

بسم الله الرحمن الرحيم



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The World Islamic Sciences & Education University W.I.S.E



المؤتمر العالمي السابع للتسويق الإسلامي
7th Global Islamic Marketing Conference

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Advances in Islamic Business

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

المؤتمر العالمي التاسع للتسويق الإسلامي

تونس ابريل 2018

9th Global Islamic Marketing Conference

Tunisia April 2018

The 7th Global Islamic Marketing Conference (GIMAC7)

'Islamic Marketing - Researching the Parameters'

Conference languages: English, Arabic, French | **Casablanca May 4 - 6, 2016**

"There is no doubt that one of the worst kept secrets of the global world of business is the increasing economic power of Islam" Professor David Weir

Welcome

In association with Qatar University, the International Islamic Marketing Organization announces the **7th Global Islamic Marketing Conference** to be held on May 4th- 6th 2016 in **Casablanca**, Morocco with the theme, 'Islamic Marketing – Researching the Parameters'.

This conference, running for the 7th time, is the largest dedicated gathering to the study of Muslim consumption and business practice. It attracts researchers from around the world and boasts publication opportunities in several important and varied journals.

This time, a special focus will be on defining and developing Islamic Marketing as a field and as a concept. Delving into what it should contain and what it should pursue. There has been significant interest in the field since the first conference was launched in 2011 and this momentum is rising year on year. Just in the last few years there have been articles in many of the very top marketing journals on Islamic Marketing such as JBR, J of Macromarketing, J of Bus Ethics, EJM, Marketing Theory, amongst others. This is a field with enormous potential, in terms of the economic value of the market, but more importantly in terms of what it can offer as a foil to current market imperfections and irregularities.

As always, a very wide range of papers relating to Muslim consumers, Muslim markets, Halal interests and also comparative issues are welcome.

Conference Topics

Islamic marketing, Islamic branding, Muslim consumers, Commercializing Islam, Islamic marketing mix, Islamic business ethics | Social responsibility, Halal market, Islamic hospitality and tourism, Islamic logistics, Islamic e-market, Islamic law and marketing practices, Trade with Islamic markets, Islamic media, digital content, and communications, Islamic retail, Islamic fashion and clothing, Islamic pharmaceuticals, cosmetics and toiletry, Traditional and herbal medicines and therapy, Prophetic medicines and therapy, Kosher/ Jewish business Studies, Christian business studies, Vegetarian consumer/ market studies, Ethnic consumer/ market studies, Green/ environmental Marketing, Interfaith Dialogue, Asian Islamic Studies, Islamic finance | Accounting, Zakat Management, Waqf, Islamic Insurance and Takaful, Islam and business, Islamic HR, Islamic management and leadership, Islamic and Social entrepreneurship, Emerging Islamic Markets, Social Innovation and Islamic Marketing, Islamic economics, Islamic business education, and Research methods by Muslim scholars

Website: www.gimac.org | Pictures from previous GIMACs (Flickr): [Click here](#) | Intl Journal of Islamic Marketing & Branding: [Click here](#)

المؤتمر العالمي السابع للتسويق الإسلامي

"أفضل مؤتمر تسويق في العالم: نظام اقتصادي اسلامي بديل"

الدار البيضاء 4-6 ايار | مايو 2016

آخر موعد لتقديم الابحاث: 20 كانون الثاني | يناير 2016

دعوة للمشاركة والحضور

بالتعاون مع جامعة قطر يسر الهيئة العالمية للتسويق الإسلامي أن تدعوكم للحضور أو لتقديم أوراق بحثية للمشاركة بفعاليات المؤتمر العالمي السابع للتسويق الإسلامي والذي سيعقد بمشيئة الله في مدينة الدار البيضاء بتاريخ 4-6 مايو | ايار 2016 .

امتيازات المشاركة

ان مشاركتك في المؤتمر ستمنحك فرصة مقابلة قادة الفكر التسويقي على مستوى العالم والمنافسة على جوائز التميز في التسويق الاسلامي وعضوية الهيئة العالمية للتسويق الاسلامي والتسجيل في برنامج الماجستير المصغر في التسويق الاسلامي وامكانية نشر بحثك في المجلات الاكاديمية الراعية للمؤتمر.

المواضيع التي يغطيها المؤتمر

المزيج التسويقي الإسلامي | أخلاقيات الأعمال في الإسلام | التسويق الإسلامي | الماركات التجارية الإسلامية | المستهلك المسلم | التاجر المسلم | استغلال الإسلام تجارياً | تسويق التمويل الإسلامي | الترفيه والسياحة الإسلامية | الضيافة والفنادق الإسلامية | الإبداع الاجتماعي في المجتمعات الإسلامية | القانون الإسلامي والممارسات التسويقية | الزكاة والوقف الاسلامي | مقاصد الشريعة | البيع والشراء من الأسواق الإسلامية | التمويل والمحاسبة الإسلامية | الصيرفة الاسلامية | التأمين الاسلامي والتكافل | نظم الأعمال في الإسلام | ادارة شؤون العاملين في الاسلام | الإدارة والقيادة في الاسلام | الاقتصاد الإسلامي | التعليم الإسلامي | المرأة والريادة والتجارة في المجتمعات الاسلامية | أسواق الحلال | قنوات الدعم والإمداد الإسلامية | السوق الالكترونية الإسلامي | أسواق الملابس والموضة الإسلامية | الأدوية ومستحضرات التجميل والعناية الإسلامية | الطب والعلاج التقليدي والنباتي | الطب النبوي | تجارة التجزئة الإسلامية | الريادة الاجتماعية في المجتمعات الإسلامية | المسلمون في الغرب | مناهج البحث عند المسلمين | حوار الاديان.

موقع المؤتمر www.gimac.org

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ملاحظة. اذا اردت استخدام آيات القرآن الكريم في بحثك الرجاء استخدام هذا الموقع فقط. اضغط هنا ([مشروع جامعة الملك سعود](#))

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U.S. Companies Entry Mode to Muslim Countries: The Impact of Manager Animosity

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Abstract

One of the most critical strategic decisions that managers of multinational enterprises (MNEs) make is the choice of an international entry mode. In today's tense geo-political environment, managers' perceptions and cultural traits are just as important as other predictors of entry choice. Given the cultural and political tension that has characterized the relationship between the United States and several Muslim countries and the rise of Islamophobia in the U.S., this study examines the independent and moderated effect of U.S. managers' animosity toward a host Muslim country on MNE's entry mode decision. Using generalized structural equation modeling to fit multinomial logit models of animosity, we posit that when managers harbor animosity toward a host country, they are likely to choose not to commit resources to that country. Results also reveal that managers with a high level of CQ and trust are able to overcome animosity toward the host country and decide to commit substantial resources and enter via joint venture (JV) or wholly owned subsidiary (WOS) or choose at least to commit limited resources via exporting or licensing.

Keywords: animosity, cultural intelligence, trust, risk perception, entry mode

Introduction

As national boundaries continue to disappear, more firms are seeking opportunities abroad (Klein et al. 1998). Yet, failing to choose the appropriate entry mode could undermine any potential gain from entry and have far-reaching consequences on a firm's global expansion strategy (Yip 1982). The choice of entry mode is indeed a strategic decision because each entry mode dictates resource commitments at varying levels and influences firm performance (Werner 2003; Brouthers 2013). How firms enter foreign markets has been a topic of great interest in international business and marketing literature (Brouthers 2013; Morschett et al. 2010; Canabal and White 2008; Agarwal and Ramaswami 1992; Caves and Mehra 1986; Gatignon and Anderson 1988; Stopford and Wells 1972). Several factors

influencing entry mode choice have been discussed in the literature. Stopford and Wells (1972) explain that the firm's international experience and product diversification play an important role in entry mode selection. Woodcock, Beamish and Makino (1994) looked at the influence of cultural and other national differences between the host and home countries on entry mode selection. Caves and Mehra (1986) found entry mode selection to be influenced by several industries and firm-specific factors, such as firm size, advertising intensity, research intensity, industry growth and industry concentration. Other studies examined the impact of location, ownership and internationalization advantages (Kim and Hwang 1992; Agarwal and Ramaswami 1992). Dunning (1980, 1988) proposed an eclectic paradigm and he posits that international production is determined by three sets of advantages: (1) ownership-specific advantages; (2) location advantages, and (3) internalization advantages.

While existing studies have identified several predictors of entry mode choices, a key factor that has not been adequately considered is the influence of managers involved in the entry mode decision-making, specifically their perceptions, biases and cultural traits. This is indeed a crucial research gap that deserves additional attention for the following reasons. First, CEOs, firm owners, and senior managers are ultimately the ones making the strategic choice of entry mode. While CEOs may be responsible for making the final decision, firm managers usually perform the information gathering and analysis of the entry mode choice. Second, while objective assessments are important and play a significant role in decision-making, subjective norms, such as attitudes, seem to cause different people to make different decisions. In addition, backgrounds and experiences of managers significantly affect their judgments and decision-making, and thus, influence their choices (Nielsen and Nielsen 2011; Hambrick and Mason 1984). Finally, the geo-political environment since the end of the cold war has been, largely, driven by sectarian, cultural and religious clashes increasing the prospect of animosity between nations. Huntigton (1993) argues that the clash of civilizations would only increase, because differences among civilizations are not only real, they are basic. He added that differences in history, language, culture, tradition and, most importantly, religion will be the driving forces for future clashes (Huntigton 1993). If religious and cultural differences can lead to armed conflict and atrocities, it is plausible that animosity toward a nation or culture could also shape a firm's view of an international market and the judgment and perceptions of consumers and managers. Marketing literature has already demonstrated that country images influence consumer behavior (Shoham et al. 2006). This paper extends this marketing and cultural concept to entry mode decision arguing that a manager's feelings and emotions of dislike or hatred toward a target market is a potential predictor of entry mode choice.

Specifically, this paper is an attempt to fill this gap by examining the independent effect of manager animosity as well as the moderated effect of trust and CQ on animosity as they relate to entry mode. We argue that animosity, trust, and CQ are just as important as other predictors of entry mode choice. A growing interest in the concept of animosity has emerged in the last two decades with several studies looking at how this concept may influence consumers' purchase intention and product quality perceptions, and so forth (Klein et al. 1998). However, this concept has not been fully investigated in managerial research. Animosity can be defined as "remnants of antipathy, or hostility towards a country" (Jiménez and Martin 2010, p. 38). While entry mode choice may be viewed as purely a rational choice, we also investigate the moderating effect on animosity of equally important variables with merit in the literature, namely CQ and trust. We investigate to what extent these two variables strengthen or weaken the relationship between manager animosity and entry mode decision.

Background Literature and Hypotheses

The impact of national culture of the host and the home country has been investigated by a number of researchers (Brouthers 2013; Morschett et al. 2010; Canabal and White 2008; Hennart and Larimo 1998; Erramilli 1996; Barkema and Bell 1996; Shane 1994; Kogut and Singh 1988). Hennart and Larimo (1998) state that there are two ways through which culture can influence ownership policies: 1) the country's national cultural characteristics, such as its power distance and uncertainty avoidance can affect the preference of MNE strategy or entry mode and 2) the cultural distance between the home

base of the multinational and the target market can influence an MNE's entry mode. Hennart and Larimo (1998) found that the lower the power distance and the uncertainty avoidance indices of the home base of the investing firm, the greater the likelihood that it will enter the U.S. with shared-equity ventures. Erramilli (1996) reveals that the greater the power distance characterizing the firm's home country culture, the greater the likelihood that the firm will seek majority ownership in foreign subsidiaries; additionally, the greater the uncertainty avoidance characterizing the firm's home country culture, the greater the likelihood that the firm will seek majority ownership in foreign subsidiaries. Kogut and Singh (1988) found that the greater the cultural distance between the home country and the host country, the greater the probability that green-field joint ventures would be preferred to wholly owned green-fields and to controlling acquisitions. Additionally, the greater the level of uncertainty avoidance in the home country of the investor, the greater the preference for partly or wholly-owned green-field investments over acquisitions (Kogut and Singh 1988). The longevity of foreign ventures was found by Barkema et al. (1996) to be negatively related to the cultural distance between the home and host country. Although these studies provided a wealth of information regarding certain factors and its impact on foreign entry mode choice, none of them addresses the issue of managers' animosity and how they may influence the entry mode choice. According to transaction cost (TC) theory, MNEs attempt to make decisions in terms of entry mode that result in the lowest cost at the point of transaction; therefore, TC-based choice of entry mode is the lowest cost alternative, which is an efficiency-driven decision (e.g., Masten 1993; Shelanski and Klein 1995; Roberts and Greenwood 1998; Brouthers et al. 2003; Zhao et al. 2004). Furthermore, Roberts and Greenwood (1997, p. 350) posit that "organizational designs adopted at any point in time are those that deliver optimal levels of efficiency for each observed organization". Likewise, past studies contended that "TCE focuses attention on the attributes of the transaction, with economizing on TCs viewed as the main purpose of economic institutions" (Chiles and McMackin 1996, p. 74). In addition, for MNE managers, entry mode decision making is critical for the firm because it can affect organizational performance (e.g., Poppo and Zenger 1998; Williamson 1996). Accordingly, Poppo and Zenger (1998, p. 854) hold that "managers seek to maximize performance by matching exchanges, which differ in attributes, to governance structures, which differ in performance." On the other hand, the resource-based view (RBV) posits that MNEs attempt to develop idiosyncratic resources that they can utilize in foreign countries or exploit in order to acquire or search for new resource-based advantages (e.g., Brouthers and Hennart 2007; Luo 2002; Madhok 1997; Tsang 2000).

Past studies emphasized the importance of experience in entry mode decision in the context of RBV, therefore, Brouthers and Hennart (2007, p. 404-405) assert that "...scholars have suggested that over time firms gain experience in foreign markets and therefore move from simple exporting operations to more complex organizational structures such as JVs and WOSs, suggesting that international experience provides some type of firm-specific advantage." Prior entry mode studies emphasized the importance of bounded rationality of the decision-maker (Nielsen and Nielsen 2011) and posited that decision-makers' experience and backgrounds are important factors that influence decisions on how to enter foreign countries (Hambrick and Mason 1984). Furthermore, Nielsen and Nielsen (2011, p. 187) argue that "Both cognitive bases and values coexist to filter and distort the manager's perception of the decision-making situation and thus influence strategic choice." Klein et al. (1998) conducted a study in China to investigate the impact of animosity on intention to purchase foreign goods. Klein's model, which developed scales to measure war and economic animosity (defined as remnants of antipathy related to previous or ongoing military, political or economic events) demonstrated the negative impact of these constructs on Chinese purchase intentions related to products from the source of this animosity (Japan). Klein et al. (1998) proposed the construct of animosity between nations and concluded that consumers who harbor war or economic animosity toward a specific country are likely to choose not to purchase products manufactured in that hated country. Klein et al. (1998) also found that consumers who are unwilling to buy products from the hated country may find it perfectly acceptable to buy products from friendly countries. Kalliny et al. (2011) extended Klein et al.'s

animosity model by adding cultural and religious animosity constructs. Religious animosity is defined as one's intolerance of and antipathy toward another person, country or nation because of religious differences while cultural animosity is defined as one's intolerance of and antipathy toward another person, country or nation because of cultural differences. Kalliny et al. (2011) found that cultural and religious animosity impact consumer's purchase decisions concerning foreign products. Those who harbor cultural or religious animosity toward a country are more likely not to purchase products from that hated country. Nijssen and Douglas (1999) tested the animosity model in the Netherlands and found support for the theory. They also found that those who are more willing to travel to foreign countries have a more positive attitude toward foreign products (Nijssen and Douglas 1999).

Previous research clearly indicates that animosity has an impact on how people behave toward other nations. By extension, we use this same argument and apply it to managers who we believe are also impacted by this animosity; therefore, their attitudes toward certain nations might be impacted. As consumers may accept/reject products based on their animosity toward a specific nation, we believe managers may also accept/reject a specific entry mode based on their level of animosity. In the words of Nielsen and Nielsen (2011, p. 186), "decisions on how to enter foreign markets are characterized by complexity, incomplete information and uncertainty related to anticipated outcomes. Under these conditions, decision-makers' backgrounds and experiences are likely to have an important influence on such decisions." In large part, prior literature deals with customers' perceived risk regarding products and service rather than managerial perspective with regard to animosity and entry mode. Root (1987) identifies four types of risks that play a significant role in MNE's entry decision. They include political risk (instability of political system as in some African and recently Middle Eastern countries), ownership/control risks (expropriation), operations risk (local content requirement), and transfer risk (remittance control) (Root 1987). These risks usually play a significant role in determining the amount of resources that MNEs commit in a foreign market. For example, when these risks increase, MNEs may choose to commit the least amount of resources to increase its ability to exit quickly when needed. This argument may suggest that licensing or exporting may be the most desirable entry.

Manager Animosity

This paper goes beyond country risk, actual or perceived, which might be the product of information asymmetry or expert opinions, to the strong emotion of dislike and hatred that managers hold against a target market. We argue that managers' emotions and feelings toward a host country may drive entry mode decision-making. For instance, in South Africa during apartheid, many foreign managers harbored animosity toward the South African government. Such animosity had led some companies such as Ford and General Motors to withdraw from South Africa. It is fair to speculate that animosity might have led others not to enter that market or to commit fewer resources. With the anti-Muslim sentiment on the rise in the west, particularly the U.S. (see Figure 1) perpetuated by negative stereotypes, we expect animosity to influence manager's decision to commit resources to Muslim countries.

Managers seeking entry to a target market must make a strategic choice among four common modes of foreign market entry: exporting, licensing, JV, and WOS. Each entry mode is consistent with a different level of control and resource commitments (Canabal and White 2008; Calvet 1981; Caves 1982; Davidson 1982; Root 1987). Hill et al. (1990) argue that while WOS can be characterized by a relatively high level of control and resource commitments, the opposite can be said of licensing agreements. With respect to JVs, the levels of control and resource commitments vary with the nature of the ownership split. In other words, each choice of entry corresponds to the level of resources that a manager is willing to commit to the host country. We then hypothesize that if managers harbor strong emotions of dislike toward the target market (high levels of animosity); they may be reluctant to commit resources to that particular location. On the other hand, if managers show a lower degree of dislike toward the host country, they are more likely to commit substantial resources.

H₁: U.S. manager's animosity toward a Muslim country is inversely related to entry mode choice. High feelings and strong emotions of dislike toward the target Muslim market will lead to limited (export and licensing) or no resource commitments (no entry). Low animosity will lead to substantial resource commitments (JV and WOS).

CQ

According to Erez et al. (2013, p. 335), “[c]ultural intelligence is operationalized as a specific form of intelligence focused on an individual’s ability to grasp and reason correctly in situations of cultural diversity.” Early and Ang (2003) define CQ as a person’s capability to adjust and function effectively in different cultural contexts. In different cultural settings, individual capabilities are varied and CQ plays an important role in cultural judgment and decision-making (Thomas et al. 2008; Ang et al. 2007). Ang et al. (2007) suggest a four-factor model for CQ operationalization and it contains metacognitive, cognitive, motivational and behavioral dimensions. Metacognitive CQ refers to “the mental capability to acquire and understand cultural knowledge” (Ang and Inkpen 2008, p. 341). Cognitive CQ is “general knowledge and knowledge structures about culture” (Ang and Inkpen 2008, p. 341). Motivational CQ means “individual capability to direct energy toward learning about and functioning in intercultural situations” (Ang and Inkpen 2008, p.341). Behavioral CQ refers to the “individual capability to exhibit appropriate verbal and nonverbal actions in culturally diverse interactions” (Ang and Inkpen 2008, p. 341). The possession of CQ is an important asset in regards to decision-making. When CQ resides in the upper level management, it may affect the firm’s strategy significantly (Ang and Inkpen 2008). This is even more critical in an international context where national differences in culture, legal and economic systems are prevalent. Zander et al. (2012, p. 597) also contend that “A leader’s cultural intelligence contributes to team member perceptions of the performance of the leader and the team where teams are characterized by high national and ethnic diversity.” Moreover, CQ of a firm manager plays an important role in making decisions for global strategy. High CQ managers can interpret and gather cultural differences objectively for high animosity countries. For instance, Imai and Gelfans (2010, p. 85) noted that “...individuals with higher CQ are able to make more accurate cultural judgments and report greater interactional adjustment and well-being than those with lower CQ, over and beyond cognitive ability, emotional intelligence, personality and international experience.” Levy et al. (2007, p. 27) emphasize the importance of a global mindset and described it as “highly complex cognitive structure characterized by an openness to and articulation of multiple cultural and strategic realities on both global and local levels and the cognitive ability to mediate and integrate across this multiplicity.” Past studies also argued that CQ is the important managerial construct that affects cross-cultural decision making and Thomas et al. (2008, p. 126) define CQ as “...a system of interacting knowledge and skills, linked by cultural metacognition, that allows people to adapt to, select and shape the cultural aspect of their environment”. In the context of entry mode choice, CQ might neutralize the negative effect of animosity on a manager’s decision. High CQ managers can interpret and gather cultural differences objectively despite feelings of dislike toward the host country. As we argued earlier, high level of animosity toward a host country could lead managers to restrict their resource commitments significantly. However, managers with high CQ may keep their feelings and emotions aside to make a rational decision. Hence, we hypothesize that:

H₂: CQ will moderate the relationship between manager animosity and entry mode choice. A high level of CQ neutralizes the negative effect of manager animosity on entry mode choice.

Trust

Trust is an important construct and has been studied in diverse disciplines, such as international business, sociology, economics and so forth (e.g., Colquitt et al. 2007). Past studies argued that trust

plays an important role between not only individuals but also organizations (e.g., Morgan and Hunt 1994; Lewis and Weigert 1985; Becerra and Gupta 2003). Rousseau et al. (1998, p. 395) define trust as a “psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another.” In addition, Doney et al. (1998, p. 604) describe trust as “a willingness to rely on another party and to take action in circumstances where such action makes one vulnerable to the other party.” Lewis and Weigert (1985, p. 970) also emphasized the meaning of trust in the context of cognitive activity and contend that, “First, trust is based on a cognitive process which discriminates among persons and institutions that are trustworthy, distrusted, and unknown. In this sense, we cognitively choose whom we will trust in which respects and under which circumstances and we base the choice on what we take to be ‘good reason’, constituting evidence of trustworthiness.” In addition, in the context of the outcomes of trust in organizations, Anderson and Narus (1990, p. 45) describe trust as “the firm’s belief that another company will perform actions that will result in positive outcomes for the firm as well as not take unexpected actions that result in negative outcomes.” From the perspective of trust between organizations, Zaheer et al. (1998, p. 142) posit that “interorganizational trust describes the extent to which organizational members have a collectively held trust orientation toward the partner firm.” Morgan and Hunt (1994) argue that trust and commitment between buyers and suppliers in the relationship marketing are significant. They posit that these values influence marketers to (1) “work at preserving relationship investments by cooperating with exchange partners”, (2) “resist attractive short-term alternatives in favor of the expected long-term benefits of staying with existing partners”, and (3) “view potentially high-risk actions as being prudent because of the belief that their partners will not act opportunistically (Morgan and Hunt 1994, p. 22). They also suggest that “commitment and trust lead directly to cooperative relationship marketing success” (Morgan and Hunt 1994, p. 22). Trust between the licensor and licensee can be built by several elements, such as “shared values, communication strategies, opportunistic behavior, cultural similarity, goal congruence, satisfaction, risk and product and firm attributes” (Jiménez and Martin 2010, p. 37). Trust and commitment of the business partners are two vital elements needed for the cohesiveness and stability of any business (Park et al. 2002). We believe that animosity as discussed above will play a role in determining whether MNEs choose to commit resources to a target country. We also argue that the impact could be neutralized (in case of high animosity) or reinforced (in case of low animosity) if managers hold a level of trust with partners in that target market. For example, if the level of animosity is high between two countries or two partners in different countries, a licensor may be less willing to grant a license to companies in that particular country for fear of loss of control. If, however, the level of trust between the licensor and the licensee is strong, the licensor may still grant a license. Hence, we hypothesize that:

H₃: Trust will moderate the relationship between manager animosity and entry mode choice. A high level of trust diminishes the negative effect of manager animosity on entry mode choice.

Methodology

Data Collection and Participants

The questionnaire was designed using Qualtrics and was delivered via email to U.S. managers who work at either large or medium sized U.S. corporations throughout the country. The survey was sent to 891 managers and we received 199, constituting a response rate of 22.3%. Out of the 199, 17 were excluded for missing data, resulting in a final sample of 182 managers. Table 3 provides basic demographic information about the drawn sample. This Table shows that 38.55 % of the participants manage firms with fewer than 500 employees (SMEs), but the majority runs larger firms. In terms of religious affiliation, a large proportion of the participants (75.69 %) identified Christianity as their religious affiliation and only about 1.66 % selected Islam, which is the main religion of the country of interest, Iran. We choose Iran as the target country to provide the appropriate context (Klein et al. 1998) where the theory of animosity can be tested. In a recent Gallup poll (2013), Iran was found to

be amongst the most hated countries in the U.S., therefore, this provides the context in which this model can be tested.

Our sampling plan was to get a diversified sample in terms of firm size. High and middle level managers were chosen for our sample, which follows previous studies that recommended that surveys and questionnaires should be sent to CEOs, firm owners and senior managers who are responsible for strategic decision-making (Wei et al. 2014; Musso and Francioni 2012; Maekelburger et al. 2012). In addition, backgrounds and experiences of managers significantly affect their understandings of strategic decision-making circumstances; and thus, influence their choices (Nielsen and Nielsen 2011; Hambrick and Mason 1984). For instance, Nielsen and Nielsen (2011, p. 185) claim that “Foreign expansion does not occur in a vacuum, however, is determined by a certain set of strategic choices made by executive decision-makers.” The individuals responsible for decisions on entry mode choice and resource commitment should be senior managers because they have a good understanding of their firms’ strategic choices. Therefore, we argue that their opinions and attitudes regarding foreign markets can reflect significantly in their decision-making, especially for entry mode choice and resource allocation.

Measurements

In order to measure each construct (animosity, CQ, and trust), a survey questionnaire was built. The questionnaire was adopted from previous studies by Ang and Inkpen (2008), Wongtada et al. (2012) and Morgan and Hunt (1994). Each construct is made up of a number of items (manifest variables) that took the form of statements about managerial values, perceptions and actions in the context of foreign entry mode. Table 1 identifies the items associated with each construct. The survey requires managers to provide responses to a set of items. These items utilize a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). When building each construct, we adapted the items used in previous literature and surveys to our context (Ang and Inkpen 2008; Wongtada et al. 2012; Morgan and Hunt 1994). We performed confirmatory factor analysis (CFA) to determine whether each subset of items is properly aligned with and clearly representing its corresponding latent construct being measured. We did this for animosity, CQ, and trust. In all, the goodness of fit statistics suggests that the CFA models fit the data (see Table 1). For instance, the Root Mean Square Error of Approximation (RMSEA) values are equal to 0.08 and less, which is often, considered acceptable (Browne and Cudeck 1993). The Comparative Fit Index (CFI) values range from 0.95 and higher indicating a reasonably good model fit (Hu and Beltler 1999; Byrne 2006). Additionally, we tested the reliability and internal consistency of each construct using Cronbach’s alpha test (Cronbach 1951). The Cronbach’s alpha coefficient of every one of the constructs included in the present study was around 0.80 and above, which confirms its reliability.

Insert Table 1 About Here

Dependent Variables

The dependent variable is the choice of entry mode for Iran. This study argues that a manager looking for entry to a target market must make a strategic choice among the four common modes of foreign market entry: exporting, licensing, JV and WOS. Our survey respondents expressed their preferences for each entry mode taking into account that each of these modes involves a varying level of resource commitments. At one end of the scale in terms of resource commitments is exporting and on the other end is a WOS. Thus, we categorized our dependent variable into three levels in terms of entry mode and resource commitments. Limited resource commitments is equivalent to exporting or licensing, substantial resource commitments corresponds to a JV or a WOS, and no commitments stands for no entry (see Table 2).

Insert Table 2 About Here

Control Variables

The questionnaire survey was also used to collect demographic variables, specifically age, ethnicity, religious affiliation, firm size and firm's industry. These variables, especially firm size, are important because they could potentially affect entry mode selection. For instance, larger firms have greater managerial and financial resources that could dictate entry mode choice. Tables 3 and 4 summarize the main demographic characteristics of the sample and correlations among predictors, respectively.

Insert Tables 3 and 4 About Here

Research Method

We used Generalized Structural Equation Modeling (GSEM) with generalized linear response variable that fits Multinomial Logistic Regression. Structural equation modeling can fit a broad array of models such as linear regression, probit, Poisson, and other possible generalized linear models. However, since the dependent variable is categorical, has three levels, and is discrete, we choose the multinomial logistic regression (MLR). MLR is probably one of the most widely used methods for choice probabilities in social science. As its name implies, MLR is a type of regression used to predict a categorical dependent variable with more than two levels, using one or more predictor variables of any type (categorical or continuous). MLR uses the maximum likelihood estimation and deals with the natural logarithm of odds (called logits) to predict the probability that a given alternative will be selected out of a set of possible decisions given the values of the predictor variables. MLR will predict two logits comparing one category to a baseline category, because our dependent variable has three categories (no commitments, limited resource commitments, and substantial commitments). Since our model concerns which entry mode/resource commitment is chosen by managers, we treated “No Entry” as the reference category or base MLR category. Therefore, the “no entry” category is allowed to be the base category, and the model including all remaining two outcomes is fit. The two logits for each predictor variable are as follows:

Logit 1= $\text{Log} \left[\frac{\text{Probability (the respondent will choose limited commitments)}}{\text{Probability (the respondent chose not to enter the market)}} \right]$

Logit 2 = $\text{Log} \left[\frac{\text{Probability (the respondent will choose substantial commitments)}}{\text{Probability (the respondent chose not to enter)}} \right]$

All estimations have been performed using STATA 14's GSEM command for generalized structural equation modeling. The command generates the unstandardized coefficients and loadings.

Diagnostics

Initially and before running the logit tests, we explored the data set for any bias, especially the problem of multicollinearity. The variance inflation factor (VIF) is largely below the threshold of 10 for all the independent variables indicating an absence of a serious multicollinearity problem. We also tested for independence of irrelevant alternatives (IIA), which is a strict assumption of MLR. IIA assumption states that the ratio of the probabilities of choosing any two alternative outcome categories is independent of the attributes of any other alternative in the choice set (McFadden 1974; Hausman and

McFadden 1984; Small and Hsiao 1985). In other words, this assumption means that the exclusion of one of the outcomes, say “Limited Commitments”, from the model does not affect the relative risks of the remaining entry modes. Violating IIA could lead to improper predictions of choice probabilities and incorrect estimates. The results of the Suest-based Hausman tests show that IIA has not been violated in any of the tests.

Results and Discussion

We tested whether a manager’s animosity influences the decision to commit resources with the moderating effects of CQ and trust through a series of interactions (Table 5). Table 5 shows the results of MLR. We find significant, albeit partial, support for our Hypothesis 1 on animosity. Indeed, a manager’s level of animosity toward a target market is inversely related to entry mode choice, but only in regards to a manager’s preference to commit limited resources. We see in column three of Table 5 that the main effect of animosity is only significant in regard to the decision to commit limited resources ($\beta = 3.915$, $p < 0.05$). Statistically speaking, this means that if a manager’s level of animosity were to increase by one unit, the likelihood for committing limited resources rather than no entry would be expected to decrease by a factor of 3.915 given that the other variables in the model are held constant. In other words, if the levels of animosity were to increase (higher feelings and strong emotions of dislike toward the target market), managers would be expected to choose no resource commitments (no entry) over a limited commitments strategy (export and licensing). In contrast, if the levels of animosity were to decrease, managers would be expected to choose limited commitments strategy (export and licensing). However, no statistically significant dependence of substantial resource commitment on animosity was detected.

We also find significant support for our Hypothesis 2 on the moderating effect of CQ on animosity. Animosity’s effect is indeed contingent on CQ for limited resource commitments ($\beta = -1.546$, $p < 0.05$) and substantial resource commitments ($\beta = -1.206$, $p < 0.10$). In other words, a high level of CQ neutralizes the negative effect of a manager’s animosity on entry mode choice. Similarly, we find considerable support for our Hypothesis 3 on the moderating effect of trust on entry mode choice. Our results show that the effect of a manager’s animosity is strongly contingent on trust for both limited resource commitments ($\beta = -1.775$, $p < 0.05$) and substantial resource commitments ($\beta = -1.950$, $p < 0.05$). In other words, a high level of trust will diminish or soften the negative effect of manager animosity on entry mode choice.

Insert Table 5 About Here

These findings have both theoretical and practical contributions. They show that animosity plays a significant role in managers’ foreign entry decision-making process. Managers that harbor animosity and strong emotions of dislike toward a specific nation or country are likely to choose not to enter that market. On the other hand, low animosity will lead to the decision to commit limited resources by exporting or licensing. Notably, the findings reveal that the relationship between managers’ animosity and managers’ entry mode decision is moderated by two major factors: trust and CQ. We believe this to be a reasonable outcome as CQ allows a manager to raise above his/her animosity and use more rationale to make the most efficient decision for the firm. In the case of trust, it also seems reasonable, since trust in relationships can lower the effect of the feelings of animosity. There are a number of instance where manager’s decision makers are influenced and outweighed more by business rewards benefits than emotional social and personal animosity towards foreign partners. A case in point, many Korean ‘Chaebols’ have personal animosity towards Japanese colonial rules during World War II, but they engaged in JVs and license agreements deals with Japanese partners such as Mitsubishi, Honda, and Mitsui. This kind of economic and business deals are happening between German and Israeli

business leaders in aerospace, automobile and military security industry, despite the political and personal animosity they have for each other.

Theoretically, this study extends the concept of animosity to management theory. Traditionally the concept was prevalent on consumer behavior theory with emphasis on consumer animosity. This study looks instead at manager animosity and how it may influence the strategic choice of foreign entry mode. Additionally, this study extends entry mode research beyond traditional variables of ownership, location, and internalization. This article's findings also confirm the significant role of CQ in the decision-making process of a manager. Past study emphasized the importance of CQ in cross-cultural decision-making (e.g., Thomas et al. 2008; Zander et al. 2012) and this paper extends the scope of the impact of CQ to entry mode theory. Similarly, the result of this study confirms the importance of trust in corporate relationships. Past research emphasized the importance of trust within organizations and organizational members (e.g., Zaheer et al. 1998; Doney et al. 1998; Anderson and Narus 1990) and this study identifies the critical role of trust in diminishing the negative effect of manager animosity on entry mode choice.

The findings of this study also have significant practical implications. There are several managerial implications for this study. First, this study indicates that managers while maybe rationale can be impacted by their animosity level that may prevent them from making the most efficient decisions for their firms. For example, it might be that the best strategic decision is for the firm to undertake a foreign direct investment by establishing a WOS. Therefore, organizations are advised to assess the level of animosity for their managers who are engaged in an entry mode choice to account for the level of animosity in the entry choice decision. In addition, some animosity training might be helpful to at least make managers aware of their feelings. Second, and most importantly, this study reveals that there are practical ways that the impact of animosity can be lowered. Such efforts can be in the form of CQ training where managers' cultural competencies can be enhanced. Moreover, focusing on relationship and trust building between the home location and other locations can also lower the impact of animosity. This can be achieved by encouraging managers to build relationships across markets and geographical locations.

Limitations and Future Research

There are several limitations for this study. Probably the most obvious one is that the sample comes from just one country, the U.S. While the U.S. is a logical choice considering that the largest number of global brands and the largest corporations in the world are located in the U.S., an additional sample of two would have increased the generalizability of the study. Future research could remedy this situation by testing our model in additional countries. While we included various variables in our model, this model should not be viewed as inclusive as other variables should be considered and tested. For instance, other managers' attitudes that could influence such a decision can be investigated, including the country of origin where managers come from. The degree of animosity influence may be strong in totalitarian countries compared to democratic and market-oriented economies. Therefore, we recommend to do further research on this subject by controlling for relevant political variables.

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APPENDIX

Figure 1: Islamophobia



Source: <http://www.gallup.com/poll/157082/islamophobia-understanding-anti-muslim-sentiment-west.aspx>

Table 1. CFA: Goodness of Fit Statistics

	Animosity	CQ
X^2 (df)	37.836***	47.084***
RMSEA	0.066	0.080
CFI	0.987	0.981
TLI	0.978	0.969

Note: $p < .10$, $*p < .05$, $**p < .01$, $***p < .00$.

For “trust”, RMSEA = 0 and X^2 (df) = 0 (i.e., fit is perfect)

Table 2. Dependent Variables and Frequency

Dependent Variable: Resource Commitments/Entry Mode	Frequency
No Commitments (No Entry)	14
Limited Commitments	57
Substantial Commitments	108
Total	179

Table 3. Sample Demographics

Variable	Categories	Frequency	Percent
Age	< 29	25	13.74
	30-39	28	15.38
	40-49	55	30.22
	50-59	47	25.82
	> 60	27	14.84
	< 1 year	29	15.85
Job Experience	7-10 years	19	10.38
	> 10 year	135	73.77
Firm Size	< 500	69	38.55
	> 500	110	61.45
Industry	Manufacturing	63	34.62
	Services	67	36.81
	Others	52	28.57
Religious Affiliation	Christianity	137	75.69
	Islam	3	1.66
	Judaism	4	2.21
	Others	37	20.44

Table 4. Correlations of Predictor Variables

	(1)	(2)	(3)	(4)	(5)	(6)	(7)
CQ (1)	--						
Animosity (2)	.028	--					
Trust (3)	-.037	-.105	--				
Age (4)	-.188*	.283**	.049	--			
Job Experience (5)	-.220**	.230**	.048	.713**	--		
Firm Size (6)	-.131	-.004	.032	-.057	.200**	--	
Religious Affiliation (7)	.069	-.202**	-.116	-.228**	-.256**	-.024	--

Note: ** $p < 0.01$, * $p < 0.05$

Table 5. Multinomial Logistic Regression Predicting the Effect of Animosity on an MNE's Entry Choice

Entry Mode Choice	Limited Resource Commitments		Substantial Resource Commitments	
Independent Variables	β	S.E.	β	S.E.
Animosity	3.821**	-1.945	2.801	-1.881
CQ	1.294**	-0.607	1.231**	-0.589
Trust	-1.347*	-0.727	-1.666**	-0.71
Animosity* CQ	-1.527**	-0.706	-1.195*	-0.684
Animosity*Trust	-1.705*	-0.886	-1.881**	-0.835
Age	0.087	-0.292	-0.183	-0.28
Firm Size	-0.606	-0.745	-0.26	-0.709
Industry	-0.798	-0.582	-0.82	-0.568
Religious Affiliation	0.297	-0.378	0.356	-0.372
Constant	0.604	-3.008	1.859	-2.944
N	163	163	163	163

Note: Base Category: No Entry

*** $p < 0.01$, ** $p < 0.05$, * $p < 0.1$.

A Study of German Consumers' Perception of Islamic Banking

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Abstract

This study explores the perception, attitudes and concerns towards Islamic banking in Germany. As the study is of exploratory nature, a qualitative investigation is used. Based on personal interviews with Muslim and Non-Muslim consumers in Germany, this study generated a conceptual framework. This new research area of perception is in its early development and has its own merits. A generated conceptual framework provides academic scholars, researchers and practitioners with a clear understanding of this paradigm. This paper has also some practical implications resulting from the consumers' perception of Islamic banking and its impact on banks' selection in Germany. The findings reveal that different marketing strategies need to be developed and implemented in the German market.

