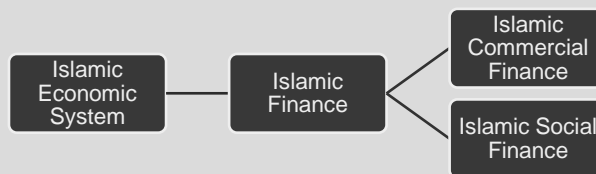


# ISLAMIC SOCIAL FINANCE

Mohammad Kabir Hassan

1

## Overview



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## 1.3 Can Islamic Commercial Finance Provide a Helping Hand?

How do you define a helping hand?

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## 2.0 Meaning of Islamic Social Finance

Islamic social finance is a branch of Islamic finance that offers product and services not for profit

The objectives of Islamic social finance are to achieve social justice via redistribution of wealth

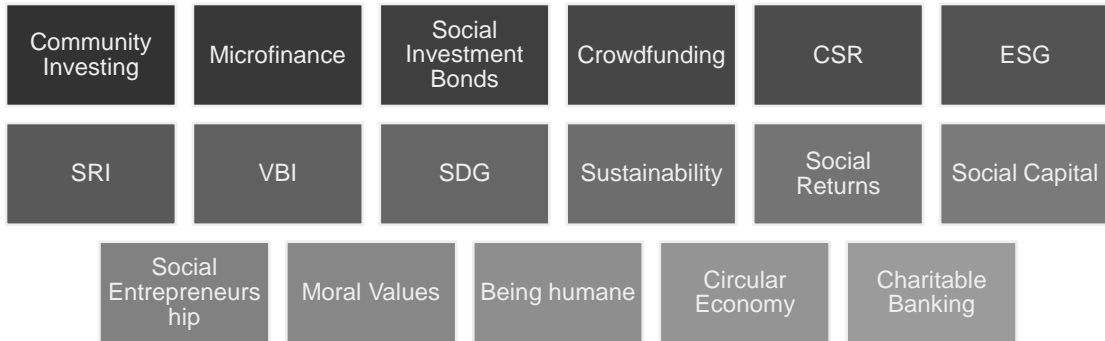
Islamic social finance has also been dubbed as “Islamic social safety nets” and this is also considered as charitable sector (Mohammed & Feddad, 2020)

From Maqasid al Shariah or objectives of Islamic law perspective, it is mandatory for one to help each other in protecting one another from hardship as one can achieve success in this world and hereafter

**Social finance is an approach to managing investments that generate financial returns while including measurable positive social and environmental impact.**

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## 2.1 Is Social Finance a Recent Development?



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## 2.3 Social Economy & Objectives of Social Economy Organisations (SEO)

Terms such as “social economy”, “solidarity economy”, and the “third sector” are often used interchangeably. In Latin America, the term “solidarity economy” is more commonly used, Anglo-Saxon countries (for example, the United Kingdom) refer to it as the “third sector”, while in continental Europe the commonly used term is the “social economy”

Source: ILO (2015; p. 3)

The social economy refers to economic activities that, in terms of ownership or goals, cannot be attributed clearly to the public or private sector. The general goal of SEOs is to balance the satisfaction of social and economic needs. The definition of the social economy adopted at the ILO’s Conference, “The Social Economy: Africa’s response to the Global Crisis”, acknowledges a range of institutional types that make up the social economy:

“enterprises and organisations, in particular co-operatives, mutual benefit societies, associations, foundations and social enterprises, which have the specific feature of producing goods, services, and knowledge while pursuing both economic and social aims and fostering solidarity” (ILO, 2009:3).

A double bottom line is common to the various organisations that make up the social economy.

Source: ILO (2015; p. 4)

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## 2.3.1 Examples of SOEs & Supply of Funds

<b>Cooperatives</b>	<ul style="list-style-type: none"> <li>• Voluntary and open membership.</li> <li>• Equal voting rights - resolutions carried by majority.</li> <li>• Members contribute to the capital, which is variable.</li> <li>• Autonomy and independence.</li> <li>• Active players in the agriculture, manufacturing, banking, retailing, and services sectors.</li> </ul>
<b>Mutual Societies</b>	<ul style="list-style-type: none"> <li>• Voluntary and open membership.</li> <li>• Equal voting rights - resolutions carried by majority.</li> <li>• Members' fees based on insurance calculations (where relevant) - no capital contributions.</li> <li>• Autonomy and independence.</li> <li>• Activities include medical, life and non-life insurance, guarantee schemes, and home mortgages.</li> </ul>
<b>Associations / Voluntary Organisations</b>	<ul style="list-style-type: none"> <li>• Voluntary and open membership.</li> <li>• Equal voting rights - resolutions carried by majority.</li> <li>• Members' fees - no capital contribution.</li> <li>• Autonomy and independence.</li> <li>• Service providers, voluntary work, sports and advocacy/representation.</li> <li>• Important providers of health care and other social services for children and seniors.</li> </ul>
<b>Foundations</b>	<ul style="list-style-type: none"> <li>• Run by appointed trustees.</li> <li>• Financial resources generated primarily from donations and gifts.</li> <li>• Activities include financing of research, supporting international, national, and local projects, providing grants to relieve the needs of individuals, and funding voluntary work.</li> </ul>
<b>Social Enterprises</b>	<ul style="list-style-type: none"> <li>• No universally accepted definition.</li> <li>• Have a social and societal purpose, combined with the entrepreneurial spirit of the private sector.</li> <li>• Measure their success to achieve a wider social or community objective.</li> <li>• Are registered as private companies, co-operatives, nonprofits, voluntary organisations, charities, or mutual societies; some are unincorporated.</li> </ul>



### Quasi-equity

Usually a loan where the repayments are in some way tied to the organisation's success. Quasi-equity behaves like shares for organisations that don't have shares.

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## 3.0 The Need to Have Islamic Social Finance

Can it be achieved via Maqasid al-Shariah?

Islamic commercial finance is inadequate to fulfil all segments of population

The shariah contracts used and their objectives are different when it is used for not for profit purposes

Institutionalization of Islamic social finance is important to reach out to those who are in need of it

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## 4.0 Islamic Social Finance Instruments



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### 4.1 Zakat

"Zakat is for the poor, and the needy and those who are employed to administer and collect it, and the new converts, and for those who are in bondage, and in debt and service of the cause of Allah, and for the wayfarers, a duty ordained by Allah, and Allah is the All-Knowing, the Wise".

