ISLAMIC FINANCING FOR HALAL BUSINESS: THE SOLUTIONS FOR ENTREPRENEURS IN MALAYSIA

Khairul Anuar Ahmad
Fakhri Sungit (Corresponding Author)
fakhri@kuis.edu.my

ABSTRACT

This paper presents the Islamic financing Halal business for Malaysia entrepreneurs as a solution to fully comply with Shari’ah in the whole process of business. Due to the fact that Muslims are bound by Islamic law in every aspect of their life, financing in business should be seen as important as the production of halal products itself. The study attempts to expose two major modes of Islamic financing namely debt-based financing and equity based financing offered by financial institutions around the globe. In the context of Malaysia, sources of fund for entrepreneur could be secured either from public sector or private sector. The Government of Malaysia has initiated programs to spearhead the development entrepreneurs which are broadly categorized into financial assistance and business support services such as loan, grant, equity financing, venture capital, guarantee scheme and tax incentives. In addition, private agencies offer Islamic financing facilities to help the government in assisting Muslim entrepreneurs in Malaysia.

Keyword: Halal, financing, entrepreneur, business.

ABSTRAK

Kertas kerja ini membentangkan pembiayaan perniagaan Halal Islam terhadap usahawan Malaysia sebagai penyelesaian kepada pematuhan syari’ah sepenuhnya dalam keseluruhan proses perniagaan. Berasaskan kepada kenyataan bahawa umat Islam terikat dengan undang-undang Islam dalam setiap aspek kehidupan mereka, pembiayaan dalam
perniagaan harus dilihat sebagai sesuatu yang penting

Keyword: Halal, kewangan, usahawan, perniagaan.

Introduction

Today, global halal market estimated to be worth US$580 billion a year and the halal food industry pegged to grow at a rate of 7% annually. Halal logo has now become a symbol of quality and religious compliance and this makes it sound as the new green. Then again, some argue it is driven by consumers’ urge to follow ritual or their desire for acceptance, while others see it as part and parcel of another rising global trend. Emphasis on halal is also growing. It is fast becoming a new market force and identifier, and is now moving into the mainstream market, affecting and changing perception on how businesses are being conducted (Saad et al, 2008). Conducting halal business without proper concern on the halal status of the entire business process will defeat the purpose of doing so. By embarking on this kind of business, it means Muslim entrepreneurs have to fully comply with Shari`ah not just in the halal certification process but also in financing the business.
Why Islamic Financing for Halal Business?

Halal as opposed to haram means something which is lawful, allowable or free (Lane, 1968). In the light of Islamic law, it falls under the ambit of permissible things (mubah). In the MS 1500:2004, halal is defined as things or actions permitted by Shari`ah law without punishment imposed on the doer (SIRIM, n.d.). This definition however only confines to foods industry without any special reference to other than foods products. In a broader sense, it may also be applied to cosmetics and pharmaceuticals, hygiene products and nutritional supplements, travel, art, music and books; even marriage and finance. In other words, halal represents all that is lawful and therefore beneficial for humankind, and this is confirmed by the fact that halal products and services are already being used not just by Muslims, but also by people of all religions and cultures.

Islamic financing refers to a system of finance or financing activity that is consistent with Islamic law (Shari`ah) principles (en.wikipedia.org. Accessed on 4 May 2016). Shari`ah is derived from the root of shin ra `ayn which literally means the road to the watering place or the path to be followed (al-Maidah: 48). As a technical term, however, it refers to the sum total of Islamic system which were revealed to Prophet Muhammad (PBUH) and which are recorded in the Qur`an as well as deducible from the Prophet’s divinely-guided lifestyle called the Sunnah. By Shari`ah principles, the writer meant the Shari`ah texts i.e. the Quran and Sunnah. The relevant juristic opinions are also included since they explain and expound the meaning of the Shari`ah texts in the most reliable manner.