Key words- Islamic finance, perception, image and consumer decision making.

Introduction

In 2011 the global market for Islamic finance was estimated to be worth about £0.8 trillion. Islam, as a religion, is not only the second largest religion but also the fastest growing one in the world (Zein, 2007). So since 2006, the total value of sharia-compliant assets has grown by 150%. However, there is approximately only 12% of Muslims worldwide use Islamic financial products the market is likely to grow even more (The Economist, 2012a). Thus, Islamic banking came into the spotlight among the Western World. This interest does not only stem from the major opportunities by engaging in such a market. It also results from the financial crisis (The Economist, 2009). Islamic banking might appear to provide a possible alternative to financial banking. Not only banks but also consumers might find it an interesting market to invest in. Out of which some have been heavily affected by the financial crisis due to several reasons such as misleading advice. Therefore, many might be interested in an alternative way of banking. It is important to note two key points:

Understanding how Islamic finance operates. Additionally, it is mandatory to examine whether it would be accepted by customers at all. In other words, perception towards this kind of banking needs to be revealed. This results from the fact that Islamic banking originates from a part of the world in which Islam is the predominant religion. A situation that does not apply to Germany.

Whereas much has been published lately about the impacts of the financial crisis not much has been written about the perception of Islamic banking in Germany. Therefore, it is crucial to determine their perception of this type of banking as it heavily influences customers' behaviour, not only due to religion but also because people might have become more reluctant towards banks in general.

Germany has a population of approximately 81 million out of which an estimated 3 million are Muslims. This constitutes a niche market in German. However, not much research has been done on it in Germany though. However, religion does not play any role in conventional banking like. In order to be accepted in Germany, its perception has to play an important role.

To the researchers' knowledge, not much research has been conducted within this area in Germany. In this study, the qualitative investigation involves interviews conducted with several consumers (Non-Muslims and Muslims) in Germany. This helped to find out if there are different perceptions towards Islamic banking among consumers.

Research Objectives

This study is to explore consumers' perception in towards Islamic banking. The following objectives are:

To identify the key constructs and develop a model of Islamic banking perception among consumers in Germany. It also examines what constitutes an image.

To investigate consumers' attitudes and concerns towards Islamic banking in Germany.

To develop strategies on how to promote and improve the image of Islamic banking.

Literature Review

The literature review consists of the concept of perception; factors that constitute an image and different types of images and the concept of consumer decision making.

Perception is defined as: *"The process by which people select, organize and interpret sensory stimulation into a meaningful picture of the world"* (Jobber 2010 p.919). In other words, perception consists of seeing, receiving and interpreting information. It is therefore a process. It consists of a sequence of processes that work together. This is done to determine our experience of a stimulus which results from the environment. People therefore perceive and interpret information differently (Jenkins 1999). It is very subjective. As perception strongly relates to image, scope of image is of interest. This in return leads to the question of the factors influencing image formation.

Image - Pearce (1988 p. 42) states that:

"The term "image" is often used to describe an overall mental picture-a stereotype. Every individual has own picture but apart from that, a commonly held picture exists in the public."

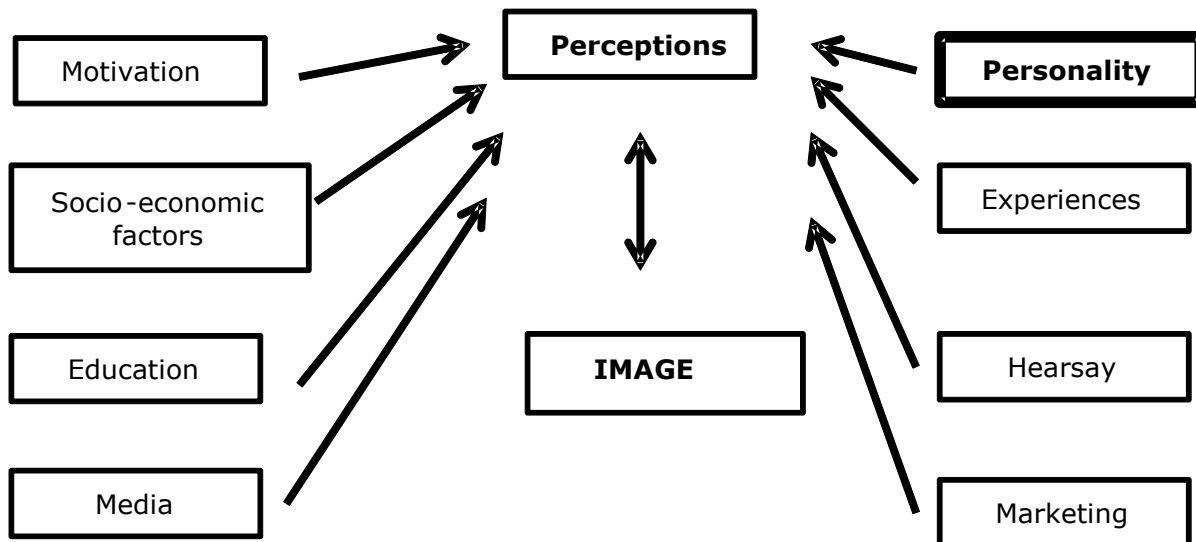
In other words, image is often seen as a stereotype. This is an extreme simplification of reality. Mostly, it is based on impressions. These need not necessarily be true (Kotler and Gertner 2004). However, to the public they are perceived as true (Stern et al. 2001). Stereotypes are especially used if knowledge is lacking (Fridgen 1991). This is done to fill the knowledge gap.

Additionally, Reynolds (1965) argues that image is formed upon a few impressions from a flood of information. These impressions derive from many sources. The term "image" is very broad and used differently. According to Lyman (1984), no generally accepted definition of the term "image" exists. An image can be formed from positive and negative factors. Moreover, it can be seen as a whole, i.e., image is a collection of symbolic associations with a product. (Moufakkir 2006).

Image Creation - According to Jenkins (1999) there are three different approaches to create or improve an image (1) Psychological approach; (2) Behavioural geography and, (3) Marketing approach. The first psychological approach refers to a visual representation. The aim within this approach is to stimulate recognition. This can be done by using a symbol. People are meant to automatically relate the symbol to something. Behavioral geography is all the associated impressions, knowledge, emotions, values and beliefs. Here, the term image includes knowledge and attitudes. This compliments Levy's (1978) view who states that an image sums up people's knowledge about a product and their attitudes towards it. Within the marketing approach "Image relates to consumer behaviour" (Jenkins 1999 p. 1). Our study will be focused in this area. Within the marketing approach emphasis is, for example, put on personification. Within this strategy a product is described as if it were a human being. According to Hendon and Williams (1985) this generates interest because people like to buy things that represent themselves. This approach also illustrates that it is important to

understand the individual. By doing so, groups can be detected that share the same image. This approach can then be used to successfully market something to a specific group (Jenkins 1999). All three approaches are interrelated. Realizing a symbol (psychological approach) is often connected with associating this symbol with something (behavioural geography). Knowledge and impressions therefore also have an influence on image formation (figure 1).

Figure 1: Factors influencing the formation of Consumer perception



These factors influence perception and image (Stabler 1988). This is because the perceptual process is a continuous one. Additionally, image is the sum of people's perceptions. Image, therefore also influence other people's perception and thinking (Dichter 1985). It can then be regarded as an external stimulus. All in all, it shows that perception and image are very closely related. In a study conducted by White (2005), participants were asked to explain and describe "image" and "perception." The results show that the majority of participants even used the same words to describe the two terms. Some customers described "image" in a more generic term, i.e., abstract and general. To have a better understanding of this construct, we decided to use it within the consumer decision making context.

Islamic Banking

According to Lateh et al.(2009 p. 168), Islamic banking refers to:

"A system of banking which is consistent with the Shar'iah (Islamic Law). The Shari'ah does not allow the paying and receiving of interest (Riba) and promotes a greater level of fairness and equity in the conduct of the banking business"

Islamic banking is based on the concept of profit and loss sharing (mudarabha) and has to comply with Islamic law which is based on the Qur'an (Volk and Pudelko 2010). One of the main characteristics are that charging and receiving of interest is prohibited (riba).

Additionally, investing in businesses that provide goods or services running contrary to Islamic belief such as alcohol, gambling and pork (Volk and Pudelko 2010) is also forbidden. They are considered "haram" (Rammal and Zurbruegg 2007; Saeed 1996). According to Rahman (2008) the success of Islamic banking results from its emphasis on community sense and so a key aspect is getting to know the client (Rahman 2008). Since the capital lender becomes an investor he/she has a personal interest in a successful business (CNN 2009). This aspect of sustainability (CNBC 2010) and the possibility to provide an alternative to conventional banking makes it interesting for people who would not engage in it due to religious reasons. Basic principles of Islamic banking are (risk-sharing, materiality, no

exploitation, no financing of sinful activities). Islamic banks' possibilities to raise funds needs to be explained. For Islamic banks there are two methods to raise funds (figure 2)

Figure.2: Islamic Banking Techniques

The main idea to raise funds is based on a *profit and loss sharing system* (PLS). Unlike conventional banking there is no predetermined rate of return (Dixon 1992). However, not all Islamic banks adhere to PLS. That is a consequence from operating in mixed zones. Apart from that, there is pressure to compete with conventional banks (Nienhaus 1986).

Perception of Islamic Banking vs. Conventional Banking

There are two approaches towards Islamic banking (Kuran thesis and transition). Kuran argues that Islamic banking is to replace Western leadership and structure. It is also aim to strengthen Islamic identity (Kuran 2004). While others point out that similarity between Islamic banking and conventional banking are part of a transition process. Eventually, similarities will vanish but as of now, customers have to be offered products they are familiar with (Ahmad 1993). Even though the most important characteristic of Islamic banking is the idea of risk sharing, the predominant form is non-PLS (Khan 2010). According to El-Hawary (2004), it is not unusual that non-PLS forms account for approximately 80% or even more of an Islamic banks asset portfolio. Additionally, funds are placed with non-Islamic banks. For these there are no statements on how this money is used by the borrower. However, a guarantee for return and interest are granted (Khan 2010). This is normally not permitted.

In order to offer Sharia compliant funds, scholar boards are necessary. Its members examine products and determine whether they meet the requirements of Sharia compliance. However, scholars that are strict in interpreting are not high in demand. This illustrates that there is disagreement about what can be considered a Sharia compliant instrument. Apart from Malaysia, they are also allowed to serve on several boards (Asiamoney 2006). Their income is estimated to be between £13,000 and £20,000 per board (Morais 2007).

It is argued that conventional products are mimicked in order to be allowed to operate in the Western world. However, this does not explain why Islamic banks operate like that in Islamic countries (Khan 2010). According to Dusuki and Abdullah (2006), several reasons exist to participate in non-PLS. One is certainly competition. Islamic banks need to compete with conventional banks. However, another one is the adverse selection problem which occurs due to asymmetric information. That means that buyer and seller have different information. Another reason to engage in non-PLS are the ill-defined property rights in Muslim countries. Apart from that, banks are unable to monitor efforts of the borrower.

To sum up, the majority of Islamic banking is done on an interest based level. However, it is not explicitly named as such. Additionally, it is often more expensive than conventional banking (Morais 2007). All these issues and problems illustrate that the Kuran thesis still holds true. It states, that Islamic banking does not differ from conventional banking. Islamic banking only uses different terminology but offers almost identical services to its customers (Khan 2010) often at a higher price (Morais 2007).

Image and Bank Selection

Image of Islamic banking is examined using two categories: (1) *Service image*; and 2) *Corporate image*.

Service image - Within literature this term is often referred to as "brand or product image". However, for the purpose of this study this will be referred to as service image. According to Dixon (1992 p.32), Islamic banking is characterized by *Central to the operation of Islamic banks is the mobilization of funds using a system based on profit and loss sharing (PLS)*".

Western banks operate on interest financing. This mode of financing results from the fact that charging interest and speculation are prohibited according to Qur'an (Dixon 1992). This understanding therefore puts the religious component into the spotlight. Marimuthu et al. (2010) highlight the importance of the religious component. Additionally, the article mentions PLS as the main method of financing. However, just like Dixon (1992) it ignores the fact that PLS is actually the least used technique (Nienhaus 1986).

Further association with Islamic banking is the opinion that it is "interest free" and complying with Sharia's prohibition (Yusoff and Shamsuddin 2003). This gives the impression that no fee is charged. Even though, Islamic banking need and want to make profit (Volk and Pudelko 2010; Dusuki and Abdullah 2006). Moreover, according to Zick and Kuepper (2010), Islam is considered an intolerant religion. This prejudice is reflected on everything that mentions "Islam". Ali and Syed (2010) even went further and examined the argument that Islamic banking is often associated with financing terrorism. Contrary to that statement, however, their study revealed that only a little number of Western media associate Islam with financing terrorism. Views however differ when it comes to estimating the opportunities of IB. IB professionals do not see any disadvantage for this kind of banking after the incidents of 9/11. Media however is on the opinion that 9/11 harmed the image of it (Ali and Syed 2010).

A study that was conducted among Malay customers revealed that Islamic Banking is perceived just like conventional banking (Erol et al. 1990). That means that religion is not the main factor to attract customers. This view is supported by Marimuthu et al (2010). However, Lateh et al. (2009) argues that this depends on the country and that preference for IB is driven by religiosity (Wan Ahmad et al. 2006; Abduh and Omar 2010). Whereas Volk and Pudelko argue that low degree of religiosity does not automatically refer to a low degree of interest in Islamic Banking (Volk and Pudelko 2010). However, Dusuki and Abdullah (2006) argue that IB does not differ from conventional banking. This results from product range. As mentioned earlier, only a small amount of assets meet the requirements of PLS. He further argues that only the names differ. Apart from that IB and conventional banking are the same (Kuran 2010). Even though it is perceived as no different a study revealed that views on customer base differ. A study that was conducted in Malaysia revealed that 12% of Muslims and 39% of Non-Muslims believe that IB is for Muslims only (Haron et al. 1994). All these different views reveal that education on IB and advertisement for it are still necessary (Haron et al. 1994; Rammal and Zurbruegg 2007).

Corporate image - According to Haron et al. (1994) there is no difference in selection criteria among Muslims and Non-Muslims. Therefore, the factors that were mentioned with corporate image apply here as well. Additionally, IB is perceived as safe in Indonesia (Abduh and Omar 2010). This results from Bank Muamalat (only Islamic banking in Indonesia until 1999) performing well during the Asian financial crisis in 1997/98 while many Indonesian banks collapsed. Despite the fact that, Islamic banks in Indonesia have less guaranteed safety. Additionally, they are perceived to have a personal touch (Karim and Affif 2006). This illustrates that personal preferences have an influence. However, in terms of facilities and customer base, image of Islamic banks is negative (compared to conventional banks). It is argued that this can only be made up for by the perception that Sharia compliant banking is more important (Karim and Affif 2006). However, Sharia compliance might not be the only important factor that is considered important with Islamic banking. Even though, the following aspect results from Sharia compliance it might not be directly considered as such. Islamic banking aims to contribute to the fulfillment of the socioeconomic objectives of society (Ali 1994; Rahman 2008). In other words, this kind of banking is believed to be socially responsible (Dusuki and Abdullah 2006; Dudley 2001). According to a study by Dusuki and Abdullah (2006) funds are believed to be used more responsibly. This view is even projected on entrepreneurs. They are automatically regarded to be more responsible as well if they engage in Islamic banking.

Image appeared as one of key dimension in consumer decision making (Dobni and Zinkhan 1990; Jenkins, 1999 and Bravo et al., 2009). In this decision making, the intension to use an image/product

is always influenced by other factors such services offered, accessibility, corporate social responsibility, global impression, location and personnel (Bravo et al. 2009). For Islamic banking, consumer decision making process is influenced by several factors identified in table 1.

Table 1 : Selection criteria for Islamic banking

Authors	Criteria	Religion of participants	Location	Methodology
ABDUH, M and OMAR, A., 2010	- Religion; - awareness of MUI fatwa (MUI= Majelis Ulama Indonesia - Muslim clerical body; fatwa= legal pronouncement in Islam) - Safety of funds; - Advertisement	- Muslims - Non-Muslims	Indonesia	Questionnaire
AHMAD, N. and HARON, S., 2002	- Religion - Profitability	- Muslims - Non-Muslims	Malaysia	Questionnaire
HARON, S. et al 1994	- Fast+efficient service - Friendliness of bank personnel	- Muslims - Non-Muslims	Malaysia	Questionnaire
WAN AHMAD et al. 2006	- Electronic services - Fast+efficient services - Religion	Muslims	Malaysia	Questionnaires
MARIMUTHU, M. et al., 2010	- Cost-benefit - Service delivery - Convenience - Influence by friends	- Muslims - Non-Muslims	Malaysia	Questionnaire
METWALA, S. M. and ALMOSSAWI, M., 1998	- Religion - Profitability	N/A	Bahrain	Questionnaire
NASER, K. et al., 1999	- Bank reputation - Religion	- Muslims - Non-Muslims	Jordan	Questionnaire

Abduh and Omar (2010) conducted a study that identified religion as the main selection criterion for Islamic banking. This has been confirmed by Metawa and Almossawi (1998) and Ahmad and Haron (2002). However, according to other studies (Haron et al. 1994; Gerrard and Cunningham 1997 and Marimuthu et al. 2010), religion should not be overemphasized as a selection criterion. Erol et al. (1990) state that customers do not differentiate between services offered by conventional banks and Islamic banks. They conclude that Islamic banking should not duplicate existing banking activities. However, all these studies were conducted mainly in areas with a high rate of Muslims. Applied to Germany, it would have to be examined whether the aspect of “religion” is of interest. Alternatively, the aspect of “social responsibility” could be examined.

Determinants of Islamic Banking in Germany

Several studies on Islamic banking were conducted in countries where Islam is the prevalent religion such as in Malaysia, Egypt and Pakistan (Lateh et al. 2009). However, not much research on this type of banking has been done in Germany even though the country has experienced immigration of a large number of Muslims as foreign workers since the 1960s (Andelman 2010). Muslims make up 3.7% of

Germany's approximate population of 81 million. Out of which approximately 1.94 million (2.4%) of the Muslim population originate from Turkey (CIA 2012b). Including descendents that number rises to 4 million (Andelman 2010).

In 2004, the German state of Saxony-Anhalt was the first European borrower to offer a sharia compliant bond (Dudley 2004). The aim was to diversify its customer base and attract Arab investors (Dudley 2004). The fact, however, it also attracted many non-Islamic investors in Europe shows demand (Dudley 2004).

Table 2 summaries the key factors influencing the perception of Islamic banking.

Factors	Studies	Regulations	Accessibility	Socio economic factors	Heritage/ History/ Culture	Religious beliefs	Financial crisis	Sustainability/ Ethically correct	Emotional aspects/ Personality	Diversification of investment opportunities	Reputation	Media	Terrorist attacks/ Prejudice	Political discussions	Quality of service	Product variety	Skilled workforce	Corporate ability	Experience/ Knowledge	Hearsay/ Word of mouth	Marketing/ Advertisement	Profitability	Safety of funds	Location of study
	ABDUH, M. and OMAR, M.A., 2010					✓															✓		✓	• Indonesia
	ABDULLAH, N. I. and DUSUKI, A. W., 2006										✓						✓				✓			• Malaysia
	ALI, S.N. and SYED, A. R., 2010	✓										✓									✓			• Globally
	ANDELMAN, D.A., 2010												✓											• N/A
	BRAVO, R., et al., 2009								✓		✓				✓			✓	✓	✓	✓			• Spain
	CNBC, 2010 (Youtube video)							✓					✓											• Spain • But also worldwide
	CNN, 2009 (Youtube video)						✓	✓		✓														• Worldwide • UK
	DIXON, R., 1992	✓																						• N/A
	DOHMS, H.R., 2012	✓		✓												✓								• Germany
	DUDLEY, N., 2001	✓	✓			✓										✓	✓							• World wide • Specifically named regions: South East Asia, North Africa, Middle East, Europe • Specifically named countries: Egypt, Malaysia, USA, Pakistan, Iran, Bahrain, Saudi Arabia, Kuwait
	DUDLEY, N., 2004	✓	✓							✓						✓								• Europe • Middle East • South East Asia • Africa
	DUSUKI, A.W. and ABDULLAH, N.I., 2006					✓		✓														✓		• Malaysia
	ESPOSITO, J.L., 1999				✓							✓	✓											• Europe
	FRIDGEN, J., 1991																		✓					• N/A
	JENKINS, O. H., 1999			✓	✓				✓		✓	✓							✓	✓	✓			• Australia
	KARIM,A. and AFFIF, A.Z., 2006								✓										✓					• Indonesia
	LATEH, N. et al., 2009					✓					✓				✓						✓			• Thailand
	WAN AHMAD, W.M. et al., 2006					✓									✓									• Malaysia
	MARIMUTHU, M. et al., 2010										✓				✓					✓		✓		• Malaysia
	METAWA, S.A. and ALMOSSAWI, M., 1998					✓															✓			• Bahrain
	MOORE, K. et al., 2008											✓												• UK
	RAHMAN, 2008 (Youtube video)					✓		✓	✓															• USA
	RAMMAL and ZURBRUEGG, 2007		✓			✓		✓			✓				✓									• Australia
	SHADID, W. and VAN KONINGSVELD, P.S., 2002											✓	✓						✓					• N/A
	SHAO, W. et al. 2003								✓															• N/A
	STOCKER, F. and ZACHER, S., 2009	✓									✓												✓	• Germany
	THE ECONOMIST, 2009	✓					✓							✓										• France • UK • Worldwide
	THE ECONOMIST, 2012					✓																		• Worldwide, especially Malaysia
	VOLK, S. and PUDELKO, M., 2010	✓	✓		✓	✓		✓					✓	✓										• Europe, especially: • Germany • UK • France • The Netherlands
	WIKE, R. and GRIM, B. J., 2010			✓	✓							✓	✓	✓										• Britain • France • Germany • USA
	YUSOFF, M.E. and SHAMSUDDIN, A.S., 2003	✓	✓																✓				✓	• UK

In Germany, there are factors that need to be considered though. Volk and Pudelko (2010) developed a framework with determinants that influence Islamic banking in Germany. These determinants are (*demand conditions, societal condition, regulatory conditions and supply condition*).

Demand conditions can be referred to as “*Domestic demand of local consumers and small businesses*” (Volk and Pudelko 2010 p. 195). People within a country therefore have to be interested in it. As mentioned, the majority of the Muslim population originates from Turkey. The Turkish Republic is a secularized country since its foundation in 1923 (Esposito 1999). This means that state and religion are meant to be separated. Until recently, the secular constitution has not prevented but limited Sharia banking and rather unknown there (Martin 2010). This does not automatically translate into less interest in Islamic banking among German Muslims. According to the study, approximately 66% of German Muslims would be interested in Islamic Banking (Volk and Pudelko 2010). However, the reliability of this study is questionable as the study was conducted in mosques. Apart from that, the Imam is reported to sometimes have helped answering the questions (Dohms 2012). Origin of Muslims living in Germany should also be taken into consideration. Approximately, 50% of Muslims originate from Turkey. As mentioned this is a secular state and many are therefore not used to Islamic banking (Dohms 2012).

Moreover, Stocker and Zacher (2009) argue that Islamic banking faces an image problem. It is reported that members of Turkish communities within Germany became victims of fraud of “so-called” Islamic banking between 1995-2002. The financial damage is estimated to be between £4.3 and £21.4 billion. *Regulatory conditions* refer to “*The national regulatory framework*” (Volk and Pudelko 2010 p.198). First of all, no full licenses have been issued to Islamic banks so far. As of now, funds are collected and transferred to Turkey to invest them in Sharia compliant products. Additionally, special tax laws would be necessary to make these products competitive. In the case of Murabahah, property acquisition charge is for example charged twice. The first time, when the bank purchases the house. The second time, when the eventual owner buys it from the bank (Volk and Pudelko 2010).

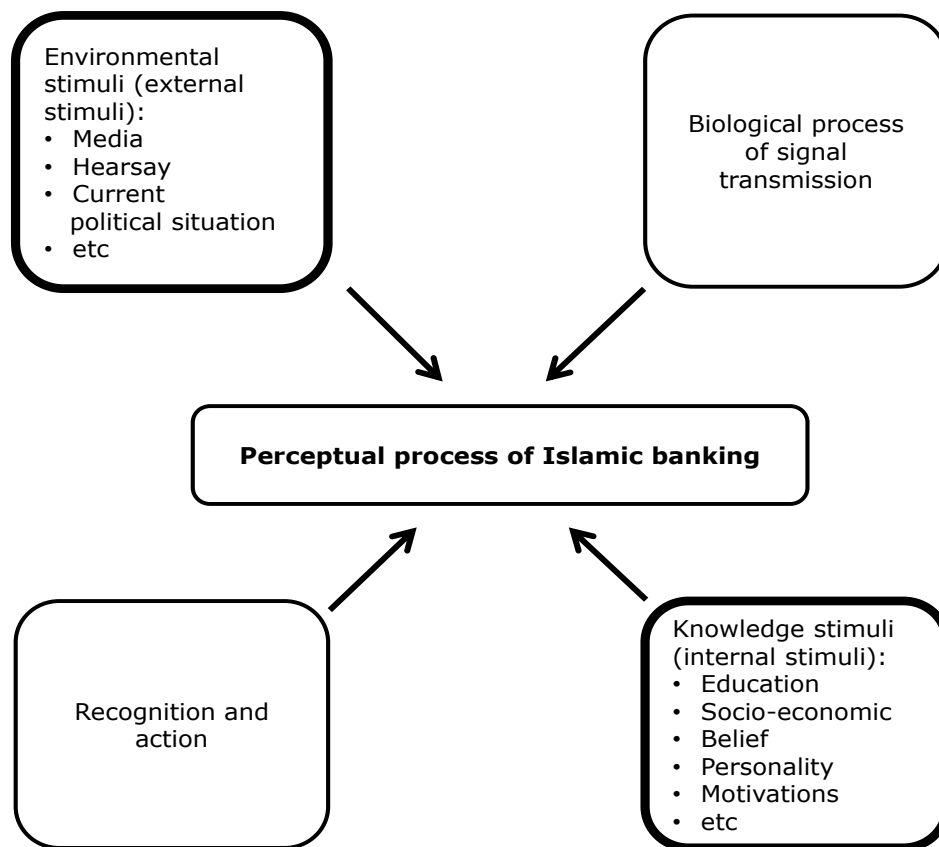
Additionally, the German civil law system is very inflexible. The legal environment in Britain (common law) for example allows for more freedom in interpretation. (Volk and Pudelko 2010).

Supply conditions refer to “*The availability of experience and competence in serving Muslim customers*” (Volk and Pudelko 2010). Germany lacks this competence. Britain on the other hand has it due to its colonial history. Another factor is that London is considered a financial capital therefore possessing knowledge and skills in this area (Volk and Pudelko 2010).

Another problem is the requirement of a Sharia board. As mentioned, this is a board that consists of Sharia and financial experts. In Islamic banking such a board examines whether a financial product complies with the Sharia. However, Sharia scholars that provide this knowledge and speak German are hard to find (Volk and Pudelko 2010).

Societal conditions - within this framework refers to the attitudes towards Muslims (Volk and Pudelko 2010). There is a high prejudice in Europe against Muslims (Volk and Pudelko 2010). In Germany this mainly stems from the discussion about the question of integration. The introduction of Islam studies at public school (Kern 2012) and the prospect of Islamic banking rather create fear. It is not seen as a possibility to facilitate Muslim life. Instead, it fosters the concern that a parallel society will develop (Volk and Pudelko 2010). Even though Turkey is a secular country many perceive Turkish communities as a threat. More precisely, they are seen as a threat of potential terrorism (Andelman 2010). This is more likely to provide a negative perception of German consumers towards Islamic banking. These perceptions and the image resulting from it derive from many factors as highlighted in figure 3 (perceptual process of Islamic banking).

Figure.3: Perceptual Process



Factors influencing perception are either environmental or internal stimuli. These stimuli can also be referred to as environmental or knowledge stimuli. *Environmental stimulus* is “*A stimulus that exists in the environment*” (Goldstein 2009 p.5). They are outwith a person’s body (Goldstein 2009). Applied to German consumer perception of Islamic banking several environmental stimuli exist.

Media provides the general public with information. The media is therefore likely to be one of the major instruments that influence perception on Islamic banking. This results from the fact that the media often does not clearly distinguish between “Islam” and “terrorism” (Esposito 1999). According to Shadid and van Konigsfeld (2002), this problem results from the fact that reporters often are not informed properly either. In return this leads to generalization. Additionally, threat perception becomes important. On the one hand, the cultural threat that Islamic banking is associated with the unwillingness of Muslims to integrate exists (Wike and Grim 2010; Zein 2007); an accusation often made toward Muslims living in Germany (Esposito 1999). As Volk and Pudelko (2010) suggest, this seems to be a problem particularly in Germany as it does not have an interwoven history of colonial period as for example Great Britain. This view is supported by a statement made by German interior minister Hans-Peter Friedrich. He claimed: “*To say that Islam belongs in Germany is not a fact supported by history*” (Pidd 2011). In the UK, on the other hand, Islamic banks are already well established. An example is the Islamic Bank of Britain (Lateh et al. 2009). Even, though the Muslim population is smaller than in Germany (Volk and Pudelko 2010). On the other hand, the perceived threat of security (Wike and Grim 2010) has to be considered. This problem is prevalent to cultural aspect. It is associated with the fear that Islamic banking finances and supports terrorist activities. This fear is supported by terrorist attacks in Europe (Spain and London) and the association of Islam being undemocratic due to many autocratic leaders (Esposito 1999). This concern is increased through media coverage which sometimes generalizes. This leads to the problem that “Islam” is automatically perceived as something rather negative. However, a study conducted by Ali and Syed (2010) discovered that most Western

media do not associate IB with terrorism. They do agree however, that Western media coverage influences the perception towards Islam and Muslims. Many use it as a source of knowledge. This is essential to know as a study conducted by Moore et al. (2008) in the UK reveals that coverage about British Muslims increased. It states that topics mainly deal with “Muslims as threat”, “differences in religion and culture” and “Muslim extremism in general”. The study specifically excludes coverage of 2001 and 2005 due to terrorist attacks. Even though, it is reported that media coverage is not as negative as it is perceived by many, increase of coverage certainly has an influence on perception. This is confirmed as the study revealed that Muslims are perceived differently than Non-Muslims. They are regarded to be more religious. Additionally, they are seen less as individuals. In general, an “us-them” perception seems to exist. Muslims on the other hand state, that this kind of coverage adds to discrimination (Moore et al. 2008).

The perception of a “we-them” thinking is confirmed by Shadid and van Koningsveld (2002). They state that Muslim coverage increased. They argue that the relationship between Muslims and Non-Muslims is tense. This results from prejudice and the stress that is put on highlighting differences rather than similarities between these two groups. Another argument put forward is the generalized and oversimplified media coverage. This results from lack of knowledge. In order to overcome this increasing gap between these groups education is necessary.

Hearsay - is unverified information is also likely to influence perception. Especially if little is known about a topic. This is likely to apply to the knowledge about Islamic banking in Germany. *Current political situation* relate to the debate of integration. A lot of people in Germany feel that the integration process of Muslims is still not completed and will take a while. They see little progress (Pidd 2011). Such a situation also influences the perception.

Additionally, worldwide events need to be considered. Not only terrorist attacks (Ali and Syed 2010; Moore et al. 2008) but also wars in Nigeria, Mali, Iraq, Syria and also terrors attacks in London and Paris are connected to the religion of Islam as a whole. Thus, people are making no distinction between religion and political or complex social developments (Muñoz 1999). *Internal stimulus* is defined as “*A stimulus that exists within a person’s body*” (Goldstein 2009 p.5). The source of such a stimulus is the person itself such as education, socio-economic factors, motivation and belief. *Education* is a very likely influence on perception. According to Wike and Grim (2010) perception towards Muslims is more positive with higher educated people.

Socio-economic factors, closely related to education, are other socio-economic factors, such as income. Education can also be considered as a part of them. According to Wike and Grim (2010) they all influence perception. *Personality* is the combination of characteristics that form an individual. Personality reflects individual differences (Schiffman and Lazar Kanuk 2009). It also has an influence on how people engage with their environment. Some like to socialize and are open to new experiences whereas others are not.

Motivations are the driving forces within an individual that drive it to action. If a person is rather risk-averse they will try everything to avoid risk. Therefore they might be very reluctant to try something new. Applied to Islamic banking in Germany, such a person might not be willing to engage in it. This is because this type of banking is not common in Germany.

Belief is defined as “*A religious conviction*” (Oxford Dictionaries 2013g). Islamic banking builds upon Muslim faith. It is argued that Muslims are therefore more familiar with the topic (Lateh et al. 2009). The majority of the German population is not Muslim. They therefore have minimal insight into the topic. This is therefore likely to affect perception of Islamic banking.

All the other factors influence each other. None of them are mutually exclusive. Education forms part of socio economic factors. Education also has an influence on how media is perceived and media determines how incidents are presented. Personality and motivations interact. All these factors are different with each person. As mentioned, images vary (Arpan 2003). This might also be the case with Islamic banking as many Germans have never engaged in it but might still perceive it in a certain way.

After having experienced it, they would have to be asked again. Changing an image is however challenging (Jobber 2010). This leads to the question of how to approach this issue.

In addition to these factors, we believe that Islamic banks need to carry out intensive marketing communication strategy if they need gain confidence of western consumer.

How to Promote and Improve Image of Islamic Banking?

This question refers back to perceived image. It is all about image. According to Dichter (1985) an image can be manipulated. This is done in two steps: a) First, it is necessary to find out about the present image and b) additionally, the company needs to define what it wants to be and represent. It has to work from there. Apart from that, image should be related to symbols. Consistent with that view are Dobni and Zinkhan (1990). However, they raise the question to which degree an image can be manipulated. This depends on the opinion of image creation. There is a discussion about whether image is conveyed or received. Bullmore (1984) believes that an image is created by the mind. He argues that it is influenced by experience. On the other hand, the opinion exists within literature than a marketer can project an image. That means that the consumer has a passive role. However, the most appropriate way to develop an image seems to be an interaction between the perceiver and the product's stimulus. Therefore, the product's attributes, the marketing mix, personal preferences etc all have an influence on image creation (Dobni and Zinkhan 1990). Table.3 illustrates studies that recommended measures to promote Islamic banking.

Table.3: Measures to Promote Islamic Banking

Authors	Criteria	Religion of participants	Location	Methodology
ABDUH, M and OMAR, A., 2010	- Religion; - awareness of MUI fatwa (MUI= Majelis Ulama Indonesia - Muslim clerical body; fatwa= legal pronouncement in Islam) - Safety of funds; - Advertisement	- Muslims - Non-Muslims	Indonesia	Questionnaire
AHMAD, N. and HARON, S., 2002	- Religion - Profitability	- Muslims - Non-Muslims	Malaysia	Questionnaire
HARON, S. et al 1994	- Fast+efficient service - Friendliness of bank personnel	- Muslims - Non-Muslims	Malaysia	Questionnaire
WAN AHMAD et al. 2006	- Electronic services - Fast+efficient services - Religion	Muslims	Malaysia	Questionnaires
MARIMUTHU, M. et al., 2010	- Cost-benefit - Service delivery - Convenience - Influence by friends	- Muslims - Non-Muslims	Malaysia	Questionnaire
METWALA, S. M. and ALMOSSAWI, M., 1998	- Religion - Profitability	N/A	Bahrain	Questionnaire

Lateh et al. (2009) conducted a study on Islamic banking in Thailand. According to them, image of Islamic banking can be improved. They suggest that branding and advertising is very important. By doing so, members of a society can be reached better. They further state that branding and advertising is especially important if the idea incorporates a different cultural background. This is because a different culture appears more suspicious to many (Esposito 1999). These aspects fit the situation in Germany. As mentioned, perception of Islamic banking is influenced by surrounding factors. This

includes the discussion of whether Muslims in Germany live in a parallel society (Andelman 2010). Islamic banking therefore probably needs to engage in advertising.

Lateh et al. (2009) further emphasize that employees' brand loyalty is important to successfully market a product. This can be achieved by internal branding through improved communication and training (Jobber 2010). Communicating with customers through image and perception is extremely important for banks in order to win and keep customers (Wilson 1995). For German market, sales people need to understand their products/services in the cultural context (Lateh et al. 2009). Therefore, good marketing for Islamic banking in Germany is probably essential.

While Lateh et al. (2009) found that customers (Muslims and Non-Muslims) know of the underlying principle of Islamic banking, Yusoff and Shamsuddin (2003) found that there is little or almost no knowledge about Islamic banking among Muslims in the UK. However, he concluded that this was not due to lack of education in general but because of the missing environment. More precisely he refers to an environment that teaches Islamic studies. This might not be surprising as the majority of the UK population is not Muslim. Another study that should be named in this context is that of Karim and Affif (2006). Despite the fact that the majority of the Indonesian population is of Islamic faith (CIA 2013), many do not know what an Islamic bank is and how it operates. Awareness of them exists but further knowledge about them is mostly not present (Karim and Affif 2006). This illustrates that Islamic banking is not even commonly known in some Islamic countries. This supports the argument that IB does not put enough emphasis into presenting itself well. It has been argued that steps should be taken to approach people and inform them about this kind of banking (Abdullah and Dusuki 2006; Ali and Syed 2010). This is especially important in countries that are not predominantly Muslim.