Sura Al-Taubah, 9:60

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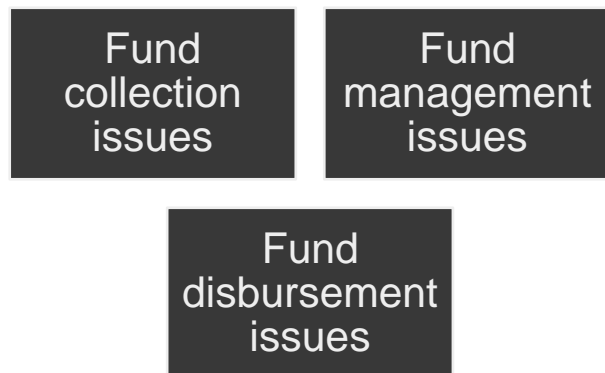
## 4.1 Zakat

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- Zakat is third pillar of Islam and as such, it is a form of worship act that is compulsory upon those are eligible to pay it which shall be distributed to eight recipients stated in the Quran.
- The administration of zakat in different parts of the world is different as some countries have centralized system of collection while other countries have a decentralized system of collection of zakat.
- It is estimated by Islamic Development Bank that each year zakat is given between \$230 and \$560 billion worldwide (Mod er, 2018).
- For instance, the zakat administrative body of Indonesia, BAZNAS states that the potential of zakat in Indonesia is valued at around 286 trillion rupiah per year, but the actual collection is 9.5 trillion rupiah (\$577.3 million) in 2019 (Winosa, 2020).
- Zakat is viewed as a sustainable source of fund compared to other Islamic social funds as it is compulsory and every year, zakat needs to be collected.

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### 4.1.1 Issues in Zakat



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## 4.2 Sadaqat

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- Sadaqat is a powerful tool that is used to fight against poverty as it provides a mechanism to obtain funds which is small or big amount from those who are capable to those who need them.
- Prior to the pandemic, sadaqat is physically given by many especially during the holy month of Ramadan while going or coming from mosque or via mosque donations funds.
- Salih (1999) observes that donors prefer to make their sadaqat directly to private individuals, poor families or private charities.
- This mechanism creates a win-win situation to the donator as well as recipient as the person who donates gets the satisfaction of helping a person in need while the recipient gets the opportunity to fulfil their basic necessities.

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### 4.2.1 Issues in Sadaqat

How to increase supply?

How to reach out to those most deserved?

How to have a good governance rules implemented?

What incentives could be provided?

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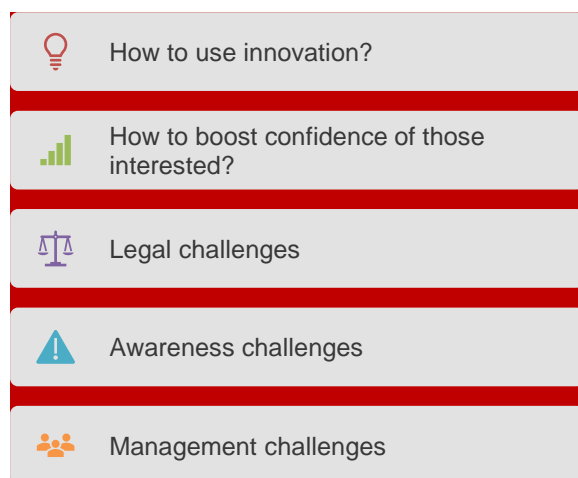
## 4.3 Waqf

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- Rehman (2020) states that for long-term resilience against COVID-19 poverty, waqf is an important tool.
- There are two types of waqf, that is immovable (land) and movable (cash) waqf.
  - **Immovable Waqf:** “The confinement of an asset, by a founder and the dedication of its usufruct in perpetuity to the beneficiaries/welfare of society”;
  - **Movable/Cash Waqf:** “The confinement of money/cash by a founder(s) and the dedication of its usufruct in perpetuity to the welfare of society”.
- For example, at the time of Ottoman empire waqf was a successful source of financing for health sector, education sector and welfare of the general public and the revenue received from waqf contribution is over one-third of the Ottoman state’s total revenue (Kuran, 2001).

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### 4.3.1 Issues in Waqf



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## 4.4 Takaful

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- **Takaful:** a.k.a. insurance is a concept whereby a group of participants mutually guarantee each other against loss or damage.
- Each participant fulfils his obligation by contributing a certain amount of donation (or tabarru) into a fund, which is managed by a third party which is the takaful operator.
- The main reason for the emergence of takaful is due to the issues in conventional insurance which is prohibited in Shariah. Majority of the Shariah scholars believe that it is unlawful due to involvement of Riba (interest), Maysir (gambling) and Gharar (uncertainty).
- Takaful was first used in Sudan in 1979 which was developed by Professor Al-Sideeq Al-Dareer who is a prominent Sudanese Shari'ah scholar (COMCEC, 2019; p. 19).
- Though the concept including the operational aspects of takaful is different from conventional insurance, the objective of both conventional insurance and takaful is same.

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### 4.4.1 Takaful in the Context of ISF

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- In Malaysia, mySalam is a national health protection scheme initiative started by the Government that aims to provide 8 million with free takaful protection to eligible individuals to help the poor and needy to overcome financial difficulties in the unexpected event of a critical illness and during this pandemic health takaful coverage is provided for 3.8 million Bantuan Sara Hidup (BSH) and Bantuan Prihatin Nasional (BPN) who are currently insured under this scheme and the scheme will be expanded to include some eight million of those who do not receive BSH with an annual income of less than RM100,000, aged between 18 and 65 years (Malay Mail, 2020).
- For example, "Takaful and Karma" scheme of Egypt is a scheme that provides social guarantee Egyptians living below the poverty line (Kaldas, 2020) and it has been extended to support in the pandemic (IMF, 2020).

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## 4.5 Qard-Hasan

“Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) Want or plenty, and to Him shall be you”.

(Al-Quran Sura Baqarah: 245).

“Verily, those who give sadaqa, men and women and lend to Allah a Qard-Hasan, it shall be increased manifold (to their credit) and theirs shall be an honorable good reward”

(Sura Hud, Verse No. 57).

“If you lend Allah a qard hasan, He will multiply it for you. Allah is the most appreciating, the most forbearing”

(Sura Al-taghabun:17).

