religion and relief of poverty worldwide, found the absence of long-term financial plan to sustain its spending, significant depletion of funds from the proceeds of property disposal, poor financial management, and lack of financial expertise and planning in its administration, among others (McGregor-Lowndes & Hannah, 2022). Similarly, evidence of trustees' misconduct was also found in the administration of Assyrian Church of the East Relief Organization (McGregor-Lowndes & Hannah, 2022).

In their study of the practical challenges in managing non-profit organisations, Othman et al. (2012) examine the internal functioning problems in 17 non-profit organisations (including religious charities) in Malaysia through a qualitative study. The findings indicate challenges in terms of personnel, governance, accounting and financial practices, funding, and regulatory systems. Financial mismanagement remains a major challenge in non-profit organisations, particularly, fraud (Gibelman & Gelman, 2001; 2004) in the form of theft of assets (mostly cash) (Othman et al., 2012) and misappropriation of donated funds (Tremblay-Boire & Prakash, 2017). The consequences of these mismanagement challenges have resulted in tightened regulation, damaged reputation (Uygur, 2020) and failure of such organisations (Weisbord, 2013).

The above highlighted challenges are not exclusive to the Christian faith-based charity organisations. Islamic faith-based charities have suffered the same fate with a long history of such management challenges (Azmi et al., 2023). Azmi et al. (2023) note that several cases involving Australian Islamic charities have been reported, including misconduct, mismanagement, lack of accountability and transparency, money laundering, misappropriation of funds, and inefficiency and ineffectiveness. The findings of their study added poor governance covering undefined roles and responsibilities, absence of membership requirements and shortage of human resources.

In the case of *waqf* institutions, prior studies have highlighted several challenges at different levels, namely, global (e.g. Alharthi, 2021), country (e.g. Abd Jalil, 2020; Abdul Rauph & Adebayo, 2022), state (e.g. Abu Bakar et al., 2020; Ismail et al., 2021; Ma, 2017; Mohamad & Sulong, 2022; Owais, 2019), institution (Ahmad, 2019; Hussain et al., 2021; Junarti et al., 2021; Kamaruddin & Hanefah, 2021; Mohaiyadin & Aman, 2021; Mohd Puad et al., 2014; Mutalib & Maamor, 2016), and types and instruments (e.g. Nur Sasongko et al., 2021; Yusoff et al., 2021). The interest of our research is on the stream of studies focusing on challenges in managing cash *waqf* at the institutional level. Accordingly, the following paragraphs highlight the relevant literature on the challenges facing cash *waqf* institutions.

Nahar and Yaacob (2011) empirically investigate the accounting, reporting, and accountability practices of a Malaysian cash *waqf* institution. Their case study and archival documentation review and analysis (from 2000 to 2005) preliminarily finds that the institution has fulfilled both primary and secondary accountabilities. However, the study further finds that, on financial reporting, the *waqf* institution is misapplying for-profit financial reporting framework in reporting the results of its *waqf* operations, there is no definite timeline for the institutions to publicly disclose their *waqf* activities, and reliance on manual recording and reporting of cash *waqf* transactions. In terms of

operational disbursements, the results show that cash *waqf* disbursements are concentrated on health, education, and maintenance of mosques, despite the fact that *zakāt* institutions in the country also play the same role. Nahar and Yaacob call for the need to relook at such practice, aligning with the findings of Ihsan and Ibrahim (2011) in Indonesia where a cash *waqf* institution invests its fund in different business ventures.

In the same Malaysian context, Khamis and Mohd Salleh (2018) examine the human resource, documentation and reporting challenges facing *waqf* institutions in managing cash *waqf*. They employed qualitative methodology, collecting data through semi-structured interview and literature review. The finding shows that, notwithstanding the fact that majority of *waqf* institutions have been promoting cash *waqf*, the existing practices in relation to human resource, documentation and reporting are not appropriate. Based on this finding, they put forward several proposals including training employees, increasing the number of staff, implementing employee performance management, systemising operations for comprehensive documentation, and improvement in the production of transparent and reliable accountability reports to relevant stakeholders.

Ali and Markom (2020) also explore the challenges faced by *waqf* institutions in managing cash *waqf* in Malaysia, through a literature review and a content analysis of various enactments dealing with the administration of *waqf*. From the former approach, they identify the insufficiency of existing legislations, lack of expert management skills, and lack of a regulatory oversight over the transparent collections of cash *waqf* and distribution of its returns to beneficiaries. The findings from the content analysis show the absence of definition specifically for cash *waqf* in the available enactments, leaving a room for suspicions about its validity in the states. Hence, they propose the development of a comprehensive *waqf* legislation, sound management policies, sustainable governance framework well as the adoption of blockchain to enhance cash *waqf* development in Malaysia. On the latter proposal, Mohaiyadin and Aman (2021) similarly recommend the use of blockchain to address the challenges confronting a public university *waqf* fund in terms of accountability and transparency in *waqf* collection and distribution. Zulaikha and Arif Rusmita (2018) and Zulkarnaen et al. (2021) also concur that blockchain can address the challenges facing cash *waqf* institutions through real-time reporting, data integration, data security, and cash *waqf* collection.

Ahmad (2019) empirically examine the factors challenging the performance of *zakāt* and *waqf* institutions in Northern Nigeria. On cash and related *waqf* funds, the findings of his interview show that the *waqf* institutions are challenged by public distrust in them, dissatisfaction with political office holders' interference, and the administrators' lack of adequate professional knowledge. Based on these findings the author suggests that the *waqf* board of trustees should consist of majority respected Muslim scholars, and run by Muslim rulers (*emirs*). Also, he proposes that the role of the state government should be limited to only supervising the appointment of administrators while the actual selection of administrators should be based on public opinion. Ahmad (2019) advocates for the board of trustees to be semi-autonomous, without government interference, in order for it to function effectively. Finally, he recommends conducting regular audits and transparently disclosing the information to the public.

In Morocco, Chalabi and Moutahaddib (2020) empirically examine the challenges of cash *waqf* through survey method. The findings enumerate some challenges including centralization of *waqf*, unproductivity, lack of transparency and complete information, poor governing laws for *waqf* administration, lack of exclusive and qualified staff to handle *waqf* matters, no long-term planning and loss of confidence and trust among Moroccans in religious authorities, among others. They recommend the creation of a non-government Cash *Waqf* Financial Institution (CWFI), with the government or any religious authority serving only as a supervisory body for monitoring and accountability. For creation of specialised CWFIs (e.g., for education, health, etc), they suggest

grouping cash waqf donor based on their common and shared interest. On human capital, they propose integration of the economics of waqf in educational institutions and training of cash *waqf* managers to develop their strategic management skills.

In the banking sector, Hossain and Nepa (2022) use a doctrinal research strategy in their study of the difficulties facing cash waqf management and its expansion through private banks in Bangladesh. The findings include insufficient legal protection, carelessness in creating cash waqf as a financial instrument, an ineffective management team, public dissatisfaction with waqf benefits, a lack of public awareness, and a lack of practical rules for mutawallis in the absence of education and research on cash waqf. They suggest ways to overcome these challenges. First, amending the existing waqf legislation to include suitable clauses for creating and administering cash waqf. Second, with the cooperation of all interested private banks, an integrated cash waqf research and management centre should be established for the education and training of the trustees (*mutawalli*). Third, public and private entities must also plan activities like announcements, publications, news, and dramas regarding cash waqf and its positive impacts on society to raise literacy among the poor population. Fourth, religious leaders should frequently give a discourse on cash waqf during Friday prayer.

To evidentially explain the reasons for the abysmal cash *waqf* collection performance of two Islamic banks and *waqf* institutions, Utomo et al. (2020) assess their cash *waqf* governance against the standards and provisions of cash *waqf* governance in Indonesia. The results demonstrate that the Islamic banks and *waqf* institutions have not been able to fully support the development of cash *waqf* products. Further on the *waqf* institutions, the results reveal that the managers are not conversant with the value of cash *waqf* transparency. Finally, the study shows that governance requirements and human resource management are respectively insufficient and ineffective to support the collection, management, and development of cash *waqf*. While the authors call on the Islamic banks to establish a cash *waqf* department and allocate more funding for cash *waqf* marketing activities, they propose mandating the cash *waqf* institutions to submit regular transparency reports to relevant stakeholders. Following Ali and Markom (2020)'s recommendation, Alharthi (2021) investigates the feasibility of blockchain in addressing the key challenges impeding the revival of the *waqf* (including cash *waqf*) system to its lost glory. The findings of his review of available literature indicate that blockchain technology is viable in addressing the challenges of the lack of data, tampered historical records in the event of the founders' demise, lack of transparency, and deficient auditing. He emphasises that blockchain eliminates possible corrupt practices, enhances transactional transparency, and serves as an integrated management system in which waqf stakeholders can engage and make relevant decisions. These are realised as the technology employs smart contracts with public records and traceability of transactions. However, Alharthi (2021) cautions that scalability, inconsistent regulations, legality, government interference, lack of awareness, poor understanding of required competencies, and issues of compliance and non-compliance to Shariah are some of the constraints that must be addressed for the blockchain technology to yield intended benefits for cash *waqf*.

Centuries ago, the fate of *waqf* institutions (including cash *waqf*) was attributed to government interference and western imperialism (Cizakca, 2000). Specifically, only about 20% of Bursa cash *waqfs* survived beyond a century (Cizakca, 1995). Presently, as the prior studies indicate, the survival of modern cash *waqf* institutions is challenged by factors relating to accountability, transparency, governance, managerial acumen, qualified human resource, trust, political interference, legislation, education/knowledge, waqf product development, and marketing (Ahmad, 2019; Alharthi, 2021; Ali & Markom, 2020; Chalabi & Moutahaddib, 2020; Hossain & Nepa, 2022; Khamis & Mohd Salleh, 2018; Nahar & Yaacob, 2011; Nurrachmi, 2012; Utomo et al., 2020).

However, how these challenges have contributed to the demise of a cash *waqf* institution remains empirically unexplored in the extant studies. This is not surprising as knowledge about the causes

of nonprofit entry and exit is generally scanty (Twombly, 2003). Besides, studies are fragmented in this regard as there is no consensus on the success and failure of nonprofits (Helmig et al., 2014). Consequently, drawing from nonprofit literature, this paper employs relevant theories to explain how the challenges have contributed to the demise of a *waqf* institution. The following section provides the framework of this study.

3. Typology of organisational theories of demise

Various organisational theories have been employed to examine the internal and external causes of nonprofits demise (Hager et al., 1996; Hager, 1999; Levine, 1978; Searing, 2020; Ortiz, 2022). While internal theories emphasis on elements within the boundaries of the organisation (such as commitments of and relationships between organisational actors, competencies of managers, and the size and structure of the organisation itself), external theories focus mainly on factors outside of the borders of the organisation (e.g., organisational population density, market pressures, inter-organisational relationships, and organisational reputations) (Hager, 1999).

Studies have further categorised the internal and external elements due to multiplicity of causes. Levine (1978) divides the causes of public organisation decline into political and economic-technical factors. Likewise, in her framework of organisational theories of death, Hager (1999) expanded Levine's (1978) typology into four, namely, ecological/structural, legitimacy, relational, and strategic management. Similarly, Fernandez (2008) suggests four categories consisting of technical, resource mobilisation, power relations, and goal attainment. In contrast, Searing (2015), in her study of young and new nonprofits demise, proposes three categories including legitimacy, relational, and resource extraction.

Following the footsteps of Hager (1999) and Fernandez (2008), Ortiz (2022) most recently also recommend four divisions made up of strategic management, resources, legitimacy, and ecological/structural. Since the *waqf* challenges, as highlighted in previous section, largely relate to management, the most suitable division to consider is the strategic management. Therefore, we are particularly interested in the theories under the strategic management element which explain organisational demise (Hager, 1999; Ortiz, 2022). These include human capital/resource theory, mission completion theory, and behavioural theory of leadership (Hager, 1999; Ortiz, 2022; Searing, 2015). However, mission completion is excluded as *waqf* institution's mission is perpetual, leaving only the human capital/resource theory and behavioural theory of leadership. Both theories are like Levine's (1978) "organisational atrophy" (internal) which defines the process and human resource factors that can cause organisations to poorly perform. Organisational atrophy is associated with dwindling performance due to various potential causes that are "almost too numerous to identify" (Levine, 1978, p. 319).

The human capital theory posits that lower levels of human resources lead to lower survival chances for organisations (Hager, 1999). Hager (1999) explains that human resources specifically include the knowledge and skills of professional managers. Thus, inability to mobilize human resources impacts the ability of an organisation to run successfully (Searing, 2015). This occurs when the organisation is either unable to attract adequate human resources or its managers lack managerial skills (Hager, 1999). In this regard, Fernandez (2008), among others, finds that insufficiency of human resources increased the probability of closure of most of the 41 closed Spanish voluntary associations. Similarly, Searing's (2020) study of smaller and younger American nonprofits' demise, through eight comparative case studies, shows that difficulties in managing human resources contributed to their demise as much as financial resources constraint. Hager's (1999) study of nonprofits' closure from 1980 to 1994 in the Minneapolis-St. Paul metropolitan area finds support for the human capital

theory.

Ortiz (2022) argues that the governing structures of any organisation have multiple actors with diverse views and experiences requiring collective leadership to achieve organisational success. Convinced that both the leaders' ability to learn to collectively lead, and organisational managerial capacity impacts the survival of organisations, Ortiz introduces behavioural theory of leadership to explain the leadership and managerial challenges that lead to nonprofits closure. The author proposes that the leadership (including board and staff members) of nonprofits that learn and collectively manage their organisation adequately are more likely to survive than organisations with inadequate management practices. In an analysis of 16 case studies, Ortiz finds strong empirical support for the theory as being useful in explaining why nonprofits closed. The same analysis also show that managerial problems are one of the most common internal elements causing nonprofits closure.

In sum, both human capital theory and behavioural theory of leadership have been proven as useful in understanding why organisations closed. Both theories appear to be the same though behavioural theory of leadership seeks to emphasise leaders' collective learning role in managing nonprofits. Consequently, we adopt both theories in our attempt to understand how the management challenges have caused ASWAJWF's demise.

4. ASWAJ *waqf* foundation

Ghana has a minority Muslim population. According to the Ghana Statistical Service (2021), 20.4% and 19.2% of the Ghanaian population in urban and rural areas, respectively, are Muslims. They are divided into four major Islamic sects: Tijaniyya, Ahmadiyya, Shia, and ASWAJ. Among these sects, ASWAJ, the second largest Muslim population in Ghana after the Tijaniyya sect, was the first to initiate a cash *waqf* in the country. The ASWAJ's leadership includes national, regional, and zonal imams (religious leaders).

The *waqf* initiative resulted from Sheikh Alhaji Ibrahim Umar Imam's (Haj Umar) recommendation during his address to commemorate the 8th ASWAJ National Convention in 2009. He is a renowned Islamic scholar who serves as the National Imam of the ASWAJ in Ghana. According to him, this proposal solves poverty, illiteracy, and begging, the leading factors hindering the progress and development of Ghanaian Muslim communities. Consequently, ASWAJWF was launched on December 26, 2009, at the University of Ghana, Legon. The plan was to invest 80% of the cash *waqf* amount, 15% to pay commissions to operatives/collectors, and 5% to cover administrative expenses.³The investments include commercial real estate and agriculture. The proceeds from the investment were to be used to assist Islamic scholars in furthering their knowledge and constructing schools, health facilities, shelters, and wells, as well as other projects that would benefit the community and assist the needy in society (Alhassan, 2016; Ghana News Agency, 2010). The leadership established branches in Takoradi, Kumasi, Bolgatanga, and other regions of Ghana (Ghana News Agency, 2010; Weiss, 2022).

Notwithstanding its promising agenda, for many years, the entire cash *waqf* initiative has silently died (Alhassan, 2016). For instance, cash *waqf* collection for the ASWAJ Ashanti Region *Waqf* Fund gradually ceased (Weiss, 2022). Weiss (2022) narrates that in 2013, a detailed inquiry into the collection activities showed that of the 480 issued receipt booklets, only 335 were submitted for verification, and the total number of contributors could not be ascertained. Other misdeeds include lack of documentation, poor record keeping, and collectors' embezzlement of funds. Unsurprisingly,

³<https://www.facebook.com/aswajwaqffoundation.garghana>

rumors regarding possible misbehavior and improper use of *waqf* monies began to circulate. Consequently, ASWAJ stopped promoting cash *waqf* in its sermons. Weiss concludes that later attempts to revive this region's *waqf* have failed.

This sad demise of the ASWAJ Ashanti Region's *waqf* foundation signals the fate of other regions' cash *waqf* under the purview of the ASWAJ. Alhassan (2016) concerns about the *waqf* fund's accountability and misuse are related to its leadership and management. With leadership being part of the management function (Răducan & Răducan, 2014), we attempt to answer the question of *how management challenges have accounted for the demise of ASWAJWF*. In their study of nonprofit demise, Hager et al. (1996) find that organizational demise is not a simple concept. Nevertheless, we define "demise" as the cessation of the cash *waqf* foundation's operations (Hager et al., 1996).

5. Methodology

We employed a qualitative case study to conduct an in-depth investigation into the specific reasons for the demise of the ASWAJWF (Patton, 2015). In addition, this study is both contextual and explanatory. Hence, a case study is the most suitable strategy for providing answers to the "how" and "why" questions in the natural context of the case (Rowley, 2002). Although history typically focuses on one case (Johansson, 2007), it emphasizes its uniqueness (Ridder et al., 2009) and allows the exploration of the case via detailed and in-depth data collection from multiple information sources and reporting of case descriptions and case-based themes (Creswell, 2007).

As the first to introduce and publicly collect cash for *waqf*, ASWAJWF was selected as a case study using purposeful sampling. This is also the only known cash-based *waqf* that has collapsed. In addition, direct contact with the ASWAJ is the only reliable method to accurately verify and explore" the ASWAJWF's demise (Searing, 2020). Other studies (e.g., Hager et al., 1996; Hager, 1999; Hu et al., 2016; Searing, 2020) have adopted a similar approach to investigate nonprofits' closures or demise. Accordingly, data were collected through semi-structured interviews to ascertain the reasons for the demise of the ASWAJWF. This data collection procedure allowed the usage of open-ended questions and granted the interviewees enough flexibility to share their opinions. The interview questions were informed by the research objectives, anchored on the human capital theory and behavioural theory of leadership. The questions are tabulated below.

Table 1. Interview questions

| Questions |
|---|
| A. <i>Human Resources</i> |
| 1. What were the human resources challenges faced by the management during the operation of the Ahlussunnah Wal-Jamaah Waqf Foundation (ASWAJWF)? |
| 2. How did the challenges contribute to the demise/collapse/failure of ASWAJWF? |
| 3. Any other feedback? |
| <i>Prompt follow-up questions based on responses.</i> |
| B. <i>Leadership</i> |
| 4. What was the leadership structure of ASWAJWF? |
| 5. What were the leadership challenges faced by ASWAJWF? |
| 6. How did the challenges contribute to the demise/collapse/failure of ASWAJWF? |
| 7. Any other feedback? |
| <i>Prompt follow-up questions based on responses.</i> |

As shown in the table, while Question 1 aimed at ascertaining the human resources challenges that bedevilled the operation of ASWAJWF, Question 2 focused on determining how the human

resources challenges contributed to its collapse. In Section B of the table, Question 4 sought to identify the leadership structure of ASWAJWF for our understanding, Question 5 investigated the associated leadership challenges, and how such challenges led to the demise of the foundation is established in Question 6.

The interview participants were those directly involved in collecting and managing cash *waqf* across 11 of the 16 regions of Ghana. These regions have offices that run ASWAJWF. As shown in Table 1 below, the participants (n = 24) consisted of 13 cash *waqf* administrators/managers, ten collectors, and one concerned member.

Table 2. Profile of participants

| Participants' designation | Region | No. of Participants |
|---|----------------|---------------------|
| Deputy National Imam of ASAWJ | Ashanti | 3 |
| Regional Secretary | | |
| Regional Financial Committee/Waqf Collector | Bono East | 1 |
| Concerned ASWAJ Member | | |
| Regional Imam | Brong-Ahafo | 2 |
| <i>Waqf</i> Collector | | |
| Regional Imam | Central | 2 |
| <i>Waqf</i> Collector | | |
| Regional Imam | Eastern | 2 |
| <i>Waqf</i> Collector | | |
| National Imam of ASAWJ | Greater- Accra | 4 |
| General Secretary of ASWAJ | | |
| Regional Secretary ASWAJ | | |
| Manager of a Muslim Charity | | |
| Regional Imam | Northern | 2 |
| District Imam cum <i>Waqf</i> Collector | | |
| Regional Imam | Western | 2 |
| <i>Waqf</i> Collector | | |
| Regional Imam | Upper-East | 2 |
| <i>Waqf</i> Collector | | |
| Regional Imam | Upper-West | 2 |
| <i>Waqf</i> Collector | | |
| District Imam | Volta | 2 |
| <i>Waqf</i> Collector | | |
| Total | | 24 |

While we drew two administrators each from the Ashanti and Greater Accra regions (having the most ASWAJ sect followers), the rest had one participant each, excluding Bono East Region. For the collectors, each region had one participant, except for Bono East Region. The administrators were mainly the *imams* (religious leaders) and other ASWAJ officeholders, whereas the collectors were other appointed religious personalities.

We utilized the human capital theory and the behavioral theory of leadership to guide the development of the interview's open-ended questions (Abu Talib et al., 2020). The interviews lasted between 30 and 45 minutes. The interviews were then recorded and transcribed. The data were coded and organized into specific themes and thematically analyzed using NVIVO 11. For the preservation of anonymity, AC1 to AC24 codes were used in capturing participants' views. We present the findings and discussion below.

6. Findings and discussions

6.1. Human resource

Lack of knowledge and skills were significant factors leading to the demise of the ASWAJWF. Contrary to Hager (1996)'s findings, in which only 5.7% of the interviewees cited lack of expertise as the main reason for closure, we found that all participants emphasized poor human resources as the leading cause of the foundation's failure. AC23 revealed that "the leaders who brought the concept of cash *waqf* neither understood its concept nor had the skills to manage it." AC11 stressed that "the leadership ignored competent people having managerial skills in managing the affairs of *waqf*." Nevertheless, AC1 and AC16 believed that some competent managers were involved as advisers but needed to have the chance to influence decisions. This negligence led to misuse of the collected funds. AC23 confirmed that:

"When we were involved in the *waqf* activities, we suggested to the leaders to invest the collected money. We proposed some business activities to them, such as building a hostel and renting it. They refused our proposal because they did not understand the *waqf* concept and thought it was just collecting money and giving it to the needy or painting the masjid."

This indicates that the leaders' insufficient knowledge contributed to using the cash *waqf* as a normal *sadaqah*. Thus, there was no need to invest the money to use the resultant returns on charitable activities, and this violated the basic perpetuity principle of *waqf*. Several interviewees (administrators and collectors) confessed that the leadership directly distributed some cash *waqf* money to the poor and the needy. AC5 said, "... We did not even invest the money, no plan for that. He [*Imam*] usually gives it to the needy and, most of the time, university students". AC24 (*Imam*) also added that "some portion of the *waqf* fund was benevolently loaned to people and failed to return it." AC17 said, 'When we collect the money, we sent it to the *imam*, he decided what to use it for.' Consequently, "the *imams* should be liable for the misuse of the money (AC10) due to "...too much influence in running the affairs of the foundation even though some of them were not even assigned managerial roles and were not competent" AC9.

In response to the allegation, an *Imam* claimed that the Mosque Committee should instead be blamed, as the cash *waqf* was under the committee's custody. AC24 vehemently states, "the *Imams* are not seeing any money; it is the Mosque Committee. The act of corruption is prevalent, even the government cannot fight it." Thus, he implied that the committee had mismanaged the fund. Contrary to the claim that there was no investment plan, AC24 insisted that there were plans to invest the money. He noted, "in Accra, we attempted to construct a 20-story building with the funds collected, but we were unable to complete it due to mismanagement that eroded donors' trust in contributing to the project."

Indeed, the act of the blame game of the whereabouts of the funds resulted in a loss of confidence and trust in the trustees/managers of ASWAJWF. AC3, a member of ASWAJ, informed that "it came to a time where many people lost trust in them [trustees/managers] because of how they managed the fund." The situation is such that "people do not want to hear the term *waqf*" (AC23), and "it will be difficult to redeem the damages caused" (AC16).

The *imams* further argued that Allah specifically ordained them to handle religious funds, including cash *waqf*, as they are the most knowledgeable and qualified to manage such funds. During an interview with Hafiz TV (2022), ASWAJ's National *Imam* said that Islamic clerics are supposed to be responsible for managing collected funds in Islamic institutions, such as *zakāt* and mosque funds, and not mosque committees. He supported his argument with a verse from the Quran, where Allah says, "Take *sadaqah* (alms) from their wealth to purify them and sanctify them with it" (Quran; 9:103). In his opinion, Allah commanded His messenger (ﷺ) and those entrusted with managing Muslim

affairs to 'take' alms (*zakāt*).

Therefore, the Islamic clerics are the most qualified to manage Islamic institutional finances since they are the successors of the Prophets.⁴ He went further, quoting Allah's saying that "And do not give the weak-minded your property, which Allah has made a means of sustenance for you; but provide for them with it, clothe them, and speak to them words of appropriate kindness" (Quran; 4:5). His interpretation suggests that 'weak-minded' includes anyone who is not a cleric. Thus, the mosque committee is incapable of managing the funds.

Indeed, there is no doubt about Allah's commandment of the Prophet Mohammed (ﷺ) and the fact that the *imams* are the heirs of Allah's Prophets. However, Prophet (ﷺ) was also the state leader at that time. Given that the Prophet (ﷺ) and his predecessors designated officers to collect and disburse *zakāt*, jurists held that the Islamic state was obligated to appoint collectors and distributors of *zakāt*. For instance, the Prophet (ﷺ) assigned 'Umar bin al Khaṭāb and Ibn al-Lutbiyah to manage *sadaqah* (Al Qardawi, 1969). In addition, there was an Islamic Treasury to maintain *zakāt* and other revenue (Al Qardawi, 1969).

Furthermore, among the eight recipients of the *zakāt* is 'those employed to administer the *zakāt*' (Quran; 9:60). The administrators include collectors, custodians, and distributors. These activities should be performed with sound knowledge of *zakāt* principles, rules, and regulations (Al Qardawi, 1969). Consequently, such knowledge is required of every administrator in organizations that handle *zakāt*. This implies that the *waqf* administration is not restricted to clerics only. Rather, any competent Muslim with knowledge and managerial skills is a qualified candidate for *waqf* management.

Unfortunately, the clerics, though knowledgeable in religion, were ignorant of cash *waqf* management. Therefore, it is not surprising that, in line with human capital theory, the lower levels of clerics' managerial competency led to the demise of ASWAJWF.