Poiesz (1988) argues that brand positioning should be based on attributed characteristics. In other words, symbolic aspects should be considered which then form an image.

According to Dusuki and Abdullah (2006), Islamic banking appeals to those that are ethically responsible. To adapt it to the German market, religious requirement could be altered to appeal to those that demand social responsibility (Dudley 2001). All in all, several strategies exist to highlight and improve the image of Islamic banking (Table.3) as well as inform potential customers and raise their interest for something they might not be used to. All these strategies aim to stipulate purchase behaviour.

To sum-up, there are several factors influencing perception. One of the major factors is certainly the media and political discussions about integration in Germany as well as in France. Recently, recent terrorist attacks are likely to generate a negative perception of Islamic banking. Another issue relates to financial regulations. These regulations, for example, are unequally developed in Europe with the United Kingdom providing the best opportunities and Germany the worst. Even though, it has the second largest Muslim population after France in Europe. This in return links back to the cultural background as Britain has a colonial history. Therefore taking it for granted to be in contact with different cultures. Whereas in Germany, providing Islamic banking is seen as preventing integration. However, Turkey is a secular country, i.e., customers are not necessarily used to Islamic banking. It is, therefore, questionable if "religion" would be an argument to engage in it.

Research Methodology

This study is of qualitative nature as little is known about the topic in Germany. It is based on personal interviews with 35 respondents. During the interviews, respondents were reassured it is a market research not a political poll. To the researchers' knowledge no similar studies have been conducted in Germany. Moreover, the systematic review of literature reveals that studies on Islamic banking and reasons and attitudes for engaging were conducted among Muslims, Non-Muslims in countries where Islam as a religion is dominant and also in these countries Islamic banking is already widely offered and practiced.

As Germany is a country predominantly inhabited by Non-Muslims, the researchers started by drawing a sample of participants? Interviewees were mainly chosen through networking and by using the

snowball approach “getting in, getting on and getting out”, as advocated by Buchannan et al. 1980 The interviewees mainly lived in the greater area of Frankfurt/ Main as well as Fulda. Both cities are in the province of Hesse. Some interviews, however, were conducted with people living in other parts of Germany. This was done in order to get an understanding whether views differ among regions. The point of saturation was reached by having talked to 35 interviewees. This is the point when additional data reveals no new information is needed (Saunders et al. 2012). Muslims living in Germany mainly originate from Turkey. Due to the country’s secularization it has been stated that its population is therefore not familiar with Islamic banking.

For the qualitative data analysis, this study followed Miles and Huberman (1984) Interactive Model, i.e., data collection, data reduction, data display and concluding/verifying and reflecting. It also used four topic areas: (1) What constitutes an image? (2) Consumers’ attitudes and concern towards Islamic banking (3) Strategies to improve the image of Islamic banking and (4) Opinion on conventional banking.

Discussion of The Findings

The study has identified the key constructs and develops a model of Islamic banking perception among consumers in Germany. A conceptual model has emerged and presented in figure.4. It also critically examines what constitutes an image. One respondent (R01) explained image as *“A picture that others have of you. Emotions and feelings that you trigger with someone else. And that influences how you are perceived by others”*. Another view is expressed by respondent (R10) that there are two sides to image, i.e., *“...that is a mixture of how a company perceives itself and how society perceives a brand for example...”* Both Muslims and Non-Muslims German customers expressed the same opinion regarding the image such as image is what perceived by other people and to a company. In other words, people do not make a difference between image and perception. This is supported by the findings from White’s (2005) study. It states that people often use the terms interchangeably. His study revealed that most people do not see a difference between the two terms. This image is also influenced by factors. These factors include *personality, experiences, hearsay, marketing, media, education, socio-economic factors, motivations and perceptions*. Another respondent clarifies:

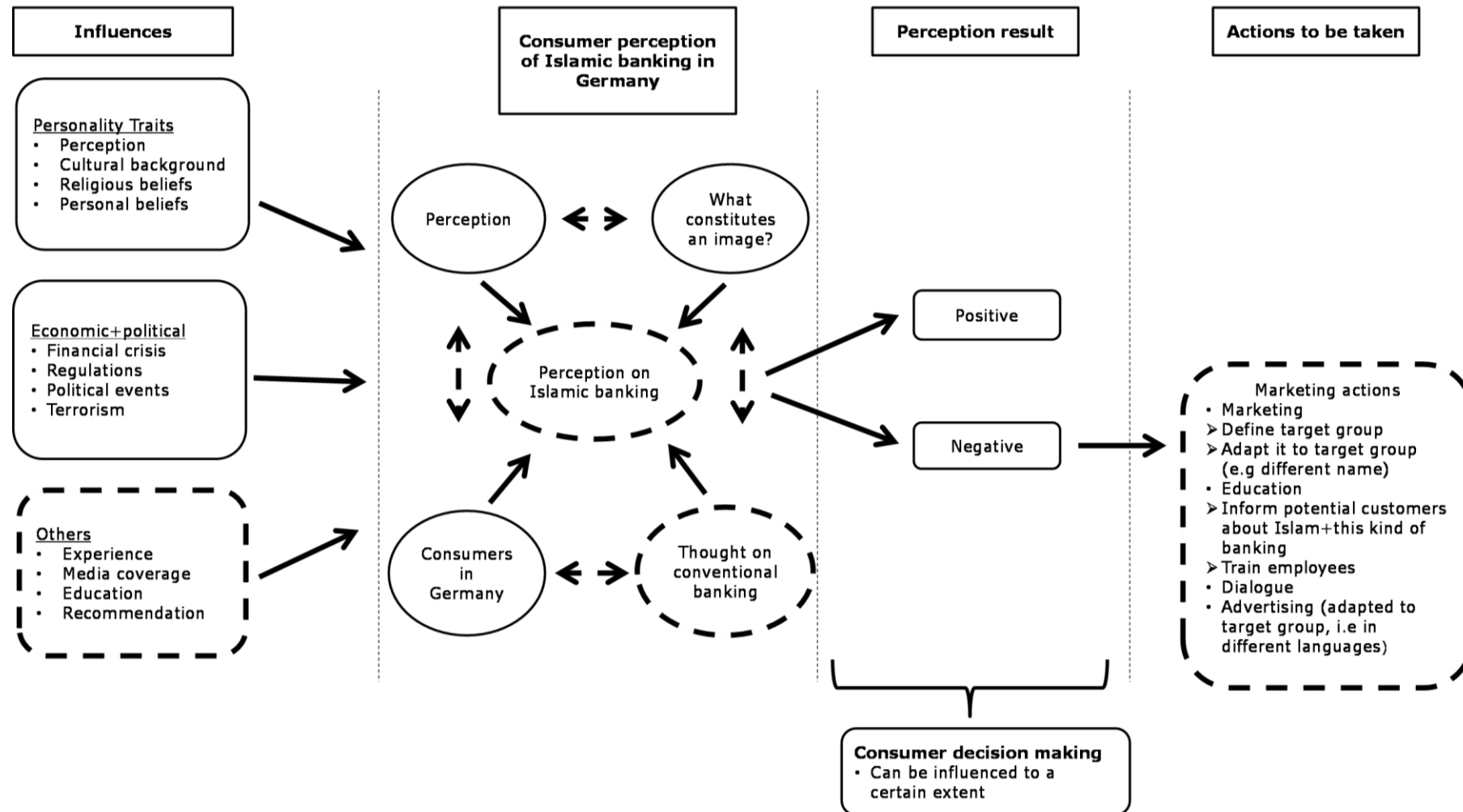
“An image can be a protection for a person...because we create an image ourselves...and because of that society perceives us in a way we want to be perceived. However, an image can also be damaged through defamation...a company’s image can be damaged by negative media coverage.”

However, respondent (R24) highlights the time factor by answering:

“...it [image] is built during time...either it is positive, negative or neutral.”

This response confirms Park et al.’s (1986) argument that influencing an image and its creation is possible. One key factor appears to be media coverage in Germany. Respondents highlight that this factor as well as a *general lack of knowledge* on Islam have a direct impact on the image of Islam.

Figure.4: Model of Islamic Banking Perception in Germany



Other factors are equally important. Regarding the question of business opportunity, *belief* and *motivations* have to be added to image formation. These are internal stimuli, i.e., they emerge from the person itself. Especially “motivations” is an important aspect as it describes the tendency of people to try something new. As it was stated by many (Non-Muslims and Muslims) this is a major challenge as people tend to stick with what they are used to. They are unlikely to change their customs and this becomes even more difficult if a *foreign culture* is involved. Here, it also becomes apparent that different factors add up and influence each other.

It can therefore be confirmed that factors influence the perceptual process on Islamic banking (Figure.3). These findings also demonstrate that consumer decision making is affected. As mentioned, “motivations” and “belief”, among others, are stimuli. These external and internal stimuli are used to make a decision. This decision can vary with everyone due to the fact that people react differently to the same stimuli. *Religion* and *culture* identified in the literature are all confirmed by findings from the fieldwork. This is illustrated by the interviewees’ answers.

Non-Muslim consumers state:

“... I think that it is less accepted than other religions. I think there is a general aversion against Islam[...]I think that is because Islam is so totally different from us.[...] and everything that is extremely different from what we know is generally less accepted.”

“As of now, the term “Islam” is perceived rather negatively in Western Europe. It is easily connected to Islamists...and Sharia is also perceived rather negatively...the role of women...headscarves and so on.”

“If you look at it from the religious side you have to say that they are more religious than Catholics. Because they still live their religion.....it [Sharia] is very strict and does not guarantee equality of all people.”

Muslim consumers have a tendency to agree with that view.

“Since 9/11 Islam is looked at suspiciously. It is often rejected. Before 9/11 it wasn’t like that.”

“If you hear the term “Islam”...it is automatically related to fundamentalists and fanatics.[...] It is just very political...”

“Just like any other religion, Islam is a peaceful religion. Unfortunately, there will always be cranks that will use religion for their interests (terrorism, honour killing etc.)...and mix it up with traditions from their country.”

Islamic bank image is also associated with financing criminal activities and in particular terrorism as expressed by both groups (Muslim and Non Muslim consumers).

As far as a business opportunity and alternative solution to conventional banking, non-Muslim consumers are quite apprehensive. Many of these findings hold true. This is illustrated by the following answers.

R02 (Non-Muslim): *“I like the idea of the ethical component. But my problem with Sharia is...there are things in there that I do not approve of. This religious law...So Sharia definitely discriminates against women. So it would therefore definitely be of interest which of these rules would be applied!...so if this is about image...and it is said that they work according to the rules of Sharia...I do not see a future for this kind of banking!...I don’t know. Maybe with those that live according to Islam. Especially with conservative Muslims. But with the rest of the population...I mean the Non-Muslim population...I think it would probably rather not have a chance because there is too much prejudice against it”*

These findings illustrate several things. Firstly, it is agreed that it is often only about *profitability*. This confirms findings from several studies (Haron and Ahmad 2002; Metwala and Almosawi 1998). On the other hand, findings from Kaynak and Harcer (2005) are also confirmed. They state that *reputation* of

national banks is better than that of foreign ones. +Moreover, Volk and Pudenko's (2010) assumption of *demand* and Dohm's (2012) *denial of a potential success* are confirmed.

Promotion strategies for Islamic products/services

Religion is regarded as a strategy to promote it by some respondents by "*emphasizing its Islam conformity*". Again, it also depends who is the target group (Muslim or non-Muslim consumer) as one respondent explains:

"I think it should be promoted differently than conventional banking. I think people, i.e. potential customers would have to be approached in mosques. That is because a lot of the social life of Muslims living in Germany is taking place in the mosques."

Different approaches are to be used for Muslims and Non-Muslim consumers. For the niche market, Muslims would have to be approached in their language and maybe even in mosques. Additionally, it should be marketed by people that are familiar with that specific background. All in all, Sharia conformity should be highlighted. For non-Muslims, many found the idea of Islamic banking appealing. *Ethically correct products* were named by many as something positive. Security of funds also had an impact. However, they all agreed that the *link to "Islam"* would be problematic. It was argued to name it differently.

Many studies agree that *marketing* is a major source to highlight the existence of Islamic banking and stipulate purchase behaviour (Abdullah and Dusuki 2006; Lateh et al. 2009; Yusoff and Shamsuddin 2003). Additionally, dialogues are regarded to be a suitable instrument to put Islamic banking into the spotlight (Ali and Syed 2010). However, there seem to have been no major differences to promote Islamic banking. Some highlighted the fact, that religion is a reason to patronize such a bank (Abduh and Omar 2010; Ahmad and Haron 2010; Wan Ahmad et al. 2006). Others denied this importance (Haron et al. 1994). However, all of these studies have been conducted in areas with a predominantly Muslim population.

Conclusion and Implications

The aim of this study was to examine consumers' perception towards Islamic banking in Germany. A conceptual framework of Islamic banking perception illustrates that several factors influence perception such as personality traits, economic and political factors, socio economic factors and other factors such as media and experience (Jenkins 1999). Consumer decision making can be influenced to a certain extent through marketing strategies (Schiffman and Lazar Kanuk 2009). Figure.4 illustrates this model of Islamic banking perception. As illustrated, many findings from literature hold true. Certain aspects were added such as the current opinion on conventional banks as it seems to influence the perception on Islamic banking in a more favourable way. Additionally, promotion strategies were added.

Islamic image is influenced by many sources such as perception, personality, experience, hearsay, marketing, media, education, socio-economic factors and motivations as advocated by (Jenkins 1999). Education and especially socio-economic factors, however, do not seem to have such a major influence or none at all on Islamic banking. Factors mentioned by respondents that have a direct impact are media, marketing, experiences, hearsay and word-of-mouth. The results show that *perception* is mostly used to describe the term "image". This confirms findings from White (2005).

Another interesting finding relates to "experience" of respondents. Thus, contributing to the creation of an own and accurate image. There is agreement that an image can be created to a certain extent (William and Moffitt 1997). Most interestingly is the fact that people seem to judge the source they receive their information from. Therefore, they are at least aware of the fact that reliability of information may differ

and depending on the information sources. Even though, opinion on the different sources varies as some perceive the Internet as less reliable whereas others first turn to use this medium to gather information. In Germany, Islam as religion is covered in relation to political events as confirmed in previous studies by (Moore et al 2008; Shadid and van Koningsveld 2002). Media coverage is seen as a major factor to influence perception. Many interviewees admitted that they did not know anything about Islamic banking. It is quite surprising to find that Muslims as well as Non-Muslims have limited knowledge about Islamic banking in Germany. Some Muslim consumers have heard of Islamic banking in Muslim countries but have no depth knowledge. In addition, according to media, Islam has a rather negative image in Germany and the Western world, i.e., tradition, habit, belief, etc.

Another factor is lack of education. Many Non-Muslims respondents admitted that they did not know much but they are aware of this religion. This lack of education adds to misinterpreting media. Thus, being aware of something does not automatically mean that people would behave differently. Turkish population living in Germany is also named as an influence on perception. The relationship between Non-Muslims and Muslims is seen as a factor that adds to the image of Islam as in agreement with previous studies (Pidd 2011; Popp et al. 2011; Bartsch et al. 2010).

As indicated, studies on Islamic banking have been conducted in predominantly in Muslim countries. Choosing Islamic banks is mainly based on profit and religion. But, respondents are also asking for fast and efficient services. However, many assume that Muslims would mostly patronize with Islamic banks. When interviewees were asked the question if Islamic banking could be a business opportunity, opinions differed as well. Some Muslims consumers said they would use Islamic banks while others argued that profit is all that matters irrespective of their faith. Additionally, the aspect of sustainability has been named in literature (Dudley 2001; Dusuki and Abdullah 2006).

The issue of promoting and improving the image of Islamic banking has not been witnessed in Germany. This is due to the fact there are no Islamic Banks operating in Germany. In terms of future marketing strategies, it is about segmenting, targeting and positioning Islamic banking products/services. Basically, two approaches emerged: (1) Targeting the niche market (Muslim's market). There is a tendency that conservative Muslims are likely to patronize it. Marketing strategies would then include advertisement in magazines, newspapers, radio and mosques and cultural centres. Here, it is better to use both languages (German and the most spoken language by the ethnic group, i.e., Turkish). (2) Another approach is an alternative banking system to conventional bank to all German consumers. In relation to their current banks (conventional banking), respondents liked the principal of "profit and loss sharing". At this moment, many are dissatisfied with their conventional banks and will switch to new banking system. However, this group prefers a different corporate identity, i.e., a bank name without the word "Islam" as interviewees expressed. Irrespective of the target group, agreement existed that there is a need for education on the topic and honesty. People were demanding that people should be informed. Additionally, people stated that word-of-mouth is important. They reasoned that customers were most likely to engage in a new kind of banking if they knew others that had already experienced it.

The Study Implications

This study has two major contributions: knowledge and helping policy makers.

The study has managed to add a new perspective and examine consumers' attitudes towards Islamic banks and their image as seen in the Western culture. This is illustrated by the model of Islamic banking perception (Figure.4). The study and the model illustrate that many of the factors that are reported about in literature are confirmed by findings from the fieldwork that was conducted in order to carry out this study. It illustrates that there is little knowledge about Islam and Islamic banking in Germany. However

people know of that fact. They are able to reflect upon that issue. Additionally, they agree that media coverage has a huge impact on perception.

This study has its Contribution to policy makers of European banks that there is a new segment market with potential growth available to European banks. Again, this is illustrated in Figure 4.1. This potential growth stems from a Muslim population but also from Non-Muslims since the study revealed that many people are disappointed and dissatisfied with conventional banking.

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The Impact of Religiously Motivated Boycotting on Transnational London Muslim Arabs Brand Loyalty

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Abstract

Boycotting is a destructive form of consumer behaviour. Forty two percent of the top Multinational Corporations and fifty four percent of top brands are facing consumers boycott. The aim of this study was to examine the impact of consumer boycott that is motivated by religious reasons. The Danish product boycott in 2006 was taken as a reference point and the targeted population was London Muslim Arabs. Data collected using an online survey that utilised Facebook and Twitter. Out of the 537 total responses, 197 cases were used for the purpose of this paper. Finding shows clearly the effect of the religiously motivated boycott on brand loyalty; these analyses showed not only the impact of boycotting on loyalty but also the damaging long-term effect on it.

Key words: *Religion, Boycott, Brand Loyalty, Transnationals, Muslims, London, Arabs, Danish Boycott, Religious Boycott.*

Introduction

Forty two percent of the top Multinational Corporations (MNCs) and fifty four percent of top brands are facing consumers boycott (John and Klein, 2003). Therefore, boycott is a constraint on growth and has been a discomforting issue for multinationals (Smith and Li, 2010). Klein et al., (2004) argues that despite consumers boycott importance to management decision-making there has been little research on individual's motivation to boycott. However, since then much work have been done to explore boycotting as a consumer behaviour (Knudsen et al., 2008; Cissé-Depardon and N'Goala, 2009; Neilson, 2010; Al-Hyari et al., 2012).

Furthermore, as a result of globalisation, national boundaries carry on fading. Not only more organisations are exploring business prospects overseas (Klein et al., 1998) but also a growing number of individuals - consumers- are pursuing a life outside their native land too (Sirkeci, 2013). According to the latter, those are transnational consumers, and as far as this study concerns, the behaviour of transnational London Muslim Arabs is an uncharted field of research, hence, exploring it can be beneficial to marketing and consumers behaviour literature.

The number of transnationals are increasing for various reasons including globalisation, fading of traditional boarder and the impact of social media, transnational consumers are no longer a niche market, they are a mainstream market that marketers and strategist need to pay attention to when designing new product, entering a new market or when faced with turbulence times such as consumer boycott campaigns. The UK has a noticeable number of Arab transnationals too; according to the UK's Office of National Statistics (2011a) the number of Middle Easterners and Arabs from North Africa by country of birth in England was 414,643.

London alone has 137,253 residents born in the Middle East and North African Arab countries (MENA) (ONS, 2011a and 2011d). However, the actual figures could be much higher now due the date of the above data (i.e. 2011) and the escalating conflict in many parts of the Arab world including Syria, Iraq, Yemen and Libya.

The Arab population is becoming more significant in the UK, in fact, in Greater London, Arabic language spoken by 17,310 pupils (Greater London Authority, 2011). Furthermore, a report published by the British Council (2013) predicts that the Arabic language will be the second most important non-English language of future workers after Spanish.

Literature Review

Friedman (1985, p. 97) defined boycott as *“an attempt by one or more parties to achieve certain objectives by urging individual consumers to refrain from making selected purchases in the marketplace”* Hence, it is a tool that consumers utilise to promote desired change in a particular firm’s strategy and express dissatisfaction and frustration too (Sen et al., 2001). However, Boycotting is a consumer behaviour at its extreme level and therefore it remains a complex phenomena and difficult to predict.

Many factors play role in influencing consumption behaviour including consumers’ demographics, their culture, political factors, consumers’ faith, social factors as well as environment (Al-Hyari et al., 2012) and therefore, asking the question of why the London’s Muslim Arabs participate in boycotting campaign is thought to offer a new and prospective on how to understand their ever-changing marketplace where revolutions in many parts of their countries of origin is changing how people express themselves and voice out their thoughts as well as frustration.

Many studies have examined consumer boycott (Garrett, 1987; Friedman, 1999; Klein et al. 2004; Ili-Salsabila, 2012) but no studies focused on consumer boycott from a transnational Muslim Arabs prospective (Al Serhan and Boukrami, 2015).

The influence of religion on consumers’ behaviour is well documented in marketing literature (Delener, 1990; Essoo and Dibb, 2004; Al-Hyari et al., 2012, Al Serhan and Alobaitha, 2013). The consumption habits of individuals are influenced to some extent by the level of their religiosity (Salzman, 2008); this approach has been embraced earlier by McMurry (1978) who believed in the influence of religion on individuals.

However, Vitell (2009), Khraim (2010), Abedin and Brettel (2011) and Swimberghe et al. (2011) argued that research on the impact of religiosity on consumption is limited and most mainstream marketing research has focused mainly on Christian consumers despite the significant growing number of religious minorities living within these Christian majority countries particularly in Europe. Hirschman (1983) argued that individuals belonging to a particular religious group could have a similar rationale that may influence their behaviour in comparison to groups of other faiths.

Sirkeci (2013, p. 23) defined transnational consumers as *“people who understand, perceive, and behave in a framework transcending the national and local reference points”* Hence, it is a result of human mobility that has been shaping the human race for centuries and the migration of prophet Mohammed and his companions from Makka to Medina (*Al Hijrah*) is an early example of human mobility in Islam Shaikh, Fazlur Rehman (2001).

Dick and Basu (1994, p. 102) defined customer loyalty as *“a relationship between relative attitude and repeat patronage”*. Salegna and Fazel (2011, p. 43) defined brand loyalty as *“commitment, behavioural intent and behaviour to repurchase a particular brand”*. Gounaris and Stathakopoulos (2004) argued that brand loyalty has been viewed from three dimensions; a behavioural dimension demonstrated by repeated purchases, an attitudinal dimension manifested by preference, commitment or intention to purchase and a

reasoned action dimension affected by social influences that can be derived from many factors such cultural, religious or political factors.

Consumer loyalty is a consumer behaviour that can be influenced not only by a firm's actions, whether positive or negative but also by factors such as the consumer's culture, political situation, religion as well as the environment.

Consequently, in the event of a boycott for particular reasons such as those mentioned above, do consumers forgive or forget brands? Chung and Beverland (2006) argue that no studies have explicitly explored the issue of how consumers forgive brands that commit wrongdoing or violate relationship norms. Will this violation drive them away from being brand-loyal whether they are micro-boycotting or macro-boycotting? For example, in the case of the French nuclear testing issue in the Pacific despite the fact that France stopped, Australians continue to avoid buying French products (Ben Mrad, 2008).

The focus was on those who boycotted the 2006 Danish brands for religious reasons to explore some links between their feelings and stances at the time and the present, and their intentions for the future. This study puts forward the following hypotheses:

Religiously motivated boycott influences the duration of boycotting.

Religiously motivated boycott impacts on boycotters brand loyalty toward boycotted firm.

Methodology

Data collected following snowball sampling technique using online survey that was posted on two major Social Networking Sites (SNSs), namely, Facebook and Twitter. Multiple Correspondence Analysis (MCA) was used as the objective was to quantify these responses, in the sense of optimal scaling, that is, in a way best differentiates the respondents into homogeneous subgroups. This quantification will give geometric distances between attitudinal elements in a mathematically very precise 2-dimensional space, see for example, Greenacre et al., (2006). MCA is, of course, is reminiscent of factor analysis, and in fact, is quite similar to factor analyses, but more preferable when the objective is not to reduce the dimensionality but to present quantification and visualisation of categorical values and examining of their proximities.

We examined in detail the key attitudinal profiles – combinations of opinions, stances and attitudes which were formed in this group who boycotted for religious reasons. To this end, the replies of respondents to questions regarding the following issues were considered in the analyses:

The duration of their boycotting.

Their feelings about their decision to boycott.

Their intentions for the future.

Their overall stances on similar scenario.

The three possible reasons that would make them abandon the boycotting (i.e. an official apology, when targeted brands alter their behaviour or nothing would make me abandon boycotting).

Therefore, those 197 respondents who participated in the 2006 Danish brands boycotting and their participation was due to religious reasons were selected. The duration of boycotting was then re-coded by merging the few (10) cases who replied "Months" with the cases who responded "Over a year".

In the question concerning their feelings about their choice (which now referred only to respondents having participated in the boycotting), the first 3 categories were merged with few counts "Very unhappy", "Unhappy" and "Neither happy nor unhappy" into a new category "Unhappy to indifferent", and a new re-coded variable was created.

By examining variables that referred to the future behaviour of respondents in the case of recurrence of a similar scenario, the very few (3) respondents who replied that they would not boycott were excluded from the dataset. The MCA analyses worked with those who said they would boycott (with certainty) and those who replied that they might boycott (therefore, essentially expressing less certainty). This differentiation of attitudes towards a future eventuality is considered sufficient for the analyses.

Finally, the three possible replies to the question related to what would make respondents abandon boycotting, that is, “An official apology”, “When targeted brands alter their behaviour” and “Nothing would make me abandon boycotting”, respectively were used. The responses in each of these variables were adequate for the analyses. Only their underlying values were changed to 1 if the response was selected and 2 if not, for reasons of conformance with the other variables.

Findings

The application of MCA with these variables resulted in a quantification of their categories, as point coordinates on a plane. These are shown in the tables that follow (tables 1 - 7), under Dimensions 1 and 2. This part of the analyses was not interested in the interpretation of these dimensions, but rather in the closeness of the categories in the geometric sense. The goodness of fit value is also acceptable (0.64).

Table 1 Coordinates of the categories of duration of boycotting

If you participated in 2006 Danish brands boycott, can you tell us for how long you boycotted?			
Points: Coordinates			
Category	Frequency	Centroid Coordinates	
		Dimension	
		1	2
Months to over a year	69	-,864	,121
Still boycotting	125	,477	-,067

Variable Principal Normalization.

Table 2 Coordinates of the categories of respondents feelings about their choice

Feeling about choice			
Points: Coordinates			
Category	Frequency	Centroid Coordinates	
		Dimension	
		1	2
Unhappy to indifferent	25	-1,216	1,788
Satisfied	81	-,424	-,777
Highly satisfied	88	,736	,207

Variable Principal Normalization.

Table 3 Coordinates of the categories of respondents' stance if a similar scenario happens again with a brand, a company or a country

What would you do if a similar scenario happens again with a brand, a company or a country?			
Points: Coordinates			
Category	Frequency	Centroid Coordinates	
		Dimension	
		1	2
I would boycott	156	,293	-,096
I may boycott	38	-1,205	,396

Variable Principal Normalization.

Table 4 Coordinates of the categories of whether questionable religious behaviour of companies is a factor to change attitude toward brands

Questionable religious behaviour of companies			
Points: Coordinates			
Category	Frequency	Centroid Coordinates	
		Dimension	
		1	2
Strongly agree	84	,604	,039
Agree	95	-,331	-,423
Undecided	7	-1,338	2,011
Disagree	8	-1,234	2,857

Variable Principal Normalization.

Table 5 Coordinates of the categories of the possible reasons which would make respondents abandon boycotting: An official apology

what would make respondents abandon boycotting			
Points: Coordinates			
Category	Frequency	Centroid Coordinates	
		Dimension	
		1	2
An official apology	97	-,711	-,209
No	97	,711	,209

Variable Principal Normalization.

Table 6 Coordinates of the categories of the possible reasons which would make respondents abandon boycotting: When targeted brands alter their behaviour

what would make respondents abandon boycotting			
Points: Coordinates			
Category	Frequency	Centroid Coordinates	
		Dimension	
		1	2
When targeted brands alter their behaviour	42	-,787	,024
No	152	,218	-,007

Variable Principal Normalization.

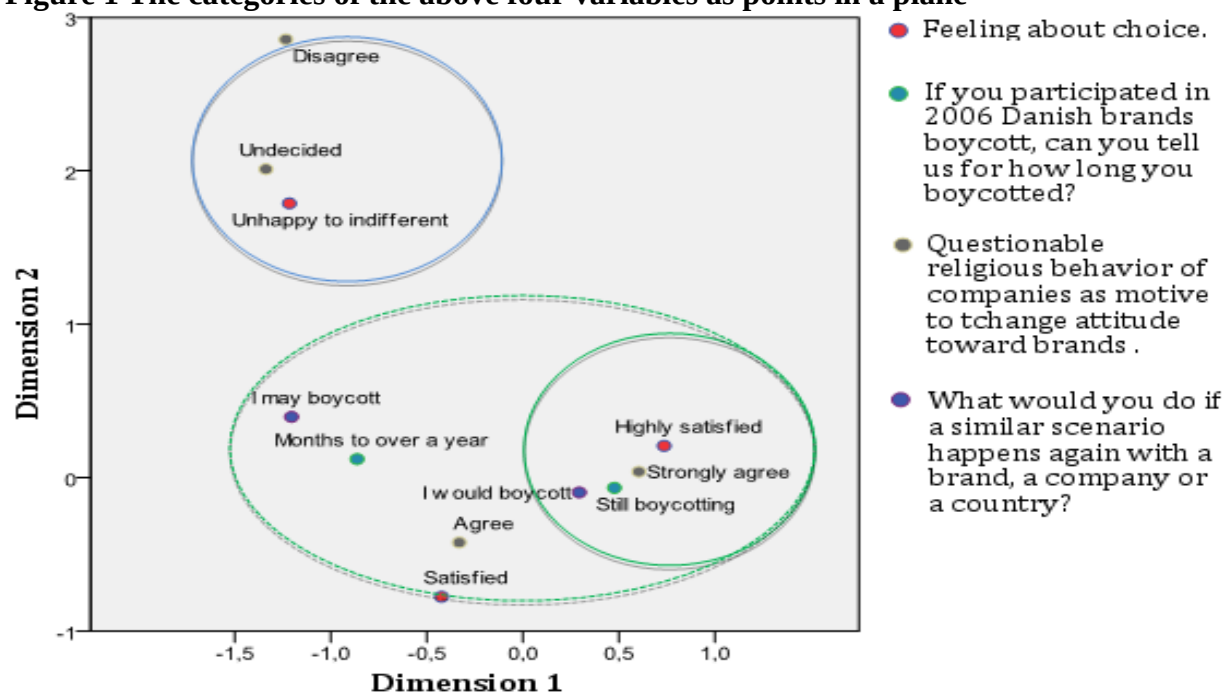
Table 7 Coordinates of the categories of the possible reasons which would make respondents abandon boycotting: Nothing would make me switch back

what would make respondents abandon boycotting			
Points: Coordinates			
Category	Frequency	Centroid Coordinates	
		Dimension	
		1	2
Nothing would make me switch back	83	,934	,383
No	111	-,699	-,287

Variable Principal Normalization.

Excluding the coordinates for the variables relating to what would make respondents abandon boycotting for reasons of clarity, all the rest of variables are overlaid in Figure 1 below. Again, this part of the analysis was not interested in the interpretation of these dimensions, but rather in the proximity of the categories.

Figure 1 The categories of the above four variables as points in a plane



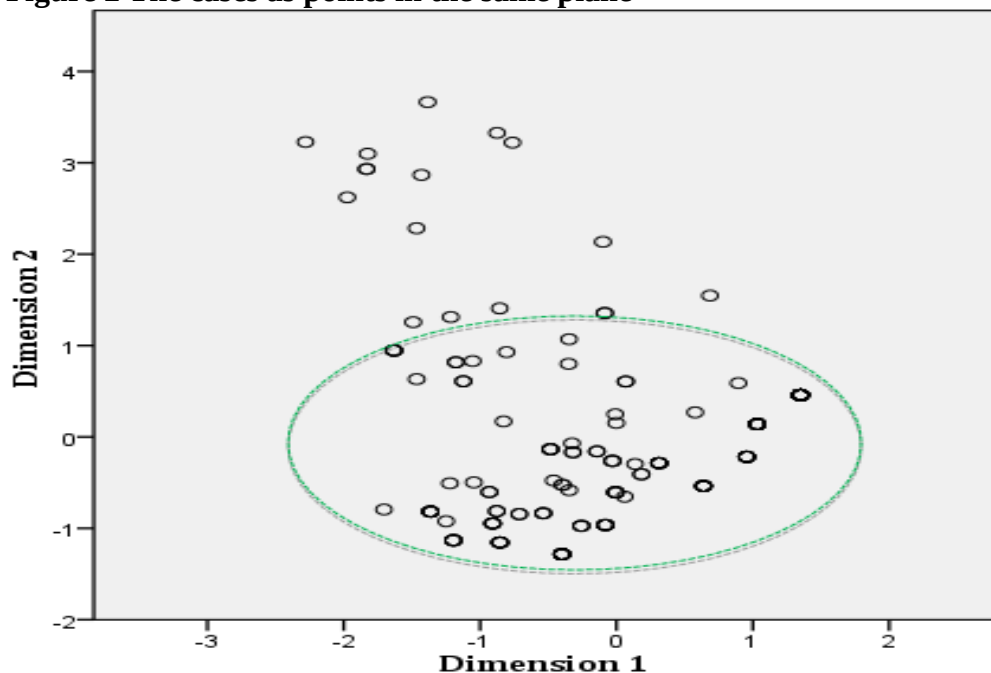
Variable Principal Normalization.

One can clearly see that high satisfaction from the decision to participate in the boycotting (red dots), continuation of the boycotting now (green dots), strong agreement with the question on whether questionable religious behaviour of companies constitutes a motive to change attitude toward brands (brown dot) and intention to boycott in the future if similar scenario happens again (blue dots) are all represented by points very close together (green circle). This is the main attitudinal profile, being quite numerous.

Another (much less numerous) attitudinal profile is formed by respondents who are not satisfied with their participation in the boycotting and disagree or are undecided with the question on whether a questionable religious behaviour of companies constitutes a motive for them to change their attitude toward brands (shown as a blue circle).

However, these categories are not so close with the other reply for the duration of the boycotting (“Months to over a year”) or the other answer for future intention (“I may boycott”). This is not a cohesive profile based on the variables selected. In fact, these other replies can be considered an extension of the main profile (dotted ellipsis, Figure 1). Figure 2 below shows respondents as points in the same plane. One can verify the cohesiveness and size of the main profile.

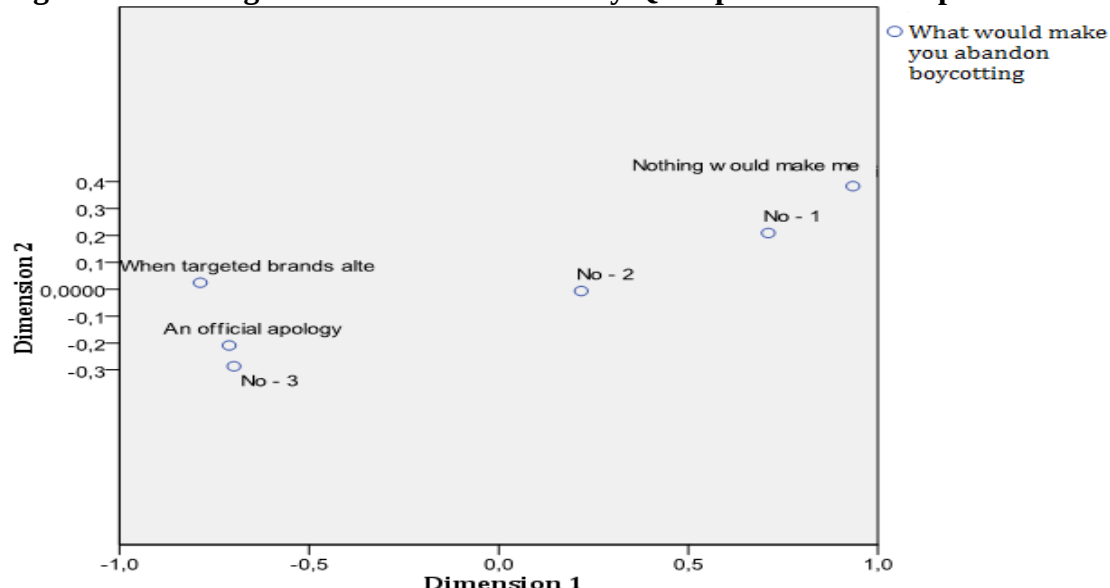
Figure 2 The cases as points in the same plane



Variable Principal Normalization.

Figure 3 below shows the coordinates for the three variables in the question related to what would make respondents abandon boycotting. If Figure 3 is compared with Figure 2 (taking into account the differences in scale), it can be seen that the reply “*Nothing would make me abandon boycotting*”, the non-selection of the official apology are clearly added to the main attitudinal profile along with high satisfaction from the decision to participate in the boycotting, continuation of the boycotting now, strong agreement with the question on whether a questionable religious behaviour of companies constitutes a motive to change attitude toward brands and intention to boycott in a future if similar scenario happens again.

Figure 3 The categories of variables of survey Q71 option 1 and 3 as points in the same plane



In this search for structure in the subset of 167 participants for religious purposes, the most discernible profile consists of respondents:

Still continuing the 2006 boycotting of Danish brands,

High satisfaction from participating in the boycotting,

Intention to participate in boycotting if similar scenario happens in future, and

Strong sensitivity to questionable religious behaviour or remarks by companies.

In other words, the above replies show the highest correlation among all possible ones in the variables examined. In fact, among respondents who participated in the boycotting for religious reasons, forty-eight of them had exactly this combination of replies.

