



# PROCEEDINGS

ISHC

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ISLAMIC HERITAGE

2nd International Islamic  
Heritage Conference 2017

CONFERENCE 2017

المؤتمر الدولي الثاني للتراث الاسلامي

*"STRENGTHENING KNOWLEDGE, EMPOWERING ACHIEVEMENT"*

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ABDUL QAYUUM ABDUL RAZAK  
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RAWI NORDIN  
S. SALAHUDIN SUYURNO  
DZIAUDDIN SHARIF

**PROCEEDING OF 2ND INTERNATIONAL  
ISLAMIC HERITAGE CONFERENCE  
(ISHEC 2017)**



2nd International Islamic  
Heritage Conference 2017



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# PROCEEDING OF 2ND INTERNATIONAL ISLAMIC HERITAGE CONFERENCE (ISHEC 2017)

*Editors*

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# Foreword

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillahirrahmanirrahim.* All praise to Allah SWT. Blessing and Prayers be upon Prophet Muhammad SAW, and also to his family members, kindred's, companions and his followers who adhere faithfully to his teaching.

I would like to express my gratitude for this invitation to write a few words in conjunction of this proceeding. Heartiest congratulations go to the organizers of the 2<sup>nd</sup> International Islamic Heritage Conference 2017 (2<sup>nd</sup> IsHeC2017) that was held on 14<sup>th</sup> – 15<sup>th</sup> November 2017. Congratulations also to the editors for their efforts in publishing the articles presented at the 2<sup>nd</sup> IsHeC2017.

*Proceeding of 2nd International Islamic Heritage Conference 2017* is a very noble effort as it adds to the corpus of literature on Islamic based research in various disciplines of knowledge. I hope that this proceeding can be a catalyst for the germination and strengthening of Islamic knowledge.

Finally, I wish to extend my sincere appreciation to all parties involved in the publication of this proceeding especially Academy of Contemporary Islamic Studies (ACIS) UiTM Melaka, Center for Islamic Philanthropy and Social Finance (CIPSF), Pusat Jaringan Industri, Komuniti dan Alumni (PJI & A) UiTM Melaka and the authors for their contribution.

DATUK PROF. MADYA SABARIAH MAHAT

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Alor Gajah, Melaka.



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# Preface

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In the name of Allah, the Most Beneficent, the Most Merciful. All praise is due to Allah SWT, the Almighty. We all praise Him, seek His Help, and ask for His Forgiveness. We seek refuge with Him from the evil of our souls, and from our sinful deeds. He whom Allah SWT guides, no one can misguide him, and whoever Allah SWT misguides, no one can guide him. Blessings and prayers upon His Messenger Prophet Muhammad SAW. We would like to express our thorough and sincere gratefulness to Allah the Almighty, who has given us the opportunity to write, edit and complete the *Proceeding of 2nd International Islamic Heritage Conference 2017*.

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Hopefully, the *Proceeding of 2nd International Islamic Heritage Conference 2017* will give a clearer view of various contemporary issues in Islamic-based research in this country and the Muslim world as a whole. Finally, we hope that this proceeding may inspire and motivate its readers in initiating attempts and contributions for the sake of Muslim ummah.

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# CORPORATE PHILANTHROPY AS A CORPORATE SOCIAL RESPONSIBILITY COMPONENT: AN ISLAMIC PERSPECTIVE

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## ABSTRACT

Nowadays, many companies around the world have great corporate philanthropy as a key component of corporate social responsibility (CSR) programmes. A company that practices CSR embraces responsibility for its actions and, through its activities, positively affects the environment, society, consumers, employees, communities, and other stakeholders. Islamic banks are not alien from this responsibility. Hence, the purpose of this study is to determine the status of corporate philanthropy of Islamic banks from an Islamic perspective. This study is based on Islamic religious values and beliefs according to Shari'ah, which is the sacred law of Islam derived from the holy Qur'an and the Prophet's hadith. Obviously, it was found that corporate philanthropy is not only consistent with Islamic teaching but also highly recommended for Islamic banks CSR application.