6.2. Leadership

The interview findings indicate that the *imams* managed the ASWAJWF in their respective regions. AC1, a former administrator, explained that "regional executives under the leadership of the regional *imams* controlled the foundation." The regional executives consisted of Chairman, Secretary, and Treasure, who were selected without any competency criteria. They [ASWAJ] selected anybody they desired.", AC23 noted. This leadership arrangement did not foster the survival of ASWAJWF, as ASWAJ's national *imam* was seen as authoritative and did not encourage collective learning and management of the foundation. The participants reasoned that the failure of the leadership to adhere to collective management contributed to its demise. For instance, AC7 described the national leader as "a dictator who did not listen to *Shura* [collective consultation]."

In contrast, AC23 opined that the *imams* were not dictators. The first problem was that they did not consult experts. If they consult, they have accepted their limitations in handling the funds. [Some of the] *imams* were arrogant in seeking advice from experts to effectively manage the ASWAJWF. They believed that as *imams*, they knew everything. However, as *imams*, if they do not know something, they should seek the advice of someone who knows. When we selflessly raise the issues of effective management, they say that we are undermining their authority. I remember that I was

⁴Referring to the *ḥadīth* where Abū-Dardā' (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "He who follows a path in a quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it has acquired a large portion." [Abū Dāwud and At-Tirmidhi].

labelled as non-ASWAJ and dismissed after offering suggestions for investing in the *cash waqf* funds collected so far. Another problem is that a leader is succeeded only upon death and is immune to accountability. Although people asked about the cash *waqf* and what they [leaders] did with the money collected, no one had the answer."

AC5 affirmed that "without seeing anything tangible to show for the cash waqf, donors refused to make further contributions to the fund."

The above quotations suggest that the leadership style contradicts the behavioral theory of leadership, which advocates adequate collective learning and management to ensure survival (Ortiz, 2022). With this and managerial incapacity and failure to render accountability to the people, it is not surprising that ASWAJWF could not continue its operation.

7. Conclusion and recommendations

This qualitative study employed human resource theory and the behavioral theory of leadership to investigate the reasons behind the demise of the ASWAJWF in Ghana. The foundation's demise was attributed to leaders' misunderstanding *waqf* as a normal *sadaqah*, lack of investment initiatives to sustain the fund due to managerial incompetence, and failure to consult and accept experts' voluntary advice.

Based on these findings, we provide recommendations. All those involved in managing a cash *waqf* must understand its meaning, concept, implications, and practical applications. Second, trustees/managers must acquire the necessary managerial and entrepreneurial skills, particularly the art of fund/investment management (Haneef, 2018). Third, leaders must collaborate by leading collectively to achieve the desired results (Denis et al., 2001). Collective leadership requires a leadership style that fosters collective learning and management. This means seeing *waqf* institutions as 'schools of democracy,' where members learn together to agree to effect changes in their organizations (Jo, 2020). Since leadership can be learned and taught (Yukl, 1971), ASWAJ leaders should learn and apply the art of leadership, especially the *Shurah* leadership style of Prophet Mohammed (ﷺ). As both theories suggest, developing *waqf* leadership (trustees/managers and staff) capacity and ensuring internal cohesion leads to organizational perpetuity (Searing, 2020).

This study contributes to the literature by investigating the challenges of *waqf* management in Ghana. It is also the first among the extant *waqf* studies to employ a theoretical framework to explain how the challenges contributed to the demise of *waqf* institutions. Its exploratory nature ignites and invites other researchers to examine the reasons for the demise/closure of cash *waqf* institutions, thus serving as a reference for researchers. Finally, we expect the study's insight to draw the attention of cash *waqf* leaders and other stakeholders, including policymakers, to the need to provide effective management and governance frameworks/tools to revive cash *waqf* and to safeguard the interests of donors, beneficiaries, and the public at large.

This study has several limitations. Due to the study's limited scope to a single case study; therefore, the findings cannot be broadly applied to other contexts. Additionally, corroborating the interviewees' accounts with documentary evidence (e.g., minutes of meetings, notes, and records) would strengthen the study's credibility. Finally, extensive application of the employed theories and other theories is required to confirm their potency in explaining the reasons for the demise/discontinuation of cash *waqf* institutions.

References

- Abd Jalil, M. I. (2020). Issues And Challenges of Waqf Practice in Malaysia: A Review. *Labuan E-Journal of Muamalat and Society (LJMS)*, 14, 80–86.

- Abdul Rauph, M., & Adebayo, R. (2022). Waqf Practices in Nigeria: Benefits, Challenges and Prospects. *Journal of Islamic Banking and Finance*, 39(2), 58–76.
- Abu Bakar, M., Ahmad, S., Salleh, A. D., Salleh, M. F. M., & Fadzil, K. A. (2020). Waqf Property Rental Management in Kedah: Issues and Challenges. *International Journal of Zakat and Islamic Philanthropy*, 2(2), 36–49.
- Abu Talib, N. Y., Abdul Latiff, R., & Aman, A. (2020). An institutional perspective for research in waqf accounting and reporting: A case study of Terengganu state Islamic Religious Council in Malaysia. *Journal of Islamic Accounting and Business Research*, 11(2), 400–427.
- Ahmad, M. (2019). An empirical study of the challenges facing zakat and waqf institutions in Northern Nigeria. *ISRA International Journal of Islamic Finance*, 11(2), 338–356.
- Al Qardawi. (1969). *Fiqh Alzakah a comparative study of zakah, regulations and philosophy in the light of qur'an and sunnah: Vol. 2*.
- Alharthi, W. J. (2021). Using Blockchain in WAQF, Wills and Inheritance Solutions in the Islamic System. *International Journal of Economics and Business Administration*, IX (2), 101–116.
- Alhassan, A. (2016). *Where is the Ahlussunna Wal-jama'a endowment fund?* Ghanaweb. https://www.ghanaweb.com/GhanaHomePage/features/Where-is-the-Ahlussunna-Wal-jama-a-endowment-fund-455108#google_vignette
- Ali, N. A., & Markom, R. (2020). The Challenges in Implementing Cash Waqf in Malaysia. *Journal of Contemporary Islamic Studies*, 6(2), 1–8.
- Amad, M. F. A., & Billah, M. M. (2020). Awqaf-led neo-endowment in Supporting Socio-economic Development. In M. M. Billah (Ed.), *Awqaf-led Islamic Social Finance* (1st ed., pp. 11–21). Routledge.
- Azmi, N. F., Hasan, H., & Yusoff, M. N. H. (2023). An Empirical Study of Governance Challenges: Lesson Learnt from Australian Islamic Charitable Institution. In *Studies in Systems, Decision and Control: The Implementation of Smart Technologies for Business Success and Sustainability During COVID-19 Crises in Developing Countries* (216th ed.), Vol. 216, pp. 1–964.
- Chalabi, H., & Moutahaddib, A. (2020). Cash Waqf in Morocco: Opportunities and Challenges. *International Review of Entrepreneurial Finance*, 3(1), 87–100.
- Cizakca, M. (1995). Cash Waqfs of Bursa 1555-1823. *Journal of the Economic and Social History of the Orient*, 38(3), 313–354.
- Cizakca, M. (2000). *A history of philanthropic foundations: The Islamic world from the seventh century to the present*. Boğaziçi University Press.
- Creswell, J. W. (2007). *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (2nd ed.). SAGE Publications.
- Denis, J.-L., Lamothe, L., & Langley, A. (2001). The Dynamics of Collective Leadership and Strategic Change in Pluralistic Organizations. *Academy of Management Journal*, 44(4), 809–837.
- Dogarawa, A. B. (2009). Poverty Alleviation through Zakah and Waqf Institutions: A Case for the Muslim Ummah in Ghana. *Munich Personal RePEc Archive*, 1–27.
- Fernandez, J. J. (2008). Causes of dissolution among Spanish nonprofit associations. *Nonprofit and Voluntary Sector Quarterly*, 37(1), 113–137.
- Ghana News Agency. (2010). *ASWAJ Moslems launches endowment fund in Upper East*. BusinessGhana. Available at <http://businessghana.com/site/news/Business/104322/ASWAJ-Moslems-launches-endowment-fund-in-Upper-East>
- Gibelman, M., & Gelman, S. R. (2001). Very Public Scandals: Nongovernmental Organizations in Trouble. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 12(1).
- Gibelman, M., & Gelman, S. R. (2004). A Loss of Credibility: Patterns of Wrongdoing Among Nongovernmental Organizations. *Voluntas*, 15(4), 355–381.

- Hafiz TV. (2022). Exclusive with Hajj Umar Ibrahim - Chief Imam of Ahlussunnah Wal-Jamaah Ghana (ASWAJ). Available at <https://www.youtube.com/watch?v=KWNqo3A0MeY>
- Hager, M. A. (1999). *Explaining demise among nonprofit organizations*. University of Minnesota.
- Hager, M., Galaskiewicz, J., Bielefeld, W., & Pins, J. (1996). Tales From the Grave: Organizations' Accounts of Their Own Demise. *American Behavioral Scientist*, 39(8), 975–994.
- Hakim, I., & Sarif, M. (2021). The Role of Productive Waqf in Community Economic Empowerment: A Case Study of Muhammadiyah Regional Board of Lumajang, East Java, Indonesia. *Journal of King Abdulaziz University, Islamic Economics*, 34(2), 41–54.
- Haneef, M. A. (2018). Waqf as a socio-economic institution. *Journal of King Abdulaziz University, Islamic Economics*, 31(2), 71–78.
- Helmig, B., Ingerfurth, S., & Pinz, A. (2014). Success and Failure of Nonprofit Organizations: Theoretical Foundations, Empirical Evidence, and Future Research. *Voluntas*, 25(6), 1509–1538.
- Hossain, M. S., & Nepa, F. H. (2022). Cash Waqf Development through Private Banks in Bangladesh: Challenges and Prospects toward Building Sustainable Society. *International Journal of Civil Law and Legal Research*, 2(1), 01–10.
- Hu, M., Guo, C., & Bies, A. (2016). Termination of Nonprofit Alliances: Evidence from China. *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations*, 27(5), 2490–2513.
- Hussain, M. N. M., Abu Bakar, N. A., & Abu Bakar, A. (2021). External Restructuring: Challenges to Waqf Institutions in Malaysia. *Academy of Strategic Management Journal*, 20(6).
- Ihsan, H., & Hameed Hj. Mohamed Ibrahim, S. (2011). WAQF accounting and management in Indonesian WAQF institutions: The cases of two WAQF foundations. *Humanomics*, 27(4), 252–269.
- Ismail, C. Z., Bakar, M. A., Ismail, S., & Ramli, N. A. (2021). Kapitan keling waqf land development: Issues and Challenges. *Linguistics and Culture Review*, 5(S2), 1184–1196.
- Jo, S. (2020). Schools for democracy? The relationship between nonprofit volunteering and direct public participation. *International Public Management Journal*, 24(1).
- Johansson, R. (2007). On Case Study Methodology. *Open House International*, 32(3), 48–54.
- Junarti, Alhabshi, S. M., Hari Mardika, I., & Anwar, S. (2021). Sustainability of Waqf Muhammadiyah: A Historical Study from Past to Present. *The International Journal of Business Review*, 4(1), 41–54.
- Kamaruddin, M. I. H., & Hanefah, M. M. (2021). An Empirical Investigation on Waqf Governance Practices in Waqf institutions in Malaysia. *Journal of Financial Reporting and Accounting*, 19(3), 455–473.
- Khamis, S. R., & Mohd Salleh, C. M. (2018). Study on The Efficiency of Cash Waqf Management in Malaysia. *Journal of Islamic Monetary Economics and Finance*, 4(1), 61–84.
- Komilov, S. (2023). The Evolution of the Institution of Waqf in its Historical Context in the Middle East: An Alternative View. *Journal of King Abdulaziz University, Islamic Economics*, 36(1), 27–43.
- Levine, C. H. (1978). Organizational Decline and Cutback Management. *Source: Public Administration Review*, 38(4), 316–325.
- Ma, B. (2017). *Issues And Challenges in Management of Waqf Organisations in Ningxia Province of China* [Master]. International Islamic University Malaysia.
- Mcdonnell, D., & Rutherford, A. (2022). Researching risk in the voluntary sector: The challenges and opportunities of regulatory data. In J. Dean and E. Hogg (Eds.), *Researching Voluntary Action: Innovations and Challenges* (pp. 122–134). Policy Press.
- McGregor-Lowndes, M., & Hannah, F. M. (2022). *Charity Inquiry Decision: The Everlasting Arms Ministries*.

- Mohaiyadin, N. M. H. J., & Aman, A. (2021). Understanding the Issues of Waqf at Public University: Preliminary Findings. *International Journal of Islamic Thought*, 20, 95–108.
- Mohamad, S. R., & Sulong, Z. (2022). Cash Waqf in Kelantan: Prospects and Challenges. *Journal of Islamic, Social, Economics and Development*, 7(45), 320–325.
- Mohd Puad, A. B. N., Rafdi, N. B. J., & Shahar, W. S. S. B. (2014). Issues and Challenges of Waqf Instrument: A Case Study In MAIS. *Synergizing Knowledge on Management and Muamalah*, 116–127.
- Mutalib, H. A., & Maamor, S. (2016). Utilization of Waqf Property: Analyzing an Institutional Mutawalli Challenges in Management Practices. *International Journal of Economics and Financial Issues*, 6(S7), 11–13.
- Nahar, H. S., & Yaacob, H. (2011). Accountability in the Sacred Context: The Case of Management, Accounting and Reporting of a Malaysian Cash Awqaf Institution. *Journal of Islamic Accounting and Business Research*, 2(2), 87–113.
- Nur Sasongko, F., Widiastuti, T., & Muttaqin, M. S. (2021). Cash Waqf Linked Sukuk: Potential and Challenges. *Indonesian Interdisciplinary Journal of Sharia Economics (IJJSE)*, 4(1), 190–200.
- Nurrachmi, R. (2012). Implication of Cash Waqf in The Society. *Jurnal Ekonomi Islam Al-Infaq*, 3(2), 150–155.
- Ortiz, T. L. H. (2022). *Organizational Discontinuity in Nonprofit Organizations: A Study of Closures, Mergers, and Other Terminal Outcomes* [PhD]. Arizona State University.
- Othman, R., Ali, N., Omar, N., & Rahman, R. A. (2012). Practical Challenges in Managing Non-Profit Organizations (NPO): Tales from Two Neighbouring Countries. *International Bulletin of Business Administration*, 13, 6–23.
- Owais, Q. M. (2019). Issues and Challenges in Management of Waqf in Delhi Province of India. *International Journal of Research in Social Sciences Year*, 9(2), 604–617.
- Patton, M. Q. (2015). *Qualitative Research and Evaluation Methods: Integrating Theory and Practice* (4th ed.). Sage Publications, Inc.
- Răducan, R., & Răducan, R. (2014). Leadership and Management. *Procedia - Social and Behavioral Sciences*, 149, 808–812.
- Ridder, H. G., Hoon, C., & McCandless, A. (2009). The theoretical contribution of case study research to the field of strategy and management. *Research Methodology in Strategy and Management*, 5, 137–175.
- Rowley, J. (2002). Using Case Studies in Research. *Management Research News*, 25(1), 16–27.
- Searing, E. (2020). Life, Death, and Zombies: Revisiting Traditional Concepts of Nonprofit Demise. *Journal of Public and Nonprofit Affairs*, 6(3), 354–376.
- Searing, E. (2015). *Beyond Liabilities: Survival Skills for the Young, Small, and Not-for-profit* [PhD, Georgia State University].
- Sulaiman, M., & Alhaji Zakari, M. (2019). Financial Sustainability of State Waqf Institutions (SWIs) in Malaysia. *Journal of Islamic Accounting and Business Research*, 10(2), 236–258.
- Tremblay-Boire, J., & Prakash, A. (2017). Will You Trust Me? How Individual American Donors Respond to Informational Signals Regarding Local and Global Humanitarian Charities. *Voluntas*, 28(2), 621–647.
- Twombly, E. C. (2003). What Factors Affect the Entry and Exit of Nonprofit Human Service Organizations in Metropolitan Areas? *Nonprofit and Voluntary Sector Quarterly*, 32(2), 211–235.
- Utomo, S. B., Masyita, D., and Hastuti, F. (2020). *Why Cash Waqf Fails to Meet the Expectation: Evidence from Indonesia*, Otoritas Jasa Keuangan Working Paper, 1-23.
- Uygur, S. A. (2020). *Fraud In the Charity Sector in England and Wales: Accountability and Stakeholder Oversight*. Royal Holloway University of London.

- Weisbord, R. K. (2013). Charitable Insolvency and Corporate Governance in Bankruptcy Reorganization. *Berkeley Business Law Journal*, 10(2), 305–362.
- Weiss, H. (2022). *Moving Mountains: Muslim NGOs in Ghana*. University Printing Press.
- Yukl, G. (1971). Toward a Behavioral Theory of Leadership. *Organizational Behavior and Human Performance*, 6(4), 414–440.
- Yusoff, H., Darus, F., Kamaruddin, M. I. H., & Muhamed, N. A. (2021). Corporate Waqf: Discovering the Primary Challenges. *The Journal of Muamalat and Islamic Finance Research*, 18(2), 96–111.
- Zuki, M. S. M. (2012). Waqf and its role in socio-economic development. *ISRA International Journal of Islamic Finance*, 4(2), 173–174.
- Zulaikha, S., & Rusmita, S. A. (2018). Blockchain for waqf management. *KnE Social Sciences*, 1152–1158.
- Zulkarnaen, D., Mukhlisin, M., & Pramono, S. E. (2021). Can Blockchain Technology Improve Accountability and Transparency of Cash Waqf in Indonesia?. *Journal of Economic Impact*, 3(3), 158–166.



Behavioral Intentions of Prospective Investors in Islamic Securities Crowdfunding: Insights from the Indonesian Market

Laily Dwi Arsyianti^{a*}, Ahmad Aulia Amrullah^a, Irfan Syauqi Beik^a

^aIPB University, Bogor, Indonesia

ARTICLE INFO

Article history:

Received: 28 November 2023

Revised: 9 December 2023

Accepted: 9 December 2023

Available online: 19 December 2023

Keywords:

Behavioural intention; fintech;

Islamic securities crowdfunding;

UTAUT 2

ABSTRACT

The community's and the MSMEs' need for Islamic investment instruments to expand their business has urged an innovation in Islamic finance. Islamic Securities Crowdfunding (iSCF) users continue to increase rapidly, however, the growth of investors for this instrument have not yet followed the growth of users, because those who familiarized with the account or iSCF platform do not mean immediately as investors. This study aims to analyze the characteristics and factors that influence the behavioral intention of future investors of the iSCF. UTAUT 2 was used as reference model, therefore, SEM analysis is used in this study. The results of this study indicate that only facilitating conditions and price value variables have captured a positive and significant effect on investment intention. Furthermore, the habit and investment intention show positive and significant effect on investment behavior. Therefore, these results encourage the provider of iSCF to continue maintaining service to the platform users as their potential future investors, and promoting periodically the iSCF products.

1. Introduction

The trend of increasing public awareness of investment and financial intelligence, and the rapid innovation to provide financial solutions to the public have led to the emergence of the latest fintech services in the form of securities crowdfunding (SCF). SCF is a development of the equity crowdfunding (ECF) that has been operating earlier. Securities issued by Islamic SCF (iSCF) are in the form of Islamic stocks and Islamic securities or *sukuk* which generally use Islamic contracts such as *mudharaba* and *musharaka*. The first iSCF platform in Indonesia is SHAFIQ. SHAFIQ is licensed and supervised by the Financial Services Authority (or *Otoritas Jasa Keuangan*, abbreviated as OJK) and the National Sharia Council of the Indonesian *Ulama* Council (abbreviated as DSN-MUI). SHAFIQ has a license to operate based on the Board of Commissioners Decision Number KEP-37/D.04/2021 dated August 19, 2021.

SHAFIQ offers solution to the unrest of Muslim entrepreneurs, especially the small and medium enterprises (SMEs), who are relatively hardly to find sources of funding that are free from *riba*, *gharar* and *zhalim* elements. In addition to being a solution for entrepreneurs to run a sharia compliance business, the presence of iSCF is also perceived for investors who need investment instruments that

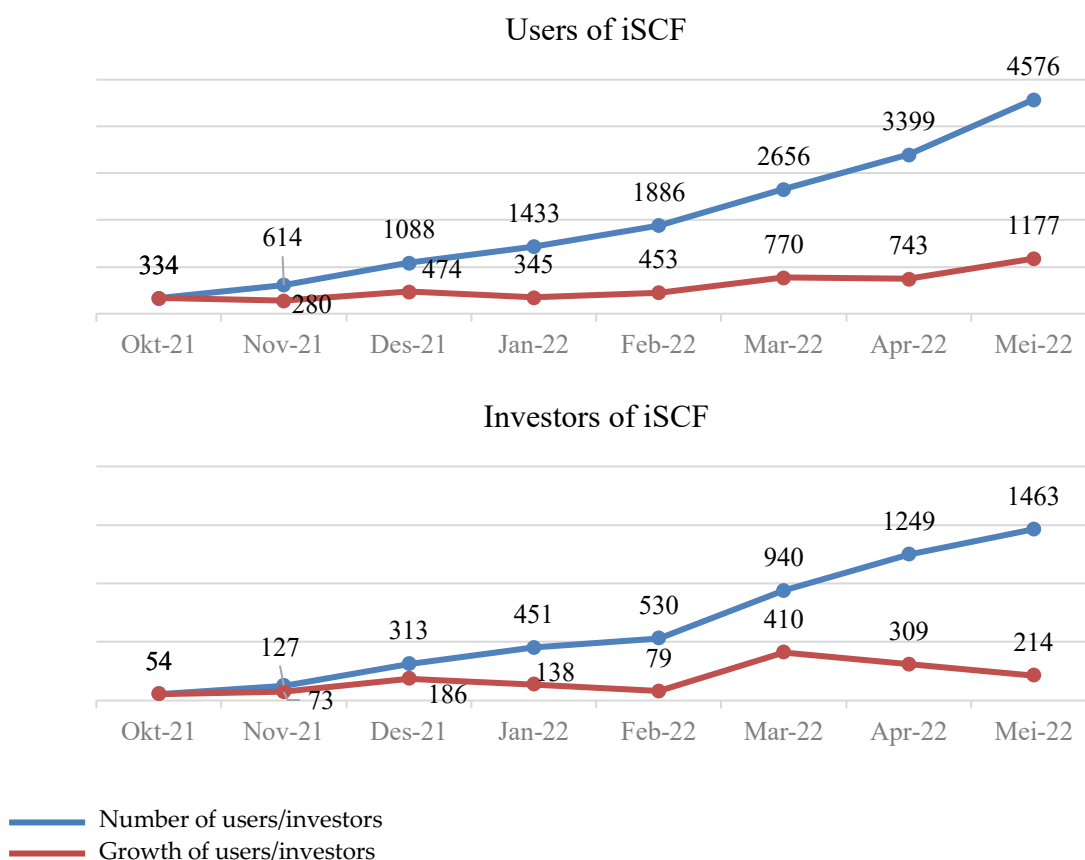
*Corresponding author. Email: arsyianti@apps.ipb.ac.id

are in Sharia principles alliance.

Bappenas' statement in the 2019-2024 Indonesian Islamic Economy Masterplan (MEKSI) (2018) has supported the trend by declaring that fintech is expected to provide convenience for the Islamic capital market industry to penetrate the market to all levels of society. The iSCF is a new type of fintech and public has not been familiarized with the scheme, thus resulting in them eagerly to know more deeply the features and services provided to adopt iSCF as a financial solution.

As we can see in Figure 1, the number and growth rate of users continue to increase every month on the SHAFIQ platform. The figures depict the eagerness of the public to search about iSCF. Meanwhile, the number of investors on the SHAFIQ platform is increasing but the growth rate is declining, indicated by a downward trend from March-22 to May-22.

Figure 1. The number and the growth of users and investors of iSCF October 2021-Mei 2022



Source: SHAFIQ (2022a)

Figure 1 implies that not all users have decided to invest in SHAFIQ platform. In addition, the growth rate of investors is inversely proportional to the growth rate of users. The iSCF service providers have the urge to analyze the user's intention behavior as their future investor, and so do this research. Research needs to be conducted to elaborate the public intention in adopting their services so that features and services can continue to be improved to provide satisfaction to users, especially investors and prospective investors so as to increase the amount of investment that comes in. Based on the formulation of the aforementioned problem, the research objectives are identifying

the characteristics of users of Islamic Securities Crowdfunding (iSCF) services and analyzing factors that influence users' intention and behavior to invest through iSCF services.

This study has important theoretical and practical contributions. For academicians and researchers, this study provides further insights and thoughts on the financial behavior of the iSCF investors. Meanwhile, practically, the regulators, iSCF providers, and SMEs will see this study as their reference in offering iSCF projects within boundaries according to prevailed law and enforcements.

2. Literature review

2.1. Securities crowdfunding

Securities Crowdfunding (SCF) is a non-bank financial services digital platform. SCF is a new type of Financial Technology (Fintech) which is expanded from Equity Crowdfunding (ECF) services that have been offered initially in Indonesia (Financial Services Authority (OJK), 2021). ECF is a fintech that connects business actors, particularly small and medium enterprises (SMEs) with investors by offering buying and selling shares or business ownership that is carried out digitally through websites or digital applications (OJK Regulation No.57/POJK.04/2020). Meanwhile, SCF include services provided by ECF with some more varied securities, not only stocks but also including *sukuk* and debt securities for project funding. *Sukuk* issued by iSCF uses *musharaka* and *mudaraba* contracts (SHAFIQ, 2022b). The implementation of the securities offering in iSCF platform has the basis of DSN MUI fatwa Number 140/DSN-MUI/VIII/2021 concerning Islamic Securities Offering Through Information Technology-Based Crowdfunding Services Based on Sharia Principles (Islamic Securities Crowd Funding). Other fatwas related to iSCF, especially related to financing, are DSN MUI fatwa Number 07/DSN-MUI/IV/2000 concerning *Mudaraba* Financing (*Qiradh*).

Investors are offered various project prospectus by iSCF provider who has been trusted by the issuer of securities (the SMEs). The projects are conducted by SMEs in which its value is securitized. SMEs proposing the security are selected and filtered by iSCF provider who lists the security in capital market to be offered to the future investors. The future investors search the prospectus via digital platform which at the moment of this research is in form of website (SHAFIQ, 2022c). They are required to register as user who can access the entire website to delve deeper the prospectus of each project. According to the aforementioned problem statement, the growth of users is not followed by the growth of investors, Venkatesh, et al., (2003) presumed that behavior of customers is probably influenced by their intention to use technology. Since the iSCF is a technology-based investment instrument, this research uses the theory that built by him, namely UTAUT 2.

2.1. Theory of UTAUT 2

The UTAUT 2 model is a modified model developed by Venkatesh et al., (2012) of the UTAUT model (Venkatesh et al., 2003). UTAUT aims to explain the intentions and behaviors of users in using an information technology and potential behaviors resulting from the use of the information system. The UTAUT model is also often utilized to analyze factors that influence the use of information technology (Nuari et al., 2019). The UTAUT model is the result of the development or merger of cognitive social theory with a combination of eight research models concerning the acceptance of information technology (Venkatesh et al., 2003). The eight theories are Theory of Reasoned Action (TRA), Theory of Planned Behavior (TPB), Technology Acceptance Model (TAM), Motivational Model (MM), Combined TAM and TPB (C-TAM-TPB), Model of PC Utilization (MPCU), Innovation Diffusion Theory (IDT), and Social Cognitive Theory (SCT). The UTAUT model is able to explain 70

percent of the variance on intention and 50 percent for the use of technology (Venkatesh *et al.*, 2012).

