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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*, *Infaq* 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.

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The Contribution of Islamic Social Finance Towards Muslim Education in Uganda: An Analysis on the House of Zakat and Waqf Uganda

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ABSTRACT

The objective of the study is to highlight the concept of Islamic social finance in Uganda, which has existed through channels like Sadaqah, Waqf, and Zakat. It then identifies the key role played by the House of Zakah and Waqf Uganda (HZWU) in supporting Muslim education through its education department, aiming for the emancipation of the vulnerable and the poor while achieving success in the SDG4 targets. The study adopts a qualitative approach through a document analysis to review and discuss the concept of Islamic social finance in the identified documents and related sources about HZWU. The results show that HZWU has tremendously contributed to educating poor Muslims in different parts of the country across various levels and has achieved SDG4 targets of quality education and education for all, making education affordable and accessible to the beneficiaries. This underscores the importance of conducting more research on Islamic social finance in Uganda to help expand the literature and boost its activities in the country. Additionally, this research could stimulate industrial stakeholders to explore the potential of Islamic social finance instruments in addressing poverty and illiteracy, thereby systematically contributing to sustainable development goals.

1. Introduction

Islamic social finance is a mode of financing that is rooted in Islamic ethics to collectively benefit the social welfare of communities (Rehman, 2019). It is revenue in the form of *Zakat* (almsgiving), *Waqf* (endowments), *Sadaq* (Charity), *Infuq* (voluntary giving), as well as *Qard Hassan* (Interest-free loans). In several Quranic verses (2:43, 2:83, and 2:110) *Zakat* has been highlighted well stated as an obligation for the well-to-do Muslims as the third pillar of the faith. Allah says in *Surah Al-Baqarah* 2:43 thus, "Establish worship, pay the poor-due, and bow your heads with those who bow." Indeed, the Islamic Development Bank (IsDB) estimates the Zakat potential to be as much as USD 1trillion annually, with the value of endowments like the Taj Mahal to far exceeding USD 2.5 trillion assets of

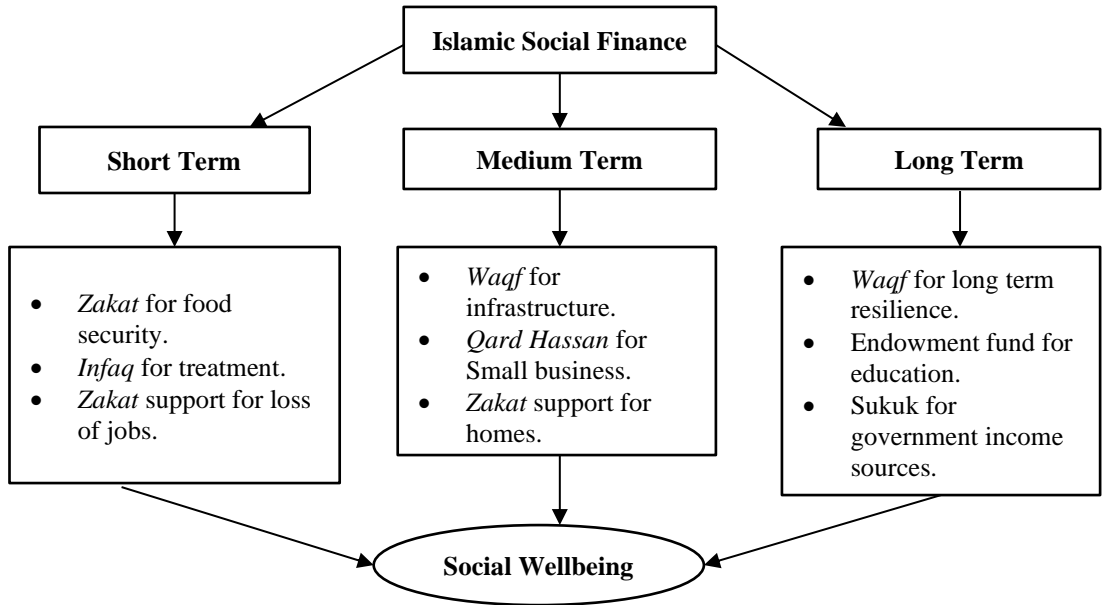
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the commercial sector (Shariah Centre for Excellence, 2023). Besides, the United Nations Development Program recognizes Islamic Social finance tools (*Zakat*, *Sadaqah*, and *Waqf*) as highly aligned with the objectives of Sustainable Development Goals (Weiss, 2020). However, the world is falling far behind in achieving quality education as the fourth SDG despite the slow progress (SDG report, 2022). Indeed, it is indicated that by 2030, without additional measures, 84 million children and youths will be out of school, 300 million students will lack basic numeracy/literacy skills, and only 1 in 6 countries will achieve the universal secondary school completion target (SDG report, 2022). Besides, COVID-19 across the world and more specifically in developing countries like Uganda devastated the learning crisis that already existed to the extent that 24 million learners globally (pre-primary to university level) may never return to school.

However, education is a lifeline for children not only in the crisis war-ravaged areas like Palestine but also in poverty-stricken countries like Uganda – yet deeply rooted inequities in Education simply worsened during the pandemic. Besides, historically education in Uganda by independence in 1962 was a key recipe the British bequeathed to the Ugandans although it was tailored with deeply cut-out fault lines between religious and ethnic communities (Boyd et al., 2022). Indeed, it was left in the control of protestants and Catholics for the benefit of their converts as Muslim children accessed Koranic schools that only taught Arabic-based literacy at the expense of the curricula offered in Christian schools. Moreover, such a systematic historical exclusion of Muslims along educational lines caused Muslims to lag for decades and the Muslim community at large disadvantaged in different spheres of life (Boyd et al., 2022). Therefore, based on the current worrying educational trends and historical arrangements, stakes to devise all means to keep Muslim children in Uganda and other countries in school to raise a guided tomorrow generation in varied ways are undertaken.

Indeed, the Islamic financial system across the world is currently exploring its Islamic social finance system to not only uplift those ravaged by poverty but also use institutions like *Zakat* and *Waqf* to appropriate funds that can help keep children in schools to fulfill the UNO fourth sustainable development goal (Hossain et al., 2024). Moreover, the Islamic social finance sector targets the vulnerable in communities that are on the verge of financial and social collapse with a hand up. This renders Islamic social finance tools like *Zakat* and *Waqf* very instrumental in achieving the objectives of the UNO as stipulated in SDG1 and SDG4 of 2015, as to be accomplished by the year 2030 (Weiss, 2022). Besides, Hossain et al., (2024) indicated that Islamic social finance (*Zakat*, *Waqf*, and Islamic Microfinance) plays a significant role in poverty alleviation more so in helping to mitigate the adverse effects of Covid-19. Besides, Islamic social finance is not only to attain respective SDGs but also for the general social well-being of Muslims in different communities across the world as the Muslim world spends between USD 600 and USD 1 trillion annually through *Zakat* and *Sadaq* (Hossain et al., 2024). Moreover, Islamic social finance tools enable Muslim communities to achieve social well-being in the short-term, medium-term, and long-term phases as illustrated in the model below.

Figure 1. Islamic Social Finance Value Optimization Model



Source: Hossain et al., 2024

Moreover, as reflected in the model, education is an achievement to be registered in the long run for Muslim communities through utilization of the Islamic social finance instruments like *Zakat*, *Waqf*, and *Sadaq*. However, Ahmed et al., (2015) indicated that most Ugandans are aware of *Waqf* and its roles in socio-economic development although most aren't aware that this is an ISF tool that can also be charged on movable assets like Livestock. Likely, *Zakat* and *Sadaq* in Uganda is still being perceived as mere charities whose objective is to relieve immediate financial disturbances like transport, fuel, and food for Muslims, and collectors (Sheikhs). Indeed, there is not yet a standardized system in Uganda for the management of *Zakat* as for long and still the duty of the Imams of different mosques to manage and distribute *Zakat* and *Sadaqah* (Hamzah, 2019). Moreover, on several occasions, the genuine *Asnaf* among the Ugandan Muslim communities have been left out and the proceedings are always misappropriated by the collectors despite that for long believers never staged concern about *Zakat* and *Sadaq* distribution as their role purely stopped at religious obligation fulfillment. Besides, most of the *Waqf* properties mainly trusted with the UMSC as left by the late Muslim President of Uganda Idi Amin Dada (1971-1979), were mismanaged, and mostly sold for personal gains by the UMSC executive headed by the Mufti (Weiss, 2020).

However, in recent years as the population of educated Muslims increased, efforts were made to challenge the status quo as regards the collection, management, and distribution of *Zakat* and *Sadaq* in Uganda together with *Waqf* property utilization for the benefit of Muslims' wellbeing. Therefore, as an alternative, a faith-based NGO was established in 2010 in the name of House of Zakat and Waqf Uganda (HZWU) with the objective of collection, management, and equitable distribution of *Zakat* and *Sadaq* to enhance the general social wellbeing of financially challenged Muslims in different parts Uganda through extending Capitalization for small business startups and keeping Muslim children from financially challenged backgrounds in schools (Hamzah, 2019).

This study therefore examines how the HZWU education department has been able to realize the targets of the SDG4 of the UNO for the Ugandan Muslim community as exemplified in forms of provision of quality education, making education affordable and accessible for mostly the marginalized in societies, and as well making education equitably extended to both boys and girls.

Indeed, Hamzah et al. (2019) indicated that HZWU activities align typically with the SDG4 though in his study he never explicitly showed how the education department of the organization achieves the outlined targets of the fourth goal and it is this gap that this study is trying to bridge as well. Indeed, findings show that the HZWU has been able to support the disadvantaged Muslim students within the Muslim minority communities in different parts of Uganda. Moreover, the organization has achieved this through providing scholarships to students in poor Muslim families. It has also provided scholastic materials to pupils in poor Muslim primary alongside establishing classroom structures to shelter learners in selected schools. For example, classroom blocks have been erected at Labonga Muslim Center and Degeya Muslim Primary School in the West Nile and Central regions of Uganda respectively. Besides, this study is significant as it highlights the achievement of the HZWU Education department toward Muslim education in Uganda specifically for other charitable organizations in Uganda and across the world to borrow a leaf. Besides, the potential of social finance instruments to intervene in the social challenges in a secular state like Uganda where Muslims are the minority is also highlighted. The study can also be a signal for Muslim leaders in Uganda to engage the government of Uganda and funders like the IsDB in championing the cause of financing Muslim Education through using the Education structure of the HZWU Education department.

2. Literature review

2.1 Development of Islamic social finance.

The Islamic financial system development has been gradual over the years and developmental efforts were directed at uplifting the level of the Islamic financial system (Ascarya et al., 2022). However, lately more so after COVID-19, the trend has been directed to develop Islamic social finance aggressively by different stakeholders after realizing how effective Islamic social finance was financially rescuing those who had by the pandemic (Raza, 2024). Indeed, today the Muslim world registers an expenditure between USD 200 billion and USD 1 trillion annually on Zakat and Sadaqah (Hossain et al., 2024). Besides, Islamic social finance is deemed to be the utilization of instruments like *Zakat*, *Infraq*, *Waqf*, and *Sadaq* to financially uplift societies' well-being – supplementing the humanitarian empowerment role they earlier used to serve (Majid, 2021). Indeed, these Islamic financial instruments have not only proved alternatives to conventional microfinancing, but they have also supported financial inclusion among Muslim societies (Tisdell & Ahmad, 2018).

Moreover, Islamic Social Finance in different countries has played a significant role in enhancing the social welfare of communities. Indeed, most OIC countries like Pakistan, Uganda, and others are facing financial challenges due to debt servicing obligations (Ayub et al., 2024). Therefore, the promotion of Islamic social finance is vital for such economies so that there is a sustainable economic avenue to foster community development and financial inclusion for all. Besides, Islamic Social finance tools like *Zakat*, *Infraq*, *Qard Hassan*, and *Waqf* proved resilient to the pandemic crisis in countries where they had firm grounding (Mohammed et al., 2020). For example, with Qatar, the pandemic challenge was escalated by the ongoing political blockade from her 4 neighboring countries and her commitment to host the 2022 FIFA World Cup. However, the excessive liquidity in the Qatar Islamic banks, Formosa Sukuk, *Waqf*, and *Zakat* had great strength to enable Qatar to regain economic stability (Mohammed et al., 2020). In Pakistan where there is both public and private Awqaf, promotion of higher education through Awqaf has highly been pronounced (Usman & Ab Rahman, 2021). Besides, private Waqf in Pakistan invests in real estate, the Islamic financial sector, and halal businesses where the returns are used to finance developmental and operational expenditures, supporting academic activities for students and staff (Usman & Ab Rahman, 2021).

Moreover, in the Malaysia state of Kedah through the Kedah state Zakat Board, it has been identified that Zakat distribution was instrumental in achieving the Sustainable Development Goals (Othman et al., 2021). Besides, ISF has not only been utilized to reduce hunger in Indonesia (Majid, 2021), but it has been further transformed into green financing to align well with the sustainability of the environment and the country's ecosystem (Faizi et al., 2024). Indeed, the green financing initiatives are reflected in socially responsible investments intended to improve the lives of people in communities where fundings are channeled into projects like clean energy, water conservation, forestry, and low-carbon technology. Indeed, ISF utilization in countries like Indonesia and Malaysia is instrumental and several research programs to develop models to better understand and tailor the tools are highly given priority.

For example, a corporate health Waqf was suggested in Malaysia as an alternative to sustaining good health for individuals in communities as health-related issues are a key challenge (Jamaluddin & Hassan, 2021). In Indonesia, studies are proposing models utilizing ISF tools especially Waqf to boost agriculture as Indonesia is an agricultural country. For example, Majid (2021) proposed *Salam-Muzara'ah* Linked Waqf in which Cash Waqf returns and Waqf lands be integrated into a model where the returns are used to cover Murabaha margin necessary for agricultural equipment and the lands are utilized in agricultural production. Indeed, ISF is an avenue that can be utilized to achieve Maqasid al-Shariah as its main is the general social well-being of communities (Belabes, 2021).

Besides, *Zakat* is the third pillar of Islam and obligatory for all those that have attained a certain amount of wealth threshold, an act of Ibadah that is primarily aimed at wealth redistribution and fostering social justice within the Muslim communities (Ahmed et al., 2015). Indeed, a deduction of 2.5% of an individual's total wealth and savings is subjected to his/her properties annually possessed in the form of cash, gold, silver, investments, and animals among others. It is a deduction of the haves that are collected and directed toward the *Asnaf* – identified in eight categories (Ahmed, 2004). Moreover, in such an arrangement of Ibadah and societal well-being, *Zakat* giving leads to wealth purification and the extension of compassion towards the less fortunate in societies. Besides, when utilized as a financing tool, *Zakat* has impacted poverty alleviation, financial inclusion, and improvement of the general social welfare of communities and thus a tool to achieve the SDGs, especially goals No.1 and No.4.

However, *Infaq* on the other hand is a significant financing tool of Islamic social finance complementing the concepts of *Zakat* and *Sadaq*. Indeed, *Infaq*, unlike *Zakat* is voluntary spending or charitable giving expressed daily in voluntary acts of kindness whose primary role is to support communities, alleviate suffering, and above all promotion of social welfare (Shirazi et al., 2009). This is achieved through the encouragement of believers to give generously beyond what is simply required as a way of expressing compassion and strengthening bonds within communities (Azrak & Edema, 2022). Moreover, the Quran 2:267 duly supports this where believers were promised immense rewards for their expenditure in the way of Allah. He says, "O you who have believed, spend from the good things which you have earned...". Relatedly, *Infaq* is everyday generosity that is a form of a lifestyle of giving not limited to specific obligations. It is exhibited in acts of kindness, helping neighbors, to broadly include supporting charitable causes as expressed in forms – financial *Infaq* (donating money or assets to those in need) and non-financial *Infaq* (offering time, skills, and resources to benefit others).

Besides, *Waqf* is an Islamic legal form of endowment that emerged around the 9th Century AD and was majorly aimed at the preservation of exclusive places like cultural and historical sites while providing social services following Islamic law. Indeed, *Waqf*, unlike *Zakat* which serves as a pillar of Islam (emphasizing charitable giving), is a sustainable and ongoing charitable fund that is a form of *Sadakat Jariyah* which continues benefitting others. Thus, *Waqf* under Islamic law is an inalienable charitable endowment that involves donating assets like buildings, land, or other property solely for

Muslim religious charitable purposes without any intention of reclaiming them (Sseremba, 2023). Besides, such assets are often dedicated to charitable trusts for development, management, and maintenance. The arrangement features the elements of *Waqif* (the donor) and the *Mutawali* (a trustee who manages the *Waqf* property in exchange for a share of the generated revenue (Shaikh et al., 2017). Indeed, the institution of *Waqf* as an Islamic social finance tool can also aid in providing financial intermediation services as private sector financial institutions are scarce and mainly cater to the people who can meet income-based lending. Moreover, the flexibility of *Waqf* regulations enables the *Waqf* institutions to serve beneficiaries directly or through financial institutions as well as provide a wide range of social services (Shaikh et al., 2017).

However, *Sadaq* in Islam are voluntary acts of kindness expressed towards others in the society without expecting anything in return. Besides, *Sadaq* translates as “righteousness” and *Sadaq* is not only limited to financial aid but even a smile or a helping hand is highly considered. In the Quran 2:261 Allah says, “The example of those who spend their wealth in Allah’s way is as the example of a grain which grows seven ears, in every ear a hundred grains.” The prophet also said that *Sadaq* extinguishes sin as water extinguishes fire. Indeed, *Sadaq* application in Islam can be expressed in funding microfinance projects aimed at creating jobs and reducing poverty, education (building schools and providing scholarships), healthcare, infrastructure development, and offsetting adversaries like pandemics among others. Moreover, as an ISF tool, *Sadaq* has not only through crowdfunding platforms enabled people to donate small amounts for specific projects to make a profound impact with limited resources, but also generally helped in promoting economic development and social welfare.

2.2 Islamic Social Finance in Uganda – a historical background.

The background of a systematic ISF in Uganda like elsewhere in the Muslim world is not prevalent. However, the practices of ISF tools like *Zakat* and *Sadaq* being practiced have existed for as long as Islam was introduced in Uganda in the 1840s (Kasozi, 1974). Indeed, Sheikhs of different mosques across the country always took the initiative of encouraging people to do *Ibadah* by paying *Zakat* and *Sadaq* thus undertaking the responsibility of collection and distribution of the collected proceedings without proper accountability. Indeed, believers have always been taught that *Zakat* and *Sadaq* payment is obligatory and the only way to purify their wealth as the proceedings in the end are used to help the financially challenged Muslims in the society. However, such a process of collection and distribution has not been guided by proper standards and regulations, and on most occasions, inconsistencies like low rates of collections and mismanagement of *Zakat* and *Sadaq* have been reported in different Muslim communities across the country (Hamzah, 2019).

However, the concept of *Waqf* among the Ugandan Muslim community is a concept that is understood as Muslim endowment for charity and other Islamic causes especially referring to land given in by prominent Muslims to their respective societies for the establishment of mosques, Muslim healthcare centers, and Muslim schools (Sseremba, 2023). Indeed, the development of *Waqf* property in the form of land gazetted for Muslim schools is traced to the establishment of the Uganda Muslim Education Association (UMEA) in 1944 which was formed to unite Muslim factions and to bring the Muslim community together to collectively benefit from the allocated land intended to uplift their education (Lo & Haron, 2016). Moreover, UMEA was formed under the patronship of the late Prince Al-Hajji Badru Kakungulu Wasajja to organize and run Muslim Education and was trusted with Muslim schools’ property with the general office located at Kibuli Hill (Kasule, 2022). Besides, under the regime of President Idi Amin Dada (1971-1979), the Uganda Muslim Supreme Council (UMSC) was a vehicle organization under the state patronship to bound the Muslim community together.

Indeed, Amin entrusted prime property in the form of *Waqf* across the country to the organization for the enhancement of Muslims' social welfare in Uganda (Lapidus, 2012). However, such property in recent years has been utilized for selfish interests by the UMSC administration and most of it has been sold off against the will of the Muslim community in Uganda (Graf et al., 2018). Indeed, in response to such actions of gross property mismanagement and the increased levels of education among Muslims in Uganda, Muslim Civil Society Organizations like UMEA, Makerere University Muslim Students Association (MUMSA), and Uganda Muslim Youth Assembly (UMYA) have taken on activism role to safeguard the rights of Muslims and Muslim property in a formal way as deemed by the State (Graf et al., 2018).

2.3 House of Zakat and Waqf Uganda (HZWU) Organization.

House of Zakat and Waqf Uganda (HZWU) a registered Muslim organization, a company limited by guarantee was established in 2010 and its official operations were realized in 2011 (Hamzah & Muhammed, 2021). Its major objective is to facilitate the fulfillment of the 3rd pillar of Islam by Ugandan Muslims whilst systematically managing the collected funds for the Muslim community's well-being through realizing transparency, accountability, professionalism, and community interest (Shirazi et al., 2009). Indeed, as a non-denominational and non-profit organization, HZWU has undertaken to execute a range of roles for the enhancement of Muslims' social welfare even in times of crisis. For example, during the Covid-19 pandemic when Ugandans were financially handicapped, the HZWU introduced the "*Zakat food care program*". The arrangement was aimed at extending food assistance to the low-income Muslim communities through providing food packages and to this effect, 60 tons of maize, wheat flour, sugar, and beans were distributed to 6000 families in 20 districts transporting them door to door (Hamzah, 2019).

Besides, other roles undertaken by the organization are inclusive of occupational skills development and transfer, provision of capital for small business startups, development and provision of health care facilities and majorly supporting the education of Muslim children from financially constrained families (Hamzah & Muhammed, 2021). Indeed, the organization attaches extra importance to the aim of educating the disadvantaged Muslim children in the Ugandan societies as it established a full Education Department to take care of the objective (Hamzah, 2019). Besides, the statistics from aid application stand that overall, 7 out of 10 applicants are more inclined to seek help for tuition fees, scholarships, and bursaries (Hamzah, 2019). However, the HZWU Education Department has played a key role in equitably keeping many disadvantaged Muslim students in formal education at different levels. Moreover, the Education Department is headed by Al-Hajji Dr. Ibrahim Matovu a retired vastly experienced educationist in Uganda - who served as Headteacher of Kawempe Muslim Secondary School and Kibuli Secondary School the two prominent Muslim institutions in the country (Batte, 2022). Indeed, the HZWU through the Education Department can be singled as an organization that has also helped in realizing the UNO Sustainable Development Goals, especially the SDG4 (*Ensure inclusive and Equitable Quality Education and promote lifelong learning opportunities for all*) in Uganda at large through highly prioritizing education (Hamzah, 2019).

3. Research methodology

This study is qualitative. It critically reviews the existing literature and provides descriptive data to present its main ideas. The literature reviewed is inclusive of articles downloaded from the Scopus database, Google Scholar, and News articles about HZWU. However, given the limited literature specifically currently available on the House of Zakat and Waqf Uganda organization, official

organization platforms like Facebook and YouTube were utilized to get more information. This was done with the professionalism of the researchers who were able to analyze and identify several ways in which the HZWU through its education department has been able to achieve the SDG4 targets of provision of quality education, equitable and meant for both boys and girls, and accessible as well as affordable. Besides, the authors analyzed the contents of Google and Newspaper articles by critically assessing the information on key indicator terms like HZWU, Education, and Muslim minority community in Uganda. Therefore, the authors were able to arrive at deductions concerning the contribution of the Education department of the HZWU to aiding the Education of the minority Muslims in Uganda. Moreover, article information was limited and could not aid in exhaustively answering the study's objective, and thus utilization of the organization's official social media platforms (YouTube and Facebook) for more findings. Besides, the authors were able to transcribe information from various interviews carried out on the HZWU educational aid beneficiaries that explicitly indicated a pivotal contribution of the HZWU contribution through the Education Department. Besides, the findings were further assessed aligning them with the SDG 4 goal where the conclusion indicated that the HZWU was able to achieve the 3 targets (quality education, education accessible and affordable for all, and education provided equitably for both boys and girls) of this goal for the Muslim communities they accessed in varied parts of Uganda. However, they achieved these targets unintentionally because it was not reflected anywhere in the literature and from the social media uploaded information.