The Quran and the Sunnah are codes of life of a Muslim which teachings or sanctions must be followed. These rulings encompass three main components i.e. sanctions relating to belief (ahkam i`tiqadiyyah), sanctions relating to doings (ahkam `amaliyyah) and sanction relating to morality (ahkam akhlaqiyyah). Obedience to any one or two of the sanctions does not necessarily mean that one is truly a Muslim. A true Muslim is the one who follow all the teachings of Shari`ah in individual day-to-day aspects of life. In the context of halal business, a Muslim entrepreneur must have belief in God, must do business within the framework of Shari`ah, must perform good morality such as transparency, trustworthy, good relationship with customer etc.
Three major concerns of Islamic financing are it must be free from any elements of interest (riba), uncertainties (gharar) and gambling (maysir). Prohibition of all these elements can be figured out in the text of Shari`ah. In the Quran, the prohibition of riba is clearly mentioned in a number of verses (ayat) in which the total prohibition came in the last stage of prohibition that read to the effect:

“…And Allah hath permitted sale (bay`) and prohibited usury/interest (riba)” (al-Baqarah: 272).

The word gharar does not directly originate from the Quran but can be traced from the Prophetic tradition (hadith) narrated by Abu Hurayrah that he said;

“The Messenger of Allah forbade the 'sale of the pebble' [hasah] [sale of an object chosen or determined by the throwing of a pebble], and the sale of gharar” (Sahih Muslim).

The prohibition of maysir is indicated in the Quran which read to the effect:

“O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork: eschew such (abomination), that ye may prosper” (al-Maidah: 90).

Islamic financing is as important as the production process itself to a Muslim entrepreneur. It is due to the fact that Muslims are bound by Islamic law in every aspect of their life. In this context, to gain blessed and halal income, each and every activity of a Muslim must be done in accordance with Shari`ah. In ensuring the validity of a business, Shari`ah has laid down guidelines. According to majority school of Islamic law, there are certain requirements that must be met for a transaction to be valid (Muhammad, 2005), i.e.:

1. The contracting business parties (muta`aqidan) must have legal capacity in Islam to do business such as of majority age, sound mind, no court interdiction so on and so forth.
2. There must be a contractual expression (sighah) between parties to a contract.
3. The subject matter of a contract (mahal al-`aqd) must meet certain criteria such as it must be of value and Shari`ah acceptable (mutaqawwim), it must exist during contractual session, deliverable, no uncertainty etc.

As far as halal business is concerned, there is no such issue of not meeting the above mentioned requirements particularly on the halal status of the subject matter. In other expression, Muslims or non-Muslims alike can do halal business so long as the requirement of a valid contract can be satisfied. However, when it comes to funding the halal business, there will be two points that must be observed i.e.

1. The type of property used by Muslim entrepreneurs for funding must be of valuable and Shari`ah acceptable property (al-mal al-mutaqawwim) which is halal. Pork and liquor are types of property known as non-valuable and Shari`ah unacceptable properties (al-mal ghayr al-mutaqawwim) to Muslims in fiqh al-mu`amalat (Abu Zahrah, 1996). However, there are two major scholarly views on the legality of these items for non-Muslims. To Hanafi School, pork and liquor are considered as al-mal al-mutaqawwim to non-Muslims because the textual prohibition of these items is upon the Muslims. On contrary, the Shafi`i school is of the opinion that these articles are al-mal ghayr al-mutaqawwim even to non-Muslims on the ground that they are subject to the law of Islamic state. To simplify, Muslim entrepreneurs cannot use non-halal funding to run their halal business which is the other way around for non-Muslims. By right, non-Muslim entrepreneurs can employ whatsoever facility to finance their halal business, but yet to promote halal industry they are recommended to secure halal or Islamic financing.

2. In Islamic law, there are two types of prohibition namely prohibition due to its prohibited nature (haram li dhatihi) and prohibition due to external factor or reason (haram li ghayrihi) (Kamali, 1998). Thus we can say that the former is a direct prohibition and the latter is an indirect prohibition. For an example of the former, Islam prohibits doing business in pork and liquor because there are clear-
cut prohibitions of these items in the text of Shari`ah. As for the latter, it’s not the item of transaction is *haram* but something else contribute to the illegality of the business under Islamic law. To put it in a simple illustration maybe we can raise this question; can a Muslim person who wants to buy halal foods uses *haram* income in doing so? In a same way to business, can a Muslim entrepreneur secure non Islamic financing to fund a halal business? The answer is definitely negative.

Having discussed, the significance of Islamic financing to halal business shouldn’t be denied by Muslim entrepreneurs at the first place for the reason that Muslims are bound by Islamic law and secondly financing is one of the major parts of the entire business.