**Keywords:** Corporate philanthropy, corporate giving, corporate social responsibility, Islamic perspective, Islamic banks

## INTRODUCTION

For some, corporate social responsibility (CSR) is what lies beyond the law and an important of discretionary responsibility has been the idea of 'giving back' to society through philanthropic donations (Blowfield & Murray, 2008). In this regard, Carroll (1991) concludes that corporate philanthropy has long been regarded as a CSR. Philanthropic corporate social responsibility holds that, like individuals, business is always free to contribute to social causes as a matter of philanthropy. From this perspective, business has no strict obligation to contribute to social causes, but it can be a good thing when they do so (DesJardins, 2011). According to the Committee Encouraging Corporate Philanthropy, in the USA alone, corporate philanthropic activities totalled more than US\$19.9 billion in cash and product-giving in 2011. Most of the donations are channelled to NGOs working in education and health, followed by areas like the arts, science and the environment (Chalmeta & Viinikka, 2017).

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Based on this development, corporate philanthropy is becoming big business and a major strategic issue for firms as they increasingly position themselves as socially responsible organizations (Gardberg, Zyglidopoulos, Symeou, & Schepers, 2017). The concern over corporate philanthropy is also significant to Islamic banks. As business entities established within the scope of *Shari'ah* (Islamic law), Islamic banks are expected to be guided by an Islamic economic worldview, which is based on the principle of social justice and wellbeing (Dusuki, 2006). Therefore, this study aims at determining the status of corporate philanthropy from an Islamic perspective.

In this study, corporate philanthropy does not only refer to funds donated but includes any voluntary aid in the form of funds, time, or talent given to society's needy persons or groups. Although corporate philanthropy may include any type of charitable works, *zakÉh*, *qarÈ Íasan*, and *waqf* are excluded from this definition since the three CSR applications are considered as religious responsibilities which are different in nature. On the other hand, corporate philanthropy is considered as discretionary responsibility since it has a combination of religious and non-religious motives. Since this study is a *Shari'ah* qualitative research, in order to determine the status of corporate philanthropy in Islam, the comprehension and the deduction process from the primary sources (al-Qur'an and al-Sunnah) was conducted.

The structure of this paper is as follows: Section 2 reviews of previous literatures. The status of corporate philanthropy of Islamic banks from an Islamic perspective is analysed in Section 3. Section 4 concludes the paper.

## LITERATURE REVIEW

Corporate social responsibility is about the integration of social, environmental and economic considerations into the decision-making structures and processes of business. It is about engaging shareholders and other stakeholders and collaborating with them to more effectively manage potential risks and build credibility and trust in society (Euclid Network, n.d.). Corporate philanthropy, which is well known as part of CSR (See Fisman, Heal, & Nair, 2009; Lev, Petrovits, & Radhakrishnan, 2010), refers to gifts and contributions made by businesses, usually from pre-tax profits, to benefit various types of non-profit and community organizations (Lawrence & Weber, 2008). It is done as a concern for the welfare of society expressed by gifts of money or property to the needy or to activities for social progress (Edwards, 2015; Steiner & Steiner, 2009). Typically, corporate philanthropy covers corporate giving to a broad range of activities, including health and welfare services, education and research, culture and the arts, and various civic activities (Navarro, 1988) based on either altruistic model, profit maximization model or political and institutional power model (Sánchez, 2000). Philanthropy can be often be most cost-effective way for a company to improve its competitive context (Porter & Kramer, 2002). While few companies have fully integrated philanthropy into their overall corporate strategies, most recognize its strategic importance (Smith, 1994).



Businesses do not function in isolation from the society around them. Thus, corporate philanthropy is one of the CSR applications that gives opportunity to the business to be part of society by giving back to the community. Islamic banks are not outlandish in this regard since they also function as business organizations. Furthermore, the intense commitment of Islam to justice and brotherhood demands that business organizations take care of some of the needs of the community (Hassan & Abdul Latiff, 2009). Thus, other than corporate giving, establishing charity fund, establishing avenues for voluntary donations, establishing fund raising drives, establishing target groups, communities and institutions that require assistance (AAOIFI Standards, 2010), and school adoption programme<sup>205</sup> are part of corporate philanthropy activities that can be applied by Islamic banks.