4. Results and discussion

In 2015 the UNO set 17 Sustainable Development Goals (SDGs) for the world to be achieved by the year 2030 (SDG Report, 2022). The fourth of these Goals (*Ensuring inclusive and Equitable Quality Education and promoting lifelong learning opportunities for all.*) is the concern of this paper about the Education Department of HZWU in providing education for all different categories of Muslim students at varied education levels in Uganda. However, under the SDG4 are stipulated targets that ought to be successfully achieved while pursuing its practical execution. Indeed, such targets are, Quality education, the Education should be accessible and affordable, and the education should be essentially free for both boys and girls – tailored on equitable terms in both primary and secondary school levels (Hamzah, 2019). Besides, to make findings clear for readers, we are analyzing the specific targets in respective paragraphs, highlighting how they have been achieved through the Education Department of HZWU.

4.1. Quality Education

The SDG Report 2022 indicated that COVID-19 deepened the crisis in education with severe disruptions like prolonged school closures, and entrenching inequalities in education among others – which put governments of different to grapple with the education system. Indeed, the pandemic challenged the systematic reopening of schools globally and highly put education quality which was so lacking in low-developed countries like Uganda at stake (SDG Report, 2022). The students in Muslim communities in different parts of Uganda were not exceptional to such challenges and government interventions were not forthcoming. Besides, NGO players like HZWU through its education department have in different ways intervened to possibly maintain balance in the quality of education for Muslim students as an SDG4 target requirement. Moreover, in 2020 Sheikh Mahmood Kibaate, a senior official at HZWU indicated that 600 scholarships were distributed to both secondary and higher institutions of learning (Nakirigya, 2020). Besides, he further showed that

HZWU through its Education department dedicated 300 of 600 scholarships to different Muslim students to specifically pursue higher education at the Metropolitan International University and the Islamic University in Uganda.

Besides, Muslim students facilitated through the Education Department of HZWU at the Advanced secondary level get the opportunity to join prestigious Uganda government universities that provide competitive education on Uganda government scholarships after excelling well in their UACE examinations. In an interview with an HZWU official posted on the official organization's YouTube channel on 15/03/2021, Acidir Abdul-Kareem, (2021) an HZWU beneficiary at Advanced level indicated that *"HZWU supported my Education at A' level to pursue Biology, Chemistry, and Mathematics at Kasawo Islamic Secondary school where I managed to get 16 points out of 20. I was admitted on Government scholarship in Muni University offering Bachelor of Science with Education-Biological...."*

Indeed, quality education fosters long-term resilience within communities, and to this effect, HZWU through the education department goes a step further (Hamzah et al., 2024). The organization has made several collaborations and secured international scholarships from universities in countries like Malaysia to intellectually uplift disadvantaged Muslim students from different parts of the country. For example, in December 2023, Nalule Aisha, Nampeera Mariam, Kyazze Mufiidah, and Buyozi Abdallah graduated with bachelor's degrees from Albukhary International University Malaysia (HZWU Facebook page, 2023).

4.2. Education should be accessible and affordable

The HZWU organization through the education department initiated a *Sadaq* program of "drop a coin box" that is ongoing in most Muslim secondary schools in Kampala city where students contribute towards financial assistance for their fellow disadvantaged students across the country. Indeed, requests for educational aid are immense on *Zakat* collections alone, and challenges to attaining education range from failure to have means to access schools, partial termly fees payments for some to complete drop out from schools for the orphaned and socially challenged students (Hamzah, 2019).

Besides, the education department of the organization undertakes to achieve this target of SDG4 through devising *Sadaq* programs as well where many challenged students with urgent educational challenges have been bailed out. Umar Ssenyondwa, (2021) in an interview with the HZWU official indicated that through the *Sadaq* program arrangements of the HZWU education department, he was able to secure a bicycle that enabled him easily to access his school on time without walking a longer distance. Indeed, the education department was able to bail him further by clearing his fees balance of UGX1.06M enabling him to sit his final Uganda Advanced Certificate of Education (UACE) examination, helping him offset his desperate situation of fear of dropping out of school without a UACE certificate.

Besides, HZWU through the education department has reached out to more disadvantaged Muslim communities, especially in the West Nile region, and established classroom structures to enable students in such areas to get an opportunity to access affordable education within their communities (HZWU, 2021). Moreover, at Labonga Muslim Center in Yumbe district in West Nile, where learners were studying under a tree, the annual *Zakat* distribution for the year 2021/2022 allocated this center UGX300M for the construction and supervision of a classroom block. Indeed, such saved Muslim learners to access Christian schools the only ones established and very distant as well.

4.3. Education be free for both boys and girls and accessed on equitable terms.

The HZWU through the education department also carries out outreach programs in different schools and officials get to talk and encourage all students to stay in school and open up to their peers concerning challenging situations (Matovu, 2021). Besides, the financial aid extended to disadvantaged Muslim students in the form of scholarships, bursaries, urgent Sadaq tuition aid, and scholastic materials among others, are all offered equitably considering boys and girls from different Muslim communities across Uganda. For example, in 2020, of the 300 scholarships given to students to pursue higher education in Metropolitan International University and Islamic University in Uganda, the most beneficiaries were girls (Nakirigya, 2020). Moreover, the education department systematically undertakes measures like engaging relatives of the beneficiaries to ascertain that such are eligible for financial aid to navigate through their studies.

5. Conclusion

Challenges to attaining education, especially in developing countries like Uganda are immense and were only exacerbated by Covid-19. Most of these are financial challenges like poverty and unemployment whereas others are social challenges like broken families due to domestic violence (Azrak & Edema, 2022). For some families in Uganda, there is a challenge where parents hail from different faiths that is currently on the rise, with such emerging social challenges, many children have become victims of school dropout because of disagreements between parents over which schools the children should attend and which faith to profess. Indeed, coupled with limited funding from the government and poor infrastructural setup in schools has highly limited the achievement of the desired targets under SDG4 for countries like Uganda (Hamzah, 2019).

As a way of bridging the gap, the HZWU education department has tried but is immensely overstretched due to limited means as funding is entirely dependent on voluntary contributions from Muslims irrespective of their age and status. Indeed, "Drop a coin in a box" *Sadaq* programs are directed at students in different Muslim schools as a supplement arrangement to other HZWU education programs like securing international scholarships for disadvantaged Muslim students. Therefore, other NGOs well structured, managed, and governed like HZWU, should come in to aid the funding of Education for Muslim minorities in Uganda based on transparency and equitability to ensure that realistic beneficiaries access educational aid. Indeed, many Muslim students in different parts of Uganda can hardly access schools in their localities due to transport difficulties. Moreover, for others who seem relatively near to such schools with Universal Primary Education (UPE) and Universal Secondary Education (USE), their parents can hardly afford scholastic materials (books, pens, school bags) that can facilitate their stay in school. Moreover, such challenges have not been structurally addressed by the government leading to an increased school dropout rate in Uganda specifically within the Muslim community. However, the Education Department of the HZWU has made efforts to address such a category of students as well as to enable them to access free education in government schools. Indeed, the HZWU campaign has been toward calling for *Sadaqah* contributions towards buying bicycles for students who can hardly reach school in time, as well as championing *Sadaqah* efforts of extending scholastic materials to disadvantaged students at every start of academic school terms and during their course as need demand.

Significantly, the study is a key reflection for stakeholders in the Ugandan Muslim community to consider undertaking the utilization of Islamic social finance instruments like *Zakat* and *Waqf* to achieve financial inclusion, poverty alleviation, and inclusive education for disadvantaged communities in Uganda. The HZWU as an organization should also consider tailoring the provision

of educational aid to beneficiaries more specifically using means aligned with achieving the SDG4 targets. Besides, Islamic banking was introduced in Uganda recently in 2016 and the focus is still directed on the utilization of Islamic commercial system for profit maximization by stakeholders. However, non-profit institutions like HZWU's contributions through social welfare improvement (provision of food rations, education aid, and provisions of startup capital) should be highlighted significantly as portrayed in this study. Besides, this should be a steppingstone for the HZWU management and other Muslim relief organizations to reflect on the possibility of utilizing Islamic social finance tools especially *Zakat*, *Waqf*, and *Qard Hassan* to extend financial to the poverty-trapped Muslims (Shirazi et al., 2009). This in return will aid efforts of forming a self-sustaining Muslim population that can in return financially contribute back to the organizations thus enabling them to reach out to wider communities in the country. Indeed, Uganda's program of poverty alleviation can be handled with the use of instruments like *Zakat* to buttress other government programs if well integrated (Shirazi et al., 2009). Therefore, the Ugandan Ministry of Finance can embark on exploring the possibilities of utilizing social financial tools to aid poverty alleviation starting with the financially excluded Muslims as a sample of their surveys (Ahmed, 2004). Besides key Muslim leaders in Uganda can utilize the study findings to further explore the financial possibilities of Muslim organizations under their control to restructure and strategically build them for the betterment of Muslim lives in Uganda as they buttress the efforts of HZWU.

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Islamic Finance and Philanthropy: Fostering Economic Empowerment for Nigerian Muslim Women Entrepreneurs

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ABSTRACT

This study investigates the significance of Islamic social finance as a catalyst for economic empowerment among Yoruba Muslim women entrepreneurs in Nigeria. Focusing on the dynamic framework of Small and Medium Enterprises (SMEs), the study delves into the Nigeria context to explore how Islamic finance principles are utilized to empower Yoruba Muslim women in the country. The study employs multidimensional methods, combining a thorough literature review, empirical analysis, and in-depth case studies, probing into the suitability of Islamic financial products in the context of SMEs financing, investigating the role of philanthropy in providing financial support for women-led SMEs. Proposing a Cash *Waqf* Cooperative Model for women entrepreneurs in Yorubaland, Nigeria, the study explores the challenges faced by Yoruba Muslim women entrepreneurs, seeking to propose strategic interventions rooted in Islamic social finance to address the unique needs of these women. The study reveals the significant relationship between Islamic social finance and women's entrepreneurship, thereby offering operational impacts for financial institutions and philanthropic entities in formulating targeted strategies aimed at stimulating economic empowerment, financial inclusion, and sustainable development among Yoruba Muslim women entrepreneurs in Nigeria.

1. Introduction

In recent years, there has been a growing recognition of the potential of Islamic finance as a model for socio-economic development and empowerment, particularly for underrepresented populations such as women and youth. In Nigeria, this is especially evident in regions like Yorubaland, where Muslim women face unique challenges in accessing financial resources for their entrepreneurial ventures. Despite efforts by conventional financial institutions to address these challenges, the

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persistence of interest-based (*riba*) financial practices continues to hinder the progress of women entrepreneurs in the region.

One promising avenue for empowering the vulnerable segments of the society lies in the nexus between the commercial aspects of *Islamic* finance and its philanthropic endeavors, particularly through the concept of cash *Waqf*. Historically, *Waqf* has served as a mechanism for pooling resources to support charitable causes and community development initiatives within Islamic societies. By leveraging the principles of *Islamic* finance, such as risk-sharing and ethical investment, cash *Waqf* presents a viable catalyst for empowering Muslim women entrepreneurs in Yorubaland.

Islamic cooperative societies have emerged as a role model in providing financial inclusion for women entrepreneurs, especially the Muslim women in the Yoruba region. These cooperative societies offer alternatives financing mechanisms to conventional banking systems. However, despite their potentials, many Islamic cooperative societies in Yorubaland struggle to access sufficient funding to support their operations and meet the needs of women entrepreneurs effectively, describing lack of equitable sources of funding as a major obstacle facing Islamic cooperative societies in the region.

Islamic traditional sources of finance such as *Zakat* and *Sadaqah* often overlook the specific needs and challenges faced by women entrepreneurs, leading to inadequate support for their ventures. As a result, there is a pressing need to innovatively explore other Islamic modes of finance that prioritize the empowerment of women entrepreneurs in Yorubaland.

This study aims to propose a Cooperative Cash *Waqf* model as a means to address the financing needs of Muslim women entrepreneurs in Yorubaland. By combining the principles of Islamic finance with the philanthropic spirit of Cash *Waqf*, this model seeks to provide sustainable and ethical financing solutions that support the growth and success of women-owned businesses in the region.

2. Literature review

2.1 Understanding Empowerment: Concept and Definition

The concept of empowerment is etymologically rooted in the verb 'empower', denoting an act of bestowing power or authority upon an individual (Sadan, 1997). While Solomon (1976) describes the concept as a process of becoming stronger and more confident, especially in controlling one's life and claiming one's rights, Floyd (2005) sees it as an increase in spiritual, political, social, educational, gender or economic strength of individuals and communities to deliver an authority or permission. Hence, power can be gotten or given to another person. Evidently these definitions present apparent contextual meanings rather than theoretically grounded frameworks with each ascribing significance to the ideological objectives of its proponents.

From the Islamic perspective, the word, 'empowerment', translated in Arabic as '*At-Tamkīn*' is contained in sixteen verses of the Qur'an, spread across twelve chapters some of which are generally translated as 'bestowment' or 'establishment' (Qur'an, 6:6), 'dominance' (Qur'an, 8:71), 'rank' or 'position' (Qur'an, 12:54), 'authority' or 'power' (Qur'an, 18:84), 'power' (Qur'an, 24:55) and 'stability' (Qur'an, 77:21). To this effect, Muhammad As-Sallaby (2009) posits that empowerment is characterized as a vigorous effort aimed at reinstating the socio-political power of the *Ummah* and reclaiming its economic standing. Similarly, As-Sayyid (2003) contends that the term 'empowerment' encompasses an evaluation of the socio-economic impediments hindering the Muslim *Ummah* from realizing its objectives, as viewed through the prism of the Qur'an and Sunnah. The above various interpretations of empowerment thus align with a conscientious application of Islamic principles in both religious and worldly contexts.

Drawing from the aforementioned assertion, empowerment may be defined as a progressive course stimulating physical, spiritual, intellectual and material development of an individual. Put differently, empowerment is a mechanism that fosters an individual's capacity and potentials and furnishes conducive environments to augment such individual's knowledge and skill acquisition, thereby contributing to both personal and societal advancement. This assertion epitomizes the role of women as men's partners in nation's socio-economic building rather than opponents in competitive struggle for power and supremacy.

Similarly, crossing his fingers together in a histrionic description of his message, the Prophet in an authentic *Hadith* stated that "the believer to the believer is just like a building; its parts support each other, they are like one body in compassion and mercy; if a part falls ill, the rest of the body suffer with fever and sleeplessness" (Al-Bukhari, Volume 3, Book 43, no. 626).

However, the Organization for Economic Co-operation and Development (OECD) defines the term "women empowerment" as women's increase access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development and market information (OECD, 2011). In the words of Duflo (2012), "women empowerment" and "economic development" are closely related. While the former plays a major role in women's perception and realization of their worth and rights as well as dragging down inequality in various categories of their lives, the latter is largely beneficial to development.

It may be argued that globalisation, particularly the Western women right movement did liberate the contemporary women folk by awakening their socio-political consciousness, yet it can also be contended that such liberation impacted negatively on their domestic roles both as wives and mothers. What appears more contentious pertains to the extent of commitment of the contemporary women to their traditional domestic responsibilities as wives or mothers.

Salim al-Bahsanwi (1999) perceives such impediment as an adverse consequence on womenfolk, advocating against their participation in business activities. However, such regressive traditionalist argument appears, in view of this study, akin to the colloquial expression of "throwing out the baby with the bathwater", potentially impeding the progress of Muslim *Ummah* within contemporary global context.

2.2 Muslim Women Empowerment in Nigeria

In Nigeria, Muslim women have played a pivotal role in shaping the sociocultural and economic landscape of the nation. Their empowerment is not only vital for their individual well-being but also for the overall advancement and progress of Nigerian society. Historically, Nigeria has embraced a tradition of gender equality, where women have occupied influential positions in politics and economics, contributing significantly to community development. The interplay between gender, religion, and culture in Nigeria emphasizes the necessity of targeted interventions to provide equitable opportunities for Muslim women entrepreneurs. Such initiatives resonate with the principles of justice inherent in both *Islamic* teachings and Nigerian culture, promising to foster a more equitable and vibrant sociocultural environment in the country.

Furthermore, the Yoruba concept of empowerment, termed "*agbara*," transcends physical strength to encompass political, economic, and religious empowerment. Influential figures, known as "*alagbara*", derive power from political or economic success, contributing to community development. Yoruba women have historically been indispensable to the social, economic, and political spheres, engaging in diverse economic activities such as trading, farming, and craftsmanship. They hold significant influence in marketplaces, known as "*Iyalaje*", and have played pivotal roles in economic development (Adekunle, 2006).

Moreover, Yoruba women have held positions of authority, including queens (“*Oloris*”), and have influenced decision-making processes (Sudarkasa, 1973). They have administered markets and participated in traditional worship practices, highlighting their multifaceted roles in society. Yoruba women engage in associations (“*egbe*”) that serve as sources of economic and social empowerment, reflecting the community's belief in mutual support. These associations provide political, economic, spiritual, and cultural authority, contributing significantly to community development (Johnson, 1921).

Economic empowerment for Yoruba Muslim women has been facilitated through trade, providing financial independence and social status. They have historically traded non-perishable goods like gold and beads, establishing extensive commercial networks. Traditional savings and credit schemes, such as “*esusu*” and “*ajo*”, have enabled women to save, access credit, and invest in businesses, promoting financial discipline and improving livelihoods (Adekunle, 2006).

Despite cultural and religious constraints, Yoruba women exhibit resilience, navigating barriers to shape their communities actively. Their involvement in trade and commerce, coupled with participation in associations and savings schemes, underscores their multifaceted roles in economic and political spheres. Despite ongoing challenges, their contributions remain integral to the development and empowerment of Yoruba society. However, despite this historical emphasis on women's empowerment, challenges persist, particularly regarding financial inclusion for Muslim women in Nigeria. Addressing these challenges demands holistic approaches and comprehensive strategies. The discourse below underscores the primary challenges encountered by Muslim women entrepreneurs in Nigeria.

2.3 Components of Contemporary Islamic Finance: A Glance at the Nigerian Context

The domain of Islamic finance is comparable to an expansive forest, extending its boundaries beyond traditional confines to encompass both Islamic commercial finance and Islamic social finance. Originally centered around Islamic banking, this dynamic realm has evolved to integrate components such as Islamic Insurance, Islamic Capital Market and Islamic Money Market, showcasing its adaptability to contemporary financial landscapes. In the Nigerian context, Islamic finance sector is categorized into Commercial Islamic finance, Pure Islamic social finance and Hybrid Islamic finance, each serving distinct purposes. The objectives of Islamic finance, grounded in principles of poverty alleviation, empowerment and wealth distribution, underscore its significance in both social and commercial frameworks.

Examining current scientific studies on the efficacy and productivity of microfinance, Samoon (2020) asserts that *Islamic* financial models are particularly valuable, leveraging Islamic charitable and philanthropic sources of funds such as *Zakat*, *Sadaqah* and *Waqf* compared to conventional schemes, contributing to mobilization of capital, particularly for business women while enhancing their social welfare and development. While studies by Iqbal and Llewelly (2018) and Adenigba and Olaitan (2022) provide valuable insights into the efficacy of Islamic finance, a study gap persists, especially in the examination of challenges and risks associated with integrating *Islamic* financial services into the Nigerian economic system. The recommendations put forth by Adenigba and Olaitan does not underscore a comprehensive support required to harness the full potential of *Islamic* finance in Nigeria. This indicates a pressing need for further study to deepen our understanding of Islamic finance, its challenges and its untapped potential, especially in the context of promoting economic inclusivity and social welfare of Muslim women entrepreneurs in the country.

2.4 Challenges of Muslim Women Entrepreneurs in Nigeria

Women empowerment as earlier alluded to, has been a crucial topic of discussion and debate across the globe. While progress has been made in many parts of the world, there are still significant challenges faced by Muslim women entrepreneurs, particularly in countries such as Nigeria. Generally, the condition of women in Nigeria has been broadly explored by many researchers including Obadan and Odusola (2011) and Emmanuel (2013), who argued that diversity of religion interpretations, culture norms, ethnicity and socio-political factors contribute to these challenges often encountered by women across the country. Ola and Aladekomo (2013), however, epitomize the challenges in a more abridged manner. They identify lack of adequate training (education barrier), limited access to start-up capital (financial exclusion) and poor family support (socio-cultural issues) as the major trio empowerment challenges Nigerian women are often faced with.

a. Education Barrier

Nigerian women, particularly the Muslims among them have historically faced societal constraints that limit their participation in education and economic opportunities. Despite efforts to improve educational opportunities for all, there is still a gender disparity, especially in rural areas. Muslim girls often face barriers such as lack of support for higher education and socio-economic constraints that limit their access to quality education. Studies have shown that economy, where women have low numbers of primary, secondary and higher education and vocational training are characterized by lack of capacity to access technology, adequately manage their businesses and take risks to explore innovative opportunities on the same pedestal as their male counterparts (Meunier et al., 2017). Amaechi (2016) also remarks that lack of education and training is one other significant barrier to the sustainable growth of female owned businesses in Nigeria. Women have a high rate of illiteracy and ignorance of management skills compared to men, which limits their access to resources, credit and inputs required for business success, hence, the need for women education system reforms at the primary, secondary and higher levels.

b. Socio-cultural Barrier

One of the major challenges regarding Muslim women in Nigeria is connected with culture and family related issues such as business and home role conflicts, extended families responsibility and insufficient support structures. Although, urban females are less affected than rural women, yet Agboola et al. (2015) argue that the nature of challenges remains the same. The intersectionality of identities compounds the challenges faced by Muslim women, as they grapple with various forms of discrimination rooted in their gender, religious affiliation and ethnic identity, constraining the opportunities for entrepreneurial development in the country. A critical aspect further exacerbating the predicament of these women is the pervasive limited representation in decision-making realms, both within religious institutions and in broader social and political spheres. This underrepresentation reflects a systemic issue that hinders the full participation and inclusion of these women in shaping the sociopolitical landscape, thereby perpetuating an imbalance that necessitates rectification for the realization of gender equality and social justice.

c. Economic Barrier

In the Nigerian context, women face notable challenges grounded in economic barriers, financial exclusion and insufficient working capital. The interconnection between these economic challenges and the elevated poverty rates in the country is profound. Insufficient working capital

limit women's ability to engage in productive economic activities, leading to lower income levels and reduced opportunities for socio-economic advancement. The resulting economic disparity further deepens the gendered dimensions of poverty. Addressing these economic barriers in a systematic and inclusive manner is imperative for breaking the cycle of poverty in Nigeria.

Imam Al-Ghazali as quoted by Gusau and Abdullah (1994) stated that poverty means such pressing wants which make satisfaction of basic necessities of life difficult or impossible. Two types of poverty were recognized by al-Ghazali such as “real poverty” and “poverty due to greed”. Real poverty refers to lack of necessities, while poverty due to greed is attitudinal related due to lack of contentment. Negative attitudes such as ingratitude, hatred, greed, pessimism and resentment are manifestation of man’s actions and inactions by which society could be perpetually impoverished. Allah says:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٠﴾

Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return. (Quran, 30:41)

In sum, poverty becomes an attitudinal problem when people perpetuate it among themselves through self-defeating beliefs and sense of resignation.

2.5 Poverty Level among Women in Nigeria

Poverty is a complex issue affecting numerous countries worldwide, Muslim women in Nigeria inclusive. These women face unique challenges due to their identity as both females and religious minorities. Poverty gaps between women and men are particularly acute for those between the ages of 25 and 34, as women struggle to combine paid work with an unequal burden of care for children and other dependents. Around the world, for every 100 men in this age group who are poor, there are 122 women, statistics have shown (NBS, 2022). Further findings by NBS show that analysis of female employment in Nigeria reveals a discernible division between formal and informal sectors. Approximately 23% of women participate in the formal sector, demonstrating a tendency towards lower educational qualifications among this cohort. Conversely, a substantial majority, constituting 77% of the female workforce, engages in the informal sector, primarily occupied by low-skilled and low-paid occupations in the country.

Regarding access to financial services, analyses highlight a gender imbalance favoring men. While 59% of women have financial access compared to 67% of men, resulting in 41% of Nigerian women being financially excluded. The breakdown further reveals that 21 million women access formal financial services, with 8.4 million relying on informal finance (Enhancing Financial Innovation and Access, EFINA, 2018). Despite the current improvements, challenges persist and the concentration of unserved and underserved Nigerian women, particularly in lower-income segments, is attributed to low monthly income and financial exclusion, with the majority earning less than N40,000, approximately \$30 per month (CBN, 2019).