The UTAUT 2 model has the purpose of studying the acceptance and use of a technology. The variables in the UTAUT 2 model developed by Venkatesh *et al.*, (2012) consist of Use Behavior, Behavioral Intention, Performance Expectancy, Effort Expectancy, Social Influence, Facilitating Condition, Hedonic Motivation, Price Value, and Habit. The model also uses the effect of moderation to predict the influence of age, gender and experience using a technology on the relationship between variables. In Figure 2, you can see the framework of the UTAUT 2 model (Venkatesh *et al.*, 2012) which is a reference in studies using the UTAUT 2 model.

Intention is the desire to use, the prediction of going to use, and planning to use technology (Venkatesh *et al.*, 2003). Meanwhile, behavior is said to be the intensity of customers in using a technology (Venkatesh *et al.*, 2012). According to Ajzen (2005), a person's behavior in terms of performing an action can be predicted through his intentions.

Some relevant previous studies are Riza (2021), Najib *et al.*, (2021), Khalilah and Indrawati (2020), Putra *et al.*, (2019), Owusu Kwateng *et al.*, (2019), Indrawati and Putri (2018), and Tak and Panwar (2017) are using UTAUT and UTAUT 2 Model for their hypotheses. They studied about banking, payment method, shopping via application, however still none raise the Islamic securities crowdfunding issue.

Putra *et al.*, (2019) and Owusu Kwateng *et al.*, (2019) studied the use of technology in banking sector who found that Habit and Price Value was significantly influencing the behavioral intention and adapting the technology by the studied banks. Unlike in banks, intention to use technology was not significantly affecting the customer of fintech, as studied by Riza (2021), Najib *et al.*, (2021), and Khalilah and Indrawati (2020). Meanwhile, for using e-payment, researches done by Indrawati and Putri (2018) and Tak and Panwar (2017) reflected that the customers habit influenced the behavioural intention to use the e-payment.

Regarding the use of UTAUT 2, previous researches mostly have modified the model to fit the context which they were carried out (Tak & Panwar 2017; Indrawati & Putri 2018; Owusu Kwateng *et al.*, 2019; Khalilah & Indrawati 2020; Najib *et al.*, 2021; Riza, 2021). In this study, the modified variables to suit the research objectives are without changing the essence of the reference original definition, including the moderating factors. The UTAUT 2 variables consist of:

a. Performance Expectancy (PE)

Performance Expectancy is defined as the degree of confidence of a person that the use of technology will help them to improve their performance. This variable affects Behavioral Intention. Performance Expectancy deals with individuals' beliefs about how much the use of technology can help their activities (Venkatesh *et al.*, 2003).

b. Effort Expectancy (EE)

Effort Expectancy is defined as the degree of ease of use of the technology. An easy-to-use system takes less time and effort to understand so that it can increase user interest in using the technology. Vice versa, a difficult system takes a longer time and greater effort for the user to understand the system, so it will reduce the user's interest in using the technology (Venkatesh *et al.*, 2003).

c. Social Influence (SI)

Social Influence defined as the level that measures how far a person gets influence from those around him to believe that they should also use certain technologies. Social Influence explains how people can influence users' interest in using technology (Venkatesh *et al.*, 2003).

d. Facilitating Conditions (FC)

Facilitating Conditions is defined as a person's level of confidence that the infrastructure and facilities available can be supportive in the use of technology (Venkatesh *et al.*, 2003). Facilitating Conditions (FC) also describes the extent to which users or consumers believe that organizational and technical

infrastructure is well equipped to support the use of new technologies, new products, and new services (Hwang & Lee 2018).

e. Satisfaction (ST)

Satisfaction in the context of technology can be interpreted as the level of user satisfaction with reports, websites, and service assistance (Albashrawi et al., 2019). User satisfaction (*Satisfaction*) can be seen based on the user experience when using a product (Şahin et al., 2011). Satisfaction is an important factor in predicting the behavioral intentions of users of technology services (Chao, 2019). Based on this, the more satisfied the user is with a service, the higher the user's intention to use the technology.

f. Price Value (PV)

Price Value depicts the comparison of the benefits obtained from the use of technology according to the price issued, meaning that the Price Value will be positive if the benefits are greater than the price that must be spent (Venkatesh et al., 2012).

g. Habit (HT)

Habit is defined as the degree at which the person acts in a structured manner resulting from repetitive learning and tends to behave automatically or without planning because of his habits (Venkatesh et al., 2012).

h. Investment Intention (NI)

According to the UTAUT 2 model (Venkatesh et al., 2012), Behavioral Intention becomes the main variable in measurement. Behavioral Intention is the basic theory of all models in the measurement of behavioral intentions. This variable expresses the degree of intention of individuals in using technology (Venkatesh et al., 2012). This study replaces the behavioral intention variable in the research of Venkatesh et al., (2012) with the Intention of Investing (NI) to be more relevant to the indicators and objectives of the study without changing the essence of the definition of Behavioral Intention.

i. Investment Behaviour (PI)

Use Behavior is a variable that expresses the user's behavior in using technology or a person's reaction to the acceptance of technology that has an impact on the frequency of use of that technology (Venkatesh et al., 2012). This study replaces the Use Behavior variable in the research of Venkatesh et al., (2012) with Investment Behavior (PI) to be more relevant to the indicators and objectives of the study.

Based on the theory of UTAUT 2 and literature review, the hypotheses proposed in this study are as follows:

- H₁: Performance Expectancy (PE) has a positive and significant effect on Investment Intention (NI).*
- H₂: Effort Expectancy (EE) has a positive and significant effect on Investment Intention (NI).*
- H₃: Social Influence (SI) has a positive and significant effect on Investment Intention (NI).*
- H₄: Facilitating Condition (FC) has a positive and significant effect on Investment Intention (NI).*
- H₅: Satisfaction (ST) has a positive and significant effect on Investment Intention (NI).*
- H₆: Price Value (PV) has a positive and significant effect on Investment Intention (NI).*
- H₇: Habit (HT) has a positive and significant effect on Investment Intention (NI).*
- H₈: Facilitating Condition (FC) has a positive and significant effect on Investment Behavior (PI).*
- H₉: Habit (HT) has a positive and significant effect on Investment Behavior (PI).*
- H₁₀: Investment Intention (NI) has a positive and significant effect on Investment Behavior (PI).*

3. Methodology

3.1. Data and source of data

The location of this study was carried out in Indonesia by conducting field descents, using social media and other online media. This research was carried out from March to July 2022. This research uses a quantitative approach. The types of data used in this study are primary data and secondary data. Primary data were obtained directly from respondents who participated by filling out this research questionnaire.

The determination of respondents in this study used a non-probability sampling method, namely with a purposive sampling technique. The respondent population involved in this study is a prospective financier who already has an account on the Islamic Securities Crowdfunding (iSCF) platform or has used iSCF features or services, especially SHAFIQ. Those who have an account in SHAFIQ do not mean immediately as the investors since they have to meticulously read the prospectus of every project offered by SMEs in SHAFIQ platform.

One of the techniques for determining the minimum number of respondents needed in SEM-PLS research according to Barclay et al., (1995) is by multiplying the 10 greatest number of structural lines directed at certain variables in the research model. In this study, the highest number of structural lines was directed to the Investment Intention (NI) variable, which was as many as seven lines. This means that the minimum number of respondents required in this study is $10 \times 7 = 70$ respondents.

Data collected from online questionnaires that were disseminated through social media and other online media. The questionnaire contains two types of questions, namely descriptive questions to identify the characteristics of financiers and questions with a Likert scale taken based on the UTAUT 2 model to analyze user intentions and behavior in using Islamic Securities Crowdfunding (SCF) services. The Likert scale interval is presented in Table 1 below.

Table 1. Likert scale weighting

| Category | Weight |
|-------------------------------|--------|
| Strongly Agree/Very Important | 5 |
| Agree/ Important | 4 |
| Neutral | 3 |
| Disagree/Less important | 2 |
| Strongly Disagree/Unimportant | 1 |

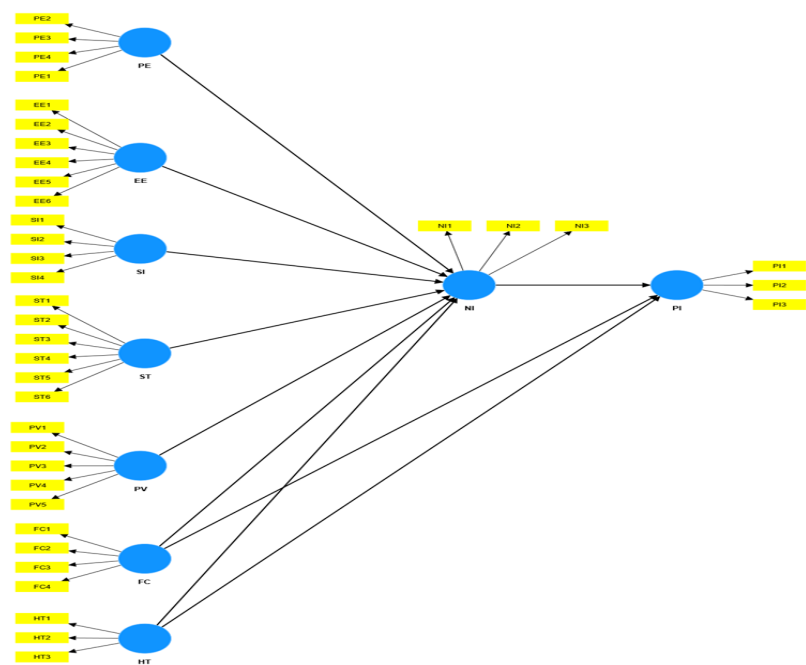
3.2. Data analysis

Data analysis from this study consists of descriptive analysis and Structural Equation Modeling (SEM) analysis. Descriptive analysis refers to the socio-demographic conditions of the financiers who were sampled in this study. Descriptive statistical analysis is carried out in order to generalize or draw conclusions from the characteristics of the studied population. Meanwhile, hypothesis testing in this study uses the Structural Equation Modeling Partial Least Square (SEM-PLS) method.

SEM-PLS is an alternative method of analysis with Structural Equation Modeling based on variance. In this study, SEM-PLS analysis was carried out using SmartPLS 4 software. The Partial Least Square (PLS) equation approach comes from two model elements, namely the structural model or inner model and the measurement indicator model (measurement model) or outer model.

Referring to the UTAUT 2 research model (Venkatesh et al., 2012) and modifications to several variables, the initial model of this study was designed and visualized as in Figure 2 below.

Figure 2. Path diagram



3.3. Operational definition and variable indicators

Here are the operational definitions and indicators of each of the variables used in this study:

Table 2. Operational definitions and indicators of variables

| Latent Variable | Operational Definition | Denoted | Indicator |
|---|---|---------|--|
| <i>Performance Expectancy (PE)</i> (Venkatesh <i>et al.</i> , 2003) | The level of one's confidence that using ISCF can improve performance in investing | PE1 | iSCF makes investing options more diverse |
| | | PE2 | iSCF makes it easier for me to invest with sharia principles compared to other services |
| | | PE3 | iSCF allows me to invest more effectively (investment goals achieved) and efficiently (investments can be made in a fast time and minimal costs) |
| | | PE4 | iSCF increased the capacity and amount of investment I made |
| <i>Effort Expectancy (EE)</i> (Venkatesh <i>et al.</i> , 2003) | The level of one's confidence that the ease of use of ISCF services can reduce the energy and time in investing | EE1 | The iSCF platform is easily accessible anytime and anywhere |
| | | EE2 | The process of creating an account on the iSCF platform is easy to do and does not take long |
| | | EE3 | The process of investing in the iSCF platform is easy to do and does not take long |

| Latent Variable | Operational Definition | Denoted | Indicator |
|---|--|---------|--|
| | | EE4 | The various information and features contained on the iSCF platform are easy to understand and use |
| | | EE5 | Both creating an account and making investments on the iSCF platform can be done without the need for assistance |
| | | EE6 | Customer Service on iSCF is easy to contact and reliable |
| <i>Social Influence (SI) (Venkatesh et al., 2003)</i> | The level of trust a person has in the use of ISCF that is influenced by the environment or others | SI1 | I use iSCF service because people around me use it |
| | | SI2 | I use iSCF services because of information from an organization or community |
| | | SI3 | I use iSCF services because of the influence of influencers or public figures |
| | | SI4 | I use iSCF services because of information or content contained on social media |
| <i>Facilitating Condition (FC) (Venkatesh et al., 2003)</i> | The level of one's confidence that adequate infrastructure and one's readiness to use ISCF can affect the use of ISCF services | FC1 | I have sufficient technological tools to access iSCF services |
| | | FC2 | I have an adequate information and communication network to access iSCF services |
| | | FC3 | I have the ability to operate the features contained in the iSCF platform |
| | | FC4 | I have a need for investment instruments that meet sharia principles |
| <i>Satisfaction (ST) (Albashrawi et al., 2019).</i> | The level of user satisfaction with reports, websites, and service assistance. | ST1 | I feel happy to invest using iSCF |
| | | ST2 | The iSCF platform provides a clear and transparent overview of information on each investment project offered, both related to the project itself, the issuer and financial statements |
| | | ST3 | The various information available on the iSCF platform helped me make my investment decisions more effectively and efficiently |
| | | ST4 | iSCF helped me prioritize my investment decisions |
| | | ST5 | iSCF helped me make better investment decisions |
| | | ST6 | iSCF helped me make better investment decisions |
| <i>Price Value (PV) (Venkatesh et al., 2012)</i> | The level of trust a person in using ISCF is due to the costs incurred and the material benefits obtained | PV1 | The costs incurred in using iSCF are reasonable costs |
| | | PV2 | The returns obtained from investing in iSCF are more feasible than the risks |
| | | PV3 | Investing in iSCF is no riskier than other instruments |

| Latent Variable | Operational Definition | Denoted | Indicator |
|--|---|---------|---|
| | | PV4 | Investing in iSCF provides a reasonable advantage over other investment instruments |
| | | PV5 | Investing in iSCF provides a reasonable advantage over other investment instruments |
| <i>Habit</i> (HT) (Venkatesh <i>et al.</i> , 2012) | The level of trust a person in habits or behaviors that are carried out continuously in investing | HT1 | I regularly make investments |
| | | HT2 | I regularly invest in Sharia instruments |
| | | HT3 | Investing using iSCF has become my habit |
| Intention to Invest (NI) (Venkatesh <i>et al.</i> , 2012) | The level of confidence of a person that he intends to invest in the ISCF platform and recommend ISCF to others | NI1 | I will invest in the iSCF platform in the future |
| | | NI2 | I intend to make iSCF the main service used in investing |
| | | NI3 | I would recommend iSCF to others who want to invest |
| Behavior to Invest (PI) (Venkatesh <i>et al.</i> , 2012) | One's implementation in using ISCF to invest | PI1 | I've invested in the iSCF platform |
| | | PI2 | I make iSCF the main service for investing |
| | | PI3 | I have already benefited from the investment made in iSCF |

4. Results and discussions

4.1. Characteristics of respondents

The number of respondents obtained from the distribution of this research questionnaire was 75 respondents (Table 3). Respondents who filled out this research questionnaire were people who knew what the ISCF platform was and had accessed iSCF services and features or already had an account on the ISCF platform, especially SHAFIQ. The characteristics of respondents in this study were identified based on gender, age, education, main occupation, average income per month, and time when first accessing the service or creating an account on the ISCF platform.

Table 3. Characteristics of respondents

| Gender | Amount | Percentage (%) |
|------------------------|-----------|----------------|
| Male | 53 | 70.7 |
| Female | 22 | 29.3 |
| Age | Years Old | Percentage (%) |
| <20 | 3 | 4.0 |
| 20-29 | 46 | 61.3 |
| 30-39 | 17 | 22.7 |
| 40-49 | 5 | 6.7 |
| 50-59 | 4 | 5.3 |
| Education | Level | Percentage (%) |
| SMA/at same level | 21 | 28.0 |
| Diploma | 3 | 4.0 |
| S1/University Graduate | 44 | 58.7 |
| S2/Master | 5 | 6.7 |
| S3/Doctorate | 2 | 2.7 |

| Income per Month | Amount | Percentage (%) |
|------------------------------|--------|----------------|
| < Rp2,500,000 | 29 | 38.7 |
| Rp2,500,000 - Rp5,000,000 | 20 | 26.7 |
| Rp5,000,000 – Rp7,500,000 | 11 | 14.7 |
| Rp7,500,000 – Rp10,000,000 | 8 | 10.7 |
| >Rp10,000,000 | 7 | 9.3 |
| Registered in iSCF platform | Number | Percentage (%) |
| before December 2021 | 9 | 12.0 |
| December 2021 – February2022 | 14 | 18.7 |
| after February 2022 | 52 | 69.3 |

Respondents are dominated by male aged 20-29 years old, graduated from university (S1) whose income per month is less than 2.5 million rupiahs (168 US dollars). The data shows that millennials and generation z are more interested in investing in iSCF than other generations. This is also influenced by financial capabilities and access to information technology for millennials and z generations which are better than other generations. At the earlier introduction stage of iSCF, when iSCF has just authorized by OJK, the investor from respondents are only 9 persons. However, the figure increased 4.78 times after February 2022 when SHAFIQ decided to accelerate their promotion via social media.

SHAFIQ users actually come from people with incomes of less than Rp2,500,000 and Rp2,500,000 - Rp5,000,000. This indicates that SHAFIQ is more attractive to people who consider investment in easy and profitable access. The majority of users are the younger generation who tend to have a smaller income than the previous generation who have had a longer career. On the other hand, people with higher incomes have more instrument options in investing, such as on the stock exchange or property investment.

4.2. Outer and inner model analysing factors affecting behavioural intention

Convergent validity testing is performed to assess the correlation of latent variables with each of their indicators and the assessment is carried out by looking at the loading factor. Testing the initial model loading factor values of each indicator variable is shown in Figure 3. The value of the loading factor indicates how much the indicator variable reflects its latent variable. The data shows that all variable indicators meet the minimum value of the loading factor ≥ 0.5 except for one indicator that does not meet the criteria with a loading factor of < 0.5 so that it must be eliminated from the model. The indicator comes from the latent Social Influence (SI) variable, namely SI1 with a loading factor value of 0.248.

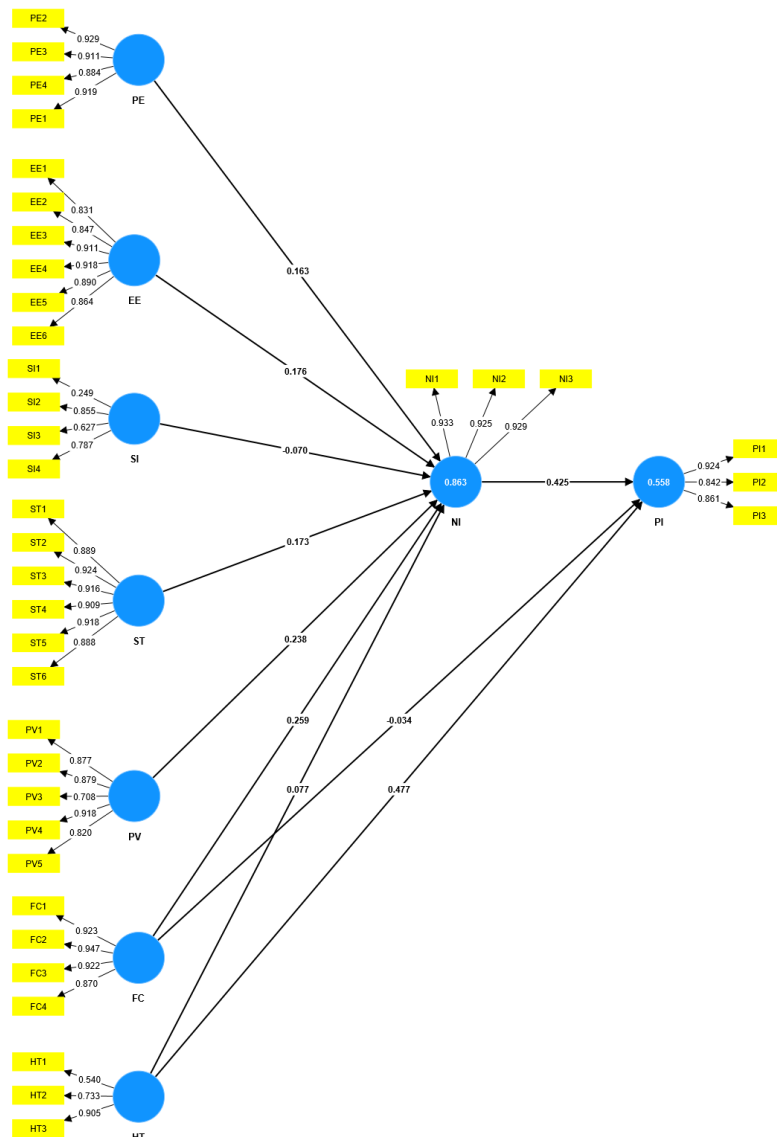
In addition to the loading factor assessment, convergent validity testing can also be done with an Average Variance Extracted (AVE) assessment. An indicator is considered to meet convergent validity if it has an AVE value above 0.5 for each latent. The AVE values of all latent variables have > 0.5 or have met the criteria, thus it can be concluded that all latent variables in this study already (Table 4).

Table 4. AVE scores

| Latent Variables | AVE |
|------------------------------------|-------|
| <i>Performance Expectancy (PE)</i> | 0.829 |
| <i>Effort Expectancy (EE)</i> | 0.770 |
| <i>Social Influence (SI)</i> | 0.579 |
| <i>Satisfaction (ST)</i> | 0.823 |

| | |
|-------------------------------------|-------|
| <i>Price Value (PV)</i> | 0.712 |
| <i>Facilitating Conditions (FC)</i> | 0.839 |
| <i>Habit (HT)</i> | 0.549 |
| <i>Intention to Invest (NI)</i> | 0.863 |
| <i>Behaviour to Invest (PI)</i> | 0.768 |

Figure 3. Initial model loading factor value



Discriminant validity testing is performed to ensure that latent variables have differences from other latent variables and measure how precisely a measuring instrument can perform its measurement function (Ghozali, 2013). Standards used as assessments can use cross loading or the Fornell Larcker Criterion. Fornell Larcker Criterion values can be seen in Table 5. Both the Cross-loading value and the Fornell Larcker criterion value indicate that all variables in this study passed the discriminant validity test.

Table 5. Values of the Fornell Larcker Criterion

| | EE | FC | HT | NI | PE | PI | PV | SI | ST |
|----|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| EE | 0.877 | | | | | | | | |
| FC | 0.861 | 0.916 | | | | | | | |
| HT | 0.363 | 0.398 | 0.741 | | | | | | |
| NI | 0.855 | 0.875 | 0.459 | 0.929 | | | | | |
| PE | 0.834 | 0.878 | 0.402 | 0.868 | 0.911 | | | | |
| PI | 0.525 | 0.528 | 0.659 | 0.614 | 0.561 | 0.876 | | | |
| PV | 0.777 | 0.786 | 0.336 | 0.833 | 0.823 | 0.510 | 0.844 | | |
| SI | 0.535 | 0.511 | 0.331 | 0.512 | 0.567 | 0.423 | 0.571 | 0.761 | |
| ST | 0.837 | 0.800 | 0.529 | 0.848 | 0.827 | 0.607 | 0.782 | 0.590 | 0.907 |

Reliability tests are conducted to assess the accuracy and consistency of the instrument when measuring constructs. This test can be done by looking at the composite reliability value and the minimum standard is >0.7 (Table 6). All variables in this study have met the minimum value, indicating that all variables in this study are reliable.

Table 6. Composite Reliability

| Variable | Composite reliability |
|----------|-----------------------|
| PE | 0.951 |
| EE | 0.952 |
| SI | 0.802 |
| FC | 0.954 |
| ST | 0.965 |
| PV | 0.924 |
| HT | 0.772 |
| NI | 0.950 |
| PI | 0.922 |

The relationship between variables is said to be significant if it has a p-value of less than or equal to 0.05 or a t-statistical value greater than or equal to a t-table of 1.99 (Hair et al., 2019). The relationship between variables is positive if the original sample value is >0 and negative if <0 . The significance value in this study was 5% or 0.05. The relationship between variables is said to be significant if it has a p-value of less than or equal to 0.05 or a t-statistical value greater than or equal to a t-table of 1.99 (Hair et al., 2019). The relationship between variables is positive if the original sample value is >0 and negative if <0 (Table 7).

Table 7. Path coefficient

| | Original sample (O) | Standard deviation (STDEV) | t-statistics ($ O/STDEV $) | P values |
|-------|---------------------|----------------------------|------------------------------|----------|
| PE→NI | 0.164 | 0.132 | 1.479 | 0.139 |
| EE→NI | 0.176 | 0.117 | 1.325 | 0.185 |
| SI→NI | -0.071 | 0.171 | 1.111 | 0.267 |
| FC→NI | 0.260 | 0.053 | 2.220 | 0.026 |
| ST→NI | 0.173 | 0.087 | 1.465 | 0.143 |
| PV→NI | 0.236 | 0.175 | 2.551 | 0.011 |
| HT→NI | 0.078 | 0.111 | 1.455 | 0.146 |

| | Original sample (O) | Standard deviation (STDEV) | t-statistics (O/STDEV) | P values |
|-------|---------------------|-------------------------------|-----------------------------|----------|
| FC→PI | -0.034 | 0.093 | 0.199 | 0.842 |
| HT→PI | 0.477 | 0.064 | 5.475 | 0.000 |
| NI→PI | 0.425 | 0.118 | 2.430 | 0.015 |

The R-square value serves to explain how large endogenous variables can be explained by exogenous variables (Haryono, 2012). The standard R-square values are indicated by three categories: 0.67 good, 0.33 moderate, and 0.19 weak. Based on the R-square value in Table 8, the Investment Intention variable is relatively good, while the Investment Behavior is relatively moderate.

Table 8. R-square

| | R-square | R-square adjusted |
|----|----------|-------------------|
| NI | 0.863 | 0.849 |
| PI | 0.558 | 0.539 |

The Q-square value serves to validate the model. Q-square results are said to be good if the value is more than zero, indicating that exogenous variables are good or able to predict their endogenousness. Based on the Q-square value in Table 9, both the Variables of Investment Intention and Investment Behavior are good.

Table 9. Q-square

| | Q ² predict |
|----|------------------------|
| NI | 0.828 |
| PI | 0.505 |

F-square serves to predict the influence of relationships between variables residing on the structure model. As shown in Table 10, the effect square value of 0.02 has a small influence, 0.15 has medium influence, and 0.35 has large influence.

