Final Research Report On

Of Malaysian Banks Which Practise Interest Free Schemes. Case Study: Bank Islam Malaysia Berhad (BIMB)

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Abstract

This study examines the importance of Islamic banks in Malaysia as an institution which offers interest-free scheme. The study revealed that there are interactions between environmental determinants and financial strategies of Bank Islam Malaysia Berhad (BIMB). The model proved that before the adoption of the interest-free scheme by conventional banks in Malaysia, BIMB enjoyed high strategic choice and low environmental determinism. However, at the early stage of the adoption of interest-free scheme, BIMB faced high environmental determinism and low strategic choice. When all the conventional banks in Malaysia adopted interest-free scheme as one of their products, BIMB faced high environmental determinism and high strategic choice.

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1.0 INTRODUCTION

The concept of Islamic Banking on the basis of profit sharing was initially developed under the explicit assumption of a general prohibition of interest - which was widely accepted as one form of 'riba' and strictly prohibited in Islam.

Islamic financial institution in Malaysia started in the 1980s, where some institutions were established with the main objective to cater the banking needs of Muslims wishing to conduct their banking business in accordance with the principles of Shariah. Such institutions are Bank Islam Malaysia Berhad (BIMB), Pilgrims Management and Fund Board or Tabung Haji, Malaysian Islamic Economic Development Foundation (YAPEIM), and Syarikat Takaful Malaysia Sdn. Bhd. (STMSB).

However these institutions are inadequate to cater the financial needs of the majority Muslim population (53 percent of the total population) according to the dictates of Islam.

Actions have to be taken for Islamisation of the conventional financial institutions, upgrading of the existing Islamic institutions and establishment of new Islamic financial institutions are necessary due to the prohibition of riba (interest). The conventional system may not be acceptable for long amongst the Malaysian Muslim due to the distinct Islamic perspective on economic development characterised by