2.6 Poverty Alleviation: An Islamic Perspective

Drawing upon the *Islamic* economic paradigm, the strategies for alleviating poverty extends beyond policy formation, involving the teaching, learning and application of fundamental principles encapsulated in the *Maqasid Shariah*, specifically preservation of religion, soul, intellect, offspring and wealth. This method assumes paramount significance in the context of effectual poverty alleviation in Nigeria. According to Iqbal (2002), application of *Maqasid Shariah* to economic problems requires

a comprehensive strategy employing three distinct categories of measures: positive, preventive and corrective. Positive measures necessitate consistent income growth, equitable income distribution and provision of equal opportunities for all through implementation of equitable financial products such as *Musharakah*, *Mudarabah*, *Murabahah*, *Ijarah*, among others. However, poverty alleviation necessitates not only positive and preventive measures but also corrective measures, involving mandatory transfer of *Zakat*, recommended transfer of *Sadaqah*, utilization of *Waqf*, *Takaful* mechanisms, *Irfaq* as well as government interventions Iqbal (2002). It is against this background that this paper presents the following *Islamic* financial models as catalysts for fostering economic empowerment among female Muslim entrepreneurs in Nigeria.

3. Conceptual framework

3.1 Islamic Financial Models for Muslim Women Entrepreneurs in Nigeria

Socioeconomic empowerment of women has become a paramount concern in contemporary academic discourse, with an increasing emphasis on addressing gender disparities and fostering inclusive development. The integration of *Islamic* finance and philanthropy not only agrees with the ethical principles of Islamic social development but also offers a framework for collective economic undertakings that cater specifically for the needs and cultural context of Muslim women in Nigeria. *Islamic* financial models, especially *Qard Hassan* and *Waqf* exemplify a synthesis of *Islamic* economic principles and values, mirroring a commitment to equity, justice and social welfare. These financial products encourage collaborative entrepreneurship among Muslim women, fostering a sense of community and shared economic responsibility. The social and philanthropic nature of these financial products provides a platform for mutual support and resource pooling, which are integral components in promoting sustainable empowerment within Muslim community. Within this contextual framework, the ensuing discourse delves into two socio-philanthropic financial models (*Qard Hassan* and cash *Waqf*) for empowerment of Muslim female entrepreneurs in Nigeria.

3.2 Waqf Model for the Empowerment of Muslim Women Entrepreneurs in Nigeria: Cash Waqf as a Case Study

Poverty alleviation among Muslim women entrepreneurs in Nigeria necessitates not only supportive measures but also philanthropic dimensions that are commercial orientated. A pertinent socio-economic paradigm viable for the empowerment of Muslim women in Nigeria involves utilization of *Islamic* philanthropic models such as *Waqf* or cash *Wafq*. *Waqf*, a form of *Islamic* philanthropy, has been an integral part of *Islamic* finance for centuries. In Nigeria, where a substantial population of Muslims resides, *Waqf* financial model holds immense potential to uplift Muslim women, providing them with financial independence, improving their socio-economic conditions, and fostering gender equality. Although, the term “*Waqf*” does not appear in the *Qur'an*, its legibility is well defined therein. There is ample evidence from the *Qur'an*, *Sunnah*, and the consensus of Muslim scholars that supports the validity of *Waqf*. Basically, the *Qur'an* encourages acts of charity and emphasizes the importance of helping others. The *Qur'anic* provision of Surah Al-Baqarah (2:177) reads:

لَيْسَ الْبِرُّ أَنْ تَوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ ۖ

It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away

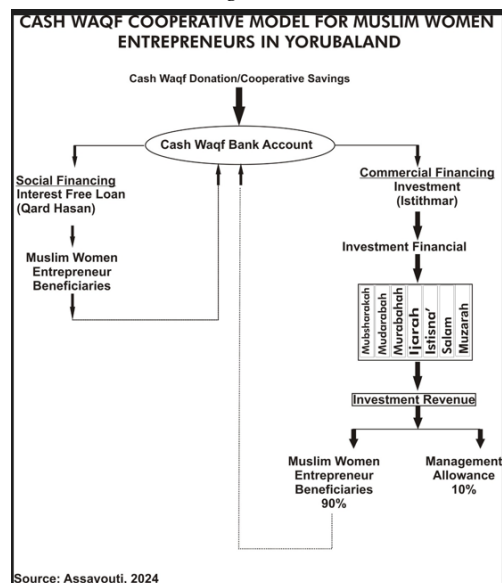
wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives. (Quran, 2:177)

Besides, it is reported that the companions of the Prophet had a consensus on the legality of *Waqf*. Ibn Qudamah stated that Jabir said: there was no wealthy companion who had not made donation for *Waqf*, there is a consensus on it. He further noted that although Abu Hanifah held a contrary view to the majority of the jurists, Abu Yusuf (a student of Abu Hanifah) changed his position on the issue. He invoked in support of the legality of *Waqf*, the conduct of the Prophet, his Companions and the Successors. Hence, the later Hanafis often said: Abu Hanifah's opinion on *Waqf* is that it permissible but not obligatory" (Al-Kabisi, 2004).

However, classification of *Waqf* extends to immovable and movable assets (cash *Waqf*). The legitimacy of cash *Waqf* has been a subject of debate among Muslim scholars. While some critics argue against it, citing historical practices of endowing immovable assets like land or buildings, the proponents, including the Malikis, Shafis, and Hanbalis, contend that cash *Waqf* aligns with the primary objective of benefiting society and fulfilling charitable purposes, making it a legitimate form of Islamic philanthropy. They reference historical precedents, such as Imam Zufar's approval of all movable properties as *Waqf* and Hafsa, the wife of the Prophet, dedicating her jewelry as *Waqf* (Obaidullah and Shirazi, 2014). The Malikis allow both immovable and movable properties, including Cash *Waqf*, as valid subjects of *Waqf* (Haneef, 2015).

Cash *Waqf*, a philanthropic fund formed through special cash donations, represents a departure from the conventional notion of *Waqf* associated with immovable properties. According to Mannan (1999), this innovative approach enables investments in productive ventures, contributing to sustainable poverty alleviation, particularly through microcredit and microfinance initiatives. The uniqueness of cash *Waqf* lies in its adaptability, addressing the limitations of low liquidity inherent in traditional *awqaf* properties and fostering broad participation in philanthropic endeavors. The sale of cash *Waqf* facilitates the realization of the vast potentials of *Waqf*, involving a diverse range of individuals and entities in this meritorious undertaking (Haneef, 2015). Embracing Islamic financing techniques, such as cash *Waqf*, holds the potential to generate stable financial opportunities in Nigeria, alleviate poverty and enhance the socioeconomic development of Muslim women entrepreneurs in the country.

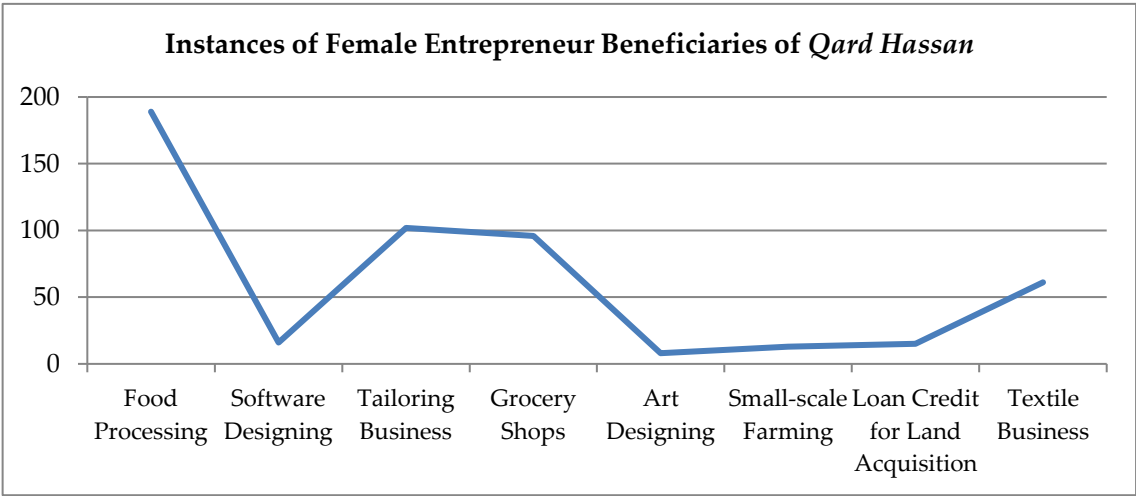
Figure 1: Cash *Waqf* Cooperative Model in Yoruba land, Nigeria



4. Research methodology

4.1 Impacts of *Qard Hassan* Model on Empowerment of Women Entrepreneurs in Nigeria

Qard Hassan, as a financial model has significantly impacted the socio-economic development of Muslim women entrepreneurs in Nigeria. Designed to provide financial support, especially to economically disadvantaged women, this initiative addresses crucial social and economic challenges, promoting overall well-being and self-sustainability. By offering interest-free loans and financial services, the scheme enhances financial inclusion, empowering Muslim women who were previously excluded from mainstream institutions. This inclusion not only improves their economic standing but also enables active participation in socio-economic activities, fostering community development. In the table below, statistics of the instances of women entrepreneur beneficiaries of *Qard Hassan* is presented according to their percentages:



Source: Field survey, Feb. 2024.

5. Discussion

Among the 700 Muslim women entrepreneurs subjected to interviews, 500 individuals were identified as affiliated with various Islamic cooperative societies, each having availed themselves of the *Qard Hassan* schemes implemented by their respective cooperatives. The above table reveals that 189 beneficiaries within this framework are involved in food processing and marketing, while 102 women are engaged in tailoring enterprises. Investigation further shows 96 women managing grocery shops, with an additional 61 participating in textile business. Notably, a smaller number includes 8 women practicing art design and 13 women involved in small-scale farming. The study also identifies 16 young females specializing in software development alongside 13 women undertaking sale of seeds and farming equipment. These findings reveal the flexibility of the *Qard Hassan* Model, illustrating its adaptability and effectiveness across broad of Muslim women economic activities, thus emphasizing its potential to address the diverse needs of female Muslim entrepreneurs in Nigeria.

However, one major limitation of *Qard Hassan* is its restricted accessibility, as the model relies on funds contributed by cooperative members, leading to insufficient resources to cater for the needs of all eligible individuals at once. Consequently, it is imperative to introspect and devise a more resilient model to address the financial challenges of female Muslim entrepreneurs in Nigeria.

5.1 Empowering Muslim Women Entrepreneurs in Nigeria: Cash *Waqf* Strategies

Successful utilization of cash *Waqf* model for empowerment of Muslim women entrepreneurs in Nigeria requires several key strategies. First, a supportive legal framework must be established with clear guidelines to preserve the integrity of the endowment, prevent misuse and ensure transparency. Collaboration with government authorities and *Shariah* scholars is also essential for streamlining legal and regulatory procedures. Additionally, a comprehensive financial literacy campaign is crucial, involving workshops and seminars to educate cooperative society members, particularly the affluent Muslims, about the concept and its benefits. According to Olasupo, (2013), efficient governance and accountability are paramount, requiring knowledgeable boards of trustees, regular reporting, and auditing procedures to build trust among members and stakeholders.

Ultimately, the process requires establishment of Islamic Cooperatives Banks (ICB) in all Nigerian 36 states including the Federal Capital Territory. These banks would be overseen by a central Cash *Waqf* Bank (CWB), where specific funds are donated for Cash *Waqf* purposes. Each cooperative bank acts as a trustee to manage its cash *Waqf* contribution or donations and provide necessary services to the donors. The funds can be given out directly as *Qard Hasan* loans to eligible female Muslim entrepreneurs through the central Cash *Waqf* Bank (CWB) or invested in by the *Islamic* Cooperative Banks (ICB) in ethical businesses through the use of *Islamic* financial products such as *Musharakah*, *Mudarabah*, *Murabahah*, *Ijarah*, *Istisna'*, etc. while a small percentage (10%) of the revenue generated is used for management allowance of the banks, the larger portion is returned to the CWB for further disbursement as *Qard Hassan* to other Muslim women entrepreneurs. This model stands unique in addressing the liquidity challenges, faced by Muslim women entrepreneurs in Nigeria.

6. Conclusion

In conclusion, this study illuminates the intricate relationship between Islamic finance and philanthropy as powerful drivers for economic empowerment among Muslim women entrepreneurs in Nigeria. By focusing on the specific context of Small and Medium Enterprises (SMEs), particularly those led by Muslim women, the paper underscores the potential of *Islamic* finance principle (*Qard Hassan*) and philanthropic model (Cash *Waqf*) to act as transformative forces within the entrepreneurial landscape of the country. The multidimensional approach employed, blending literature review, empirical analysis, and case studies, allows for a nuanced understanding of the challenges faced by Muslim women entrepreneurs in Nigeria. The findings of this study not only contribute to the academic discourse on the convergence of Islamic finance, philanthropy, and women's entrepreneurship but also hold practical implications for policymakers, financial institutions, and philanthropic entities. The proposed strategic interventions rooted in Islamic finance and philanthropy seeks to address the unique needs of Muslim women entrepreneurs, ultimately fostering economic empowerment, inclusivity, and sustainable development. As Nigeria grapples with economic complexities, this research provides a roadmap for targeted initiatives that can uplift and support a significant demographic, paving the way for a more equitable and prosperous entrepreneurial landscape in the Nigerian context.

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Sustainable Mechanisms of Distributing Financial Assistance to *Asnaf* and B40 Entrepreneurs in Malaysia: Case Study of Bank Kerjasama Rakyat Malaysia Berhad

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ABSTRACT

The post COVID-19 pandemic has notably highlighted the adverse impacts on both the global and Malaysian economic landscape. This is particularly evident in *Asnaf* groups (zakat recipients) and individuals within the B40 category. Islamic financial institutions (IFIs) in Malaysia, more specifically, Bank Kerjasama Rakyat Malaysia Berhad, or Bank Rakyat, as a full-fledged Islamic Cooperative Bank, has played a pivotal role in providing financial aid to these vulnerable groups through zakat assistance across a spectrum of initiatives and programs. This study aims to explore Bank Rakyat's initiatives, specifically its sustainable entrepreneur's program, namely "RAKYATpreneur" and "UNIPreneur". Employing a qualitative approach, it reviews relevant literature on Islamic microfinance and analyses the effectiveness of the RAKYATpreneur and UNIPreneur programs. The study focuses on these initiatives as a key objective of Islamic banks, seeking to make a positive contribution to both society and economic development through the effective distribution of *zakat* for sustainability in the long run. Furthermore, this research provides some recommendations to revitalise Islamic social finance products by transforming the zakat mechanism from consumptive to productive distribution, thereby unlocking its full potential. It also proposes a potential structure using *Qard* contract for microfinancing purpose for ensuring sustained business cash flow for continuous feasibility.

1. Introduction

The COVID-19 was first detected in Wuhan, China in December 2019, and Malaysia is one of the earliest nations to be affected by such large-scale virus (Hambari, 2020). The COVID-19 pandemic has significantly impacted the global economy, especially public health and business communities.

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The impacts have been varied across countries and have inevitably caused social and economic distress globally. The data from the Department of Statistics Malaysia (Mahendiran, 2021) show that the pandemic has reversed the trend of decreasing absolute poverty rate, causing it to increase to 8.4% in 2020. COVID-19 has had a significant impact on citizens from all four corners of our nation over the past year and it also created a new group of *Asnaf*, namely the front liners, small traders, and daily wage workers as well as households who are economically affected by the Movement Control Order (MCO) (Kamrizal & Nenengsih, 2021).

The government's implementation of the MCO to prevent the spread of this virus in the community influenced daily economic activities, particularly for blue-collar and white-collar labourers and merchants. During the MCO period, they were left with no option but to restrict their economic activities for an extended period of time, resulting in employment losses, salary reductions, and the closure of business operations (Hasbullah et al., 2022). Due to these constraints, it has affected the B40 category of low-income individuals, as well as the M40 and T20 income brackets, particularly small and medium-sized business owners in the private sector, who were compelled to cease operations and lay off employees in sectors, such as manufacturing, tourism, aviation, and minor industries (Othman & Ibrahim 2020).

The challenges and economic consequences faced by various groups of people, particularly the most vulnerable, have intensified in the outcome of the pandemic, making it more challenging for them to rebuild their lives. This struggle is notably pronounced among the *Asnaf* group, who relies on zakat fund for survival. Without assistance, these individuals may find it difficult to sustain the inflow of zakat for their consumption needs, necessitating regular support. Recognizing this, Bank Negara Malaysia (BNM), the country's central bank, has proactively initiated multiple efforts in the realm of Islamic social finance to raise awareness among Islamic financial institutions, urging them to contribute in assisting those in need.

As a crucial part of the methodology, this study reviews and synthesizes the relevant literature on Islamic microfinance and highlights the initiative of Bank Rakyat in providing sustainable mechanisms for distributing financial assistance to *asnaf* through the RAKYATpreneurs and UNIprenuers programs using secondary sources of literature. The content and data analysis are mostly drawn from the internal, unpublished reports produced by Bank Rakyat, as well as interviews with relevant stakeholders directly involved in the Islamic Social Finance initiative, particularly in the RAKYATpreneur and UNIprenuer programs.

Information for this study was gathered through direct interviews with key stakeholders at Bank Rakyat responsible for overseeing these programs. The gathered information was meticulously recorded and cross-validated with written reports generated by Bank Rakyat. Furthermore, the research aims to shed light on the practical implications and significance of these Islamic social Finance initiatives. The discussion will encompass the potential impact of the findings on informing strategy formulations within the Islamic banking sector and their application in shaping the practices of Islamic banks at large.

2. Development of the Islamic Social Finance Industry in Malaysia

Abduh (2019) defines Islamic Social Finance (ISF) as social financial activities and investments that adhere to the rules and principles of Shariah (Islamic law). In addition to Islamic microfinance, Islamic finance includes distinct forms of social finance, such as *infaq* (charity), *waqf* (endowment), and *zakat* (almsgiving). The primary objective of ISF is to address the needs of the deprived population and alleviate their increasing levels of poverty. ISF is guided by principles of economic justice, inclusive participation, and shared prosperity, which stops from the values embedded in Islamic philanthropy. These principles uphold the notion of providing support to the less fortunate

by adhering to established norms of giving, ensuring that the needs of the poor are met (Syed Azman & Engku Ali, 2019).

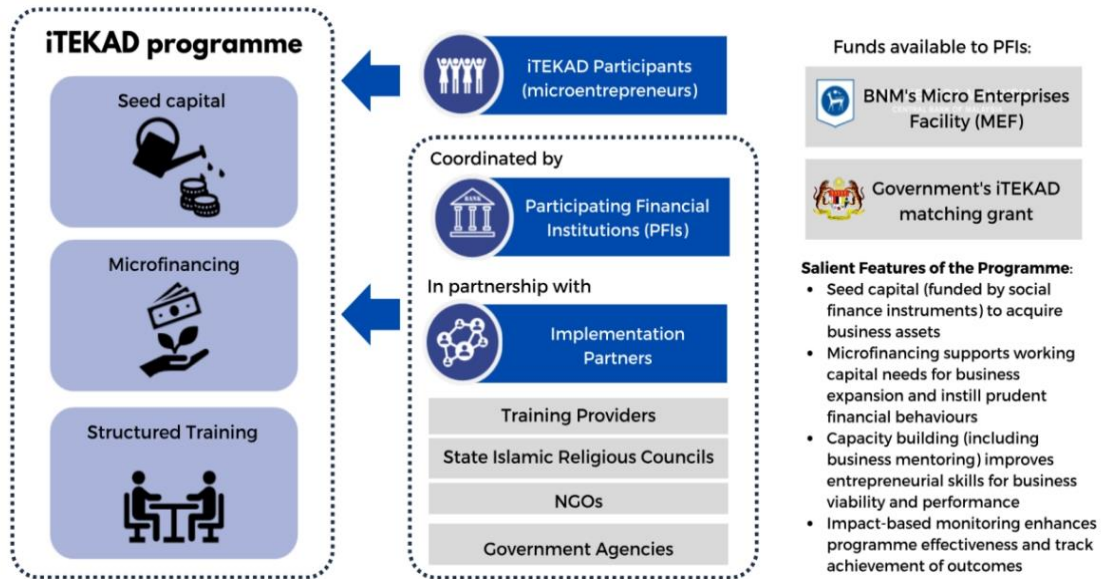
The rapid growth of Islamic finance in recent years directly contributes to the collection and distribution of *zakat* to society. In 2017, recognizing the importance of *zakat* in Islamic finance, the Value-Based Intermediation (VBI) concept emerged. VBI aims to transform Islamic financial institutions' business models to better align with Shariah principles in a manner that generates a more positive and sustainable impact on the economy, community, and environment. This strategic approach emphasizes the adoption of practices, processes, offerings, and conducts by industry players that are aligned with the principles of Islamic finance (Bank Negara Malaysia, 2018). These instruments are aligned with the industry's primary goal of profitability and contribute to addressing socio-economic challenges and promoting social welfare. According to the Association of Islamic Banking and Financial Institutions Malaysia's (AIBIM) 2021 and 2022 VBI report, it is reported that 62.3% of recipients of Islamic social finance have received *zakat* contributions amounting to over 36 million in 2021 and 97 million in 2022 showcasing the significant role of *zakat* in supporting various charitable causes and assisting those in need.

In view of the above, Islamic Financial Institutions in Malaysia have played a significant role in the growth of Islamic Social Finance in the country. Various initiatives of financial inclusion have been initiated by Islamic banks in assisting society and elevate the financial capability of the people. On the 27th of March 2020, the Prime Minister of Malaysia made a significant declaration introducing the Prihatin Economic Stimulus Package (PRIHATIN). This initiative is designed to encourage the B40 and Asnaf to venture into a small-scale business while providing monetary assistance to these micro-entrepreneurs who had suffered financial setbacks as a result of the COVID-19 pandemic. Following this, the iTEKAD Microfinancing Programme ("iTEKAD") is subsequently launched as a supplementary measure to address the socio-economic difficulties confronted by these individuals. The iTEKAD program functions by facilitating the distribution of socio-financial contributions to micro-entrepreneurs, which are funded through contributions and supplemented with microfinancing at reasonable profit rates. In the initial phase, Bank Islam, Majlis Agama Islam Wilayah Persekutuan (MAIWP), and SME Corp Malaysia collaborated to provide eligible micro-entrepreneurs with comprehensive training in entrepreneurship, financial management, and guidance to help them develop their businesses.

The launch of i-TEKAD in May 2020 marked the introduction of a pilot program in social finance that integrates both financial and non-financial elements. Through the initial phase of this pilot, participating banks gained valuable insights, enabling them to develop more flexible offerings. Additionally, diverse implementation partners have emerged, providing crucial support in the areas of training, business mentorship, and impact monitoring. Subsequently, there has been a stream in the introduction of social finance solutions that align with the components of iTEKAD, aiming to assist micro-SMEs impacted by the pandemic of Covid-19. These solutions combine philanthropic funds such as grants, donations, and *zakat*, with affordable or benevolent microfinance, supplemented by structured financial and business training. The ultimate goal is to expand iTEKAD nationwide, empowering low-income micro-entrepreneurs and introduce similar social finance offerings through various financial institutions (Bank Negara Malaysia, 2022). This effort enables the group of microentrepreneurs to access the funding and sustain their business.

The structure of iTEKAD is depicted in the following diagram:

Diagram 1: Structure of the iTEKAD programme



Source: Bank Negara Malaysia Website

There are 12 participating banks for the iTEKAD program, which was first pioneered by Bank Islam Malaysia Berhad (BIMB) and later joined by Bank Muamalat and CIMB Islamic Bank Berhad. As of 2023, these 12 banks continue to participate in granting iTEKAD assistance, and the list and details of initiatives are summarised in Table 1 below.