Table 10. F-square

| | NI | PI |
|----|-------|-------|
| PE | 0.032 | |
| EE | 0.042 | |
| SI | 0.023 | |
| FC | 0.084 | 0.001 |
| ST | 0.042 | |
| PV | 0.110 | |
| HT | 0.030 | 0.407 |
| NI | | 0.090 |

Goodness of Fit (GoF) value is used to evaluate measurements and structural models as a whole. GoF values range from 0 to 1 with criteria below the value of 0.1 small GoF. 0.25 GoF in the moderate category. and 0.36 GoF in the large category (Haryono, 2016). Based on the following calculations. the overall structural model of this study has a GoF value of 0.733. which means it falls into a large category.

$$GoF = \sqrt{AVE \times R^2}$$

$$GoF = \sqrt{0,757 \times 0,711}$$

$$GoF = \sqrt{0,538}$$

$$GoF = 0,733$$

4.3. Discussions

a. *Effect of Performance Expectancy on Investment Intentions*

Based on the Path Coefficient value in Table 15, the Performance Expectancy variable has a positive but insignificant effect on Investment Intention on the iSCF platform. The positive relationship can be seen from the Original Sample value of 0.164 or above 0, while the insignificant relationship is obtained from the t-statistics value of 1.479 or less than 1.99 and the p-value of 0.139 or more than 0.05.

The level of confidence that using ISCF can improve performance in investing does not have a significant effect on increasing Investment Intentions. This means that iSCF users do not fully believe that if they use iSCF, they will be more productive in investing. This is in accordance with the research of Putra et al. (2019), Owusu Kwateng et al. (2019), and Santoso et al. (2021) that Performance Expectancy has a positive but not significant effect on Behavioral Intention. Therefore, H₁ in this study was rejected.

b. *Effect of Effort Expectancy on Investment Intentions*

Effort Expectancy has a positive influence on Investment Intentions with an original sample value of 0.176 or greater than 0, but the relationship is not significant because the p-value is more than 0.05 which is 0.185 and the t-statistics value is less than 1.99 which is 1.325. This shows that the level of confidence of a person that the ease of use of iSCF services can reduce energy and time in investing does not have a significant influence on Investment Intention. This means that the ease of accessing iSCF services still has no impact on users' intentions in investing. Similar results were also found by Putra et al. (2019), Indrawati et al. (2018), Owusu Kwateng et al. (2019), and Najib et al. (2021) that Effort Expectancy had a positive but insignificant effect on Behavioral Intention. Based on this, the H₂ in this study is rejected.

c. *The Influence of Social Influence on Investment Intentions*

The latent social influence variable in this study shows a negative and insignificant relationship to Investment Intention as can be seen from the results. The original sample value of -0.071 means a negative relationship. A p-value of 1.111 and a t-statistics value of 0.267 mean that they have no significant effect. This means that a person's level of trust in the use of iSCF which is influenced by the environment or others has a negative influence on investment intentions in this study. Thus, the level of one's trust in the use of iSCF which is influenced by the environment or others has a negative and insignificant effect on the variable Investment Intention. Information from others has not made people interested in using iSCF and even social interactions make users refrain from investing in iSCF. This is in line with the research of Owusu Kwateng et al. (2019) that Social Influence does not significantly affect Behavioral Intention. This means that H₃ in this study is rejected.

d. *Effect of Facilitating Conditions on Investment Intentions*

The latent variable Facilitating Conditions has a positive and significant effect on the latent variable of Investment Intention. This is because the original sample value of 0.260 means a positive effect and the t-statistics value of 2.220 and the p-value of 0.026 means a significant effect on the Investment

Intention. It was also found in the research of Owusu Kwateng et al. (2019), Najib et al. (2021), Tak and Panwar (2017), and Kartikasari et al. (2021) that the Facilitating Conditions variable has a positive and significant effect on Behavioral Intention. This means that the level of one's confidence that adequate infrastructure and one's readiness to use iSCF can affect the use of iSCF services have a positive and significant effect on Investment Intentions. People who have access to iSCF and have the need to invest according to sharia principles tend to be interested in investing on iSCF. Based on this, H₄ in this study is accepted.

e. The Effect of Satisfaction on Investment Intentions

Based on the results of the path coefficient analysis, the Satisfaction variable has a positive but insignificant effect on Investment Intention. This is shown by the original sample value of 0.173 which means a positive relationship. Meanwhile, the t-statistics value of 1.465 and the p-value 0.145 indicate an insignificant relationship. The relationship shows that the level of user satisfaction with reports, websites, and service assistance has a positive but insignificant effect on Investment Intentions. These results show that the services offered by the iSCF platform have not attracted users to invest in their services. The results are in line with research conducted by Najib et al. (2021) and Owusu Kwateng et al. (2019). Thus, based on the findings, H₅ is rejected.

f. Effect of Price Value on Investment Intention

The Price Value variable shows a positive and significant impact on Investment Intentions. The original sample value of 0.236 means that the Price Value has a positive effect, while the t-statistics value of 2.551 and the p-value of 0.011 mean that the Price Value has a significant effect. In other words, the level of trust a person in using iSCF is due to the costs incurred and the material benefits obtained are factors that have a significant influence on Investment Intention. These results show that the price offer provided by iSCF is in line with expectations and is able to attract users to invest in iSCF. This is in line with the research of Najib et al. (2021), Khalilah and Indrawati (2020), Putra et al. (2019), and Armansyah (2021) which showed that Price Value has a positive and significant influence on the Behavioral Intention variable. Based on this finding, it is concluded that H₆ is accepted.

g. Effect of Habit on Investment Intentions

The latent Habit variable in this study had a positive but insignificant effect on the Investment Intention variable. The original sample value of 0.078 means a positive pathway relationship, while the value of t-statistics 1.465 and the p-value of 0.143 indicate that Habit has an insignificant effect. It can be interpreted that the level of a person's trust in habits or behaviors carried out continuously in investing in investment intentions is positive but not significant. In other words, user habits do not necessarily make users interested in investing in iSCF. This result was also found by Najib et al. (2021) that Habit has a positive but not significant effect on Fintech Adoption. This means that H₇ in this study is rejected.

h. Effect of Facilitating Conditions on Investment Behavior

According to the findings, the Facilitating Conditions variable negatively affects the Investment Behavior variable. The original sample value of -0.034 means that the relationship between the two variables is negative. On the other hand, a t-statistics value of 0.199 and a p-value of 0.842 mean that the relationship between variables is insignificant. It can be concluded that infrastructure, access and user readiness do not have a significant effect on a person's level of trust that he intends to invest in the iSCF platform and recommend iSCF to others. Although the availability of access and the need for Sharia investment can attract users to make investments, users still have not channeled their intention to invest directly in iSCF. Thus, the H₈ in this study is rejected.

i. The Effect of Habit on Investment Behavior

The Habit variable in this study has a positive effect on the Investment Behavior variable. It can be

seen that the original sample, t-statistics and p-values of 0.477, 5.475, and 0.000 respectively, indicating that the relationship between the two variables has a positive and significant effect. These results are in line with research from Putra et al. (2019), Owusu Kwateng et al. (2019), and Tak and Panwar (2017) that Habit has a positive and significant effect on Behavioral Intention. The level of trust a person has in the habits or behaviors that are carried out continuously in investing influences the user's Investment Behavior. Although users are not yet interested, if they have previously been accustomed to investing, especially in Sharia, they can spontaneously invest in iSCF. Then, H_9 in this study is accepted.

j. Effect of Investment Intention on Investment Behavior

The results of the data process show that Investment Intention has a positive and significant effect on Investment Behavior. The original sample value of 0.425, the t-statistics of 2.430, and the p-value of 0.015 reflecting the relationship between the two variables is positive and significant. Investing Intention affects one's implementation in using iSCF to invest significantly. Users who are already interested and interested in making investments are likely to make investments. This finding concurs with that of Najib et al. (2021), Putra et al. (2019), Armansyah (2021), and Paramaeswari et al. (2022). Based on this, the H_{10} in this study is accepted.

The UTAUT 2 model uses the characteristics of age, gender, and experience using technology as moderator variables (Venkatesh et al., 2012). This is done to predict the influence of characteristics on user intentions and behavior in using a technology. Based on the results of the analysis in Table 11, the effects of moderation in this study by age, gender, and experience did not show a significant influence on any variable path. Based on these findings, it can be concluded in this study that the effect of moderation has no impact on user intentions or behavior.

Table 11. Moderation effect

| | Original sample (O) | Standard deviation (STDEV) | T-statistics (O/STDEV) | P values |
|----------------|------------------------|----------------------------------|-----------------------------|----------|
| GEN x PE -> NI | 0.056 | 0.324 | 0.173 | 0.863 |
| GEN x ST -> NI | -0.426 | 0.574 | 0.743 | 0.458 |
| GEN x FC -> NI | 0.412 | 0.411 | 1.002 | 0.317 |
| GEN x FC -> PI | -0.469 | 0.354 | 1.326 | 0.186 |
| GEN x SI -> NI | -0.031 | 0.212 | 0.148 | 0.883 |
| GEN x NI -> PI | 0.071 | 0.371 | 0.192 | 0.848 |
| GEN x HT -> NI | 0.182 | 0.207 | 0.880 | 0.379 |
| GEN x HT -> PI | 0.076 | 0.172 | 0.442 | 0.658 |
| GEN x PV -> NI | 0.366 | 0.321 | 1.140 | 0.255 |
| GEN x EE -> NI | -0.615 | 0.435 | 1.413 | 0.158 |
| AGE x HT -> NI | 0.167 | 0.100 | 1.660 | 0.098 |
| AGE x HT -> PI | -0.088 | 0.110 | 0.803 | 0.422 |
| AGE x FC -> NI | -0.075 | 0.240 | 0.311 | 0.756 |
| AGE x FC -> PI | 0.185 | 0.200 | 0.923 | 0.356 |
| AGE x NI -> PI | -0.064 | 0.203 | 0.316 | 0.752 |
| AGE x PV -> NI | 0.144 | 0.168 | 0.855 | 0.393 |
| AGE x ST -> NI | -0.152 | 0.250 | 0.607 | 0.544 |
| AGE x SI -> NI | -0.029 | 0.134 | 0.220 | 0.826 |
| AGE x EE -> NI | 0.033 | 0.235 | 0.139 | 0.890 |
| AGE x PE -> NI | 0.008 | 0.237 | 0.035 | 0.972 |
| EXP x HT -> NI | -0.085 | 0.126 | 0.672 | 0.502 |
| EXP x HT -> PI | 0.142 | 0.133 | 1.063 | 0.288 |

| | | | | |
|----------------|--------|-------|-------|-------|
| EXP x ST -> NI | 0.355 | 0.227 | 1.567 | 0.118 |
| EXP x FC -> NI | -0.163 | 0.229 | 0.713 | 0.476 |
| EXP x FC -> PI | 0.176 | 0.188 | 0.935 | 0.350 |
| EXP x NI -> PI | -0.040 | 0.186 | 0.217 | 0.828 |
| EXP x SI -> NI | 0.029 | 0.125 | 0.235 | 0.815 |
| EXP x PV -> NI | -0.014 | 0.219 | 0.062 | 0.950 |
| EXP x PE -> NI | -0.102 | 0.259 | 0.393 | 0.694 |
| EXP x EE -> NI | -0.023 | 0.171 | 0.133 | 0.894 |

5. Managerial implications

This research provides insight into the intentions and behaviours of users of the Islamic Securities Crowdfunding (SCF) platform. For iSCF service providers, the company's main focus is to increase investment intentions and behaviour among users, especially financiers who are the main targets in marketing. Based on the data from the analysis, the variables that have a significant effect on Investment Intention (NI) are Facilitating Condition (FC) and Price Value (PV). Meanwhile, the variables that have a significant effect on Investment Behaviour (PI) are Habit (HT) and Investment Intention (NI). This shows that people are more interested in investing in the iSCF platform if they have supporting facilities such as adequate internet networks and devices as well as the need for Sharia investment.

Users with this ability have not actually invested or are just interested. In addition, the costs incurred and the advantages of returns and risks over other instruments are also a concern. Meanwhile, in terms of Investment Behavior, people will decide to invest through iSCF if they already have the habit of investing, especially in previous Islamic investment instruments even though in reality they do not have the intention. In addition, people also decide to invest in the iSCF platform if they previously had the Intention to invest in the iSCF platform as well.

Consequently, it is very important for iSCF service providers to target people who have sharia investment needs, investment habits and adequate facilities. This can be done by marketing online or offline and collaborating with organizations, communities, or agencies that are closely related to the field of Islamic finance, especially investment. In addition, the iSCF can also participate in various events related to the field of Islamic finance and investment to reach the target market.

The focus of iSCF service providers to attract user investment intentions and behaviors can also be done by providing more favorable offers of fees, returns and risks than other instruments. Users who have or have not made an investment must continue to be provided with offers or information on funding developments in order to increase their intention to invest in the future. That way, it is hoped that the interest and also the amount of investment that comes in through the iSCF platform can continue to grow.

6. Conclusion and recommendations

This study used the UTAUT 2 model (Venkatesh et al., 2012) as a reference model in conducting analysis. The variables Hedonic Motivation, Behavioural Intention, and Use Behaviour were changed to Satisfaction, Investment Intention, and Investment Behaviour, respectively to match the research objectives.

The respondents in this study involved 75 people who have used iSCF features or services or people who already have an account on the iSCF platform. The characteristics of users in this study were mostly men (70.7%), aged between 20-29 years (61.3%), educated in S1/Bachelor (58.7%), income less than 2.5 million rupiahs (38.7%), and using iSCF services after February 2022 (69.3%). The results

of the SEM-PLS analysis using SmartPLS 4 software found that only the Facilitating Conditions (FC) and Price Value (PV) variables had a positive and significant influence on Investment Intention (NI), which means that H₄ and H₆ were accepted. Variables that have a positive and significant effect on Investment Behavior (PI) are the Habit (HT) and Investment Intention (PI) variables, which means that H₉ and H₁₀ are accepted.

For iSCF service providers, the managerial implications of the results of the analysis can be applied and evaluated to improve user investment intentions and behaviors so that they are expected to be able to increase incoming investments through the iSCF platform. The iSCF is a breakthrough that is very helpful and needed by the community both to the MSMEs and financiers. Therefore, the government is expected to contribute to the development of iSCF by facilitating MSME access to the iSCF platform to increase financial inclusion and increase economic turnover among MSMEs.

This study uses the UTAUT 2 reference model to measure the intentions and behavior of users of the iSCF platform. Future studies are expected to be able to add other variables such as Religiosity, Islamic Financial Knowledge, and Perceived Security to determine their effect on similar research.

References

- Ajzen, I. (2005). *Attitudes. Personality & Behavior*, Edisi Kedua, New York: Open University Press.
- Albashrawi, M., Kartal, H., Oztekin, A., & Motiwalla, L. (2019). Self-Reported and Computer-Recorded Experience in Mobile Banking: A Multi-Phase Path Analytic Approach, *Information Systems Frontiers*, 21(4): 773-790.
- Armansyah, R. F. (2021). Herd Behavior in Using Mobile Payment with Unified Theory of Acceptance and Use of Technology (UTAUT2), *Jurnal Manajemen dan Kewirausahaan*, 23(2):111–128.
- Barclay, D., Thompson, R., & Higgins, C. (1995). The Partial Least Squares (PLS) Approach to Causal Modeling: Personal Computer Adoption and Use an Illustration, *Technology Studies*, 2(2): 285–309.
- Bank Indonesia. (2017). Peraturan Bank Indonesia No.19/12/PBI/2017 tentang Penyelenggaraan Teknologi Finansial.
- Chao, C. M. (2019). Factors determining the behavioral intention to use mobile learning: An application and extension of the UTAUT model, *Frontiers in Psychology*, 10: 1652.
- Ghozali. (2013). Structural Equation Modeling. Metode Alternatif dengan Partial Least Square (PLS), Edisi 4, Semarang: Badan Penerbit Universitas Diponegoro, *Seminar Nasional Matematika dan Aplikasinya*.
- Hair, J. F., Risher, J. J., Sarstedt, M. & Ringle, C. M. (2019). When to use and how to report the results of PLS-SEM, *European Business Review*, 31(1): 2-24.
- Haryono, S. (2012). SSEM method for management research with AMOS 22.00, LISREL 8.80 and Smart PLS 3.0. *Psychology Applied to Work: An Introduction to Industrial and Organizational Psychology*, Tenth Edition Paul, 53(9).
- Indrawati, Putri DA. (2018). Analyzing factors influencing continuance intention of E-payment adoption using modified UTAUT 2 Model: (A case study of Go-Pay from Indonesia), Di dalam: *2018 6th International Conference on Information and Communication Technology- ICoICT 2018*.
- Kartikasari, Y., Sunaryo, S., & Yuniarinto, A. (2021). The intention to use e-commerce to purchase green cosmetics with a modified UTAUT2 approach, *Jurnal Aplikasi Manajemen*, 19(3): 605-615.
- Khalilah, N. S. I. (2020). Analyzing Factors Influencing Continuance Intention of E-Payment Adoption Using Modified UTAUT 2 Model on Sakuku Application, *The International Journal of Business & Management*, 8(1).

- Najib M., Ermawati, W. J., Fahma, F., Endri, E., & Suhartanto, D. (2021). Fintech in the small food business and its relation with open innovation, *Journal of Open Innovation: Technology, Market, and Complexity*, 7(1): 88.
- Nuari, E. S., Nurkhin, A., & Kardoyo, K. (2019). Analisis Determinan Pemanfaatan Edmodo Dengan Menggunakan Unified Theory of Acceptance and Use of Technology (Utaut), *Jurnal Pendidikan Akuntansi Indonesia*, 17(1): 57-73.
- Otoritas Jasa Keuangan. (2018). Peraturan Otoritas Jasa Keuangan Nomor 13/POJK.02/2018 tentang Inovasi Keuangan Digital di Sektor Jasa Keuangan.
- Otoritas Jasa Keuangan. (2020). Peraturan Otoritas Jasa Keuangan Nomor 57/POJK.04/2020 tentang Penawaran Efek Melalui Layanan Urut Dana Berbasis Teknologi Informasi.
- Otoritas Jasa Keuangan. (2021). Securities Crowdfunding Sebagai Alternatif Pendanaan UMKM. Available at <https://sikapiuangmu.ojk.go.id/FrontEnd/CMS/Article/30676>, accessed by 5th December 2023.
- Owusu Kwateng, K., Atiemo, K. A. O., & Appiah, C. (2018). Acceptance and use of mobile banking: an application of UTAUT2, *Journal of Enterprise Information Management*, 32(1): 118-151.
- Paramaeswari, R. P. I., & Sarno, R. (2021). Technology Acceptance Model Analysis of M-Banking Using UTAUT 2 Method, In *3rd International Conference on Business and Management of Technology (ICONBMT 2021)* (pp. 64-71). Atlantis Press.
- Putra, M. A. A., Huda, M. Q., & Fetrina, E. (2019). An Evaluation of e-Money Products Using UTAUT 2 Model (The Case of Bank Mandiri), in *2019 7th International Conference on Cyber and IT Service Management (CITSM)* (Vol. 7, pp. 1-7), IEEE.
- Riza, A. F. (2021). The potential of digital banking to handle the Covid-19 pandemic crisis: Modification of UTAUT model for Islamic finance industry, *Jurnal Ekonomi & Keuangan Islam*, 1-16.
- Şahin, A., Zehir, C., & Kitapçı, H. (2011). The effects of brand experiences. trust and satisfaction on building brand loyalty; an empirical research on global brands, *Procedia-Social and Behavioral Sciences*, 24: 1288-1301.
- Santoso, A. A., & Rachmawati, I. (2021). Analisis Minat Pengguna Layanan M-Banking Livin'By Mandiri Di Indonesia Menggunakan Model Modifikasi Utaut 2 Interest Analysis of Livin'M-Banking Service Users By Mandiri in Indonesia Using the Modification Model of Utaut 2, *E-Proceeding of Management*, 8(5): 4316-4322.
- SHAFIQ. (2022a). [diunduh 2022 Feb 10]. Available at: www.shafiq.id
- SHAFIQ. (2022b). Sukuk Musyarakah: Definisi, Skema dan Landasan Syariah, available at <https://www.shafiq.id/berita/26/sukuk-musyarakah-definisi-skema-dan-landasan-syariah/baca>. accessed by 5th December 2023.
- SHAFIQ. (2022c). SHAFIQ is here to Answer Public Concerns About Sharia Investment, available at <https://www.shafiq.id/berita/114/shafiq-is-here-to-answer-public-concerns-about-sharia-investment/baca>. accessed by 5th December 2023.
- Tak, P., & Panwar, S. (2017). Using UTAUT 2 model to predict mobile app based shopping: Evidences from India, *Journal of Indian Business Research*, 9(3): 248-264.
- Venkatesh, V., Morris, M. G., Davis, G. B., & Davis, F. D. (2003). User acceptance of information technology: Toward a unified view, *MIS Quarterly*, 425-478.
- Venkatesh, V., Thong, J. Y., & Xu, X. (2012). Consumer acceptance and use of information technology: extending the unified theory of acceptance and use of technology, *MIS Quarterly*, 157-178.



Exploring *Zakat* Payers' Attitudes Determinants on Trust in *Zakat* Institutions

Zulfikri^a, Salina Kassim^a, Anwar Hasan Abdullah Othman^a

^aIIUM Institute of Islamic Banking and Finance, International Islamic University Malaysia, Kuala Lumpur, Malaysia

ARTICLE INFO

Article history:

Received: 28 November 2023

Revised: 9 December 2023

Accepted: 9 December 2023

Available online: 19 December 2023

Keywords:

Attitude Determinants; trust; *zakat* institutions

ABSTRACT

This study aimed to explore the *zakat* payers' determinants on intention to trust *zakat* institutions. Grounded in a qualitative research design, this study utilized an extensive literature review to analyse relevant research and identify the factors that influence the phenomenon under analysis. Drawing upon the Theory of Planned Behaviour, a framework is proposed to explain these factors. The research found that *zakat* payers' attitude determinants influencing trust in *zakat* institutions is primarily influenced by their perception of the institution's reputation, satisfaction with *zakat* distribution, service quality, and disclosure practices.

1. Introduction

Zakat is a fundamental pillar of Islam, requiring Muslims to give a portion of their wealth to those in need. It is seen as a means of purifying one's wealth and promoting social justice (Putri & Pratama, 2020). *Zakat* is calculated based on one's total savings during a lunar year (Omar et al., 2021). It is a form of religiously mandated charity, with the giving of *zakat* being a means of poverty eradication (Dhar, 2013).

Zakat, an obligatory form of charitable giving in Islam, is recognized as a promising mechanism for alleviating poverty. A study by Herianingrum et al. (2023) reveals that empowerment initiatives implemented by *zakat* institutions in Indonesia have resulted in a decrease in the number of *mustahik* (those eligible to receive *zakat*) living below the poverty line. Additionally, research by Embong et al. (2013) underscores the significant impact of *zakat*, contributing nearly 61% towards alleviating poverty among Muslims in Selangor. These findings highlight the potential of *zakat* as a means to address and reduce poverty in Islamic communities. Despite its potential for positive change, the *zakat* system encounters challenges in realizing its full potential across many Muslim-majority countries, Indonesia being a notable case.

Indonesia as the home to the world's largest Muslim population, grapples with a significant shortfall in the total amount of *zakat* compared to its potential impact. Despite the country's wealth, the *zakat* fund struggles to reach its intended beneficiaries and achieve its full poverty-alleviating potential. While BAZNAS estimated that Indonesia's *zakat* fund could reach Rp. 286 trillion in 2017, the actual collection in 2015 was only Rp. 3.7 trillion, revealing a substantial gap between potential

*Corresponding author. Email: zulfikri@live.com

and actual *zakat* contributions in the country. This discrepancy between potential and realized *zakat* resources, as indicated by the study conducted by Firdaus et al. (2012), raises questions about the effectiveness of *zakat* institutions and the factors hindering their ability to channel charitable funds effectively.

According to BAZNAZ (2022), a key element hindering the *zakat* system's performance in Indonesia is the pervasive lack of trust among *zakat* payers towards the institutions entrusted with collecting and distributing these funds. Trust, being a cornerstone of philanthropy, becomes instrumental in ensuring that contributions are used effectively and ethically. The erosion of this trust can lead to a decline in *zakat* contributions, thereby hindering the system's ability to fulfil its intended mission.

Understanding the determinants of *zakat* payers' trust in *zakat* institutions becomes paramount in addressing the challenges faced by the *zakat* system in Indonesia. This knowledge can illuminate the reasons behind the dwindling trust and guide efforts to rebuild it, ultimately empowering *zakat* institutions to harness the full potential of this Islamic charitable practice for the betterment of Indonesian society. Despite the significance of trust in *zakat* institutions, there exists a noticeable gap in understanding the specific determinants influencing *zakat* payers' attitudes and how these determinants impact their intention to trust. This research aims to bridge this gap by providing a qualitative exploration grounded in the Theory of Planned Behaviour, offering insights into the factors influencing *zakat* payers' trust and the development of a framework for rebuilding trust. In the subsequent discussion, this study delves deeper into the key factors influencing trust in *zakat* institutions, examining the challenges and potential opportunities that lie ahead in ensuring the effective utilization of *zakat* funds for poverty alleviation in Indonesia.

2. Literature review

2.1. Theory of planned behaviour

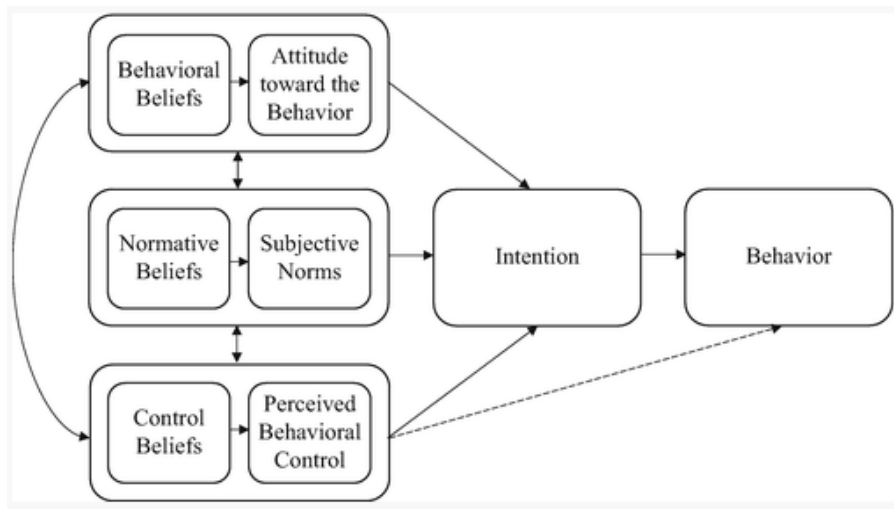
This study underpinned the theory of planned behaviour. The theory of planned behaviour (TPB) is a well-established framework in the field of social psychology that aims to explain and predict human behaviour. It has been widely used to understand various behaviours, including health-related, consumer, and organisational behaviours. The theory proposes that human behaviour is determined by three factors: attitude, subjective norms, and perceived behavioural control. Attitude refers to a person's evaluation of the behaviour, whether it is positive or negative. Subjective norms refer to the perceived social pressure to engage in or avoid the behaviour. Perceived behavioural control refers to the perceived ease or difficulty of performing the behaviour.

