



CORPORATE SOCIAL RESPONSIBILITY MANAGEMENT (CSR) WITH ISLAMIC PHILANTHROPY CONCEPT FOR ENHANCING *MUDARABAH* FAMILY *TAKAFUL* MODEL IN MALAYSIA

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ABSTRACT

The purpose of this study is to explore the opportunities of integrating Islamic Philanthropy and Corporate Social Responsibility Management (CSR) with Brand Personality concept for enhancing *Mudarabah* Family *Takaful* Model. The application of CSR with the best practice in Islamic Philanthropy has been circulating in recent years. Since *Takaful* services are only provided to those, who have affordability with a good health condition. But supposedly those have inadequate and suffering from a variety of chronic illnesses, and health problems need more medical and health services. The current practice of this study is to review a practical approach in establishing Islamic Philanthropy and Social Responsibility Concept to Enhance *Mudarabah* Family *Takaful* Model in Malaysia. This study is called upon to examine how these marginalized groups can enjoy the same facilities as those who are qualified to get the services and benefits of the *Takaful*. The CSR Theories refer to the implementation of this model in Malaysian *Takaful* Industry. It is used to establish the conceptual framework of this study. Theoretically, the current study is perhaps one of the first to explore Islamic Philanthropy and Social Responsibility concept to improve the *Mudarabah* Family *Takaful* Model. Practically the study proposes to develop a new model and plan based on the dimensions of the Halal brand personality concept

of Purity, Secure, Quality, Beneficial and Religious Compliance for beneficial to all people in Malaysia.

Keywords: Islamic Philanthropy, Mudarabah, Family Takaful, Corporate Social Responsibility, Branding

INTRODUCTION

It has been talked for many years that the implementation of Corporate Social Responsibility (CSR) is the better way to generate values for companies. Alserhan, (2010) states that, due to increases in the lifestyle and environment, *takaful* products are facing major challenges that cannot be solved without effective branding and social responsibility systems (Alserhan, 2010). Over the centuries of human intellectual activities, *takaful* is the area of the selected scholars debate (Alserhan & Alserhan, 2012). Much of the theoretical debate has been normative in nature, that is it has tried to identify what the Muslim should do, or what is right and what is wrong. What are the best rules cause respectable management of *takaful* judgment? To develop and normative roots *takaful* – including revise the *mudarabah* concept in business - should be applied in practice (Aris, 2012). Only application, they can be developed, criticized and tested persistently. The researchers and scholars in *takaful* Industry should focus more to applied research on the effectiveness of *takaful* for all that pay besides their concentration in the normative *takaful* branding (Ismaeel, 2012; Rajagopal, Ramanan, Visvanathan, & Satapathy, 2011).

The phenomenon of establishing CSR with Islamic Philanthropy in Malaysian *Takaful* Industry and branding in *Islam* is a new and separate discipline has involved the consideration by practitioners and academics – from inside and outside the Muslim world (Hamid, Mutasim, & Ab, 2011). As a proof of that, the launching of the academic journal in the area of Islamic finance, business and management, and also Ogilvy Noor branding consultancy services in the Islamic perspective, which formed by Ogilvy and Mather. Its status as a new and separate discipline is not just because to identify the prerequisite and the request need of the client; but it is because the schools from existing brand thinking and

framework seem to have a gap, which requires research and modification (F. A. Rahim, 2011).

INTEGRATING *HALAL* BRAND PERSONALITY DIMENSIONS WITH PHILANTHROPIC CONCEPT FOR ENHANCING *MUDARABAH* FAMILY *TAKAFUL* MODEL

Constructs Halal Personality Dimensions

The preliminary finding of the study found support for the idea that the personality strategy type has indeed been the success of the brand personality in the real world. In this context, the dimensions of the usefulness of the personality are clearly perceived as different from each other, selected according to the specific strategy of the personality mark. It also shows that the benefits and positioning effectively than alternative strategies for the positioning functions. On this basis, marketers should conduct a thorough investigation before making product features as a strategy to position its offer. Direct personality is more effective than indirect positioning. Based on the literature this study has found five antecedents attribute of *Halal* brand personality which is as follow: Safety, Quality, Purity Benefit and Religious Compliance (Matsawali *et al.*, 2012). *Halal* and *Haram* are universal terms that apply to all facets of life. *Haram* has the opposite meaning of *Halal*, which means unlawful or prohibited. When a product has a halal certification, it can be purchased with the sureness that it does not take anything that is *Haram* (unlawful) or *Syubhab* (doubtful). However, interest continued to challenge the academic and practitioner, to be discussed in this paper from the perspective of communication branding (Halal Brand Personality), are:

1. Safety

It must be sincere in fulfilling the needs of clients and ensure the client safety and a sense of brotherhood in dealing with business partners and clients (Duasa, Rahim, & Rahman, 2006). For this reason, Annuar (2004), suggests that *Takaful* operators develop effective marketing strategies emphasizing products and services to develop the satisfy values of potential clients (Annuar, 2004).

2. Quality

Properties of certain products, such as price, design, features and functions, advertising and influence client perception of quality brand (Afzal & Address, 2010). This variable also affects the process of client assessment and draw conclusions about the dimensions of a quality leads to customer satisfaction (Annuar, 2004).

3. Purity

The attributes of purity, which is a must in the production and provision of Takaful products, they are also moving in the traditional markets, partly due to the increase in Muslim clients (Hanzaee, 2011). Based on the foregoing, it is clear that purity is an important part of Islam and in *Halal* brand personality of Takaful products, image and symbol of purity are the main attributes that can influence to gain brand personality strategy of marketing both Muslim and non-Muslim Clients.

4. Benefit

The *takaful* agencies are regarded as being responsible for providing oversight for clients with respect to all the components of the service providing from sourcing the delivering material, handling, processing equipment, dealing out, keeping, preparing, and presenting to the patrons. Thus, assuring that the whole process in the products and services is *Halal* compliant where appropriate. However, no previous study has examined the attitudes of Takaful operates in Malaysia with respect to *Halal* certification and its importance and how they provide clients with confidence in their products and services.

5. Religious Compliance

Religion is an aspect of bringing people together to take a value and a particular culture and it has a big impact on how the behaviour of the whole community to their environment. This image of the *Halal* personality offers clients the psychological comforts that they have been accepted religiously correct the products and services, but also minimizes the post-purchase dissonance (Achouri & Bouslama, 2010).