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## 4.5 Qard-Hasan

- Qard-Hasan is a benevolent loan and a gratuitous loan given to needy people for a specified period and at the end of that period, the face value of the loan is to be paid off.
- Qard-Hasan is a zero-return loan that Al-Quran urges Muslims to make available to the needy.
- I.e., the borrower only needs to pay back the principal amount without any obligation for an additional amount.
- Qard-Hasan is urged in Islam not just because of its uniqueness involvement of riba, but because it shows the spirit of cooperation and brotherhood (ukhuwah), which will improve the welfare of society.
- Microfinance institutions use this as an instrument.

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## 4.6 Islamic Microfinance

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- Via Islamic microfinance institutions, different modes of innovative financing are provided to needy and poor via charity modes and non-charity modes.
- At this pandemic, poor and needy can uplift themselves from poverty through Islamic microfinance institutions. Even in conventional microfinance, some countries such as Cote Verde (IMF, 2020) have started providing interest-free loan schemes to assist needy and poor in the pandemic.
- In Pakistan, Akhuwat and Dunya Foundation have launched the Akhuwat-Dunya Interest Free Emergency Loan via which they have already assisted more than 5000 families anticipating to reach out to more of daily and monthly wagers who have been severely affected during the pandemic lockdown and the objective of this scheme is to provide loan to buy food and medicine, to pay kids fee, home rent and utilities bills (Akhuwat, 2020).



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## 4.7 Sukuk

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- AAOIFI defines Sukuk as follows: “certificates of equal value representing undivided shares in ownership of tangible assets, usufruct and services or (in the ownership of) the assets of particular projects or special investment activity”.
- The first modern Sukuk was a USD 33m Bai Bithaman Ajil issuance in 1990 by Shell MDS Sdn Bhd in Malaysia.
- The AAOIFI Shariah Standards describe 14 different types of Sukuk as permissible.
- For instance, the government of Indonesia has issued retail sukuk at inexpensive prices to support financial inclusion and it is also planning to issue a waqf based sukuk where development of waqf land is the underlying project where the return from it will be used for the development of microfinance (Pickup, et.al., 2018).



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## 5.0 Challenges & Opportunities

Currently, ISF is not merged with ICF

- There is an opportunity to merge ISF with ICF

Different instruments/institutions of ISF are developed in an adhoc manner detached from one another

- There is an opportunity to institutionalise ISF

Lack of governance framework required for ISF

- Legal, regulatory and shariah governance framework required for ISF can be enacted and it could be developed in a systematic way

Remote use of technology

- There is room to use technology to enhance ISF

Challenges in balancing demand and supply side

- Effective policy tools need to be formulated and adopted to ensure ISF can mobilize enough funds to reach out to those in need and investment avenues are required for sustainability

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## 5.1 The Potential of Creating an Islamic Social Capital Market

Proposed models for unit trust waqf and the parameters for their application

Syahnaz Sulaiman, Aznan Hasan, Azman Mohd Noor, Muhd Issyam Ismail, Nazrul Hazizi Noordin  
 ISRA International Journal of Islamic Finance  
 ISSN: 2289-4365  
 Publication date: 17 June 2019

**Social Impact Sukuk for Migrants: An Innovative Solution**  
 Mohsin Ali (Taylor's University, Malaysia), Hasanul Banna Oravampurath (International Centre for Education in Islamic Finance, Malaysia) and Mahomed Ziyad (International Centre for Education in Islamic Finance, Malaysia)

PRSS RELEASE

09 Jun | Tuesday

**Khazanah issues world's first ringgit-denominated sustainable and responsible investment sukuk**

Khazanah Nasional Berhad ("Khazanah") successfully offered and priced a RM100 million seven-year Sustainable and Responsible Investment Sukuk ("the Sukuk") to be issued via a Malaysian incorporated

**Waqfcoin: Crowdfunding Platform Uses Blockchain to Serve Humanity**

Published August 16th, 2019 - 10:07 GMT



Banks and Bank Systems, Volume 7, Issue 2, 2012

**Magda Ismail A. Mohsin (Malaysia)**

**Waqf-shares: new product to finance old waqf properties**

**Abstract**

This paper highlights the practice of waqf-shares in five Muslim and Muslim minority countries for the last two decades. With the urge needs for capital to re-develop the old waqf properties in the different countries it is much recommended to

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## What is VBI?

- The VBI strategy paper was introduced by Bank Negara Malaysia in collaboration with founding members of VBI Community of Practitioners comprising Bank Islam Malaysia Berhad, Bank Muamalat Malaysia Berhad, Agrobank, CIMB Islamic Bank Berhad and HSBC Amanah Malaysia Berhad and focuses on “adoption of relevant practices, offerings and conduct that generate positive and sustainable impact to the economy, community and environment, consistent with the shareholders’ sustainable returns and long-term interests” (BNM, 2018; p.1).
- The approach Malaysia has implemented to adopt VBI strategies is that first it is applicable to Islamic banking only though the strategies could be universally applied for the whole Islamic finance sector; the VBI strategies will be practically applied by the Islamic banks using a business-driven approach where the respective Islamic banks adopt them as per the level of their maturity; and the consultative approach paves way for effective collaboration between the stakeholder with mutual understanding (BNM, 2018).

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## Underpinning Thrusts of VBI

Source: BNM (2018; p.6)



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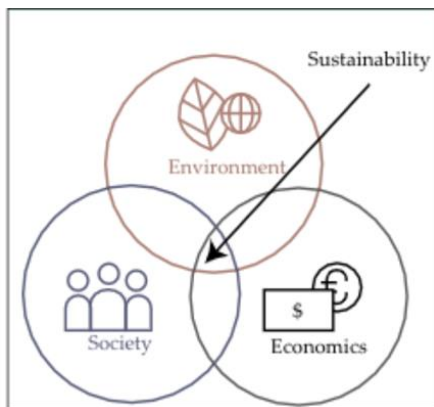
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## Strategies