Table 1: Participating Bank in iTEKAD

No	Participating Bank	Objective	Funding features
1.	AmBank Islamic (iTEKAD Program)	Provide grant, and entrepreneurship training with the support of digital infrastructure to <i>Asnaf</i> entrepreneurs	Returned <i>Zakat</i> and access to microfinancing facilities
2	Bank Islam (iTEKAD Bangkit)	Provide benevolent loan / <i>qard</i> financing for business start-up and expansion	Donation-funded microfinancing facility
	Bank Islam (iTEKAD Maju)	Micro-financing for Working Capital and seed capital	Returned <i>Zakat</i> and Microfinancing facility
3	Bank Muamalat (iTEKAD Mawaddah)	Micro-entrepreneur to undertake new business venture through Social Impact Investment, i.e <i>Mudarabah</i> financing	Returned <i>Zakat</i> and two-tier <i>Mudharabah</i> investment
	Bank Muamalat	Provide <i>qard</i> financing to	Returned <i>Zakat</i> and

	(iTEKAD Mahabbah)	support micro-business	microfinancing facilities
4	CIMB rider entrepreneur	Provide employment opportunities to establish stable income	CSR, cash <i>waqf</i> , <i>zakat</i> fund, and microfinancing facilities
5	Public Islamic	Provide microentrepreneurs at an early stage via training tailored to respective business centre	Returned <i>Zakat</i> and microfinancing facilities
6	RHB Islamic Bank	Empowerment B40 strategy	Returned <i>Zakat</i> and SME financing facilities
7	BSN Bank (MulaNiaga)	Facilitate the participants being bankable by providing training, coaching and funding in tranches	Returned <i>Zakat</i> with graduation to microfinancing facilities
8	SME Bank (iTEKAD Penjana Komuniti)	Provide training, short-term coaching and seeds capital as funding support	Returned <i>Zakat</i> / CSR contribution and access to micro-financing facilities
	SME Bank (iTEKAD Ishraf)	Provide training, medium-term coaching and seeds capital as funding support	
9	Agrobank through the Program of Hijrah Asnaf, Program Tanaman Usahawan Asnaf and etc.	Provide resources, technical and entrepreneurship training	Returned <i>Zakat</i> and access to micro-financing facilities
10	Maybank Islamic (Aspirasi Wanita)	Empowering the economy for women in micro-enterprises	Returned <i>Zakat</i> and access to micro-financing facilities
11	Bank Rakyat (Rakyatpreneur)	Support asnaf entrepreneurs through coaching, mentoring and monitoring	<i>Zakat</i> funded grants for business expansion
	Bank Rakyat (Unipreneur)	Support asnaf student entrepreneurs through coaching, mentoring and monitoring	
12	Hong Leong (Business Foundation Program)	Provide funding and training to marginalised towards low - income group towards venturing into entrepreneurship program	Benevolent loan funded by CSR fund
	Marginalized Asnaf Empowerment Program		<i>Zakat</i> funded grant and access to micro financing facilities

3. Background of Islamic Social Finance Initiatives of Bank Rakyat

Bank Kerjasama Rakyat Malaysia Berhad, or Bank Rakyat was established on 28 September 1954 under the Cooperative Ordinance 1948 (known as the Cooperative Societies Act 1993) and it is the biggest Islamic cooperative bank in Malaysia with assets amounting of RM117.33 billion as of end December 2022.

Bank Rakyat, under the governance of the Ministry of Entrepreneur Development and Cooperatives (MEDAC), plays a leading role in driving the integrated national entrepreneurship development of Malaysia as one of the Development Banks. MEDAC formulated and launched the National Entrepreneurship Framework (NEF) on 22 November 2018 to serve as a guide to identify the goals and initiatives for fostering entrepreneurship development in Malaysia. Currently, Bank Rakyat has 148 branches all over Malaysia, 27 branches of Ar-Rahnu Exchange, and 273 Rakyat Care outlets, which offer banking services in rural areas in a cost-effective way through the use of non-banking retail channels (Bank Rakyat, 2022).

In supporting the entrepreneurial initiatives, Bank Rakyat in its 5-year Shariah Leadership Blueprint has included the key pillar in empowering *Asnaf* entrepreneurs by allocating 3% of the total *Zakat* fund to the *Zakat* recipient for the purpose of helping the *Asnaf* to develop and grow the business. The objective of this initiative is to help *Asnaf* entrepreneur gain income through their efforts rather than just receive and consume the *Zakat* fund unproductively.

Subsequently, in November 2022, Bank Rakyat recalibrated the Shariah Leadership Blueprint and decided to increase the allocation of the *Zakat* fund from 3% to 5% of the total distribution, specifically channeling it to the group of *Asnaf* entrepreneurs. These initiatives were strategically developed to align with Islamic principles and promote social and economic sustainability.

As a full-fledged Islamic Bank, Bank Rakyat has proactively contributed to various social finance initiatives through various programs, namely Jariah Al-Barakah, *Asnaf* Entrepreneurs, RAKYATpreneurs, living and shelter assistance, and many more.

In addition to the above, Jariah Al-Barakah was introduced in the spirit of the “cash *waqf*” initiative by the collaboration of Surau Al-Barakah Bank Rakyat, and Bank Rakyat. The initiative established in May 2020 aimed at encouraging Bank Rakyat’s employees and the community to engage in sadaqah to those in need. The initiation of Jariah Barakah serves the purpose of broadening Bank Rakyat's social finance instruments, with a primary objective of collecting *infaq* and *sadaqah*. This endeavour aims to promote a culture of philanthropy among employees, bank customers, and the public, encouraging them to contribute to the well-being of those in need. Participating in this platform makes individuals part of a collective effort to support Islamic Social Finance initiatives.

Following their investment, the generated returns will be strategically allocated to foster advancements in the educational sector, healthcare infrastructure, and initiatives promoting community-wide economic empowerment. This targeted allocation may encompass diverse societal segments, including individuals facing economic challenges, small-scale entrepreneurs, and other deserving recipients. The aim is to provide them with the necessary support and resources to improve their financial well-being and enhance their livelihoods. The initiative provided full financial support for the tuition fees of 25 students from Sultan Idris Education University (UPSI) who had lost their parents and guardians due to COVID-19, amounting to a total sponsorship cost of nearly RM86,000 (Bank Rakyat, 2022).

Through participation in Islamic Social Finance initiatives and the utilization of the Jariah Al Barakah platform, Bank Rakyat demonstrates its commitment to fulfilling its corporate social responsibility and contributing to the betterment of society. The profits from investments towards beneficiaries, Bank Rakyat ensures that the funds collected are utilized effectively and in line with the principles of Islamic finance, ultimately positively impacting the lives of those in need.

3. The RAKYATpreneur program

The RAKYATpreneur program is one of the most successful programs and comprehensive philanthropic projects and sustainable initiatives by Bank Rakyat. It aims to identify promising

entrepreneurs from the *Asnaf* community and offer them mentoring, seed funding, capacity development, and coordinated support to enhance their business growth and advancement throughout the business value chain. The program’s objective is to provide financial aid to underprivileged *Asnaf* entrepreneurs, who are identified as having the potential for business expansion and development within the entrepreneurial sector. Furthermore, the program seeks to enhance the capacity of *Asnaf* micro-enterprises for value chain development and growth. Ultimately, this initiative contributes to the achievement of sustainable economic progress, fostering both profitability and the long-term development of communities. The RAKYATpreneur program also aligned with Bank Negara Malaysia (BNM) Value-Based Intermediation key drive as depicted in the diagram below.

Diagram 2: Value- Based Intermediation Key drive



Source: Association of Islamic Banking and Finance

Based on diagram 2, an efficient program deemed by BNM would be the offering that caters to all aspects via VBI which are equipping the targeted community with an entrepreneurial mindset, necessary empowerment, the ability to be self-sustained, and practicing the best business conducts. This means that, in order for a program to be considered sustainable, it has to work towards achieving the aforementioned key components.

Bank Rakyat started to introduce the RAKYATpreneur pilot program in December 2020 for 6 months and it involved a minimum number of 20 *Asnaf* entrepreneurs and demonstrated a significant sales revenue and progressively and gradually increased the numbers of the potential *Asnaf* in 2021, 2022, and 2023. The program offered provides comprehensive governance which involves the collaborative implementation partners in ensuring the success of the initiative. The details of the RAKYATpreneur program are as follows; (Bank Rakyat, 2021):

Table 2: Mechanism of RAKYATpreneur

Selection	Identify potential asnaf micro-entrepreneurs who need assistance to boost their current business Collaboration with Majlis Agama Islam Negeri and Lembaga Zakat Negeri
Coaching	Development of RAKYATpreneurs module Knowledge sharing session on entrepreneurship Monthly webinar

Mentoring	Implementation of knowledge One-to-one guidance Feedback on key areas and improvements Learning specific skills and knowledge
Monitoring	Inspection and evaluation of the progress Identify key improvements Branch engagement to educate on the banking products
Branding	Depict the ownership Elevate the business by building customer recognition
Financing	Align with the National Entrepreneurship Policy (NEP) agenda

Sources: Bank Rakyat Annual Report 2022

According to the written news on 23rd April 2022, Bank Rakyat introduced RAKYATpreneur 2.0, a program designed to assist *Asnaf* entrepreneurs throughout Malaysia. The program expanded on the success of its previous pilot program and aimed to select over 200 entrepreneurs to participate. The pilot program, launched in December 2020, demonstrated a significant increase in sales revenue for the 20 micro-entrepreneurs involved within a six-month period. RAKYATpreneur 2.0 received a dedicated fund of approximately RM2 million and ran from July until the end of 2021. The chosen participants benefited from extensive training, guidance, and inclusive monitoring for a duration of six months, accompanied by an enhanced preparation module. This initiative played a vital role in contributing to the socio-economic progress of the nation, specifically in supporting the *Asnaf* and B40 communities. Moreover, it highlighted the commitment to augmenting participants' income by a minimum of 30% and creating additional job opportunities through a range of programs and initiatives under RAKYATpreneur 2.0.

Bank Rakyat has successfully offered the 4th series of programs and will be continuing the program. The progress of the RAKYATpreneur program is depicted as per below diagram.

Diagram 3: Progress of RAKYATpreneur program since its inception until 2023



Sources: Internal Bank Rakyat Report

In view of the above, we can see that the RAKYATpreneur program is in line with Bank Negara Malaysia's (BNM) Islamic Finance vision, which aims to achieve the desired outcomes of Shariah by implementing practices, behaviours, and offerings that create a positive and sustainable impact on the economy, community, and environment. This is done while also considering the sustainable returns and long-term interests of the shareholders. These initiatives also align with the 2025 Bank Rakyat strategic plan (BR25) and its Sustainability Action Plan aspirations and contribute towards the United Nations Sustainable Development Goals (SDGs) numbers 1, 8, and 9—namely, No Poverty, Decent Work & Economic Growth, and Industry, Innovation & Infrastructure. In view of this, Islamic Social Finance directly contributes to the SDGs. (Bank Rakyat Unpublished presentation report, 2023)

3.2 The UNIprenuer programs

In addition to the RAKYATpreneur initiative, Bank Rakyat has introduced the UNIprenuer program for Asnaf students interested in entrepreneurship. This collaborative pilot initiative involves 10 higher education institutions, aiming to assist young Asnaf students by providing financial support of RM2000 as seed capital to boost their initial investment. Launched in September 2021 for a 6-month period, the program continued with its 2nd and 3rd series in July 2022 and May 2023, respectively. The program encompasses selection and screening, coaching at universities, mentoring in entrepreneurship, and monitoring participants through both physical and online means. Successful candidates will later become customers of the bank through financing facilities.

Based on the pilot entrepreneurship report and VBI implementation key strategies discussed, Bank Rakyat's UNIprenuer 1.0 and 2.0 program covers every aspect. A total of 600 students participated in both series of the program since its inception and 66% of them showed an increment in sales after the program. The students were enrolled in a series of modules, coaching, and mentoring by respective universities as a proposed to increase their entrepreneurial literacy. The training modules also help the students to expand their network while encouraging strategic collaboration. Bank Rakyat also helps monitoring the progress of the business set up by the students which helps the students to keep track of the business performance. Every business registered under UNIprenuer needs to provide a sales report so that Bank Rakyat has a full view on how to coach and

advise the students on their next milestone. This paper also discovered that 48.3% of the participants are involved in the food and beverages industry which is in line with the zero-hunger goal that the nation is trying to achieve.

Diagram 3: Progress of UNIprenneur program since its inception until 2023



Source: Internal Bank Rakyat Report

4. Discussion and Analysis

From the above discussion on the program offered by Bank Rakyat through its RAKYATpreneur and UNIprenneur initiatives, both programs have the same objective and mission as identified in the Ministry of Entrepreneur Development and Cooperative and to empower the development of micro, Small Medium Enterprises, development program for seller as well as long as the graduate entrepreneur program. These efforts were designed to enhance the capabilities of micro-entrepreneurs from the *asnaf* community, as well as student entrepreneurs from the same community, in order to facilitate their advancement along their respective company value chains (Bank Rakyat Annual Report, 2022).

4.1 Key Success Factors of Bank Rakyat initiating the program

Several studies have previously investigated the critical success factors influencing the success of *Asnaf* entrepreneurship within the *Asnaf* Entrepreneurship program. Among the recognized success factors in the *Asnaf* entrepreneurship program are capital assistance, collaboration, and advisory programs (Khamis et al., 2022). Bank Rakyat has effectively addressed all three essential components, as outlined below based on these key determining factors.

Capital assistance has a significantly positive effect on the success of *Asnaf* recipients through the entrepreneurship program. Limited access to capital assistance, encompassing both financial resources and essential equipment, impedes startup businesses' ability to improve their operations. Bank Rakyat provides seed funding for the Rakyat Entrepreneur program series, and the utilization of the fund benefits the grant recipients. Among other uses, it involves purchasing new equipment, renovating home bakeries, acquiring bakery equipment, and supporting business capital. This type of capital assistance is crucial to ensure the successful growth of startup business operations.

To ensure the program is impactful and successful, Bank Rakyat has collaborated with Institut Keusahawanan Negara (INSKEN) as the coaching and mentoring provider for participants. INSKEN assists RAKYATpreneurs with hands-on, step-by-step coaching, offering technical guidance to

entrepreneurs who wish to sell their items using online platforms such as Shopee and Lazada.

In conjunction with Universiti Teknologi MARA (UiTM) and 23 other local tertiary education institutions, a structured advisory program was implemented, incorporating motivational seminars and a series of online classes designed to inject motivation and spirit into RAKYATpreneur and UNIPreneur candidates, building their confidence in business activities. This guidance includes competency upskilling workshops, advisory services, network building, and follow-up monitoring. Therefore, the *Asnaf* community can enhance their capabilities, recognising and capitalising on possibilities, in order to maintain their relevance in the market (Bank Rakyat Annual Report, 2022). In addition to this, Bank Rakyat provides assistance in terms of creative materials, including posters, advertisements, and logo stickers, to help boost and broaden their business strategy and marketing to the public. All of these strategies and comprehensive assistance are key success factors for RAKYATpreneur and UNIPreneur candidates, aligning with the program introduced by Lembaga Zakat Selangor to develop *Asnaf* entrepreneurs.

4.2 Sustainability Factors of the Zakat Fund

Overall, the article highlights a progressive approach to Zakat distribution, focusing on long-term solutions and empowering *Asnaf* to achieve financial independence. Throughout all the progressive and continuous efforts shown by the number of Islamic banks including Bank Rakyat on financial inclusion, the initiative of giving Islamic microfinance by way of loan (*Qard* financing) also is among the serious notes to be looked into. The microfinance sector has undergone notable enhancements and ongoing progress, encompassing streamlined and simplified application processes as well as prompt responsiveness, disbursement, and approval of funds, all without requiring collateral. These improvements are particularly tailored to address the distinct financing requirements of small enterprises. (Abd Wahab et.al, 2023)

The sustainability of the zakat fund is crucial to ensure that the needed and qualified *Asnaf* receive assistance, and more people can benefit in the long run. Therefore, the classification of dividing the category of distribution is very important, as discussed by Shariah experts (Aznan Hasan, personal communication, July 14, 2023). Additionally, research by Ibrahim (2014) suggests that *Zakat* can be categorized based on the purpose of the funds, either in the form of consumption or production. Consumptive *Zakat* distribution involves providing ongoing assistance for consumption needs over an extended period. This assistance encompasses expenses related to food, housing, transportation, medicine, and education. Primarily, this type of support is directed towards non-productive groups such as the elderly, those in ill health, and the disabled. On the other hand, the group of *Asnaf* who are capable of working, physically strong, and fit, falls into the category of productive individuals. Therefore, these groups should be assisted with seed funding to enable them to work independently rather than providing consumptive support.

Based on the above analysis, the issue of poverty can be mitigated by assisting vulnerable groups, especially *Asnaf* recipients, and providing them with support and a platform for business activities. The RAKYATpreneur and UNIPreneur programs, developed by Bank Rakyat, aim to conclude by offering financial assistance to program graduates, enhancing their bankability. Consequently, upon program completion, Bank Rakyat intends to provide *Qard* financing to these graduates, and the funding source may be derived from the *Zakat* fund. The *Zakat* fund, traditionally allocated for consumptive purposes, can be more effectively utilized to support productivity by providing financing to successfully graduated participants through *Qard* financing. This initiative aims to sustain the Zakat "pool" and benefit the selected group of *Asnaf* entrepreneurs identified by the Bank.

The recently launched financing initiative by Alliance Islamic Bank focuses on microfinancing through *Qard* for 40 *Asnaf*, with a designated fund of RM200,000. These funds, derived from returned

Zakat within the state, are intended to be utilized productively for the benefit of *Asnaf* entrepreneurs, as highlighted by Rizal IL-Ehzan Fadil Azim in 2023. On the other hand, Bank Rakyat is in the planning stage to introduce a similar product, aiming to sustain the zakat fund for the long term. This sustainability initiative ensures the continued availability of funds to support more healthy and fit *Asnaf* individuals.

5. Conclusion

The study aims to provide recommendations to enhance the existing *zakat* distribution mechanism provided by Bank Rakyat in order to help the B40 and *Asnaf* entrepreneurs community, especially after the devastating period of COVID-19. Based on the data and analysis provided, this paper examines the ability of each initiative on providing sustainability not only to the participants but also to the stakeholders to ensure that the programs can keep running until the two sustainable development goals of zero hunger and no poverty are achieved. Following the VBI guidelines that were provided by Bank Negara Malaysia, it is concluded that Bank Rakyat's RAKYATpreneur and UNIPreneur have given a significant contribution to the national sustainability initiatives. Furthermore, Bank Rakyat has also been portrayed as a pioneer bank of two groundbreaking initiatives in 2022 which is Bank Rakyat Entrepreneur Leadership Series (BRELS), which consists of RAKYATpreneur 3.0 and the Bank Rakyat UNIPreneur 2.0 showcasing that the success of the program implemented. (AIBIM, 2022).

The RAKYATpreneur 3.0 initiative witnessed the active involvement of 243 entrepreneurs who are classified as *Asnaf* and operate micro businesses across various communities around Malaysia. The individuals involved in this study operated small-scale enterprises that generated monthly revenues ranging from RM1,000 to RM8,000. Additionally, they were successful in securing initial capital investments of either RM5,000 or RM10,000. During the six-month period, a significant improvement in the revenues of their firms was observed among 60% of participants in RAKYATpreneur 3.0. This positive outcome can be attributed to the acquisition of entrepreneurial skills, which encompassed training in areas such as business model canvas, utilisation of digital platforms, and sales and marketing techniques. In addition, recognising the unexplored capabilities inherent in the youth population, the Bank Rakyat UNIPreneur 2.0 program specifically targets university students, aiming to cultivate a climate of creativity and business acumen starting at a young age. Bank Rakyat has established partnerships with 24 carefully chosen higher education institutions in order to offer students a comprehensive platform that facilitates the transformation of their business concepts into practical companies. Each participant was provided with a seed capital of RM3,000, while the Bank engages in partnerships with higher education institutions to develop training modules tailored for aspiring entrepreneurs. Out of a sample size of 500 participants, a majority of 66% indicated a rise in sales. Additionally, these members have the ability to utilise banking services through the establishment of a current account.

Despite the analysis that has been made, the researcher recognizes the limitations in terms of focusing only on a few product offerings with many others out there that can cater to the B40 and *Asnaf* community. There is also limitation in acquiring sufficient data in certain areas of the study. Therefore, the researcher strongly recommends for any future studies to conduct the research from the angle of the participants of the programs to have a different view.

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Determinants of Intention to Comply with Islamic Financial Planning: An Exploratory Study

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ABSTRACT

In recent years, there has been growing interest in social finance as a tool to help address some of society's most pressing challenges, such as poverty, inequality, and climate change. Financial planning or wealth management has been one of the solutions for poverty mitigation and empowering the needy where it can guide a person in making major financial decisions and leverage on financial products and services through borrowing, spending, investing and funding (charity). It enables one to comprehend how each financial decision affects other aspects of one's finances. For the past few years, numerous studies attempted to explore public awareness about the importance of financial planning. Realizing that Islamic banking and finance have become a force to be reckoned with in the global economic scenario and play an essential role in a Muslim's financial needs, this study aims to explore the intention to comply with Islamic financial planning among Muslims by taking a group of Muslim educators in Melaka as target respondents. A quantitative study was initially performed among the educators to identify factors influencing their intention to comply with Islamic financial planning. Through a rigorous review of the existing literature, the factors identified as the determinants of intention to comply with Islamic financial planning are religious norms, Islamic financial literacy, attitude on Islamic financial products and services, and financial behaviour. As a result, it is crucial to look into extensive information regarding the awareness of Islamic financial planning.

1. Introduction

Islamic finance was established to offer Shariah-compliant financial services to Muslims who chose not to engage with conventional finance due to religious convictions. Although the industry has grown rapidly since its introduction in the 1970s, the concept of Islamic financial planning is still relatively recent, with little literature on the topic (Ahmed & Salleh, 2016).

The concept of Islamic financial planning is known based on incorporating Shariah rules and principles into financial planning. It can be defined as a process of meeting the person's life goals through the management of his wealth, finances, and resources following Shariah. The latter includes modes of compulsory and optional charity such as *zakat*, *sadaqah*, and *waqf*, planning for the *hajj* pilgrimage, and planning for estate distribution based on Shariah inheritance rules. The definition of Islamic financial planning is confined to the material aspect, but it should go beyond that which covers the Hereafter aspect. This is because it considers the principle that Allah is the sole owner and giver of bounty to every living creature on this planet. According to Ma'sum Billah (2012), financial

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planning from an Islamic viewpoint encompasses the practice of acquiring and collecting money, but it has a broader definition that is similar to the idea of vicegerent (*Khalifah*). For that purpose, a man's role is to use his faculties rationally and utilize the resources available to produce enough to meet his needs and satisfy his wants.

It should be understood that the fundamentals of Islamic financial planning must be aligned with the five objectives of Shariah in wealth, business and finance. The five objectives of Shariah include the protection of (i) faith or religion; (ii) protection of life; (iii) lineage or offspring (iv) intellect and (v) protection of wealth or property. Financial planning falls under one of the means to protect and preserve wealth. While the conventional financial system focuses mainly on profit maximization, the foundation of the Islamic financial system goes beyond that, which is to improve and enhance society as a whole. According to the principles of Maqasid al-Shariah, the Islamic system must be placed in equal emphasis on the ethical, moral, social and religious dimensions to improve the quality and fairness for the good of the society. Hence, the significant components of Islamic financial planning that are embedded in Maqasid al-Shariah are as follows:

- Risk and Takaful Planning
- Investment Planning
- Zakat and Tax planning
- Education Planning
- Religious Obligation Planning
- Estate Planning
- Retirement Planning

The concept of financial planning from the Shariah perspective is never against the concept of *tawakkul* and destiny. Islam always urges Muslims to spend their best effort to achieve the goal of Shariah, especially those related to the five universal fundamental objectives. Besides, Islam also permits business and commerce to earn money and does not oppose any material pursuit; neither is it against wealth accumulation. Its sole concern is the danger of an obsessive obsession with accumulating and conglomerating wealth to the point of neglecting spirituality.

As a result of improper financial planning, many Muslims today are trapped into bankruptcy and are adding a financial strain to families due to the misuse of lending facilities and credit cards to live beyond their means. Another important principle of Islamic financial planning besides living within one's means is saving a portion of one's income for future uncertainties. Even the most impoverished individuals should be able to save if they follow the same principle. As the Prophet (S.A.W) says:

"A Muslim should prepare himself for the next world as if he is going to die tomorrow, but at the same time work hard to improve all his worldly comforts as if he is going to live forever." (Narrated by al-Daylami)

Muslims are thus encouraged and urged to plan their lives economically and financially to achieve the objectives of Shariah in society, business, and finance, which bring prosperity and happiness to every individual in the ummah. They must be cautious of their actions in this life because they will determine their fate in the hereafter. Hence, financial planning plays an essential role in guiding the person to deal with the wealth appropriately according to the Shariah rules and principles. Educators were chosen in this study as they are among the most influential members of the community. Aside from providing education, educators can positively impact many aspects of people's lives. As a result, this study seeks to close the knowledge gap by examining some of the factors that may influence educators in Melaka to adhere to Islamic financial planning.

Although previous studies have examined the demographic and socio-economic determinants of financial planning and the preference to consume Islamic banking products and services worldwide,

relatively few have analyzed the psychological factors affecting the intention to comply with Islamic financial planning specifically among the educators and explain the relationship between the certain variables with Islamic financial planning.

As a result, a comprehensive study of the determinants to comply with Islamic financial planning on a particular scope as stated is needed. The present analysis thus explains the nature of the relationship between those endogenous variables that can influence the practice of Islamic financial planning. The study concludes with a summary of the findings, a discussion of the study's limitations, and recommendations for future research.