CSR of the business organizations including Islamic banks should be seen as a benefit rather than a cost (See Hassan & Abdul Latiff, 2009), because the more a social improvement relates to a company's business; the more it leads to economic benefits as well. In the long run, then social and economic goals are not inherently conflicting but integrally connected (Porter & Kramer, 2002). This is called as "strategic charity" that involves corporate giving which serves dual purposes: contributing funds to charitable causes while simultaneously benefiting the firm's financial bottom line and enhancing business political legitimacy (Hemphill, 1999). Hence, it is not hard to understand why philanthropy is increasingly used as a form of public relations or advertising, promoting a company's image or brand through cause-related marketing or other high-profile sponsorships nowadays. Whatever motives behind it, undeniably, corporate philanthropy can improve education and training, improve the local quality of life, and improve inputs through enhancements, such as in local research and development institutions, the quality of physical infrastructure, and the sustainable development of natural resources (Porter & Kramer, 2002). Regrettably, most of the previous studies discuss corporate philanthropy from the Western outlook, which are not totally guided by Islamic principles. Therefore, this study aims to determine the status of corporate philanthropy from an Islamic perspective.

## **CORPORATE PHILANTHROPY FROM AN ISLAMIC PERSPECTIVE**

Corporate philanthropy is not alien in Islam. Islam strongly urges Muslims to be charitable and philanthropic, since compassion, social justice, sharing and strengthening – all these are encompassed in the Quranic articulation of the

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<sup>205</sup> For example the school adoption programme through PINTAR (Promoting Intelligence, Nurturing Talent and Advocating Responsibility) Programme is done in order to realize a government policy in the Silver Book: Achieving Value Through Social Responsibility. This programme provides a platform for corporate organizations to proactively contribute to society and human capital development through a school adoption programme whilst creating value for their shareholders. Bank Islam Malaysia Berhad is one of the corporate organizations that involved in this programme (See Bank Islam Malaysia Berhad, 2016).

ethical concept of charitable giving (Nanji, 2000). In Islam, charity does not consist merely of help to the needy, but rather it extends to doing all that one can afford for the goods of others (Haneef, 1996). This ethic aims not only to correct social ills but also to reflect the moral and spiritual value attached to the use of wealth, resources and effort for the welfare of individuals and communities (Nanji, 2000).

A life of charity and righteousness is the only source of true and lasting happiness in this world and the hereafter. Two of the hallmarks of Muslims should be their generosity and their care for others (Maqsood, 1998). This is in-line with concept of *sadaqah al-ta'awwu'* (voluntary charity) which is noble and highly encouraged in Islam (See Al-Sharbini, 1997; Ibn Qudamah, 2005):

“In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or conciliation between men, (secrecy is permissible): to Him who does this, seeking the good pleasure of Allah, we shall soon give a reward of the highest (value).”

[*Qur'an*, *Al-NisÉ'*:  
114]<sup>206</sup>

Allah (s.w.t.) promises plenty of rewards for all charitable deeds, either in the form of material<sup>207</sup> or heavenly rewards,<sup>208</sup> because He is most ready to appreciate these services. In fact, based on modern academic research, giving for charitable purposes serves many important social objectives beyond the purely religious value and the utility of the funds themselves for the support of social programming. These purposes, include strengthening of social connections across classes, increase awareness of social needs among the middle class and local elites, competition among public and private services to meet local needs, and increased independence for social services (Bremer, 2004).

*Øadaqah* is a very wide term and is used in Islam to cover all kinds of charity. This is proven by the two following *ahadith*:

عَنْ أَبِي ذَرٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ وَبَصْرُكَ لِلرَّجُلِ الرَّيِّئِءِ الْبَصْرَ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشُّوْكَةَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ وَإِفْرَاقُكَ مِنْ دَلُوكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ

*Abu Dharr narrated that the Messenger of Allah said: “Your smiling in the face of your brother is charity, commanding good and forbidding evil is charity, your giving directions to a man lost*

<sup>206</sup> There are many other Qur’anic verses mention about *Øadaqah*. Among them are *surah al-Baqarah*, verse 271, 272 and 274, and *surah al-Mujadalah*, verse 12.

<sup>207</sup> As can be inferred in *surah al-Baqarah*, verse 245 and 265.