<p><b>Strategy 1</b></p> <p>Islamic banking industry adopts VBI by minimizing the negative impact, and promoting a more holistic observation of Shariah, beyond Shariah compliance.</p>	<p><b>Strategy 2</b></p> <p>The Islamic banking institutions and the key stakeholders mutually define the underpinning thrusts of VBI as a basis for collective action.</p>	<p><b>Strategy 3</b></p> <p>To show success stories of VBI as “potential champions,” regulators in collaboration with industry players must nurture them</p>
<p><b>Strategy 4</b></p> <p>There should be proper disclosure made by Islamic banking institutions about their intention to adopt VBI supported with implementation strategy and performance report.</p>	<p><b>Strategy 5</b></p> <p>A VBI scorecard need to be developed and introduced by regulator in affiliation with Islamic banking institutions as “a common and complementary measurement of success for industry”</p>	<p><b>Strategy 6</b></p> <p>“Development of effective networking through establishment of Community of Practitioners (CoP) as well as strategic collaboration with established value based community, key partners and stakeholders” is required</p>

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## Circular Economy



Source: [https://www.socialcirculareconomy.com/uploads/7/3/5/2/73522419/social\\_circular\\_economy.pdf](https://www.socialcirculareconomy.com/uploads/7/3/5/2/73522419/social_circular_economy.pdf)

## Social Circular Economy

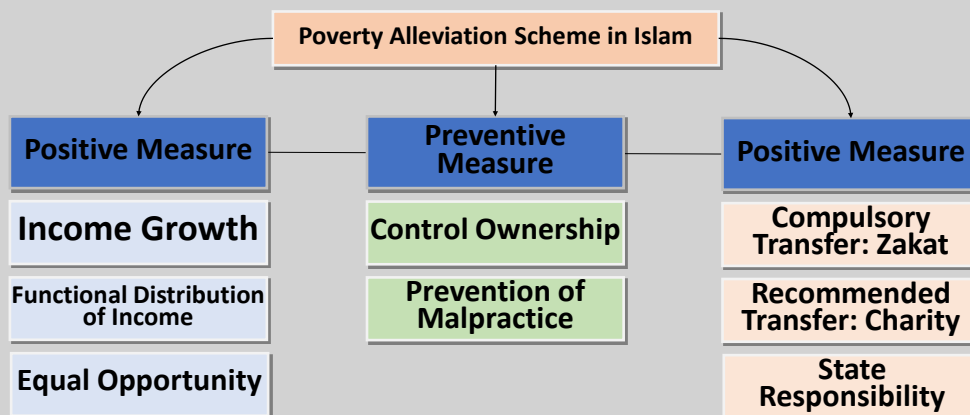
The **social circular economy** combines these concepts to deliver benefits for people, planet and profit. It allows a **fully systemic view** by drawing on the environmental principles of circular economy and the societal vision of social enterprise, both of which are underpinned by a pursuit for economic prosperity.

To articulate why *social circular economy* is needed, it is best to highlight the potential shortfalls, from a whole systems perspective, that the *circular economy* and *social enterprise* concepts can present when pursued in isolation.

**Circular economy model advocates for moving away from the linear economy that promotes sustainable economy by promoting sustainability and reducing waste (Hassan, et.al., 2020).**

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## Poverty Alleviation Scheme in Islam



Source: Sadeq (1997), Ascarya (2020)

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## Islamic Social Finance: Zakah, Waqf, Takaful, and Islamic Microfinance

**M. Kabir Hassan & Muneer M. Alshater**

**Collaborators:**

Ashraf Khan	Abul bashar bhuiyan
Mamunur Rashid	Salman Bahoo
Norazlina Abd Wahab	Alberto Dreassi
Irum Saba	Saad Ram Al jaafri
Rashedul Hasan	Andrea Paltrinieri

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# 1. Project Rationale

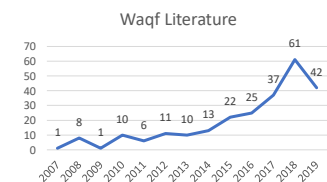
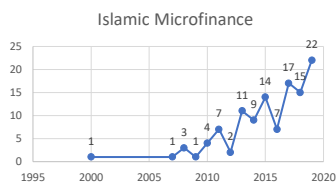
- Social and faith-based financing, such as Islamic Social Finance (ISF), is an important additional sources of financing.
- ISF can help in:
  - Reduce severity of economic inequality resulted from biased distribution of resources and wealth.
  - Flating the curves through economic turmoils.
  - Protect weak and vulnerable segments of the society.
  - Long term social imporvments aiming for poverty alleviation.

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## Academicsians' contributions

- Academicsians have contributed largely to these topics after 2008 crises, efforts in these fields were lacking to systematic synthis of the literature to ease on interested stakeholders.
- We carried this project of three papers in zakah, waqf, and Islamic microfinance to to summarize researchers' efforts.

Literature growth over time



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## 2. Papers main aim:

- Papers main aim was to:
  1. Provide performance analysis of the literature (productivity & citation analysis).
  2. Provide content analysis, through various clustering techniques.
  3. Provide future research directions base on the literature gaps.

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## 3. Project Methodology

In all the papers we adopted Bibliometric method

\* **Bibliometrics:** “is the use of statistical methods to analyse books, articles and other publications”.

\* **Bibliometric is special because:**

- It produces accurate and reproducible research outcomes.
- Non biased (it eliminates the risk of subjective bias, since it employs statistical analysis to analyse large amount of datasets).
- Combines quantitative aspect with qualitative aspect.

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## 3.1 Data collection

In our studies, we chose “Scopus database” as it is the largest multidisciplinary academic source and intersect with WOS in most of its content (Alryalat, Malkawi, & Momani, 2019; Chapman & Ellinger, 2019;)

- Socpus database presents moderate number of articles comparing with e.g. WOS which has less relevant articles and e.g. Google scholar which has large amount of articles.

### Steps of data collection:

1. Choosing all related keywords and spellings.

e.g. “Waqf” OR “awqaf” OR “wakif” OR “wakaf” OR “Islam\* endowment” OR “Islam\* social finance\* OR “Islam\* charity”

2. Manual refinement of the data through one by one cursery examination of each article or review relevancy to the topic.

e.g. we removed about 30 papers about waqf aswan which is a mountain in Jordan, articles were geological.