On the contrary, the other relatively high concentration of categories which includes:

Insensitivity to questionable religious behaviour by companies and

Dissatisfaction or indifference by the participation in the boycotting, consisted of only ten respondents, and furthermore, it is a much less cohesive profile, not being associated for example with the intention for a future repetition of the boycotting (four said they would boycott and six said they might boycott).

Discussion and Implications

This paper examined the impact of religiously motivated boycotting on London Muslim Arabs' brand loyalty. The MCA results showed clearly the effect of the religiously motivated boycott on brand loyalty; these analyses showed not only the impact of boycotting on loyalty but also the damaging long-term effect on it. This is consistent with the findings by Al Shebil et al. (2011) and Abosag and de Villegas (2011) who argued that boycotting has a long-lasting damaging effect on targeted brands.

No doubt, boycotting is a tool which consumers use to express their dissatisfaction with targeted brands (Sen et al., 2001), but analyses found that religiously motivated boycott, unlike economic boycott, is a damaging course of action to brand loyalty and has long-term negative effects. This potential long-term effect is demonstrated by the nature and size of the largest visible boycotting respondents profile that the MCA produced, those who were represented in this profile have continued to boycott since 2006, were

highly satisfied with their choice, intend to boycott in the future if similar scenario occurs again and finally were sensitive to questionable behaviours or remarks against their religion.

It can be easily seen that all the aspects of this profile are connected to religion; duration of boycotting is attributed to the religious nature of that boycott (i.e. insulting the Prophet of their faith), the high satisfaction of the course of action taken that is boycotting is a religious duty and fulfilling it led to satisfaction. The profound impact of Islam as a religion was discussed earlier and these findings are in line with previous social science literature such as Nawal (2009), Roald (2001), Al-Qaradawy (1995) and Maududi (1960).

Furthermore, their intention to boycott in the future if a similar scenario occurs can be explained by considering that insulting their Prophet is a threat to their fundamental beliefs (Swimberghe et al., 2009) hence, their rationale to participate in similar boycotts in the future can be based on the findings by Hirschman (1983) who argued that individuals belonging to a particular religious group could have a similar rationale that may influence their behaviour compared with groups of other faiths.

And finally, respondents' sensitivity to questionable behaviours or remarks against their religion can be explained by the significant correlation McNichols and Zimmerer (1985) found between the strength of individuals' religious orientation and their attitude toward the ethicality of different questionable behaviours.

This study offers marketers an empirically tested insight into boycotting and loyalty behaviours for this segment of the UK's transnational consumers, mainly the influence of boycotting that is motivated by religion on brand loyalty. It showed that this type of boycott is longer in duration hence, the most damaging to boycotted firm's relations with its hard earned loyal consumers. Participation also creates high level of satisfaction from participants' perspective and an intention to participate in future campaigns that are motivated by such motives.

Limitations and Directions for Future research

First of all, the used data collection technique i.e. snowball sampling and the tool are both prone to bias as respondents were from a socially connected society, which may raise concerns related to the potential impact social pressure can have on them as it is known to influence behaviour.

As for the use of SNSs for the distribution of the online questionnaire and with an approximate number of 102,939 Arabs living in London, population representation and hence generalisation is another disadvantage of this study as this study focused on the Arab population in London who are one of many different minority groups living in the UK.

From brands perspective, future research can expand the consumption behaviour literature by exploring transnationals loyalty behaviour toward durable goods or services. From a population perspective, it would be valuable to explore others transnational populations; Turkey, for example, has a large population in many European countries including the UK, and Germany. Poland, Romania, India, Pakistan, etc. all have a large populations living in Europe who are transnationals by definition.

Another important future research path would be the role of religion within other transnational populations such as Indians, Romanians and so on, it would be interesting to map the degree of religious influence on these transnational communities and how it impacts on their decision-making process.

As for methodology, more studies are needed on the use of SNSs as a data collection tool and more efforts are needed to structure this relatively new path and utilise such a powerful people connector.

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The Impact of Muslim-Friendly Tangible and Intangible Features on Muslim Tourists Satisfaction and Evidence on Gender Difference

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Abstract

The main objective of this study is to investigate empirically the effect of Muslim-friendly tangible and intangible features on Muslim tourist satisfaction. This study also examines if there is a significant difference between gender on the Muslim-friendly tangible, intangible features and Muslim tourist satisfaction. Empirical data was collected from Muslim tourists visiting Malaysia. A Regression analysis and t-test was conducted to prove the hypotheses of the study. The result obtained in this research shows that Muslim-friendly tangible features and Muslim-friendly intangible features significantly influences Muslim tourist satisfaction. The study also found out that there is a significant difference between gender on Muslim-tourist intangible features and Muslim tourist satisfaction but not on Muslim-friendly tangible features. Finally, several managerial implications and suggestions on the future research are outlined in this study.

Key words: Islamic tourism, Muslim friendly facilities, Gender, Satisfaction

Introduction

Tourism industry is a notably important industry in most of the countries in the world. It has become particularly crucial since it contributes significantly to the country's income. Currently, Muslim travelers are among the biggest market in the world. It contributed \$137 billion in world expenditure in 2012 (Thomson Reuters, 2013). Considering this information, the global tourism industry started to cater for the needs of the Muslim due to the requirements of Muslims to fulfill certain religious obligations, regardless of location or condition. Some countries such as Japan and Russia have started the initiative to provide Muslim-friendly facilities that generally caters for praying and Halal food (AstroAwani, 2014). Malaysia is also among the countries which are at the forefront in providing Islamic-friendly hospitality. Malaysia is a multi-racial country with 61.3% of the population being Muslim. Although most of the population practices Islam, the government administration is considered as rather secular where the system and the tourism industry is mostly based on western culture (Jafari and Scott, 2014). Therefore, the practice of Sharia compliance in the tourism-supporting industries is less evident, for example the Sharia compliant hotel, Halal certified kitchen. Accordingly, most of the hotels have standard layouts and facilities that do not cater to the needs of Muslims.

The terrorist attack incident in the USA on 11th September 2001 has marked significant changes in travelling patterns among the Muslim travelers, particularly from gulf countries. The tourism world observed an increasing number of tourists travelling from the Middle East to Asia, and the Islamic tourism

has also flourished globally, making an impact on Malaysia too (Shafaei and Mohamed, 2015). Due to the influx of the Muslim tourists, Islamic Tourism Centre (ITC), the government arm agency was established to promote Islamic tourism in this country. The vision of ITC is to be the leading centre in providing strategic market research inputs for policy formulation in the development and promotion of sustainable tourism in Malaysia, in particular in Islamic tourism (ITC, 2015).

However, to date, the provision of the Muslim-friendly facilities is not comprehensive, especially for the hotel industry. This may be due to lack of awareness on the market opportunity and constraint on the cost, in particular the established hotel that gives the subject less priority. This is with exception for provision of Halal food, since it is regulated by JAKIM. Other facilities required such as praying facilities are considered valued-added service. Hence, the industry is not regulated and depends on a volunteering basis and only establishments with certain goals on the Muslim market are concerned with these requirements and try to apply or implement them. Moreover, the Muslim-friendly features that are needed to serve the Muslim traveler consist of a variety of components and are multi-faceted. Thus, this has added more challenges to the service providers.

Looking at the trends and opportunities of increasing Muslim tourists around the world, there is an effort made by certain agencies to look deeper in the requirements of the Muslim Travelers such as preparing the index to capture the needs of Muslim tourists. The consultant such as Crescent Rating that is based in Singapore develops a rating system to rate travel and hospitality services and facilities for Halal-friendliness. This rating will help the industry players to consciously consider Muslim tourists as their target market while facilitating the Muslim tourists to make the right choices in the destination selection process. General criteria included for the rating includes halal food, praying facilities, services during Ramadan, gender segregation at swimming pools, spas and gyms and curbing activities in the hotel such as nightclubs, casinos and adult channels. Nevertheless, the rating is a standalone index which only facilitates the travelers in their decision-making process and does not take into consideration the satisfaction of Muslim tourists. Thus, this study aims to fill in the gap by examining the effect of those facilities on Muslim tourist satisfaction. In particular, this study groups those criteria into two major categories namely Muslim-friendly tangible and intangible features. New features are also added to this categorization. Accordingly, the findings of this study will provide opportunities to gauge Muslim tourist satisfaction on the Muslim-friendly features that are available in Malaysia.

Tourist satisfaction is regarded as an important element for any tourism destination or service provider that aims to build loyalty and good image. In the existing literature review, the study of the tourist satisfaction was extensively discussed. For instance the discussion explores the context of destination (Alegre and Garau, 2010; Cheng and Kuo, 2015; Chi and Qu, 2008), push-pull motivation (Correia, Kozak, and Ferradeira, 2013; Lim, Kim, and Lee, 2015; Park, Lee, and Miller, 2014), sustainable tourism (Jarvis, Stoeckl, and Liu, 2016) and experience (Chen, Huang, and Petrick, 2016; del Bosque, San Martín, Martín, and San Martín, 2008). Nevertheless, only a few discussed the satisfaction of Muslim tourists such as Battour, Battor, and Ismail (2012) who studied push and pull influences on Muslim satisfaction. Although Battour, Battor and Bhatti, (2013) studied Islamic attributes at the destination that affect Muslim satisfaction; and Eid and El-gohary (2015) studied Muslim satisfaction on Islamic values, the result of those studies did not comprehensively cover the aspect of both tangible and intangible features. Thus, it appears that the relationship between tangible and intangible features of Islamic requirements for Muslim travelers remain vague and unclear. Therefore, considering this small amount of study, more efforts are needed to fill the research gap in the literature on the links between tangible and intangible features with tourist satisfaction which play an essential role in Islamic tourism. Essentially, more needs to be discovered in the study of Muslim tourist and its role with satisfaction.

The Muslim's guidance to live according to Islam's teachings follow rules called Sharia provided by the holy book (the Qur'an) and the hadith (recorded saying of Prophet Muhammad). Therefore, according to Eid and El-gohary (2015) the tourism products and services should be assessed with the consideration in compliant to Sharia. To date, very limited studies focused on the facilities for Muslim tourists (Battour, Ismail, and Battor, 2011; Eid and El-gohary (2015). Moreover, the discussions were limited to the Muslim needs such as praying facilities, halalness and morality value. Thus, this study aims to add to the current body of knowledge by extending these facilities through segmenting these facilities into two Islamic dimensions, that is tangible and intangible which is explained in further detail later. Hence, by using these dimensions, this study aims is to examine if Muslim-friendly tangible features and Muslim-friendly intangible features influence Muslim tourist satisfaction. In the existing literature, there are some discussions on the significance of demographic on behavior of the consumer (Esu and Arrey, 2009; Perović, Stanovčić, Moric, and Pekovic, 2012; Song and Cheung, 2010). There are mixed findings of positive and negative results on the significant difference of demographic on satisfaction. However, the study of gender on Muslim-friendly features and Muslim satisfaction is lacking, thus this study bridges the gap in the existing research.

To clarify the associations between Muslim-friendly tangible features and Muslim-friendly intangible features with Muslim tourist satisfaction and address the gap related to this relationship, this study gathers the most relevant features from extensive literature and test it with tourist satisfaction. This study has two objectives. First it examines the relationships between Muslim-friendly tangible features and Muslim-friendly intangible features on Muslim tourist satisfaction. Second it tests if gender has any significant difference on Muslim-friendly tangible features, Muslim-friendly intangible features and Muslim tourist satisfaction.

Literature Review

Research into Islamic tourism is still relatively new and covers only certain areas such as the conceptualization of Islamic tourism (Din, 1982, 1989), role and management of Islam and tourism (Handerson, 2003; Ghadami, 2012), and the conceptualization of Islamic hotels (Razalli et al, 2012). Until recently, with a new interest in Islamic tourism due to its popularity in some of the Muslim countries, there is still no attempt to study the features or criteria that are needed by the Muslim traveler while they travel. The literature on the effect of Muslim-friendly tangible features and Muslim-friendly intangible features on Muslim tourists' satisfaction is examined in this section.

Muslim-friendly Tangible and Muslim-friendly Intangible features

Previous research on the criteria or attributes of Islamic requirements are very limited and not empirically examined. In the existing literature, only a handful of the study discussed the tangible and intangible facilities for Muslim tourists (Battour, Ismail, and Battor, 2011; Eid and El-gohary (2015). In addition, the discussions were mostly centered on the Muslim needs consisting of praying facilities, halalness and morality value. By combining these Islamic dimensions, this current study will look at the Muslim needs with the elements at the destination including infrastructure, accommodation, destination attraction, halalness, hospitality of the employees and local people, society, environment and culture. Henderson (2010) has outlined several attributes that are useful in understanding the key requirements that are needed in the provision of Islamic facilities. Similarly, Battour et al (2011), has explored the religious attributes that are important to Muslim Travelers.

Muslim Tourists Satisfaction

In the field of marketing and consumer research, consumer satisfaction is one of the most popular research areas and is extensively studied. Recently, the specific field that links customer satisfaction and other variables include; destination loyalty (Jarvis et al., 2016; Meleddu, Paci, and Pulina, 2015; Moreira and Iao, 2014) destination attraction (Chen et al., 2016; Rodger, Taplin, and Moore, 2015; Triantafillidou and Petala, 2015) and hotel (Chen, Yang, Li, and Liu, 2015; Chen, 2015; Zhang and Cole, 2016). Customer satisfaction is defined as the level between expectation of the performance and expectancy disconfirmation (Oliver, 1980). Based on Gandhi and Kang (2009) this type of satisfaction is transactional where the expectation of pre-purchase and post-purchase performance influences the customer satisfaction. He further explained on another school of thought called “cumulative specific” pioneered by Anderson, Fornell, and Lehmann (1994), where good overall assessment on the purchase defines the customer satisfaction.

In the tourism industry, tourist satisfaction is a key factor towards destination loyalty, thus ultimately contributing to tourism sustainability (Jarvis et al., 2016). Furthermore, Radojevic, Stanisic, and Stanic (2015) reiterated that the tourism industry should identify requirements that can cater to the tourist satisfaction in order to be competitive in the market. Correia et al. (2013) defined tourist satisfaction as expectancy and desire where it linked to the congruency of attributes and the level of expectancy. While based on Ranjbarian and Pool (2015), tourist satisfaction is a behavior acquired through expectation assessment that is influenced by affective and cognitive elements at the destination. Similarly, Chen et al. (2016) defined satisfaction based on opinions and feelings during and after the experience. Accordingly, based on antecedents and consequences concept, Bosque et al (2009) defined tourist satisfaction as tourist experiences that contributed to the cognitive and affective evaluation of the tourists.

Despite the abundance of the study on tourist satisfaction in the existing literature, the study of Muslim tourist satisfaction is scarce. The exceptional study is conducted by Battour et al. (2012) who examined the role of tourist satisfaction as the mediating factor between travel motivation and destination loyalty. Another study on Muslim tourist satisfaction includes a study done by Eid (2013) on Muslim customer's perceived value and Eid and El-gohary (2015) who studied the effect of religiosity and perceived value. This handful and valuable information of Muslim tourist satisfaction, however, is not quite comprehensive to cover multifaceted of Muslim tourist satisfaction. Moreover, it is interesting to see if the tourist's gender has any significant difference on the satisfaction level.

The Effect of Muslim-Friendly Tangible Features on Muslim Tourist Satisfaction

Tangible is something not imaginary, with physical presence which we are able to touch. Therefore, Muslim-friendly tangible features are physical features available at the destination that caters to the needs of the Muslim. As noted earlier, Battour et al (2011) has examined Islamic attributes by categorizing it into the tangible and intangible aspects. In the tangible aspect, it consists of religious facilities and Halal food. Religious facilities including the availability of prayer facilities, such as the mosque, are considered vital at public places for Muslims. In addition, the availability of Quran and Kiblah direction in hotel rooms are also considered important to most of the Muslims interviewed. Moreover, water to perform ablution is one of the most vital things for Muslims to obtain in order to perform prayer, thus the availability of water for ablution is one of the tangibles features that are required by the Muslim. Lastly, Halal food is a tangible feature that is considered important for Muslims. Battour et al. (2011) reiterated that Muslims are very sensitive towards availability of Halal food. Therefore, it has become one of the main factors in choosing the vacation destination. Battour et al. (2013) listed out the dimensions where two of them, namely worship facilities and Halalness, are the tangible features for Muslim-friendly. Eid and El-gohary (2015) in their study has proposed Islamic value dimensions that consist of Islamic physical

attributes and Islamic non-physical attributes. They classified items to measure Islamic physical attributes including praying facilities, Halal food, Quran availability in the rooms and compatible toilets. Therefore, the following hypothesis is posited:

H1: Muslim-friendly tangible features significantly affect Muslim tourist satisfaction.

The Effect of Muslim-Friendly Intangible Features on Muslim Tourist Satisfaction

Intangible features are attributes that are unable to be touched or defined but exists due to a connection with something. Battour et al. (2011), in their qualitative study, listed out the intangible aspects including Islamic entertainment which covers segregation at swimming pools, gyms or beaches, taxis, etc. This is due to prohibition by Sharia in free mixing of sexes, and revealing dress codes. Another dimension on Islamic intangible features is Islamic dress code where prevalence of the practices is much desired. Battour et al. (2011) also included general Islamic morality. For example, decent public conduct such as no prostitution, public kissing and affection between sexes are some of the preferred demeanor at the destination. Lastly, they listed out Islamic call (Azan) for prayer as an intangible feature that most of the tourists desire. In similar vein, Eid and El-gohary (2015) used attributes such as segregated services, compatible television channels and entertainment and depicted art not in human forms for Islamic non-physical attributes. In addition to this, the current study has added new attributes including halalness, hospitality of the employees and local people, society, environment and culture to be examined further as part of intangible features. Considering the multi-faceted items to measure Muslim tourist satisfaction, therefore, the following hypothesis is proposed:

H2: Muslim-friendly intangible features significantly affect Muslim tourist satisfaction.

Gender Influence

In the existing literatures, the study of demographic profiles' influence on satisfaction is quite extensive. Some of the items studied include gender, marital status, occupation, and age with mixed results for each of these demographic profiles. The most popular and significant variable is gender where previous studies on gender were conducted on shopping (Middaugh, Kwak, Haven, and Meng, 2013), destination (Esu and Arrey, 2009; Spinks, Lawley, and Richins, 2005) and customer decision-making (Lin, Lee, Yeh, Lee, Wong, 2014).

Middaugh et al. (2013) examined the role of gender on international tourists and found that it is important in shopping expenditure at the destination. They reiterated that instead of just focusing on the female tourists, the male's shopping behavior should be equally studied as they found out that men spent more overall money when shopping. Shopping at the destination is considered one of the important sectors in tourism industry that helps in the calculation of the country's income and productivity. Consequently, understanding gender components in order to accurately evaluate tourist satisfaction is vital too. Similarly, Spinks et al. (2005) found that there is a significant difference between genders where females are reported to be more satisfied than males at four built tourist attractions in Australia. They observed that females are more satisfied as compared to males since they have children accompanying their holiday.

Contradictorily, a study done by Lin et al. (2014) in the decision-making behavior of tourists found that gender difference has no general accepted views due to dual-findings of the previous research, which is that gender difference neither exists nor does not exists. In their study, they supported the hypotheses that

no gender difference exists in hesitation or justifiability of the destination decision-making. Similarly, Esu and Arrey (2009) who studied cultural festival attributes found that gender does not reap the significant difference in overall tourist satisfaction.

The position of gender in religious context is one of interesting subject and vigorously discussed, especially of women in Islam. According to Ahmad Shehu Abdulssalam (2006), issues on gender in Islam is influenced by western socio-cultural practices, thus many are not consistent with Islamic values. Therefore, the perception on Muslims, especially Muslim women, is somehow distorted and the real value and meaning of the equality is missing in the modern perspective. Based on Alghafli, Hatch and Marks (2014) religious involvement has significant impact on various aspects of marriage and family life, including life satisfaction. Nevertheless, the study of significant differences of the gender of the Muslim tourist satisfaction is scarce. Considering the argument of the gender-significant difference, we posited the following hypothesis:

H3a: There is a significant difference in gender on Muslim-friendly tangible features.

H3b: There is a significant difference in gender on Muslim-friendly intangible features.

H3c: There is a significant difference in gender with Muslim tourists' satisfaction.

Methodology

Empirical research to support the proposed hypotheses was carried out around Klang Valley, Selangor, Malaysia. A quantitative approach was adopted in the research. The target population is Muslim tourists visiting Malaysia as their holiday destination. The questionnaire was personally administered to individual tourists at the top visited sites around Klang Valley as listed by Tourism Malaysia.

Measurements

The survey questionnaire comprised of four sections covering Muslim-friendly tangible features, Muslim-friendly intangible features, Muslim tourist satisfaction and the demographic profile. There were 20 items used to measure Muslim-friendly tangible features adopted from Nassar, Mostafa, and Reisinger (2015); Aziz and Chok, (2013); Battour et al., (2013); Castillo-Canalejo, (2015); and López-Guzmán and Sánchez-Cañizares, (2012). The tangible dimensions adopted and proposed included infrastructure, accommodation, destination attraction and Halal food. Meanwhile, for Muslim-friendly intangible features, there were 20 items adopted and proposed based on Nassar et al., (2015); Chi and Qu, 2008; Kim (2014); Mechinda, Serirat, Popaijit, Lertwannawit, and Anuwichanont (2010); Wu and Zhang (2014). The dimensions proposed included hospitality, society, environment and culture. Seven items measured Muslim tourist satisfaction adopted from Loureiro and Kastenholz (2011). All of these constructs used five-point Likert scale. Lastly, there were 17 questions for the demographic covering various profiles amongst others including gender, age, marital status, education, occupation and income level.

Data Collection

The data collection was conducted and involved several stages which included pre-testing, pilot study and main data collection. A pre-test was conducted with 20 Muslim tourists from Middle East to test their understanding of the questionnaire and to examine if the questions are suitable to be examined further. After that, the pilot test was conducted on 50 Muslim tourists in Klang Valley. The data gathered during pilot test was then tested for its reliability using Cronbach Alpha and exploratory factor analysis (EFA). Some adjustments to the questionnaires were performed in terms of cutting out the low factor loading questions, and wording adjustment to some of the questions for further clarity. The modified version of

the survey questionnaire was translated into four languages including Indonesian, Mandarin and Arabic. The translated version was then checked by experts in those respected languages. The final version of the structured survey questionnaire was distributed to Muslim tourists holidaying in Malaysia. The quota sampling was used where 60% of the Muslim tourists targeted were from the Middle East while another 40% targeted were from Asia and other countries. From 300 questionnaires distributed to the Muslim tourist, 216 were returned with complete responses, which constituted 72% of the usable questionnaires.

Data Analysis

Regression analysis and T-Test were used to analyse the data. T-Test statistic was conducted to test the statistical significant differences between gender and Muslim-friendly tangible and intangible features and Muslim tourist satisfaction. The data was processed using statistical package SPSS version 22.

Results

Demographic Profile

The information of the demographic is shown in Table 1. About 51.4% of the respondents are male while female respondents constitute 48.6%. For marital status, 44% of the respondents are single, 50.5% are married while 12% are in the category of divorced, separated or widowed. Meanwhile for age, most of the Muslim tourists are in the category of below 30 years (53.2%), age of 31 to 40 years constitutes 29.6%, while for 41 to 50 years (12%) and 51-60 years (5.1%). For monthly income, 52.8% of the respondents have income less than \$5000. For occupation, students constitute 24.1%, government (11.1%), private employee (32.4%), self-employed (15.7%), retired (0.9%) and others (15.7%). Finally, 3.7% of the respondents have PhD, Master (20.4%), degree (46.3%), diploma (19%) and others (10.6%).

Table 1. Demographics Profile

Demographic profiles	Category	(N=216) Frequency	%
<i>Gender</i>	Male	111	51.4
	Female	105	48.6
Marital Status	Single	95	44
	Married	109	50.5
	Divorced/Separated/Widowed	12	5.5
Age	<30	115	53.2
	31-40	64	29.6
	41-50	26	12.0
	51-60	11	5.1
Monthly income	< \$5000	114	52.8
	\$5001 - \$8000	66	30.5
	\$8001 - \$11000	16	7.4
	\$11001 - \$14000	8	3.7
	>\$14001	12	5.6
Occupation	Student	52	24.1
	Government employee	24	11.
	Private sector employee	70	32.4
	Self-employed	34	15.7
	Retired	2	0.9

	Others	34	15.7
Education	PhD	8	3.7
	Master	44	20.4
	Degree	100	46.3
	Diploma	41	19
	Others	23	10.6

Descriptive, Reliability and Correlation

Results generated from the descriptive statistics are as shown in Table 2. It was found that there is good internal consistency of Muslim-friendly tangible features (Tangible), Muslim-friendly intangible features (Intangible) and Muslim tourist satisfaction (Satisfaction) with the Cronbach alpha coefficients at 0.958, 0.965 and 0.896 respectively.

Table 2. Means, Standard Deviation, α Reliability and Zero-order Correlation

Variables	Mean	SD	α	Satisfaction	Tangible	Intangible
Tangible	81.81	13.57	0.958	0.673**	1.000	
Intangible	80.10	12.80	0.965	0.734**	0.788**	1.000
Satisfaction	27.46	4.50	0.896	1.000		

** . Correlation is significant at the 0.01 level (2-tailed)

The results also show a strong correlation and positive direction of Tangible and Satisfaction ($r=0.673$, $p < 0.05$). Similar results are reaped from Intangible and Satisfaction ($r =0.734$, $p < 0.05$), and between Tangible and Intangible ($r=0.788$, $p < 0.05$).

Hypotheses testing

To test for hypothesis H1 and H2, regression is used and the result is as shown in Table 3.

Table3. Results of Regression of Tangible, Intangible on Satisfaction.

Variables	Statistic Test				
	<i>t</i>	<i>Sig.</i>	β	Hypotheses	Result
Tangible	3.377	0.001	0.249	H1	Supported
Intangible	7.317	0.000	0.538	H2	Supported

From the table, it is reported that the standardized coefficients (β) for Tangible are positive (0.249) and significant with p values $p = 0.001 < 0.005$. Therefore, based on the result, the hypothesis 1 is supported. Meanwhile, the standardized coefficients (β) for Intangible are also positive (0.538) and significant with p values $p = 0.000 < 0.005$. Hence, the hypothesis 2 is also supported.

T-test result of Significant Difference of Gender on Tangible, Intangible and Satisfaction

The T-test statistic was conducted to investigate the significant differences between gender on the Muslim-friendly tangible features (Tangible), Muslim-friendly intangible features (Intangible) and Muslim tourist satisfaction (Satisfaction). As a guideline, the cut-off value of the T-test should be greater than 1.96 and should be significant at p -value of less than 0.5 level ($p \leq 0.5$). The results are summarised in Table 4.

Table 4. T-Test Result of Gender on Tangible, Intangible and Satisfaction

Variables	Category	N	Mean	t	df	Sig. (2 tailed)	Hypothesis	Results
Tangible	Male	111	80.23	-1.763	214	0.079	H3a	Not Supported
	Female	105	83.48					
Intangible	Male	111	77.62	-2.99	214	0.003	H3b	Supported
	Female	105	82.73					
Satisfaction	Male	111	26.65	-2.775	214	0.006	H3c	Supported
	Female	105	28.32					

The results indicate that there is no significant difference between male and female score on the Tangible ($t = 1.763$, $p = 0.079$, $p \leq 0.5$). However there is significant difference between gender on Intangible with scores of $t = -2.99$, $p = 0.003$. Similarly, for tourist satisfaction, there is a significant difference between gender on Satisfaction where the score is $t = -2.775$, $p = 0.006$. The magnitude of the difference between the male and female using eta squared has small effect (Intangible: eta squared = 0.04, Satisfaction: eta squared = 0.03).

Discussion and Conclusions

Based on the results and the analysis performed, several findings were confirmed and aligned with the previous research. Firstly, it is evident that Muslim-friendly tangible features do have an effect on Muslim tourist satisfaction parallel with other researches done such as by Battour et al. (2013) and Eid and El-gohary (2015). According to Eid and El-gohary (2015), for the Muslim, the evaluation of value is not limited to the conservative value of cognitive and effective components, but they also consider the religious aspects as well. They reiterated that being able to provide tangible and intangible attributes that allow Muslims to comply with the Sharia' requirement brings enjoyment to the Muslim tourists.

The result also supports the influence of Muslim-friendly intangible features on Muslim tourist satisfaction. Indifferent to Eid and El-gohary (2015), who did not find the relationship between these variables, the positive findings of this research appear to suggest that this could be related to the dimensions examined in this study which are slightly different from their study in the sense that they only considered several dimensions that are different from the current study. As noted earlier, hospitality, society, environment and culture constructs are used in Muslim-friendly intangible features. Moreover, measurement items of non-physical attributes in Eid and El-gohary (2015) is more towards Sharia' compliance in general.

For the second objective, there are several conclusions that can be observed from the results. Firstly, the result found no significant difference between gender on Tangible (H3a). However, the current result is not surprising and new. Esu and Arrey (2009) also found that there is no significant difference between males and females visiting the carnival festival on tourist satisfaction. Lin et al. (2014) also confirmed this finding in their study on destination decision-making of tourists visiting Taiwan.

The second result of hypothesis 3b, yielded opposite but favourable results where gender has a significant difference on Muslim-friendly intangible features. This result supports previous findings of the qualitative study of Battour et al. (2011) on the importance of tangible and intangible features of Islamic attributes to the Muslim tourist. Contrary to the tangible that focuses on the physical features that comply with the Sharia' regulations, intangibles focus on the non-physical features that suit the Muslim tourist's situation. Therefore, the result on Intangible construct gives different results from Tangible.

Finally, the result that tests hypothesis 3c reported a significant difference between gender on Muslim tourist satisfaction, supporting some of the previous research on gender significance. Spinks et al. (2005) reported that females have slightly higher satisfaction level compared to males. Nevertheless, there are also many studies in the existing literature that do not support the significant difference between gender on tourist satisfaction (Lin et al.2014; Esu and Arrey, 2009; Mellina and Aballe, 2013). Therefore, this study with the opposite result provides new findings on different views of the female Muslim tourist. The result contrasts to the belief that many Muslim males travel alone, make all the travel decisions, and women would not travel alone (Eid and El-gohary, 2015). There is a notion on growing attention of Islamic feminism with commitment to “re-dynamizing Islamic thought” where it challenges stereotypes on Islam and feminism (Pepicelli, 2008). Therefore, the current research has provided a foundation for future research on the changing trends on the role of gender in the Muslim world.

Managerial Implications

The first objective of this study was to examine the relationship between Muslim-friendly tangible features and Muslim-friendly intangible features with Muslim tourist satisfaction. The empirical results confirmed the proposed relationships. The second objective of this study was to investigate the significant difference between gender on Muslim-friendly tangible features, Muslim-friendly intangible features and Muslim tourist satisfaction. This study further extends the theoretical foundations on tangible and intangible Islamic features in Islamic tourism. It has provided theoretical and practical contributions respectively. Considering the small number of empirical research in Muslim tourist satisfaction, the results contributed significantly to the body of knowledge, specifically in the tourism industry. Theoretically, this study simultaneously confirmed and validated the relationships of the proposed variables which have never been tested in previous studies using the examined dimension. Accordingly, the study contributed in existing knowledge by using dimensions and measurement items that are slightly different from the existing study on Muslim tourist attributes. The previous study mostly benchmarks Sharia compliances as intangible features while the current study uses the Muslim’s situational environment at the destination as Muslim-friendly intangible features.

Our results have important implications for tourism destination practitioners as well. The significant relationship between the Muslim-friendly tangible and intangible features on Muslim tourist satisfaction represents an important indication of consistent Muslim requirements on praying facilities, halal food and certain morality preferences (Battour et al., 2011; Battour et al., 2013). As Islam is a way of life, the religious obligation for Muslim is not limited to the spirituality of the religion itself, but the way Muslims conduct life according to the Islamic way (Razzaque and Chaudhry, 2013). Henderson (2009) reminded that travelling activities among Muslims are set to become a powerful commercial force in addition to the traditional pilgrimage traveling of Umrah and Hajj, which, is already a long tradition in Islam. In addition, this result indicates the close relationship between religious and human activity which has shaped the economics trend and can no longer be ignored by the tourism industry due to the increasing population of Muslims. Therefore, the industry should start vigorously developing facilities that comply to Muslim requirements as a real market and not just as a strategy of fulfilling the niche market.

The second aim of this study was to test the significant difference of gender on the Muslim-friendly tangible features, Muslim-friendly intangible features and Muslim tourist satisfaction. As the study of significant difference of gender on these three variables is scarce in the existing literature, this result contributes significantly to the existing body of knowledge. The findings of this study confirms and reinforces the importance of the gender, especially the female role in spite of the orthodox view and prejudice of western view of the limited role of the Muslim women (Pepicelli, 2008). In practical, the

result provides an important indicator on the role of gender. Hence, certain strategies in the industry shall be developed based on the gender advantages. These strategies will ensure the right planning and execution of plan to capture a larger Muslim market contributing directly to the increasing economics in the tourism industry.

Limitations and Future Research

Although the current study has provided valuable insights theoretically and practically, there are some limitations that should be noted. First, the current study only examined two main constructs; tangible and intangible features which overlook other important constructs such as emotions of tourists that may also play an important role in determining their satisfaction. Thus, future research is suggested to examine the emotional value of the tourist. This can give understanding on the psychological behavior effect, which may give a deeper understanding on the behavior of the Muslim tourists. Second, the current study only investigates one aspect of situational effect. Other studies on the situational effect of the practical practices of Muslims at the destination on satisfaction might be worthwhile to be investigated too. In addition, the tourism study of Muslim women might also provide a good foundation on understanding and challenging of the inequality view among gender in Islam.

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National Culture Impact on Relationship Formation in Financial Services Business Relationships in the United Arab Emirates

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Abstract

This research reports on a study into the cultural antecedents of trust in dyadic relationships between Emirati and non-Emirati bankers and their clients in the United Arab Emirates. UAE culture is influenced by Bedouin tribal values and social bonds. The very different social and cultural characteristics that prevail in the Arab context (Abbas et al., 1995; Darwish, 1998 and 2001; Ndubisi & Wah, 2005) suggests that a study might yield insights that would develop our understanding of culture in building up trust. In particular we examine the importance of *wasta* in enhancing trust between the corporate client and the corporate banker in UAE. Thus, similar to other collectivist societies like China (Gu et al., 2008), in UAE, *wasta*/personal networks and connections, stemming from family and kinship ties and friendship, are considered significant antecedents of building up trust between the corporate banker and corporate client.

This study is based on a broad qualitative enquiry that utilises 170 in-depth semi-structured interviews across 80 dyads conducted in United Arab Emirates. The purposeful sampling “snow balling method” was employed to include a diversity of groups and to ensure that all banking sectors and were represented. Thematic qualitative analysis was used to analyse the data.

The findings demonstrate that *wasta* is a pre-requisite for successful building of relationships and for enhancing the business relationships in the UAE. The finding also demonstrates that there is tension and a mismatch between the personal culture of Emiratis and the organisational culture of non-Emiratis. We posit that the tribal traditions and social bonds have a great influence leading to a relational antecedent of trust “*wasta*”. The findings contribute to existing knowledge by discovering the importance of *wasta* in building up trust.

This paper reports on a study into the cultural antecedents of trust in dyadic relationships between Emirati and non-Emirati bankers and their clients in the United Arab Emirates. The findings extend and develop our understanding of the antecedents of trust and, particularly the contextual importance ‘culture’ in building up trust. The interplay between them has an all-encompassing influence leading to a fundamental relational antecedent of trust “*wasta*.”

This study draws on social capital and social network theories to explore the importance of *wasta* networks for international relationship managers and its role in building trust relationships with corporate banker or corporate client in the Arab region.

Keywords

Trust, culture, *wasta*; United Arab Emirates, banking relationships

Introduction

Arab countries have contextual and cultural factors that differentiate them from the Western countries in which much of the research on trust and its antecedents has heretofore been undertaken. The social structures in an Arab/Muslim context, which emphasise family, kin and clan networks, not only as

sources of social support, but also as business networks, influence relationships between bankers and their clients. Research has shown that trust is a central construct in relationship marketing. Given that trust is influenced by cultural values in a nation and that culture influences the formation of relationships. This research aims to examine how the specifics of the Emirati culture (namely *wasta* and familial and social bonds) influence how the counterparts form and seek relationships with each other in United Arab Emirates (UAE). In the UAE and in the Arab world social networks are referred to as *wasta*, which is an ancient and prevalent phenomenon, and a social capital resource that is used to impact the distribution of advantages and resources.

The UAE has a business culture based on strong family networks, or “*wasta*” connections, supported by Islamic ethics and values (Hutchings and Weir, 2006, p. 143; Khakhar & Rammal, 2013). In order to assess and understand how relationships are created and networks formed in Arab countries, particularly in UAE, it is important to understand the wider social and cultural contexts that prevail in UAE, and how these two interrelated Arab cultural and social forces, specifically the tribe/family, shape the Emirati business culture.

This paper is structured as follows. First, we present a brief literature on trust, the antecedents of trust, and culture, namely tribal, family traditions, and *wasta*. Then, we present our methodological approach, research methods and describe our analysis process, and our findings. We then propose a model to reflect the major contribution of this research which shows that in an Arab/Muslim context, the antecedents of trust are contextually determined by culture which may be seen as important to every Arab country, or indeed to any country with a high-context culture (Hofstede, 1998). This finding is one of the contributions to knowledge of the present work: *wasta* is an antecedent of building up trust in the business relationships in the Arab countries. Finally, we draw a number of conclusions from our study, identify our contribution to knowledge, draw out implications for managers, and make recommendations for further research.

Literature Review

Defining Trust and the Antecedents of Trust

Notwithstanding a growing body of literature (Ebert, 2009), there is little agreement on the dimensions, antecedents or consequences of trust. Operational definitions of the term are sometimes contradictory (Zaltman and Moorman, 1988). There are, however, common threads to most of the studies in their definition of trust, which focus on conformity and expectation (Tyler and Stanley, 2007). Trust occurs in a risky environment between the trustor and the trustee. Because many interactions are characterised by uncertainty, trust is perceived as desirable (Barney and Hansen, 1994).