Several studies have been conducted concerning the determinants of Islamic financial planning. Most of these studies are conceptual. This is perhaps because Islamic financial planning is still lacking in certain areas in Malaysia, even though this country is a leading country in this field. To the best of the researchers' knowledge, and maybe due to a lack of studies, there is no extant empirical study that assesses the notion of Islamic financial planning. Due to the lack of a validated instrument to measure the concept of Islamic financial planning, the researchers were inspired to identify the determinants to comply with Islamic financial planning among the Muslims, in having proper financial planning according to Shariah to achieve al-Falah both now and in the future.

This study examines the determinants to comply with Islamic financial planning in Melaka. We particularly emphasize the psychological variables as determinants of Islamic financial planning practice in addition to demographic variables.

2. Literature review

2.1 Religious Norms

Religious norms are defined as beliefs or principles held by individuals consistent with the ideas held by their religious leaders (Usman, 2015). According to many studies and settings, religion is the primary motivator for individuals to adopt Islamic banking services and products (Haron et al., 1994; Naser et al., 1999). A person who has a firm principle with their religious belief and understand that the interest is prohibited. Thus, they tend to choose Islamic Banks as compared to conventional Banks. This has been proved by an empirical study conducted by Janah et al. (2020) suggesting that religious obligations show a significant influence on the intentions and willingness of religious leaders to utilise Islamic banking services. The study also shows that the stronger the understanding of individual religion, the greater their intention in using Islamic banking services. Shome et al. (2018) supported this, where they found that some religion-related factors play an essential role in choosing Islamic banking services in the United Arab Emirates. This is also in line with the study conducted by (Usman et al., 2017) stated that religious norms influenced Indonesian customers' decisions in choosing Islamic banks. Meanwhile, Ltifi et al. (2016) have supported that religious belief significantly impacts Islamic banking choices in Tunisia.

Another study also was undertaken by (Idris et al., 2011) to analyze the influencing factor to customers patronizing Islamic Banks, and the result found out that even though there are a lot of determining factors, the religious value practised by the consumers plays a vital role in influencing them to patronize Islamic banking. The same research concept was conducted in Bahrain to identify the motive that disposes customers from conventional and Islamic Banks in choosing their preferred bank. The outcome from the study reveals that Islamic religious belief and social responsibility are the most critical factors that determine bank selection (Al-Ajmi et al., 2009).

2.2 Islamic Financial Literacy

Financial literacy refers to comprehending and using various financial concepts and abilities, such as personal financial management, budgeting, and investing. Financial literacy is equally important for investors, customers, wealth planners, children, adults and older people. According to Hogarth & Hilgert (2002), financial literacy can be interpreted as the ability to control one's finances in terms of insuring, borrowing, spending, and budgeting. This includes understanding basic financial concepts that can help them plan and manage their financial decisions. This is also supported by Huston (2010) explains that 'financial literacy should be conceptualized as having two dimensions- understanding (personal finance knowledge) and use (personal finance application)'.

The financial literacy of Islamic finance itself is one of the principles that can influence the inclusiveness of Islamic financial planning. According to Setiawati et al. (2018), Islamic financial literacy refers to a person's ability to handle their finances according to Islamic financial values based on their understanding and behaviours. The benefits of financial literacy are apparent from research in which sufficient financial literacy is shown to be related to an individual's vision of their potential goals, possessing simple, personal expectations that individuals adhere to links with the success of a financial literacy programme (Mandell, 2008).

A previous study conducted by Boon et al. (2011) found that a lack of financial literacy has hindered most people from having begun personal financial planning. Meanwhile, more financially literate individuals concentrated more on personal financial preparation to avoid the negative consequences of bad financial planning of their lives and vice versa. This shows that financial literacy is a valuable indicator of an individual's financial planning decision.

It has also been discovered that Islamic financial literacy affects financial management planning. Setyowati et al., (2018) concluded that individuals with a high level of Islamic financial literacy are better at managing money and planning their personal financial management. This is also in line with the study done by Agarwal et al. (2015), where somebody with a good level of Islamic financial literacy tends to be more careful in sharing his income and using it following the Islam principles such as avoiding *riba*, *gharar*, *maysir*, paying *zakat*, set an income for charity, live moderately by avoiding extravagantly and excessive lifestyle, and being more rational in financial management. A good understanding of Islamic financial literacy will impact the level of Islamic savings and Islamic investment, which will make the country's economy more stable. The more people who understand Islamic financial literacy, the more funds to be utilized from Islamic financial institutions in the real sector.

2.3 Financial Attitude on Islamic Financial Products and Services

A person's financial attitude is a state of mind regarding money that is often influenced by his upbringing and environment. It may also be characterised as a personal preference for financial concerns. An excellent financial attitude will give more significant support to the community using Islamic financial products and services. This is proven by a study done by Janah et al. (2020) suggests that attitude towards finances has a significant impact on the religious leader's intention to use Islamic banking services. Another study in Bahrain found that customers of Islamic banks are more familiar with the products and services that comply with Shariah and widely offered by Islamic financial institutions to retail clients compared with customers from conventional banks (Al-Ajmi et al., 2009).

Yusoff et al. (2003) also proved that consumer attitude has positively influenced Muslims' choices towards Islamic products in Loughborough, U.K. Meanwhile, Listiani & Kurniawati (2017) conducted a study on 120 respondents in Surabaya who are not yet working with a monthly

allowance and maximum bachelor degree education. Financial attitude will also positively influence financial behaviour management, financial, control and budgeting. However, in the case of the attitudes towards Islamic banks, there were significant disparities between Muslims and non-Muslims in a nation with a Muslim majority (Saiti, 2015). However, the study found a general lack of understanding and attitude toward Islamic banking culture in Malaysia, even though most Malaysians are Muslims, which impacts the criterion examined by Muslims and non-Muslims when choosing a bank.

Another exploratory study supports this to understand employees' attitudes towards Islamic banking products done by Ali & Hassan (2017). According to the study's findings, workers working in Malaysian Islamic banks have various incorrect preconceived notions about Islamic banking, mainly based on Islamic banking operations, a lack of Shariah training, and a Shariah background. Furthermore, variables impacting workers' attitudes include employees' understanding of Islamic banking, its use, and Shariah compliance. Therefore, this study is hypothesized that:

H3. Financial attitude towards Islamic financial products and services has a positive effect on the intention to comply with Islamic financial planning.

2.4 Financial Behavior

Financial behaviour is concerned with a person's actions concerning money management. It can perform as a central role where individuals' well-being including household, society, nation as well as around the world can be influenced by financial behavior. Numerous studies have been conducted to determine financial planning behaviour, investment behaviour, budget behaviour, and saving behaviour to figure out the financial literacy level of an individual. Financial behaviour along with financial attitudes can impact financial well-being.

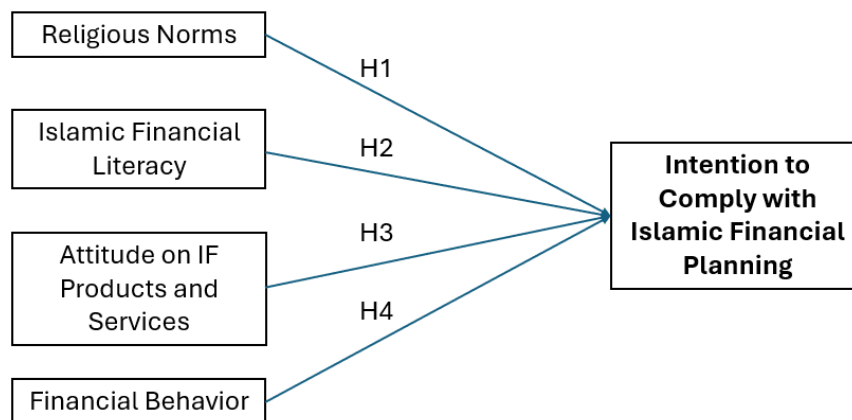
According to Perry & Morris (2005), financial behavior is defined as the management of a person's savings, expenditure and budget. Meanwhile, Xiao [2014] asserts that human activities related to the money management such as cash, savings and credit are regarded as financial behavior. Falahati et al. (2012) also refers financial behavior as the individual ability to operate their finances to become successful in their life. Meanwhile, a recent study by Shaharuddin N. S et al. (2021) found that during the COVID-19 epidemic, financial behaviour has been identified as the most significant element in the financial planning of working individuals.

There have also been several studies that explained financial behavior from different perspectives. For example, individual's aspect of financial concepts such as financial behavior associates with financial management techniques [55,89]. Thus, it is assumed that financial behavior might have positively influenced the intention to comply financial planning.

3. Conceptual framework

Based on the previous literature reviews, the theoretical framework that would be suggested in this study is illustrated as follows:

Figure 1. Conceptual Framework



The dependent variable in this study is the intention to comply with Islamic financial planning among Melaka educators. In contrast, the independent variables were religious norms, Islamic financial literacy, attitude on Islamic financial products and services, and financial behaviour.

Below are the hypotheses formulated based on the literature reviews:

Hypothesis 1: There is a significant relationship between religious norms and the intention to comply with Islamic financial planning

Hypothesis 2: there is a significant relationship between Islamic financial literacy and the intention to comply with Islamic financial planning

Hypothesis 3: There is a significant relationship between the financial attitude on Islamic financial products and services and the intention to comply with Islamic financial planning.

Hypothesis 4: There is a significant relationship between financial behaviour and the intention to comply with Islamic financial planning.

4. Research methodology

A quantitative research approach was used for this study. The target population was the educators in the historical city of Melaka, which covers three districts which are Jasin, Melaka Tengah and Alor Gajah. The researcher created questionnaires adapted based on the previous study to obtain the data from the respondents as the research instruments. The survey instrument was designed to identify factors that could assist the study in identifying the determinants of intention to comply with Islamic financial planning among the educators in Melaka. The survey was conducted both online and in person.

A total of 71 sample size of respondents from various academic institutions in the state of Melaka, including primary school, secondary school, and college/university educators, answered the questionnaires for research and analysis purposes.

Data gathered from the respondents were then analyzed by using statistical methods through the SPSS 26.0. The statistical tool is used to analyze the relationship between the variables to meet the research objectives. Descriptive statistics such as frequency, percentage, mean, and standard deviation were used to present each respondent's demographic information. In this study, the mean

and standard deviation for the four constructs were analysed: Religious Norms (Table 4), Islamic financial literacy (Table 5), attitude on Islamic financial products and services (Table 6), as well as financial behaviour (Table 7). The summary of reliability statistics, also known as Cronbach's Alpha coefficient and t-test, was used to determine the variables' relationship and test the current study hypothesis.

5. Results and discussion

The study results are examined in Table 1, where six statistical items are examined: min, max, mean and standard deviation. Each item reflects a specific characteristic of the variables. For example, the mean reflects the average behaviour of the corresponding variable in the sample, whereas the standard deviation will show its distribution. Gender equals one if mal. Age is one of four groups, which are 24-34 years old, 35-44 years old, 45-54 years old, and 55 years old and above. Next is the educational level equal to one of 4 groups: S.P.M./Certificate, Diploma, Degree and Postgraduate, which cover both Masters and PhD qualifications. Besides, the level of academic institutions that the respondents are teaching is a primary school, secondary school, college or university, and a group of retired educators or teachers. Other than that, the working experiences from the group of 1-5 years; 6-14 years; 15-24 years and 25 years and above.

Table 1. Descriptive Statistics

Variable	Mean	Standard Deviation	Max	Min
Gender	1.30	0.460	2.0	0.7
Age	1.99	0.978	2.2	0.8
Education Level	3.03	0.717	2.3	0.9
Academic Institutions	2.27	0.755	2.4	1.0
Working Experiences	2.39	1.062		

Source: Authors 2021

Table 2 summarized the respondents' demographic measures, including gender, age, educational background, academic institutions, and working experience. Of the 71 respondents in this study, 21 males (29.6%) and 50 females' respondents (70.4%) participated throughout this study. The respondents' age distribution is range from 24 to 55 years old and above.

Moreover, in terms of the educational background, 17 respondents were diploma graduates, 35 respondents were from bachelor's degrees and 19 postgraduate respondents. Besides the academic institution where the respondent is teaching, eight respondents from primary school, 41 teach at secondary school, 17 respondents from college/ university, and the other five are retiree teachers. Lastly, 17 respondents have between 1-5 years of working experience, 23 out of 71 respondents have 6-14 working experience, 17 are from 15-24 years' group working experience, and 14 were from 25 years and above.

Table 2. Socio-Demographic Data

Variable	Frequency	Percentage (%)
Gender		
Male	21	29.6%
Female	50	70.4%

Age		
24-34 years old	28	39.4%
35-44 years old	22	31%
45-54 years old	15	21.1%
55 years and above	6	8.5%
Education Background		
Diploma	17	23.9%
Degree	35	49.3%
Postgraduate	19	26.8%
Academic Institutions		
Primary School	8	11.3%
Secondary School	41	57.7%
College/ University	17	23.9%
Retiree	5	7.3%
Working Experience		
1-5 years	17	23.9%
6-14 years	23	32.4%
15-24 years	17	23.9%
25 years and above	14	19.7%

The reliability of statistics for respondents of Islamic financial planning for this study is summarised in Table 3. The research instrument was tested for reliability using the Cronbach's Alpha coefficient. According to Sekaran & Bougie (2016), a questionnaire considers attaining a high level of reliability when the value of Cronbach's Alpha exceeds 0.70. Cronbach's Alpha value implies that the data are more likely to be latent variables if the value is closer to 1 than 0. The estimation results reveal that the attitude on Islamic financial product and services variable has the most substantial relationship with the dependent variables (0.854) and their Islamic financial literacy (0.840), followed by their financial behaviour (0.796). Somehow, the initial scale for religiosity provides the opposite direction below the reliability level (0.342) for 6 items. However, the scale for Religious Norm turns to (0.700) after one of the items (RLG6) has been deleted. Therefore, the results of this study are suitable for further discussion and analysis.

Table 3. Summary of Reliability of Statistics

Variables	Cronbach's Alpha	Number of Items
Religious Norms	0.700	5
Islamic Financial Literacy	0.827	5
Attitude on Islamic financial products and services	0.850	6
Financial Behavior	0.806	5
Cronbach Alpha Reliability: 0.858		No of items: 21

Source: Author 2021

Next, there were four constructs measured. The mean of each factor is evaluated to be the reference of the variables level, that is, for a mean of 4.00 and above is a high mean value, a mean

value of 3.00 to 4.00 is a moderate level.

Table 4. depicts the descriptive statistics for religious norms. Religious norms refer to the principles held by individuals in line with the beliefs perceived in their daily life. The total means score for religious norms is considered as high at 4.69. All items measuring the religious norms of the respondents scored high ranged from 4.51 to 4.82. The mean score of 4.82 (Mean = 4.82; SD= 0.487) was calculated in the item RLG4 stating – “I am concern about my source of earning” as the highest among the 5 items This enlightens that religiosity highly influences the respondents. It shows that the respondents are trying to avoid any prohibited elements in their sources of earnings.

Table 4. The Descriptive Statistic for Religious Norms Variables

Items	Mean	Min	Max	SD
RLG 1	4.51	1	5	0.954
RLG 2	4.76	3	5	0.547
RLG 3	4.61	3	5	0.573
RLG 4	4.82	3	5	0.487
RLG 5	4.56	3	5	0.579

Note: Intention to Comply with Islamic Financial Planning Scale, <2.99 low, 3.00-3.99 Medium, > 4 High

Islamic financial literacy reflected the respondent’s understanding of the key Islamic finance concepts and deemed essential in the Islamic financial planning activity. Table 5. represents the total mean of Islamic financial literacy, which is 3.970. This simplifies that the respondents perceived Islamic financial literacy moderately. Based on the overall results, the highest mean is 4.15 on the item “I know the exact portions for me to pay my Zakat income every month,” which shows that the respondents have the awareness to perform the zakat obligation every month.

Table 5. The Descriptive Statistic for Islamic Financial Literacy

Items	Mean	Min	Max	SD
IFL 1	4.11	2	5	0.667
IFL 2	4.10	2	5	0.720
IFL 3	3.70	2	5	0.852
IFL 4	4.15	2	5	0.749
IFL 5	3.77	2	5	0.865

Note: Intention to Comply with Islamic Financial Planning Scale, <2.99 low, 3.00-3.99 Medium, > 4 High

The construct of attitude on Islamic financial products and services refers to the consistently favourable or unfavourable behaviours towards the Islamic financial products and services. Table 6 presents the mean and standard deviation for Islamic financial products' attitudes in the current financial market. The respondents' total mean for attitude shows 4.29, suggesting that respondents have higher control over their attitude towards Islamic financial products and services. The highest mean item is ATT 2 - “I believe Islamic financial institutions contribute to the social welfare” with a mean value of 4.42. Taken as a whole, the respondents acknowledge that Islamic financial products are prioritized the value of their services beyond the profit. This seems to point to respondents possessing knowledge related to the way Islamic financial services function, seeking to take advantage of the benefits resulting from the financial institution’s adherence to the Islamic principles, such as the prohibition on charging interest from customers, etc.

Table 6. The Descriptive Statistic for Attitude on Islamic financial products and services

Items	Mean	Min	Max	SD
ATT 1	4.39	3	5	0.665
ATT 2	4.42	3	5	0.670
ATT 3	4.14	2	5	0.867
ATT 4	3.97	3	5	0.736
ATT 5	4.39	3	5	0.621
ATT 6	4.39	2	5	0.727

Note: Intention to Comply with Islamic Financial Planning Scale, <2.99 low, 3.00-3.99 Medium, > 4 High

Lastly, financial behaviour refers to how good a household or individuals manages their finances, including savings, budget planning, protection or insurance, and investment. The highest mean item is on “I save money specifically for Hajj, retirement every month”, with a value of 4.30. While total mean for all items for the financial behaviour construct in Table 7 reveals a high value of 4.068, denoting that the respondents have high intention to comply with the Islamic financial planning.

Table 7. The Descriptive Statistic for Financial Behavior

Items	Mean	Min	Max	SD
FB 1	4.00	2	5	0.819
FB 2	3.94	2	5	0.809
FB 3	4.15	2	5	0.710
FB 4	4.31	1	5	0.841
FB 5	3.89	1	5	0.931

Note: Intention to Comply with Islamic Financial Planning Scale, <2.99 low, 3.00-3.99 Medium, > 4 High

6. Conclusion

The primary purpose of this study was to identify the determinants of intention to comply with Islamic financial planning among the 71 educators in Melaka, Malaysia. Consequently, the study showed that all independent factors are positively related to following Islamic financial planning. Suppose Islamic financial planning is seen as a valuable financial activity by Muslims. In that case, an Islamic financial literacy programme must include the Islamic financial ideas and aspects inherent in each of the four categories of Islamic financial planning, which covered money management, investing for goals, emergency planning and transference planning.

This finding has significant ramifications for Islamic financial institutions that operate in predominantly Islamic environments. Although many Islamic financial planning programmes and courses are offered, there are still minimal programs targeting the public servants or educators in Malaysia who are willing to learn more about personal finance or wealth management skills. As Malaysia is expected to be a champion of wealth management, from wealth creation to wealth preservation and succession, it is essential to identify the specific areas where Islamic financial product awareness may be lacking in Muslim society. By developing a profile of potential customers, this study will assist Islamic financial institutions in designing product awareness strategies aimed at helping the consumers achieve greater awareness about the importance of having proper financial

planning that is Shariah compliance.

This study has some limitations that influence how we perceive our findings and provide opportunities for future studies. A limitation of the study is that it focuses only on the teachers or educators from Melaka state. While there were valid reasons for this, the study's findings may not be generalizable to Malaysia's larger population. Nonetheless, the study contributes to and provides insight into a possible prospect profile regarding the determinants of their intention to adhere to Islamic financial planning. Future research could look into additional factors influencing and other Malaysian region with a bigger sample size.

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المصرفية الإسلامية في أفغانستان: التحديات وسبل العلاج: دراسة تحليلية تقويمية في ضوء التجربة الماليزية

Islamic Banking in Afghanistan: Challenges and Ways to Remedy: An Evaluative Analytical Study in Light of the Malaysian Experience

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أباحث دكتوراه في الفقه وأصوله
٣ مشرفة وأستاذة محاضرة في قسم الفقه وأصوله

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المصرفية الإسلامية، أفغانستان، ماليزيا، التحديات، المعالجات.

ملخص البحث

تهدف هذه الورقة البحثية إلى دراسة التحديات المصرفية الإسلامية في أفغانستان وسبل معالجتها في ضوء التجربة الماليزية، ولا شك أن وجود التحديات هو من طبيعة ما تواجهه التجارب الجديدة في بدايات تأسيسها، لكن تحدي النجاح يتطلب البحث عن الحلول ووسائل تحقيقها ومن سبل ذلك أن يستفاد من تجارب تعرف النجاح والتقدم في ابتكار الوسائل ومواجهة التحديات، لذلك تناول البحث التحديات التشريعية، والاجتماعية، والسياسية، والاقتصادية، التي تواجهها المصارف الأفغانية في عمومها، وقدم لها حلولاً في ضوء التجربة الماليزية، وتعتمد هذه الدراسة على منهجي الاستقراء والتحليل بالإضافة إلى الاعتماد على المقابلات مع الخبراء في الجانب الميداني من منهجية الدراسة. و يتم كل ذلك من خلال جمع المعلومات من مصادرها المناسبة وتحليلها وتقييمها، وتقديم حلول في ضوء التجربة الماليزية، فهي تجربة متقدمة وذات خبرة طويلة معتبرة تؤهلها أن تكون تجربة رائدة وأنموذجاً مناسباً تستفيد منه التجارب الناشئة في مجال المصرفية الإسلامية. وخلصت الدراسة إلى نتائج مهمة يحاول الباحث الإسهام بها من خلال هذه الدراسة واقتراحها؛ ومن أهمها: في الجانب التشريعي بناء قانون خاص ومحكمة خاصة بالمصرفية الإسلامية، والاهتمام بالمتخصصين وتدريبهم في مجال المصرفية الإسلامية، وإنشاء مجامع فقهية تقوم بحل المشاكل التي تواجهها المصارف، والاهتمام بتحسين الحوكمة الشرعية وتعزيز الشفافية، والثقة في المجتمع، تعزيز الوعي الديني والالتزام بالقيم والأخلاق لتحسين الوازع الديني وتحسين الوعي

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العام في المجتمع بالنسبة للمصرفية الإسلامية، وفي الجانب السياسي بناء نظام سياسي مشروع ومعتز به دولياً، وفتح باب الحوار الجاد لجميع الأطراف، فهو يضمن الاستقرار السياسي، وفي الجانب الاقتصادي، الاهتمام بالفكرة الإنتاجية وإنشاء مؤسسات وشركات كبرى على مستوى البلد، وتشجيع الابتكار والبحث والتطوير في المجتمع الأفغاني، وهذا يساعد بشكل عام في تطوير المصرفية الإسلامية والتنمية الاقتصادية في البلد.

ABSTRACT

This study aims to explore the concept of sustainable development in the Islamic economy and analyze it from the perspective of Sharia objectives. The study relies on qualitative methodology and desk research methods to analyze the concepts and ideas related to Sharia objectives and sustainable development. The Sharia objectives encompass the various aspects of human life, focusing on achieving benefits and preventing harm. The Islamic economy is considered part of sustainable development, where humans are expected to preserve the earth, develop its environment and economy, and enhance the spiritual, ethical, and cultural dimensions of living standards. Nations need to adopt national visions to achieve sustainability dimensions through governmental institutions, the private sector, and civil society. Islamic communities must also commit to protecting the environment as part of cultural and human development. Consequently, the research seeks to explore how the five Sharia objectives can be achieved through sustainable development, environmental protection, and natural resource conservation while ensuring economic justice and sound governance. The study also strengthens the perspective of the Islamic economy in addressing the dimensions of sustainable development and achieving them.