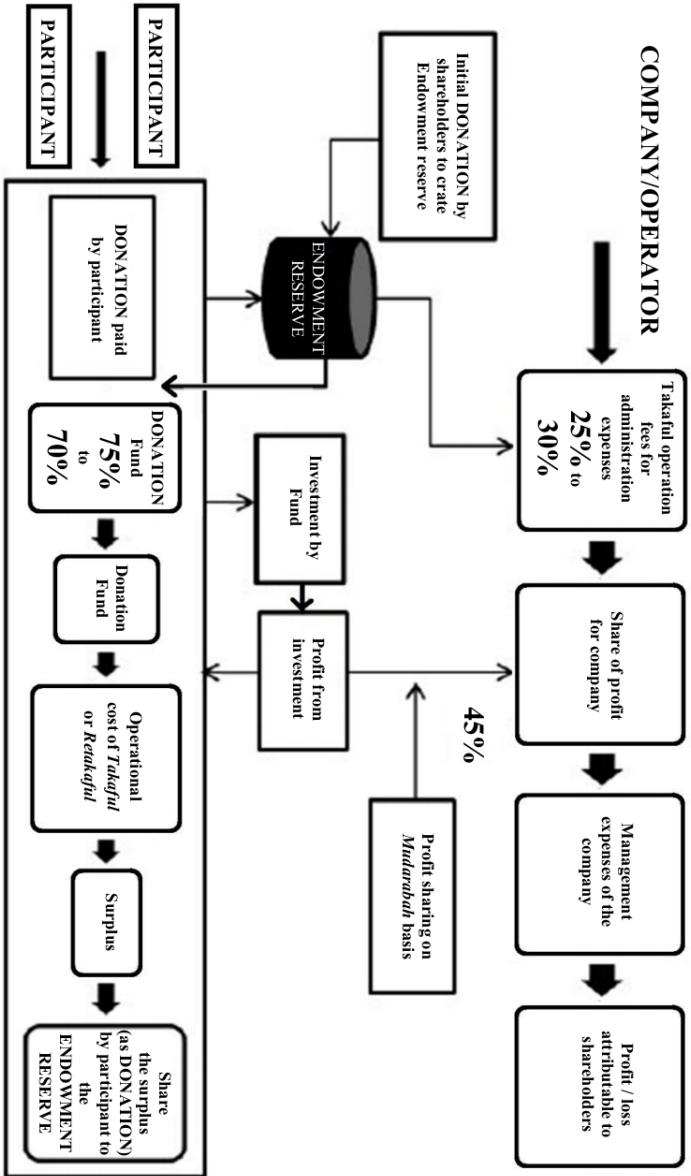
METHODOLOGY

This study was carried out in the library method and experts interview conducted to seek key dimensions and attributes of Corporate Social Responsibility Management (CSR) with Islamic Philanthropy concept for enhancing *Mudarabah* family takaful model in Malaysia. Specifically, the library method is a process of compilation previous researches mainly about branding, Brand Positioning, Brand Image, Brand Identity, Brand Equity and Brand Personality were gathered mostly from university library database portals. Further, semi-structured interviews will be conducted with a number of managers from reputable corporations, halal certification experts as well as scientists from reputable institutions in Malaysia. Target population and sample: Five (5) managers who directly involves in halal brand certification management from reputable organization (JAKIM etc.) and multinational corporations and five (5) takaful agents who have involved in the takaful products and commercialized their scheme of products from reputable takaful institutions interviewed during this stage.

ISLAMIC PHILANTHROPIC CONCEPT WITH *MUDARABAH* FAMILY *TAKAFUL* MODEL

After making appropriate modifications the Islamic world academic council, has concluded that the form of insurance cooperation is acceptable and is considered an alternative to insurance. The functioning system in accordance with the Islamic framework should be designed based on the following concepts.

The scholars have unanimously agreed that protection according to Shariah requirements should be based on the concept of Islamic *Takaful*. *Takaful* is a noun derived from the Arabic verb '*Kafala*', meaning to protect and guarantee the needs of a person. *Takaful* means mutual cooperation amongst groups; each member of the group strives to help people in need of their group. The concept of *takaful* is based on unity, mutual responsibility and brotherhood among members. *Takaful* can be defined as the actions of a group of individuals who intend to guarantee each other in the group from loss or damage that may befall one of them (AlNemer, 2013, Htay & Salman, 2013, Salman 2014)



Of course, many consider one donation offer 700 as illogical and impossible or gambling that offers huge returns. But nothing is impossible for Allah that has promised it for those who give donations. As Allah's promise in verse 261, *Surah Al-Baqarah*: "Comparisons (donations) of those who spend their wealth in the way of Allah is like a seed growing seven stems, each stalk contains one hundred seeds and (remember) Allah will double the reward of whomsoever He will, and Allah is All-Embracing, and All-Seer of His Knowledge."

Based on the meaning of the verse, the reward of the charity will be multiplied by the growth of one seed grows seven stems and each stalk is 100 seeds. Even Allah can give more than that according to His will. This means the reward for charity is not 10 or 30 times, instead 700 times more. It was added to the hadith of Prophet Muhammad S.A.W, "These three things I tell you and guard it, firstly, no less money for alms will increase," Imam At-Tarmidzi's story (Idri, 2018). The meaning of charity is not only to increase the reward, but also to increase the property which must be taken with sincerity by Muslims. The main features of *takaful* endowment reserve operations are as follows:

- The company or *takaful* operator is not a risky person, the parties are mutually secure and agree to protect each other.
- The Company acts as a trustee on behalf of the participant in the course of managing *takaful* business operations.
- All donations (premiums) donated by participants will be collected into the Takaful Fund (Endowment Reserve) for the purpose of payment of *takaful* benefits.
- All donations donated by the shareholders will also be collected into the Takaful Fund for the purpose of raising funds to provide *takaful* and profit benefits to all involved including shareholders.
- Participants and shareholders may appoint or contribute to prospective participants from the less fortunate to enjoy the benefits of joining this *takaful* endowment reserve.
- The Takaful Fund at the same time may be invested in any area of investment approved by the *Syariah* Compliant.

***Mudarabah* (share profit)**

Mudarabah can be defined as a commercial profit-sharing contract between a supplier or a provider of funds and entrepreneurs who carry out business ventures. *Mudarabah* is a share-sharing agreement whereby a party known as *Sahibul Mal* (participants) provides all business capital. The other party, known as *Al-mudarib* or entrepreneur (*takaful* operator), who has no capital but has the expertise to operate the business. All profits from this venture will be shared between the two parties based on an agreed ratio, e.g; 50:50 or 60:40 or whatever is agreed upon, in this case 55:45.