The Theory of Planned Behaviour (TPB) was developed by Ajzen (1991) and is an extension of the Theory of Reasoned Action (TRA). TPB as a general model for predicting and explaining behaviours in various behaviour types. Ajzen (1991) added a new variable that does not exist in TRA, namely perceived behavioural control. The addition of perceived behavioural control is to understand the limitations that individuals have in order to carry out certain behaviours; in other words, the behaviour is not only determined by subjective attitudes and norms, but also by individual perceptions of the control he can exercise that come from his self-confidence against these control beliefs. Ajzen et al. (2005) then complemented the TPB by adding individual background factors, so that the TPB is described in the schematic in Figure 1 below.

This study concentrates solely on examining attitudes towards *zakat* institutions, drawing from the Theory of Planned Behaviour (TPB). This decision to narrow the scope to attitudes is rooted in the quest for a thorough comprehension of the cognitive and emotional elements influencing individuals' perceptions of these institutions. By focusing on attitude as a key factor shaping

behavioural intentions, this study aims to intricately explore the beliefs and sentiments contributing to attitudes within the specific realm of *zakat*. This deliberate limitation enables a detailed analysis of the complex cognitive processes driving individuals' responses to *zakat* institutions. The study's emphasis on attitudes aims to provide nuanced insights into the factors influencing trust in these entities, crucial for the success and impact of *zakat* initiatives.

Figure 1. Theory of planned behaviour



Source: Ajzen et al. (2005)

2.2. Attitude determinant

Attitude determinants refer to the factors that shape individuals' attitudes towards a particular behaviour or entity. In the context of *zakat* institutions, understanding the key determinants of individuals' attitudes is crucial for fostering trust and enhancing the effectiveness of these institutions. In research, a determinant refers to a factor or variable that directly influences or determines an outcome or result. This study focused on four specific attitude determinants: reputation, satisfaction with *zakat* distribution, service quality, and disclosure practice. These determinants have been identified as key factors influencing individuals' attitudes and subsequent trust in *zakat* institutions.

2.3. Reputation

According to a study conducted by Mukhibad et al., (2019), the influence of reputation on trust in *zakat* institutions is substantial. The exploration of reputation within profit organisations has been extensively examined in the economic and sociological literature, resulting in the formulation of various definitions. In their study, Richard and Zhang (2012) provided a definition of reputation as the comprehensive perception held by stakeholders regarding the ongoing performance of a company. According to Zainal (2016), the definition of reputation aligns with that provided by the Concise Oxford Dictionary. The dictionary defines reputation as the collective perception or belief regarding the character or status of an individual or entity. In a study conducted by Abratt and Kleyn (2012), it was asserted that the trust citizens place in a company is influenced by their previous experiences with its products and the company's reputation. Accordingly, the ultimate factor in

satisfying consumer expectations and demands is the reputation of a company (Abratt & Kleyn, 2012).

2.4 Satisfaction of *zakat* distribution

The success of an organisation, particularly one that operates in the service industry, hinges upon the attainment of customer satisfaction. Oliver (1980) posits that satisfaction can be conceptualised as a market assessment aimed at aligning customer preferences with the actual service provided by an organisation. To uphold the efficacy of *zakat* and promote the adherence of Muslims to *zakat* payment through *zakat* institutions, it is imperative to enhance the level of satisfaction with *zakat* distribution (Ellany & Lateff, 2011). In their study, Md Idris and Ayob (2002) found that a lack of trust in *zakat* institutions is a significant factor contributing to non-compliance. Public distrust towards *zakat* institutions stems primarily from concerns about transparency and inefficiencies in the management of *zakat* distribution. There exists a positive correlation between the level of satisfaction experienced by *zakat* institutions and the degree of adherence to *zakat*. Based on the aforementioned assertions, it can be posited that a stakeholder who exhibits a considerable level of contentment with the allocation of *zakat* is anticipated to foster enhanced confidence in *zakat* institutions, and conversely.

2.5 Service quality

In the context of the *zakat* field, service quality refers to the level of effectiveness with which *zakat* institutions allocate and manage their resources to ensure appropriate distribution to Mustahik individuals. Numerous scholars have undertaken research on the subject of service quality. The concept of service quality can be conceptualised as the disparity between the anticipated level of customer service and the actual perceived performance (Said et al., 2012). According to Parasuraman et al. (1985), when there is a discrepancy between service expectations and service performance, the perceived service quality is deemed unsatisfactory, leading to customer dissatisfaction. The provided service and management exhibit high levels of quality. According to Hazra and Srivastava (2009), the preliminary findings indicate that the provision of high-quality and reliable service contributes to the development of customer trust. Moreover, it is important to note that trust plays a significant role in fostering enduring relationships between companies and their customers (Garbarino & Johnson, 1999). Hence, the establishment and cultivation of relationships heavily rely on the trust bestowed upon by customers (Parasuraman et al., 1985).

2.6 Disclosure practice

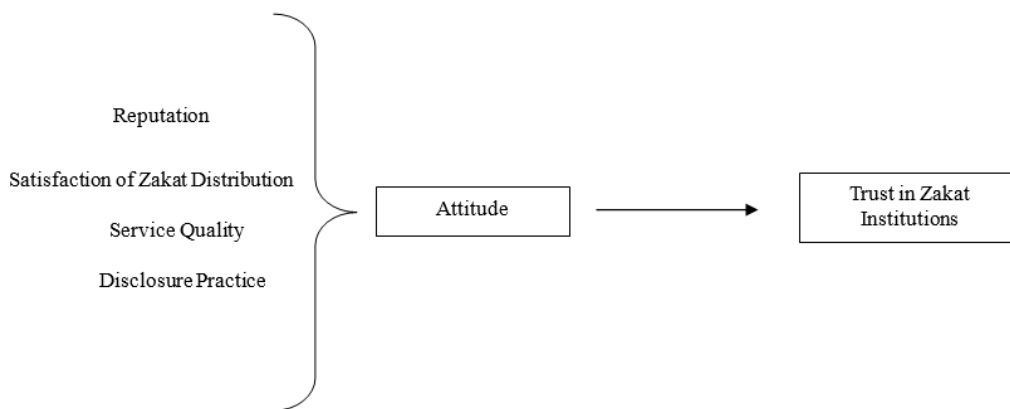
Nonprofit organizations are required to provide information on the source and use of funds in financial statements to assess their financial performance. This is important for maintaining public trust and credibility of the institution (Anggita et al., 2019). Meanwhile, Abdullah Hadi et al., (2022) explore the importance of financial and non-financial information in non-profit organizations (NPOs) and the use of the Internet as a medium for disclosing information to stakeholders. Accountability is important for NPOs, and information disclosure is a mechanism used to be accountable to stakeholders. When the legitimacy of an organisation is at risk, the legitimacy theory suggests that disclosure should be used by such an organisation to influence the perception of its stakeholders. It is suggested in the context of *zakat* institutions that, when the information disclosed by *zakat* institutions is perceived to be of high quality, it will enhance the public's confidence in such an institution.

3. Conceptual framework

Based on the literature and empirical studies reviewed in this research work, the model contains several variables: reputation, satisfaction of *zakat* distribution, service quality and disclosure practice. This study focused on attitude, while excluding supplementary variables of the Theory of Planned Behaviour (TPB), namely subjective norms, perceived behavioural control, and perceived usability.

After analysing and reviewing some recent and relevant studies related to trust in *zakat* institutions, the author developed the proposed conceptual framework, which is an extended theory of planned behaviour. The framework shows different relationships between the variables. The attitude is measured by reputation, satisfaction with *zakat* distribution, service quality, and disclosure practice. This approach can be used to investigate in more depth what variables affect intention to trust in *zakat* institutions. The conceptual framework shown in Figure 1 illustrates that the intention to pay *zakat* through *zakat* institutions is dependent on attitude determinants namely reputation, satisfaction of *zakat* distribution, service quality and disclosure practice.

Figure 2. Conceptual framework



Source: Authors' own

4. Research methodology

This study is qualitative in nature. It utilized an extensive review of the literature to identify and analyse the relevant studies to propose the conceptual model. The systematic review of the literature proposes new ideas, the discovery of new alternatives, and the development of new hypotheses and research proposals, Manning (2010). To perform a systematic literature review, this study examines recent publications on *zakat* payers' determinants, TPB, and trust in *zakat* institutions. Seeking to identify pertinent scholarly literature, specifically peer-reviewed articles, the research employed a comprehensive search strategy. This strategy utilized the university's library database, Google Scholar, and Emerald Insight, strategically employing appropriate filters and keywords to refine the results.

The first step is to identify the search terms that will be used. Similar keywords linked to Trust in *zakat* Institutions were used based on previous research and thesaurus terms (The search string). The search string used for the systematic review process is as follows.

Keywords used:

Scopus Database: TITLE-ABS-KEY (*zakat* payers AND attitude AND trust AND *zakat* institutions)

Google Scholar Search Engine: allintitle: "Trust in *zakat* institutions"

There are many different eligibility and exclusion criteria used. To ensure the validity and accuracy of our analysis, our literature review focused solely on English-language journal articles published between 2015 and 2022 that presented empirical data. This selection approach helped us avoid potential translation issues and facilitated the development of a comprehensive conceptual framework based on the included studies.

5. Results and discussion

5.1 Reputation as an attitude determinant

The empirical evidence highlighted the pivotal role of reputation as a determinant of attitudes. These studies consistently emphasised the significance of reputation in shaping individuals' perceptions and evaluations. Collectively, the findings underscored the importance of considering reputation as a key factor influencing attitudes across various domains. For instance, Jung et al. (2016) conducted a study which revealed that a negative corporate reputation has the potential to diminish consumers' brand attitudes and subsequently affect their purchase intentions. Zhou and Whitla (2013) also highlighted the significance of consumers' evaluation of a celebrity endorser's moral reputation, as it plays a critical role in shaping their response to negative celebrity publicity. In a separate investigation, Merchant et al. (2015) discovered that the attitudes of prospective students are influenced by the reputation and heritage of a university. In summary, these scholarly articles collectively suggested that reputation can indeed exert an impact on individuals' attitudes, but the specific nature of this influence is contingent upon various contextual factors and the characteristics of the individuals involved.

5.2 Satisfaction of *zakat* distribution as an attitude determinant

Zainal (2016) conducted a study which revealed that the satisfaction with *zakat* distribution is a crucial factor in the development of stakeholder trust in *zakat* institutions. The author also posited that satisfaction with *zakat* distribution is a determinant of stakeholder trust with *zakat* institutions. These findings suggested that satisfaction of *zakat* distribution plays a pivotal role in shaping trust in *zakat* institutions. Another study by Muhammad and Saad (2016) identified the dimensions of trust in *zakat* institutions as public governance quality, quality of *zakat* distribution, service quality, and perceived board capital. Ghazali et al. (2016) found that shared values, effective communication, non-opportunistic behaviour, and perception of *zakat* distribution were the antecedents to trust in *zakat* institutions. Based on these studies, it can be concluded that satisfaction with *zakat* distribution significantly impacts the development of trust in *zakat* institutions.

5.3 Service quality as an attitude determinant

The findings presented in these papers consistently demonstrated the crucial role of service quality in shaping people's perceptions, evaluations, and overall attitudes. Jiang et al. (2016) argued that management commitment to service quality directly influences service quality during the service delivery process, while also highlighting the concept of emotional contagion, where customers catch the emotions of employees. Etgar & Fuchs (2009) noted that patients' evaluations of service quality significantly impact their attitudinal responses. In a study conducted by Bolton (2016), a longitudinal model was constructed to illustrate the significant impact of service changes on customer evaluations of service quality. This influence was observed to occur through the alteration of customer perceptions regarding current performance and disconfirmation. Lastly, Douglas & Connor (2003)

identified a gap between managers' perceptions of consumers' expectations and actual consumers' expectations, emphasising the need for strategies that meet consumers' expectations of service quality. Collectively, these papers highlighted the significance of factors such as management commitment, emotional contagion, patient evaluations, service changes, and alignment with consumer expectations in shaping individuals' attitudes towards service quality.

5.4 Disclosure practice as attitude determinant

The literature indicates that disclosure practices play a crucial role in shaping trust in *zakat* institutions. Ghani et al. (2018) conducted an empirical study which demonstrated that disclosure practices are positively associated with the trust of *zakat* payers in *zakat* institutions. Similarly, Aziz and Anim (2020) found that disclosure practices and stakeholder management have a significant positive relationship with trust. These findings have direct relevance to our research question and suggest that disclosure practices are a critical determinant of trust in *zakat* institutions over time.

In addition, Muhammad and Saad (2016) validated the items of public governance quality, quality of *zakat* distribution, service quality, and perceived board capital, which are closely related to trust in *zakat* institutions. Although not directly related to trust, these findings suggest that these items may influence trust in *zakat* institutions over time. Therefore, these empirical studies collectively support the notion that disclosure practices, as well as factors such as public governance quality, quality of *zakat* distribution, service quality, and perceived board capital, are crucial factors that impact trust in *zakat* institutions.

6. Conclusion and recommendation

The purpose of this paper is to propose a research model of *zakat* payers' attitude determinants influencing trust in *zakat* institutions. The research model is derived from the basic TPB theory by focusing on attitude only and the determinants namely reputation, satisfaction of *zakat* distribution, service quality and disclosure practice which are from a review of the relevant past studies. This paper has several implications for theory and practice. The theoretical contributions of this study are manifold, as it sheds light on the intricate web of factors influencing trust in *zakat* institutions. By identifying reputation, satisfaction of *zakat* distribution, service quality, and disclosure practices as key determinants of *zakat* payers' attitudes, this research offers a nuanced understanding of the drivers behind trust formation. These findings enrich the existing body of knowledge on trust and charitable giving within the *zakat* domain, providing a comprehensive framework for scholars and policymakers to enhance the credibility and effectiveness of *zakat* institutions. Moreover, the study underscores the intertwined nature of reputation management, service quality, and transparency in shaping *zakat* payers' trust, thereby emphasizing the importance of a holistic approach to bolstering the trustworthiness of organizations involved in *zakat* collection and distribution. This study fills this gap in the literature by exploring the crucial determinants of attitude formation.

Various studies in the literature on *zakat* payers' determinants towards trust in *zakat* institutions. However, few studies examine the attitude determinants underpinning the theory of planned behaviour especially in *zakat* institutions. Addressing a gap in the existing literature, this study examines the influence of attitude determinants on trust in *zakat* institutions. It further expands upon current knowledge by introducing reputation, satisfaction of *zakat* distribution, service quality and disclosure practice as additional factors affecting trust in *zakat* institutions *zakat* institution. This study's findings offer valuable insights into the factors influencing trust in *zakat* institutions, enabling researchers and *zakat* institutions to leverage this information for practical interventions. By understanding these factors, *zakat* institutions and government authorities can implement strategies

to enhance trust and promote *zakat* contributions. However, this conceptual study is limited to four constructs in modified TPB which can be expanded to different contexts. Because of this, future research could expand our model by incorporating additional constructs to improve the model's comprehensiveness. However, empirical evidence is needed to validate and further refine the model.

References

- Abdullah Hadi, H., Bakar, A. N., Mohd Noor, N. H., & Ashfahany, A. E. (2022). The Value of Financial and Non-Financial Information towards Non-profit Organisations. *Environment-Behaviour Proceedings Journal*, 7(21), 349–355.
- Abratt, R., & Kleyn, N. (2012). Corporate identity, corporate branding and corporate reputations. *European Journal of Marketing*, 46(7/8), 1048–1063.
- Ajzen, I. (1991). The theory of planned behavior. *Organizational behavior and human decision processes*, 50(2), 179–211.
- Ajzen, I., Fishbein, M., Lohmann, S., & Albarracín, D. (2005). The influence of attitudes on behavior. *The handbook of attitudes, volume 1: Basic principles*, 197–255.
- Anggita, W., Yunita, A., Rosalina, E., & Fahria, I. (2019). Voluntary Disclosure Practices at University of Bangka Belitung by Using Non Profit Organization Reporting Index. *Proceedings of the International Conference on Maritime and Archipelago (ICoMA 2018)*.
- Aziz, M. R., & Mohd Anim, N. A. H. (2020). Trust towards *zakat* institutions among muslims business owners. *Jurnal Ekonomi & Keuangan Islam*, 6(1), 1–9.
- Bolton, R. N., & Drew, J. H. (1991). A longitudinal analysis of the impact of service changes on customer attitudes. *Journal of marketing*, 55(1), 1–9.
- Dhar, P. (2013). *zakat* as a measure of social justice in Islamic finance: an accountant's overview. *Journal of Emerging Economies and Islamic Research*, 1(1), 1–11.
- Douglas, L., & Connor, R. (2003). Attitudes to service quality—the expectation gap. *Nutrition & Food Science*, 33(4), 165–172.
- Ellany, E., & Lateff, A. (2011). Faktor-Faktor Yang Mempengaruhi Pembayaran *zakat* Pendapatan Di Malaysia. *Persidangan Ekonomi Malaysia Ke-VI (PERKEM VI)*.
- Etgar, M., & Fuchs, G. (2009). Why and how service quality perceptions impact consumer responses. *Managing Service Quality*; Emerald Publishing Limited.
- Firdaus, M., Beik, I. S., Irawan, T., & Juanda, B. (2012). *Economic estimation and determinations of zakat potential in Indonesia*. Jeddah: Islamic Research and Training Institute, 1–75.
- Garbarino, E., & Johnson, M. S. (1999). The different roles of satisfaction, trust, and commitment in customer relationships. *Journal of marketing*, 63(2), 70–87.
- Ghani, E. K., Aziz, A. A., Tajularifin, S. M., & Samargandi, N. (2018). Effect of board management and governmental model on *zakat* payers' trust on *zakat* institutions. *Global Journal Al-Thaqafah*, 2018(Special Issue), 73–86.
- Ghazali, M. Z., Saad, R. A. J., & Wahab, M. S. A. (2016). A conceptual framework for examining trust towards *zakat* institution. *International Journal of Economics and Financial Issues*, 6(7), 98–102.
- Hazra, S. G., & Srivastava, K. B. L. (2009). Impact of Service Quality on Customer Loyalty, Commitment and Trust in the Indian Banking Sector. *The IUP Journal of Marketing Management*, VIII(3), 38–48.
- Herianingrum, S., Supriani, I., Sukmana, R., Effendie, E., Widiastuti, T., Fauzi, Q., & Shofawati, A. (2023). *zakat* as an instrument of poverty reduction in Indonesia. *Journal of Islamic Accounting and Business Research*.

- Jiang, L., Jun, M., & Yang, Z. (2016). Customer-perceived value and loyalty: how do key service quality dimensions matter in the context of B2C e-commerce? *Service Business*, 10, 301-317.
- Jung, N. Y., & Seock, Y. K. (2016). The impact of corporate reputation on brand attitude and purchase intention. *Fashion and Textiles*, 3, 1-15.
- Manning, F. A. (2010). Systematic review of research methods: the case of business instruction. *Reference Services Review*, 38(3), 385-397.
- Md Idris, K., & Ayob, A. M. (2002). Peranan sikap dalam gelagat kepatuhan zakat pendapatan gaji. *Analisis*, 9(1&2), 171-191.
- Merchant, A., Rose, G. M., Moody, G., & Mathews, L. (2015). Effect of university heritage and reputation on attitudes of prospective students. *International Journal of Nonprofit and Voluntary Sector Marketing*, 20(1), 25-37.
- Muhammad, S. A., & Saad, R. A. J. (2016). Determinants of trust on *zakat* institutions and its dimensions on intention to pay *zakat*: A pilot study. *Journal of Advanced Research in Business and Management Studies*, 3(1), 40-46.
- Mukhibad, H., Fachrurrozie, F., & Nurkhin, A. (2019). Determinants of the intention of muzakki to pay professional *zakat*. *Jurnal Ekonomi Dan Keuangan Islam*, 8(1), 45-67.
- Oliver, R. L. (1980). A cognitive model of the antecedents and consequences of satisfaction decisions. *Journal of marketing research*, 17(4), 460-469.
- Omar, A. C., Aziz, N., Muin, M. A. A., Annamalai, S. A., & Mahmad, M. A. (2021). Development and Expert Review of *izakat* Kedah Mobile Application. *International Journal of Interactive Mobile Technologies*, 16(20), 34-49.
- Parasuraman, A., Zeithaml, V. A., & Berry, L. L. (1985). A conceptual model of service quality and its implications for future research. *Journal of Marketing*, 49(4), 41-50.
- Putri, A. Z., & Pratama, A. Y. (2020, December 31). An Introduction to Fiqh *zakat*: Definition, Normative Basis, and Social Implication. *El -Hekam*, 5(2), 155.
- Richard, J. E., & Zhang, A. (2012). Corporate image, loyalty, and commitment in the consumer travel industry. *Journal of Marketing Management*, 28(5-6), 568-593.
- Embong, M. R., Taha, R., & Mohd Nor, M. N. (2013). Role of *zakat* to Eradicate Poverty in Malaysia. *Jurnal Pengurusan*, 39, 141-150.
- Said, J., Ghani, E. K., Zawawi, S. N. H., & Yusof, S. N. S. (2012). Composite Performance Measurement for *zakat* Organisations. *British Journal of Economics, Finance and Management Sciences*, 4(February), 50-59.
- Zainal, H. (2016). The Role of Reputation, Satisfactions of *zakat* Distribution, And Service Quality in Developing Stakeholder Trust In *zakat* Institutions. *European Proceedings of Social & Behavioural Sciences*.
- Zhou, L., & Whitla, P. (2013). How negative celebrity publicity influences consumer attitudes: The mediating role of moral reputation. *Journal of Business Research*, 66(8), 1013-1020.



Public Awareness, Knowledge, and Perception Towards *Takāful* in Afghanistan

Ghafoorzai Shaiq Ahmad^{a*}, Nur Farhah Mahadi^a

^aIIUM Institute of Islamic Banking and Finance, International Islamic University Malaysia, Kuala Lumpur, Malaysia

ARTICLE INFO

Article history:

Received: 28 November 2023

Revised: 5 December 2023

Accepted: 5 December 2023

Available online: 19 December 2023

Keywords:

Takāful; *Takāful* models; awareness; knowledge; public perception; Afghanistan

ABSTRACT

The history of insurance in Afghanistan goes back to the 1960s with a recorded 2019 premium volume of USD18.5 million and almost 40,000 policy holders from across the country. Despite this, Afghanistan is among the countries which have not been adopting the *Takāful* business yet. Recently, however, a legal framework for *Takāful* has been developed, thus it is expected that the *Takāful* products are going to be launched in the near future in Afghanistan. This study examines the levels of awareness and knowledge of the public towards *Takāful* in Afghanistan. In addition, public perception has also been investigated to understand how the Afghan public perceives *Takāful*. The study adopts the quantitative research method through self-administered questionnaire which were distributed to 200 respondents from the public in Afghanistan. The data collected was analysed using Statistical Package for Social Science (SPSS) version 25 and Microsoft Excel. The findings of the research indicated that the knowledge level of the public of Afghanistan on *Takāful* is relatively good, while the awareness level is in the category of low-middle. It is also found that the majority of the respondents are willing to contribute and subscribe to *Takāful*. Linear multiple regression analysis was used and found that both independent variables, i.e. awareness and knowledge, are statistically significant with 95% confidence in influencing public perception towards *Takāful*. Several suggestions and recommendations for the betterment, development and improvement of *Takāful* in Afghanistan are provided. The findings of this study are expected to provide guidelines for policy makers in Afghanistan as the results may also motivate the financial industry players to promote and develop their *Takāful* business strategies.

1. Introduction

According to Outreville (2013), insurance is a contract whereby one party, the insurer, undertakes a premium or an assessment to make a payment to another party, the policyholder, or a third party if an event that is the object of risk occurs. The insurance business gets wider and spread almost everywhere in the world. As per the report of Swiss Re Institute (2019), global insurance premiums

*Corresponding author. Email: sghafoorzy@gmail.com

passed the USD5 trillion mark for the first time in 2018. While the insurance has been in practice for a very long time, it is considered as impermissible or *non-halāl* business activity according to the *Sharī'ah* due to the involvement of usury (*ribā*), extreme uncertainty (*gharar*), and gambling (*maysir*), thus is strictly prohibited in Islam (Malik & Karimullah, 2019). In conventional insurance, there is uncertainty in the subject matter (accident) and price (claim money). The policyholder does not know about the claim's receipt depending on the occurrence of an unprecedented event such as accident or death. Conventional insurance involves gambling where the policyholders pay their premiums fully, however may not claim any of the money throughout the year. On a contrary, a group of clients paid less premium but received the whole amount in case of any misfortune. Conventional insurance companies invest the pooled fund into interest-based businesses, which such activities are contrary to Islamic law (Khan, 2005). As the need to diversify, mitigate and share risk is needed in the society, Islamic scholars have came up with an alternative for conventional insurance by introducing the concept of *Takāful* and it has been accepted among the Islamic countries widely. *Takāful* or Islamic insurance is based on the concept of solidarity, cooperation, and mutual indemnification of losses of a member at the event of an incident (Malik & Karimullah, 2019).

2. Literature review

2.1 Definition and concept of *Takāful*

Takāful attracted the attention of scholars and ordinary people due to its unique characteristic of adopting the *Tabarru'* (donation) principle in which participants cover one another based on mutual assistance in the event of losses, thus giving relief to the participants at times of difficulty. The adoption of this principle has been approved by the Islamic scholars from time to time in different countries providing such services. The modern *Takāful* or Islamic insurance inception history went back to the 20th century with the first evidence of its adoption was in 1979 in Sudan (Billah, 2014). Since then, *Takāful* business has been showing steady growth. According to the Islamic Financial Services Board (IFSB, 2019), *Takāful* contribution reached USD26.1 billion in 2017. Iran, Malaysia, Saudi Arabia, and the UAE are the major *Takāful* markets, accounting for more than 87% of total contributions in 2017.

The term *Takāful* is derived from the Arabic word "*Kafala*" which means responsibility, guarantee, amenability, or suretyship. Hence, *Takāful* means a joint-guarantee, shared responsibility, shared guarantee, collective assurance, and mutual undertakings (Malik & Karimullah, 2019). Technically, *Takāful* has been defined by many scholars as well as some of the well-known organizations in this respect. The Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) defines *Takāful* as:

"a process of agreement among a group of persons to handle the injuries resulting from specific risks to which all of them are vulnerable. Thus, a process involves payment of contributions as donations and leads to the establishment of an insurance fund that enjoys the status of a legal entity and has independent financial liability. This fund's resources are used to indemnify any participant who encounters injury, subject to a specific set of rules and a given process of documentation. The fund is managed either a selected group of policyholders or a joint-stock company that manages the insurance operations and invest the assets of the fund, against a specific fee." (AAOIFI, 2015).