Most researchers define trust in terms of positive expectations that allow a “leap of faith” towards trust (Mayer et al., 1995; Möllering, 2006, p. 191; Rousseau et al., 1998) and separate it from its antecedents and outcomes (Pavlou, 2002). Some define it as a belief in the motives or intentions of another (Salam et al., 2005). Trust is also defined as a motivation, outcome, value or even attitude (Ambler 1997, p. 287; Gächter et al., 2004; Salam et al., 2005, p. 75; Serva et al., 2005); it is seen as a behavioural outcome based on the evaluation of *trustworthiness* (Mayer and Davis, 1999). McAllister (1995) distinguishes affect-based and cognition-based characteristics of trust, where (1) cognition-based characteristics are related to competence and reliability and (2) affect- or emotion-based characteristics are connected to openness and benevolence (Saparito et al., 2004).

All definitions of trust suggest that it involves one party having confidence in or relying on another to fulfil its obligations (Anderson and Narus, 1989; Moorman et al., 1993; Morgan and Hunt, 1994;

Nicholson et al., 2001; O'Malley and Tynan, 1997). Within business-to-business relationships, this multi-dimensional approach (Ganesan, 1994; Zaheer et al., 1998) is usually divided into affective and cognitive determinants. Cognitive trust is "based around notions of reliability and dependability" (Ennew and Sekhon, 2007, p. 63); it is based on the rational decision that a party will behave in a required way because of the financial outcome that will result from working together in the relationship (Hammervoll, 2011). Affective trust is the confidence placed in a partner on the basis of feelings generated by the level of care and concern the partner demonstrates (Johnson-George and Swap, 1982; Rempel et al., 1985). The affective and cognitive elements can be found in aspects such as enthusiasm, shared visions, association, and forgiveness within new entrepreneurial ventures (Ali and Birley, 1998, pp. 749–63).

Trust in the Arab world is rooted in kinship and family connections. The relationship hierarchy begins with the immediate family, then relatives, and then clan and tribe affiliates. Trust within the family and the clan is founded on loyalty, face saving and honour (Rice, 1999); such trust is built on social status and connections instead of accomplishment, credibility, integrity and trustworthiness as perceived in the West (Morgan and Hunt, 1994). Hutchings and Weir (2006b) claim that relations of trust between business counterparts are vital to effective business transactions in the Arab world. As soon as trust is created, counterparts only need to give their word of honour which has more impact than the written contract (Hutchings & Weir, 2006b).

For the purposes of this research, Ganesan's (1994) definition of trust was adopted: "the willingness to rely on an exchange partner in whom one has confidence" (p. 60). This definition is often used within business-to-business relationship studies (see, for example, Doney and Cannon, 1997; Nicholson et al., 2001), as Ganesan covers both customer and supplier perspectives. Having defined trust we now discuss antecedents.

There is a growing amount of research on the antecedents of trust (Aulakh et al., 1996; Doney and Cannon, 1997; Ganesan, 1994; Smith and Barclay, 1997; Tyler and Stanley, 2002; Zaheer et al., 1998) and on building inter-organisational trust (Halinen, 1994; Sydow, 1998). Business-to-business services markets and financial services business markets are also receiving more research attention. Some management literature specifically discusses the antecedents of particular types of trust; for example, repeated interactions (Shapiro et al., 1992) and the alignment of interests (Bhattacharya et al., 1998) are seen as causes of deterrence-based trust. Predictability (Shapiro et al., 1992) and choosing partners wisely (Bhattacharya et al., 1998) are offered as antecedents of knowledge-based trust. Shared identity (Bhattacharya et al., 1998) and an increase in perceived similarities (Creed and Miles, 1996) are proposed as antecedents of identification-based trust. Others focus on antecedents of trust in general and include discussion of cognitive cues indicating a trustee's integrity, competence, loyalty, consistency and openness (Sheppard and Sherman, 1998; Whitney, 1994). Similarly, Mayer et al. (1995) argue that trust involves belief in ability, benevolence and integrity; others report on the role of reliability and fairness (Whitney, 1994), whereas Dodgson (1993) focuses on good relationships and effective communication. A number of antecedents of trust have been identified in previous studies and a typology of these provides the conceptual framework for this study. The antecedents of trust come under two main headings – cognitive and affective (Johnson & Grayson, 2005). This research suggests that culture is a mediating variable in the antecedents of trust, and provides insights into which antecedents are more or less salient to Emirati and non-Emirati dyads.

Culture

Scholars define culture from different viewpoints and there is no agreement in the literature; therefore, defining culture becomes complex, although its usage is widespread (Inglis, 2004). Culture is a generic

term for the patterns of thinking, feeling and acting that have been acquired and learned during one's lifetime, which could be referred to as mental programmes, or the "software of the mind" (Hofstede, 1991, p. 4). Culture is an important aspect of management in an international context (Hall 1992, Hofstede 1991), whether this is the management of non-national members of staff or the expansion of a business into a new country. Hofstede's classification is a popular classification of culture, based on the large number of countries measured and the simplicity of his dimensions. It describes variations among nations and has been widely used to help understand the influential features of national cultures. The UAE is one of the countries studied by Hofstede, which is also helpful for this study (Dedoussis, 2004). Culture is an important aspect of management in an international context (Hall 1992, Hofstede 1991), whether this is the management of non-national members of staff or the expansion of a business into a new country. Hofstede's classification is a popular classification of culture, based on the large number of countries measured and the simplicity of his dimensions. It describes variations among nations and has been widely used to help understand the influential features of national cultures. The UAE is one of the countries studied by Hofstede, which is also helpful for this study (Dedoussis, 2004).

Doney, Barry and Abratt (2007) investigated cultural antecedents of trust, defined as the buyer's national wealth and collectivism and suggest that "social behaviours seem to dominate the trust building process" (Doney et al., 2007, p. 1109), and that these behaviours are culturally driven. Theron et al. (2008, p. 1006) provide one of the few studies of relationship managers and their clients in the financial services industry concluding that "business values" need to be aligned, and that "cultural differences" need to be taken into account. They also noted the provision of "unique financial services to Muslims" (p. 1006), although they do not specify what these are. They equate culture and shared values with religion. However, the impact of culture and shared values has not been studied separately from that of religion (Schwartz and Huismans, 1995).

According to Fletcher and Fang (2006) culture is an important factor that must be considered in relationship creation as it is highly likely to influence the formation of relationships and the interactions involved because national culture influences the expression of attitudes and behaviours in a culture. Some of the significant cultural variables such as Bedouin tribal society, the importance of family, hierarchical sheikhdom, *wasta* and kinship are important themes that permeate business interactions in an Arab/Muslim cultural context and could be considered to be social bonds (Morgan & Hunt, 1994). Tribal traditions and social bonds were found to be very significant cultural factors that influenced all facets of people's lives in an Arab context (e.g. Rice, 2003; Al Omari, 2008). The interaction between them has an all incorporating effect leading to the relational antecedent termed *wasta*.

Culture influences the degree of commitment to a relationship, and that commitment in turn influences the level of trust in the relationship (Ahmed et al 1999 from Fletcher and fang 2006). In Asian and Middle Eastern countries the creation of relationships and networks are of extreme importance because of greater political instability, the prevalence of ethnicity and sectarianism, the lack of rule of law, and the nature of the political systems (Fletcher and Fang 2006). Business relationships in the Arab world are based on strong family networks and *wasta*, which refers to the use of familial and social connections to gain favours, is a force in most significant decisions Arab life (Cunningham and Sarayrah, 1993). This research takes an emic approach to the study of culture on relationships where the role of *wasta* on relationship formation between the counterparts in the UAE is being examined.

Cultural Context: Cultural Antecedents of Trust

The cultural context for our study is the UAE, a state that is characterised by a number of cultural influences. These include *ethnicity*: the native population is predominantly Arab; *religion*: predominantly

Muslim; and the strongly Bedouin tribal *history* and *geography*. It is also a country of high levels of *immigration*. Non-Emiratis (expatriates or workers from overseas who live and work in the UAE temporarily) comprise 81% of the population. In the UAE, the antecedents of trust are determined by the context, which combines culture and shared values. Duranti and Goodwin (1992) believe that context is important. The present results demonstrate that culture and shared values are over-arching influences, which are much stronger than the culture of an organisation – in this case, an international bank or company.

Patrick (2009) notes the tensions that exist between modernisation and the “cultural past”, which is very much part of the “cultural present” in the UAE: “The emphasis on a Bedouin-style cultural past even as nationals are overwhelmingly part of settled communities is interesting, given the importance of tribal alliances that remain important features of the authority of local emirate rulers” (Patrick, 2009, p. 17). The Bedouin Arabs were desert nomads who traded and took their flocks from water hole to water hole. The Arab/Muslim Bedouin Emirati culture runs deep and is pervasive.

Pech (2009) conducted research to “find solutions to the problem of young Emiratis’ high rate of attrition in financial workplaces” (p. 57), specifically banks. Pech (2009) found that the education and training provided by banks for young Emiratis needed to be aligned with their culture and values, instead of the banks’ primary focus on economic values (Pech, 2009, p. 60). In contrast, the students’ first value was religion, followed by cognition, political values, aesthetics, social customs and, finally, economic values. This cultural mismatch between the values hierarchy of the banks, and that of the young Emiratis, caused anxiety and insecurity, to the point where “physical as well as emotional withdrawal became a preferred option [for the Emiratis]” (Pech, 2009, p. 59). Pech’s (2009) research highlights the tensions between Emiratis and non-Emiratis, financial services institutions and individuals, which is caused by differences in culture and shared values.

Zakaria et al., (2003) note that “Arabic cultures tend to know more about each other than Westerners [know about themselves]” (p. 17), because in Arabic cultures extensive networks are created by socialising, and connections are important parts of Emirati daily life. The society of the UAE is tribal; its most outstanding traits are clan loyalty and importance of the family. Decision-making capability in the UAE relies on intuition, instincts, personal contacts, social position and family relations (Bakhtari, 1995; Muna, 1980). In this context, once relationships have been formed, there are strong cultural reasons not to break them. Emiratis tend to be reluctant to take risks with people they do not know (Bohnet and Zeckhauser, 2004); however good their reputation may be. Conversely, well-founded trust as a mechanism for uncertainty reduction is highly valued. UAE culture has high levels of uncertainty avoidance, expressed by rule following and a preference for business stability; members of the culture try to explain and minimise life’s intrinsic uncertainties (Hofstede, 1980). Uncertainty-avoidance cultures place a high value on security. They resist change because adjustments are seen as threatening (Hofstede, 2006).

UAE culture is influenced by Islamic tradition as well as by Bedouin tribal values. Personal observation combined with the literature shows Bedouin values expressed in a closed and tribal society. Islam is perceived by its adherents to be a complete way of life; it is necessary to understand the religion in order to understand the business environment (Schuster and Copeland, 1996). Within UAE culture, everyone has a clear understanding of what their role is, what their obligations are, and the roles and obligations of others (Caldwell and Karri, 2005). This shared understanding of norms, values, goals and expectations promotes the establishment of trust relationships. Trust is created by shared backgrounds and includes: religion, language, values and traditions, amongst bankers and clients (Collins, 2004; Hall, 1992). Such similarities facilitate communications regarding specific service attributes (Morgan and Hunt, 1994),

increase confidence in the expected service outcomes and, as a consequence, serve as the basis for building trust.

Emiratis tend to be reluctant to take risks with people they do not know (Bohnet and Zeckhauser, 2004); conversely, well-founded trust as a mechanism for uncertainty reduction is highly valued. UAE culture has high levels of uncertainty avoidance, expressed by rule following and a preference for business stability; members of the culture try to explain and minimise life's intrinsic uncertainties (Hofstede, 1980). Uncertainty-avoidance cultures place a high value on security (Hofstede, 2006). They resist change because adjustments are seen as threatening. They prefer formal rules, organisations and relationships that make situations interpretable and predictable. Uncertainty avoidance cannot be reduced to calculable risk avoidance; rather, it refers to how people feel towards uncertain or unknown situations (Hofstede, 2006).

Emirati people operate by first giving serious consideration to potential counterparts; they feel more relaxed when dealing with other Emiratis. They prefer to remain with existing relationships and are reluctant to develop new ones with non-Emiratis, however good their reputation may be. UAE culture teaches the value of accepting things as they are and Emiratis display a strong in-group preference. Usunier (1996) comments that "Loyalty is a key concept in collectivist cultures, which spreads from people to product or service, in as much as they are extensions of the self" (p. 114).

Some of the significant cultural variables such as Bedouin tribal society, the importance of family, hierarchical sheikhdom, *wasta* and kinship are important themes that permeate business interactions in an Arab/Muslim cultural context and could be considered to be social bonds (Morgan & Hunt, 1994). A significant cultural sub-category of the antecedents of trust in the UAE is patriotism. There is broad agreement on its meaning: "a deeply felt affective attachment to the nation" (Conover and Feldman, 1987, p. 1) and "pride in one's nation" (Kosterman and Feshbach, 1989, p. 271). The second cultural sub-category is tribalism. Tribalism and kinship networks are embedded in the UAE; most tribes trace their roots to an individual ancestor (Dadfar, 1993).

Tribal tradition and clan loyalty have a dominant influence in Emirati society. Blood ties are significant and determine group loyalties and identities, which have evolved into an institutional social welfare and political machinery in the modern Gulf (Dadfar, 1993). Tribalism lies at the core of the value system and structure and serves as a unifying factor of loyalty in the construction of Emirati identity and ideology (Hitti, 1985). Sheikh Khalifa is the prime tribal leader and is seen as an opinion former of great influence. One of the most important cultural terms of the Emirati tradition of tribalism is *wasta*. *Wasta* forms the foundation on which almost everything in Emirati societies is accomplished (Cunningham and Sarayrah, 1993, p. 209). *Wasta* is Arabic for connections or "pull" and may be utilised as a form of intercession or mediation. *Wasta* is difficult to investigate because it takes very subtle forms and is "widely practiced and simultaneously denied by its practitioners and beneficiaries" (Cunningham and Sarayrah, 1993, p. 4). *Wasta* has changed over time from its tribal roots to become a national and organisational norm (Al Rayis and Al Fadli, 2004, p. 75). In a tribal setting, *wasta* mediation binds families and communities with the common aims of peace and well-being. *Wasta* benefits communities as well as individuals; however, intercessory *wasta* involves a central character intervening on another's behalf to obtain an advantage – for example, a job, a government document, a tax reduction or admission to a prestigious university (Cunningham and Sarayrah, 1993, p. 209). While it is clear that *wasta* plays a critical role in many business decisions, it is never discussed in business conversations; it is an implicit verbal assumption between the counterparts, and is never mentioned in writing, in business letters or memos.

Research investigative Arab business relationships has identified family-oriented working relations and cultural values as indicators of a different business environment (Metcalf, 2007). More evidently, this

evidence advocates that the UAE has a business culture built on strong family networks, or *wasta* connections, supported by Islamic ethics and values (Hutchings & Weir, 2006, p.143). Consequently, in order to understand how trust relationships are created and networks formed in developing countries, mainly in UAE, it is vigorous to capture the wider social and cultural contexts that prevail in UAE.

Wasta

Wasta is an important cultural concept in the value system of Arab nations. Although there is no exact English translation, it entails reciprocal favours or assistance: in literal translation it equates to mediation. *Wasta* is Arabic for connections or “pull” and may be utilised as a form of intercession or mediation. *Wasta* is difficult to investigate because it takes very subtle forms and is “widely practiced and simultaneously denied by its practitioners and beneficiaries” (Cunningham and Sarayrah, 1993, p. 4). *Wasta* has changed over time from its tribal roots to become a national and organisational norm (Al Rayis and Al Fadli, 2004, p. 75). In a tribal setting, ***wasta mediation*** binds families and communities with the common aims of peace and well-being in a hostile environment. *Wasta* benefits communities as well as individuals; however, ***intercessory wasta*** involves a central character intervening on another’s behalf to obtain an advantage – for example, a job, a government document, a tax reduction or admission to a prestigious university (Cunningham and Sarayrah, 1993, p. 209). The relationships and family connections are considered to be very important culture innate in the UAE. However, in the Western model, directors and managers serve the financial interests of shareholders (Scott-Jackson, 2008). Arab Managers and organisations have a responsibility to serve the interests of the collective society, tribe and family.

Cunningham and Sarayrah (1993) explain that *wasta* remains an underlying problem for the region. Excessive *wasta* creates dependency relationships, preventing the development of self-esteem through challenge and failure, while rewarding “sycophancy and risk avoidance” (Cunningham and Sarayrah, 1993, p. 191). In recent years, it has come to mean the seeking of benefits from government. Although *wasta* pervades the culture of all Arab countries and is a force in all significant decisions, it is not mentioned by most writers, nor is it openly discussed by Arabs themselves (Sawalha, 2002).

Wasta in the United Arab Emirates is an Arabic concept which refers to the use of family and social networks and connections for attaining personal gains (Cunningham and Sarayrah, 1994). In countries where *wasta* is predominant, such as UAE, rules and regulations are usually less important than connections (Metcalf, 2007; Cunningham and Sarayrah, 1993). *Wasta* in the Arab world, including UAE, is a force in every important decision and permeates all aspects of business and social life (Barnett et al., 2013).

Emiratis tend to use their *wasta* networks in different aspects of life: Hutchings and Weir (2006b) state that they develop mainly through family ties and social connections. Such an important concept is highly influential when it comes to decision making, because it is utilised to help people enter a specific school, college, organisation or to make a business deal. Indeed, Cunningham and Sarayrah (1993) argue that *wasta* is considered as a force in every significant decision. It has gained such power because of its roots in Arab culture and history.

It is important to note here that although *wasta* is embedded in Arab cultures, it is inconsistent with Muslim teachings, which stress the importance of hiring based on qualification and merit (Abbas, 2005). In spite of its violation of such teachings, however, using *wasta* when applying for positions is common practice in the UAE. In Islam selection is based on the principles of justice, competency, honesty, and assigning work as per employees’ capacity (Ali, 2005; Ahmad, 2007; Hashim, 2010). Candidates should be selected based on their competency to fulfill the requirements of the job, not on blood relationship,

friendship, wealth, age, race, and political power or the like. Any deviation from this principle is considered a crime against Allah, His prophet (PBUH), and society. Omar Ibn Khattab, the second caliph, said that person cheats Allah (SWT), Prophet (PBUH), and the community if he/she deliberately selects an inappropriate person based on prejudice and personal relationship (Ali, 2010).

The present research explores the effects of *wasta* on trust building in Emirati banker–client relationships. *Wasta* plays a critical role in hiring and promotion decisions in UAE organisations and banks. A person with poor qualifications but influential *wasta* will be favoured over a more qualified person who does not have it. This is, of course, economically inefficient and may lead to poor job performance and economic decline (Kilani and Sakijha, 2002).

Although there are no exact figures, a study conducted by Whiteoak et al. (2006) showed that young UAE citizens believe *wasta* is more useful than do older citizens, which might imply it is strengthening rather than diminishing over time. Thus, conducting simple tasks (such as getting a driving license) without *wasta* can become an exercise in frustration. *Wasta* is seen by some as a facilitator, however; this includes not only knowing *how* to get something done but also, more importantly, it includes knowing to *whom* one should turn. Even if *wasta* has such power and unspoken recognition, it is never discussed in business conversations; it is an implicit verbal assumption between the counterparts. *Wasta* is never mentioned in writing, in business letters or memos.

Wasta reflects the tribal attitude of Arab nations that gives precedence to family and kin over organisational objectives (Branine & Analoui, 2006), and uses social networks to influence the distribution of advantages and resources (Mohamed & Hamdy, 2008). Although initially based upon family loyalty, *wasta* relationships have extended to involve the broader community and friends and associates (Hutchings and Weir, 2006a). This is because Arabs not only have a responsibility to their family but also a responsibility to save and preserve face for their family and their extended network.

UAE is a country traditionally vivacious with social networks that function on the basis of trust and reciprocity. Social networks and Social capital are a widespread phenomenon not only in UAE and the Arab world, but also in every Muslim society beyond the region (Kuehnast and Dudwick, 2004 and World Bank, 2002).

Social Capital theory

The focal point of the theory of social capital (SC) is that “social networks” which offer significant assets and resources to their members (Putnam, 2000, pp. 18, 19). Social capital is characterised by being ‘intangible’ (Coleman, 1998), ‘truly social’ (Grootaert & Van Bastelaer, 2002, p. 70), and ‘relational’ (Narayan, 1999, p. 20), as it is an asset that must be shared with others. The existence of networks and connections is therefore vital for the formation of social capital. Nahapiet and Ghoshal define social capital as “the sum of the actual and potential resources embedded within, available through, and derived from the network of relationships possessed by an individual or social unit” (Nahapiet & Ghoshal, 1998, p. 243).

The literature distinguishes two types of social capital: Bonding social capital represents to kinship and other intra-group networks bound together by shared identities, interests and beliefs about what creates accepted behaviour and who trust one another to abide by the same norms. Bridging social capital, on the other hand, denotes those networks or formal associations linking individuals and groups who did not formerly know each other with the goal of creating new social ties to offer new information, and access additional social networks (Burt, 1992).

***Wasta* and Social Capital**

Wasta is considered to be a ‘significant form of social capital in the Arab World’ (El-Said & Harrigan, 2009: 1235). More precisely, and as Rice (2003) argues, the strong group loyalty and cohesiveness (Ali, 1993) is a potential source of beneficial “social capital”, and in the Arab world these social networks are referred to as “*Wasta*” (Tlaiss & Kauser, 2011). The literature reveals that *wasta* and the network of relationships are important because they allow the creation of relations of support and collaboration with partners (Zghal, 1998 cited in Yahaoui & Zoubier, 2006). This is in contrast with Western relationship marketing that is ‘driven by legality and rules’, impersonal involvement in networking and commercial goals (Wang, 2007, p. 82).

Wasta is seen as an imperative asset in societies, because it is based on such a generalised reciprocity that nurtures trust and mutual support, and therefore includes exchanges of social commitments and determines one's face in society. Thus, in the Arab World a relationship manager who gives distinct treatment to a relative in terms of a business deal or employment is considered to be fulfilling a duty to family or direct community, or doing business with someone who can be trusted; whereas in the West this is ‘considered nepotism and favouritism’ (AbuSaad, 1998; Hollensen, 2007, p. 225).

Wasta can act as bonding and bridging social capital. Conventionally, through *wasta*, local nations not only bonded together along social and geographic dimensions (same tribe, clan, region, or people of the same background), but also concurrently bridged across others. Members of a certain clan, tribe, or region used *wasta* to solve disputes, and to build deals and social and economic networks with other groups, and intermarry from other clans and tribes. *Wasta* assisted people to deal with the tough conditions of the desert environment and rare resources (Cunningham & Sarayrah, 1993). The affiliation-oriented nature of Arab culture values personal, family, group and clan ties. These ties and social networks become the *wasta* - the effect through networks embedded in the family, clan and tribe, which is a special form of social capital that offer the individual with entree to opportunities and resolves his/her problems (Barakat, 1993; Yasin, et al., 1989).

Like its cultural comparable, *guanxi* in China, *wasta* uses social networks to influence the distribution of advantages and resources (Mohamed & Hamdi, 2008).

Similarities between *wasta* and *guanxi*

There are many similarities between *guanxi* in China and *wasta* in the Arab world. *Guanxi* has been defined variously as networks, connections, contacts and even nepotism, in both social and business relationships. In the sense applied to business relationships, it is defined as a “*guanxi* state”, indicating “the qualities of a relationship between individuals”, which can be close or distant, “good” or “bad” (Zhuang et al., 2010, p. 138). In empirical research on distribution channel relationships in China, *guanxi* was found to have “constructive effects of both emotional closeness and interactive state on marketing ... behaviors in China” (Zhuang et al., 2010, p. 137). *Guanxi* is therefore regarded as being all-pervasive in Chinese business and social activities (Michailova and Worm, 2003).

Wasta represents emotional and affective closeness; as with *guanxi*, it is seen as a force in every significant decision in Arab life and, indeed, a force in all decision making (Cunningham and Sarayrah, 1993). It has been called *The Hidden Force in Middle Eastern Society* (the title of Cunningham and Sarayrah's 1993 book). In the Arab world, one needs *wasta* in order to accomplish anything. *Wasta*, unlike *guanxi*, “has not been adequately researched, nor has there been any substantive literature examining the similarities and differences between interpersonal connections in the two regions” (Hutchings and Weir, 2006a, pp. 141–42). Although *wasta* has important implications for management, no empirical studies have been carried out in the HRM context, and very little research has been done in either Arabic or English (Mohamed and Hamdy, 2008, p. 1).

In both Chinese and Arabic cultural contexts, business is conducted by creating a relationship first and building connections; only much later will a discussion be started about the anticipated business (Weir and Hutchings, 2005, p. 92). Therefore, in both cultural contexts, the process of building relationships prior to transacting business is time consuming. Often the premise of starting a new business relationship is the opposite of that in the West. In the West, a new business start-up may focus on the business first, and only subsequently look for contacts and relationships in order to develop it. In China and the Arab world, the relationships often come first and then the network of friends will search for a business opportunity.

In Chinese and Arabic cultural contexts, once a relationship has been established, verbal contracts are absolute and an individual's word is their bond (Weir and Hutchings, 2005, p. 92). These bonds are rarely broken. A failure to meet verbally agreed obligations would lead to the termination of the business, as well as the social, relationship. Like *guanxi*, *wasta* also involves a social network of interpersonal connections rooted in family and kinship ties. Involving the exercise of power, influence and information sharing through social and politico-business networks, *wasta* is intrinsic to the operation of many valuable social processes, and central to the transmission of knowledge and the creation of opportunity. Just as *guanxi* has positive connotations of networking and negative connotations of corruption, so too does *wasta*; Arabs refer to both "good" and "negative" *wasta*.

Family is of vital importance in both China and the Arab world. Not only do people feel a sense of responsibility towards their family, they also feel a responsibility to save and maintain "face" (personal and social status) and honour for their family and extended networks. Reciprocal obligations are not limited to family and kinship, but also extend to non-kin ties in which people are expected to help each other as if they are fulfilling obligations to their family members (Bian and Ang, 1997). Thus, there are "extensive relations of loyalty and obligation, not just blood and kinship ties" (Feghali, 1997, p. 353). This reciprocity is further extended to the repayment of business and social accomplishments (Seligman, 1999, p. 36). Although originally based upon family loyalty, *wasta* relationships have expanded to encompass the broader community of friends and acquaintances, as has *guanxi* in China (Feghali, 1997).

However, family and hospitality form the basis of business organisation even more strongly in the Arab world than in China (Muna, 1980). Just as Chinese business culture revolves around banqueting, it is impossible to undertake any kind of meeting in an Arab organisation without having coffee or tea. Such aspects form strong and enduring cultural bonds for the Bedouin Arabs, which include "Nomadic hospitality or *diyafa* [which] dates to pre-Islamic times and emerged as a coping mechanism in the desert ... individuals were utterly dependent on ... others during travel or for protection from avengers or oppressors" (Feghali, 1997, p. 353).

In both China and the Arab world, the notion of favours is tied to *guanxi* and *wasta*. In China, the value of *guanxi* depends upon the element of affection that is tied to favours (Kiong and Kee, 1998), as does that of *wasta*. Just as "guanxi lies at the heart of China's social order, its economic structure" (Andersen et al., 2009, p. 821), so *wasta* "influences all social interactions throughout life" (Feghali, 1997, p. 352).

The ability to work with *guanxi* and *wasta* is essential for business success in China and the Arab world. This is a more complex area than simply establishing good business relationships, for in the Arab world, there are "unmentioned and subtle cultural rules" and any social or business occasion is "vague, complex, [and] defined by context" (Feghali, 1997, p. 353). Therefore, it is important that international managers understand and use *guanxi/wasta* not only as a means of business networking, but also as complex, subtle and unspoken cultural specific norms that underpin all social ties and decisions in both regions.

Research Method

Empirical data were collected using qualitative semi-structured interviews with business-people and their bankers in the United Arab Emirates. The interviewer (and first author) is from the Arab culture and is bi-lingual in Arabic and English. In all 170 individuals were interviewed; in most cases the interviews were paired so that where a business client was interviewed, so was the corresponding business banker

(we refer to these pairs as ‘dyads’). Ten additional individuals were interviewed. The sample of clients was selected by sector and size to be as representative as possible of the local economy. It is noteworthy that it was not possible to find an interview dyad consisting of an Emirati banker with a non-Emirati client; it appears that this type of relationship may not exist. Additional information on the sample is provided in Table 1. The research was carried out among a cross-section of Emirati and non-Emirati corporate clients, small and medium-sized enterprise (SME) clients and UAE corporate bankers. There are 46 commercial banks operating in the UAE, of which 21 are Emirati and 26 are non-Emirati, and numerous Emirati and non-Emirati companies. The qualitative data analysis was primarily handled manually, although NVivo was also used as a useful tool within which to store the entire qualitative data set (Sinkovics, et al., 2008; Ghauri et al., 2004).

Table 1 Dyadic counterparts in the research

Dyads	Number of interviewees and dyads
Emirati client/ Emirati banker	50 interviewees, 25 dyads (i.e. 25 Emirati businessmen and 25 Emirati bankers)
Emirati client/non-Emirati banker	66 interviewees, 33 dyads (i.e.33 Emirati businessmen and 33 non-Emirati bankers)
Non-Emirati client/non-Emirati banker	44 interviewees, 22 dyads (i.e. expatriates, most of them Westerners, 22 non-Emirati businessmen and 22 non-Emirati bankers)
Non-Emirati client/Emirati banker	0 (could not find any examples)
Total	160 interviewees, 80 dyads

Data analysis is directed through “theoretical sampling”, in which the analysed data directs the in-depth questions asked at the subsequent interviews; interviewing continues until no new data are discovered. Where possible all interviews were either verbatim style transcribed or detailed notes were taken. The transcripts were read and re-read line-by-line to analyse the data. This method leads to a better understanding and becoming more familiar with the data which in turn helped in arranging the data into relevant categories. The verbatim transcript data were coded into thematic categories (Guest et al., 2012). However, the initial codes and categories were expanded and collapsed inductively to account for the other categories and sub-categories that emerged from the data analysis. The resulting codes were used to assess existing theory and to generate theories regarding the research questions (Forstenlechner & Mellahi, 2011). To make sure that the categories were reliable, in other words would another researcher perceive the same categories, uncoded transcript was given to an external researcher and asked to recognize categories. A comparison of categories was made and were discussed until an agreement has been reached (Taylor-Powell & Renner, 2003; Spiggle 1994).

The study also showed that cultural variables, such as Bedouin tribal society, the importance of family, hierarchical sheikhdum, and *wasta* were important themes that permeate business interactions in an Emirati context. To this end a number of working propositions guided the interview and sampling strategy and subsequent data analysis.

Proposition 1: Antecedents of trust will, or are likely to, differ between Emiratis and non-Emiratis bankers and clients

Proposition 2: If antecedents of trust are contextually and situationally determined (that is, they may be culturally conditioned) then antecedents in an Arab/Muslim context will be context-specific.

The **research propositions** were used to provide a further basis for comparison with the results to add clarity and soundness.

Findings

This section analyses the antecedents of trust and the effect of these antecedents on the business behaviours of bankers and clients. Our findings indicate that affective trust arises from culture. Culture appears to influence the development of trust in an Arab/Muslim context. The social constitution of the nation, tribe, clan and family generates cultural similarity, which in turn has an impact on business behaviour. Cultural similarity facilitates communication, which in turn facilitates the trust-building process. Clan ties and social networks become the *wasta* - the influence through networks deep-rooted in the family, clan and tribe, which is a special form of social capital that provide the individual with access to opportunities and resolving problems.

Tribal traditions (tribalism)

Tribal traditions and Islam were found to be very significant socio-cultural factors that influenced all aspects of people's lives in an Arab/Muslim context. Normally, individuals in the Emirati society bestow great value on family and other clan relationships, find satisfaction through their relationships, feel commitment to their clans and cultivate a sense of belonging. (Barakat, 1993; Yasin, et al., 1989). Emirati society is family orientated; tribal kinship units play a significant role in social identification. Family ties are centred on blood ties and Emiratis value loyalty to the tribe, which tends to override all other social obligations:

I trust people from my country, from my tribe, people who have the same blood, same religion and background. (Emirati client 12).

The influence of culture on Emirati behaviour and beliefs with regard to the antecedents of trust in business relationships is fundamental. The Emirati Bedouins are tribal, and the tribe and tribal system are fundamental to altruism, kinship, *wasta*, the importance of clan and kith, and the family and extended family. The affective value is more salient than the cognitive in trust formation. Ties within Emirati dyads are strong, and are based on social bonds. Emirati culture and shared values prioritise group goals and outcomes over those of the individual; people are defined in terms of their tribal and extended family membership. With this characteristic collectivism, Emiratis place high value on maintaining social relationships and harmony. This can be seen in the following quotations:

I like to deal with my relatives, with people with whom I have close family relationships. When I deal with my people with whom there is a kinship, we feel relaxed, not worried, as we are both loyal and working hard to support each other (Emirati client 2).

Emiratis feel and think that they have obligations towards each other. They have to help their families first, then their clan, then their tribes and then the region (Emirati client 20).

Our findings suggest that social bonds are a stronger antecedent to trust among Emiratis than non-Emiratis and comprise the need for personal relationships *before* business transactions, the importance of *wasta* and the reliance by both parties on the past behaviour of the other as a predictor of future trustworthiness. In an Arab/Muslim context, the social bonds are strong among Emiratis, due to their tribal cultural inheritance. Social bonding between Emirati bankers and clients in the UAE provides

customised services that develop relationships, allows the clients to trust and to be satisfied with the bankers' services, and assists in understanding and learning about the client's needs and expectations. Emirati counterparts have strong bonds with each other; they are empathetic and responsive on the basis of religion, culture and shared values.

UAE culture is based on personal relationships and a sense of local commitment. This is in contrast to characteristic responses from non-Emiratis, where a business opportunity may be identified and a business relationship formed, with no need to establish any closer friendship. Contrast the first two quotations below (from Emiratis) with the last two (from non-Emiratis).

We have a personal relationship with our clients. We believe in being with our clients not just for one transaction but to build a long-lasting relationship with them (Emirati banker L).

We have been dealing with our bankers for a long time. Personal relationships are important for us, but they are less important for non-Emiratis. (Emirati client 22).

I know that Emirati culture is different from our culture, but our friendships are one thing and our business relationships are something else. (Non-Emirati client 18)

I have good relationships with my clients, but I work according to documents, bank's policy and regulations. I have no time for socialising and emotions. Our business relationship was built after having a good experience with them. (Non-Emirati banker T)

Personal relations and face-to-face meetings are most effective in resolving problems and settling business deals in the UAE, as opposed to regions where formal communications play a stronger role. The data reveal that Emirati tribal society is based on long-term relationships that reduce the social uncertainty involved in trust:

All my experiences with my counterparts were successful because trust is based on kingship bonds (Emirati client 12).

The relationship between Emirati bankers and Emirati clients is a balanced or symmetrical relationship, and that of Emirati bankers to non-Emirati clients is asymmetrical: there is a mismatch between the factors that the two parties regard as important. This is particularly noticeable in respect of time invested in relationship building, where it can cause frustration and misunderstanding between Emirati and non-Emirati actors. Time invested in the relationship is very important to Emiratis, who spend considerable effort maintaining social relationships within their extended networks of relationships.

It takes time for us as Emirati partners to build a trust relationship, we need to meet and have coffee or lunch. We need to socialise and to know each other before starting our business. This is very important for us. (Emirati client 13).

For the non-Emirati, who places a higher value on cognitive-based trust, and who may rely on the reputation of his financial services institution, financial products, contracts and documentation, these affective-based activities may appear to be a waste of time, unnecessary or meaningless.

Non-Emirati clients declared trust in the productivity and performance of their counterparts, without expressing a need to know them personally; they were not concerned about forming social relationships in this context. Non-Emiratis place more emphasis on the banking processes and documents than on personal relationships:

I work with my clients according to documents and the bank's policy and regulations (Non-Emirati banker R)

I don't mind the social part. I am very professional in my work, so I don't need a lot of interaction with my counterpart. It is hard for me when people want to talk to me about how things are going, and when they ask me about my family. I feel it is a waste of time, I am busy person (Non-Emirati client 23).

Two out of forty-seven non-Emirati bankers who did business with Emirati clients claimed that a “premium name” was important to them. The non-Emirati bankers did not fully trust their Emirati clients, and asked for guarantees and documents, even if the Emirati clients were important people. The non-Emiratis had been in the UAE for a long time, and were aware of Emirati culture and the importance of an influential backer:

Family name is important in this country. For example, the royal family and the kinship relationships in the Emirates are important, but 100 per cent should not be based on this; it is not a blind trust (Non-Emirati banker U).

Wasta

The results signpost that *wasta* connections and personal social networks via family and friends that relationship managers have played a critical role in creating trust. The interviews show that the first strategy that relationship managers use is their *wasta* and family connections to get access and to create trust with their counterparts. This warrants cooperation, and affords the relationship manager with power in negotiations and opens accesses of trust and opportunities with their counterparts. This shows how *wasta* relations and connections can be built through ‘interpersonal transfers of trust and relational ties’ as designated by Peng and Luo, (2000).

Wasta refers both to the acts of compromising and finding solutions, and to the person who performs this act (Cunningham and Sarayrah, 1993, p. 4). It plays a significant role in decision making and employment, and in business relationships in the UAE. It probably originated with tribal leaders interceding or mediating to solve problems and disputes. During interviews, *wasta* was largely confirmed as being used extensively to hasten the process of document handling, achieve access to decision makers or influencers, and to gain priority among clients.

The results show that *wasta* has a vital influence on the daily lives of Emiratis and the way they build trust, do business, make decisions and network with each other.

Wasta is a cultural issue. For this reason, we cannot avoid it. (Emirati client 11)

Are you waking up the sleeping lion? No one will answer your question (Emirati client 3).