**Major Modes of Islamic financing**

To date, there are two major modes of Islamic financing namely debt-based financing and equity-based financing offered by financial institutions around the globe. The most common Islamic debt financing instruments are based on contracts of exchange that involve deferred payment on the part of the buyer (customer) such as *murabahah*, `inah, tawarruq, ijarah* and etc. In *murabahah*, an intermediary buys the production place with free and clear title to it and then agrees on a sale price with the prospective buyer; which price includes some profit. The purchase may be made lump sum or through a series of deferred installment payments. The latter is a sale of the right to use an object for a specific time period. Another slightly different type of *murabahah* is `inah where the customer purchases asset from the financier in credit and sell it back to the same party in cash with discount. As for *tawarruq*, it’s almost the same to `inah except the transaction involves three parties. One variation of lease, *ijarah thumma al-bay` (AITAB) provides for a lease to be written whereby the lessor agrees to sell the leased object at the end of the lease whereby a portion of every payment goes toward the lease and the balance toward the purchase price of the home.

Equity-based financing instruments come in the form of profit sharing contract (*mudarabah*) or profit-loss sharing contract (*musharakah*). In *mudarabah*, financial institutions act as capital provider cum financier and the customers play the role of entrepreneur.
Profit gained will be shared between them and any loss incurred will be borne by the institutions if no negligence is due to entrepreneur. *Musharakah* is a joint venture partnership which purposes are; firstly, to share capital among the partners to establish a company (*sharikat al-`aqd*) with the intention of sharing profit and loss in business or secondly, to co-own properties (*sharikat al-milk*). With regard to the latter, financial institutions have innovated a kind of *musharakah* called diminishing *musharakah* (*musharakah mutanaqisah*) which arrangements are sharing capital to co-own a property at the very beginning and progressively purchase the other co-owner’s equity over the property until the title is completely transferred.

In this regard, Malaysian private financial intermediaries as well as government agencies also offer a wide range of financing products which are based on these two underlying modes and this definitely give more alternatives for Muslim entrepreneurs to opt for what is best for their needs.

**Islamic Financing for Entrepreneurs in Malaysia**

In Malaysia, sources of fund for entrepreneur could be secured either from public sector or private sector. The Government of Malaysia has initiated programs to spearhead the development of SMEs which are broadly categorized into financial assistance and business support services. Towards addressing financial constraints, the government has put forward some assistance in the form of soft loans, grants, equity financing, venture capital, guarantee scheme and tax incentives through its ministries and agencies ([www.smeinfo.com.my](http://www.smeinfo.com.my). Accessed on 5 May 2016). Out of these supports, it is the financing type of assistance that is the concern of this paper. The following part of this subsection will discuss briefly the facilities offered by the government ministries and its agencies.

MeCD and MOSTI are two of the ministries that directly give support to entrepreneurs. MeCD plays the role of a manager for some of the government funds which twelve of them are channeled through its agencies ([www.mecd.gov.my](http://www.mecd.gov.my). Accessed on 5 May 2016) where some of the sources of fund are Islamic such the one offered by Majlis Amanah Rakyat (MARA) ([www.mara.gov.my](http://www.mara.gov.my). Accessed on 5 May 2016), Amanah Ikhtiar Malaysia (AIM) ([www.aim.gov.my](http://www.aim.gov.my). Accessed
on 5 May 2016) and Tekun Nasional (www.tekun.gov.my. Accessed on 5 May 2016). On the other hand, grants for innovation in science and technology are offered by MOSTI alone. Specifically, there is no Islamic grant under any of the MOSTI programs. Though, all the grants are deemed to be Islamic as there is no indication of Shari`ah contravention i.e. interest bearing, and it can be treated as *hibah* which is lawful in Islamic commercial law.

Bank Negara Malaysia (BNM) offers a list of financial assistance in the form of special funds (www.smidec.gov.my. Accessed on 5 May 2016) which are channeled through participating Islamic and conventional financial institutions, and guarantee schemes. Out of these guarantee schemes, only two of them are compliant with Shari`ah i.e. Islamic Banking Scheme and Flexi Guarantee Scheme.