To make a *Mudarabah* contract is legitimate in accordance with Islamic law, various elements or components must exist, namely:

- Capital providers
- Entrepreneurs
- Capital
- Activity
- Profit Ratio
- Bid and Acceptance

Key Features of the *Mudarabah* Contract are;

- In the event of a loss, it is the responsibility of the capital to receive and bear such losses.
- In the event of a loss caused by the mismanagement of the *Takaful* Operator, the *takaful* operator shall bear such damages.
- If the venture is profitable, profit will be shared between the *Takaful* Operator and the capitalist.
- The contract may be cancelled and all cumulative and profit (Family *Takaful* business only) shall be returned to the capitalist, less administrative expenses.
- Capital providers need to give consent to appoint entrepreneurs (*Takaful* Operators) to deal with business ventures on their behalf.
- The capitalist will not issue the *Takaful* Operator's instructions or engage in the management of the *Takaful* business.

Tabarru'

Tabarru' is an Arabic word meaning donations or gifts. *Tabarru'* is where the Participant agrees to release all parts or part of the donation or contribution to enable it to meet the mutual obligations and mutual guarantee. In *Takaful* contracts, what is meant by *tabarru'* is a certain amount of sincere donations made by the participants for a particular purpose as stated in the agreement of the spirit of fraternity and mutual cooperation. This fund will be used to assist the affected person (AlNemer, 2013, Htay & Salman, 2013, Salman 2014)

Tabarru' is seen to have 'inaudible' the insurance contract by removing all elements that are contrary to *Shariah*. This is the most significant fundamental difference between *Shariah* compliant insurance and conventional insurance. Without the concept of donation, the transaction will be the sale and purchase of insurance i.e., buying a promise that some form of benefits will be paid if the participants face unfortunate fate. Promises may or may not be fulfilled, depending on whether the event of the insured is occurring or not. In the absence of any claim, the insurer will have the opportunity to secure all premiums paid.

However, the spirit that is embedded in the *tabarru'* concept is that participants are not only thinking about self-protection, but he also thinks to help other participants. Participants must be aware that the sincere contribution of not only enables himself and his other brothers to be protected, but he will also be rewarded in the hereafter. This is in contrast to conventional insurance where a person purchases certain insurance coverage for themselves.

What makes the concept of *Tabarru'* more interesting is that participants get double the benefits when joining the *takaful* scheme, firstly they get halal insurance protection and second, at the same time it gets a reward for his good deeds.

Wakalah

The term '*wakalah*' in Arabic word means 'representative' or 'agency'. Therefore, under the agency structure, *wakalah* is a mutually agreed agency relationship between the two parties to carry out certain business activities. Based on this premise, a model illustrates an agency agreement between an operator acting as an agent or

‘representative’ to a participant acting as a principal, to manage the involvement of participants in various *takaful* products provided by the operator.

In return for the agency services provided, the operator is allowed to charge under the agreement. Fees or service fees are paid out of *takaful* donation funds donated by participants. Under this model, management expenses may be charged to *takaful* funds as an advance payment.

APPLICATION OF ISLAMIC PHILANTHROPIC CONCEPT FOR ENHANCING *MUDARABAH* FAMILY *TAKAFUL* MODEL

Policymakers decide that the *takaful* system that practices the ethical framework of Islam should be framed by taking into account the following policies;

- ***Ta’awun***. *Takaful* is based on the concept of *Ta’awun* which means mutual help. Participants agree to assist each other in the financial aspect in the event of necessity (as specified in the *takaful* contract), by contributing to mutual funds. Allah’s s.w.t. Word which means: “Help in the matter of virtue and caution, and do not help in the things that cause enmity” (Surah *al-Maidah*, Verse 2). Hadith *Rasulullah* s.a.w. which means: “Indeed God will always help his servant as he helps others”. (History of Imam Ahmad and Imam Abu Daud).
- **Ownership**. Under the principle of *Al Milkiyah* (ownership), the benefit of the certificate is the perfect ownership (*Al Milkiyah*) by the participants. When a participant dies, the benefits will be entrusted to the nominee or other contenders.
- **Mutual Responsibilities and Mutual Guarantee**. In line with the *Shariah Takaful* discipline (which means mutual responsibility and mutual guarantee), participants agree to compensate in the event of an undesirable event.
- **Mutual Responsibility and Protection**. *Takaful* scheme participants agree to assume responsibility or share responsibilities.
- **Shared Compensation**. The authentication of the existence of the *takaful* concept is derived from the Arab customs (*wrf*)

called '*Al-Aqila*'. It is an early form of insurance through joint protection in an individual group that takes steps to cover the losses incurred. Takaful Scheme participants now practice the concept of cooperating and helping one another.