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## 3.2 Tools used:

• We rely on the following analysis tools:

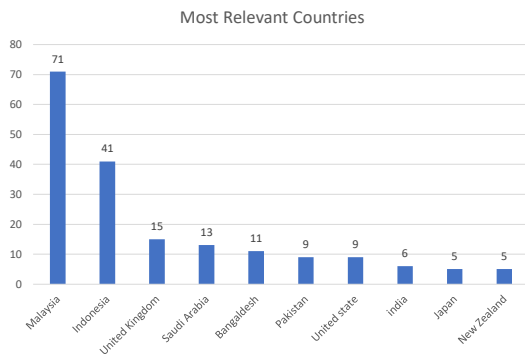
1. Rstudio “biblioshiny package” : a dedicated package for bibliometric analysis.
2. VOSviewer: a dedicated software for network mapping.
3. Excel: powerful tool for filtration, producing tables and figures, and editing

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## Results:

### Zakah

#### 1. Performance analysis: (most relevant countries, most relevant sources)



No.	Sources	Articles
1.	Journal of Islamic Accounting and Business Research	10
2.	International Journal of Islamic And Middle Eastern Finance and Management	8
3.	Al-Shajarah	7
4.	International Journal of Innovation Creativity and Change	7
5.	International Journal of Supply Chain Management	7
6.	Jurnal Pengurusan	7
7.	Global Journal Al-Thaqafah	6
8.	Opcion	6
9.	Humanities and Social Sciences Reviews	5
10.	International Journal of Economics and Financial Issues	5

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## 2. citation analysis

#### Most cited Sources & Authors:

No.	Sources	Articles
1.	Journal of Islamic Accounting and Business Research	59
2.	Jurnal Pengurusan	38
3.	International Journal of Islamic And Middle Eastern Finance and Management	35
4.	Humanomics	34
5.	Journal of Islamic Economics	34
6.	International Journal of Business and Social Science	32
7.	Jurnal Ekonomi Malaysia	28
8.	International Journal of Economics	24
9.	Islamic Economic Studies	24
10.	Journal of Business Ethics	24

No.	Authors	Citations
1.	AHMAD S	82
2.	WAHID H	80
3.	SAAD R A J	71
4.	KAHF M	52
5.	IDRIS K M	48
6.	AJZEN I	44
7.	JOHARI F	44
8.	SANEP A	40
9.	BIDIN Z	39
10.	HASSAN M K	37

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## Most cited documents

	Authors	Title	Year	Source title	Cited
1.	Scott J.C.	Resistance without Protest and without Organization: Peasant Opposition to the Islamic Zakat and the Christian Tithe	1987	Comparative Studies in Society and History	98
2.	Wahab N.A., Rahim Abdul Rahman A.	A framework to analyse the efficiency and governance of zakat institutions	2011	Journal of Islamic Accounting and Business Research	35
3.	Rosli M.R.B., Salamon H.B., Huda M.	Distribution management of zakat fund: Recommended proposal for asnaf riqab in Malaysia	2018	International Journal of Civil Engineering and Technology	33
4.	Bidin Z., Idris K.Md., Shamsudin F.M.	Predicting compliance intention on zakah on employment income in Malaysia: An application of reasoned action theory	2009	Jurnal Pengurusan	29
5.	Mohit M.A., Nazyddah N.	Social housing programme of Selangor Zakat Board of Malaysia and housing satisfaction	2011	Journal of Housing and the Built Environment	28
6.	Ab Rahman A., Alias M.H., Omar S.M.N.S.	Zakat institution in Malaysia: Problems and issues	2012	Global Journal Al-Thaqafah	25
7.	Al Jaffri Saad R., Haniffa R.	Determinants of zakah (Islamic tax) compliance behaviour	2014	Journal of Islamic Accounting and Business Research	21
8.	Retsikas K.	RECONCEPTUALISING ZAKAT IN INDONESIA: Worship, philanthropy, and rights	2014	Indonesia and the Malay World	20
9.	Yusuf M.-B.O., Derus A.M.	Measurement model of corporate zakat collection in Malaysia: A test of diffusion of innovation theory	2013	Humanomics	19
10.	Calder N.	Zakāt in imāmi shīT jurisprudence, from the tenth to the sixteenth century A.D.	1981	Bulletin of the School of Oriental and African Studies	19

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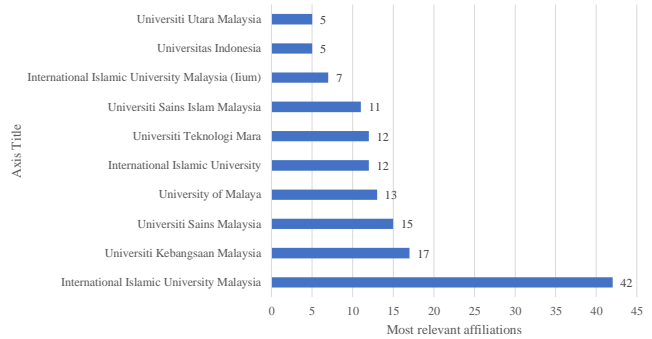
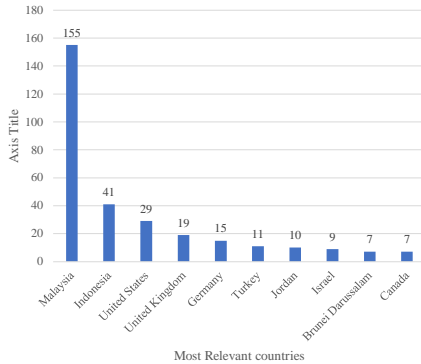
### Future Research Directions: In Zakah

Research theme	Future research question/agenda	Authors
Zakat management	What does the development of zakat in the advent of Islam looks like? Success and barriers factors on the effectiveness of zakat institutions Construction of a rating index on the perception of the parties who deal with zakat centers	Authors suggestion Al-Haq and Wahab (2017) Saad <i>et al.</i> (2017)
Zakat collection	Exploring the new sources of zakat funds with the emergence of new sources of income reflecting by the use of technology	Authors suggestion
Zakat distribution	Development of a comprehensive performance measurement system of zakat institutions Is there any effect on zakat collection because of the pandemic COVID-19? To what extent is the zakat compliance behavior of Muslims in non-Muslim majority countries? What are the vulnerable groups that have less access to zakat funds (ethnic minorities, refugees, etc.)? What is the role of zakat in handling issues raised from COVID-19?	Mohd. Noor <i>et al.</i> (2015) Authors suggestion Ummulkhayr <i>et al.</i> (2017) Machado <i>et al.</i> (2018) Authors suggestion
Development of zakat institutions	What are the major barriers of zakat implementation in non-Muslim majority countries? Is there any indirect effect of zakat in improving quality of life such as improving happiness/enjoyment, reducing divorce rate and reducing crime rate? The role of zakat in achieving sustainable development goals What are the components of platform/application needed to improve efficiency of zakat institutions? Standardization of accounting treatment for corporate zakat among corporations	Authors suggestion Authors suggestion Authors suggestion Maesaroh <i>et al.</i> (2019) Adnan and Abu Bakar (2009)