Wasta involves social networks of interpersonal connections, often rooted in family and kinship ties, and involves the exercise of power, influence and information sharing through social and political business networks. Emiratis explained the widespread use of *wasta* in cultural terms relating it to respected values, such as shared aims and loyalty, and referred to Emirati traditions of tribalism. Although most Emirati respondents denied its existence, Emirati bankers suggested that their clients retained the use of *wasta* for cultural reasons:

It is a way of life. In an Arabic society, you have to find wasta. It is something tribal (Emirati banker C)

The success of the relationship and winning a contract or getting more services and facilities is normally supported by the big guys. Know-who rather than know-how. (Emirati client 5)

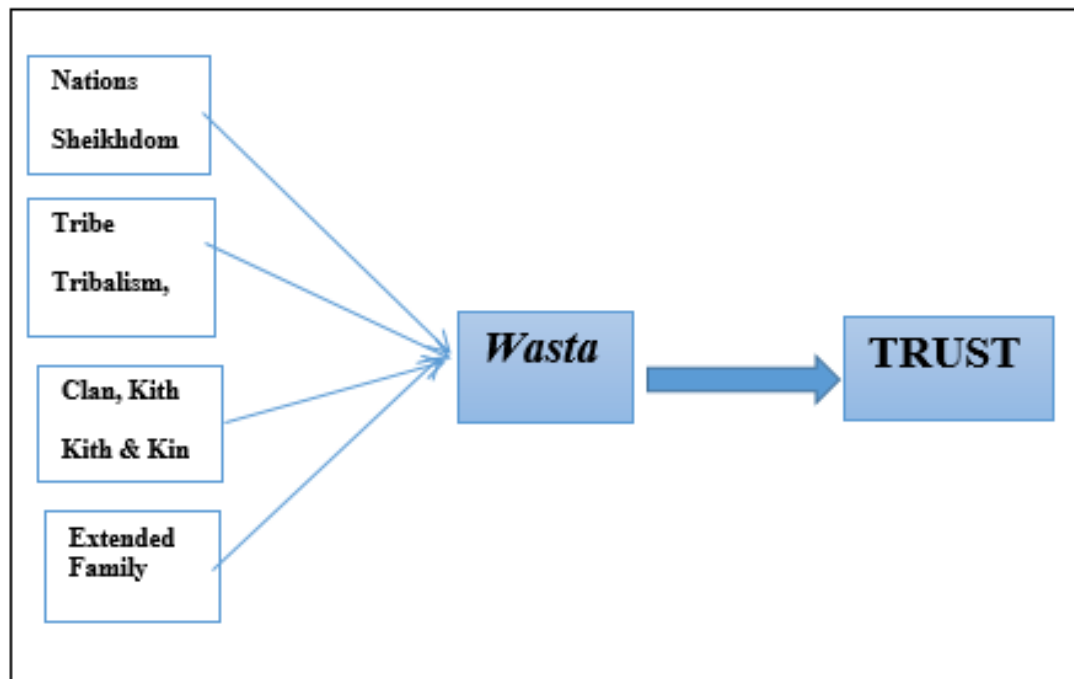
Therefore, as clarified by the respondents, the tribe and family approach and *wasta* help extensively in forming and creating trust and in maintaining the relationship. Indeed, once the relationship manager mentions his family name he will be treated differently.

Having wasta in the bank is a good thing, because the procedures can run smoother and you can get information and help quicker. (Emirati client 20)

Actually, the family (clan/tribe) and kinship ties were recognized by the respondents as the most significant source of *wasta* and the most influential social resource that they draw on to attain their objectives (see below, figure 1). This has identified by the corporate relationship manager who stated:

In UAE, the family is important because you will find members of your family in the government, or elsewhere, so we are all know each other and related to each other. Each time I need help or support, for sure, they will do their best to help me. (Emirati client 32)

Figure 1: Dimensions of Wasta



This confirms the significance of the family that is extremely rooted in Islamic values and tribal traditions and social system, which develop value systems that favour family members and strong kinship ties over other social ties. This is confirmed by the following quote:

Family names have an important role in our business since it opens closed doors to use and helps in many things. For instance, if my counterpart recognises the name of my family, he will ask me about someone form my family he knows and if he is my cousin or even one of my relatives, and if this person is his friend or his wife's cousin, this will help to build relationship with me. Maybe, he will invite me for dinner or lunch. So, the family names tells you how to deal with the counterpart and indicates their status and how wealthy they are. (Emirati Client 28)

Hence, as clarified by the respondents, the tribe and family approach and *wasta* help considerably in building and creating trust relationship. The government sector, in particular, is controlled by Emiratis who come from well-known tribes and families who are often connected to each other through blood and marriage and consequently they are loyal to each other.

Attempts to regulate traditional forms of networking (particularly Arab *wasta*) by legal or juridical constraints usually fail because the networks are intrinsically tied to trust, social structures and family connections (Weir, 2003). Two Emirati clients claimed that they had joined a campaign against the use of *wasta* with some non-Emiratis in Dubai. One Emirati client said that his Lebanese friend had a higher degree from the United States, but had been rejected for employment because he had no *wasta*, while somebody else was given the job even though he was not qualified because he had “big *wasta*”. This

rejection shattered his friend's confidence, especially as he could see no reason for it. In this case, *wasta* was destructive and actions should arguably be taken to reduce its use.

I finally understand the power of vitamin waw or wasta and how destructive that power can be (Emirati banker T).

Due to my occupation, I communicate a lot with people in various professions. This gives me a chance to use these connections quid pro quo. (Emirati client 26).

Emiratis do not "earn" *wasta* with money: that would be considered a bribe and could result in ethical and legal difficulties. Money is indirectly involved, however, according to respondents, in developing *wasta* through gifts, meals and entertainment, which are used to establish credibility or goodwill. The trustee might give something concrete to the trustor, or might offer confidential information, so that if trust was violated the trustor could retaliate.

Non-Emiratis were less likely to have used status and position to gain *wasta*, but could acquire it through their networks and contacts. They dealt with counterparts according to law and regulations, reflecting the reputation non-Emiratis have for respecting the law. The bankers interviewed had a good reputation and worked for global banks; they were not willing to break the for the sake of *wasta*.

I don't accept any wasta even if it is from a big name. I work according to the law and documentations (Non-Emirati banker O)

Wasta is a corruption. I am against the use of wasta (Non-Emirati client 27)

For Emiratis, this attitude indicated a kind of cultural blindness to the internal environment of the UAE. It was also seen as indicating that non-Emiratis were honest and had moral principles, however, making them trustworthier in the eyes of Emirati counterparts. Non-Emiratis spoke of *wasta* in terms that negated its traditionally positive role in mediation:

I can only recommend that one should always respect the law and not even start doing anything illegal. I know its importance, but I don't accept wasta (Non-Emirati banker H).

However, four non-Emirati respondents claimed that they used *wasta* if they needed more support from their bankers. For instance, a French client with long experience in the area remarked,

If I need more facilities for my project, for example, I know exactly whom to use for wasta and I will have it tomorrow. If I want the same service in the UK, I need a long time of going through various stages of bureaucracy and I might still not get it" (Non-Emirati client 10).

Discussion

The results show that Emiratis and non-Emiratis have very different perceptions of the antecedents of trust in banker–client relationships. In addition, the antecedents have different salience for Emiratis and non-Emiratis. One of the strongest factor is culture, which has been forged through centuries of desert survival into social culture, tradition and lifestyle. The Emirati Bedouins are tribal, and the tribe and tribal system are fundamental to altruism, kinship, *wasta*, the importance of clan and kith, and the family and extended family. The extended family lives together in a compound, with strict segregation of the sexes in every aspect of life except for married couples' sleeping arrangements.

Culture is demonstrated in this research to be the most important over-arching theme that control the antecedents of trust in an Emirati context. In an Emirati context, the social bonds are strong among Emiratis, due to their tribal cultural inheritance. Emirati business culture is based on social bonds and personal contacts – a precursor to developing a business opportunity. This can be contrasted with many non-Emirati approaches in which an opportunity may first be identified, and then a business relationship formed; seldom does this lead to any type of close friendship.

The research shows the vital role that *wasta* interpersonal connections and networks play in UAE. *Wasta* is vital to use in Arab countries to manage organisational interdependence. *Wasta* is closely connected to social capital and it is used as a deliberate strategy for increasing business opportunities in the Arab world. *Wasta* stems from an Emirati emphasis on interdependent personal relationships. Non-Emiratis may think of *wasta* as a negative practice, which in turn causes frustration, hatred and possibly demotivation. *Wasta* is not built on Islamic law, but on the cultural and shared values of the Bedouin Arabs who settle in the Gulf States. While “connections” and “the old boy network” might also play a role in Western business and hiring practices, most non-Emirati employers hire, promote or accept business based on individual skills and performance. As a result, *wasta* is prospective to be seen by non-Emiratis as, at best, favouritism and, at worst, nepotism or corruption. For the Emirati Bedouin Arabs, it is a deeply embedded culture.

The greatest highlighting was placed on creating trust which was generally established at the personal level. This trust was created on *wasta* personal relationships and connections that were basically embedded in the family and clan. It also depended on building affective trust and social bonding and the creation of strong personal relationships and friendships. It was also important to create this trust before any business transactions can happen which was contrary to Western principles which stresses on establishing calculative, economic bonding (Rodriguez & Wilson, 2002) and to conduct a number of successful transactions before trust is created (Bjorkman & Kock, 1995; Tsai & Ghoshal, 1998). *Wasta* which is “personal” in nature, may also be seen as a crucial force that also effects trust.

The results confirm that akin to other developing economies there is an ‘institutional void’ (Khanna & Palepu, 1997) in Arab countries represented by weaker formal institutional constrictions, that result in a stronger role played by informal institutional restrictions such as those embodied in the interpersonal ties across organisational boundaries cultivated by managers such as ‘*wasta*’ connections and networks in the Arab world (Hutchings & Weir, 2006a), and *Guanxi* in China, and familial/tribal and religious institutions. Actually, this research for the first time in the UAE shows that *wasta* has benefits for the relationship managers, and how it acts as a secret force that affects all aspects of life in the Arab world and how it impacts relationships between the counterparts. Consequently, *wasta* acted to help corporates to overcome the doubts, bureaucracy and lack of formal institutional support, and confirming amenableness with social and cultural norms.

The results also confirm that *wasta* was used in its two forms of “Bonding” social capital and “Bridging” social capital. *Wasta* as bonding social capital was used when the relationship managers internal/personal network ties, that are signified by his/her clan/family and friends network, acted as their closure group (Oh et al, 2004; Coleman, 1988; Leonard, 2004), which they and the group members belonging to that network can only get advantage from the opportunities and benefits generated in that network. This also shows the “personal type” of *wasta* that is attained through the personal connections of the relationship manager.

At same time, *wasta* was used as ‘bridging social capital’ (El-Said & Harrigan, 2009; Leonard, 2004). Therefore, when the relationship manager’s *wasta* is not enough, he/she uses *wasta*. The relationship manager in this case uses bridging social capital to be connected with an intermediary outside of his/her network via the support of the existing connections who help in the finding of that intermediary who can impact the decision making process of the counterpart. Hence, this reflects the “intermediary type” of *wasta*.

The findings suggest that *wasta* ‘social networks of interpersonal connections which are embedded in family and kinship ties’ (Hutchings & Weir, 2006a, p. 143) is a significant relational antecedent in the UAE. The findings also specify that *wasta* interpersonal networks, and as an informal institution (El-Said

& Harringan, 2009) continue to play a substantial role in business activities and in the daily life of Arabs, similar to the Chinese practice of *guanxi* (Hutchings & Weir, 2006a; Rabaai, 2009). Like *guanxi*, *wasta* is also deliberated as social capital and is grounded on personal trust which resulted from personal relationships and connections. Consequently, relationship manager with strong social capital can be expected to be trustworthy.

Implications for managers, and for future research

This research highpoints that *wasta* networks can be seen as an antecedent to establishing successful, long-term committed relationships in the UAE, and it can be used as a strategy to improve market access and growth. Therefore, the results may offer guidance for managers operating within other business to business context within Arab markets. For instance, Western relationship managers need to comprehend that relationships in the Arab world surpass any business interaction. Hence, developing and nourishing social capital requires integrating social and business relationships.

Within financial services in the UAE, it is important for non-Emiratis, both bankers and clients, to develop cultural sensitivity and particularly to understand the importance of culture in the development of trust. Non-Emiratis need to understand Emirati customs and traditions. For instance, in an Emirati context, it is important to understand the significant role religion plays in the conduct of business, especially in areas like sharia banking. In order to build trust relationships in an Emirati context, it is critical for businesspersons to be aware of religion, culture, shared values, Islamic laws and regulations. Research that helps in understanding the influence of culture may help to provide a foundation for government policy, education and the social acculturation of Emiratis and non-Emiratis. Indeed, this study shows that *wasta* has benefits for the relationship managers, and how it acts as a hidden force that affects all aspects of life in UAE. Moreover, this article highlights how a network of relationships like the '*wasta*' can be a source of competitive advantage within the context of business relationships, an issue that has not been dealt with in the literature before.

This study makes a significant contribution to practice because it lightens the way for non-Emiratis in terms of how to build trust relationships. The study presented the importance of *wasta* which reveals the tribal mentality of Emiratis, and which gives precedence to family and kin and in-group members above organisational objectives (Branine & Anloui, 2006). This proposes that to non-Emirati relationship managers, for example, to gain access to information and business opportunities, and hence to start a trust relationship with Emirati relationship managers, it is essential to emphasis on having the right connections first, rather than on activities and effectiveness of products and services offered to business partners, as in the West. Non-Emiratis are advised to develop cultural empathy, and to show an understanding of Emirati's high context culture. Ability to utilise connections and networks will be very helpful in creating trust and maintaining long-term relationships.

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Market Power versus Efficient-Structure in Islamic banking industry: evidence from selected GCC countries

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Abstract

The study aims at testing market power theories and their role in explaining Islamic banks performance in Gulf Cooperation Council GCC. Depending on the data of 22 Islamic banks in the period of (2008-2013). Using measuring models, market power theories could not explain GCC Islamic banks returns, as these results showed that there is no evidence of monopoly in Islamic banks market structure that would affect its performance. There was an effect for traditional efficiency in its performance. This sector is characterized by the presence of high competition and diffused market shares. There should be a future research about the role of economic efficiency theories in explaining GCC Islamic banks returns.

Keywords: Market power, market structure, Islamic banks performance.

Introduction, study problem and objectives

Islamic finance industry is characterized by being modernized and having an accelerating growth from time to time. It has many factors that achieve low risk and security for it. It is expected that Islamic finance will witness a wide improvement in service quality and innovation of new products to reach a wider base of customers. Assets of Islamic banks has increased rapidly lately to reach 2.5 trillion dollars with a growth percentage of 92%. It also achieved higher returns than traditional banks in addition to having a wide spread in the world. All this led us to ask about the structure of Islamic banks, its relation with profitability and the effect of market power on achieving these returns. In other words, we may ask are the achieved returns by Islamic banks due to their efficiency and ability to provide substitute innovative products to the customers or it is due to monopoly by few banks in this industry?

There are many theories that explain banks returns. Some of them indicate that banks achieve their returns due to monopoly in bank sector. As they put a non-competitive prices by increasing interest rates on loans and lower it on bank deposits which contribute in increasing returns due to this monopoly. Other theories indicate that banks achieve returns due to their efficiency which is known by traditional efficiency theory. It indicates that quality of bank services and early entry to the market give the bank a chance to have higher market share resulting in achieving high returns. Other theories go beyond that analyzing cost and profit efficiency in explaining bank returns (Hamdan, 2014).

Islamic banking is considered to be the biggest and fastest growing bank sector in the region. Thus, it is crucial to study and analyze its structure and efficiency to better understand it. This will provide an important information to the regulators of this market causing building on it many decisions to support and improve the market based on scientific and clear methodology. The study problem may be stated as follows: is there an effect for market power variables (concentration and market share) in explaining GCC Islamic banks returns?

The gap that this study tries to cover is explaining the increasing returns of Islamic banks sector. These returns should be studied extensively by knowing the market structure of banks which led to it. It is crucial to do this investigation so that, these returns do not become just a bubble that will disappear as soon as the economic and financial boom stops. After all, all this knowledge will contribute to building a real and strong economy that will strengthen and improve Islamic banks sector.

This study is considered to be important because it handles an important topic, as knowing the effect of market power and efficiency structure on Islamic banks performance will lead to knowing performance levels and behavior of Islamic banks working in GCC. As well as diagnosing its ability to compete globally. The study will reveal the situation in each country and whether market power or efficiency are the explaining variables of increasing returns of Islamic banks. This will give managements of these banks and monitoring authorities a clear vision about these banks. It may be followed by a group of procedures that will enhance Islamic banks stability and existence in the economy.

Related Literature and Hypothesis Development

The study aims at testing the relationship between market structure and performance of Islamic banks in six Middle Eastern and North African MENA economies using the most frequently applied measures of concentrations. There are two major approaches that may be used to evaluate level of market power within a particular sector. These approaches differ whether they are structural or non-structural. The structural approach refers to the Structure Conduct-Performance Hypothesis (hereafter, SCPH). The two fundamental corollaries of the SCPH are (i) the Relative Market Power Hypothesis (hereafter, RMPH) and (ii) the Efficient Structure Hypothesis (hereafter, ESH) (Aguirre et al., 2008), while the non-structural approach refers to Contestable Market Theory (CMT) (Al-Mutairi and Al-Omar, 2009).

The structure-conduct-performance paradigm, dating back to Mason (1939) and Bain (1951), has long dominated our public policy toward industrial structure and, more generally, our perception of the effects of industrial structure on firms' behavior, profit levels, consumer welfare, and total welfare (Shaffer, 1994). The RMPH maintains that firms with large market share and well-differentiated products are able to exercise market power in pricing their products and hence earn supernormal profits (Aguirre et al., 2008). These well-differentiated products are less favourable to consumers since these firms are generating welfare losses. Numerous studies (Demsetz, 1973; Rhoades, 1985; Kurtz and Rhoades, 1991; Frame and Kamerschen, 1997) have investigated the RMPH and empirically confirmed that financial institutions have displayed a noncompetitive behaviour, in concentrated or highly concentrated markets. On the other hand; ESH states that the positive relationship between banking performance and market concentration is not a result of market power rather greater efficiency of banks with larger market share (Bourke, 1989). According to ESH the superior performance of the market leaders whether by adopting better technology or improving managerial skills has enhanced the market structure. In turn, it suggests that higher efficiency produces both higher concentration and greater profitability (Al-Mutairi and Al-Omar, 2009). The positive relationship between profits and concentration is explained by lower costs achieved through either the employment of the superior management's "know-how" or the increasing returns to scale obtained in the various stages of the production processes (Aguirre et al., 2008). The ESH was proposed by Demsetz, (1973) and developed by Brozen, (1982), and implies that higher profits are derived from higher efficiency and lower costs; higher concentration is a result of higher efficiency.

Bain (1951), mentioned that there are many concentrated markets because of low competition for reasons of alliance-type or monopolistic led to the development of inappropriate prices for consumers (for example, in the manufacture of high interest rates banks put on loans and lower interest rates on deposits compared with other competitive environment) this contribute to achieving high profits, which is known

as bank concentration. According to this hypothesis, there are few monopolistic banks leads the rest of the banks towards the development of higher prices and lower costs, and then achieve the highest profit levels at the expense of consumers (Al-Zu'bi and Balloul, 2005). The SCP is composed of three parts; the first part is the (structure) which refers to the banking market structure characteristics in terms of the number of banks, the concentration ratio and the size of their contribution to the market. The second part refers to (Conduct) the behavior of banks, which depend on economic characteristics, management of bank costs, and the trade-off between risk and reward, size efficiency and efficiency of the debts and obligations. The third part refers to (Performance) the level that is affected by each of the banking market structure and efficiency of the administration; it must be compared to the costs and profits of the bank (Hamdan and Al-Atyat, 2015).

The ECH was presented by (Demsetz, 1973), which assumed that differences in organizations and dispersion within the market result in inequality in market shares, so that higher levels of efficiency associated with the largest market shares for a limited number of banks which leads to high levels of performance and then a positive relationship between market share and profit (Hamdan *et al*, 2014). This hypothesis suggests that the most efficient banks increase in size and market share and then increase their ability to achieve high profits through market share concentration in a limited number of banks (Al-Atyat and Hamdan, 2015).

The main question that should be answered in this research: Is there a statistically significant effect of the concentration or market share in performance of the Islamic banks? The main hypothesis of the study may be:

H₁: There is statistically significant effect of the market share and concentration of market on the performance of Islamic Banks.

This hypothesis is divided into two sub-hypotheses, the first sub-hypothesis tested the relationship of market share of deposits in the performance of Islamic banks in GCC, so, according to the hypothesis of traditional efficiency, the administrative efficiency of banks able to increase their size and concentration in market through its ability to reap high profits and these hypotheses testing separately. The first sub-hypothesis may be:

H_{1.1}: There is statistically significant effect of market share on the performance of Islamic Banks.

Where the second sub-hypothesis should be testing the relationship of market concentration of assets on the performance of Islamic banks in GCC according to structural-conduct-performance hypothesis, this reflects relationship between performance and efficiency level in banks, as well as points that banks which enjoy market large stocks and serviced is becomes able to practice market power and gain profit. The banking market structure is known as the distribution of banks in the banking system in terms of number, location and size of the banks. This leads on to say that the market structure determines the degree of competition in the market and the degree of competition affecting the performance of banks in the amount of service provided and efficiency. Traditional explanatory models for the performance of banks indicate that banks have the monopoly of the market power to reduce the intensity of competition that is exposed to allow the achievement of high rates of profit. The perception about the positive performance in the banking industry, according to two criteria: first, according to focus limited number of banks has led to alliances and dominates in the banking industry and the imposition of non-competitive prices led to high levels of performance.

H_{1.2}: There is statistically significant effect of concentration of the market on the performance of Islamic Banks.

The results of previous studies on the banking market structure and its relationship to performance, varied widely, and couldn't prove any hypotheses therein. Also, most of these studies have been applied in

different countries on conventional and Islamic banks. Many studies have found a positive relationship between market structure and firm profitability. While there is general acceptance of the empirical relationship that there is no consensus as to the causation (Al-Muharrami and Matthews, 2009). A recent study by Hamdan, (2014) aimed to investigate the relationship between banking market structure and profitability of banks of Bahrain and Kuwait; the results generally have confirmed support to the SCPH that explained the relationship between market structure and profitability of Bahraini banks, while the results did not provide support for the hypothesis SCPH in Kuwaiti banking market. In Jordan; the study of Al-Jarrah (2010a) generally support the traditional SCPH with limited support to the scale efficiency version of the efficient structure (ESS), with another evidence; Al-Jarrah (2010b) provided support to the results of a previous study, He examined the competitiveness in the Jordanian banking sector through his studies, which indicated that Jordanian banks market cannot be described fully competitive or complete monopoly, in other words, Jordanian banks operating in monopolistic competition conditions, and then get profits conditions resembling monopolistic competition conditions, the study also showed that the big banks are at the top of conditions that competitive conditions where those of small banks.

While in Brazil Resende (2005), investigated the structure–conduct–performance (SCP) relationships in the context of the Brazilian manufacturing industry in 1996. For that purpose, it considered a system with four equations pertaining concentration, advertising, R&D and profitability that was estimated with simultaneous equation models. In addition to the usual explanatory variables proxying barriers to entry and demand conditions, the article considered organizational practices and incentive schemes variables. The evidence indicated an important role for variables related to barriers to entry in affecting market structure, an important and nonlinear effect of concentration on advertising, a relevant impact of firm-size on the propensity to exert R&D effort and finally a significant positive impact of concentration on profitability, and were similar to the previous evidence for developed countries. Additionally, no important roles were detected for organizational practices and incentive schemes on the SCP relationships. The most important step to improve any banking sector is to understand its structure and the factors contributing to its returns and that was what this study did through applying market power hypothesis in the methodology by comparing Islamic and traditional banks in the GCC banks market. Islamic banks are concentrated whereas the advanced analysis of the relation between concentration and performance showed that traditional banks are the ones who benefit from their concentration in achieving high returns. In general; Islamic banks did not use concentration in the market to impose non-competitive prices. The concentration of Islamic banks may be explained by the newness of them comparing with traditional banks or its early entrance to the market which make them acquire high market share as they attract certain category of investors and creditors (Hamdan & Al-Atyat, 2015).

Methodology: Sample, Measuring of Variable and Model:

Our sample comprises (22) Islamic banks within the GCC economies over the period (2008 to 2013) for the following four countries: Bahrain, Kuwait, Saudi Arabia, and United Arab Emirates. The data for the banks were collected from the respective annual statements and another national disclosure.

The selection of variables is based on an examination of previous empirical studies. Table 1 shows the dependent variable, the independent variables, and the control variables employed for all estimated models of the study.

Our study follow the methodology of Berger and Hannan, (1997) in testing the relationship between market power and bank performance. The basic model can be expressed as:

$$\pi_{i,j,t} = \beta_0 + \beta_1 Conc_{i,j,t} + \beta_2 MS_{i,j,t} + \sum_{k=1}^n \beta_k Z_{ijtk} + \varepsilon_{i,j,t}$$

Where: $\pi_{i,j,t}$ represents the measure of performance for bank (i) in country (j) at time (t). $Conc_{i,j,t}$ represents the measure of concentration based on SCP hypothesis for bank (i) in country (j) at time (t). $MS_{i,j,t}$ represents the measure of market share based on hypothesis of traditional efficiency for bank (i) in country (j) at time (t). $Z_{i,j,t}$ Control Variables, include: Bank Size, Economy Growth, Bank Risk, and country for bank (i) in country (j) at time (t).

Table 1: The measurement of variables and descriptive statistics:

Variable	Symbol	Definition	Sample Means
Bank Performance	ROA	Ratio of after-tax net income to total assets.	0.021
Market Power:			
Concentration	HHI	Measured by Hirschman–Herfindahl Index HHI. it is defined as total market share of assets of each bank, according to the following equation (Ahmadov,2012): $HHI = \frac{\sqrt{\sum_{i=1}^n (\frac{x_i}{X})^2} - \sqrt{1/n}}{1 - \sqrt{1/n}}$ Where: x_i: Market share of bank (i). X: Total market share of banks. n: Number of banks. Al-Muharrami and Matthews (2009) mentioned that the most frequently applied measures of concentration k-bank concentration ratio (CRk) and (HHI) evaluates the monopoly power of banks using ‘H-statistic’ by Panzar–Rosse model.	0.02
Market share	MS	Ratio of individual bank's total deposits to the total deposits of all banks in a given country. It reflects market share of each bank deposits (Credit Facilities) and this indicator is used to measure the traditional efficiency hypothesis (Hamdan, 2014). Measured by the Credit Facilities of bank(i,t) to the total Credit Facilities of banks through this equation: $MS = \frac{credit\ facilities_{i,t}}{\sum_{i=1}^n credit\ facilities_{n,t}}$	0.049
Control Variables:			
Bank Size	Size	Bank total assets (millions) in dollars as a measure of bank size and economies of scale.	19,334
Economy Growth	Growth	Growth in Gross domestic product GDP.	0.042
Bank Risk	Risk	The ratio of loan to assets as a proxy for risk. The higher the risk the higher is the ROA as a compensating effect.	0.722
Country	Dummy	Dummy variable for the separated system countries.	

Do Performance and Market Power Indicators Differ in each Country in the Study Sample?

Table (1) shows descriptive statistics for market power and performance indicators (concentration and market share) for the whole sample. It is noticed that the mean for return on assets for all Islamic banks in all countries reached (2.1%). Concentration indicator reached (2%) and market share indicator reached (4.9%), however; do these indicators differ in each country? To investigate that, parametric and non-parametric tests were performed and results are shown in table (2).

Table 2: Performance and Market Power in GCC:

We are used One Way ANOVA as a parametric test, and Kruskal-Wallis Chi2 as a non-parametric test. Significance at: *10%; **5% and ***1% levels.								
Variable	Mean of GCC countries					Mean Difference Tests		
	Bahrain	Kuwait	KSA	UAE		F-test	Chi2	
						(p-value)	(p-value)	
Islamic Banks Performance (ROA)	-0.002	0.017	0.032	0.036		1.835	2.126	
						(0.145)	(0.547)	
Concentration	0.009	0.056	0.011	0.002		19.778***	117.853***	
						(0.000)	(0.000)	
Market Share	0.019	0.098	0.048	0.029		4.537***	13.982***	
						(0.005)	(0.003)	

It is noticed in table (2) that there is difference in return on assets between the sample countries as an indicator of performance of Islamic banks however; this difference was not statistically significant for each one of the tests used. Concentration indicator for Islamic banks showed that there is difference in concentration percentage of Islamic banks in the sample countries. Islamic banks in Kuwait were the highest in concentration and monopoly followed by KSA and Bahrain. UAE had the lowest percentage. These differences were statistically significant according to (F-test) and (Chi²). Regarding the other indicator of market power (market share of Islamic banks) in Kuwait Islamic banks had the market share followed by KSA and UAE. The lowest market share percentage was in Bahraini Islamic banks. All these differences were statistically significant using both parametric and non-parametric tests.

The Empirical Results

Like most empirical research, the analysis of the relationship between market power and performance faces the challenge of endogeneity, which can arise from unobserved heterogeneity, simultaneity, and reverse causality (khamis et al., 2015). In the context of the Islamic banking industry structure–performance relationship, the problem of unobserved heterogeneity arises when one or more latent variables drive the observed relationship between market power and Islamic bank performance to check the validity of the study models and data, several tests were performed like, normal distribution test, time series stationarity test, autocorrelation and multicollinearity and models were checked for not having homoscedasticity. Errors were corrected and results are believed to be accurate.

This study was conducted using panel data which may be tested using firm fixed-effect FE approach or random effect approach. Choosing one of these approaches is done by knowing the result of applying Hausman Test. In table (3), it may be noticed that Hausman Test result was not statistically significant thus random effect approach RE may be applied. The result of this test can also be found in table (3) as

well. Depending on random effect in testing the study hypotheses, results are shown in table (3), we cannot prove that there is an effect for market power on Islamic banks performance in GCC. As “market concentration” and “market share” did not have a statistical significance in the study model. Thus the 2 hypotheses of the study were rejected and market power theory was not able to explain the returns of Islamic banks in GCC. These returns were not due to monopoly in providing Islamic banking services and were not a result of having a high market share as well. Meanwhile, it may be noticed that many control variables have an effect on Islamic banks performance in GCC such as: bank size, which has a positive and statistical significant effect on Islamic banks performance as well as ratio of loan to assets. GDP growth percentage and other control variable did not have an effect on Islamic banks returns in GCC.

Table 3: Panel data regression:

t-Critical: at df 132, and confidence level of 99% is 2.326 and level of 95% is 1.645 and level of 90% is 1.282. F-Critical (df for denominator $n-\beta-1 = 132-7-1 = 124$) and (df for numerator $=\beta = 7$ and confidence level of 99% is 2.79 and confidence level of 95% is 2.09 and confidence level of 10% is 1.77. Significance at: *10%; **5% and ***1% levels.

Variable	Symbol	VIF	Firm Fixed-Effect approach FE			Random-Effect approach RE		
			β	t-Statistic	p-value	β	t-Statistic	p-value
Constant			-1.880	-2.926***	0.005	-0.323	-2.673***	0.009
Market Power:								
Concentration	HHI	1.533	-0.817	-0.174	0.862	0.176	0.287	0.774
Market share	MS	1.145	-0.137	-0.297	0.767	-0.186	-0.957	0.341
Control Variables:								
Bank Size	Size	1.136	0.113	2.868***	0.006	0.017	2.882***	0.005
Economy Growth	Growth	2.239	0.644	1.387	0.172	0.450	1.333	0.186
Bank Risk	Risk	1.116	0.039	2.540**	0.014	0.031	5.379***	0.000
R Square			0.352			0.297		
Adjusted R Square			0.021			0.241		
F-Statistic			1.063			5.309***		
p-value (F)			0.414			0.000		
Hausman Test (Chi2)		11.866						
p-value (Chi2)		0.105						
Durbin-Watson stat			2.054			2.208		

Conclusion, implications and future studies

Islamic banking industry has witnessed a rapid growth recently causing an increase in its returns and assets. There has been a large turnout on Islamic banking after the crisis that was faced by traditional banks and the stability that was shown by it facing these crisis. This was the main drive for studying the structure of Islamic banks to know the real causes for its returns. One of the most important economic theories that defines returns of a specific industry and how it is related to monopoly or traditional efficiency which lead to a high market share knowing the effect of these variables on that industry, was employed in this study. This theory is known as the theory of “Structure–Behavior–Performance”.

The study built its model to know the effect of market power on Islamic banks performance and it was applied on (4) GCC countries: UAE, Bahrain, Kuwait and KSA. All Islamic banks that are listed in the stock exchange markets of these countries were targeted and they were (23) banks. One bank was excluded for not providing the necessary data. Applying parametric and non-parametric tests, the study found many results such as: existence of difference in concentration or monopoly of Islamic banks in the sample countries, as Kuwaiti Islamic banks were the most ones that monopolized the market of Islamic banks followed by KSA and Bahrain. And the least ones were in UAE. The most important result of the study was market power variables inability of explaining returns of Islamic banks in GCC. These results are considered to be positive as they deny the allegations for Islamic banks of using monopoly to achieve returns. Results also deny that traditional efficiency is the main drive for the returns such as early entry to the market and so on.

The practical implications of this study rise from being an evidence for regulators of banking market in GCC that in general, banking policy in general succeeded in preventing monopoly in banking market and it also enhances the richness of Islamic finance and banking literature by illustrating the nature of structure that Islamic banking working in which will help in suggesting the best ways to develop this industry.

Although the study revealed many important result, however; we should be cautious when generalizing them on all Islamic banks, as the sample of the study is considered very small and the time series extends for only six years as well which may be affected by the global financial crisis consequences. Moreover, applying the study on GCC countries which have almost the same social and economic environment, all these factors should leave us cautious when thinking of generalizing these results on other environments which may have different social and economic circumstances. These limitations open up the door in front future studies to confirm or criticize the study results by expanding the sample of the study to include the rest of GCC countries and other Islamic countries. Market power inability to explain the returns of Islamic banks industry in GCC countries invites us to study advanced theories that explain returns. Economic efficiency structure may be one of these theories which includes cost and profit efficiency and their effect on performance.

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Can moral potency and psychological risk close the gap between ethical beliefs and unacceptable consumer behavior?

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Abstract

Depending on how they perceive risk, consumers may not always act according to their ethical beliefs, exposing a gap between beliefs and behavior. We investigate the effect of moral potency on perceived psychological risk of committing an unacceptable behavior. The results suggest that perceived risk is triggered by moral ownership.

Introduction

The free market and most consumer behavior theories assume that consumers are free to make consumption choices according to their wishes, within legal, market and economic constraints. Of interest to consumer ethics research is how ethical beliefs can inform consumer decision-making, especially when it comes to engaging in behaviors that violate an individual's ethical beliefs. To date, a great deal of consumer ethics research has focused on how consumers perceive an array of consumer behaviors, in order to gauge their ethical stance. This research takes a contrasting perspective examining how to enhance consumer motivation to act on those ethical beliefs, by using two important concepts; moral potency (Hannah and Avolio 2010) and psychological risk perception (Stone and Gronhaug 1993). Findings from this research will help explain the „gap“ between consumer ethical beliefs and engagement in unacceptable consumer behavior.

This study addresses the research question *„does an individual's moral potency influence his/her perceived psychological risk of performing an unacceptable consumer behavior?“* We empirically test hypotheses pertaining to the capacity of consumer moral potency components to predict variation in consumer perceived psychological risk. The findings contribute to consumer ethics research by examining moral potency in the consumer context, and extend knowledge in consumer ethics by exploring the mechanisms by which consumers are motivated to comply with their ethical beliefs.

Literature Review

Moral potency is “a psychological state” where an individual feels a “sense of ownership over the moral aspects of one's environment, reinforced by efficacy beliefs in the capabilities to act to achieve moral purpose in the domain, and the courage to perform ethically in the face of diversity and persevere through challenges” (Hannah and Avolio 2010, 292). When moral potency is high, individuals will be driven to engage in behavior consistent with their ethical beliefs. Moral potency was originally introduced to explain the development of business leaders who have the conation to act on their moral beliefs in the area of organizational behavior. Therefore, there is an opportunity to explore its applicability in the consumer context to explain consumer adherence to their ethical beliefs. We propose that moral potency captures a consumer's motivation to behave in a way that is consistent with their ethical beliefs. Moral potency is suggested to provide a broader view of consumer ethical behavior than moral identity, which is limited in accounting for the complexity of consumer identities, or moral

judgment, which was found to explain less than 20% of variance in consumer ethical behavior (Hannah and Avolio 2010). Hence, application of moral potency in the consumer context provides additional knowledge on potential intentions and actions beyond what is already known in the consumer ethics field.

There are three components of moral potency; moral ownership, moral efficacy and moral courage. First, moral ownership is the sense of psychological responsibility an individual feels for their own actions and the actions of others around them (Hannah, Avolio, and May 2011). The higher the individual's perceived moral ownership, the less likely the individual will be to disengage from their actions (Hannah and Avolio 2010), making it more difficult to engage in unacceptable consumer behaviors without experiencing dissonance and negatively updating their self-concept (Mazar, Amir, and Ariely 2008). Second, moral efficacy is an "individual's belief in his or her capabilities to organize and mobilize the motivation, cognitive resources, means, and courses of action needed to attain moral performance, within a given moral domain, while persisting in the face of moral adversity" (Hannah et al. 2011, 675). Similar to the concept of self-efficacy, an individual's belief they can perform a specific behavior (Fishbein and Ajzen 1975), moral efficacy focuses on the individual's belief they can perform the moral behavior in a given circumstance. Third, moral courage is a commitment to ethical values, an awareness of the danger involved in supporting those values, and a willingness to endure that danger (Kidder 2003). For example, when there is an opportunity for a consumer to illegally download a newly released TV series for free, rather than pay a high price to legally attain it, a consumer who chooses to adhere to his/her high level of ethical belief that stealing is wrong, will likely forgo illegally downloading the series. The „danger“ associated with moral courage is that the consumer forgoes the opportunity to watch the TV series until they can afford to purchase the legal copy, or they incur the high cost of purchasing it. Moral courage enables an individual to be virtuous, regardless of the external factors that might affect their beliefs (Hannah and Avolio 2010; Sekerka and Bagozzi 2007).

Theoretically, a sense of moral ownership needs to be formed before an individual will perform a specific behavior (Kohlberg and Candee 1984). However, a person can take moral ownership over an action and have strong moral courage to adhere to their ethical beliefs, yet still remain inactive because of a lack of moral efficacy – a lack of confidence in performing the behavior (Hannah et al. 2011). Further, a person might feel highly responsible to act through a high perception of moral ownership, and believe that he/she has the capability – moral efficacy – to do so, but may fail to act due to lack of moral courage (Sekerka and Bagozzi 2007). Before moral potency (moral ownership, moral efficacy, and moral courage) can inform a consumer's behavior, we propose it first effects the consumer's perception of psychological risk.