1. المقدمة

الحمد لله والصلاة والسلام على رسول الله وعلى آله وأصحابه أجمعين، وبعد:

إن التجارب والشواهد تعلّمنا أن المصارف تلعب دوراً كبيراً في تقدم المجتمعات وتطورها، سواء في قطاع الدولة أو القطاع الخاص، ولذلك يقال (لا اقتصاد بدون مصارف)، وتعلّمنا كذلك أن المصرفية الإسلامية ذات أهمية معتبرة في التنمية الاقتصادية للمجتمعات الإسلامية، فالمسلمون لا يتعاملون مع المصارف التقليدية، لأن الالتزام بدينهم لا يسمح لهم بذلك، وكون المجتمع الأفغاني مجتمعاً مسلماً ومحافظاً وقد ضحّى الشعب الأفغاني بما يملك في سبيل تطبيق شريعة الله في البلد، واستجابة للمحافظة على ذلك، ظهر الاهتمام بالمعاملات المالية عموماً وبالمصارف الإسلامية على وجه الخصوص، حيث نشأت منذ عدة عقود (1993م) ولكن بسبب الحروب توقفت في تطورها، وبعد انتهاء الحرب (2003م) عاد الاهتمام بها وشهدت نمواً ملحوظاً؛ إذ بلغ عدد النوافذ

الإسلامية إلى سبع نوافذ، وهناك مصرف إسلامي بالكامل (المصرف الإسلامي الأفغاني)، وكلها في بدايات تطور تجارتها ولذلك التعامل معها في المجتمع الأفغاني لا يزال ضعيفا للغاية، في عام (2015م) قامت لجنة مصرف (باختر بانك) بإحصائية فوجدت أن 80% في المئة من الناس يريدون مصرفية إسلامي، فالمجتمع الأفغاني بحاجة شديدة للمصرفية الإسلامية لما توفره من خدمات وتمويلات للأفراد والمؤسسات، لكن رغم هذا المصرفية الإسلامية في أفغانستان، تواجه عراقيل وتحديات عديدة، وهذه التحديات هي التي تمنع تطوير المصرفية الإسلامية في البلد، فهي بحاجة إلى البحث عن الحلول والمعالجات، والتجربة الماليزية في هذا المجال أفضل أنموذج يستفاد منه كحل للتحديات الموجودة لكونها تتمتع بخبرة طويلة، مضت عليها عقودا من الزمن، فهي بدأت في (1983م) وتعرف توسعا مستمرا (فقد بلغ عدد المصارف الإسلامية في ماليزيا إلى 16 مصرف)، وقدمت أكثر من خمسين منتجا، وساهمت في التنمية الاقتصادية وفي الحد من الفقر حيث انخفضت نسبة الفقر في عام 2019 إلى 5.6، ولذلك تأتي هذه الدراسة لتساهم في تقديم الحلول للتحديات الموجودة في ضوء هذه التجربة.

1.2. أسئلة الدراسة

تهدف الدراسة الإجابة عما يلي من الأسئلة:

1. ما واقع تطور تجربة المصرفية الإسلامية في أفغانستان وما أهميتها في المجتمع الأفغاني؟
2. ما هي التحديات التي تواجهها المصرفية الإسلامية في أفغانستان؟
3. إلى أي مدى يمكن للتجربة الماليزية أن تساعد في إيجاد سبل لعلاج تحديات تطوير المصرفية الإسلامية في أفغانستان؟

1.3 أهداف الدراسة

دراسة مشكلة البحث تهدف إلى تحقيق ما يلي:

1. بيان واقع تطور التجربة المصرفية الإسلامية في أفغانستان وأهميتها في المجتمع الأفغاني.
2. البحث عن التحديات التي تواجهها المصرفية الإسلامية في أفغانستان.
3. بيان مدى تأثير التجربة الماليزية في إيجاد سبل العلاج لتحديات تطوير المصرفية الإسلامية في أفغانستان.

1.4 أهمية البحث:

تتجلى أهمية البحث فيما يلي:

1. تجربة المصرفية الإسلامية جديدة في أفغانستان، ولذلك تساهم هذه الدراسة في اقتراح وسائل لانجاحها.

2. الشعب الأفغاني يعاني من الفقر المدقع بعد خروجه من الحرب ولا شك أن المصرفية الإسلامية تلعب دورا كبيرا في التنمية الاقتصادية الاجتماعية

2. منهج الدراسة:

يعتمد الباحثان في هذه الدراسة على المنهج النوعي من حيث التحليل والوصف لما تمّ جمعه بالمنهج الاستقرائي، حيث يقوم الباحثان بجمع المعلومات من الدراسات السابقة المتعلقة بالتجربتين الماليزية والأفغانية في المصرفية الإسلامية لهدف معرفة مدى توسعها ونمو دورها في التنمية الاقتصادية وفعاليتها في رفع الفقر في المجتمع، حيث يرجع الباحثان إلى التقارير الموجودة على الشبكة، والمواقع الالكترونية للمؤسسات (المصارف الإسلامية) مثل المنتجات الموجودة في المصارف الإسلامية الماليزية، والمجلات في الدراسات المتخصصة لجمع المعلومات الجديدة والدقيقة.

ويعتمد الباحثان على الدراسة الميدانية في إجراء مقابلات مع ذوي الخبرة العملية في التجربتين محلّ عينة الدراسة، وخصوصا في التجربة الأفغانية حيث لا توجد مراجع بحثية كافية، و ستفيد تلك الإجابات بعد تحليلها بما يثري مباحث الدراسة بالمعلومات والآراء والاقتراحات و يساهم في تحقيق أهداف البحث. ويعتمد الباحثان على المنهج المقارن لغرض تحليل أعمق لمدى تطور التجربتين في الجوانب التشريعية وفي الوسائل و الآليات العملية بين التجربة الماليزية والأفغانية لهدف معرفة ماذا يمكن أن تقدمه التجربة الماليزية وتساهم به في مواجهة التحديات التي تعرقل تطور التجربة الأفغانية.

2.1 الدراسات السابقة:

تمت الإشارة سابقاً أن المصرفية الإسلامية جديدة في أفغانستان فهي لم تدرس من قبل المتخصصين بشكل كافٍ، ولذلك لا توجد دراسة سابقة – بحسب اطلاع الباحث – أُفردت في بحث موضوع التحديات التي تواجهها المصرفية الإسلامية في أفغانستان وعلاجها، لكن هناك بعض الدراسات التي تناولت مواضيع من المصرفية الإسلامية في أفغانستان منها:

بانكدارى اسلامي وشيوه هاى تطبيق آن در افغانستان، دراسة قام بها عبد المعبود ضريري العضو في أكاديمية العلوم بكا بل، وتم نشرها من قبل الأكاديمية عام 2019م، تحدث المؤلف عن المصرفية الإسلامية وحاجة الناس إليها، وتناول كذلك موضوع المنتجات المصرفية الإسلامية في المصارف الأفغانية مع أحكامها الشرعية في ضوء الشريعة الإسلامية، والقانون المصرفي الإسلامي الأفغاني.

Exploring the challenges of the Historical development of Islamic Banking system in Afghanistan
Using Document Analysis، للباحثة خاطرة نثاري، تم نشره في مجلة معهد المصرفية الإسلامية في ماليزيا عام

2020م، لقد تناولت الباحثة التحديات التي تواجهها المصرفية الإسلامية بشكل مختصر، وكذلك قدمت لها حلول.

التجربة الماليزية وفق مبادئ التمويل والإقتصاد الإسلامي، لأستاذ نوال عبد المنعم بيومي، تم نشره من قبل مكتبة الشروق الدولية بالقاهرة عام 2010م، قسم المؤلف الكتاب إلى ثلاثة فصول، تحدث في الفصل الأول عن الإطار النظري لمبادئ الإقتصاد الإسلامي، ثم تناول في الفصل الثاني الإطار العام لتطبيقات الإقتصاد الإسلامي في التجربة الاقتصادية الماليزية، ثم تطرق في الفصل الثالث إلى تقييم تطبيقات الإقتصاد الإسلامي في التجربة التنموية الماليزية.

يمكن للباحثين من أن يستفيدا من هذه الدراسات في التعرف على نشأة المصرفية الإسلامية في أفغانستان، وكذلك نشأة المصرفية الإسلامية في ماليزيا وأسباب نجاحها، وتختلف عنها دراستنا بأنها تناولت التحديات المصرفية التي تواجهها المصارف الأفغانية بشكل تفصيلي من ناحية، ومن ناحية أخرى هي تناولت الحلول والمعالجات للتحديات الموجودة في ضوء التجربة الماليزية.

3. المبحث الأول نشأة المصرفية الإسلامية وأهميتها في أفغانستان

هذا المبحث يتناول تعريف المصرفية الإسلامية، نشأة المصرفية في أفغانستان، أهميتها في أفغانستان وكذلك التعرف على التجربة الماليزية، لأن هذا يساعدنا في التعرف على الموضوع بشكل أفضل.

3.1 المطلب الأول: تعريف المصرفية الإسلامية

أولاً: المصرفية في اللغة والاصطلاح

المصرفية في اللغة من صرف يصرف صرفاً مصدر ثلاثي من باب ضرب، وتطلق على معان عدة منها، بيع النقد بعضه ببعض، ومنها التبديل وتحويل الشيء عن وجهه، ومنها التوبة.

وكل هذه المعاني تعود الى التحويل والتغيير، فالصرف فيه تحويل نقد لنقد آخر، وكذلك التوبة فيها يتحول الإنسان من فساد إلى صلاح.

وتعريف المصرفية بشكل عام يتوقف على تعريف المصرف والمصرف بشكل عام: مؤسسة مالية تقوم بأعمال الإقراض والاقتراض، وإصدار الكمبيالات، وبالاتئمان على الأموال والودائع والممتلكات الثمينة وتمويل الأعمال والمشاريع، وما شابه ذلك.

أما فيما يخص المصرف الإسلامي فهو:

مؤسسة مالية مصرفية لتجميع الأموال وتوظيفها في نطاق الشريعة الإسلامية، بما يخدم بناء مجتمع التكامل

الإسلامي، وتحقيق عدالة التوزيع، ووضع المال في المسار الإسلامي.
أو هو: مؤسسة مالية تؤدي الأعمال المصرفية والتمويلية في إطار أحكام الشريعة الإسلامية.

3.2 المطلب الثاني: نشأة المصرفية الإسلامية في أفغانستان:

في عام (1933م) أسس (أفغان ملي بانك) "المصرف الوطني أفغان" وهو أول مصرف في أفغانستان، وكان يتولى بعض وظائف المصرف المركزي الى عام 1939م، وكان من أعماله أن أصدر لأول مرة النقود الورقية (bank note) ثم توسعت هذه الحركة وأسس في عام 1939 م (د افغانستان بانك) "مصرف أفغانستان" وكان من وظائفه الأساسية: إصدار النقود الورقية، المراقبة على المصارف، تطبيق القانون المتعلق بالمعاملات، تنظيم القانون للمالية في البلد، السعي لاستقرار قيمة النقود. ثم أسس في عام (1954) م (پښتنى تجارتي بانك) "بشتنى المصرف التجاري" لكن هذه المصارف وغيرها كلها كانت تقليدية، ثم أسست مصارف كثيرة في مجال الزراعة، والصناعة، والتجار وغيره.

في عام (2003 م) بعد أن أطيح بالحكومة من قبل الأمريكان، وحكمت الديمقراطية في البلد، وحدث تحوّل جذري في العلاقات مع الدول في مجال المال والمجالات الأخرى، وشرع الدستور وكذلك شرعت قوانين أخرى في مجالات مختلفة، وأنشئت نوافذ إسلامية في كثير من المصارف الأفغانية، منها نافذة ميوند بانك (مصرف ميوند)، نافذة نوى كابل بانك (مصرف كابل الجديد) وغيرها.

في عام 2015م شرع قانون خاص بالمصرفية، وقدّم لمجلس الشعب لكنه لم يوافق عليه، ولذلك تم إصداره من قبل رئيس الجمهورية، أشرف غني أحمدزي، ويشتمل على 15 فصل و 178 مادة، لكنه قانون عام وليس خاصاً بالمصرفية الإسلامية، وإنما هناك فصل واحد مختصر، وهو الفصل السابع، يتحدث فيه عن المصرفية الإسلامية. وفي هذه الفترة في عام (2009) أسس مصرف داخل البلد وسمى "باختر بانك" وكان مصرفاً أهلياً، وكانت الحكومة قد وافقت على إنشائه، ثم بعد ذلك عمل هذا المصرف في مجال المصرفية التقليدية إلى (2016م)، وقدّم خدمات قيمة في مجال المصرفية التقليدية، وكانت له إنجازات رائعة كذلك، ولأجل ذلك اكتسب مكانته الأولى في المصارف الأفغانية، لكن في عام (2015م) قامت لجنة هذا المصرف إحصائية فوجدت أن 80% في المئة من الناس يريدون مصرفية إسلامية، فأدركت أن المجتمع الأفغاني بحاجة شديدة للمصرف الإسلامي، لذلك عملت اللجنة في تحويل هذا المصرف إلى المصرف الإسلامي بالكامل، وفي العام 2018م في شهر إبريل حصل على أول ترخيص للعمل المصرفي من قبل المصرف المركزي الأفغاني، وقدم خدمات مصرفية رسمياً في مجال المصرفية الإسلامية.

3.3 المطلب الثالث: أهمية المصرفية الإسلامية في أفغانستان ودواعي تطورها:

لا شك أن المصرفية الإسلامية من قواعد وأسس الاقتصاد الإسلامي، وهي تقوم بحفظ أموال الناس وتنميتها، بما يوافق الشريعة الإسلامية، وتخطط لها بشكل أفضل، وهي تلعب دوراً كبيراً في اقتصاد البلاد أيضاً، والمجتمعات الإسلامية تحتاج إلى تطبيق فقه المعاملات في حياتهم الاقتصادية، وقد صرح دستور البلد على هذا في مادته الثالثة حيث يقول:

در افغانستان هيج قانون نيمتواند مخالف معتقدات واحكام دين مقدس اسلام باشد.

"في أفغانستان لا يسمح لأي قانون أن يكون مخالفاً للمعتقدات وأحكام الإسلام"

فالمطلوب من كل المؤسسات التابعة للدولة والخاصة، أن تأخذ أحكامها من الشريعة الإسلامية، ويمكن أن نشير إلى بعض النقاط المتعلقة بدواعي نشأة المصرفية الإسلامية في أفغانستان:

1. يوجد في المجتمع الأفغاني كثير من الناس عندهم أموال هائلة، لكنهم لا يتعاملون مع المصارف التقليدية لأنها قائمة على الربا، فالمصارف الإسلامية أفضل حل لتنمية أموال الناس في هذا المجتمع.
2. المجتمع الأفغاني يعاني من الفقر بنسبة عالية، فهو بحاجة شديدة للتنمية الاقتصادية في البلد، والمصرفية الإسلامية هي الآلية التي يمكن أن تساهم في تحقيقها.
3. البلاد التي فيها نظام المصرفية فعال، ستكون تلك البلاد متقدمة في النمو من ناحية الاقتصاد أيضاً، كما هو الوضع في ماليزيا، فالحاجة ملحة لإنشاء نظام مصرفي فعال في أفغانستان.
4. المصارف تقدم خدمات مهمة في مجال التمويلات المتنوعة، ولا يمكن للمواطنين أن يحلوا مشاكلهم بغيرها، وأفضل مثال لهذا الشيكات، والبطاقات فالناس في البلاد المتطورة لا يتعاملون بالنقود إلا قليلاً وإنما يستخدمون البطاقات وغيرها من الأوراق المالية.
5. أفغانستان بحاجة شديدة للتطور والمصرفية الإسلامية تلعب دوراً كبيراً في هذا المجال، من صكوك عقد البناء والتشغيل وغير ذلك، الشعب هنا بحاجة شديدة لبناء الطرق، والمعابر، والمطارات، وسد المياه لإنشاء الكهرباء، والجامعات، والمدارس وغيرها، و في كل هذه المجالات لا يمكن للحكومة الإنجاز إلا إذا استفادت من تجربة المصرفية الإسلامية، كما استفادت ماليزيا والبلاد الأخرى.
6. أفغانستان بلد تستورد معظم احتياجاتها من البلدان المجاورة؛ باكستان، إيران، تاجكستان والهند، فالتجار والمشاريع الكبرى بحاجة للتمويل الداخلي حتى يتم الحد من الاستيراد.
7. المصرفية الإسلامية هي التطبيق العملي لأسس الاقتصاد الإسلامي، فالمطلوب أن نسعى لتطبيق أسس الاقتصاد الإسلامي، فقد ضحى الشعب الأفغاني بكل ما يملك من أجل هذا الهدف، وهو تمكين شرع الله في تحرره من هيمنة الأعداء.

3.4 المطلب الرابع: التجربة الماليزية في مجال المصرفية الإسلامية

إن مما لا شك فيه أن ماليزيا من أقدم الدول الإسلامية تجربة ولا سيما في مجال المصرفية الإسلامية، فهي نجحت في النهوض، خاصة في الثلاثين عاماً الماضية؛ فقد حققت معدلات نمو الناتج المحلي السنوي 0.90 وحققت كذلك معدل النمو السنوي للناتج المحلي الإجمالي 5.60 في عام 2023، وهذه أعلى معدلات النمو في العالم، وكذلك حققت تخفيض نسبة الفقر إلى 5.6، ونسبة الأمية انخفضت إلى 2.74 وجاوز متوسط دخل الفرد أكثر من عشرة آلاف دولار في العام 2023، واحتلت الترتيب الثامن عشر والسابع عشر في قائمة أكثر الدول تصديراً واستيراداً في العالم، وأصبحت ماليزيا مركزاً عالمياً لجذب الأموال التي تريد اتباع الشرع الإسلامي في التمويل والاقتصاد، والذي يتزايد إقبال البنوك والمؤسسات المالية والاقتصادية العالمية عليه، خصوصاً بعد الأزمات التي أصابت أمريكا وأوروبا الغربية، وعندما ضربت الأزمة المالية والاقتصادية شرق آسيا في عام 1998م، رفضت ماليزيا روثنة البنك الدولي، وقامت بعملية إصلاح شبه مضادة لما اقترحه البنك، فكانت بذلك أول الدول خروجاً وشفاءً من الأزمة!

في عام 1983م تم تأسيس أول مصرف إسلامي من قبل الحكومة وسمي بنك إسلام ماليزيا بيرهاد (BIMB) وكان أول خطوة في سبيل غرس القيم الإسلامية في مجال الاقتصاد والمالية الإسلامية.

وفي نفس العام قامت الحكومة الماليزية بإصدار شهادات الاستثمار الحكومية (GIC) على مبدء القرض الحسن، لتكون بديلاً شرعياً عن أذونات الخزنة الحكومية الي تصحبها الفوائد الربوية في النظام الاقتصادي التقليدي.

في عام 1992م تم إدراج المصرف الإسلامي في اللوحة الرئيسية لبورصة كوالالمبور للأوراق المالية؛ وذلك لزيادة اسهمه.

في عام 2001م تم انشاء معهد الخدمات المالية والمصرفية الإسلامية في ماليزيا. في عام 2005م قام المصرف المركزي بإنشاء المركز الدولي لتعليم التمويل الإسلامي الذي قام بتدريب أكثر من 2000 طالب، بالإضافة إلى المسؤولين التنفيذيين في القطاع المالي من 78 دولة مختلفة، وقام بإنشاء صندوق لتمويل هذا المركز ب 500 مليون رنجيب ماليزي.

في عام 2006 تم اطلاق برنامج لجعل ماليزيا كمركز مالي إسلامي دولي. في عام 2011 تم وضع مخطط ثنائي طويل المدى للنظام المالي سمي بمخطط القطاع المالي 2011-2020 وهذه خطة استراتيجية ترسم الاتجاه المستقبلي للنظام المالي، وتهدف أساساً إلى تدويل التمويل الإسلامي.

في عام 2013م تم تعزيز الاطار التنظيمي والرقابي للصناعة المالية الإسلامية باعتماد قانون الخدمات المالية الإسلامية والتي تم تطبيقه في 30 جوان 2013، ومن مميزات هذا القانون هو فرض أحكام الشريعة على

المؤسسات المالية الإسلامية لضمان أن تكون أهدافها وأنشطتها متوافقة مع مبادئ الشريعة الإسلامية كجزء من الحوكمة الشرعية للنظام المالي الإسلامي في ماليزيا.

في عام 2014م بلغ عدد المصارف الإسلامية احدى عشر مصرفا ذات ملكية محلية وستة مصارف ذات ملكية أجنبية. المصارف الإسلامية الماليزية تقدم المنتجات والخدمات، وتمر على مراحل وقد وصلت منتجات المصارف الإسلامية في ماليزيا حوالى 50 منتج وخدمة.

4. المبحث الثاني: التحديات التي تواجهها المصرفية الإسلامية في أفغانستان وسبل علاجها

يتناول هذا المبحث بيان التحديات الموجودة في مجال المصرفية في واقع التجربة الأفغانية وسبل علاجها، ويمكن تقسيم التحديات إلى التحديات التشريعية والاجتماعية والسياسية والاقتصادية وهي كالتالي:

4.1. المطلب الأول: التحديات التشريعية ومعالجتها

إن التحديات التشريعية التي تواجهها المصرفية بشكل عام والمصرفية الإسلامية في أفغانستان بشكل خاص كثيرة لكن سأشير إلى بعض منها مع سبل العلاج وهي كالتالي:

1- عدم وجود القانون الخاص بالمصرفية الإسلامية:

إن أفغانستان من ناحية الجيوبولتيك تعتبر قلب آسيا، ولذلك فيها حروب مستمرة، وقد أثرت على جميع المجالات في المجتمع، في عام 2001م أطاح الأمريكيان بالحكومة الأفغانية، ثم هبّأوا الأرضية لحكم الديمقراطية في البلد، وشرّعت القوانين، فشرع دستور البلد في المجمع الوطني (لويه جرکه) الذي يعتبر أفضل حل لمشاكل الأفغان في تاريخهم الطويل، وحوكمت القوانين السابقة التي كانت دوّنت في عهد سردار داوود أو قبله، وهذه القوانين كانت أخذت من القوانين المصرية مثل القانون المدني وغيره، وكذلك دوّنت قوانين كثيرة من بينها قانون المصارف، لكن هذا القانون كان عاماً للمصرفية التقليدية وكانت مواد قليلة تتناول المصرفية الإسلامية، ثم بعد انسحاب القوات الدولية من البلد، ومجئ الحكومة الجديدة، لم تعد للقوانين أي قيمة، فلا يوجد دستور ولا قوانين في البلد.

معالجة هذا التحدي

إن نجاح المصرفية الإسلامية مرتبط بوجود الاطار القانوني والتنظيمي المناسب في البلد، لأن القانون يحميها، وفي نفس الوقت يحمي ويراعي حقوق العملاء أيضا، فالقانون مهم للغاية حتى لا يضيع حقوق أحد. مثلا في النظام التقليدي يتضرر العملاء وقليل ما تجد تتضرر المصارف، لأن القانون يحميها، وفي النظام الإسلامي

لازم القانون يحمي حقوق كلا الطرفين.

والمصرفية الإسلامية هي من المجالات التي هي بحاجة لوجود القانون واللوائح، لأن القانون يضمن أن نشاطات المصرف توافق المبادئ والقواعد التي أمر الله بها، وتجنب الربا المحرم، وكذلك يساعد في تعزيز الثقة بين المستثمرين والعملاء والمصرف الإسلامي، ويعلم العملاء ومن يتعامل مع المصارف، أن هناك إطاراً قانونياً يحمي حقوقهم .

ولذلك نحن نرى أن البلاد التي هي رائدة في مجال المصرفية الإسلامية لديها قانون خاص في هذا المجال ماليزيا مثالا علي ذلك، فهي طورت قوانين المالية الإسلامية، وطورت ما يسمى بالأطر التشريعية (Legal framework)، وهذا من أجود ما تم انتاجه في ماليزيا، وكذلك العالم الإسلامي، بل اكتمال البيئة القانونية من أهم أسباب نجاح المصرفية الإسلامية في ماليزيا. فنحن بحاجة شديدة في أفغانستان إلى إنشاء قانون خاص بمجال المصرفية الإسلامية، ويمكن أن نستفيد من التجربة الماليزية في هذا المجال.

2- عدم وجود الحوكمة الشرعية في المؤسسات

من التحديات عدم وجود الحوكمة الشرعية في المؤسسات، فليس هناك دستور وقوانين ونظم ألتى تتوافق مع مبادئ الشريعة الإسلامية وتسبب تطوير المجتمع وتحقيق الرفاهية العامة فيه.

ولذلك المجتمع الأفغاني يواجه مشاكل كثيرة منها منع أو إيقاف مدارس البنات من التعليم منذ أكثر من عامين، وتهرب أهل الخبرة والاختصاص من البلد، ووجود فقر شديد في البلد، لأن الحكومة ليس لديها قانون وتخطيط جيد لهذه المشاكل، فالمناصب الشاغرة يوظف فيها من هو غير مؤهل أو من هو ليس من أهل الاختصاص، أو يوظف دون أن يكون في ضوء القانون الذي يسبب العدالة والمساواة والشفافية في الأمور، ولا يوجد تخطيط جيد للقضاء على الفقر المدقع في البلد، ولذلك نسبته يومياً تزداد، وكذلك تزداد نسبة البطالة في البلد.