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# Waqf

## Performance analysis



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## Most cited authors

Table 6: Authors' impact							
No.	Author	H-h index	G-index	M-index	Total Citation	No of Publication	Publication Year
1.	Mohammed Mo	4	5	0.571	29	8	2014
2.	Johari F	2	3	0.25	11	5	2013
3.	Orbay K	2	2	0.222	7	5	2012
4.	Sabri H	2	2	0.286	9	5	2014
5.	Allah Pitchay A	1	2	0.333	4	4	2018
6.	Haneef Ma	2	4	0.286	16	4	2014
7.	Ihsan H	2	4	0.2	26	4	2011
8.	Mohd Thas Thaker Mab	3	3	0.6	13	4	2016
9.	Saiti B	1	1	0.2	2	4	2016
10.	Yaacob H	2	4	0.2	28	4	2011

Note: H-index = an author has an h-index of 'h' when they have h papers that have been cited h times at least, G-Index = is where the top G articles have together received G citations, M-index = is the H-index divided by the number of years that an author has been active, Tc = Total Citation, Np = Number of papers, Py\_Start = publication year start

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## Most cited documents

Author	Title	Year	Journal	Citations
Kuran T.	The provision of public goods under Islamic law: Origins, impact, and limitations of the Waqf system	2001	Law and Society Review	133
Mandaville J.E.	Usurious Piety: The Cash Waqf Controversy in the Ottoman Empire	1979	International Journal of Middle East Studies	67
Sadeq A.M.	Waqf, perpetual charity and poverty alleviation	2002	International Journal of Social Economics	59
Hoexter M.	Waqf studies in the twentieth century: The state of the art	1998	Journal of the Economic and Social History of the Orient	46
Doumani B.	Endowing family: Waqf, property devolution, and gender in greater Syria, 1800 to 1860	1998	Comparative Studies in Society and History	41
Çizarça M.	Cash Waqfs of Bursa, 1555-1823	1995	Journal of the Economic and Social History of the Orient	39
Shatzmiller M.	Islamic institutions and property rights: The case of the 'public Good' Waqf	2001	Journal of the Economic and Social History of the Orient	35
Ismail Abdel Mohsin M.	Financing through cash-Waqf: a revitalisation to finance different needs	2013	International Journal of Islamic and Middle Eastern Finance and Management	31
Yayla H.E.	Operating regimes of the government: Accounting and accountability changes in the sultan süleyman Waqf of the ottoman empire (the 1826 experience)	2011	Accounting History	31
Fay M.A.	Women and Waqf: Toward a reconsideration of women's place in the Mamluk household	1997	International Journal of Middle East Studies	29

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## Waqf research streams and future research questions

Research Stream	Contribution	Research Gap	Future Research Question/agenda	Authors
Cash Waqf endowments for sustainable development	Cash Waqf model for poverty alleviation that promotes good governance and identifies key stakeholders.	1. The conceptual model needs to be empirically tested for its practical application and generalizability.	1. What is the most effective mode of cash Waqf based microfinance model for sustainable development?	Kabir Hassan, Fazlul Karim and Sydul Karim (2018)
	Integrated cash Waqf microenterprise investment (ICWME-I) model for micro-enterprise.	1. Cash Waqf implementation procedure could be different in other countries. Therefore, there is a need to perform a comparative analysis of cash Waqf products and implementation strategies in countries with similar and diverse demographics.	1. What is the role of Islamic banks in delivering cash Waqf based Islamic microfinance products?	Author suggestion
	Practical application of cash Waqf is discussed from the perspective of Shari'ah scholars		1. How can Governments in emerging Muslim economies integrate cash Waqf in achieving social development?	Thaker (2018) and Author suggestion
	A theoretical model that identifies a new group of use of cash Waqf fund.		1. What are the Shari'ah standards with regards to maintaining perpetuity of cash Waqf contribution?	Abd Rahman and Awang (2018)
	Empirical evidence on the role of trust in cash Waqf donations.	1. Empirical results may not be generalizable and require more evidence from different countries.	1. What is the proper use of cash Waqf fund?	Author suggestion
			1. How effective is the integration of takaful and Waqf certificated in cash Waqf models?	Kachkar (2017)
			1. What is the role of regulation in strengthening donor trust in Waqf institutions?	Hasan, Hassan and Rashid (2019) and Author suggestion

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Implications of Islamic accountability for Waqf	Provides empirical evidence on the perception of accountability among Mutawallis (Waqf managers).	1. The mechanism to discharge Waqf accountability may vary. The current disclosure practices of Waqf institutions have not yet been extensively studied.	1. How do Waqf institutions discharge their accountability?	Ayedh, Echchabi, and Ihsan (2018)
	Emphasizes on the importance of downward accountability for Waqf management.		1. What type of reporting standards adopted by Waqf institutions? Why?	Author suggestion
	Proposed a conceptual model of accountability that specifies key stakeholders and their relationships with mutawallis.		1. How are the most appropriate mechanism for mutawallis to discharge downward?	Osman and Agyemang (2020)
	Provides a historical overview of the concept of Islamic accountability and relates to Waqf.		1. How does the accountability relationship affect Waqf management?	Ahmad and Hasan (2017) and author suggestion
	Expands the dimensions of Islamic accountability		1. What are the key dimensions of Waqf accountability?	Ihsan, Eliyanora, and Septriani (2016) Siswanto, Rosdiana, and Fathurahman (2018)
Islamic Social finance through Waqf	The various regulatory landscape is provided for delivering Islamic social finance through Waqf.	1. Islamic ecosystem is an emerging issue and requires participation from various Islamic institutions, including zakat institution, Waqf institutions, Islamic microfinance, Islamic banks, crowdfunding and fintech platforms. While past papers provide the conceptual framework on the role of such institutions in the Islamic ecosystem, we are yet to find evidence on the ability or willingness of these institutions toward participating in such an ecosystem.	1. What type of regulatory environment is best suited for Waqf institutions?	Author suggestion
	Develops a conceptual framework that focuses on building an Islamic social finance ecosystem where Islamic banks finance Waqf projects.		1. How do various stakeholders view the role of Islamic banks in financing Waqf projects?	Jouti (2019)
	Introduces the trustee perspective of the development of Islamic social bank based on the concept of Waqf.		1. What are the challenges of building an ecosystem that integrates different types of Islamic institutions?	Author suggestion
	Elaborates on the role of Waqf based Islamic social finance in mitigating socio-economic challenges		1. What are the Shari'ah considerations for the management of investment and Waqf funds in Islamic social bank?	Mohammad (2015)
		1. Majority. The majority of the studies have presented a conceptual framework to explore the importance of Waqf based on Islamic social finance in socio-economic development. However, we find the a limited number of studies concentrating on the importance of digitalisation of reviving Waqf as an Islamic social finance platform.	1. To what extent digitalisation in the form of fintech enhances the role of Waqf finds in mitigating socio-economic challenges?	Abduh (2019)