The Islamic Financial Services Act (IFSA, 2013) defines *Takāful* as: "...an arrangement based on mutual assistance under which *Takāful* participants agree to contribute to a common fund providing for mutual financial benefits payable to the *Takāful* participants or their beneficiaries on the occurrence of pre-agreed events" (IFSA, 2013).

2.2 Classification of *Takāful*

Takāful can be divided into two types, namely general *Takāful* and family *Takāful*. Also known as non-life *Takāful*, the idea of general *Takāful* (and general insurance) is that it merely deals with tangible assets such as properties, cars, motorcycles, and marines. General *Takāful* is a short-term policy where *Takāful* participants pay contributions and operators undertake to manage the risk. This has to be renewed each year in order to maintain its validity. General *Takāful* is designed to indemnify the insurer against the incident (Alhabshi & Razak, 2011). Meanwhile, family *Takāful* is contrary to the general *Takāful* in terms of time horizon, usually ranges from 10 to 30 years. It is a long-term policy in which policyholders take cover for their long-term needs, such as their children's education, their pension, and compensation for dependents in the event of death and disability. Family *Takāful* does not insure the life of the person who buys the policy as the conventional life insurance. Instead, it is meant to provide a lump sum payment to the deceased's family to help them survive for some time without much sacrifice in lifestyle (Alhabshi & Razak, 2011).

There are several distinguishing characteristics between *Takāful* and Insurance. Contract-wise, insurance is a contract of exchange whereby the client buys cover from the insurance company by paying an absolute premium (Malik & Karimullah, 2019). On the other hand, *Takāful* is based on the *Tabarru'* (donation) contract in which participants pool their funds in a common fund and indemnify one another if any loss occurs to them. Secondly, *Takāful* is based on the concept of social solidarity, cooperation, brotherhood, and mutual indemnification of losses in the event of losses while in insurance, the company's loss bears according to the agreed terms and conditions of the policy (Hussain & Pasha, 2011). According to (Siddiqui, 1985) three elements in conventional insurance are in contradict with Islamic law (Sharī'ah), namely, *Gharar* (uncertainty), *Māysir* (gambling), and *Ribā* (interest). However, Islamic insurance (*Takāful*) is free of the elements as mentioned above. In addition, the premium collected in *Takāful* fund cannot be invested in interest-based or non-permissible activities and businesses but in conventional insurance, there is no such stipulation for the collected fund (Ali et al., 2008). Any underwriting surplus in *Takāful* has to be shared among the participants and *Takāful* Operators (TO's). Meanwhile, in conventional insurance, surplus owns merely by shareholders (Malik & Karimullah, 2019). Lastly, having the Sharī'ah board for the company's supervision purposes one of the primary and main requirements for establishing the *Takāful* company, while there is no such requirement in conventional insurance (Matsawali et al., 2012).

2.3 Awareness level of *Takāful* around the globe

2.3.1 Malaysia

Though *Takāful* has a long history in Malaysia, the level of public awareness and knowledge seemed to be at relatively low level (Hassan et al., 2018). Using the primary method of data collection through the distribution of a questionnaire to 600 consumers in Malaysia shows that out of 503 respondents, 378 persons (or 75.1% of total respondents) are aware of *Takāful*, while 125 (24.9%) have no knowledge at all about *Takāful*. Probing further into the detail aspects of *Takāful*, 45% of the respondents are not aware that the *Takāful* scheme is based on the risk-sharing concept, 33.2% do not know that *Takāful* is free from the elements of gambling (*qimar*), and 38.8 % and 37.2% are not aware that *Takāful* is free from uncertainty (*gharar*) and interest *ribā*, respectively. Generally, or about 70% of the respondents do know that *Takāful* is a Sharī'ah compliant product.

2.3.2 India

India is the second-largest country in terms of population and majority populated Muslim country after China and Indonesia, respectively. The result of a study by (Salman et al., 2017) using a questionnaire design to collect the data from Muslim and Non-Muslim consumers in India found that among 457 Muslims, only 142 of them were aware of the *Takāful*. However, a large number (265 respondents or 58.0%) of them did not know about the *Takāful*. Of the total 452 non-Muslims respondents, almost 85 percent did not know the *Takāful*. The ratio of unawareness of both Muslims and non-Muslims equals 71.3 % of the surveyed population. The study further highlighted that 61.9% of Muslims were aware that conventional insurance deals with interest, uncertainty, and gambling. Similarly, more than 60 percent of Muslims think that insurance should be prohibited based on religious teachings.

2.3.3 Kuwait

GCC countries come in the second position after SE Asia region when it comes to the *Takāful* contribution with around 27 percent of the world total *Takāful* contribution (IFSB, 2019). Another study was conducted by (Shammari, 2015) titled “Indicators of *Takāful* Awareness among Kuwaitis” and collected data through the distribution of questionnaires among more than 600 people indicates that more than half (333) people were not aware of the *Takāful*. However, 307 persons, which equals 48% of the surveyed population, were aware of the *Takāful*. Most of them knew about the *Takāful* from their friend's word of mouth, which implies that marketing and education on these aspects are of low quality.

2.3.4 United Kingdom

To determine the awareness level of *Takāful* and actual demand for it, Coolen-Maturi (2013) based his research on the UK Muslims. The method of non-probability was used to collect data through self-administered questionnaires from 178 respondents. The research found that there is quite a lack of knowledge of *Takāful* among Muslims, and about half of them are unsure if it is even compliant with *Shari'ah*. Nonetheless, there is a real demand for *Takāful* in the UK. The results also show that respondents prefer *Takāful* provided by banks rather than being approached by operators of *Takāful*, and the use of Arabic terms in *Takāful* products was also favored to distinguish between conventional and Islamic insurance and attract more Muslims in the UK.

2.3.5 Pakistan

According to Worldmeter (2020), Pakistan is the 5th most populous country globally, with 97% of the population is Muslim. Five fully dedicated companies are offering *Takāful* products and services, both general and family *Takāful*. Also, experts believe that Pakistan has excellent potential for *Takāful* (Dawood, 2014). Moreover, a study was conducted in the Peshawar state of Pakistan by (Khan, Malik, & Muzaffar, 2016) using a self-administered questionnaire as a data collection method distributed to 150 respondents, which shows that most of them were unaware of *Takāful*. However, another research conducted in 2016 among three big cities of Pakistan (Peshawar, Lahore, Karachi) by Iqbal et al. (2016) among 100 respondents found that the majority of them have awareness about *Takāful*, and they are confident that the offering of *Takāful* companies are in line with Islamic law.

2.4 Identification of research gaps

The *Takāful* industry does not exist in Afghanistan. While the *Takāful* industry's legal framework is being drafted, this business will soon start its operation in the market. Therefore, this study aims to examine the awareness level of the public towards *Takāful* empirically. In addition, it will also determine the knowledge level as well as investigate the public perception towards *Takāful*. Hence, the study will benefit the adaptation of *Takāful* in Afghanistan.

3. Methodology

Research design is the framework of the research method and techniques chosen by the researcher. According to Akhtar (2016), the research design is the structure of research that holds all the elements in a research project or a proposed research work plan. Moreover, quantitative research has defined by Matthews and Liz (2010) that the research method which deals with the numerical data is called quantitative research methodology. Since there is no published research about the *Takāful* in Afghanistan, the researcher has adopted a quantitative method to achieve the study's objectives and answer his research questions. Primary and secondary data have been used for this study. Primary data is also known as raw data which is gathered from its genuine sources through surveys, observations, face to face interviews, experiments etc. On the other hand, secondary data is the predominant data regarding a topic. Secondary data is a form of data that has been published in any form such as books, records, biographies, articles etc. This type of data is mostly used in the literature of research (Kabir, 2016). Hence, this research also used secondary data to gather relevant literature about the topic to be conducted effectively and efficiently.

In terms of sample size, depending on the population size, the appropriate sample size is more than 30 and less than 500 (Sekaran, 2000). Saunders et al. (2009) argued that 150 and above of sample size is enough for a meaningful statistical analysis. Hence, in this research, the researcher distributed a self-administrated questionnaire formatted in google documents to the public of Afghanistan through social media and electronic platforms and collected data from 200 respondents who are found usable for analysis.

Since this study's research method is quantitative, it needs statistical tools such as Statistical Package for Social Science (SPSS) and Microsoft Excel to analyze the collected data. For the data collected through a self-administered questionnaire form, descriptive analysis is used to describe the data's key features. Descriptive analysis summarizes the collected data quantitatively, and it will help the researcher identify its population of interest (Matisse, 2010). The researcher utilized SPSS software 25 version to analyze the descriptive statistics of the respondent's information provided in the first section of the questionnaire. Multiple regression analysis according to (Kaya & Gular, 2013), "regression analysis is performed to determine the correlation between two or more variables having cause-effect relation and to make predictions for the topic by using the relation".

The analysis using more than one independent variable and one dependent variable is multivariate or multiple regression analysis (Tabachin & Fidell, 1996). Looking into the study's theoretical or conceptual framework, there are two independent and one dependent variable, awareness and knowledge and public perception towards *Takāful* in Afghanistan, respectively. Multiple regression in this study will explain or predict how the dependent variable (public perception towards *Takāful* in Afghanistan) depends on the independent variables (Awareness and Knowledge). This study's objectives are being achieved by multiple regression analysis and found suitable and appropriate. The regression equation for this study is as follows:

$$y = \beta_0 + \beta_1 x_1 + \beta_2 x_2 + u$$

where:

Y as the dependent variable = Public perception towards *Takāful* in Afghanistan

β_0 = Intercept or constant

X1 = Awareness

X2 = Knowledge

μ = Error

4. Finding and discussion

4.1 Demographic profile of respondents

The demographic profile of the respondents is depicted in Table 1. It comprises gender, age, marital status, education level, occupation, and finally, the monthly income of the research's targeted population. Moreover, SPSS version 25 is used to measure frequency and percentage. The result shows that men dominate women at 89%, representing 178 out of 200 respondents, while this number stands for women at 22 and constitutes 11 percent of the total. According to (NSIA, 2018-2019.) the number of women in Afghanistan is less than men. For the respondents' age distribution, it can be seen from the table that the most prominent group belongs to the age from 20-30 years, being 71% of the total respondents with a total frequency of 178. The second most prominent age group is 31 to 40, representing 25% of the survey respondents. Also, respondents aged from 41-50, 51-60, and 60 above years constitute the low of respondents with the percentage of 3%, 0.5%, and 0.5%, respectively. The elderly's group's low contribution could be since the questionnaire was distributed through electric and social media platforms, they might not be exposed or familiar with online methods. In terms of categorizing marital status, a prominent number of respondents are married, being 62.5% of the total respondents with a frequency of 125.

On the other hand, a total frequency of 75 people being 37.5 percent reflects the single respondents. For the educational level of respondents, half of them holds bachelor's degree. A total of 100 out of 200 respondents comes into this group, and it constitutes 50% of the respondents. The second highest group with a total frequency of 85 stands for respondents who hold master's degree (42.5%), followed by Ph.D., which out of 200 respondents, only eight people hold it. Eventually, there are merely seven respondents representing 3.5% of the total who hold secondary school and diploma, which are lower than bachelor's degrees. It indicates that respondents are well educated, and the level of education is right.

Table 1. Profile of respondents

| Description | Category | Frequency | Percentage (%) |
|----------------|----------|-----------|----------------|
| Gender | Male | 178 | 89.0 |
| | Female | 22 | 11.0 |
| Total | | 200 | 100 |
| Age | 20-30 | 142 | 71.0 |
| | 31-40 | 50 | 25.0 |
| | 41-50 | 6 | 3.0 |
| | 51-60 | 1 | 0.5 |
| | 60 Above | 1 | 0.5 |
| Total | | 200 | 100 |
| Marital Status | Single | 75 | 37.5 |
| | Married | 125 | 62.5 |

| | | | |
|--------------------------------|-------------------|-----|------|
| Total | | 200 | 100 |
| Education Level of Respondents | Secondary School | 2 | 1.0 |
| | Diploma | 5 | 2.5 |
| | Bachelor's degree | 100 | 50 |
| | Master's degree | 85 | 42.5 |
| | PhD | 8 | 4.0 |
| Total | | 200 | 100 |
| Occupation of Respondents | Public Sector | 9 | 4.5 |
| | Private Sector | 46 | 23 |
| | Self-employed | 21 | 10.5 |
| | Unemployed | 59 | 29.5 |
| | Student | 65 | 32.5 |
| Total | | 200 | 100 |
| Monthly Income of Respondents | Less than 200 USD | 50 | 25.0 |
| | 201-500 USD | 79 | 39.5 |
| | 501-800 USD | 27 | 13.5 |
| | 801-1100 USD | 18 | 9.0 |
| | 1100 Above USD | 26 | 13.0 |
| Total | | 200 | 100 |

In term of the occupation of the respondents, it can be seen that most of them are a student who represents 32.5% followed by unemployed respondents with a percentage of 29.5% out of the total. It is also evident from the table that 46 of them work in the private sector, representing 23% of the total. Meanwhile, only nine respondents out of 200 work in the public sector. A total of 21 out of 200 representing 10.5% of the total reflects self-employed respondents. The final observation is the monthly income of respondents. More than one-third of them (39.5%) earn between USD201-500 per month, and with 50 people representing 25% of the respondents, the second group earns less than USD200, followed by 27 respondents, or 13.5% of the total earn fall into the group who earn between USD501-800. A small number of respondents, 18 persons, earn between USD801-1,100. Lastly, only 26 respondents representing 13% of the total, earn above USD1,100 per month.

4.2 Knowledge level on *Takāful*

The level of knowledge and understanding level of *Takāful* among the respondents are shown in Table 2. Based on the table, it is evident that a large number of respondents consisting of 141 people, or 70% of the total agree that *Takāful* is Islamic insurance. It can be supported by the fact that (72%) of the respondents agree that *Takāful* operations are compliant with the Islamic law or the Shari'ah. Similarly, 65% of the respondents believe that *Takāful* is free of interest, uncertainty, and gambling. However, there are still a small number of respondents who think otherwise.

Meanwhile, many respondents who are not sure of mentioned questions stand at 17.5%, 16.5%, and 18.5%, respectively. Regarding the types of *Takāful*, 63.5% of the respondents know that it has two types, namely, general and family *Takāful*, while 24% of them are not sure and a tiny number (4.5%) do not agree with it. Moreover, in terms of products of general and family *Takāful*, respondents showed good knowledge with almost 65% and 68% positive responses. On the other hand, those who disagree with the former (general *Takāful* products) and latter (family *Takāful* products) recorded a small percentage with about 10 and 11.5 percent of the total. In addition, the ratio for those who are not sure stands at more than 20%. Finally, in response to the concept of risk-sharing in *Takāful*, most respondents (62.5%) believe that risk is shared mutually in *Takāful*. On the contrary, 16.5% of respondents disagree, and above 20% of them are not sure whether the risk is shared

mutually or not.

Table 2. Respondent's knowledge level on *Takāful* in Afghanistan

| Questionnaire | Strongly Disagree | | Disagree | | Not Sure | | Agree | | Strongly Agree | |
|---|-------------------|-----|----------|-----|----------|------|-------|------|----------------|------|
| | Fr | % | Fr | % | Fr | % | Fr | % | Fr | % |
| Islamic Insurance is known as <i>Takāful</i> . | 11 | 5.5 | 13 | 6.5 | 35 | 17.5 | 38 | 19.0 | 103 | 51.5 |
| <i>Takāful</i> operations comply with Islamic law (<i>Shari'ah</i>). | 9 | 4.5 | 11 | 5.5 | 33 | 16.5 | 47 | 23.5 | 100 | 50 |
| <i>Takāful</i> is free from interest, uncertainty and gambling which these three characteristics make it different from conventional insurance. | 4 | 2.0 | 8 | 4.0 | 37 | 18.5 | 53 | 26.5 | 98 | 49.0 |
| There are two types of <i>Takāful</i> namely, general and family <i>Takāful</i> . | 9 | 4.5 | 16 | 8.0 | 48 | 24.0 | 33 | 16.5 | 94 | 47 |
| General <i>Takāful</i> is non-life insurance which covers motor, fire, marine ...etc. | 11 | 5.5 | 11 | 5.5 | 48 | 24.0 | 45 | 22.5 | 85 | 42.5 |
| Family <i>Takāful</i> is life insurance which consists of protection policy, education and annuity. | 9 | 4.5 | 14 | 7.0 | 41 | 20.5 | 49 | 24.5 | 87 | 43.5 |
| <i>Takāful</i> participants mutually share the risk. | 16 | 8.0 | 17 | 8.5 | 42 | 21.0 | 38 | 19.0 | 87 | 43.5 |

4.3 Awareness level on *Takāful*

Almost 50% of the respondents are unaware that the legal framework for *Takāful* has already developed by the Ministry of Finance (MoF) and Central Bank of Afghanistan known as "Da Afghanistan Bank" (DAB), followed by 21% of the respondents are not sure of the development of the legal framework. In contrast, only 32% of the respondents are aware of the mentioned matter. Similarly, in terms of the inauguration of *Takāful* products, 103 people, representing 51.5% of the total, are unaware. Meanwhile, this ratio stands at 26% and 22.5% for not sure and aware respondents, respectively. In regards with the supervision of the *Shari'ah* board of *Takāful* company on its products, 39% of respondents, representing 78 persons out of the total respondents believe that their products have been monitored through *Shari'ah* scholars in the company's board. However, people who are not sure about this process recorded at 22%, while most respondents (41%) are opposed to the above statement. A total of 90 out of the 200 respondents, representing 45% of the total, agreed that both Muslim and non-Muslim could be benefitted from *Takāful* products. In the meantime, 21.5% representing 43 people of the respondents, are not sure whether both mentioned parties can utilize it or not. In addition, one-third (33%) of respondents believe that it is not usable for both believers and disbelievers.

Table 3. Awareness level of respondents on *Takāful* in Afghanistan

| Questionnaire | Strongly Aware | | Unaware | | Not Sure | | Aware | | Strongly Aware | |
|--|----------------|------|---------|------|----------|------|-------|------|----------------|------|
| | Fr | % | Fr | % | Fr | % | Fr | % | Fr | % |
| Legal framework for <i>Takāful</i> has developed and drafted by the Ministry of Finance and Central Bank of Afghanistan (DAB). | 68 | 34.0 | 27 | 13.5 | 42 | 21.0 | 30 | 15.0 | 33 | 16.5 |

| | | | | | | | | | | |
|---|----|------|----|------|----|------|----|------|----|------|
| <i>Takāful</i> products soon will be inaugurated. | 74 | 37.0 | 29 | 14.5 | 52 | 26.0 | 28 | 14.0 | 17 | 8.5 |
| <i>Takāful</i> company activities will be monitored by the Shari'ah Board of the company to ensure their operations are Shari'ah compliant. | 53 | 26.5 | 25 | 12.5 | 44 | 22.0 | 39 | 19.5 | 39 | 19.5 |
| <i>Takāful</i> products can be utilized by Muslims and non- Muslims. | 47 | 23.5 | 20 | 10.0 | 43 | 21.5 | 30 | 15.0 | 60 | 30.0 |

4.4 Perception towards *Takāful*

In recognition of *Takāful* being *ḥalāl* business activity, almost 70%, representing 141 respondents perceive *Takāful* as a *ḥalāl* and *Shariah*-compliant activity (Table 4). However, 23 out of 200 respondents oppose the mentioned statement. It is to be highlighted that 18% of the total are not sure whether *Takāful* is permissible or otherwise from the perspective of *Shari'ah*. Also, a good number (57%) of respondents willing to contribute to this scheme, and the second biggest group, with around 26 percent, have not decided yet. Sadly, 17% chose not to contribute to the *Takāful* scheme at all. Moreover, 47% of the respondents think that payment will not be expensive regarding premium contribution. In contrast, only 15.5 percent believe that the premium for *Takāful* will be high and costly. Meanwhile, 37% of the respondents are not sure whether it will be cheap, fair, or expensive. Similarly, in response to the question, whether each of the respondent's family member should have their *Takāful* coverage, it can be seen that the percentage for those who agree stands at (45.5%) as well as (36.5%) and (21%) represent not sure and disagree, respectively. Lastly, almost two-thirds (125 out of 200) believe that *Takāful* will help mitigate their financial losses, while only 12.5% think of the opposite. In the meantime, 50 out of 200, representing 25% of the total respondents, are unsure about the *halal* status of the *Takāful* product .

Table 4. Respondent's Perception Towards *Takāful*

| Questionnaire | Strongly Disagree | | Disagree | | Not Sure | | Agree | | Strongly Agree | |
|---|-------------------|------|----------|-----|----------|------|-------|------|----------------|------|
| | Fr | % | Fr | % | Fr | % | Fr | % | Fr | % |
| <i>Takāful</i> is <i>ḥalāl</i> business activity. | 10 | 5.0 | 13 | 6.5 | 36 | 18.0 | 38 | 19.0 | 103 | 51.5 |
| Will you be taking coverage from <i>Takāful</i> ? | 19 | 9.5 | 15 | 7.5 | 51 | 25.5 | 42 | 21.0 | 73 | 36.5 |
| The payment of <i>Takāful</i> contribution will not be expensive. | 18 | 9.0 | 13 | 6.5 | 74 | 37.0 | 41 | 20.5 | 54 | 27.0 |
| Do you think every member of your family should have their own <i>Takāful</i> coverage? | 24 | 12.0 | 18 | 9.0 | 73 | 36.5 | 31 | 15.5 | 54 | 27.0 |
| The <i>Takāful</i> coverage will reduce the risk of financial losses. | 11 | 5.5 | 14 | 7.0 | 50 | 25.0 | 51 | 25.5 | 74 | 37.0 |

4.5 Multiple regression analysis

Multiple Regression Analysis (MRA) is the most common instrument used to determine and evaluate the relationship between a dependent and more than one independent or explanatory variable. This research adopted MRA as a tool to determine and evaluate the relationship among the dependent variable (public perception towards *Takāful* in Afghanistan) and the two independent variables, namely knowledge and awareness.

Table 5. Summary of regression analysis.

| Model | R | R-square | Adjusted R-square | Std. Error of the Estimate |
|-------|-------------------|----------|-------------------|----------------------------|
| 1 | .523 ^a | .274 | .266 | .79048 |

Predictors: (Constant), Knowledge, Awareness

Dependent variable: Public perception towards *Takāful* in Afghanistan

Table 6 above denotes the results for the multiple regression analysis done for this particular study. In model (1), R represents the coefficient of correlation, and it indicates the relationship between the dependent and independent variables. The results from the regression analysis showed that the value of R is equal to 0.523 which means that the dependent variable (public perception towards *Takāful* in Afghanistan) has a positive relationship with two independent variables of the study: knowledge and awareness. R-square value equals 0.274, and it shows the overall amount of variance in the dependent variable, which is explained by all independent variables collectively. In this respect, 27.4% of the independent variable variation (public perception) is accounted for by the independent variables, namely knowledge and awareness.

The following Table 6 elaborates the ANOVA analysis of variance following the regression results. ANOVA test implies the significance of an experiment or a survey. The ANOVA test signifies the authenticity and dependability of the statistical model used in this particular study to find the relationship among the dependent and independent variables, which are public perception towards *Takāful* in Afghanistan, knowledge, and awareness.

Table 6. ANOVA analysis of variance

| Model | | Sum of Squares | df | Mean Square | F | Sig. |
|-------|------------|----------------|-----|-------------|--------|-------------------|
| 1 | Regression | 46.359 | 2 | 23.179 | 37.095 | .000 ^b |
| | Residual | 123.097 | 197 | .625 | | |
| | Total | 169.455 | 199 | | | |

Dependent Variable: Perception

Predictors: (Constant), Knowledge, Awareness

The F value of 37.095 and p-value(sig) of .000 denote the authenticity of the statistical calculation and significance of the relationship among both dependent and independent variables. Furthermore, in multiple regression analysis, coefficients show how much the dependent variable is expected to increase when one unit's independent increase. According to (Frost, 2013) the sign of a regression coefficient shows the positive or negative relationship among the dependent and independent variables.

Table 7. Coefficient of Regression Analysis

| Model | | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. |
|-------|------------|-----------------------------|------------|---------------------------|-------|------|
| | | B | Std. Error | Beta | | |
| 1 | (Constant) | 1.173 | .297 | | 3.949 | .000 |
| | Awareness | .103 | .049 | .129 | 2.095 | .037 |
| | Knowledge | .557 | .071 | .485 | 7.855 | .000 |

Dependent Variable: Perception

Predictors: (Constant), Knowledge, Awareness

As shown in Table 7, each independent or predictor variable's contribution to the dependent variable's outcome and the level of significance is analyzed through unstandardized coefficient Beta

and probability (Sig). The value of (t) and (sig) denote the impact or influence of the predictors (independent variables) on the dependent variable. From the test results, it can be seen that the unstandardized coefficient beta of dependent (constant) indicating the public perception towards *Takāful* in Afghanistan stands at 1.173 level while the independent variables (knowledge and awareness) are held at zero. Moreover, from table 4.8, it is evident that knowledge has a considerable contribution towards explaining the outcome of the criterion or dependent variable. The unstandardized coefficient beta and standardized coefficient beta values for knowledge variable are .557 and .485, indicating that for every unit increase (change) in the knowledge (independent variable), there will be a 55.7% increase in public perception towards *Takāful* in Afghanistan. Also, any increase (change) in the standard deviation of the knowledge variable will cause 48.5 percent in the public's standard deviation towards *Takāful* in Afghanistan. Likewise, the awareness (independent variable) will also cause an increase by 10.3% increase (change) in the dependent variable (public perception) for every unit change in the independent variable (awareness). In this study, the statistical significance for all variables measured at a 5% level. According to (Hair, 2014), the statistical significance probability value is 0.05 or less and above 0.05 considered statistically insignificant. The figures in table 4.8 illustrate that both knowledge and awareness are statistically significant at five percent level since the (sig) value stands at .000 and .037 for knowledge and awareness, respectively. It means that both independent variables (knowledge and awareness) make a statistically significant contribution in explaining the outcome of the dependent variable (public perception towards *Takāful* in Afghanistan). Also, public perception towards *Takāful* in Afghanistan is significant at the constant level with an unstandardized beta value of 1.173.

5. Conclusion

Knowledge and awareness could be two critical factors for developing an idea or concept. It is discussed in chapter two (literature review) that a low level of knowledge and awareness caused a low penetration rate of *Takāful* around the globe (Benraheem, 2020; Hidayat, 2015; Khan et al., 2016; Salman et al., 2017; Hassan et al., 2018). Therefore, this study aimed to examine the awareness and knowledge on public perception towards *Takāful* in Afghanistan. This study adopted a quantitative method to achieve the objectives of the study thoroughly, and for the data collection, primary data was deemed to be gathered from the public of Afghanistan. The study's target population was 200 respondents from across the country and the primary data collected mainly through an online platform. All the responses collected were found usable for analysis purposes.