معالجة هذا التحدي

إن العلاج هو إنشاء الحوكمة الشرعية القوية والفعالة، فعدم الاستقرار والتغيرات المستمرة في البلد، جعلت من الصعب تنفيذ الأنظمة واللوائح بشكل منتظم، لكن الوضع الآن في ظل الحكومة الجديدة مناسب فالبلد مستقر ويوجد فيه الأمن نسبياً، فمن الأفضل أن تنظر الحكومة في القوانين واللوائح التي تم إصدارها في الحكومة السابقة في مدة عشرين عاماً، فقد كانت هناك جهود مبذولة في هذا المجال، وإذا كانت تلك القوانين مناسبة ومتوافقة مع المبادئ والأحكام الشرعية، فالمطلوب من الحكومة أن تقوم بتنفيذها لتحقيق

بذلك الحوكمة الشرعية نسبياً، فهي تضمن أن نشاطات المصارف الإسلامية متوافقة مع مبادئ الشريعة الإسلامية، وهي تضمن بناء الثقة بين العملاء والمستثمرين في المصارف. ومن ناحية أخرى حتى يكون إطار الحوكمة الشرعية فعالاً وسالماً، من الضروري إيجاد مبادئ الحوكمة الشرعية في القوانين المحلية، للسلطة المعنية، وإلا ستكون هذه المبادئ غير ملزمة من الناحية القانونية، وسيصبح من المستحيل وضع آلياتها حيز التنفيذ، لأجل تطابق المعاملات المالية مع الشريعة، الحوكمة بحاجة إلى آليات ضامنة، تتمتع بالمصادقية والسلطة القانونية.

3- عدم وجود محكمة خاصة وأهل الاختصاص للمصرفية الإسلامية:

إن الحكومات المعاصرة هي تختلف من الحكومات السابقة التي كانت تعتبر امبراطوريات، فالحكومات المعاصرة هي حكومات المؤسسات، والنظم، ومن خصائص الحكومات المعاصرة وجود المحاكم بشكل متقدم جداً، فالمحكمة قسمت إلى ثلاثة أنواع منها المحكمة الابتدائية، ومحكمة الاستئناف، والمحكمة العليا، وكذلك داخل المحكمة هناك أقسام مثلاً قسم الأسرة، قسم التجارة، وكل هذه الأعمال التي انجزتها البشرية في مجال المحاكم كان هدفها تحقيق العدل بشكل أفضل، بالنسبة لأفغانستان كان هناك محاكم مختلفة وقوانين مختلفة في عهد الجمهورية، لكن للأسف لا توجد محكمة خاصة تعني بقضايا المنازعات المتعلقة بالمصرفية. ومن ناحية أخرى، إن القرن الواحد والعشرين، قرن التخصص (specialization)، فالتطور والتحضر والتقدم في هذا العصر منوط بالعلم والتخصص، فالحياة تتعقد يومياً والحل هو العلم والتخصص ولأجل ذلك المحاكم في هذا العصر تطورت تطوراً كبيراً، ولذلك في المحاكم الجديدة عندما يصدر القاضي قراراً لا يحكم لوحده بل يجمع القضاة الآخرين أهل الاختصاص ثم يحكمون بشكل جماعي، حتى يكونوا أقرب لتحقيق مقصد القضاء وهو العدل.

إن المصرفية علم جديد وتقتضي التخصص ولا يمكن أن نقيّم نظامها في هذا العصر بدراسة كتب التراث فقط، ولذلك عندما تحدث مشكلة أو دعوى في المصارف يأخذ ملفها في القضاء مدة طويلة طويلة، لأنه لا يوجد هناك أهل إختصاص.

للأسف الشديد بالنسبة للمصرفية بشكل عام والمصرفية الإسلامية بشكل خاص، في أفغانستان لا يوجد اهتمام بتوفير المتخصصين من قبل الجهة المسؤولة، فلا يوجد أهل الاختصاص في المصارف التقليدية ولا في المصارف الإسلامية، ولا يوجد في طاقم العمل أو من يعمل في مجال الإدارة من أهل الاختصاص، حتى إن كثيراً من طاقم العمل في المصرف الإسلامي الأفغاني عملوا لمدة في المصارف التقليدية، ولذلك لا يفرقون بين المصارف التقليدية والمصارف الإسلامية، وكذلك الذين يعملون في مجال الرقابة على هذه المصارف ممن

ينتمي للشرعية، معظمهم ليسوا أهل اختصاص.

معالجة هذا التحدي:

إن المصرف يحتاج إلى متخصص في المحكمة، الذي لديه معرفة وخبرة بالمصرفية الإسلامية وقضاياها، ليحل المشكلة بشكل دقيق وبأسرع وقت، وهذا يسبب الشفافية والنزاهة في المحكمة، وتحل المشاكل التي تحدث بين حين وآخر، بطرق تتوافق مع الشريعة الإسلامية، ومن ناحية أخرى إنشاء محكمة خاصة للمصرفية الإسلامية، يساهم في تعزيز الحوكمة الشرعية وتحقيق التوافق مع الشريعة، لأن غياب المحاكم الإسلامية، يجعل العقود الإسلامية غير ملزمة قانونياً، أو يجعل المصارف فيها فوضى، وهذا يزيد من المخاطر في المصارف الإسلامية، بالتالي يمكن تأسيس محكمة إسلامية خاصة، قادرة على فهم العقود المالية الإسلامية والزام تنفيذها، وإنشاء مراكز تحكيم لتسوية النزاعات المتعلقة بالمصرفية والمالية الإسلامية.

كما هو معروف هذا العصر عصر الاختصاص (specialization)، فالتقدم والتطور والتحضر فيه متعلق بالتخصص، فالحياة يومياً تتعقد وتدريب الكوادر وأهل الاختصاص له دور كبير في قطاع المصرفية الإسلامية، فإمكانهم أن يقوموا بتوجيه وتطوير، وتنمية هذا القطاع، ويقدموا الخبرة والمعرفة اللازمة لتحسين وتطوير المنتجات الجديدة، وتفسير الأحكام والمبادئ الشرعية المتعلقة بالمصرفية الإسلامية، وكيفية تطبيقها بشكل صحيح، وكذلك يقوموا بتعليم وتدريب الموظفين الجدد في هذا القطاع، وهذا يسبب تعزيز الكفاءة والفهم الشرعي للعاملين، ويسبب كذلك تعزيز الثقة بين العملاء والمصارف لأنهم يتعاملون مع عملاء محترفين.

ولذلك البلاد المتطورة لديها أهل الاختصاص والكوادر في هذا المجال، ولديها المؤسسات والمراكز العلمية لتدريب وتعليم، وتأهيل الموظفين، وهذا التدريب اجباري وهو من أسباب تطور المصرفية الإسلامية في ماليزيا ولديها محكمة خاصة بالمصرفية الإسلامية، كل من يواجه مشكلة يرفع ملفه إلى تلك المحكمة.

4- حصر المصرفية الإسلامية وأحكامها الفقهية في المذهب الحنفي:

ومن التحديات في مجال التشريع والقانون حصر الأعمال المصرفية في المذهب الحنفي، فالمصارف الإسلامية كانت تواجه تحديات كثيرة في عهد النظام الجمهوري، لكن بعد مجيء النظام الحالي تراجع حال المصرفية الإسلامية، فالحكومة تؤمن بالمذهب الحنفي قطعاً، بل تعتبر المذهب الحنفي شريعة إسلامية، ولذلك طالبت المصارف التقليدية كافة أن تتحول إلى مصارف إسلامية، ثم بعد حين طلب من المصرف الإسلامي الأفغاني أن يدخل جميع أعماله وخاصة عقودها إلى إطار المذهب الحنفي، وتعني بالمذهب الحنفي كتب التراث في المذهب الحنفي فقط، ولذلك لا يقبل العقود والآليات التي ليس لها أصل في كتب التراث مثل المبسوط للسرخسي.

ومن ناحية أخرى لا توجد مواد خاصة لهذا الفقه بشكل مرتب مثل القوانين أو قرارات المجامع الفقهية، أو قرارات الهيئات المختصة بالمالية الإسلامية مثل الأيوبي، ليكون من السهل الاستفادة منها كمرجعية.

معالجة هذا التحدي:

إن المصرفية الإسلامية مجالاتها واسعة للغاية، وكذلك نحن كمسلمين نؤمن بأن الشريعة الإسلامية خالدة فهي صالحة لكل زمان ومكان، أما الفقه فهو مجهود بشري وليس صالح لكل عصر وهناك سنة كونية تقول: لا تتسع مرحلة سابقة لمرحلة لاحقة، فليس من الممكن أن نكتفي باجتهادات الفقهاء القدامى، أو اجتهادات مذهب معين ونعتبرها حلاً لجميع مشاكلنا، فهي كلها مجهودات بشرية وليست شريعة الإسلام، بل نحن دائماً بحاجة أن نقوم باجتهادات جديدة في ضوء الاجتهادات والقواعد التي وضعها فقهاءنا وعظماءنا في التاريخ، وهذا هو قصد الشارع من وراء الإذن بالاجتهاد، وتقرير المثوبة لمن قام بالاجتهاد حيث قال رسول الله ﷺ: ((إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أخطأَ فَلَهُ أَجْرٌ)) (البخاري: 6919)

والشريعة حينما تأمر بالاجتهاد لاتعني أنه مختص بزمان دون آخر، فعملية الاجتهاد تعتبر محركاً لنهضة الأمة، وتجعلها في مقدمة الركب، وليس هناك نص شرعي يحكم باغلاق باب الاجتهاد، فالاجتهاد موجود ومأمور به شرعاً، مادام هناك تحديات ومشاكل التي تواجهها أمة الإسلام. فال المطلوب منا في أفغانستان أن نقوم بتطوير المصرفية الإسلامية في ضوء اجتهادات جميع الفقهاء القدامى، ونقوم بتنظيم هذه الاجتهادات بحيث تصبح قانوناً كما هو الوضع في أكثر البلاد.

5- مشكلة الضمانات في المحاكم

من التحديات من ناحية القانون (legal frame) مشاكل في أخذ الضمانات، فالمصارف دائماً تحتاج إلى الضمانات لتوثيق المعاملات، فالطريقة السائدة في البلد هي رهن مال غير منقول رهنًا رسميًا، مثل البيت أو المحل أو غيره، لكن للأسف الشديد النظام الحاكم للعقارات والبيوت في المجتمع هو نظام تقليدي، بمعنى أن العقارات والبيوت غير مسجلة عند الحكومة، إلا نسبة ضئيلة جداً، ولذلك المصارف تواجه مشاكل عند رهن عقار العميل لدى المصرف، لأن المصرف يجد العقار عند حدوث مشكلة مرهوناً عند أشخاص كثيرين، أو يرى أن العقار يبيع بشخص آخر والعميل قد تهرب، أو يرى أن العقار مرهونة عند شخص آخر أيضاً، والمصرف عندما يريد أن يحل هذه المشكلة فقد يأخذ وقتاً طويلاً، دعك من الربح الذي يطلبه المصرف فهنا المصرف يدفع أكثر من الربح الذي كان ينتظره، فالذهاب إلى المحكمة وحل المشكلة ليس سهلاً ومجاني، ناهيك عن ضياع الوقت الكثير.

معالجة هذا التحدي:

إن إنشاء نظام من قبل الحكومة، يسجل فيه كل العقارات والمحلات للمواطنين مهم للغاية، وهذا يدرس في الجامعات ويعمل عليه الحكومات والباحثون في هذا العصر باسم إدارة الأراضي وتنميتها (land administration and development)، فالأفضل أن يسمح للمصارف بتمليك هذه العقارات، وإدارتها فلا تبقى العقارات باسم الثروة عند الناس بل تتحول إلى منتجات تباع وتشتري، وهذا يساعدنا في الضمانات التي توضع لدى المصارف أو أي شخص آخر، وكذلك يساعد في نجاح المصرفية الإسلامية في البلد، فلا مجال لأي شخص أن يسجل عقاره لدى المصرف ثم يسجله مرة أخرى عند شخص آخر باسم آخر، وهذا النظام موجود عند كل البلاد التي هي متقدمة ومتطورة في مجال الصيرفة والتقنية مثل ماليزيا، ونحن في أفغانستان بحاجة أن نستفيد من تجارب هذه البلاد لنخرج من هذا الوضع السيء.

6- عدم الاهتمام بحاجات المجتمع الحقيقية في المصارف الإسلامية.

ومن التحديات كذلك عدم اهتمام المصارف والنوافذ الإسلامية بحاجات المجتمع الحقيقية، فمن المفترض أن تعرف المصارف واقع مجتمعهما، ثم تبحث لها الحلول، والمجتمعات مكونة من طينات مختلفة وطوائف مختلفة، ففيها الغني، والمسكين والفقير وكل واحد تختلف حاجاته.

إن مقصد المصارف هو (social responsibility) والتنمية الشاملة لعامة الناس، والمصرف المركزي لما يعطي الترخيص للمصرف الخاص يكون الهدف منها المشاركة في تطوير وازدهار البلد وليس الربح لملاك المصرف فقط، لكن في الواقع قطاع المصارف عادة يستهدف التجار الكبار ولا يهتم بمن هو في المستوى الثاني أو الثالث، ويقدم منتجات هي في صالح الغني، أو في صالح من له شركة أو تجارة كبيرة، ولا يهتم بعامة المجتمع الذين لا يملكون مالا بهذا المستوى، ومن ناحية (liability side or asset side) في المصارف الأفغانية يوجد في جانب liability side فقط المضاربة والحساب الجاري، وفي جانب asset side توجد فقط المراجعة.

ولذلك financial inclusion درجتها ضعيفة، مثلاً القطاع المهم الذي من أجله يطلب الناس الأموال من المصارف هو قطاع الإسكان، لكن للأسف الشديد في المجتمع الإفغاني لحد الآن البيوت تشتري بطريقة تقليدية قديمة، يجمع الناس الأموال ثم يشترون البيت، أو بالتقسيط، أو بالرهن، أو يرثونه من الآباء.

ومن ناحية التمويل، المصارف الأفغانية لا تقدّم قروض التمويل لمدة طويلة مثلاً 10 سنة أو 15 سنة، وإنما تقدم قروض التمويل لسنتين إلى خمس فقط، وهذه مشكلة أخرى.

معالجة هذا التحدي:

إن مقصد المصارف هو (social responsibility)، والريح لعامة الناس، والمصرف المركزي لما يمنح الترخيص للمصرف يكون الهدف منها الإسهام في تطوير وازدهار البلد، لذلك يجب على المصارف أن تقوم بدراسة حاجات المجتمع، وتزويد من منتجاتها حسب حاجات المجتمع وتوسع وتندقق فيها لتحل مشاكل المجتمع، وعليها أن تهتم بالشمول المالي (inclusion financial)، وتهتم كذلك بالقطاع المهم الذي من أجله يطلب الناس الأموال من المصارف وهو قطاع الإسكان، والعقارات، والسيارات، وتمويل المرضى الذين بحاجة للعلاج، وتمويل الطلاب الذين يريدون مواصلة دراساتهم.

وكذلك عليها أن تقدّم قروض التمويل لمدة طويلة مثلاً 10 سنة أو 15 سنة، لتساعد في حل حاجات المجتمع، وكذلك المطلوب من المصارف في البلد أن تزيد في الخدمات مثلاً (debit card) (digital banking service) وكذلك الحوالة أو ما يسمى (TT) وكذلك من الموضوعات المهمة هو الاستثمار (investment) وهذا عادة يكون خارج البلد في الصكوك، و (money market) (equity shares) وهذه المنتجات تكون على أساس عقد الوكالة أو المضاربة، وهذه خدمات أساسية وهي موجودة في ماليزيا، فعلينا أن نستفيد منها.

إن حاجتنا المالية في العالم المالي تجدد في الاسواق بشكل يومي أو اسبوعي أو شهري، فالبنوك إذا كانت تلبي حاجات الناس يجب أن تكون في تجدد وتحسن مستمر، ولا تكتفي بالموجود، بل هي بحاجة إلى ابتكارات جديدة.

7- عدم وجود مجالس الفتوى الوطنية:

نحن نعيش في عصر التحولات في أكثر نواحي الحياة، ولأجل ذلك نرى مجالس الفتوى للمتخصصين في الدين على مستوى البلاد، وهذا لأن الفتوى والإجابة على سؤال المستفتي مسؤولية كبيرة، ولذلك كان بعض الصحابة لا يرد على أسئلة الناس رغم فهمهم وعلمهم، وكانوا يحوّلون السائل إلى شخص آخر، وهذا يدل على خطورة الفتوى، ومسؤوليتها الكبرى، ولذلك حاول العلماء والمتخصصون في هذا العصر أن ينشأوا مجامع فقهية ومجالس الفتوى، فالعلوم تطورت وليس بإمكان شخص واحد أن يستوعب جميع العلوم وجميع مجالات الحياة.

لكن للأسف رغم تقدم العالم وتطوره، نحن في أفغانستان لا نجد مثل هذه المجموع، وهناك مشايخ ينادون بإلغاء المصرفية بشكل كامل، فالمجتمع فيه فوضى ولا يوجد مجمع أو مرجع علمي يثق به عامة الناس، ويفتق فتوى علمية قائمة على اعتبار فقه الواقع، وفقه الأولويات، وفقه المقاصد، وفقه المآلات، بالنسبة للتعامل مع المصارف ومع المصرفية الإسلامية بشكل خاص، حتى يخرج المجتمع عن نظرة شك للمصرفية بشكل عام، والمصرفية الإسلامية بشكل خاص.

معالجة هذا التحدي:

إن العلوم تطورت وتتطور دائماً وليس بإمكان شخص واحد أن يستوعب جميع العلوم وجميع مجالات الحياة، فنحن بحاجة شديدة للمجامع الفقهية حتى يكون عندنا مرجع فتوى في النوازل، وهذه المجموع أفضل طريق لإحكام الفتوى، وانضباطها، فالشورى فيه خير.

لكن هذا العمل الكبير يحتاج إلى الدعم الحكومي، والحماس تجاهه، فبالبلاد المتطورة في هذا المجال مثل ماليزيا، عملت أكثر وكان للحكومة الماليزية في انطلاقة المصرفية الإسلامية، دور كبير، فقد أنشأت المجلس الاستشاري الشرعي في المصرف المركزي عام 1997م كأعلى سلطة شرعية، وأوكل للمجلس الإشراف الشرعي على جميع أعمال المصارف الإسلامية، وأسست الحكومة كذلك مجلس الخدمات المالية الإسلامية (IFSB)، وأسست كذلك الأكاديمية العالمية للبحوث الشرعية (ISRA) لتكون مركزاً متخصصاً في البحوث الشرعية التطبيقية المتعلقة بالتمويل الإسلامي، ومستودعاً للمعرفة والعلم الشرعي، وجهة تدريبية وتعليمية تستهدف الرفع من مستوى التأهيل للممارسين والعلماء الشرعيين والأكاديميين، وطلاب الدراسات العليا فيما يتعلق بصناعة المالية الإسلامية في جانبيها الشرعي والفني.

4.2. المطلب الثاني: التحديات الاجتماعية ومعالجتها

إن التحديات التي تواجهها المصارف بشكل عام في أفغانستان والمصرفية الإسلامية بشكل خاص كثيرة، لكن سأحاول أن أذكر بعضاً منها مع معالجتها:

1- قلة الثقة في المصارف وتشويه صورة المصرفية

إن المجتمع الأفغاني يعاني مشاكل كثيرة؛ منها رداءة التعليم، مناهج التعليم لا تستوعب مشاكل المجتمع، وخاصة في مجال العلوم الشرعية، فالدين يتعلم في المجتمع الأفغاني بشكل تقليدي جداً، المجتمع مليء بالمدارس الشرعية التقليدية، وهذه المدارس من أكبر المراجع لتعلم الدين، فلا نخطو خطوة إلا ونجد مدرسة مكتوب عليها، دار القرآن، مركز القرآن.

ولا يوجد في مناهج هذه المدارس شيء عن هذا العصر وتحدياته، رغم أن التطور والتنافس يحتاج لعلوم العصر وفهم تحديات العصر.

ومن ناحية أخرى طلاب هذه المدارس، يفتون في كل صغير وكبير، دون أدنى مسؤولية ودون ادراك المآلات، والأسوء من هذا أن عامة الناس يعتبرون هؤلاء العلماء جهابذة وعمالقة الشريعة، ويتقنون بهم أكثر من ثقتهم بالذين درسوا علوم الشريعة وعلوم العصر في جامعات بشكل الاختصاص، فالمجتمع الأفغاني مجتمع تقليدي وشديد المحافظة، فالعمل في هذا المجال والنجاح فيه يحتاج إلى جهود متواصلة.

وهؤلاء معظمهم يعتبرون المصرفية بشكل عام أكلا للربا والتجارة باسم الدين، ولا يفرقون بين المصرفية التقليدية والمصرفية الإسلامية، وينظرون لكل شيء من وجهة نظر التراث، فإذا كان له أصل في التراث فهو حلال وشرعي وإلا فهو محرم.

ومن ناحية أخرى الثقة في عمل المصارف قليلة من زمن بعيد، ولذلك معظم الناس لا يضعون أموالهم في المصارف بل إنهم لا يعرفون المصارف من حيث المصدر للاستثمار، وعدد قليل من الناس يتعاملون مع المصارف.

معالجة هذا التحدي:

إن المعالجة والحل الأساسي لمعضلة قلة الثقة في المصارف الأفغانية، وتشويه الصورة المصرفية، هو تحسين الحوكمة الشرعية وتعزيز الشفافية والمساءلة داخل المصارف الإسلامية، بحيث تطبق مبادئ الحوكمة الرشيدة والامتثال لأحكام الشريعة الإسلامية، وتحسين مناهج التعليم في البلد على مستوى المدارس والجامعات، بحيث تكون المناهج موحدة على مستوى البلد، وتقوم الحكومة بتنظيم المدارس بحيث عددها قليل لكنها قوية وتدرس فيها كل ما يحتاجه العصر الجديد، فالمصرفية من ضروريات هذا العصر، ومن الضروري كذلك أن تدرس مادة المصرفية الإسلامية في المدارس والجامعات فهذا يساهم في توعية المجتمع، وكذلك تعزيز الأمن المالي يساعد في تحسين الثقة بحيث توفر بيئة مالية آمنة ومستقرة تحمي الودائع والاستثمارات، فهذا يعزز الثقة في المصارف الإسلامية.

وكذلك توسيع خدمات المصارف الإسلامية وتطويرها، لتلبي حاجات متنوعة للعملاء، وهذا يساعد في زيادة جاذبية المصارف الإسلامية.

2- ضعف الوازع الديني في المجتمع

إن ما ثبت علمياً وتجريبياً، أن المجتمعات تتقدم وتتطور في نظرتها واهتمامها بالقيم، فالقيم رمز التطور للمجتمعات، والأمة بدون القيم أمة ميتة حكماً، ولا توجد أمة متطورة ومتقدمة إلا وراءها قيم كبرى جعلتها

تتقدم وتحدث النهضات، فإذا كانت المجتمعات والأمم تهتم بالقيم اهتماماً كبيراً، وأصبحت هذه القيم جزءاً مهماً من حياتها، وتدرّسها في مناهجها التعليمية لأبناء الوطن، حتى تصبح ثقافة عامة في المجتمع، وهذه القيم سوف تؤثر على جميع مجالات حياتها.

لكن هذه القيم في أكثر المجتمعات الإسلامية بشكل عام وفي المجتمع الأفغاني بشكل خاص ضعيفة للغاية، سأذكر هنا بعض القيم التي هي أساس لتقدم المجتمعات وبناء الحضارات والأمم، ثم ننظر هل هي موجودة ومطبقة في مجتمعاتنا أم لا؟ من هذه القيم:

العدالة، الحرية، الكرامة، الأمانة، الصدق، النظافة، الوقت، العلم، الاهتمام بالبحث العلمي.