In respect to other government-related banks, almost all these banking institutions offer Islamic financing under corporate or business segment. Types of financing available at these banks are debt-based financing and no equity-based financing is offered. The thinkable reason for not offering *musharakah* or *mudarabah* type of financing perhaps owing to the fact that equity-based financing is a risky business. Contracts of which underlying-principle are sale, dominate the product offerings and only a few of them apply Islamic contract of lease (*ijarah*). In addition, only one bank i.e. SME Bank that have come up with special funding for halal business namely Halal Hub Program (www.smebank.com.my. Accessed on 5 May 2016). As a matter of fact, this bank was selected by Government of Malaysia to be a funding agent for halal-related business under the Ninth Malaysia Plan (RMK9).

Apart from the entities mentioned, other government agencies that offer Islamic financing is ERF that offer debt-based financing for rehabilitation purposes. Malaysian Debt Ventures (MDV) is about to launch its Islamic scheme of financing, while Malaysian Venture Capital Management Berhad (MAVCAP) offers venture capital financing with no Islamic label but still considered Islamic on the basis of *musharakah*.

A number of government corporations also extend some financial help in the form of grants and funds which have no Shari`ah compliant label yet still acceptable under the Shari`ah principle of *hibah*. These corporations are Malaysian Biotechnology Corporation Berhad (MBC), Malaysia External Trade Development Corporation (MATRADE),
Malaysian Technology Development Corporation (MTDC), and Small and Medium Industries Development Corporation (SMIDEC). Interestingly, Perbadanan Usahawan Nasional Berhad (PUNB) is the only corporation that offers Islamic equity-based financing namely musharakah mutanaqisah and benevolent loan (qard al-hasan). Another kind of corporation i.e. Credit Guarantee Corporation Malaysia Berhad (CGC) offers Islamic credit guarantee schemes to protect financing amount from any event of default (www.iguarantee.com.my. Accessed on 5 May 2016). In other word, these kinds of facility are not financing per se, but only a mean to safeguard the interest of creditor.

Under private sector financing, funds are available from local and foreign commercial financial institutions as well. Almost all these financial institutions are banking institutions and only some are finance companies. With regard to banking institutions, it can be classified into full-fledged Islamic banks and conventional banks with Islamic window.

As far as full-fledged Islamic banks are concerned, local firms dominate the offering of funds as compared to foreign firm since the number of the latter is still relatively small. In general, financing is offered through corporate business of the bank where two major categories of financing namely business financing and trade financing are made available. Islamic business financing is designed for financing any type of halal business whereas Islamic trade financing is to cater for the need of entrepreneurs who do exim (export and import) business. Between these two types of financing, the number of Islamic products in business financing is more than in that of trade financing. Out of these financing products, debt-based financing is in dominance. As at present, very few local and foreign Islamic banks offer equity-based financing. The same goes to local and foreign conventional financial institutions with Islamic window, whereby equity-based financing is hard to be found at these institutions (See Appendix).

Conclusion

In summary, halal business is not just about halal certified product but must also take all the Shari‘ah aspects into account. Halal concept must be viewed in a broader spectrum and not only confined to a particular segment of business in order to ensure the end-to-end
process of halal business is totally in accordance with Islamic law. On that ground, an attempt to give some ideas about the importance of Islamic financing for Muslim entrepreneur is laid down in this paper.

With the expansion of halal business, the number of financial institutions offering Islamic funding for halal business is getting bigger which offerings ranging from debt to equity-based financing. Even if debt is discouraged and sharing of risk is encouraged in Islam, the market trend is in favor of the former. This is perhaps due to the risk sharing level on the part of the commercial institutions is still low, yet sharing capital is the thing that is highly needed by entrepreneurs especially those with small capital. Going forward, this is the aspect that must be improved by commercial institutions so that more equity-based financing can be made available for entrepreneurs. In the same way, the government through its departments and agencies has put forward a lot of financial assistance in the form of equity-based financing such as venture capital or even provision of special fund and grant of which some are Islamic. It’s now up to the Muslim entrepreneur to choose what is best that suit their needs.
Appendix

Shari`ah Principles Used for Business Financing at Financial Institutions.

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Author:
Khairul Anuar Ahmad
Senior Lecturer
Department of Syariah
Selangor International Islamic University College (SIIUC)
Tel. No.: 019-2035362 (khairulanuar@kuis.edu.my)

Corresponding Author:
Fakhri Sungit
Lecturer
Department of Syariah
Selangor International Islamic University College (SIIUC)
Tel. No.: 019-6730760 (fakhri@kuis.edu.my)