For the respondents' demographic profile, 89% of the respondents are men, while only 11% are women. Age-wise, majority of the respondents are in the 20-30 years old category, representing 71% of the total respondents. Educationally, 50% of the respondents are Bachelor's degree holders, followed by 42.5% are holders of master's degree, while the balance 7.5% of them have secondary and Ph.D. degrees. In terms of occupation, the largest number of respondents are students (accounting for 33% of the total respondents) and 29% of them are unemployed. The number of public sector workers is only 9 out of the 200 respondents, while this number stands 46 for private-sector employees. Regarding the respondents' monthly income, 39.5% earn between USD201-500, which can be defined as low-medium income.

To learn about the respondents' knowledge level on *Takāful* seven questions were asked in the questionnaire. The study finds that a significant percentage of respondents (65%-70%) agreed with the concept of *Takāful* and *Sharī'ah* compliant activity and is free of interest, Gharar (excessive uncertainty), and gambling. This means that the majority have good knowledge in this respect. Also, 63.5% are familiar with the types of *Takāful*, namely, general and family *Takāful*, and in terms of their

products, 65% to 68% of them are aware of it. Finally, around 63% of the respondents believe that risk is shared mutually among the *Takāful* scheme's policyholders.

For awareness, only 32% of the respondents know that the legal framework has been drafted by the Ministry of Finance and the central bank (DAB) of Afghanistan. 103 out of 200 respondents are unaware that soon *Takāful* products will inaugurate in Afghanistan. Regarding monitoring the company's activities and operation by the Shari'ah board, 78 respondents out of 200 agreed, while others were not sure and disagreed. Lastly, 45% are aware and have knowledge that *both Muslim and non-Muslim can utilize Takāful products*.

Regarding public perception towards *Takāful*, fortunately, 70% of the respondents perceive *Takāful* as *halāl* business activity, and 57% are willing to contribute in *Takāful*, once it gets started in Afghanistan. In addition, 47% of them agreed that each family member should have their *Takāful* coverage. Similarly, 47% of the respondents are of the view that the premium contribution will not be costly for them. Last but not least, 125 out of the total 200 respondents (or 62.5%) believe that *Takāful* coverage will be able to mitigate their financial losses risk.

6. Recommendations

Knowledge is the crucial element for the development of a person or a society. Although the findings on the level of knowledge towards *Takāful* among the public in Afghanistan are relatively good, it should still be enhanced further. Various techniques could be used to increase the level of knowledge in this respect. Among others, this research suggests that the authorities to develop the undergraduate level curriculum and include the *Takāful* as a mandatory subject for students of Economics, Islamic Studies (*Shari'ah*) and Law in universities in Afghanistan. To raise awareness about the *Takāful*, both government and its authoritative organizations like the Ministry of Finance and central bank are obliged to advertise and publicize *Takāful* to all the stakeholders. Media and social media are appropriate platforms to raise the awareness of *Takāful* in society since people are using these more frequently nowadays. Hence, it is advised to the relevant agencies to use governmental media, including TV, radio and social media such as Facebook, Twitter, and Instagram for the publicity of *Takāful*. On the industry front, the *Takāful* companies or windows in Afghanistan need to collaborate with the renowned *Takāful* companies worldwide to leverage on their experience and expertise, and subsequently contextualize it in accordance with the environment of the Afghan society to promote and enhance the *Takāful* sector in Afghanistan.

References

- AAOIFI. (2015). *Takaful or Islamic Insurance*, Accounting and Auditing Organization for Islamic Financial Institutions.
- Alhabshi, S. O., & Razak, S. H. (2011). *Takaful Insurance: Concept, History and Development Challenges*. Elgar Online.
- Ali, E. R. A. E., Odierno, H. S. P., & Ismail, A. (2008). *Essential Guide to Takaful (Islamic Insurance)*. CERT Pubs. Sdn. Bhd.
- Benraheem. H. (2020). *An empirical study on the level of awareness, knowledge, and perception toward Takaful among Thai Muslims*. Master's Thesis, Kuala Lumpur: IIUM Institute of Islamic Banking and Finance, International Islamic University Malaysia, 2020.
- Billah, M. M. (2014). Islamic insurance: its origins and developmemnt. *BLIRR* <http://www.jstor.org/stable/3382093>.
- Coolen-Maturi, T. (2013). Islamic insurance (takaful): demand and supply in the UK. *International Journal of Islamic and Middle Eastern Finance and Management*, 6(2), 87-104.

- Dawood. (2014). *Family Takaful*. Retrieved from Dawood Family Takaful: <https://dawoodtakaful.com/News.aspx#grandwinner>
- Frost, J. (2013). Regression Analysis: an intuitive guide for using and interpreting linear models.
- Hassan, R., Salman, S. A., Kassim, S., & Majdi, H. (2018). Awareness and knowledge of takaful in Malaysia: a survey of Malaysian consumers. *International Journal of Business and Social Science*, 9(11), 45-53.
- Hidayat, S. E. (2015). The Role of Education in Awareness Enhancement of Takaful: A Literature Review. *International Journal of Pedagogical Innovations*, 3(2), 108-112
- Hussain, M. M., & Pasha, A. T. (2011). Conceptual and operational differences between general takaful and conventional insurance. *Australian Journal of Business and Management Research*, 1(8), 23-28.
- IFSA. (2013). Islamic Financial Services Act.
- IFSB. (2019). Islamic Financial Services Industry Stability Report, 36.
- Iqbal, M. M., Khan, M., & Ayaz, S. (2016). *Customers' Preferences and Awareness Towards Takaful Coverage in Pakistan*. Retrieved from https://www.researchgate.net/publication/315530327_Customerss_Preferences_and_Awareness_Towards_Takaful_Coverage_in_Pakistan.
- Kabir, S. M. (2016). *Methods of Data Collection*. Retrieved from https://www.researchgate.net/publication/325846997_METHODS_OF_DATA_COLLECTIO_N/link/5b3127b3a6fdcc8506cc9d48/download.
- Kaya, G., & Gular, N. (2013). A Study on Multiple Linear Regression Analysis. *Procedia - Social and Behavioral Sciences*, 106 (2013) 234 – 240.
- Khan, I., Malik, A., & Muzaffar, N. (2016). Customer's preferences towards Takaful in Pakistan (A case of district Peshawar). *Asian Journal of Islamic Finance*, 1(2), 14-33.
- Khan, L. A. (2005). How Does Takaful Differ from Insurance?
- Malik, A., & Karimullah. (2019). Introduction to Takaful Theory and Practice. Springer Nature.
- Matisse, H. (2010). *Quantitative Descriptive Analysis*. Springer Science+Business Media, LLC 2010.
- Matsawali, M. S., Abdullah, M. F., Yeo, C. P., Abidin, S. Y., Zaini, M. M., Ali, H. M., & Yaacob, H. (2012). A study on Takaful and conventional insurance preferences: The case of Brunei. *International Journal of Business and Social Science*, 3(22), 163-176
- Matthews, & Liz. (2010). *Research Methods: A Practical Guide for the Social Science*. London: Pearson.
- NSIA. (2018-2019.). Annual Statistic. Retrieved from https://www.nsia.gov.af:8080/wp-content/uploads/2019/11/Afghanistan-Statistical-Yearbook-2018-19_compressed.pdf.
- Outreville, J. F. (2013). The relationship between insurance and economic development: 85 empirical papers for a review of the literature. *Risk Management and Insurance Review*, 16(1), 71-122.
- Salman, S. A., Rashid, H. M. A., & Hassan, R. (2017). Awareness and knowledge of insurance and takaful In India a survey on Indian insurance policy holders. *Man In India*, 97(11), 127-140.
- Saunders, M., Lewis, P., & Thornhill, A. (2009). *Research Methods for Business Students*. London: Pearson Education.
- Shammari, Y. S. (2015). *Indicators of Takaful Awareness among Kuwaitis*. *Journal of Islamic Banking and Finance*. Published by American Research Institute for Policy Development.
- Siddiqui, M. N. (1985). *Insurance in an Islamic Economy*. Nairobi, Kenya: Islamic Foundation.
- Swiss Re Institute. (2019). Global Insurance Premiums. Available at <https://www.swissre.com/institute/research/sigma-research/World-insurance-series.html>
- Tabachin B.G & S.L Fidell. (1996). *Using Multivariate Statistics*. New York: Harper College Publisher.
- Worldmeter. (2020). *Population of Pakistan*. Retrieved from <https://www.worldometers.info/world-population/pakistan>



الدور التنموي الاقتصادي والاجتماعي للزكاة

The Economic and Social Development Role of Zakat

لوكریز فاطمة الزهراء^{*}, محمد محمد حمير السويحلي^ب

أ – باحثة دكتوراه في مجال الاقتصاد الإسلامي

ب – باحث دكتوراه في مجال الصيرفة و التمويل الإسلامي

معلومات المقالة

تاريخ المقالة:

وصلت: 2023\9\20

مراجعة: 2023\10\20

قبلت: 2023\11\25

متوفر على الانترنت: 2023\12\19

الكلمات المفتاحية:

الزكاة ، التنمية، التنمية الاقتصادية، التنمية الاجتماعية.

ملخص البحث

هدفت هذه الدراسة إلى التعرف على مفهوم التنمية في الفكر الإسلامي وربطها بالزكاة من خلال معرفة الدور التنموي لها باعتبارها من أهم موارد النظام المالي الإسلامي، واعتمدت الدراسة على المنهج الاستقرائي من خلال استقراء الأدبيات التي تناولت موضوع الزكاة ودورها التنموي ، بالإضافة إلى المنهج الوصفي من خلال التعريف بالزكاة والتنمية من منظور الفكر الإسلامي، كما تم استخدام المنهج التحليلي من خلال إبراز وتحليل دور الزكاة الاقتصادي باستعراض أثرها على أهم المتغيرات الاقتصادية ودورها الاجتماعي في حل العديد من المشاكل الاجتماعية وتحسين مستوى المعيشة للأفراد، وخلصت الدراسة إلى مجموعة من النتائج أهمها أن الزكاة تؤدي دورها التنموي من خلال تحقيق التنمية الاقتصادية و الاجتماعية، سواء من حيث تحفيز الاستثمار وزيادة الانتاج أو من حيث تحقيق مناخ اجتماعي وسياسي مستقر وذلك بتخفيض معدلات الفقر والبطالة.

ABSTRACT

This study aimed to identify the concept of development in Islamic thought and link it to zakat by knowing its developmental role as one of the most important resources of the Islamic financial system. The study relied on the inductive approach by extrapolating the literature that dealt with the topic of zakat and its developmental role. In addition to the descriptive approach by introducing Zakat and development from the perspective of Islamic thought, the analytical approach was also used by highlighting and analyzing the economic role of Zakat by

*Corresponding author. Email: Loukriz.fatima@std.izu.edu.tr

reviewing its impact on the most important economic variables and its social role in solving many social problems and improving the standard of living for individuals. The study concluded with a set of results, the most important of which is that zakat plays its developmental role by achieving economic and social development, whether in terms of stimulating investment and increasing production or in terms of achieving a stable social and political climate by reducing poverty and unemployment rates.

1. المقدمة

إن الإسلام يمتلك تصورا كاملا لتنظيم شؤون الدولة كونه جاء شاملا لجميع حاجات الأفراد ومحققا للمصالح العامة، وقد تجلّى ذلك في الحقبة التي حكمت فيها الشريعة الإسلامية العالم الإسلامي، إلى أن تغير كل ذلك بسبب الاستعمار الذي فرض نظمه وقوانينه على الدول الإسلامية التي لم تعرف المعنى الحقيقي للتنمية فأخذت تستورد قوانين و أنظمة جاهزة كالنظام الاشتراكي والرأسمالي و تطبيقها على بيئة وظروف بعيدة عن الواقع الذي أنشئت فيه¹.

وبالتالي فالدول الإسلامية بحاجة إلى بديل اقتصادي ومالي يتماشى مع بيئة المجتمع وتقاليده ومن الأنظمة المالية التي وضعها الإسلام لأجل ذلك: نظام الزكاة، فالزكاة إلى جانب كونها شعيرة دينية ، فهي أيضاً أداة اقتصادية هامة وأساسية من أدوات النظام الاقتصادي الإسلامي²، فهي تؤثر في النشاط الاقتصادي سواء من حيث ما توفره من موارد لتمويل التنمية الاقتصادية أو من خلال محاربة الاكتناز وتشجيع الاستثمار هذا التأثير الذي سينجر عنه آثار ايجابية على الجانب الاجتماعي.

أهمية الدراسة:

تكتسي الدراسة أهميتها من كونها محاولة لإبراز الدور الاقتصادي والاجتماعي للزكاة، باعتبارها أداة من أدوات النظام الاقتصادي الإسلامي التي تساهم في علاج والتخفيف من وطأة العديد من المشكلات الاقتصادية والاجتماعية التي تواجه المجتمع، فإبراز الأدوار المختلفة للزكاة سواء على المستوى الاقتصادي أو الاجتماعي قد يساعد المسؤولين عن إدارة مؤسسات الزكاة في رسم ووضع سياسات من شأنها أن

¹ بوكليخة بومدين، "الإطار المؤسسي للزكاة ودورها في تنمية الاقتصاد الجزائري دراسة ميدانية لهيئة الزكاة بولاية تلمسان"، (رسالة ماجستير لم تنشر، جامعة تلمسان ، كلية العلوم الاقتصادية، علوم التسيير والعلوم التجارية في العلوم الاقتصادية تخصص: التحليل المؤسسي والتنمية، 2012-2013)، 1.

² ساسي سامي عمر، "تقييم الدور الاقتصادي لمؤسسات الزكاة (دراسة تطبيقية على الدول العربية)"، (رسالة دكتوراه لم تنشر، جامعة إسطنبول، صباح الدين زعيم، تخصص: فقه الاقتصاد الإسلامي، 2021-2022)، 1.

تعمل على زيادة فاعلية دور الزكاة في تحقيق الاستقرار والنمو الاقتصادي والارتقاء بالمستوى المعيشي لأفراد المجتمع.

مشكلة البحث

في ظل تزايد الأزمات والمشاكل الاقتصادية التي تعاني منها كافة دول العالم النامي خاصة الإسلامي منها وفشل النظم والنظريات الاقتصادية الوضعية في علاجها ، وامتلاك النظام الاقتصادي الإسلامي لأداة الزكاة التي تعتبر من الأدوات المالية الفاعلة ، والمساهمة في تحسين معدلات النمو الاقتصادي، والتخفيف من وطأة التفاوت الطبقي بين أفراد المجتمع. إلا أن هناك من يحدّد دور الزكاة في حدود ضيقة ويقلل من دورها سواء على مستوى الاقتصاد الكلي أو على مستوى تحقيق مقاصد إجتماعية مختلفة، لذلك جاءت هذه الدراسة لإبراز هذا الدور من خلال الإجابة على الإشكالية التالية: ماهو دور الزكاة في تحقيق التنمية الاقتصادية والاجتماعية؟.

والإجابة على هذا السؤال تقتضي الإجابة عن الأسئلة الفرعية الآتية:

الأسئلة الفرعية:

- هل الزكاة عبادة مالية فقط أم لها أدوار أخرى ؟
- ماهو مفهوم التنمية الاقتصادية والاجتماعية من منظور إسلامي؟
- كيف يمكن للزكاة أن تساهم في التنمية الاقتصادية و الاجتماعية؟.

أهداف البحث:

يهدف البحث إلى تحقيق مجموعة من الأهداف نوجزها فيما يلي:

- التعرف على أدوار الزكاة المختلفة باعتبارها من أهم موارد النظام المالي الإسلامي وأداة مالية فاعلة.
- التعرف على مفهوم التنمية في الفكر الإسلامي بصفة عامة و التنمية الاقتصادية و الاجتماعية بصفة خاصة و إبراز مدى أسبقية و نضج الفكر الاسلامي على باقي الأفكار الوضعية.
- معرفة الآثار الاقتصادية للزكاة و دورها في تفعيل الديناميكية الاقتصادية و ماينجر عنه من آثار على باقي الجوانب لا سيما الجانب الاجتماعي.

منهج الدراسة:

تماشياً مع طبيعة موضوع الدراسة ولتحقيق أهدافها تم الاعتماد على المنهج الاستقرائي من خلال استقراء الأدبيات التي تناولت موضوع الزكاة ودورها الاقتصادي والاجتماعي، بالإضافة إلى المنهج الوصفي القائم على

التعريف بالزكاة والتنمية الاقتصادية والاجتماعية من منظور الفكر الإسلامي ، كما تم استخدام المنهج التحليلي من خلال التعرض إلى أسس التنمية في النظام الاقتصادي الإسلامي ثم التطرق الى إبراز وتحليل دور الزكاة في التنمية الاقتصادية من خلال استعراض أثرها في مجموعة من المتغيرات الاقتصادية وكذا تحليل دورها في التنمية الاجتماعية من خلال إبراز أثرها في حل مشكلات إجتماعية وتحقيق مقاصد أخرى.

2. مراجعة الأدبيات

- 1-دراسة يوسف القرضاوي ، " دور الزكاة في علاج المشكلات الاقتصادية و شروط نجاحها"³.
هدفت الدراسة إلى التعرف على دور الزكاة في حل المشكلات التي لها علاقة بالزكاة مثل الفقر والبطالة والديون والفوارق الاقتصادية الفاحشة وكثر النقود وحبسها.
وخلصت الدراسة إلى أنه بالرغم من دور الزكاة في علاج المشكلات الاقتصادية إلا أنها ليست هي العلاج الوحيد فهناك العمل ونفقات الميسورين من الأقارب و موارد الدولة الإسلامية المختلفة والحقوق الواجبة في المال بعد الزكاة والصدقات المستحقة وبينت الدراسة أن مهمة الزكاة ليست مقصورة على علاج المشاكل الاقتصادية، بل مهمتها مساعدة الدولة المسلمة على تأليف القلوب وأداء فريضة الجهاد وتشجيع الغارمين.
و أوصت الدراسة بضرورة إتباع شروط نجاح عمل الزكاة في حل المشكلات الاقتصادية.
- 2- برزين ،بارودي و قادة بخالد محمد، " دراسة مقارنة بين الزكاة والضريبة في تحقيق التنمية الاقتصادية"⁴.
هدفت هذه الدراسة إلى بيان ماهية كل من الزكاة و الضريبة و اختلاف دور كل منهما عن الآخر، وتوضيح أثر كل من الضريبة و الزكاة على التنمية الاقتصادية.
بالإضافة الى مدى مساهمة كل من الزكاة و الضريبة في دفع عملية التنمية و حل المشكلات الاقتصادية التي تم ذكرها في الدراسة.
وتوصلت الدراسة الى مجموعة من النتائج أهمها:
- رغم أهمية الزكاة التي ثبتت في العديد من الدول الإسلامية ودورها في تحقيق التنمية الاقتصادية، مع ذلك لا نجد الزكاة تنال الاهتمام المطلوب لا من قِبل العلماء والباحثين، ولا من أصحاب القرار والرسميين من قِبل الحكومات، فدور الزكاة مُهمّش ومنغلق في منظمات خيرية أو صناديق لمعالجة الفقر، تفتقر لمقومات الإدارة والبحث الاجتماعي والرقابة الدقيقة.

³ يوسف القرضاوي ، " دور الزكاة في علاج المشكلات الاقتصادية و شروط نجاحها"، ط1 ،(القاهرة : دار الشروق ، 2001).

⁴ برزين ،بارودي و قادة بخالد محمد، " دراسة مقارنة بين الزكاة والضريبة في تحقيق التنمية الاقتصادية"، (رسالة ماستر غير منشورة. المركز الجامعي بلحاج بوشعيب لعين تموشنت. معهد العلوم الاقتصادية، التجارية وعلوم التسيير قسم: علوم التسيير تخصص: محاسبة وجباية معمقة، 2019-2020).

- تطبيق الزكاة أو تشجيع المسلمين على أدائها لا يقدم أي حل لمشكلة الفقر ولا أية إضافة في تعزيز السياسة المالية، إذا لم يثق المكلفون في كيفية تسيير وإدارة أموال الزكاة . و أوصت الدراسة بضرورة تقنين كل ما يتعلق بالزكاة بسن تشريعات وقوانين واضحة وبسيطة وأن تتسم بالزامية الخضوع للقانون في تأدية الزكاة حتى تتمكن هذه الأخيرة من تحقيق فعاليتها وبلوغ أهداف وجوبها.

3-دراسة ختام عارف حسن عماوي، "دور الزكاة في التنمية الاقتصادية"⁵.

هدفت هذه الدراسة الى الدفاع عن الزكاة في وجه من يصفها بالقصور عن حل مشكلاتنا المعاصرة، ويعتبرها فريضة مضت لزمن مضى، وعدم قدرتها حالا أو مآلا لتحقيق ما تحققه الضرائب الوضعية. من أهم نتائج هذه الدراسة أن الدور الاقتصادي الذي يمكن أن تقوم به الزكاة في هذا العصر، ليس من قبيل التوقع أو الأوهام أما ما نراه اليوم، فليس عيبًا في الزكاة ولا دليل على عجزها، بل يرجع ذلك إلى عدم تطبيق الإسلام تطبيقًا شاملاً و لو طبقت جيدا لكانت علاجًا لكثير من مشكلاتنا الاقتصادية. و قد أظهرت الدراسة أوجه الشبه وأوجه الفرق بين الزكاة والضريبة، وتميز الزكاة عن الضريبة في كثير من المجالات.

و أهم ما أوصت به الدراسة هو ضرورة قيام كافة وسائل الإعلام بالاهتمام بفريضة الزكاة، عن طريق توضيح وتبسيط أحكامها وإظهار أهميتها الاجتماعية والاقتصادية، وتشجيع المسلمين على أدائها. بالإضافة الى إنشاء مؤسسة للزكاة، يقوم عليها القطاع الخاص، والعلماء ومن هم محل ثقة الناس ، خاصة عند تقاعس الدول عن القيام بواجبها تجاه هذه الفريضة. و كذا تقنين ما يتعلق بالزكاة، والوصول إلى قانون مكون من فقرات قانونية واضحة. ينشر ويعمل به، ويرجع إليه عند الحاجة، والخروج من مواطن الخلاف ما أمكن في القضايا الفرعية للزكاة.

ماذا ستضيف هذه الدراسة ؟

من خلال مراجعة الأدبيات و الدراسات السابقة تبين الآتي :

-الدراسات السابقة في مجملها ركزت على إبراز دور الزكاة في التنمية الاقتصادية. -عدم تناول مفهوم التنمية و كذا التنمية الاقتصادية من وجهة نظر اسلامية و منه عدم ربط المتغيرين بالفكر و الاقتصاد الإسلامي بالإضافة الى التركيز على الجانب الاقتصادي في حين أن أثر الزكاة يشمل جميع الجوانب.

و منه من خلال دراستنا هذه نسعى الى تسليط الضوء على مفاهيم التنمية ، التنمية الاقتصادية، التنمية الاجتماعية في الفكر الإسلامي ثم الربط بين الزكاة و التنمية و إبراز العلاقة بينهما من وجهة نظر الفكر

⁵ ختام عارف حسن عماوي، "دور الزكاة في التنمية الاقتصادية"، (رسالة ماجستير غير منشورة ، فلسطين، جامعة النجاح الوطنية نابلس، كلية الدراسات العليا في الفقه والتشريع، 2010).

الإسلامي بالإضافة الى محاولة الاشارة الى الفروق الجوهرية و الوقوف على أسبقية و شمولية فكر الاقتصاد الإسلامي .

كما نحاول ابراز دور الزكاة في التنمية الاقتصادية و التنمية الاجتماعية من خلال توضيح أثرها على أهم المتغيرات المرتبط بالجانبين الاقتصادي و الاجتماعي.

مخطط الدراسة: اشتمل مخطط الدراسة على مبحثين على النحو التالي:

المبحث الأول : متعلق بتوضيح دور الزكاة في التنمية الاقتصادية حيث تم توضيح مفهوم التنمية الاقتصادية من منظور اسلامي ثم تطرقنا الى الزكاة و دورها في التأثير على المتغيرات الاقتصادية (الاستهلاك ، الادخار ، الاستثمار).

المبحث الثاني: و فيه ندرس دور الزكاة في التنمية الاجتماعية من خلال علاج مشكلة البطالة و الفقر وكذا مشاكل اجتماعية أخرى.

المبحث الأول : دور الزكاة في تحقيق التنمية الاقتصادية

1.1. التنمية الاقتصادية من منظور إسلامي

أ. التنمية الاقتصادية من منظور وضعي: التنمية الاقتصادية تعني تغير هيكلية يؤدي الى زيادة معدل نمو الدخل أو الناتج القومي الحقيقي و تتفق التنمية الاقتصادية مع النمو الاقتصادي في أن كليهما يعني زيادة الدخل أو الناتج القومي الحقيقي الا أنها تتطلب شرطا اضافيا و هو التغير الهيكلي في النشاط الاقتصادي⁶.

ب. التنمية الاقتصادية وأسسها في الفكر الإسلامي : يختلف مفهوم التنمية بصفة عامة والتنمية الاقتصادية بصفة خاصة في الفكر الإسلامي عنه في الفكر الوضعي والشكل الموالي يلخص أسس التنمية في النظام الاقتصادي الإسلامي :

⁶ أشرف دوابة ، معالم الفكر الاقتصادي عند ابن خلدون ، (المملكة العربية السعودية: شركة وجوه للنشر و التوزيع ، 1441 هـ) ، 127.

الشكل رقم 01.01 : أسس التنمية في النظام الاقتصادي الإسلامي



المصدر : أشرف دوابة ، التنمية (سلسلة الاعجاز الاقتصادي في القرآن و السنة)⁷.

من خلال الشكل يتضح أن التنمية الاقتصادية في الإسلام تختلف عنها في الاقتصاد الوضعي وخاصة النظامين السائدين على المجتمعات العالمية المتمثلين في النظام الرأسمالي والاشتراكي حيث :

- النظام الاقتصادي الإسلامي يقوم على الاعتراف بالشكلين المختلفين للملكية في وقت واحد، فهو يقر الملكية الفردية والملكية العامة.

- النظام الاقتصادي الإسلامي يقر بالحرية الاقتصادية لكن وفق ضوابط أخلاقية.

- التكافل الاجتماعي و هنا يظهر دور الزكاة من خلال تحقيق التنمية الاقتصادية في الإسلام عن طريق محاربتها للفقر والبطالة والاكتمال وبالتالي تحريك رؤوس الأموال واستثمارها مما يؤدي إلى تحقيق التوازن الاقتصادي في المجتمع، و هذه الأسس تكون في اطار مبدئين رئيسيين الاستخلاف و العدل.

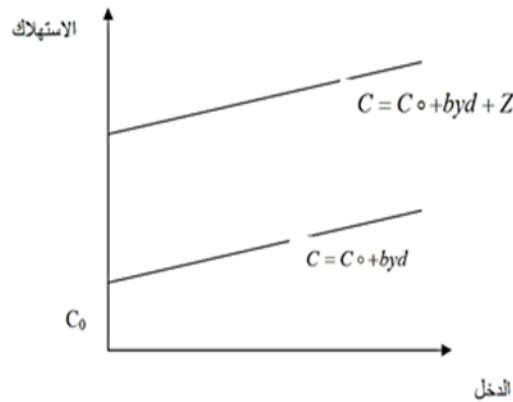
2.1. الزكاة و دورها في التأثير على المتغيرات الاقتصادية

أ. دور الزكاة من خلال أثرها في الميل للاستهلاك

توجه الزكاة إلى طائفة من المجتمع (كالنفقات على الفقراء، والمساكين، ...) مما يزيد عنده الميل الحدي للاستهلاك، وهذا سيؤدي إلى زيادة الطلب الفعلي على السلع الاستهلاكية وزيادة الانتاج في مختلف مجالاته مع ارتفاع مستويات التشغيل، والشكل الموالي يوضح ذلك :

⁷ أشرف دوابة ، التنمية (سلسلة الاعجاز الاقتصادي في القرآن و السنة) ، (اسطنبول ، تركيا: دار المدرس للنشر و التوزيع، 2019)، 61 .