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Good governance for Islamic endowment	Discusses the role of Islamic governance in the reinforcement of Waqf reporting.	1. We find discussion on governance and its role in reporting. However, Waqf institutions in most of the emerging Muslim economies are not required to share their financial reports <del>to</del> with the general public. In such a situation, future research can focus on the factors that determine the extent of voluntary Waqf reporting. Also, there is a need to develop a good governance framework for Waqf institutions.	1. What are the determinants of Waqf reporting practice?	Daud (2019)
	Role of internal control as a measure of good governance for Waqf institutions.		1. What is the most effective internal control approach for Waqf management?	Mohd. Zain, Hassan, and Mustafha (2018)
	Provides a comparative overview of Waqf governance.		1. To what extent good governance affect the performance of Waqf institutions?	Aziz and Ali (2018)
	A conceptual Waqf governance model is introduced, focusing on board member attributes.		1. What is the role of the board for efficient Waqf management?	Hasan, Siraj, and Mohamad (2017) and author suggestion
	Identifies the best Shari'ah governance practices for Waqf institutions		1. What are the Shari'ah standards of good governance for Waqf institutions?	Hassan, Alhabshi, and Yusoff (2017)

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## Takaful

	Country	P <sub>TAK</sub>	% P <sub>TAK</sub> of total	TLC	TGC
1	Malaysia	31	63.3	4	20
2	UK	6	12.2	8	39
3	Nigeria	4	8.2	0	1
4	Pakistan	4	8.2	0	0
5	Saudi Arabia	4	8.2	0	5
6	Turkey	3	6.1	1	1
7	Australia	2	4.1	0	0
8	Brunei	2	4.1	0	0
9	USA	2	4.1	1	7

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## Influential authors

Ranking of Top Authors	Name of Author	Institution	% P <sub>TAK</sub> of total	P <sub>CIB</sub>	TLC	TGC
1	Mike Adams	University of Swansea, UK	2	4.1	8	25
2	Philip Hardwick	University of Bournemouth, UK	2	4.1	8	25
3	Hale Abdul Kader	University of Nottingham, UK	2	4.1	8	25
4	Asmak Ab. Rahman	University of Malaya	4	8.2	3	13
5	<a href="#">Maizaitulaidawati Md Husin</a>	University of Technology Malaysia	4	8.2	3	13
6	<a href="#">Haytham Siala</a>	Roehampton University, London, UK	1	2	0	13
7	Noriszura Ismail	The National University of Malaysia	2	4.1	2	7
8	Hania Masud	University of Pennsylvania, Philadelphia, United States	1	2	0	4
9	Nader Naifar	Al-Imam Muhammad Ibn Saud Islamic University	1	2	0	4

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## Influential documents

Author/s Name	Year	Name Article	Name of Journal	Database	Nature of Paper
Abdul Kader et al	2010	The Cost Efficiency of Takaful Insurance Companies	The Geneva Papers on Risk and Insurance - Issues and Practice	World Islamic Insurance Directory	Empirical
Siala	2013	Religious influences on consumers' high-involvement purchasing decisions	Journal of Services Marketing	Questioner Based Data	Empirical
Md Husin et al	2016c	The roles of mass media, word of mouth and subjective norm in family takaful purchase intention	Journal of Islamic Marketing	Questioner Based Data	Empirical
Md Husin and Ab Rahman	2016a	Do Muslims intend to participate in Islamic insurance?: Analysis from theory of planned behavior	Journal of Islamic Accounting and Business Research	Questioner Based Data	Empirical
Naifar	2014	Credit Default Sharing Instead of Credit Default Swaps: Toward a More Sustainable Financial System	Journal of Economic Issues		Theoretical
Masud	2011	Takaful: An innovative approach to insurance and Islamic Finance	University of Pennsylvania Journal of International Law		Theoretical
Abdul Kader et al	2014	Cost efficiency and board composition under different takaful insurance business models	International Review of Financial Analysis	World Islamic Insurance Directory	Empirical
Md Husin and Ab Rahman	2016b	Predicting intention to participate in family takaful scheme using decomposed theory of planned behaviour	International Journal of Social Economics	Questioner Based Data	Empirical
Sherif and Hussnain	2017	Family Takaful in developing countries: the case of Middle East and North Africa (MENA)	International Journal of Islamic and Middle Eastern Finance and Management	Annual reports of Takaful	Empirical
Boulanouar and Alqahatani	2016	IPO underpricing in the insurance industry and the effect of Sharia compliance: Evidence from Saudi Arabian market	International Journal of Islamic and Middle Eastern Finance and Management	DataStream, Thomson Banker and the Saudi Stock Exchange	Empirical
Noor and Abd Rahman	2016	Cooperative Takaful for Non-Banking Financial Institutions: Islamization of SOCSO in the case of Malaysia	Intellectual Discourse		Theoretical
Ustaoglu	2015	Public Awareness, Understanding and Attitudes towards Interest-free Insurance (Takaful) Services Evaluation by Education Level: Survey Based on Empirical Analysis for Turkey	Journal of Asian and African Studies	Questioner Based Data	Empirical

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## Research Streams and Future Research Questions

