

報告書

1. タイトル集会:

4th Kyoto-Durham International Workshop in Islamic Economics and Finance

New Horizons in Islamic Economics: Country Case Studies- Developments in Islamic Economics and Finance

日時・場所:

School of Government and International Affairs Durham University, UK/12th-13th July 2010

主催:

Center for Islamic Area Studies at Kyoto University (KIAS); Kyoto University Global COE Program: In Search of Sustainable Humankind in Asia and Africa; Durham Islamic Finance Programme, Durham University, UK.

2. プログラム

12th July 2010-Monday

11.30 – 11.45 Opening Remarks

Professor Yasushi Kosugi

Dr Mehmet Asutay

11.45 – 12.45 Keynote Speech

Tasks and Prospects of Islamic Economics as a Frontier Science

Professor Yasushi Kosugi

Financial Crisis and Lessons for Islamic Finance

Professor Habib Ahmed

12.45 – 14.00 Break

14.00 – 15.30 Session I: Chairperson: Professor Yasushi Kosugi

1.1. Development in Islamic Banking and Finance in Europe and the UK

Rodney Wilson

1.2. Political Economy of Islamic Banking and Finance in Turkey

Mehmet Asutay

1.3. Islamic Finance in Jordan: A Pioneer or an Emerging Market?

Shinsuke Nagaoka

15.30 – 15.45 Break

15.45 – 17.15 Session II: Chairperson: Professor Asyraf Wadji Dusuki

2.1. The Application of Bay' al-'Inah in Malaysia's Islamic Consumer Financing Products: Its Validity and the

Way Forward

Zarinah Mohd Yusoff and Zurina Shafii

2.2. Depositors' Withdrawal Behavior in Islamic Banking: The Case of Indonesia

Rifki Ismail

2.3. Islamic Banking Competition: Case Study of Indonesia

Rahmatina A. Kasri

17.15 – 17.30 Break

17.30 – 19.00 Session III: Chairperson: Dr Shinsuke Nagaoka

3.1. A Study on the Applicability of Islamic Finance in Activating Idle Agricultural Land in Malaysia

Muhammad Hakimi bin Mohd Shafii

3.2. *Islamic Microfinance Initiative in Thailand: A Case Study on Pattani Islamic Saving Cooperative Ltd.*

Tawat Noipom

3.3. *Where is the Market for Malaysian Islamic Credit Cards Heading for After the Imposition of the Service Tax?*

Nazimah Hussin

19.00 – 19.30 End of the Day: Demonstration of Shodai Ryu

13th July 2010-Tuesday

09.30 – 11.00 Session IV: Chairperson: Professor Rodney Wilson

4.1. *Development of Islamic Finance in Kuwait*

Sadiq Abul

4.2. *Islamic Finance in Bahrain: A Missing Component in its Legal System*

Ai Kawamura

4.3. *Shariah Parameter Issuance by Bank Negara Malaysia: Is It A Signal for Forthcoming Mandatory*

Shariah Audit in Islamic Financial Institutions?

Zurina Shafii and Supiah Salleh

11.00 – 11.30 Break

11.30 – 13.00 Session V: Chairperson: Professor Habib Ahmed

5.1. *Malaysian Depositors: “Say no to Profit-Sharing Concept in Banking Deposits Product!”*

Muhammad Syahmi Mohd Karim

5.2. *Developments of Islamic Banking and Finance in Russia*

Elena Platonova

5.3. *Emergence of Islamic Banking in Syria: Recent Progress*

Sabri Mohammad

13.00 – 14.30 Lunch

14.30 – 16.00 Session VI: Chairperson: Dr Zurinah Shafii

6.1. *Reconciliation of Islamic Banking and Social Banking Models in Realizing Social and Economic*

Justice

Nik Muhamad Hafiz Nik Hassan

6.2. *Social Responsibility Dimension in Islamic Investment: A Survey of Investors Perspective in Malaysia*

Mohd Nizam Barom

6.3. *Growing Demand for CSR in Islamic Banks in Malaysia*

Shifa Mohd Nor

16.00 – 16.30 Break

16.30 – 18.30 Session VII: Chairperson: Mehmet Asutay

7.1. *A Comprehensive Concept of Waqf Management: A Theoretical Approach*

Dian Masyita

7.2. *Conceptualising Islamic Development Process through the Actualisation of Justice*

Shafi Jan

7.3. *The Role of Iman in Islamic Development Methodology*

Nazim Zaman

7.4. *Pious Way to Development: Pertubuhan Jamaah Islah Malaysia (JIM) and Ihsaani Social Capital*

Maszlee Malik

18.30 – 18.45 Closing Remarks

3.人数およその当日出席

12th :60~70人

13th :50~60人

4. 研究集会の内容報告(活動報告書)

Participants in this workshop were not only from Durham and Kyoto but also from Malaysia, Gulf countries, and other parts of Britain. The participants who presented on the new academic views of Islamic Finance had a wide variety of theses and specialized backgrounds.

This workshop involved eight sessions held over two days. Each session included an active discussion with various participants engaging in the topic.

Following the opening remarks, the first session was held with two keynote speeches. These speeches were given by representatives from the Center for Islamic Area Studies at Kyoto University (KIAS) and the Durham Islamic Finance Programme of Durham University.

The first keynote speech was presented by Professor Kosugi (Kyoto University) and Professor Habib Ahmed (Durham University). Professor Kosugi discussed the historical development of Islamic Economics, beginning with the *Manar* school trends in the nineteenth century. He explained that Islamic Economics had entered the academic field as a new science. As Islamic Economic theory and framework for analysis is currently at a developing level, he mentioned some topics that would be focused on in the future, for example, legal disputation, *Waqf*, and the environmental industry.