When a consumer chooses to engage in a behavior their ethical beliefs deem unacceptable, they will likely experience cognitive dissonance in the form of psychological risk (Bebeau 2002; Trevino and Youngblood 1990). Psychological risk is the risk that the consumption choice the consumer makes will have a negative effect on their peace of mind, or on their self- perception (Garner 1986; Taylor 1974). The extent to which a consumer experiences psychological risk could be explained by the three components of moral potency. Hannah and Avolio (2010) found that leaders with higher levels of moral ownership were less likely to morally disengage from their behavior. We propose that a consumer with a high level of moral ownership will perceive more psychological risk of violating his/her ethical beliefs, given the lower probability to morally disengage from their actions. Moral ownership, with a support from a feeling of competency (i.e. moral efficacy), and commitment (i.e. moral courage) will lead to a better behavioral outcome (Osswald, Greitemeyer, Fischer, and Frey 2009). The „better behavioral outcome“ is the behavior that is most consistent with the individual's ethical beliefs. This

research considers the effect of the three moral potency components on the perceived psychological risk of performing an unacceptable consumer behavior. Therefore we make the following hypotheses:

H1: The greater the individual's moral ownership, the more perceived psychological risk the individual will experience when considering an unacceptable behavior.

H2: The greater the individual's moral efficacy, the more perceived psychological risk the individual will experience when considering an unacceptable behavior.

H3: The greater the individual's moral courage, the more perceived psychological risk the individual will experience when considering an unacceptable behavior.

Method

The study gathered data via an online questionnaire from 560 participants in Australia, Canada, the United Kingdom and the United States recruited through email. The sample contained an approximately even gender split, and around 52% of the participants were between 18 and 30 years old, while nearly 30% were in the 31-40 age brackets with the rest of 41 years and over. More than 70% of the participants had a university degree. Among other questions, respondents were given the items to measure their moral ownership, moral efficacy and moral courage. Participants were subsequently presented with a fictional scenario about an unacceptable consumption behavior. Respondents then completed the items to measure perceived psychological risk. Each of the constructs was measured on a five point Likert scale (1= totally disagree, 5 = totally agree). Cronbach's Alpha for all the scales (moral ownership, moral efficacy, moral courage and psychological risk perception) was in the range of acceptable levels (see Table 1). Structural equation modelling was used to test the relationships between each of the moral potency constructs and psychological risk. Consistent with Anderson and Gerbing (1988) recommendation to follow a two-step approach to structural equation modelling, the measurement model first assessed convergent and discriminant validity prior to the structural model assessing nomological validity.

Results

An inspection of the overall fit indices/indexes revealed an excellent fit of the model, $\chi^2 = 620.508$; $df = 71$; $\chi^2/df = 8.7$; GFI = 0.968; CFI = .967; IFI = .967; and RMSEA = .053. All the factor loadings, ranging from .799 to .587, were significant at $p < .01$, suggesting a convergent validity of the measures. Further, to assess discriminant validity, the correlation coefficients between each pair of factors were examined, and ranged from .165 to .730. These correlations are less than .85, which supports the discriminant validity of the construct (Kline 2005).

Insert Figure 1 here

The relationships between the three moral potency constructs (moral ownership, moral efficacy, and moral courage) and psychological risk were subsequently measured. Results are illustrated in Figure 1. The impact of moral ownership (H1) on perceived psychological risk was supported ($\beta = .515$, $p < .001$,

$R^2 = .062$). However, the impacts of moral efficacy (H2) ($\beta = .009$, $p > .05$) and moral courage (H3) ($\beta = -.062$, $p > .05$) on perceived psychological risk were not supported. A summary of the empirical results (SEM, reliability, and means) is found in Table 1. Although not all of the hypotheses in this study were confirmed, valuable theoretical discussion can be extrapolated from the psychological reinforcement of moral ownership.

Insert table 1 about here

Discussion

The aim of this study was to provide a better understanding of the complexities of consumer perceptions around unacceptable behaviors using the concepts of moral potency and perceived risk. The three moral potency components provide an individual with the psychological resources that translate thoughts into behavior (Hannah and Avolio 2010; Hannah et al. 2011), but not before it triggers a degree of psychological risk perception, which could inhibit engagement in unacceptable consumer behavior. However, the results indicate that only moral ownership effectively triggers perceived psychological risk.

To explain the value in the relationship between moral ownership and psychological risk perception, we must consider the concept of neutralization. Neutralization techniques work to reduce cognitive dissonance experienced from performing a behavior that contradicts with one's underlying values and beliefs (Festinger 1962; Sykes and Matza 1957). One of the neutralization techniques that can be used to explain the findings is „denial of responsibility“. Sykes and Matza (1957) state that the „denial of responsibility“ technique is used when individuals perceive themselves as being acted upon, rather than acting on their own accord. As a result, the individual deflects responsibility for a behavior. This creates disengagement between an individual and their actions. Failing to feel psychologically responsible for one's actions reflects an individual's low moral ownership. An individual with low levels of moral ownership is more likely to practice self-deception, misleading themselves into believing that their principles are still being supported (Hannah and Avolio 2010), potentially facilitated through the use of the “denial of responsibility” neutralization technique. According to our results, a low moral ownership will result in low perceptions of psychological risk, which could potentially facilitate engagement in unacceptable consumption behaviors. This aligns with previous research that low perceived responsibility leads to self-deceit, which leads individuals to justify their unacceptable behaviors in order to protect their own self-image (Bandura 1999).

However, a question remains, why was psychological risk perception significantly predicted by moral ownership but not moral efficacy and moral courage? Perhaps the reason can be found from the psychological underpinnings of moral ownership. The mechanisms that underpin moral ownership are informed by psychological concepts that engage with the internal identity of an individual more than moral efficacy and moral courage (Hannah and Avolio 2010). Examples of these psychological concepts are self-regulation, self-verification and self-concordance. Moral ownership is central to these concepts being internally activated, which make any psychological concern positively linked to moral ownership. This discussion does not mean that these psychological concepts do not inform moral courage and moral efficacy. However, because moral courage and moral efficacy mean to exercise responsibility (Hannah and Avolio 2010), it can be argued that they come after a consumer has formed

a certain level of psychological risk. There is an opportunity for future research to investigate if moral courage and moral efficacy could predict other types of perceived risk such as financial, time, social, and physical.

A limitation of this research is that actual behavior was not measured, but instead risk was used as the proxy for behavior. Future research would benefit from examining the relationships between moral potency, perceived risk and actual consumer behavior, to provide insight on the gap between knowing a behavior is wrong yet performing it anyway (e.g., Bonner and O'Higgins 2010), as called for in the consumer ethics (e.g., Neale and Fullerton 2010) and moral psychology fields (Hardy 2006; Trevino, Weaver, and Reynolds 2006).

From a practical perspective, future research would benefit from investigating ways to counter this effect by triggering a sense of moral ownership in the consumer, to heighten perceived psychological risk, reducing the possibility of engagement in unacceptable consumption behaviors. Organizations could benefit from these insights by implementing deterrence mechanisms that trigger a consumer's moral ownership, in a hope of promoting acceptable consumption behavior. Some research has begun in this area with moral triggers that increase the individual's awareness of general moral standard (e.g., honesty) to reduce instances of deviance (Mazar et al. 2008; Shu, Mazar, Gino, Ariely, and Bazerman 2012). Whether these moral triggers have a similar outcome for moral ownership is an opportunity for future research. However, it is likely that persuading an individual to take responsibility for their actions will require a different approach than reminding consumers to be „honest“. The findings of this study contribute to consumer ethics research by examining moral potency in the consumer context, and extend knowledge in consumer ethics by exploring the mechanisms by which consumers are motivated to comply with their ethical beliefs.

Table 1. Summary of empirical results

Effects							
Mean (SD)	α	Dependent Variables	Independent Variables	Estimate	SE	p	SMC
3.30 (1.36)	.93	Perceived Psychological Risk					.062
4.09 (0.77)	.70		Moral Ownership	.515	.102	.000	
3.70 (0.77)	.75		Moral Courage	-.062	.074	.406	
3.87 (0.76)	.80		Moral Efficacy	.009	.072	.902	
N= 560, Model fit indices: $\chi^2= 620.508$, $df = 71$, $\chi^2/df = 8.7$, GFI = .968, CFI = 0.967, IFI = .967, RMSEA = .053. SMC= Square Multiple Correlations							

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Diversity of Muslim Consumers' Perception towards Halal Labelling: A Cross Country Comparison between Malaysian and Australian Muslim Consumers' Halal Food Consumption Behaviour

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Abstract

This paper reports empirical findings of an exploratory research on Australian Muslim consumers' perception towards Halal labelled products and consumption decision making behaviour on other alternatives. Participants of four Focus Group studies in two Australian cities revealed that while Halal certification is important in consumption decision making, Halal label alone has limited universal appeal as a cue in their purchase decision. Country of origin effect and ethnocentrism are found playing an important role. Products from certain countries can be doubtful despite Halal labelling, whilst products from other countries can be trusted even not certified. Muslim consumers also accept general alternatives from trustworthy companies that do not contain any non-halal ingredients. This research contributes to the understanding of Muslim consumer behaviour for Australian marketers to design appropriate value proposition to exploit fast growing domestic and global Muslim markets. It concludes with implications, limitation and future research needs.

Key words: Halal brands, Muslim consumer behaviour, Halal consumption, country of origin

Introduction

Culture plays an important role in the way people behave. Understanding the influence of religion on consumption related values and behaviour and the underlying behavioural patterns through a religious lens can provide a distinctive opportunity for marketers. In a seminal article published in *Journal of Business Research* El-Bassiouny (2014) highlights “the opportunity costs involved with marginalizing the one billion plus Muslim consumer segment and presents a conceptualization of Islamic religiosity and its marketing implications” (p.42). The fastest growing global Muslim market is fundamentally different in terms of motivation and behaviour where Islamic dietary and prescribed consumption rules influence Muslim consumers' decision-making process (Alserhan, 2010a; El-Bassiouny, 2014; Razzaque & Chaudhry, 2013). Islam prescribe “Halal” (an Arabic term for permitted) consumption for its followers that contributes to the growth of Halal labelling of products and services to satisfy Muslim market demands (El-Bassiouny, 2014). The estimated market size for Halal goods and services is over US\$3 trillion annually (World Halal Forum, 2014). However, acceptance of such labelling is rather a complex issue because faith based markets are sensitive towards contradictions within the essence of a corporation and what they sell (Wilson and Liu, 2010). Such an essence of the corporations and what they sell is certainly an outcome of the government, socio-cultural and consumption environment in which they operate. Such macro environment is diverse across countries for diversity of some or all these elements including religion.

As a pioneer of setting the Halal standard globally, providing state institutional set up for Halal certification and prescribing rules for production and marketing of *Shariah* compliant products and services, Malaysia certainly has a more conducive environment for Halal consumption than many other Muslim majority countries. The case of other countries with Muslim minority could be even different where such environment is not so favourable if not unwelcoming. However, Islamic values and compliance of Islamic rules likely to make Muslim consumers across nations similar in their consumption behaviour, if not a monolithic market. This may suggest uniqueness of Muslim consumers' perception towards Halal labelling and their adoption of products of consumption. While some studies highlighted Halal product adoption behaviour in Muslim majority countries (Ali, 2012; Mukhtar and Butt, 2012) and Muslim minority countries (Ali, 2014; Bonne, Vermeir, Florence and Verbeke, 2007; Jamal and Sharifuddin, 2015; Razzaque & Chaudhry, 2013), study comparing Halal consumption behaviour in Muslim majority and Muslim minority countries is scarce. This research aimed at contrasting Australian and Malaysian Muslim consumers' perception towards different Halal labelling and their consumption behaviour. This paper reports the findings of the study and briefly highlights implications, limitations and suggestions for future research.

Literature Background

The concept of 'Halal Branding' or "Halal Labelling" is relatively new to position products to Muslim consumers as compliant to Islamic principles (Young, 2007). Alserhan (2010b) defines Islamic branding as a brand that is based on ethics and values of Islam. The concept of "Halal" is the core of this labelling that means lawful or permissible in Islamic jurisprudence (called *Sharia*) and it applies to all areas of Islamic life including food, drinks, dress, pharmaceutical, personal care products and many services. As part of the belief system and moral code of conduct in Islam its followers would search for *Halal* way of life for rewards and abstain from *haram* (non-permissible or prohibited) to avoid committing sin and punishment (Alserhan, 2010a; Wilson and Liu, 2010). *Halal* labelling can position a product distinctively from its non-halal alternatives and help Muslim consumers' choice of products and services from among the alternatives. However, all consumer products with such labelling are still not readily available to all Muslims and not all Muslim consumers always accept every product with halal labelling. In other words, consumption decision making of Muslim consumers is diverse and complex; and it is even more so in non-Muslim country markets where availability of halal alternatives are scarce. Some scholars used the Theory of Planned Behaviour (TPB) to investigate Muslim consumers' adoption of Halal labelled products in Muslim minority country (Bonne et al, 2007; Bonne, Vermeir and Verbeke, 2009) and Muslim majority country contexts (Mukhtar and Butt, 2012) and found conflicting results. While Bonne and colleagues report that self-identity and dietary requirements (as prescribed in Islam) are important determinants of halal meat consumption among Muslim consumers in Belgium and France, studies in Muslim majority countries revealed subjective norms and religiosity as highly significant determinants of halal consumption in general. Razzaque and Chowdhury (2013) found that high religiosity influence Australian Muslim consumers' high involvement in information search and purchase of Halal products and services. El-Bassiouny (2014) also conceptualised similar consumption behaviour of Muslim consumers in a global context.

Alserhan (2010b) is a pioneer in conceptualizing different types of Islamic brands. He conceptualised three conditions of such brands, "*by compliance, by origin and by customer [market target]*" (p.39). Initially he argued that a brand is Islamic (Halal) if it meets one or more of these three conditions (Alserhan, 2010a) but later he elaborated the concept further (Alserhan, 2010b). He explained that while *Shariah-compliance* (certification by an Islamic authority) and targeting *Muslim markets* are two core requirements of a Halal brand but the country of origin of such a brand is also an important condition (Alserhan, 2010b). From this perspective a (a) *Shariah-compliant* product (b) *originated*

from a Muslim majority country and (c) targeted to *Muslim markets* is categorised as “true halal brand”. He categorised a brand as “inbound halal brand” when such a *Shariah-compliant* product targeted to Muslim market at home and/or overseas but originated from a Muslim minority country. Alserhan (2010b) also categorised a non-Shariah compliant product (he used the term “*assumed halal*”) as halal if it is originated from a Muslim majority country and targeted to *Muslim markets*. However, research reveal that some Muslim consumers express doubt on trustworthiness and authenticity of the Halal certification from different Muslim majority and Muslim minority countries and acceptability of the concept of “assumed halal” (Ali 2012; Zyl et al, 2013). Consumers’ country of origin was found to moderate their perception towards Halal products’ country of origin. Thus, it is likely that other available information on the label can be used for Muslim consumers’ purchase decisions, including but not limited to the country-of-origin. Some limited research (Vohra, Bhalla and Chowdury, 2009) report that Muslim consumers in different countries differ in degrees of conservativeness. Hence, the country context could be an important moderator in Muslim consumers’ perception towards the Halal products that they purchase.

Besides these halal alternatives, Muslim consumers regularly consume other products either by choice or due to non-availability of Halal alternatives but how such purchase decisions are made are not clearly known. Jamal and Sharifuddin (2012) reported that Muslim shoppers in UK use Halal labelling and ingredients lists as information cues to make their purchase decision. Despite the seemingly practical expectations about Muslim consumers’ behaviour, no a priori hypotheses can be developed for theory testing in this research due to the lack of sufficient empirical evidences. However, this will help conceptualisation of Muslim consumers’ product and service choice dynamics for future research. Drawing on the relevant available literature this study has been designed to explore Muslim consumers’ Halal consumption behaviour and purchase decision making.

Methodology

This exploratory study adopted qualitative approach using focus group to investigate Muslim consumers’ awareness and perception towards Halal products and their alternatives in the market. Qualitative research approach facilitates understanding the reality of a social phenomenon that is relatively less studied. It also provides broader and deeper insights into the research topic through social interactions compared to structured quantitative research methods. Focus group as a data collection method allowed for interaction within the small group that provided rich information from their discussion and observing their emotional states and response patterns. Total eight focus groups (4 each in Malaysia and Australia) interviews were conducted for this study. In Malaysia ethnic Maley male and female participants were interviewed in a Focus Group discussion room of a local private University fitted with high resolution video recording that facilitated verbatim transcription of information as well as take note of participants’ interaction and response patterns. However, in Australia interviews were conducted in mosques and audio recording was used for these interviews. Volunteer participants for the Focus Groups were recruited through poster.

An explanatory statement for participants described the nature and objectives of the study, voluntary nature of participation and the anonymity of reporting findings. A semi-structured interview schedule was used to obtain all necessary information on each sub-theme of the study but participants were allowed to discuss to express their opinions. The lead researcher and two trained female moderators moderated the focus group interviews to initiate discussion on all important and relevant issues, probing, balancing participation of all members and encouraging participants to discuss any issue they felt relevant. Most interviews lasted around 80 minutes each. Participants were in their early 30s to 65 years of age and represented different professions including business, education, engineers, doctors and general working people. Special care was taken to transcribe all audio and video records including

taking note of participants' body languages from the video recording. Transcribed information were carefully coded, classified and interpreted to draw conclusion.

Findings

Halal Awareness and Identification Halal Products and Services: To understand participants' awareness of the nature of halal consumption alternatives, participants were asked about the categories of products and services they may consider Halal. While most participants in Australia and Malaysia indicated food, drinks and other consumables should be Halal, some respondents mentioned clothing, personal care, hospitality and financial services. However, majority of Malaysian participants indicated long list of products and services including cosmetics, pharmaceutical products, hair dye, leather goods (hand bags), entertainment as well as storage and logistics. This clearly suggests that Malaysian Muslim consumers are more aware of non-consumables than their Australian counterparts. An Australia participant provided an interesting insight about his halal concept when he said:

We're thinking it is [Halal product] normally from Malaysia or Muslim countries. We think it is edible [i.e., halal/acceptable] (AuBB1)

This suggests that Halal certification is associated with a Muslim country that has significant Halal support system and therefore perceived as a reliable source for acceptable products.

When asked about the identification of a Halal product, in Australia most participants shared that they usually check for Halal logos before they buy products but it became clear that checking ingredients list was commonly used. For example, participant AuBA4 explained this way:

I do not look at only even halal symbol, depends where it is coming from, who is making the product. I agree with the other brother [about checking the ingredients even when there is a logo] you have to look at the sources, where it comes from [...]. I need to check who is this guy who is selling me the meat, which farm it is coming from? Is he a Muslim or not?

Thus, the halal symbol, certifying authority, the producer, the country-of-origin of the product, and/or its ingredients somehow considered in purchase decision-making process. While most Malaysian participants emphasized on Halal logo to identify Halal products, a number of them indicated checking the ingredients, manufacturer as well as vendor's name as second and third line of checking authenticity of the Halal logo of some products.

Credibility of a halal logo is certainly associated with its recognition as trustworthy. To understand participants' level of recognition of halal logos, a sheet containing Halal logos from different countries including Australia, India, Indonesia, Malaysia, Singapore, and Thailand was given to each participant and asked to tick logos that they can recognize. While most Australian participants were able to identify Halal logos of the Australian Federation of Islamic Council (AFIC) and Halal Certification Authority, Australia, they were unaware of more than 10 other certifying bodies in Australia. Some participants were able to identify Halal logo from other countries and Malaysian JAKIM logo was most recognized one. In contrast, while most Malaysian participants recognised the current JAKIM logo correctly, a few were confused with JAKIM's earlier versions of the Halal logo. Many of the Malaysian participants recognised Halal logo from neighbouring Muslim and non-Muslim countries as well.

Acceptance of True Halal Branding: To understand participants' trust on the Halal certification of products from Muslim majority countries, participants were asked to indicate their intention to purchase products imported from Muslim countries that are certified Halal by local certifying bodies. While most Australian participants showed interest to purchase such products, some participants indicated their reservation on buying Halal certified products from certain Muslim countries. People in favour said:

I will buy it because it's coming from Muslim country and it is certified Halal. (AuBB2)

If it is coming from Muslim country and it's certified Halal by the central body, I will definitely buy it. (AuBB1)

People with reservation to buy such products explained this way:

Because some Muslim countries are by name Muslim country but their culture and lifestyle is not like a Muslim country. (AuBA1)

Another participant supported the sentiment by associating a country's westernisation.

Even though [...] name of the country omitted] is a Muslim country, it is too westernised with too many non-Muslim organisations involved in too much of business there. (AuMD4)

In contrast most Malaysian participants indicated their trust on JAKIM logo and intention to buy only JAKIM certified products. However, some participants indicated their intention to buy imported Halal certified products from other Muslim and non-Muslim countries that are approved by JAKIM and the certifying bodies are listed in the JAKIM website. Interestingly a few Malaysian participants expressed their doubt on trustworthiness of Halal certification from a neighbouring Muslim country for its apparent liberal image and lack of strict adherence to Shariah laws. A few Malaysian participants even expressed their reservation on relying exclusively on Halal logo rather they indicated their practice of checking ingredients before making a buying decision and avoid stores that are not reliable. This clearly indicates distrust on the certifying authorities to fulfil the Halal requirements. The reason for participants' apprehension and doubt towards certification may be based on lack of involvement and control of the proper Islamic bodies in the process. This finding clearly casts doubt on Alserhan's (2010b) definition of "true halal" branding and supports the country-of-origin effect on Halal labelling of products.

Acceptance of "Assumed Halal" Branding: The research investigated if participants would buy products imported from a Muslim country but the product is not certified Halal by any certification body. Again the research reveals mixed finding. Some Australian participants were willing to accept as explained below:

If you are in a Muslim country, then it is generally considered that the products are halal there. You don't necessarily have to check it. (AuBB3)

I will definitely go for it, even there's no halal certificate. (AuBA1)

This sentiment is based on the very tradition of assuming that all products manufactured and marketed in a Muslim country are Halal because products are targeted to Muslim consumers and the entire business environment is assumed to be Shariah compliant. However, a small minority of Australian participants rejected an Islamic country-of-origin and "assumed halal" argument and indicated their unwillingness to buy any product without a halal certification. They expressed their feeling as follows:

If there's no halal certificate, even it's from Muslim country; I really cannot have my trust on it so I try to avoid it. (AuBA5)

I wouldn't care less if it comes from Saudi Arabia, Pakistan, India, whatever, it should have the halal sign. If it doesn't have a halal sign, then I'll question. (AuMD3)

In contrast majority Malaysian participants wouldn't buy an imported product from any Muslim country unless it has a Halal logo. One participant said:

"I would go for local product, if not available, go for Halal certified imported products from Muslim country and lastly go for imported products from Muslim country even it is not certified Halal" (MA7).

This sentiment indicates that an Islamic country-of-origin is not considered an assurance for some of the respondents.

This sentiment was reflected in a short experiment conducted by the facilitator during this point to stimulate discussions. A packet of instant noodles manufactured in a Muslim country but without a Halal logo (deliberately hid country-of-origin for the experiment) was passed around and the

participants were asked about their intention to buy. Australian and Malaysian participants took the same stand as indicated earlier. Reluctant participants' unwillingness to buy remained unchanged despite repeated reminder that it was manufactured in one of the Muslim countries either in South Asia or Middle-East. However, a substantial number of them changed their mind when it was revealed that the product was manufactured in Saudi Arabia and the intact packet was passed around for their verification. The justifications for change of mind were expressed as follows:

There is no chance to produce any non-halal products or food in Saudi Arabia. So that's why I will buy it definitely even I will not check the logo. (AuMD5)

I think I will more probably buy the product because they are Muslim too. I think they will have the fear of Allah and they will think before doing anything haram. (AuBA1).

Malaysian participants also expressed their mixed attitude. Initially a majority declined to buy. Some of them even linked the origin of the brand itself (Country of Origin of the Brand) to a Muslim country that contributed to their perception in downgrading country of origin of the product. One participant said:

"I won't buy because no Halal logo and I don't trust the packaging" (MB2).

However, Arabic labelling on the brand triggered others to perceive that the product was from a Middle Eastern country and they would buy. This again reconfirms the influence of country-of-origin that can be surprisingly based on Muslim consumers' perception of Islamic-ness of some Muslim countries only but it clearly refutes the concept of "assumed Halal" labelling in general. In other words, Islamic country-of-origin is not the only source of reassurance, it is seen that Halal certification still carries importance for most.

Acceptance of Inbound Halal Labelling: At the third phase of the focus group deliberation, participants were asked if they were willing to purchase a Halal certified product originated from a Muslim minority country such as India, Philippines, Singapore, South Africa, and Thailand. A mixed perception was found and various factors were found to be relevant when participants considered products from such countries. For example, when one participant from (AuBB2) voiced concern about Halal certified products from a country with "vast majority atheist" population like China and Russia but he changed his mind when a fellow participant (AuBB4) reminded him about "over 100 million Muslims" there. Moreover, Halal certifying authority's adherence to "Sharia compliance" and trustworthiness was highlighted by participants. Some participants were worried about corrupt practices of the certifier as highlighted by one participant in Melbourne:

We don't know whether this company paid a certifier X amount of dollars [...] for the certificate without proper verification. This is the thing where I am a bit sceptical when it comes from [name of countries withheld]. (AuMD3)

This type of comments may not necessarily be true rather than what people perceive, but perceptions do offer insight into consumer behaviour. However, non-Muslim countries as sources of Halal certified products are not necessarily unwelcomed by participants as long as corrupt image is avoided. For example, one participant strongly believed that a non-Muslim country would have a superior certified product:

Definitely without any question I'll eat, because to have a product certification in a non-Muslim country is not that easy thing to do and people will investigate. There's a lot of Muslim around who does it before. So I will be more confident eating a certified halal product from a non-Muslim country because they follow 100% procedure. (AuBB1)

Similar sentiments were expressed by majority and they intended to accept halal-certified products from non-Muslim countries with positive image (Singapore and Thailand were named). Thus, it could be posited that the image of a country's trustworthiness is an important consideration, especially when it

is a non-Muslim country. This point was also echoed in an earlier personal interview with an Islamic religious leader and academic in Australia. While this addresses the notion of ‘authenticity’ for the country-of-origin in terms of its Islamic-ness, the importance was also placed on the certification authority for their trustworthiness.

An interesting observation was surfaced where the country context was not limited to the country-of-origin of the product but also the country where it is consumed and its legal system. Australian “strong consumer laws” was sighted as premise for trustworthiness of the supplier that guarantees a sense of security for some respondents as highlighted by AuBB4:

Here in Australia, there are strong consumer laws, especially on misrepresentation or false advertising [...]. So if somebody is [selling something] non-halal as halal, or advertising it as halal, they can be prosecuted. (AuBB4)

In addition, some participants indicated their security from a religious authority as opposed to a secular one. Four of them indicated to check with the Ulama (religious leader) about the product’s country-of-origin before adopting the product. The following comment by AuBA1 was supported by AuBA2, AuBA3 and AuBA5:

Before buying any [new] halal certified product from non-Muslim countries I will check with the local Ulama to know his feelings.

However, this is not without a problem as noted by two participants (AuBB1 from Brisbane and AuMD3 from Melbourne) on the variation in interpretation of some Sharia principles by Islamic religious leaders from different *mazhabs* (Islamic School of Thought) practiced in different countries. A liberal attitude toward Halal labelled products from non-Muslim countries where responsibility on authenticity of halal certification is passed on to certification authority as expressed in following quotations:

We go by the letter halal, in English and in Arabic especially and I don’t bother about any organisation. (AuBB1)

As long as it says halal...we can take them. Allah will judge you only by what you know [...]. If you go too deep, you need very long way to eat. (AuD1)

If somebody misuses that logo, basically the liability of the sin committed goes into the shoulder of the man who is doing it. So in that respect, we can partially close our eyes and go and eat [these Halal labelled product]. (MB1)

It is interesting to note that these responses indicate that a halal label can be sufficient, not even halal certification, yet the general theme of the discussions is for removing doubt and investigating further.

Consumption of non-Halal Alternatives: Finally, participants were asked if they would purchase a products originated from non-Muslim countries that are not certified Halal but the ingredient list shows no trace of any Haram ingredients. Australian participants expressed mixed responses – a liberal attitude from buying to selective buying based on country of origin. The liberal participants would buy such halal alternative when plant-based ingredients are conveniently indicated in the ingredients lists. A participant said. “if all ingredients are okay, I will go with it, [...] even it’s coming from Israel. I have no problem” (AuBA3). Some participants across the focus groups gave instances where they would purchase vegetarian alternatives and avoid meat-related products in a doubtful purchase situation. However, one respondent expressed a unique opinion that directly opposed a few others:

AuD1: Why do you need the halal logo when the ingredient just says flour, vegetable oil, potassium carbonate, sodium [...]. Sometimes I think maybe some brothers overdo it.

However, a small minority imposed country limit to make sure that ingredient lists in product label are genuine in a strict consumer right environment. One participant for instance perceived that ingredient list is more reliable in England and Australia, and he would rely on it. Hence, reliable ingredient list

and improved transparency are additional factor in purchase decision-making. Malaysian participants also expressed very mixed attitude towards such products. Most participants indicated their intention to buy reputed brands from developed country Multinationals that contain plant based ingredients because quality standards are assured by food and drug laws of most developed countries. One participant said,

“[...] big companies provide product information in website because they are sensitive, especially for countries like Australia. So, I am confident enough and I’m sure I’ll buy it and that is practical” (MB1).

However some participants expressed scepticism citing the recent case of Cadbury Chocolate for using animal based ingredients in its halal certified chocolates. .

Conclusion and Limitations

This exploratory study on Australian and Malaysia Muslim consumer sample reveals some interesting findings that have clear implication for marketers. First, Muslim consumers’ awareness to Halal consumption is high indicating their high level of involvement in consumption decision making (Razzaque and Chowdhury, 2013). Second, though recognition of Halal logo was found high, the logo itself is not enough to win heart of the consumers unless reliability of the country of origin and trustworthiness of the certifying organisation and marketer is assured. High involvement in the information search and purchase decision making process closely monitor country environment as well as certifying authority and company credibility through different channels. The study also revealed that consumer transgression among Muslim consumers against the violation of code of conduct relating to halal labelling is critically high. Therefore, all parties involved in this market segment should handle this very seriously to create and maintain competitive advantage in domestic and global Muslim market segment. Third, while Australian Muslim consumers are open to adopt general alternatives of Halal labelled products as long as prohibited ingredients are not used and the ingredient list is clear and trustworthy, Malaysian consumers are more cautious and less inclined to buy unless Halal certified products are available. Finally, mainstream marketer cannot ignore this fast growing market segment worldwide (El-Bassiouny, 2014) and national competitive advantage can only be achieved through effectively targeting domestic Muslim market to exploit that credibility in the global market (Porter, 1990). Findings challenge the theoretical development on Islamic Branding (Alserhan, 2010a & 2010b) and open the research directions for further qualitative and quantitative verifications in different market context for theory development and testing in this fast growing Muslim market. There are apparent limitations of this exploratory study. Small sample is the principal limitation. Therefore, future research should widen its scope with a cross-sectional larger sample. Social desirability bias is another likely limitation of the Focus Group study where participants may have hesitated to express their true feelings and behaviour in group setting. Therefore, future research could take different approach using observation based neurological approach and large sample based quantitative research for theory development and testing.

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Perception of Halal Products and Halal Branding by Muslim Consumers

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Abstract

Muslim market is one of the fastest growing and largely untapped consumer segments. With the rise of disposable incomes and purchasing power, this is an attractive market which firms cannot afford to ignore. Muslim consumers' needs and wants are guided by Islamic teachings and principles but geographic and cultural differences also make this market diverse and challenging for marketers. This in turn affects the behavioural and consumption patterns of Muslims across the globe where marketing strategies employed cannot be a 'one-size fits all' approach. Empirical study based knowledge on this growing market is still scarce for managers to design effective marketing strategies. This study contributes to fill that gap by examining Muslim consumer's perception on halal goods and services, and their consumption decisions. It is found that consumer knowledge on halal extends beyond food that signifies huge growth opportunities. While majority of the participants are particular of their consumption of halal certified products, even the less religious participants were found to try to eat halal. Most would also avoid any product that is not certified or contains haram ingredients unless in circumstances perceived to be acceptable. Some participants were found to be critical of the halal certifying bodies as well as the ingredients list. Firms intending to capture this market should obtain halal certification and configure their marketing mix and supply chain with elements of religiosity.

Key Words: Empirical evidence on Halal branding, Muslim consumer behaviour, Halal consumption, Country of Origin Effect,

Introduction

Religion is one of the most powerful social factors that influence the life of its adherents through its teachings (McCullough & Willoughby, 2009). Religion directly and indirectly influences on the major values, attitudes, behaviours and thoughts of its believers and shapes them to consciously and unconsciously apply the teachings to their personal and social lives (Fontaine, Duriez, Luyten, Corveleyn, & Hutsebaut, 2005). The same can be said for Muslims where it is said that "Islam is a complete way of life to: control and restrict the behaviour of Muslim consumers to achieve satisfaction and happiness in this life and hereafter" (Alkhasawneh, 2015). In other words, the religion takes a huge role in shaping Muslims' behaviour.

One of the behaviour of Muslims that is hugely impacted by Islam is their consumption behaviour. The fields of Psychology and Sociology have delved deep into understanding how a religious value system shapes consumption but Marketing and Consumer Behaviour on the other hand has discovered just the tip of this iceberg (Essoo & Dibb, 2004). Consumer behaviour is described as the patterns of behaviour that individuals exhibit in their procurement of goods and services to satisfy their needs and wants (Alkhasawneh, 2015).

Consumer behaviour in Islam is derived from the *Shariah* law, the Islamic law which acts as a legal and moral framework to govern the actions of Muslims. Halal and Haram dictate what is permissible and not permissible (Eliasi & Dwyer, 2002). Muslims are encouraged to adopt Halal products, those

that are “lawful and wholesome” and promote goodness in everyday life, products that are safe for consumption and sustain the environment (Alserhan, 2010).

Amongst the major Abrahamic religions, Islam is by far the youngest but it is a well-known fact that it is the most rapidly growing faith in the world. The staggering scale of its growth will see its worldwide representation climb to 2.2 billion people in 2030, growing almost twice as rapidly as Non-Muslims in the world (Temporal, 2011). This alone suggests the huge consumer demand that exists, a demand that will continue to boom.

However, there is a misconception in the West that Islam and Muslims are anti-consumption. This misconception escalates to the point that it paints this picture of the entire Islamic Ummah being monolithic and against general notions of consumption due mainly to the fact that empirical knowledge on this market is still scarce for most western conventional marketers. Limited research reveals that Islam is a religion that strongly promotes consumption, albeit in moderation, for the benefit of all individuals (Ali & Ahmed, 2012). Halal industry expected to have reached beyond \$3.1 trillion in 2015 suggests nothing but the immense spending power of Muslims around the world. Thus it is vital for marketers to understand perceptions of the products they purchase and the information they interact with.

For 1.6 billion Muslims, Halal dictates their daily consumption (Alkhasawneh, 2015). The strength with which Halal engrains itself in the lives of Muslims further highlights the gravity of its importance in their daily life and the fact that it goes beyond being a religious duty (Alserhan, 2010) and signals to marketers the importance of understanding its effect on their consumer behaviour. This research identifies issues that surround the subject of Halal and how it impacts Muslim consumer behaviour and final decision making. The subjects touched upon include awareness and understanding of Halal, the need consumers have for Halal labelling and branding, the relative effect of country-of origin labelling, the pricing of Halal products and the extension of Halal beyond the realm of food.

Literature Review

Muslim Consumers' Knowledge on Halal

Alkhasawneh (2015) argues that religious beliefs are the best guidelines to identify food consumption for Muslims. Mukhtar & Butt (2012) asserts that there is a general consensus of knowledge among Muslims about what is regarded as Halal and Haram. Basics such as only eating meat sacrificed in the name of Allah and completely avoiding pork and alcohol, using blood of animals and are known by all Muslims. Alserhan (2010) suggests there is growing knowledge among Muslims that Halal extends beyond the food category when they consider consumption and includes cosmetics, logistics, hospitality finance and banking.

Alkhasawneh (2015) writes that Muslims acknowledge strongly that their welfare can only be achieved through a dedicated will to serve and please Allah and thus go to great lengths to obey teachings regarding permissibility in their consumption. Alkhasawneh (2015) states that Islam aims to inform followers on rational consumption- in terms of moderating consumption and avoiding extravagance, waste and conspicuous spending and encourages Muslims to resist miserliness and scarcity and to consume in a manner that benefits society as a whole. . A strong distinction is drawn between good moderate consumption and the need to avoid both parsimony and excessive consumption (Alkhasawneh, 2015).

In a study of Malaysian Muslim consumers, Alam & Hisham (2011) found that they used Islam as their major source of reference and thus were mindful about their spending habits- often spending moderately to obey the commands of Allah. Mukhtar & Butt (2012) imply that in the world of consumption for a

Muslim, their level of obligation, belief and knowledge were critical in developing strong feelings towards products such as food, cosmetics and pharmaceutical products. In a study by Mohamed, Shamsudin, & Rezai (2013) that focused on consumer knowledge it was found that increased awareness concerning Halal assisted in better evaluating Halal labelled products and eventually more confident purchase decisions. The study also identified that after proper information was disseminated regarding what constituted Halal and Haram, there was a willingness to change prior beliefs that may have been false regarding permissibility of consumables, indicating a willingness to learn. Mohamed et. al. (2013) continues that, Muslims aged 25-50 had the strongest inherent desire to nurture their knowledge regarding Halal's realms of permissibility in relation to other age groups. Mohamed et. al. (2013) strongly believed that because ingredient labels were sometime unhelpful in identifying "Halal-ness" due to the scientific terms used or the lack of clarity- it was important for Muslims to better educate themselves on Haram and Halal ingredients. Mohamed et. al. (2013) also appealed that for the sake of Muslim consumers that it was the duty of the government, policy bodies, manufacturers and other institutions to guarantee that products with Halal logos were indeed permissible. The Halal logo, they argued, was the default way to judge the permissibility of a product and any loss in confidence in Halal logos due to misinformation could lead to a violent shake up of their confidence in the permissibility of other products that were also marked Halal.