- **'Masalih al-Mursalah** (Public Interest). Takaful is also based on the doctrine of '*Masalih al-Mursalah*' or public interest. The main purpose is to help alleviate the burden of community members who are overwhelmed with disasters and suffer losses.
- **Contract.** The *takaful* certificate binds the parties who agree on the offer and acceptance based on the principles of the contract. The relationship between the *takaful* operator and the participant is subjected to a special contract ie *wakalah* contract or *mudarabah* contract.

Benefits of Philanthropic Concept for Enhancing *Mudarabah* Family *Takaful* Model

- Meet social responsibility for society and the family.
- Provide medical, health and financial assistance to the less fortunate.
- Keep away from the practices of luck (benefits), *maisirs* (gambling) and *gharar* (uncertainty) and other prohibited elements.
- Promoting moral values, ethics and transparency in all business activities and operations.
- Through the ambitious donation (*tabarru'*) donation, it allows *takaful* participants to devote themselves to Allah S.W.T and achieve peace of mind.
- Encourage the spirit of unity, mutual cooperation and fraternity.

Corporate Social Responsibility Management (CSR)

Carroll's (1991) corporate social responsibility pyramid is a model cited by many authors in corporate social responsibility studies. It has evolved over time and shows its importance.



Source: Carroll (1991)

Figure 1: The Pyramid of Corporate Social Responsibility

It may be unique in several respects, including: “In general, sustainability and CSR refer to business activities - by definition, voluntary - that demonstrate the inclusion of social and environmental concerns in business relationships and between parties.” This definition of CSR is used in this study as it is simple and nevertheless covers important aspects such as environmental concerns and voluntary concerns in profitable processes (Nalband et al., 2014). Figure 1 presents a pyramidal model of the different parts of CSR, the two main levels being the economic and legal responsibilities required by society. Friedman (1962) also identifies these layers, although he insists more on economic responsibility. The model at the next levels is the predictable ethical responsibility of society and philanthropy, supported by sustainability. These last two levels go beyond what Friedman (1962) measured in terms of corporate social responsibility.

The term management is defined as the control and organization of something (Cambridge Dictionary, 2019). In addition, it is the group of people responsible for controlling and organizing a business. Management activity may vary depending on the management style, business strategy, and the type of team, service, or managed enterprise (Bhattacharya, Craig & David, 2004).

To achieve sustainability, organizations must seek stability between three different areas: the environment, the economy and society (Falck, Oliver, & Stephan, 2007 & Cai et al., 2012). This stability is illustrated in Figure 2. To find this stability, companies must have the ability to innovate and learn. A model of Balance Triple Bottom Line and CSR can help renew and learn this stability (Savitz Andrew, 2013). With the increasing importance of stability between economic, environmental and social objectives, the market is moving from a distinct model of social responsibility management in these parts to a combined model covering the measurement of all areas of social responsibility's activities (Smith, 2012 & Pope, Shawn & Arild, 2016).