Research Stream	Future Research Questions	References
Takaful overview, growth and Models	1 What are the similarities/differences in the interpretation of Shariah laws with respect to different school of thoughts and jurisdictions?	Abdul Wahab et al., 2007; Ayub, 2007
	2 What are the steps required to have standardized Shariah supervision and regulatory framework for takaful industry?	Authors' review
	3 Development of financial products with a special focus for the takaful market.	Authors' review
	4 Do takaful activities spur economic growth?	Authors' review
	5 Does institutional environment matter in shaping the beneficial mechanism of risk sharing in the takaful industry and its impact on economic growth?	
		(Lee & Chang, 2016).
Governance Mechanism of Takaful Market	6 Does SSB improve the efficiency of Takaful firms as compared to conventional insurance?	Karbhari et al., 2018
	7 What is the impact of SSB and CG on the profitability of takaful?	Authors' review
	8 There are plenty of studies investigating the impact of SSB on performance and risk-taking behavior of Islamic banking, but further detailed studies are required to study the impact of CG/SSB on risk-taking behavior of takaful industry.	Authors' review
	9 What is the impact of national culture on the stability and risk-taking behavior of takaful firms?	Gaganis et al., 2019
	10 Does CG/SSB mediate the impact of national culture on the stability and risk-taking behavior of takaful firms?	Authors' review
	11 Khan (2015) proposed a modified version of agency theory with respect to the contractual nature of takaful products but no study has been conducted to test this theory.	Khan, 2015

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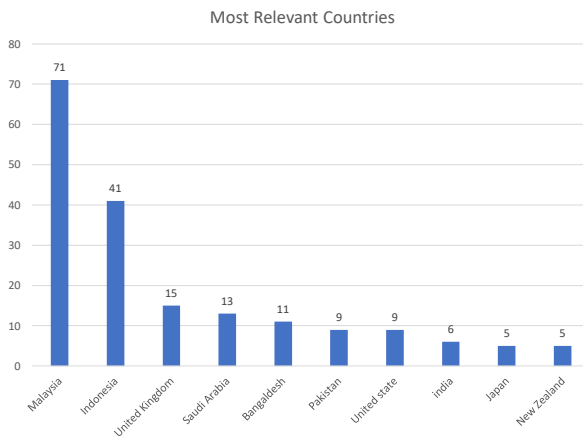
continue

Takaful Product/Services and Customer perception	12	Most studies on demand for takaful products and its determinants are restricted to a country or a city in a specific country. Future studies are required with larger samples investigating cross-country variations in demand for takaful products and services.	Sherif and Hussnain, 2017; Md Husin and Ab Rahman, 2016a
	13	What are the implications of different marketing and behavioral theories for the takaful industry?	Authors' review
	14	Are takaful customers really faith driven?	
	15	What is the role of financial and religious literacy on the preference of Takaful over conventional insurance?	(Lin et al., 2017)

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## Islamic microfinance

### Performance analysis



No	Sources	Articles
1	Humanomics	14
2	International Journal of Islamic and Middle Eastern Finance and Management	7
3	International Journal of Social Economics	5
4	Journal of Islamic Accounting and Business Research	5
5	Asian Social Science	4
6	International Journal of Business and Society	4
7	Middle East Journal of Scientific Research	4
8	Al-Shajarah	3
9	Humanities and Social Sciences Reviews	3
10	Journal of Islamic Economics Banking and Finance	3

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## Most cited authors

Author Name	H_index	G_index	M_index	Total citations	Number of papers
Ismail, A. G.	3	5	0.300	32	6
Bhuiyan, A. B.	3	5	0.300	28	7
Rahman, R. A.	3	5	0.375	28	5
Siwar, C.	3	5	0.300	25	6
Hassan, A.	3	3	0.429	25	3
Hassan, S.	2	3	0.250	15	3
Fianto, B. A.	1	3	0.333	14	3
Alam, M. M.	1	3	0.167	12	3
Masyita, D.	1	1	0.250	1	4
Adeyemi, A. A.	1	1	0.200	1	3

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## Most cited documents

Authors	Title	Year	Source title	Cited by
Wajdi Dusuki A.	Banking for the poor: The role of Islamic banking in microfinance initiatives	2008	Humanomics	55
Widiarto I., Emrouznejad A.	Social and financial efficiency of Islamic microfinance institutions: A Data Envelopment Analysis application	2015	Socio-Economic Planning Sciences	38
El-Komi M., Croson R.	Experiments in Islamic microfinance	2013	Journal of Economic Behavior and Organization	28
Kaleem A., Ahmed S.	The Quran and poverty alleviation: A theoretical model for charity-based Islamic microfinance institutions (MFIS)	2010	Nonprofit and Voluntary Sector Quarterly	26
Rahim Abdul Rahman A.	Islamic microfinance: An ethical alternative to poverty alleviation	2010	Humanomics	23
Mizanur Rahman M., Ahmad F.	Impact of microfinance of IBBL on the rural poor's livelihood in Bangladesh: an empirical study	2010	International Journal of Islamic and Middle Eastern Finance and Management	22
Ashraf A., Hassan M.K., III W.J.H.	Performance of microfinance institutions in Muslim countries	2014	Humanomics	18
Seibel H.D.	Islamic microfinance in Indonesia: The challenge of institutional diversity, regulation, and supervision	2008	Sojourn	18
Rahman R.A., Dean F.	Challenges and solutions in Islamic microfinance	2013	Humanomics	15
Hassan A.	The challenge in poverty alleviation: Role of Islamic microfinance and social capital	2014	Humanomics	14
Fianto B.A., Gan C., Hu B., Roudaki J.	Equity financing and debt-based financing: Evidence from Islamic microfinance institutions in Indonesia	2018	Pacific Basin Finance Journal	13
Adnan M.A., Ajija S.R.	The effectiveness of baitul maal wat tamwil in reducing poverty the case of Indonesian Islamic microfinance institution	2015	Humanomics	13
Ahmad A.U.F., Rafique Ahmad A.B.	Islamic microfinance: The evidence from Australia	2009	Humanomics	13
Alam M.M., Hassan S., Said J.	Performance of Islamic microcredit in perspective of Maqasid Al-Shariah: A case study on Amanah Ikhtiar Malaysia	2015	Humanomics	12
Haneef M.A., Pramanik A.H., Mohammed M.O., Bin Amin M.F., Muhammad A.D.	Integration of waqf-Islamic microfinance model for poverty reduction: The case of Bangladesh	2015	International Journal of Islamic and Middle Eastern Finance and Management	12

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# Research Streams

Research Streams
<i>Research stream 1: Islamic microfinance—principles, performance, and problems</i>
<i>Research stream 2: Islamic microfinance for sustainable development</i>
<i>Research stream 3: Islamic microfinance for female empowerment</i>
<i>Research stream 4: the role of the banking sector in operationalizing</i>