هذه قيم كبرى التي تعتبر أساساً لتقدم المجتمعات، لكن لما نرى هذه القيم في المجتمع الأفغاني فهي ضعيفة للغاية، فليس عندنا قيمة الأمانة، والصدق والاهتمام بالبحث العلمي بمعناها الواسع، نعم إنها موجودة لكنها مجزأة فهي غير مجدية، ولذلك تواجه المصارف التقليدية والإسلامية من ناحية مشكلة كبيرة وهي عدم وجود الصدق والأمانة في العملاء، والذين تتعامل المصارف معهم، ومن ناحية أخرى يواجه العملاء والذين يتعاملون مع المصارف، نفس المشكلة فالمصارف قد تقدم منتجاً لكنها غير صادقة في تعاملها مع العملاء، كما أن العملاء غير صاقين في تعاملهم مع المصارف وعهودهم معها، فالمشكلة هي مشكلة ضعف الوازع الديني.

معالجة هذا التحدي:

إن المعالجة والحل لهذه المعضلة، هو أن تبذل الجهود التي تساعد في تعزيز الوعي الديني والالتزام بالقيم والأخلاقيات الإسلامية وهذه الجهود تتمثل في الخطوات التالية:

1. التعليم الديني: تقديم برامج تعليم ديني في المدارس والجامعات والمساجد والمدارس، وفهم الدين بشكل يواكب هذا العصر، ومن الممكن أن توضع هذه الموضوعات في مناهج التعليم في جميع المستويات، لتساعد في التوعية المجتمعية.
2. المحاضرات واللقاءات التلفزيونية: إن وسائل التواصل الإجتماعية لها دور كبير في توعية المجتمعات، لذلك يجب أن تكون هناك محاضرات واللقاءات عبر وسائل التواصل الإجتماعية بحيث يكون الغرض منها تسليط الضوء على القيم الكبرى التي تحدث النهضات، والتي تلعب دوراً كبيراً في تطوير المصارف الإسلامية.
3. تدريب العملاء والموظفين: إن على المصارف الإسلامية أن تقوم بتدريب وتقديم خدمات توجيهية وإشراف ديني للعملاء والموظفين في المصارف الإسلامية حتى يكون التزامهم للأصول والقواعد الشرعية أقوى، ويفهموا مبادئ الشريعة الإسلامية.

3- قلة الوعي العام (public awareness)

إن فكرة المصارف بشكل عام والمصرفية الإسلامية بشكل خاص فكرة جديدة والناس لا يعرفونها بشكل جيد في المجتمع، رغم أن بعض المصارف عملت في تنوير المجتمع وإيصال الفكرة له لكن للأسف لا توجد نتائج جيدة، فهذا قد يحتاج إلى مدة طويلة، ولذلك لما يقدم المصرف منتجاً إسلامياً جديداً في كل إدارة يتعجب الموظف ويقول ما هذا المنتج؟! إنه لا يجوز شرعاً لأول مرة أسمع بهذا، لأن ثقافة المالية الإسلامية (financial literacy) ضعيفة، لذلك مندوب المصرف بحاجة لشرح هذا المنتج المصرف لكل موظف حكومي في كل الإدارات الحكومية، فاستيعاب هذه المفاهيم (capacity building) ضعيف، ومن جهة أخرى نسبة الأمية عالية جداً في المجتمع الأفغاني، والأفكار الجامدة، والتعصب المذهبي كل هذا موجود في المجتمع، ولذلك عامة الناس يعتبرون كل ما يأتي من الغرب مؤامرة على الإسلام وعلى المسلمين، فمن الأفضل أن تقوم المصارف بتدريب مشايخ المساجد وأساتذة المدارس الدينية، بمساعدة وزارة الأوقاف.

معالجة هذا التحدي

إن المعالجة لهذه المعضلة تكمن في نشر الوعي العام في المجتمع، ويمكن أن نقوم بتحسين الوعي العام من خلال الخطوات الآتية:

1. زيادة الفهم وتعزيز الثقة: الجهل والأمية أعدى عدو النهضة والتطور، لذلك يجب أن تكون هناك برامج تلفزيونية، ومؤتمرات، والمحاضرات واللقاءات، ونشر الكتب والمجلات، وتنظيم الفعاليات الاجتماعية، للتعرف على المصرفية الإسلامية ومبادئها.
 2. التطوير والابتكار: فهم الناس للمصرفية الإسلامية بشكل أفضل وثقتهم بها، يجعل الناس يتعاملون مع المصارف، لكن المصارف بحاجة لأن تزيد من منتجاتها طبقاً لحاجات المجتمع، لأن حاجات الناس المالية في العالم المالي تتجدد في الأسواق بشكل يومي أو أسبوعي أو شهري، فالبنوك إذا كانت تلبى حاجات الناس يجب أن تكون في تجدد وتحسن مستمر، ولا تكتفي بالموجود، بل هي بحاجة إلى ابتكارات جديدة.
 3. التنمية الاقتصادية: إن التقدم والتطوير المادي في المجتمعات يحتاج إلى مزيداً من الأموال، فالمشاريع الاقتصادية دائماً بحاجة إلى التمويل وكذلك دعم التنمية الاقتصادية بحاجة للتمويل، والمصارف أفضل حل لجلب الأموال لهذه المشاريع على مستوى الأفراد والحكومات.
- إن ماليزيا من البلاد المتطورة في هذا المجال ولذلك هناك مؤسسات ومراكز علمية كثيرة لنشر الوعي العام في المجتمع، فهناك ما يقارب 50 مؤسسة التي تعمل في تطوير المصرفية والوعي المالي في المجتمع، وهناك 18 جامعة تمنح شهادات في المصرفية والمالية الإسلامية.

4.3. المطلب الثالث: التحديات السياسية ومعالجتها

التحديات السياسية في قطاع المصرفية الإسلامية كثيرة لكن سأشير إلى بعض منها كالتالي:

1- فرض العقوبات (sanctions) القاسية العالمية على البلد

من التحديات الخطيرة التي تواجهها المصارف الأفغانية بشكل عام، هي العقوبات (sanctions) العالمية التي فرضت على أفغانستان من قبل أمريكا، بعد مجيء طالبان للحكم، وهذا التحدي من أخطر التحديات، حيث ليس بإمكان المصارف في البلد أن تتعامل أو تقوم بمعاملات مالية (transactions) مع المصارف العالمية أو التي هي في بلاد أخرى، وخاصة إذا كان التعامل المالي بالدولار، فهو أصعب فالمؤسسات المالية والمصارف بحاجة شديدة للتعاون الدولي لتنميتها وتعزيزها، لكن من أجل العقوبات القاسية الدولية ليس بإمكان المصارف الأفغانية أن تتعامل مع المؤسسات المالية والمصارف الدولية، ولذلك رجال الأعمال الكبيرة يحتاجون إلى أن يرسلوا أموالاً إلى بلد ثالث، ثم من تلك البلد إلى البلد المقصود، وهذا العمل من ناحية يأخذ مدة طويلة من الوقت، ومن ناحية أخرى يحتاج إلى تكاليف مضاعفة، لأن البلد الثالث يأخذ أجوراً مضاعفة لأجل نقل الأموال، في السابق كانوا يقومون بعمليات (TT) بكل سهولة، وهذا الوضع للأسف الشديد سبب هروب رجال الأعمال الكبيرة الأفغان إلى بلاد أخرى مثل إيران، وباكستان، والإمارات العربية، وكذلك سبب ترك تجار كثيرين لأعمالهم في المتاجر، فقد باعوا محلاتهم التجارية على الآخرين، أو تركوها معطلة.

معالجة هذا التحدي:

إن المعالجة لهذا التحدي تكمن في الخطوات التالية:

1. بناء نظام سياسي مشروع: إن المجتمع الذي يهدد من الداخل والخارج ليس بإمكانه أن يبقى لمدة طويلة مستقراً، وهذا هو وضع المجتمع الأفغاني فهناك استقرار بعد مجيء النظام الجديد، لكن ليس هناك أي ضمان لبقاء هذا الاستقرار لمدة طويلة، ولذلك المجتمع الأفغاني بحاجة شديدة لنظام سياسي مشروع الذي يحترم إرادة الشعب، ويضمن حقوق جميع المواطنين، ويشترك في النظام كل الأطراف، ويكون هناك مستقبل مشرق وضمن للاستقرار الدائم.
2. البحث عن حلول دبلوماسية: يجب على الحكومة أن تفتح باب التفاوض والحوار لجميع الأطراف في الداخل والخارج، وعليها أن تبحث عن حلول دبلوماسية للأزمة عن طريق الحوار الجاد، وهذا سوف يساعد في تخفيف الضغط على القطاع المصرفي.

3. تعزيز القطاع المصرفي المحلي: إن تعزيز القطاع المصرفي المحلي قد يساعد المصارف للتمكن من التعامل مع التحديات وتقديم الخدمات المالية بفعالية.

2- عدم وجود الاستقرار السياسي في البلد (political stability)

إن عدم وجود الاستقرار السياسي في البلد هو من أخطر وأصعب التحديات التي واجهتها المصارف الأفغانية منذ أربعة عقود، فلا توجد حكومة على أرض أفغانستان منذ أربعة عقود، إلا وتواجه صراعات مريبة داخلية وخارجية في المنطقة.

ومن الواضح جداً أن هذا الوضع السيء يؤثر على جميع المجالات، وخاصة المصارف، فالمصارف تحتاج أكثر من المجالات الأخرى إلى الاستقرار السياسي والاقتصادي، فهي لا تنمو في الفوضى بل تنمو في وضع جيد ومستقبل مشرق، لأن الناس يتعاملون مع المصارف إذا كان هناك استقرار، وإذا لم يكن هناك استقرار فلا أحد يتعامل مع المصارف، ومثل هذا الوضع يؤثر على عملة البلد، والبطالة، والتعليم أيضاً، فكل هذه الأمور تحتاج إلى استقرار، وهي تنمو وتستقر في الاستقرار السياسي الجيد.

ومن ناحية أخرى المستقبل المشرق يحفز ويحرك الإنسان والمجتمع بأكمله على النشاط القوي والعمل الجاد في كل مجالات الحياة، لكن للأسف الشديد هذا ما يفتقده الشعب الأفغاني الجريح، فالمجتمع أو البلد إذا كان فيه نظاماً له دستور وقوانين ومؤسسات، فهذا يعني أن الشعب يتحرك نحو الهدف ويعمل بجد واجتهاد، لكن إذا كان نظام البلد ليس له دستور يحكمه، وليس له قوانين ومؤسسات، وتسقط حكومة، وتذهب معها كل الانجازات، وتأتي حكومة جديدة وتبدأ من صفر، فمن الطبيعي أن الحكومة الجديدة لما تبلغ الحد الذي حققته الحكومة السابقة، سيأخذ وقتاً طويلاً، ومن ناحية أخرى

ومثل هذا الوضع السيء سوف يؤثر على آمال الشعب، ويطير نومه من عينيه، ولن يهدأ إلا بوجود وضع مناسب ومستقبل مشرق.

معالجة هذا التحدي:

إن المعالجة لهذه المعضلة تكمن في الخطوات التالية:

1. إنشاء نظام قوي: إن إنشاء نظام قوي كما تمت الإشارة إليه، ضمان حماية المؤسسات المصرفية في البلد.

2. تعزيز القوانين والتنظيمات: الحكومات القوية المعاصرة هي وليدة المؤسسات والقوانين، فالمؤسسات والقوانين هي التي تساعد في تعزيز الحكومات وتحميها من الانهيار، ولذلك المجتمع الأفغاني بحاجة شديدة إلى القوانين والتنظيمات القوية والفعالة فهي تعزز النزاهة، وتمنع الاحتيال وغسيل الأموال ولذلك يجب توجيه

الجهود لتعزيز هذه الجوانب.

3. التركيز على التعليم والوعي المالي: إن كل عصر له أدواته التي تساعد في نجاح الحكومات، ولذلك نحن نرى أن الحكومات في العصور السابقة كانت تهتم بالغابات، والمياه العذبة، والمعادن، والطاقة، والموقع الاستراتيجي، لأن هذه كانت أدوات النجاح، لكن اليوم هذه الأدوات تفقد وزنها النسبي بالتدرج لصالح رأس مال جديد، وهو رأس المال البشري، وهو ما لدى الشعوب من نظم وعقائد واتجاهات، وماتوفره الدولة من مؤسسات تعليمية متقدمة، وأطر تقنية حديثة، كما هو الحال في اليابان، وسنغافورة، وكوريا الجنوبية، وكذلك هناك رأس المال الاجتماعي وهو القيم والأنشطة والصلات التي تقوي الرابطة الاجتماعية، وتتيح المجال لمساعدة العناصر الضعيفة وتوظيف الفائض الاجتماعي بما يعود بالنفع على المجتمع على نحو عام.

4. تطوير الكوادر وتوفير الشفافية: تطوير الكوادر المالية والمتخصصين في مجال المالية الإسلامية، يساعد في حل المشاكل وتطوير المصرفية الإسلامية.

5. تعزيز الاستقرار الاقتصادي: إن النظام السياسي المسيطر على المجتمع والذي يملك خطة جيدة للإصلاحات الاقتصادية وتعزيز الاستقرار الاقتصادي للتخفيف من التأثيرات السلبية على الاقتصاد، يمكن أن يساعد في تعزيز الاستقرار الاقتصادي ومكافحة التضخم، وفي النهاية هذا العمل يحفز المجتمع على التمويل والاستثمار.

3- ضعف الاستقرار الأمني (security stability)

إن من الواضح جداً، أن تطور الاقتصاد له علاقة شديدة بالاستقرار الأمني، ولذلك نرى البلاد التي فيها استقرار أمني فيها ازدهار وتطور وتقدم اقتصادي، وفي المقابل نرى أن البلاد التي فيها ضعف الاستقرار الأمني ففيها التخلف والفقر والمجاعة وكل هذا يرجع إلى الاستقرار الأمني، وقد ثبت علمياً أن الشعوب تطلب من حكوماتها في هذا العصر ثلاثة مطالب أساسية وهي: الاستقرار الأمني، التعليم الجيد، والازدهار الاقتصادي، ولا شك أن التعليم الجيد والازدهار الاقتصادي، كل منهما بحاجة للاستقرار الأمني، وهذا من أخطر التحديات التي تواجهها القطاع العام والقطاع الخاص من المصارف الأفغانية، فقد تحدث هجمات مسلحة على المصارف من قبل عناصر حركات متطرفة، أو يهدّد عمالها من قبل أعضاء الحكومة والذين لهم سيطرة في الحكومة، كما حدث في عهد الجمهورية، وقد يقتل رجال الأعمال، وهذا الوضع السيء يؤثر بشكل كبير على سلامة العاملين في المصارف والعملاء ويعيق العملية المصرفية بشكل عام، وقد سبّب فعلاً هروب رجال الأعمال من البلد، وإخراجهم لأموالهم من البلد إلى بلاد مجاورة مثل إيران أو باكستان، ولذلك المصارف الأفغانية تواجه مشكلة السيولة.

معالجة هذا التحدي:

إن المصارف الإسلامية بحاجة شديدة للاستقرار الأمني، فالاستقرار الأمني يمكن أن يسهم بشكل كبير في تعزيز القطاع المصرفي في البلد، وهذه بعض الخطوات التي تساعد في تحقيق هذا الهدف:

1. بناء نظام سياسي قوي: إن النظام السياسي الذي يشترك فيه جميع الأطراف والجماعات داخل البلد، يساعد في تعزيز النظام واستقراره لمدة طويلة.
2. تعزيز الأمن في القطاع المصرفي: لا شك أن تعرض المصارف للهجمات والسرقات وعدم الاستقرار، يسبب في انهيار النظام المصرفي بالكامل، لذلك يجب على الحكومة أن تخطط خطوات ثابتة في تعزيز الأمن والاستقرار، لتوفر بذلك الحماية والأمان للمؤسسات المالية والمصارف بشكل خاص.
3. تطوير قوى الأمن والشرطة: إن الأمن والاستقرار الدائم بحاجة شديدة لتدريب وتعزيز القوى الأمنية والشرطة للقضاء على الجريمة المنظمة والفساد المالي.
4. توفير الاقتصاد الجيد للشعب: من الحلول والمعالجات المناسبة توفير اقتصاد جيد للشعب، بحيث تكون هناك فرص عمل كثيرة للمواطنين، و تزيد الإيرادات والدخول للمواطنين، وهذا يساعد في تقليل معدلات الفقر في المجتمع ويقلل كذلك الاضطرابات الاجتماعية والتوتر.

4.4. المطلب الرابع : التحديات الاقتصادية ومعالجتها:

هناك تحديات ومعالجات اقتصادية تواجهها المصارف الأفغانية وهي كالتالي:

1- عدم وجود الاستقرار الاقتصادي (economic stability)

للأسف الشديد المصارف بشكل عام في القطاع الخاص والعام تواجه مشكلة عدم وجود الاستقرار الاقتصادي (economic stability)، للأسباب السابقة سياسياً وأمنياً، البلد ليس فيه انتاجات وطنية كثيرة بل هي تعتمد في حاجاتها على البلاد المجاورة من باكستان وإيران، وليس بمقدوره أن ينافس المنتج الوارد من تلك البلاد، فلأجل ذلك أصبحت أفغانستان بلداً تستورد حاجاتها من البلاد المجاورة، حتى عملة البلد لا تبقى ثابتة ومستقرة لمدة قليلة بل تتغير في كل يوم.

معالجة هذا التحدي:

يمكن أن نشير الى معالجة هذه المشكلة في النقاط التالية:

1. بناء نظام معترف به دولياً: إن من أهم معالجات تحقق الاستقرار الاقتصادي، هو بناء نظام معترف به دولياً.

2. تعزيز الثقة في القطاع المصرفي: يجب على الحكومة والجهات المتعلقة بالمصرفية، أن تعمل على تعزيز الثقة في المجال المصرفي، ويوفروا بيئة أمنية وقانونية مستدامة، وهذا الأمر يتطلب مكافحة الفساد وتطبيق أنظمة رقابية قوية.

3. تطوير البنية التحتية المصرفية: إن البنية التحتية أساس للاقتصاد والمصرفية، ولذلك يجب تطويرها وتحسينها، من خلال توسيع شبكة الفروع المصرفية وتقديم خدمات مصرفية إلكترونية للمجتمع.

4. تشجيع الاستثمارات الوطنية والدولية: يجب على الحكومة أن تقدم حوافز للشركات المحلية والدولية للاستثمار في البلد في مجالات مختلفة، لتوفر فرص العمل، وتساعد كذلك المزارعين في ثمارهم حتى يحافظوا على أسعار ثابتة للثمار في جميع الفصول، وكذلك يجب على الحكومة أن تشجع الشركات على تأسيس مشروعات جديدة، وتعزز التمويل الصغير والمتوسط داخل البلد، لأن تمويل المشروعات الصغيرة والمتوسطة يساعد في تعزيز النمو الاقتصادي وتوفير فرص العمل.

2- عدم وجود بنية تحتية (المؤسسات الاقتصادية)

من التحديات الأساسية في مجال الاقتصاد عدم وجود بنية تحتية ومؤسسات اقتصادية على مستوى البلد، لأن المؤسسات تساعد الحكومات والمصارف في تحمل الأعباء الاقتصادية، وكذلك تساعد الشعب في حل مشاكلهم الاقتصادية، ولا تبقى أموال الشعب راكدة، لأن كل واحد يجب أن يستثمر ماله عن طريق هذه الشركات لمدة طويلة، أو لمدة قصيرة، لكن عندنا في أفغانستان منذ زمن بعيد أكثر من يملك الأموال يضعها عند محلات الصرافة، ويتاجر بها عند ارتفاع أسعار العملات وهبوطها، والبعض يضع ماله عند المصارف لكن المصارف ضعيفة، فالأموال الهائلة كلها عند محلات الصرافة أو المصارف وهي راكدة، لا تستثمر في المجالات التي تجدي وتنفع أكثر.

معالجة هذا التحدي:

يمكن حل هذه المعضلة في اتخاذ الإجراءات التالية:

1. توفير الاستقرار الأمني: تعلمنا التجارب أن الاستقرار الأمني يلعب دوراً كبيراً في تطوير الاقتصاد، فالأمن يوفر الأرضية لجذب الاستثمارات وتشجيع الشركات على الاستثمار في البلد.

2. تحسين بيئة الأعمال: يجب على الحكومة أن تهتم بتحسين بيئة الأعمال في أفغانستان من خلال تبسيط الإجراءات والتراخيص، وتقديم حوافز للاستثمارات المحلية والدولية، وهذا يساعد في جذب الشركات الكبرى المحلية والدولية.

3. الإهتمام بالفكرة الإنتاجية: إن معظم المصارف قائمة على الفكرة الاستهلاكية (Consumption concept)، فهي تهتم بتلبية احتياجات العملاء وتقديم منتجات لأجلها، لكن في المقابل الفكرة الإنتاجية (Production concept) هي قائمة على تمويل الأنشطة الاقتصادية ودعم المشاريع والمشروعات لزيادة الإنتاج والإنتاجية، وتساعد في تطوير الصناعة وخلق فرص العمل، وتساعد كذلك في تعزيز الصناعة المحلية وتحقيق الاستقرار الاقتصادي.

4. تشجيع الابتكار والبحث والتطوير: إن الدراسات العلمية تشير إلى أن سبب تطور البلاد هو الإهتمام والتشجيع على الابتكار والبحث والتطوير، فالبلاد التي تستثمر في هذا الرأس المال وفيها مراكز للبحوث العلمية، وفيها مستوى التعليم متفوق، هي بلاد ناجحة ومتقدمة وماليزيا أفضل مثال لهذا.

5. نتائج البحث

قد توصل البحث إلى النتائج التالية:

1. التحديات التشريعية: ينبغي على الحكومة والجهات المعنية أن تقوم بإنشاء قانون خاص ومحكمة خاصة بالمصرفية الإسلامية، والاهتمام بالمتخصصين وتدريبهم في مجال المصرفية الإسلامية، وينبغي كذلك أن تجعل الشريعة مصدراً لأحكام المصرفية الإسلامية وليس مذهب فقهي واحد، وأن تكون هناك مجامع فقهية تقوم بحل المشاكل التي تواجهها المصارف، وينبغي على المصارف أن تهتم بحاجات المجتمع الحقيقية، فهذا يساعد في تطوير المصرفية في البلد.
2. التحديات الاجتماعية: يجب على المصارف الإسلامية أن تهتم بتحسين الحوكمة الشرعية وتعزيز الشفافية، والثقة في المجتمع، ويجب كذلك أن تهتم بتعزيز الوعي الديني والالتزام بالقيم والأخلاق لتحسين الوازع الديني وتحسين الوعي العام في المجتمع بالنسبة للمصرفية الإسلامية.
3. التحديات السياسية: ينبغي على الحكومة أن تسعى لبناء نظام سياسي مشروع ومعتز به دولياً، وفتح باب الحوار الجاد لجميع الأطراف، فهو يضمن الاستقرار السياسي والاقتصادي والأمني في البلد، ويساعد في تطوير المصرفية الإسلامية داخل أفغانستان.
4. التحديات الاقتصادية: ينبغي على الحكومة أن تهتم بالفكرة الإنتاجية وإنشاء مؤسسات وشركات كبرى على مستوى البلد، وتشجيع الابتكار والبحث والتطوير في المجتمع الأفغاني، فهذا يساعد في تطوير المصرفية الإسلامية والتنمية الاقتصادية.

6. التوصيات

يوصي البحث الحكومة الأفغانية (الإمارة الإسلامية) والمصرف المركزي (د أفغانستان بانك) والمصارف والنوافذ الإسلامية الأفغانية وكذلك المؤسسات التي تعمل في هذا المجال، بالنقاط التالية:

تعزيز التعاون الدولي: يجب على الحكومة بالوكالة (الإمارة الإسلامية) تعزيز التعاون مع الدول الرائدة في مجال الصرفة الإسلامية، مثل ماليزيا والسعودية، لتبادل الخبرات وتعزيز القدرات.

تحسين البنية التحتية المصرفية: ينبغي على الحكومة والجهات المعنية تعزيز البنية التحتية في مجال الصيرفة الإسلامية في البلد، وكذلك تطوير القوانين واللوائح المتعلقة بالصيرفة الإسلامية.

برامج تثقيفية وتوعوية: يجب على الجهات المعنية إطلاق حملات توعية وتثقيفية للجمهور حول المصرفية الإسلامية وفوائدها، وتشجيع الاستخدام الواسع لها.

تشجيع الاستثمار والابتكار: ينبغي على الحكومة والمؤسسات المالية تقديم الدعم والتشجيع للابتكارات في مجال المصرفية الإسلامية، وتوفير بيئة استثمارية ملائمة.

التدريب والتطوير المهني: يجب على الجامعات والمؤسسات التعليمية تقديم برامج تدريبية وتطويرية للكوادر البشرية في مجال الصيرفة الإسلامية لتعزيز الكفاءة والاحترافية في هذا المجال.

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