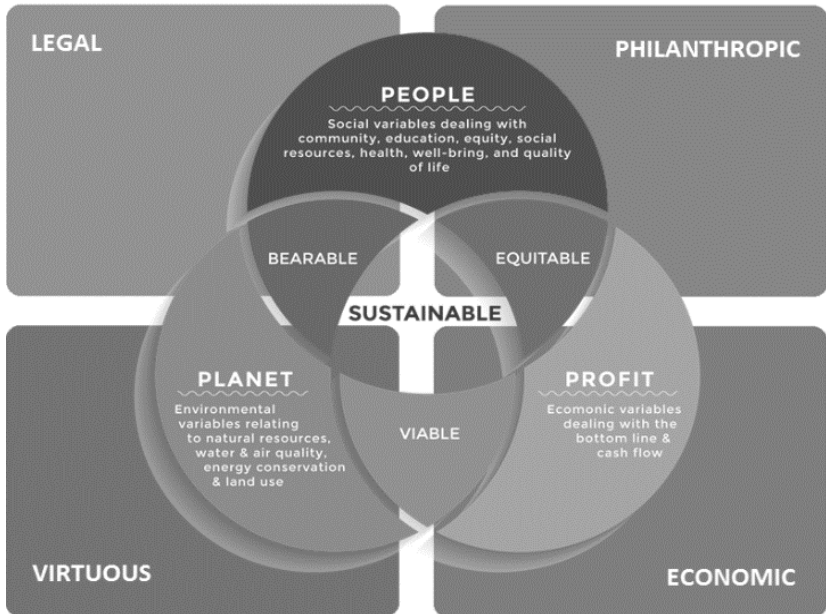


Figure 2: Conceptual Framework based on Balance Triple Bottom Line and CSR

CSR and sustainability mean that we are committed to training the public and responding positively to the demands of many stakeholders by contributing to the well-being of these communities through economic, social, environmental and institutional practices

(Werther, William & David Chandler, 2010). There has been increasing pressure on organizations in recent years due to growing global challenges related to climate change, human rights abuses and poverty. Therefore, CSR and sustainability are not new concerns of global companies. More than ever, it invites global actors to make a positive impact and contribute to sustainable development. Efforts to control organizational behavior at the international level were, however, not feasible due to the lack of legally and diplomatically harmonized legislation and implementation processes (Norton, 1992).

In addition, CSR and corporate sustainability practices play an important role in improving relationships with stakeholders. It is argued that the success of municipal CSR management community projects in various global contexts is related to the adaptation and development of strategies that can be adapted to the different social structures and communities in which they operate. In addition, it should be not only a symbolic act, but also sustainable initiatives that can be successfully implemented and maintained in the long term. The need for different local institutions to influence the CSR strategy of municipalities in terms of design, planning and implementation is important for these communities to be sustainable, legitimate and recognized.

DISCUSSION AND CONCLUSION

The status of implementation *Halal* brand personality in Islamic Philanthropic CSR for *takaful* products provides assurance to clients in all aspects. It starting from investment sources, process, until the present policy developed for clients is complying with *Syari'ah* law and Malaysia's *takaful* product service standard (Fun & Soong, 2007; Mara, 2013). The global market of *takaful* products for the Malaysian is currently 1.8 billion people and is growing at about 1.8 percent a year - One in four people. An estimate of the total value of the product depends on the products and services are being included. For *takaful* products and services only the estimate amounted to RM 34.6 million of other services, the *takaful* is important is included in the value. The Malaysian *takaful* Industry will contribute with an estimate of USD 20.1 million a year for the KDNK Malaysia.

This study's contribution is that it established a comparison of the implementation of CSR in larger enterprises CSR implementation in Islamic philanthropy. By focusing on driving forces, barriers, activities and deliverables in the implementation of CSR in *takaful*, with common and different features of *takaful Mudarabah* family model are found out. This study provides references for future researcher to study the implementation of CSR for providing *takaful* product for all the needy. The word "*takaful*", as in the character of the *takaful* brand clearly shows that the product complies with the teachings of *Islam*, and it is the internationally recognized good standards. An important area in which Malaysia stands *Mudarabah* family model is normative. From an international perspective, Malaysia is known for its strict standards for the production of the best *takaful Mudarabah* family model. The new model that was developed in this study is an enormously under-utilized comprehensive product. The potentials of promoting *takaful* products and services on the strength of their *Halal* values and qualities have barely begun to be discovered. However, as with any other set of values of the brand, they have artificially. All top brand experts say that to be success, you have to live the brand, and this also applies to *Halal*. It represents the core values that are deeply rooted in obedience to the Creator for nearly 2 billion people. This is not only a symbol. The products and services must be good and the brand must represent this, combined with brand values; and brand values need to go through the business, whether big or small. To be successful, the values should be the values of the company, directors and employees throughout the organization. *Halal* products and services with the strategy of personality would be to develop and grow in line with the other established brand in the global market. Introduced the Islamic Philanthropic CSR industry is constantly changing and new products and services with special events were defined by a presentation at an international level as a trend for other Islamic Philanthropic CSR operators (Rahim, 2011). It is expected that the Islamic Philanthropic CSR and insurance sector globally increased overall by 9.0 percent in 2018.

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