<sup>208</sup> As can be inferred in *surah al-Hadid*, verse 7 and *surah Fatir*, verse 29-30.

*in the land is charity for you. Your seeing for a man with bad sight is a charity for you, your removal of a rock, a thorn or a bone from the road is charity for you. Your pouring what remains from your bucket into the bucket of your brother is charity for you,*”

(Al-Tirmizi, 1999).

حَدَّثَنَا سَعِيدُ بْنُ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ". فَقَالُوا يَا نَبِيَّ اللَّهِ فَمَنْ لَمْ يَجِدْ قَالَ "يَعْمَلْ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقَ". قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ "يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ". قَالُوا فَإِنْ لَمْ يَجِدْ. قَالَ "فَلْيَعْمَلْ بِالْمَعْرُوفِ، وَلْيَمْسِكِ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ".

*Narrated Abu Burdah: From his father from his grandfather that the Prophet (s.a.w.) said, "Every Muslim has to give in charity." The people asked, "O Allah's Prophet! If someone has nothing to give, what will he do?" He said, "He should work with his hands and benefit himself and also give in charity (from what he earns)." The people further asked, "If he cannot find even that?" He replied, "He should help the needy who appeal for help." Then the people asked, "If he cannot do that?" He replied, "Then he should perform good deeds and keep away from evil deeds and this will be regarded as charitable deeds,"*

(Al-Bukhari, 1999).

The above *ahadith* show that the scope of *sadaqah* is so vast that even the poor who can have nothing tangible to give can offer *sadaqah* in the shape of a smile. In fact, good conduct is termed as *sadaqah* in the *alÉdÉth*. As it is voluntary, there is no specific guideline for this except that irrespective of disclosing or concealing the act of charity, it is best to give it to the needy:

“If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do.”

[*Qur'an, al-Baqarah: 271*]

Besides, Islam encourages Muslims to give *sadaqah* in different forms. As far as Islamic banks are concerned, the benefit of *sadaqah* is not for the exclusive enjoyment of wealthy banks. Islamic tenets offer provisions for certain parties with less access to power and resources to undertake simple acts of *sadaqah* which are counted as charitable deeds. As mentioned in the earlier two *ahadith*, *Sadaqah* does not always require access to resources. Volunteering is one of methods of other contributions which is also counted as *sadaqah*, for those who having not much to spare or having spared enough in charity (Hasan, 2007).

Islam promotes volunteering. The Islamic philosophy of volunteering is framed to encourage the offering of physical, intellectual and spiritual supports

for others, since the *Qur'an* advises the believers to spend everything in charity that God has “given them for sustenance”:

“And what burden were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance? For Allah hath full knowledge of them.

[*Qur'an, al-NisÉ'*: 39).

Ali suggests that sustenance from Allah refers to physical, intellectual, spiritual strength and everything pertaining to life and growth. Thus, the believers must spend themselves freely for Allah because according to Ali, it is merely a response to the demand of one's own healthy nature and should not be a burden (Ali, 1992). This concept of volunteering is consistent with the definition of corporate philanthropy that includes any voluntary aid in the form of time, or talent given to society's needy persons or groups.

Undeniably, the above discussion obviously shows that corporate philanthropy is not only consistent with Islamic teaching but also highly recommended for Islamic banks CSR application. This is because corporate philanthropy is not only supported by *al-Qur'an* and *al-Sunnah*, but also brings goodness for both society and the institutions, which is based on *mañlafah*. However, in terms of implementation, the needy should be the priority in the corporate philanthropy strategy.

## CONCLUSION

Corporate philanthropy presents itself in many forms and focuses on many areas. Contributions can be in cash or in kind. Islam, through the *Qur'an* and *Sunnah*, places great emphasis on Muslims to practice charitable giving, express their concern for the well-being of others, and enable communal harmony between the wealthy and the poor. Philanthropy binds Muslims to each other. In Muslim conceptions of faith and community, humans are linked to each other through their obligations to God. This concept is also applied to all Islamic business organizations especially Islamic banks that play an important role as Islamic financial intermediaries. Evidently, corporate philanthropy is in parallel with Islamic teaching and highly recommended for Islamic banks CSR application.

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