The next speaker was Professor Habib. He described the process of how the financial crisis had been caused on three levels: regulation, organization, and product. He pointed out that the financial crisis could have been avoided from an Islamic financial point of view. He then mentioned that the future issues of Islamic Finance would be related to financial stability, learned from the lessons of the financial crisis.

The second session clarified the current conditions and issues of Islamic finance in Europe, Turkey, and Jordan. Professor Rodney Wilson presented on the performance of Islamic banks performance in the UK and the status of Islamic banks from the Gulf countries business in Europe. He introduced wealth management that applied Islamic Finance in Geneva. He then discussed the future perspective of Islamic banking in Europe.

Next, Dr. Mehmed Asutay presented on the trends and development of Turkey's Islamic banks. He pointed out that Islamic banks are not understood in terms of Islam, because of the Turkish nationality and their assigned character of "Anatolian Calvinism" has been avoiding the real understanding. He also painted a picture of the political composition, as the government is willing to increase its national income by promoting foreign investment and it is targeting Islamic banking as one of the industries that will fulfill its political needs. The third speaker, Dr. Shinsuke Nagaoka, presented on the Jordanian Islamic Finance historical developments. He pointed out that Islamic finance in Jordan continues to be an emerging market even though its business began early on.

The third session strove to find a solution to manage the Islamic financial market in a reasonable way. Zarinah Mohd Yusoff presented on the issues of the legal interpretation of *Bay' al-'Inah*. She argued that, rather than applying *Bay' al-'Inah*, it would be preferable to apply *Tawarq*. Next, Rifki Ismal presented an analysis of the withdrawal behavior of Islamic banking depositors in Indonesia using chronological data and a statistic model. Rahmatina A. Kasri discussed the competition of the Islamic bank in Indonesia before the financial crisis. Her analysis indicated that the Islamic bank market had been high competitive in the Indonesian market.

The fourth session explored the new Islamic financial market in Malaysia and Thailand. Muhammad Hakimi bin Mohd Shafiai discussed how Islamic Finance could be used to activate idle agricultural land in Malaysia by using *Muzara'ah* and *Musaqah*. Next, Nazimah Hussin presented her survey on Islamic and conventional credit cards in which she investigated users and other related parties. The last speaker, Tawat Noipom, discussed the circumstances of Islamic Micro

Finance Institutions (IsMFIs). He noted that IsMF is valid as Muslims in Thailand are politically and economically weak.

On the second day of the workshop, the fifth session dealt with issues of the Islamic Financial system in Kuwait, Bahrain, and Malaysia. Sadiq Abul explained the role of the Economic Research Department of Islamic Banking (ERDIB) in Kuwait. He discussed the importance of realizing the ERDIB. Ai Kawamura presented on the historical background of Islamic Finance in Bahrain. She then discussed the legal system of Bahrain Islamic finance, which needs to be improved. Next, Zurina Shafil introduced the *Shari'a* audit in the Islamic Financial institution in Malaysia. She noted that the guidelines of the AAOFI are not adequate. She pointed out that there is a need to build comprehensive guidelines for the *Shari'a* audit.

The sixth session explored the current situation of Islamic Finance in Malaysia, Russia, and Syria. The first speaker, Muhammad Syahmi Mohd Karim, had analyzed customer attitude in regard to Islamic Financial products and discussed the importance of accountability for Islamic banks. The second speaker, Elena Platonova, presented on the current situation of Islamic banking in Russia using the cases of *Waqf* and *Zakart*. She noted that the future prospect of the Islamic financial market in Russia has high potential. The third speaker, Sabri Mohammad, presented a general view of the historical development and clarified that many foreign Islamic banks had taken part in the Syrian market. He also noted that the Islamic banking market has been expanding.

The seventh session examined Islamic Finance from a social perspective. The first speaker, Nik Muhamad Hafiz Nik Hassan, presented on the reconciliation of Islamic social economic justice, discussed the difference in charity bank and social banks, and clarified the features of Islamic social banks. He discussed how business should deal with social ethics and the environment. The next speaker, Mohd Nizam Barom, presented on the social responsibility dimension in Islamic investment. He described the importance of Islamic investment in promoting social ethics on the basis of his survey. Shifa Mohd Nor explained that the expectation of Islamic Financial institutions to apply Corporate Social Responsibility (CSR) is increasing in Malaysia. Therefore, Islamic Financial institutions will need to consider charity, charitable work, opening charitable accounts, and the environment in the future.

The eighth session explored the conceptual and philosophical perspective of Islamic Finance. Dian Masyita examined the component of *Waqf* from the historical transition of the concept in order to capture its characteristics. Shafiullah Jan presented on justice in Islam. Islam is to move from the darkness to the light “*Noor*.” Any factor that gets into the processes of “*Noor*” is considered “*Zurn*,” and must be removed as part of Islamic justice. Nazim Zaman presented on the role of *Iman* by structuring the integrated model that shows that *Iman* and trust are necessary for the stability of society and that each of the parities is inter-related with *Iman*. Maszlee Malik presented the ontological concerns of social capital and described Islamic social capital in terms of the case of Pertubuhan Jamaah Islah Malaysia.

Each session had active discussion and comments from the floor, which provided ample feedback to the participants. Because we hosted participants from various academic fields and countries, it was a great opportunity to see how Islamic Finance has been developing as a new frontier science.

(Kawamura Ai)

5. プロシーディングスの有無と今後の出版などの予定

- ・プロシーディングス無
- ・イスラーム金融の国別研究に関する優れた発表ペーパーについては、京都大学イスラーム地域研究センター発行のブックレットシリーズとして刊行する。また、その他の優れたペーパーについては、GCOE ワーキングペーパーシリーズとして刊行する予定。