الشكل رقم 01.02 : أثر فريضة الزكاة على دالة الاستهلاك



المصدر : بوكليخة بومدين ، " الإطار المؤسساتي للزكاة ودورها في تنمية الاقتصاد الجزائري دراسة ميدانية لهيئة الزكاة بولاية تلمسان"⁸.

من خلال الشكل السابق يتضح ارتفاع ميل دالة الاستهلاك بعد فرض الزكاة .

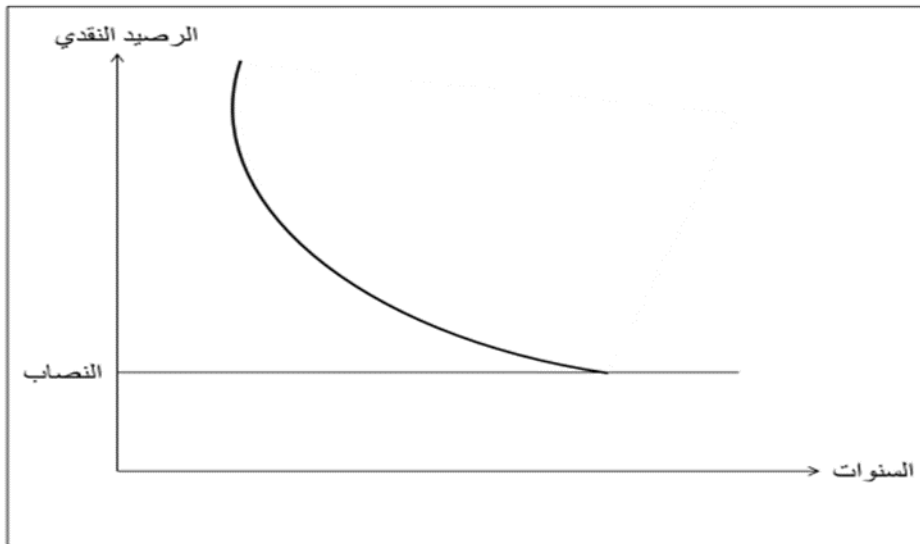
ب. دور الزكاة من خلال أثرها في الميل للإكتناز وتفضيل السيولة

لا مجال في الاقتصاد الإسلامي للإكتناز، ويدعم ذلك إلغاء سعر الفائدة، مما يجعل الادخار مساو للاستثمار، فيتحوّل كل ادخار إلى استثمار⁹. و الشكل الموالي يوضح ذلك :

الشكل رقم 01.03 : أثر الزكاة على الأموال المكتنزة.

⁸ بوكليخة بومدين ، " الإطار المؤسساتي للزكاة ودورها في تنمية الاقتصاد الجزائري دراسة ميدانية لهيئة الزكاة بولاية تلمسان، 60 .

⁹ علاء الدين عادل الرفاتي، " الزكاة ودورها في الاستثمار والتمويل"، المؤتمر العلمي الأول: الاستثمار والتمويل في فلسطين بين آفاق التنمية والتحديات المعاصرة من 08 الى 10 ماي 2005، (فلسطين : كلية التجارة بالجامعة الإسلامية، 2005): 8.



المصدر: محمد ابراهيم السحيباني، أثر الزكاة على تشغيل الموارد الاقتصادية¹⁰.

من خلال الشكل يتضح أن الزكاة تساهم في دفع الأموال المجمدة إلى مجالات الاستثمار والتنمية و منه المساهمة في العمليات الإنتاجية والحركة الاقتصادية والاجتماعية

ج. دور الزكاة من خلال أثرها على الاستثمار

ان كميات الاستثمار التي تنساب عند كل معدل ربح متوقع تكون أكبر في الاقتصاد الإسلامي عنها في الاقتصاديات غير الإسلامية، فنجد أن دالة الاستثمار في الاقتصاد الإسلامي أعلى منها في أي اقتصاد آخر¹¹.

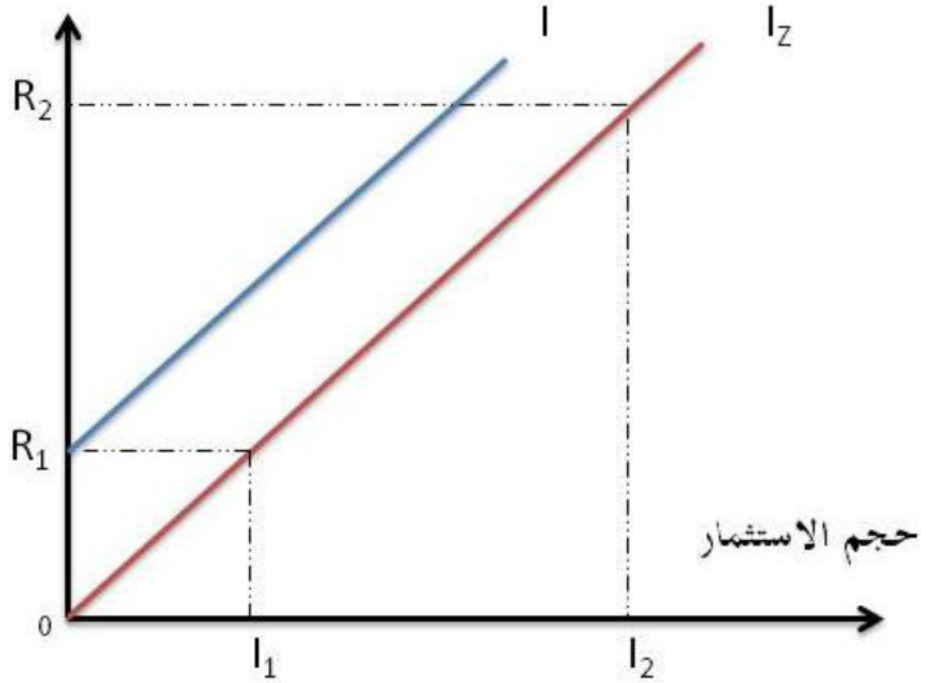
: وهذا ما سيتأكد من خلال الشكل الموالي

الشكل رقم 01.04 : أثر الزكاة على الاستثمار

¹⁰ محمد ابراهيم السحيباني، "أثر الزكاة على تشغيل الموارد الاقتصادية"، (الرياض: شركة العبيكان للطباعة و النشر والتوزيع)، ط1، 1990، 168.

¹¹ نعمت عبد اللطيف مشهور، الزكاة: الأسس الشرعية والدور الإنمائي والتوزيعي، ط1، (بيروت: المعهد العالمي للفكر الإسلامي، سلسلة الرسائل الجامعية، المؤسسة الجامعية للدراسات والنشر والتوزيع، 1993)، 278.

معدل الربح المتوقع



المصدر: المرسي السيد حجازي، "الزكاة والتنمية في البيئة الإسلامية"¹².

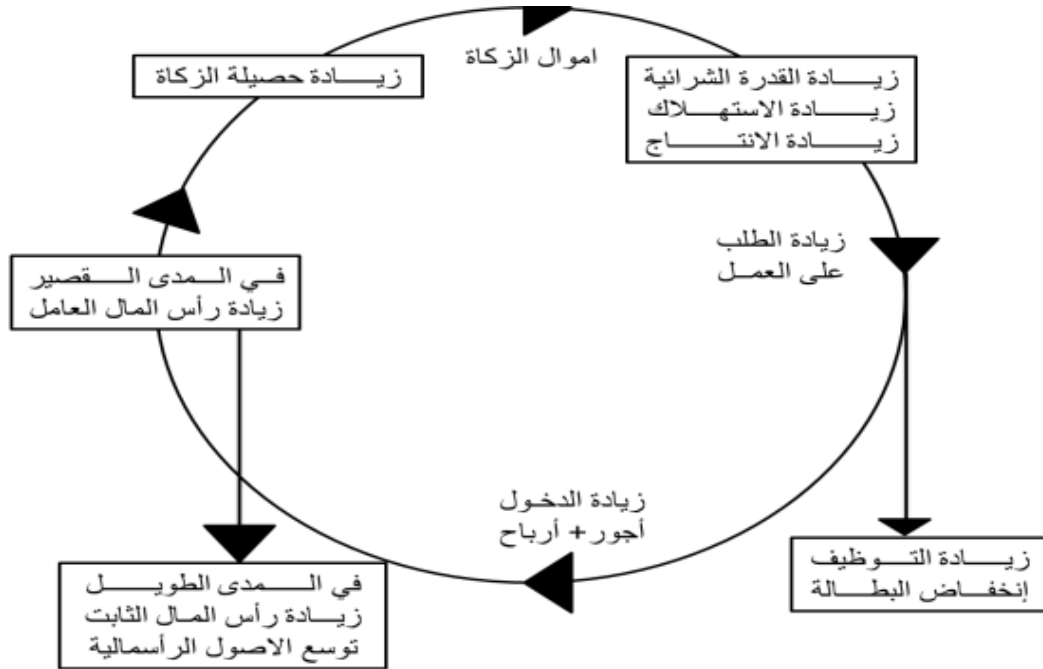
يوضح الشكل أن الاستثمار في مجتمع الزكاة يبدأ حتى ولو كان معدل العائد المتوقع صفراً، بينما يصل الحد الأدنى لمعدل الربح على الأموال المقترحة في المجتمع الآخر إلى I حتى يأخذ الاستثمار قيمة موجبة.

د. دور الزكاة في إنعاش الاقتصاد الكلي :

يتضح دور الزكاة في إنعاش الاقتصاد الكلي من خلال : زيادة القدرة الشرائية هذا الذي يؤدي الى تحفيز الاستهلاك و من ثم تحفيز الإنتاج و الاستثمار هذا الذي يؤدي من جهة أخرى الى زيادة التوظيف مما يؤدي الى زيادة الدخل ومنه زيادة أموال الزكاة على المدى الطويل، و الشكل الموالي يلخص ذلك:

¹² المرسي السيد حجازي، "الزكاة والتنمية في البيئة الإسلامية"، مجلة جامعة الملك عبد العزيز للاقتصاد الإسلامي، السعودية: جدة ، م 17 ، ع 2، مركز أبحاث الاقتصاد الإسلامي ، (2004) ، 31 .

الشكل رقم 01.05 : دور الزكاة في إنعاش الاقتصاد الكلي



المصدر: عبد الحسين داود سلوم ، "أثر الزكاة في تحفيز المتغيرات الاقتصادية الكلية"¹³ . "

المبحث الثاني : دور الزكاة في تحقيق التنمية الاجتماعية

1.2. دور الزكاة في علاج البطالة

تعرف البطالة في المنهج الاقتصادي الاسلامي على أنها العجز في الكسب سواء أكان هذا العجز ذاتيا أو غير ذاتي ، و العجز الذاتي كالصغر أو العتة أو الشيخوخة أو المرض الذي يقعد عن العمل ، بينما العجز غير الذاتي كالاشتغال بتحصيل العلم ونحو ذلك¹⁴ .

وللزكاة دور كبير في معالجة البطالة بمختلف أنواعها المقنعة والدورية والهيكلية والتي يتم علاجها

كمايلي :

¹³ عبدالحسين داود سلوم ، "أثر الزكاة في تحفيز المتغيرات الاقتصادية الكلية" ، مجلة كلية التربية للبنات للعلوم الإنسانية، جامعة الكوفة - كلية التربية للبنات للعلوم الإنسانية، المجلد 12 ، ع 22،(2018)، 254 .

¹⁴ أشرف محمد دوابة، الاقتصاد الاسلامي مدخل و منهج، (مصر : دار السلام للطباعة والنشر، 2010)، 234،

دور الزكاة في علاج البطالة المقنعة : يقصد بالبطالة المقنعة تكديس عدد كبير من العمال بشكل يفوق الحاجة الفعلية للعمل¹⁵. فتساهم الزكاة بزيادة عرض عناصر الإنتاج لضمها إلى عنصر العمل و ذلك بتحفيز استثمارات جديدة .

دور الزكاة في علاج البطالة الهيكلية: تعرف البطالة الهيكلية بأنها البطالة الناجمة عن خلل أو تغير في هيكل الاقتصاد بحيث لا يرافقه تغيرات في هيكل سوق العمل¹⁶. تساهم الزكاة بتوفير متطلبات الأفراد من غذاء وملبس وعلاج وسكن لزيادة قوة العمل بالإضافة إلى توفير مختلف برامج التدريب والتعليم وتأهيل لأفراد قوة العمل، مما يزيد من قدرتهم على الانتقال بين فروع الإنتاج المختلفة¹⁷.

دور الزكاة في معالجة البطالة الدورية : ينشأ هذا النوع من البطالة كنتيجة لمرور اقتصاد أي دولة بمراحل الدورة الاقتصادية¹⁸. و يظهر دور الزكاة من خلال تحقيق الاستقرار الاقتصادي وعلاج مختلف التقلبات الدورية، وذلك من خلال دورية تحصيلها وفورية دفعها على مستحقيها حيث لا يتركز في فترة محدودة من السنة المالية كما هو الحال بالنسبة لضرائب الدخل¹⁹.

إضافة إلى ما سبق في علاج الزكاة لمختلف أنواع البطالة، كذلك لها دور في زيادة فرص العمل من خلال تشغيل العاملين في مختلف المشاريع كتوظيفهم كعاملين في تحصيل الزكاة.

2.2. دور الزكاة في علاج الفقر

نستطيع أن نصنف مشكلة الفقر من المشكلات الاقتصادية ، لأن الفقر هو عجز الموارد المالية للفرد أو للمجتمع عن الوفاء بحاجاته الاقتصادية ، لكن و مع ذلك الفقر مشكلة اجتماعية لأنها تصيب مجموعة من أفراد المجتمع²⁰.

لا خلاف بين العقلاء أن أساس المشاكل الاجتماعية هو الفقر، بل هو أساس المشاكل الدينية أيضاً، لذلك كانت أهم ما تقصد الى محاربته هذه الشريعة الربانية هو الفقر و ما يدور في فلكه من المشاكل الفرعية .

¹⁵ أشرف محمد دوابة، الاقتصاد الاسلامي مدخل و منهج، 238 .

¹⁶ نفس المرجع ، 236.

¹⁷ موسى كاسحي، "دور الزكاة في تحقيق التنمية الاقتصادية و الاجتماعية"، مجلة الشريعة و الاقتصاد ، كلية الشريعة والاقتصاد جامعة الأمير عبد القادر للعلوم الإسلامية قسنطينة، ع 11 ، (جوان 2017)، 228 .

¹⁸ أشرف محمد دوابة ، الاقتصاد الاسلامي مدخل و منهج، 237.

¹⁹ المرسي السيد حجازي، " الزكاة والتنمية في البيئة الإسلامية"، 16 .

²⁰ يوسف القرضاوي، دور الزكاة في علاج المشكلات الاقتصادية و شروط نجاحها ، 17

بل إن في بعض نصوص السنة النبوية الشريفة نجد النبي صلى الله عليه وسلم يصرح بهذا المقصد الشريف للزكاة، وذلك في وصيته لمعاذ رضي الله عنه، لما بعثه لليمن: "فإن هم أجابوك لذلك فأخبرهم أن الله قد فرض الله عليهم صدقة في أموالهم تؤخذ من أغنيائهم وترد على فقرائهم"، فقد صرح النبي صلى الله عليه وسلم بجعل الفقر هو الأساس الذي من أجله فرضت الزكاة، ليبين أن كل ما جاء في المصارف الباقية إنما أساسه الفقر²¹.

3.2. دور الزكاة في تحقيق مقاصد اجتماعية أخرى

أ. مقصد تحقيق المساواة والاستقرار الاجتماعي

مقصد تحقيق المساواة

نجد هذا المقصد في بعض النصوص العامة مثل قوله تعالى: ﴿كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ﴾ (سورة الحشر الآية 07) فتداول المال يحقق المساواة بين أفراد المجتمع الواحد، ويقضي على الفوارق الطبقية بين البشر، وقد رغب الإسلام في هذا الأمر، ومن الآليات التي نصها لتحقيق مقصد المساواة، آلية الزكاة، التي تجعل المال متداولاً بين كل فئات المجتمع.

تحقيق الاستقرار الاجتماعي

تقصد الزكاة إلى الاستقرار الاجتماعي من خلال ما تفرضه على الأغنياء من التكافل الاجتماعي والأخذ بأيدي الفقراء ومساعدتهم، وبما فرضه الله سبحانه على أولي الأمر من جباية الزكاة وتوزيعها على مستحقيها، وذلك تحقيقاً لاستقرار المجتمع، فإذا لم تؤد الزكاة في مجتمع فيه الفقراء، فسيؤدي ذلك إلى تفكك توازنه واختلال نظامه؛ إذ مما ينتج عن الفقر ظواهر اجتماعية سلبية كثيرة: كالتسول أو السرقة أوقيام ثورات اجتماعية، والتاريخ خير شاهد على معظم الثورات التي قامت في العالم، والتي كان من أهم أسبابها استفحال الفقر.

ب. مقصد تحقيق السلم الاجتماعي مقصد التكافل والتضامن

مقصد تحقيق السلم الاجتماعي:

وهذا المقصد أشهر من أن يوضح؛ ذلك أن أداء الزكاة تترك أثراً نفسياً لدى الآخذ والمعطي، حيث تقضي على جميع الأمراض النفسية والقلبية، والله سبحانه هو القائل: ﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ

²¹ سفيان عبد السلام الحناش، "الاقتصاد الاجتماعي من خلال نظام الزكاة - دراسة في المقومات والمظاهر والآثار"، ملفات الأبحاث في الاقتصاد والتسيير، ع4، (ماي 2018): 64.

تركهم بها وَصَلَّ عَلَيْهِمْ ان صَلَّاتُكَ سَكَنَ لَهُمْ وَ اللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾ (سورة التوبة الآية 103) فأداء الزكاة هو طهارة للمعطي وتركه له، وهذا من شأنه أن يؤدي الى السلام النفسي الذي بدوره ينتج سلاما اجتماعيا خاليا من الحقد والحسد والغل بين الفقراء و الأغنياء، إذ النفوس مجبولة على حب من يحسن اليها.

مقصد التكافل و التضامن:

تعتبر الزكاة أول نظام للتكافل الاجتماعي عرفه التاريخ في الوقت الذي لم يعرف الغرب هذا التكافل في صورته الرسمية حتى سنة 1941 حين اجتمعت إنجلترا والولايات المتحدة الأمريكية في الميثاق الأطلنطي. والتكافل الاجتماعي يوجب سد حاجات المحتاجين ممن لا يستطيعون القيام بالعمل، ومن أكبر مقاصدها إشاعة روح الوحدة والتعاون بين كافة أفراد المجتمع، بل لم تشرع إلا لسد حاجة الفقير ومن في حكمه، لذا حدد الشارع أصناف من تدفع لهم من ذوي الحاجات تضامناً معهم في محتتهم، ورفع الحرج عنهم في المسألة، وتعزيزاً لروح الوحدة والاجتماع ، حيث يمكن لمصارف الزكاة إقامة هذا التكافل في المجتمع الصغير في محيط القرية، أو حي المدينة، وذلك لأن الزكاة تصرف في البلد الذي جمعت فيه، كما يمكن أن تتعدى إلى التكامل الاجتماعي الدولي، لأنه إذا زادت أموال الزكاة عن حاجة البلد الذي جمعت فيه تنقل إلى غيره من البلاد المجاورة، لأن الإسلام يدعو المسلمين جميعاً إلى الوحدة، و هم يد واحدة على من سواهم²².

الخاتمة:

من خلال دراستنا للدور التنموي للزكاة ، يمكن لنا إيجاز النتائج المتحصل عليها من الدراسة في النقاط التالية:

-تؤدي الزكاة دورها التنموي من خلال تحقيق التنمية الاقتصادية و الاجتماعية.

● تعمل الزكاة على تحقيق التنمية الاقتصادية من خلال:

-تشجيع الاستثمار من خلال محاربتها للاكتناز، و ارتفاع دالة الاستهلاك يؤدي إلى ارتفاع الانتاج ومنه الاستثمار، هذا ما يؤدي إلى ارتفاع المدخرات القومية.

-إن الزكاة تؤدي زيادة الحافز للاستثمار في الاقتصاد الإسلامي أكثر منه في الاقتصاديات الأخرى.

● تساهم الزكاة في تحقيق مناخ اجتماعي وسياسي مستقر وذلك بتخفيض معدلات الفقر

والحد من التفاوت في توزيع الأجور بين أفراد المجتمع الواحد.

تساهم الزكاة في تحقيق التنمية الاجتماعية من خلال:

-حل المشكلات الاجتماعية و ذلك بالتقليل من البطالة و الفقر.

²² سفيان عبد السلام الخناش، "الاقتصاد الاجتماعي من خلال نظام الزكاة ،دراسة في المقومات و المظاهر والآثار"، 65.

²² موسى كاسحي، دور الزكاة في تحقيق التنمية الاقتصادية والاجتماعية، 233

- تساهم الزكاة في تحقيق التنمية المتوازنة للنفس الإنسانية لأفراد المجتمع (دافعيها ومتلقيها) من خلال تطهير النفس البشرية من أمراض البخل والطمع والحسد وغرس أخلاق الخير والفضيلة مكانها.

التوصيات:

- الاهتمام أكثر بهذه الفريضة من خلال : وسائل الاعلام، عقد المؤتمرات، تشكيل لجان علمية من الفقهاء والاقتصاديين لمعالجة الأمور المعاصرة المتعلقة في الزكاة في كل بلد.
- القيام بدورات تدريبية من أجل تأهيل العاملين عليها و إكسابهم المهارات و فقه الزكاة.
- توجيه الزكاة الى مستحقيها فعلا و العمل على تنمية مهاراتهم من أجل دعم دورها التنموي سواء الاقتصادي أو الاجتماعي .

قائمة المراجع:

- القرآن الكريم.
- الحناش ، سفيان عبد السلام ، "الاقتصاد الاجتماعي من خلال نظام الزكاة -دراسة في المقومات و المظاهر و الآثار-"، ملفات الأبحاث في الاقتصاد و التسيير، ع4، (ماي 2018).
- الرفاتي ، علاء الدين عادل ، " الزكاة ودورها في الاستثمار والتمويل"، المؤتمر العلمي الأول: الاستثمار والتمويل في فلسطين بين آفاق التنمية والتحديات المعاصرة من 08 الى 10 ماي 2005، (فلسطين : كلية التجارة بالجامعة الإسلامية،2005).
- القرضاوي ، يوسف ، دور الزكاة في علاج المشكلات الاقتصادية و شروط نجاحها، ط1، (القاهرة : دار الشروق ، 2001) .
- السحبياني، محمد ابراهيم، أثر الزكاة على تشغيل الموارد الاقتصادية، (الرياض: شركة العبيكان للطباعة و النشر والتوزيع)، ط1، 1990.
- براني ، عبد الناصر ،"إدارة الأزمات المالية العالمية مدخل مقارنة بين الاقتصاد الإسلامي والاقتصاد الوضعي"، (رسالة دكتوراه في الاقتصاد غير منشورة، جامعة الأمير عبد القادر قسنطينة، 2015-2016).
- برزين ، بارودي و قادة بخالد محمد، " دراسة مقارنة بين الزكاة والضريبة في تحقيق التنمية الاقتصادية"، رسالة ماستر غير منشورة. المركز الجامعي بلحاج بوشعيب لعين تموشنت. معهد العلوم الاقتصادية، التجارية وعلوم التسيير قسم: علوم التسيير تخصص: محاسبة وجباية معمقة، 2019-2020).
- بوكليخة ، بومدين ، "الإطار المؤسسي للزكاة ودورها في تنمية الاقتصاد الجزائري دراسة ميدانية لهيئة

الزكاة بولاية تلمسان" ، (رسالة ماجستير لم تنشر، جامعة تلمسان ، كلية العلوم الاقتصادية، علوم التسيير والعلوم التجارية في العلوم الاقتصادية تخصص: التحليل المؤسسي والتنمية، 2012-2013).

-حجازي ، المرسي السيد ، " الزكاة والتنمية في البيئة الإسلامية"، مجلة جامعة الملك عبد العزيز للاقتصاد الإسلامي، السعودية: جدة ، م 17 ، ع 2، مركز أبحاث الاقتصاد الإسلامي ،.(2004)

-داود سلوم ،عبدالحسين ، "أثر الزكاة في تحفيز المتغيرات الاقتصادية الكلية" ، مجلة كلية التربية للبنات للعلوم الإنسانية، جامعة الكوفة - كلية التربية للبنات للعلوم الإنسانية، المجلد 12 ، ع 22،(2018)

-دوابة ،أشرف محمد، معالم الفكر الاقتصادي عند ابن خلدون ، (المملكة العربية السعودية: شركة وجوه للنشر و التوزيع ، 1441 هـ).

-دوابة ،أشرف محمد ، التنمية (سلسلة الاعجاز الاقتصادي في القرآن و السنة)،(اسطنبول ، تركيا: دار المدرس للنشر و التوزيع ،2019).

-دوابة ،أشرف محمد ، الاقتصاد الاسلامي مدخل و منهج، (مصر : دار السلام للطباعة والنشر، 2010).

-عبد اللطيف مشهور ،نعمت ، الزكاة: الأسس الشرعية والدور الإنمائي والتوزيعي، ط1، (بيروت: المعهد العالمي للفكر الإسلامي، سلسلة الرسائل الجامعية، المؤسسة الجامعية للدراسات والنشر والتوزيع، ط1 1993).

-عماوي ،ختام عارف حسن ، "دور الزكاة في التنمية الاقتصادية"،(رسالة ماجستير غير منشورة ، فلسطين، جامعة النجاح الوطنية نابلس، كلية الدراسات العليا في الفقه والتشريع ،2010).

-غازي ، عناية، الضريبة والزكاة،(الجزائر ، منشورات دار الكتب، 1991).

-كاسحي ، موسى ، " دور الزكاة في تحقيق التنمية الاقتصادية والاجتماعية "، مجلة الشريعة و الاقتصاد ، كلية الشريعة والاقتصاد جامعة الأمير عبد القادر للعلوم الإسلامية قسنطينة، ع 11 ، (جوان 2017).

- ساسي، سامي عمر ،"تقييم الدور الاقتصادي لمؤسسات الزكاة "دراسة تطبيقية على الدول

العربية"،(رسالة دكتوراه لم تنشر، جامعة إسطنبول صباح الدين زعيم، تخصص: فقه الاقتصاد الإسلامي، ماي 2022)،