Muslim Consumers' Awareness on Halal

Because of the clarity that exists in Islamic tennets regarding what is permitted and forbidden, Razzaque & Chaudhry (2013) suggests that Muslims exhibit heightened awareness and caution in regards to their consumption in order to avoid the psychological, moral, and social risk it may entail. According to Mukhtar & Butt (2012) Muslims are most knowledgeable about the permissibility of product categories. However a lack of awareness or information regarding ingredients used or production process is what causes concern. Mukhtar & Butt (2012) draws light to the possibility that awareness or an attitude towards Halal products may only come into existence if there is significant major doubt that the product conforms to Islamic standards, also further stating that this doubt may be more consistent with foreign rather than local brands. Burhanudin (2015) mentions that in purchase decisions, many Muslims use their awareness of if the company is Muslim-owned or from a majority-Muslim location as an additional cue in their judgment process to determine permissibility of the specific product. In regards to consumers in Muslim majority countries, Mukhtar & Butt (2012) asserts that there was often a sense of blind trust in products with regards to halal but with acknowledgement of the world having globalized and the influx of international trade, these consumers have a heightened awareness of their need to on occasion investigate permissibility and have developed skepticisms towards brands in their nations.

De Run, et. al. (2010) also highlights an important point of contention in this day and age. The existence of products that Islam has neither classified as Haram or Halal- known as "Mubah". These are products where Islam remains silent or are the very latest innovations. They reiterate that consumers are aware of such products and will heavily seek rulings by religious scholars although their adoption of these rulings remain subjective.

Overall however, Muslim consumers understand that Halal is not merely a religious ritual that is concerned with consumption of goods and services but one that entwines with global issues such as sustainability, environmental concern and the welfare of other living beings. These add up to a product and process that is both Halal and wholesome. (Mohamed,et. al., 2013)

Islamic Branding

Baker Ahmed Alserhan who is one of the leaders in Islamic branding defines it as brands that are firstly Shariah-compliant, brands that are from an Islamic country and brands whose target is the Muslim

consumer. He describes it as a blend of religion with materialism and heavenly with the worldly in such a manner to integrate it into the life of followers so that they derive Godly blessings (Alserhan, 2010). Alserhan further explains that in Islam, any action is judged by the motive by which they were committed. Thus a pure intention translates into a good deed for a Muslim regardless of the outcome. Therefore a Muslim choosing a Halal brand over a Haram brand or choosing a “more Islamic” brand over another will contribute to the consumer’s good deeds. Brands that are endorsed by Islam become good deeds and he believes this should be the motive of any brand targeting the Muslim consumer (Alserhan, 2010b).

Alserhan defines 4 brands under the Islamic Branding umbrella. (a) *True Islamic Brands*- Halal brands, produced in a Muslim country that target Muslim consumers. (b) *Traditional Islamic Brands*- Brands originating from Muslim nations and targeting Muslims, these are assumed to be Halal by default, as prior to the rise of global trade all brands were considered automatically halal. (c) *Inbound Islamic Brands*- Halal brands designed for Muslim consumers that are from non-Muslim nations. (d) *Outbound Islamic Brands*- Halal brands from Islamic countries whose target market may extend beyond simply Muslims (Alserhan, 2010a).

The process to become Shariah-complaint for any brand is immense and criteria such as ingredients, logistics and intentions need to be fulfilled. He reiterates that once brands are complaint, Islam helps transform them into ethical entities that are more magnificent than the sales and revenues that might usually define them (Alserhan, 2010).

In regards to country-of-origin, Alserhan notes that because Muslim consumers experience a unification between religion and life they will have stronger attitudes towards the products they buy, the companies and the exporting nations they deal with. Thus derogatory actions by nations like Denmark that are seen as anti-Islamic, have garnered negative emotions towards Danish products. On the other hand Swiss made products draw up exactly the opposite emotion and sentiments (Alserhan, 2010).

A highlight of Alserhan’s article is that he stresses that although brands targeting Muslims may take cues or implement techniques used by Western marketing experts they must strongly acculturate themselves to Islam and the study the spiritualistic needs of Muslim consumers in ways that allow them to be more pleasing to Allah through their actions (Alserhan, 2010b).

Halal branding holds high value especially for Western brands operating in majority Muslim countries. Mukhtar & Butt (2012) argue that accusations are often hurled against brands and their products, especially those that directly fall into competition with local brands in Muslim countries. Like in the case of L’Oreal who had to defend themselves against allegations of products containing pork fats. These authors once again argue for a necessity to seek salvation in the obtaining of Halal certifications in a manner that justifies adherence to the requirements of the Shariah but also leaves consumers at ease in regards to their consumption.

Effects of Religiosity on Muslim Consumers’ Purchasing Behaviour

In consumption both religion and the level of religious adherence- known as religiosity play major roles. The magnitude of influence religion has varies among Muslim consumers (Mukhtar & Butt, 2012). Johnson (2001) describes religiosity as the extent to which an individual’s attitude and behavior reflects their religious commitment. It is also the degree to which specifically taught, values and ideals are followed by a believer (Esso & Dibb, 2004).

Muslims like other consumers are not homogeneous and a common descriptor does not exist to define Muslims or their level of faith. Their level of religiosity has been shaped by gender, age, class, culture, family background and personal experiences (Sandikici , 2006) and by the other subjectivities, values and ideologies they come into contact with (Yetiser & Genc, 2015).

Past research has found that “less religious” consumers were more demanding in purchase behaviours seeking for higher nutrition, product and service quality. However more religious consumers were seen to be more empathetic and trusting of the selling party (Wiebe & Fleck, 1980). In their research on Muslim consumers, Taks & Shriem (2009) found that highly religious Muslims followed their religion more rigorously compared to those with less religiosity.

Rehman & Shabbir (2010) found that level of religiosity had a direct impact on adoption of new products among Muslims and argued for business to study their markets religiosity before establishing a presence there as it would affect likely success, taking into account mainly the religious and spiritual characteristics or beliefs that are unique to those set of consumers. Eventually religiosity will influence information search, attitudes and perceptions of brands and advertising, level of acceptable risk and purchase decision itself (Gayatri, Chan, Mort, & Hume, 2005) .

Buying Behaviour of Muslim Consumers

One aspect where Muslim’s consumer behaviour generally stands constant despite their cultural, race or location differences is in regards to food and drink. In this regard most Muslims display similar consumer behaviour by avoiding Haram goods (alcohol and pork) and accepting Halal goods (Shaikh & Sharma , 2015).

Islamic principles aim to make sense and draw parity to rationalize the act of consumption. Muslim consumers are taught to maintain moderation in their buying behaviour and to achieve a good balance between the desires of the body and spirit, and to spend in such a way that society benefits and wastage is avoided (Alkhasawneh, 2015). There is a belief amongst Muslim consumers when their spending behaviour is according to the Shriah it draws identical parallels to the orders of Allah (SWT) and their actions will bear rewards. This spending will bring forth both blessings and moral satisfaction (Alkhasawneh, 2015).

Mukhtar & Butt (2012) research shows that purchase behaviour is influenced by personal attitudes towards the product and also by likely social perceptions and consequences of the purchase behaviour. Essoo & Dibb (2004) implied that highly-religious Muslims believed all their actions were a will of God and thus may take higher risks and try innovative products while also displaying low levels of information search and response to advertisements in the purchase behaviour. Trial of products or brands might be more common among Muslim

Many non-durable product purchase decisions are made at the store shelf itself after interaction with packaging and labelling to see if it fulfills required criteria, this was an important influence in decision making but little has been studied of the effects of Halal labeling on Muslim consumers but if packaging can convey to the Muslim consumer the likely permissibility through a Halal logo (even though the consumer did not understand the contents) it would positively affect consumer behaviour (Razzaque & Chaudhry, 2013).

Furthermore, Islamic consumer behaviour has seemed to have transformed away from an earlier sentiments of just completely avoiding products that seemed to not be fulfilling Islam’s permissibility to a more modern behaviour of demanding for more information on packaging to be disclosed to ensure better consumption decisions are made (Riaz & Chaudry, 2004).

Research from France implies that when Muslim consumers felt a risk to his or her usual religious practices and buying behaviour (due to the unavailability of Halal products) the more likely the buyer would be to display behaviour that reflect stronger religious undertones (Khenfer & Roux, 2012).

Bonne & Verbeke (2006) (as cited in Shaikh & Sharma , 2015) on their study in Belgium suggest Muslim consumers meat purchases were based on a multitude of outcomes including health, religious adherence, respect animal welfare, a desire to enjoy life and care for their families. Many companies, from within and outside the Islamic world have encouraged further consumption from Muslims. They aim to see Muslims live

proper wholesome lives based on Islamic teaching but ones that still allow them to keep pace with changing times and live lifestyles somewhat parallel to their non-Muslim counterparts (Sandikici O. , 2011) . He continues with examples such as the “Fulla doll” whose modesty has replaced the open promiscuity of the Barbie doll. Another example being the popular “Burqini” and fashionable veils for women (Sandikici O. , 2011). He further makes a case for the emergence of specifically catered to resorts, living communities, travel packages and even media that have been molded to match the lives of Muslims who are having increasingly active consumer behaviours.

Ali & Ahmed (2012) talked vigorously about the buying behaviour of younger Muslims, often characterized by their liberal outlook. As much as their consumption was across a broader spectrum they ensured their actions always were at all times in adherence to Islamic teaching. They considered following the Shariat important but did not shun away modern consumption. They also avoided product associations and purchases merely because of the halal logo or other Islamic branding, but “engaged in a manner that reflected their adherence to Islam and also helped them question the integrity of the brand in relation to their self-understood and self-accepted values of Islam.” (Ali & Ahmed, 2012, p.13)

Methodology

The data used in this research to analyse the consumer perception has been gathered through adopting focus group study, one of qualitative methods. The advantage of adopting qualitative research is that this method asks questions that are open-ended which allows participants of the research to express their thoughts freely (Creswell, 2014). Collecting data from the participants through focus group study has helped revealing and collecting an in-depth understanding of the participants’ behaviour and perception. This methodology of gathering the data has also allowed participants to not just respond to the questions that were asked but actively participate in the research through “asking questions, exchanging anecdotes and commenting on each other’s experiences and points of views” (Kitzinger, 1995, p.299). This leads to having the ability to “study the ways in which individuals collectively make sense of a phenomenon and construct meanings around it” (Bryman & Bell, 2007, 401).

Organisation of Sessions

This focus group study was conducted with approval of Monash University Human Ethics and Research. Four sessions of focus group studies have been carried out. There were five Muslim participants in 3 sessions and 4 Muslim participants in 1 session. The objectives of the focus groups were to discuss about Muslims’ daily consumptions of goods and services to understand what they buy for their own individual and family consumption.

Recruiting the Participants

Participants of the focus group were nominated by the research team to shorten the waiting time for the participants to volunteer themselves to the study. The participants had to be Muslims, thus there was no particular requirement from the participant to fulfil to take part in the study. In total, nineteen participants from Monash University Malaysia Campus have been recruited. One participant each from Europe and South Asia; seven participants from South East Asia, two participants from the Middle East and; eight participants from Indian Sub-continent. All of them are undergraduate and postgraduate students of Monash University.

Conducting the Discussion Sessions

Before the start of the sessions, participants were asked to read and sign the explanatory statement that was approved by Monash University Human Ethics and Research. Due to different nationalities of the participants, in order to measure how religious they were, participants were asked to fill up a

questionnaire. The questions used to measure the religiosity were (1) I believe in Allah and His Prophets, (2) My friends would say that I am a very religious person, (3) My religion beliefs lie behind my whole approach to life, and (4) My religious beliefs influence all my dealings in life. Scales from 1 to 5 were adopted, where 1 indicated “strongly disagree” and 5 indicated “strongly agree”.

In the same questionnaire that was employed to measure religiosity level, other than questions to measure their religiosity level, few more questions were asked on participants’ demographic factors, such as gender, age of the participants, family income level, nationality and ethnic origin.

Focus group studies were conducted at Focus Group room at Monash University Malaysia. All interviews were video-taped and the videos were used to generate transcripts. Analysis of the data collected was done based on the transcripts.

Findings

Halal Consumption and Halal Logos

Participants were asked what the major categories of products that is certified halal are and there is a consensus that food is the major category. In addition, tourism, cosmetics and non-food items were brought up in the discussion. It was also observed that not all the participants have heard of halal cosmetics and tourism. When asked how a product is determined to be halal, majority cited the halal logo as being the major determinant, followed by full ingredients list where there are no non-halal contaminants. Participants from Muslim-majority countries highlighted that the halal logo are non-existent in their countries and therefore, relied more on the ingredients list. However it is agreed upon that ingredients are important and that for places or products that are possibly non-halal, logo is sought especially for meat products. Agreeing with the discussion, another non-Malaysian with the highest religiosity score (5.00) mentioned that ingredients are of more importance and the halal logo is more of an assurance due to the participant’s country of origin (where halal logos are non-existent) and thus do not usually look for the logo but definitely the ingredients but if the logo is there, the participant is assured. Similarly, participants living in non-Muslim countries cited ingredients and Vegetarian logo as their points of reference when halal logos were not that widespread. A participant residing in Pakistan mentioned that in Pakistan everything is assumed to be halal as non-halal products are not sold there. On the other hand, outside of Pakistan, the halal logo will be sought for products that could possibly be non-halal. In a participant with a low religiosity score (2.75), however, products like tuna is automatically deemed halal and no further checking for logo or ingredients is required unless it is a blatantly bacon-based product. Participants with high religiosity scores will check for the halal logo the first time (for new product) and if there is, considered the product to be halal and thus accepted it. Subsequently for repeated purchases, they do not check and confirmed that they are habitual buyers. This appears to support Rehman & Shabbir (2010) that the level of religiosity had a direct impact on adoption of new products among Muslims. A Malaysian participant with the lowest religiosity score (2.50) does not check in Malaysia but if the participant were to travel to a non-Muslim country, the participant will check.

Halal Authority

When participants were asked whether they knew any certifying bodies both in their home countries and other countries; majority of the non-Malaysian participants were not aware regardless of the religiosity score. Some admitted that they knew such bodies existed but were not aware or unsure of the exact name but confirmed that they have seen and recognised such logos on products purchased. For the participants in certain muslim-majority countries, they said they do not think such bodies in their home countries existed but have seen variations of the logos in products purchased in Malaysia

and elsewhere outside their home countries (for those who have travelled/lived abroad) while the Malaysian participants mentioned Malaysia's JAKIM.

Participants were also asked if they also check for the certifying authority when looking for the logo. Majority only sought for the logo but some also said this is only when they are in Malaysia as it meant that the products have been approved by JAKIM and are thus, assured that they are halal. One participant with a religiosity score of 4.75 mentioned that besides the logo, the authority is also sought as in Sri Lanka, the halal logo is often abused and thus the certifying authority is necessary for product credibility and assurance. Most participants are unaffected by the variations and would buy products with any of the logos shown (refer to appendix) but some participants with higher religiosity scores may have some reservations especially for certifying bodies which are infamous for making many mistakes in their testings or unreliable or logos with just the word halal without any certifying body named thus invoking mistrust. This supports Mohamed et. al. (2013) where it was found that increased awareness concerning Halal assisted better evaluation of Halal labeled products.

Participants were asked if they have purchased any food product that is not halal certified by any authority. All of them said yes and most cited mainly vegetarian or seafood products and always referred back to the ingredients list. However one participant with the lowest religious score have purchased chicken when in South Africa as the participant was told by a friend that all the chickens are halal despite having no logo and acted on instincts and trust.

Islamic Branding and Country of Origin

All the participants were comfortable with purchasing True Halal products, products that are imported from any Muslim country that are certified halal by the local Islamic authority of that country.

When the participants were asked about imported products that are from a Muslim country but uncertified, the ones with higher religiosity have some reservations about purchasing and would depend on the type of product (whether it possibly underwent processes that made it non-halal) and the ingredients list and Lebanon was cited as a famous producer of wine. A participant from a Muslim majority country on the other hand, mentioned that as the participant's home country is stringent with their processes hence the participant is assured even if there is no certification.

When participants were shown and given time to examine the first Indomie packet (an Indonesian instant noodle product of vegetarian flavour), which had no halal logo and country of origin, and was told the product is from a Muslim country (but did not specify which) and asked if they would purchase, most of the participants said yes and some added they will still look at the ingredients and it is the same for any other product. A Malaysian participant with a religiosity score of 4.25 however said no as there is no halal logo and there are other halal-certified alternatives in the Malaysian market while a non-Malaysian participant with high religiosity score 4.75 mentioned that it depends on the product's country of origin and how strict they are with halal but definitely not Jordan and Lebanon.

The participants were then shown the second Indomie packet - this time the original - with the country of origin being the Kingdom of Saudi Arabia (KSA) but still no halal logo. Most participants said yes with the reason that KSA is Shariah based. However, the same Malaysian participant aforementioned continued with the participant's earlier stance as there other halal-alternatives and added if the participant is abroad, the participant will do more research. This aligns with Gayatri et. al. (2005)'s argument that religiosity will influence information search, attitudes and perceptions, level of acceptable risk and actual purchase decision. Additionally, two other participants with religiosity scores of 5 and 3 respectively said no with the reason that the country of origin does not make a difference but it is the ingredients they will prioritise.

Participants were next asked if they would buy imported products from Muslim minority countries that are certified halal by local Islamic authorities. All of the participants said yes generally - the ones in the

first group agreeing that as Malaysia is strict and once it's being imported, it meant that it has been checked and approved. Additionally, a participant in this group mentioned price as a deciding factor especially if there are two alternatives. Whereas the participants in the second focus group (who are non-Malaysian) agreed that they are more particular for meat products and that it is not so much on which country or body is better but more of knowing the regulatory system of the certifying body - as to how strict they are - and this applies to wherever they are. All the participants have responded that the country of origin of the certifying body is not very important as long as the logo is provided.

Ingredients

Participants were asked about whether they would purchase reputable international brands targeted to Muslim markets that are not certified halal, have full list of ingredients available and does not contain any haram or animal fat ingredient in it (using cosmetics as an example). Almost all said yes as they are more concerned with food (i.e. what is ingested) and a few would still check the ingredients to be sure. One participant mentioned that the participant never thought of it (i.e. halal cosmetics) before but would still use it whereas another participant with a high religiosity score would be a little reluctant to buy the product.

Participants were then asked about products that contained insignificant amount of haram ingredients in the production process of food products. Almost all of the participants said no, saying that no amount (even if it's a drop), is allowed in Islam and is still haram. A participant with a low religiosity score of 2.75 said it depends on the contaminant and if it is a small amount of alcohol, the participant is not concerned and would consume it but not for pork. Whereas for the other participant with the lowest religiosity score of 2.5 mentioned the participant would go for other options but if the participant is travelling and there are no other halal alternatives, the participant would consume it.

Participants were also asked about non-food products (using cosmetics as an example) and all said yes to alcohol in perfumes with the rationale that it is not the drinkable alcohol that is explicitly forbidden in Islam. Most would avoid cosmetics having pork gelatine and/or animal fat although some hold the opinion that it is fine as it is not being ingested as compared to food. Medicines containing some alcohol and animal fat and/or pork gelatine were also discussed and it was agreed by all that when options are poor, all the participants would consume it since it is a necessity that is allowed in Islam.

Pricing

Participants were questioned on whether they realised that consumers were often charged higher prices for halal products as compared to non-halal alternatives. Majority mentioned they never actually noticed due to several factors like living in a Muslim majority country where everything is halal, parents being the ones paying for it and never travelled much but due to the discussion realised it is a possibility. The participant from Europe and the participants who have travelled around said yes especially in non-Muslim countries.

When asked to estimate how much higher Muslims have to pay for halal products as compared to non-halal, most of the participants said between 0% to double the price of the non halal and one was unsure. When participants were asked how much they themselves were willing to pay, most participants would be willing to pay as long as it is within their personal limit of affordability. Additionally it depends on the situation on whether they are living there long term or just travelling. If it was too expensive, there was a general consensus that all will find alternatives. The participants with the low religiosity scores were willing to choose the non-halal option if it is outside of their affordability. Whereas the participants with higher religiosity scores would go for vegetarian and/or eat seafood. Some participants also agreed that for meat, they would not mind paying for the halal even if it's expensive but would not mind eating at a vegetarian or seafood restaurant that is not certified halal.

Finally to end the discussions, participants were asked why it is necessary to consume halal and satisfy their consumption needs as a Muslim. All the participants answered it is due to the teachings of Islam, about how it affects their conscience, how personal religion meant to them in guiding their daily decisions and actions, to achieve God's pleasure, about being faithful and staying loyal to it. Even the participants with low religiosity scores admitted to how they try to eat halal as it affects their conscience and this supports Alkhasawneh (2015)'s argument that Muslims acknowledge strongly that their welfare can only be achieved through a dedicated will to serve and please Allah and thus go to great lengths to obey his teachings regarding permissibility in their consumption.

Discussion and Implications of Findings

It can be seen that the participants are not homogenous yet similar in certain aspects at the same time as proposed by Sandikici (2006). The findings appear to support Alserhan (2010a) claims that there is growing knowledge that halal extends beyond the food category and includes cosmetics, logistics, hospitality finance and banking although the latter three categories were not explored in the focus group sessions. This signifies huge growth opportunities for firms and marketers in these industries to explore the halal market, alter their products/services and production processes to be Shariah compliant and obtain halal certification. Despite the cultural and geographical differences, majority would avoid haram goods containing alcohol and pork especially for the food and drink category and accepting only halal goods and this supports the study by Shaikh & Sharma (2015).

Unless options are poor for example when it comes to medications, travelling and on a tight budget and the halal option is too expensive. However majority of the participants would choose vegetarian and/or seafood rather than meat if not affordable due to high price rather than going for non-Halal alternatives. Some participants with low religiosity scores appeared to be fine with going for a non-halal option if they are financially tight. As for non-food items, all of the participants agreed that they would consume such as medicines that are considered a necessity for well-being or cosmetics such as perfumes as it is not being ingested.

It appears that among the participants with high religiosity score, their choice and preference is ultimately to consume only what is permissible in Islam and their geographical and cultural difference was not a factor in this consumption decision. There was a high level of awareness in their need to investigate the Halalness and they have developed skepticisms towards brands in their own countries as proposed by Mukhtar & Butt (2012) though the magnitude of influence of Islam slightly varies among the participants. The study also found support to the argument that Muslims see Muslim-ownership or country of origin of the producer (Muslim majority country) as an additional cue in their decision making process to determine Halal status of a product (Burhanudin, 2015). It was also found that Muslim consumers have the tendency to be more loyal to their faith regardless of their level of religiosity as it affects their conscience.

Although halal certification is non-existent in some Muslim majority countries, it is found necessary to provide assurance because Muslim consumers are critical of what they consume, especially with the heightened scrutiny and mistrust. It is also found that most participants were habitual buyers and are loyal to brands they trust. Therefore, firms interested in obtaining halal certification should obtain that from a credible halal certification authority that Muslim consumers trust. Marketers also need to study Islam, understand the halal supply chain, the Muslim consumers and tailor the marketing mix by injecting religious elements to cater to this lucrative and fast growing segment. Care, respect and transparency must also be considered when it comes to marketing activities as Muslims tend to be cynical towards firms as proposed by Ramzy & Eldahan (2015).

Conclusion

Despite the phenomenon increase in the market size globally, Muslim consumers have been neglected by most mainstream marketers due to their perceived complexities and lack of knowledge in targeting the market. What makes challenging to target this segment is Shariah law, which shapes the lifestyles of Muslim consumers. This research made an attempt to surface Muslim consumers' perception on Halal goods and services and how it dictates their consumption pattern. It is found that the categories of products and services that are to be perceived Halal are increasing to cover every aspect of consumption needs that contribute to expand the horizon marketing opportunities to tap the fast growing Muslim market segments.

This research gives some insights into the institutional support required by businesses when targeting this market effectively. It is also required for them to study Muslim consumers' behaviour towards different branding options because Halal certification was found to capture most religious Muslim consumers and even liberals are becoming aware of the need for Halal consumption. Firms intending to capture this market should obtain Halal certification from trustworthy bodies and configure their marketing mix and supply chain with elements of religious requirement.

The study also opens up the room for further research in this consumer behaviour aspect to clearly understand consumption need and behaviour of Muslim consumers. However, readers should take caution in interpreting findings of the study for its limitations. Firstly, small sample size of the study (only ten Muslim consumers) and predominantly university students is certainly not representative to drawn reliable and valid conclusion. Moreover, subjective opinion of the participants may have been influenced by the presence of other participants in the focus group setting (social desirability bias) and ultimately the findings. Therefore, it is recommended that future research should use a larger sample and use more scientific objective research approach such as neurological study to avoid social desirability bias.

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The role of packaging in determining the 'Halalness' of products: An exploratory study of Muslims in two countries.

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Abstract

This study investigates the role of packaging and labelling in the absence of the 'Halal' logo on the decision making of Muslims in two countries. In particular emphasis is placed on the selection of packaged food products. Data was collected via semi-structured interviews in one Muslim majority and one non-Muslim country i.e. Malaysia and the UK respectively. A total of 16 adults participated in the study with an equal representation of the sample from both countries. Findings indicate that in the absence of the 'Halal' logo Muslims from both countries relied heavily on product labels to determine whether a product was safe for consumption. Participants expressed a high degree of confidence in the 'V' or suitable for vegetarians sign and accepted such labels as alternatives to the 'Halal' logo. Additionally, the labelling languages such as the use of Arabic letters was found to be associated with Islamic products and offered comfort to the Muslims in the UK but not in Malaysia. Finally, product labels also served as warnings of non-halal contents. Limitations of the study and directions for future research are also included.

Key words: *Packaging, Labelling, Muslims; Malaysia; UK.*

Introduction

As part of the Islamic belief system, Muslims are encouraged to consume 'Halal' products and services and abstain from 'Haram' (AlSerhan, 2010a). The term 'Halal' means lawful or permissible in Islamic jurisprudence and is applicable to all areas of life, including food, drinks, clothes, pharmaceuticals, personal care items and other services (Ali, 2014). As such, the 'Halal' logo on a product packaging

plays a significant role in giving confidence to the Muslim buyers globally. While access to 'Halal' certified products and services is generally easy in Muslim majority countries such as Pakistan, Turkey or Malaysia, it is not always the case in non-Muslim countries such as those in Western Europe, Australia, Canada, Thailand or the U.S.A. This poses a challenge for the 300 million Muslims that live in non-Muslim countries (*Wikipedia*, 2015) Further, rising anti-Islamic sentiments and 'Halal' hate campaigns in non-Muslim countries (Ayyub, 2014) pose challenges for marketers in trying to win over the Muslim consumers, while not aggravating the remaining customer base. As a result, marketers may resort to using cues other than the 'Halal' logo in trying to convince Muslim consumers of the 'Halalness' of their products and services. This then implies that in the absence of the 'Halal' logo or certification, it is likely that Muslims rely on extrinsic cues such as product packaging to evaluate between alternatives in their purchase decisions. Further, it is also probable that product packaging plays a more dominant role in determining whether a product is safe for consumption or rather the 'Halalness' of products for Muslims in a non-Muslim country as opposed to Muslims in a Muslim country, where the products may either be certified Halal or even assumed halal. Therefore, this necessitates a cross cultural study to better understand the buying behavior of Muslims in two different settings and debunk the general assumption that Muslims are a homogeneous lot (e.g. Alserhan & Alserhan 2011). This exploratory study aims to gain insights into the role of product packaging on Muslims in selecting packaged food products in the absence of the Halal logo from two different countries; Malaysia a predominantly Muslim country and the UK a non-Muslim country.

Literature Review

Often referred to as the 'silent salesman' the packaging of a product plays a significant role for both the consumers and the marketers as it is present at the most crucial moment when the purchase decision is made. Packaging not only contains, holds and protects a product but is often used as a communication tool. Packaging encompasses attributes such as shape, design, symbols, labels and colours. Research suggests that the design of a packaging can aid in building strong brands through differentiating the offerings and by evoking favourable impressions and conveyance of brand values (Limon, Kahle & Orth, 2009; Underwood 2003). For instance, if the packaging communicates high quality, consumers are likely to assume that it is of high quality and viceversa (Silayoi & Speece, 2004). Verbal stimuli such as graphics, font and colours and style used as part of a packaging design is also known to influence help to differentiate between alternatives and help recall at the point of purchase (Herrington & Capella, 1995). Packaging also influences consumers to switch brands (Hakansson, Kvarnstrom & Nilsson, 2014).

Given the numerous communication benefits of a product packaging, it is an important extrinsic cue that is used by consumers in selecting between alternatives. The 'Halal' logo as such, is an integral part of a product's package and is likely to offer comfort to the Muslim consumer in general. Although scant, research in Islamic Marketing, suggests that 'Halal' certification or Logo is an important aspect of packaging (Jamal & Sharafuddin, 2015) and Muslims in non-Muslim countries often rely on other cues such as the symbol 'V' or suitable for vegetarians to deem products safe for consumption (Jamal & Sharafuddin, 2015). The authors also report that the attitude towards food products with a halal logo was significantly more favourable than for attitudes towards a product with a 'Suitable for Vegetarian or V' sign (Jamal & Sharifuddin, 2015). Muslims are also reported to be more intense in their information search and spend a considerable amount of time and effort reading labels to seeking out halal food (Razzaque & Chaudhry, 2013) however, in the 'halal' logo on packages reduces time, search and evaluation costs that are associated with buying the food products (Jamal & Sharifuddin, 2015). Research also suggests that some religious symbols such as the picture of a mosque or the crescent and

the star on packaging significantly increased the purchase intentions of highly religiously Muslim consumers for certain products (Bakar, Lee & Rungie, 2013).

Extant literature in Islamic marketing is in its infancy stage and while there is some evidence that suggest that Muslims do utilize cues such as product labelling in determining whether products and services are safe for consumption, (e.g. Ali, 2014; Jamal & Sharifuddin, 2015; Razzaque & Chaudhry, 2013) or associating the graphics with the religion (e.g. Bakar et al. 2013), most studies have examined the Muslim buying behaviour in isolation, whereby samples are recruited and investigated upon in one country at any one given time and generalizes the findings to the rest of the Muslim population. While there is a certain truism that Muslims across the globe are united in their faith and general religious practices, cultural practices or even purchase and consumption situations are vastly different. In order to truly appreciate Muslim consumption patterns and buying behaviour, cross cultural studies are needed to provide insights into differences pertaining to buying and consumption behaviour. In light of this gap identified and limited understanding of the usage of product packaging among Muslims, this study attempts to understand the role of packaging on Muslim consumers from two vastly different settings, i.e. Malaysia which is a predominantly Muslim country and the UK, a non-Muslim country. The study aims to answer the following research questions:

- 1- In the absence of the 'Halal' logo how does product packaging influence the decision making of Muslim consumers?
- 2- Is the influence of packaging similar or dissimilar between Muslims from a non-Muslim country and Muslims from a Muslim majority country?

Methodology

Data was collected via semi-structured interviews which were conducted in two major cities i.e. Kuala Lumpur in Malaysia and Birmingham in the UK. Semi-structured interviews were used as these give flexibility to the interviewer and allow the respondents the freedom to express their views in their own terms. Semi-structured interviews are known to generate reliable and comparable qualitative data (Cohen & Crabtree, 2006). A snowballing sampling approach was utilized to recruit respondents. Prior to the interviews, participants were given an explanatory statement describing the nature and objectives of the study and the voluntary nature of participation. A total of 16 respondents, eight from each country participated in this interviews of which 81.25% were females (N=13) and remaining 18.75% (N=3) were males. To maintain consistency packaging of two types of products were used as props to gain insights, the props included packets of instant noodles and Chocolates with and without the Halal logo. Interviews were digitally recorded and transcribed verbatim. A content analysis similar to the technique utilized by Graneheim and Lundman (2004) was performed on the transcripts. The transcripts were read several times to get a sense of the totality of responses. Each reflection was coded resulting in the emergence of key themes and sub-themes.

Findings

This section reports the findings from the interview. As with most qualitative research, only key selected findings are reported in this paper. The content analysis resulted in the identification of four sub-themes pertaining to the use and influence of packaging by Muslim consumers in determining the 'Halalness' of products.

Alternatives to the 'Halal' logo/ certification: In the absence of the 'Halal' certification or logo, all respondents reported to undertaking a screening process through reading product labelling. As a result product labelling played an instrumental role in determining the suitability of the product for consumption.

One of the labelling cues that was commonly reported among the UK samples was the 'V' sign or "Suitable for Vegetarian" sign "If there is no Halal logo, I will look for suitable for vegetarian sign or the Vegan option" (Ms. Mahdiya (UK)) and some respondents indicated that they would not purchase products if there is no "V" sign, as noted "As long as it hasn't got any vegetarian sign, I won't buy it, I would actually look for a sign" (Ms. Sadia (UK)) and "but the first thing I would look for is the – anywhere it says that it's suitable for vegetarians or the symbol, so I would buy it then" (Sobia (UK)). While all respondents from the UK pointed that the 'V' or suitable for vegetarian was an important determinant in influencing their choices, only four (50%) respondents from the Malaysian sample indicated that they looked out for the 'V' sign.

Another option that was considered to be acceptable by some of the respondents was 'Kosher' food, an interesting insight was provided by Ms. Farmina (Mal) who mentioned that "the Jews and the Christians are the people of the book and as they are mentioned in the Quran as the people of the book, so I think buying Kosher is fine", and "I frequently bought Kosher food while I was studying in the UK and working in Australia" (Aliya*(Mal)) or "as far as I can recall I did not come across the Kosher sign while in the UK, but I would eat it, for as far as I know, we can eat Kosher meat" (Ameera (Mal)) and "Yeah Kosher sign, yeah in case I am travelling and I need to eat something and Kosher is there, I will buy it. (Tauqir (UK)). However this was not a popular option or cue as most respondents were unsure of Kosher.

Understanding Labels and Labels as warnings: In the absence of the 'Halal' logo, respondents from both the samples reported to reading and understanding the contents of the product prior to purchase. Majority of the respondents reported to have a general basic understanding of the contents and key ingredients and indicated that the ingredients would most certainly influence their purchase decision. Some respondents also observed that if they did not understand any of the ingredients they would search for further information. As noted "If there are things that I wasn't sure, I would look it up" (Farmina, (Mal)) or "I will probably come here and Google it or go up to the Halal websites (Mahdiya (UK)) and "Sometimes I don't (understand) so what- so that's where Google and my phone internet come handy. So I would quickly search, depending on how much I wanted that product- but yeah that's what I would do (Sobia (UK)) as well as "If it was something I really wanted.... something like a scientific word that I didn't understand, I would actually google it, see what that ingredient is and what is the source" (Ameera (Mal)).

Labels also served as a warning or danger signs for almost all respondents. Three key concerns were reported: the use of Gelatin or animal fat; Alcohol and food additives. Participants reported to exercising great caution when it came to 'Gelatin' or other animal fat as part of the ingredients. All respondents remained unanimous in their decisions to reject products with Gelatin or animal fats as indicated by several respondents "I would read the ingredients, just to make sure that the items do not contain Gelatin or lard and if there things that I wasn't not sure" (Farmina (Mal)), However, the presence of Gelatin with a 'Suitable for vegetarian' sign was deemed safe since it was perceived to be of plant origin. Regarding Gelatin of Bovine origin, only a couple of respondents admitted to buying products currently or in the past that contained gelatin of bovine origin. "If it is Gelatin of Bovine origin I would pick it up... I don't think that far" (Jenat (Mal)), but Gelatin of bovine origin was not generally perceived as favourable, as observed:

"Gelatin of Bovine origin- I still wouldn't take it, I don't really know how to classify that...and to have any kind of direct or indirect product of meat origin, I would still consider the indirect source, it would still have to be halal, the animal would still have to be slaughtered in a halal manner" (Ameera (Mal))

The second concern was related to alcohol content. The presence of alcohol was also considered as a taboo for most of the participants and were generally rejected as noted by Uzma* (UK) *“But one thing that I will always have to be careful about is something like alcohol or something like that”*. However, the level of tolerance towards the presence of alcohol in the ingredients list was higher than for Gelatin as noted by one of the respondents *“Barbican (a drink) yeah. It has very minute percentage of alcohol but it’s sold in Muslim stores. And my kids buy it. So, for that fact, I’m not very sure. It does mention a little bit of alcohol in it”* (Nor (Mal)). An interesting insight was provided by a participant

“Previously I would take products with alcohol. I would because I spoke to some ustaz, about this and there are two schools of thoughts- the reason why alcohol is haram, so using my own, you know rationale, food that I take with a little bit of alcohol would not make me drunk. It is not going to intoxicate me and also a larger school of thought, you know do not interpret it as 'Najis'. It is not najis, it's a different category from pork for instance (Aliya* (Mal)).

Lastly, most participants admitted to not fully comprehending the ingredients were skeptical of food additives or chemical formulae such as E numbers often found in the ingredient list of products. *‘Normally if it is ingredients that I recognize I will buy it, if there are ingredients that has some kind of chemical formula, like E something, then usually I wouldn’t, as far as I can recollect’* (Aliya* (Mal)).

Labels and languages: The use of multiple languages as part of product labelling also offered some comfort to the participants, particularly the use of Arabic. In general the use of Arabic as a label-language was received favourably by most respondents. As noted by some *“So if it didn't have the halal logo? So for example this Knorr Cups-a-mix, it might not have the halal symbol, however, it’s got Arabic writing on it- So I would think 'Right, if its Arabic writing why would there be Arabic writing if it’s not halal?’* (Sobia (UK)) or *“By having Arabic I thought it might be suitable for Muslims but by not having Arabic I will look into it. If there is no Arabic, then I have to look into those ingredients”* (Jahangir (UK)) and *“Although it may not be authentic halal, I will say its fine because of the Arabic letters”* (Uzma* (UK)) and *“I would be confident that the writing is all like in Arabic and that its going to be fine”* (Sobia (UK)).

However, this view was not held by everyone and skepticism about associating Arabic writing with halal was also observed. Therefore, Arabic did not necessarily act as cue for some respondents. *“I would think that this product is for the Arab market”* (Khursheed (Mal)), or *“We know that there are Arabs who are non-Muslims, so no Arabic doesn't mean that it is halal”* (Nor (Mal)) or *“The ingredients itself is sufficient enough for me to make a decision ... Arabic language is not sufficient for me to be influenced”* (Aliya* (Mal)) and

“If it is a foreign language, it may make me uneasy. It would in the back of my mind.

Obviously it’s an Arab product, Arabs are Muslims and it is more likely to be halal. But then you just have it in the back of your mind that it is a Non-Muslim who made it with Arabic on it to make it look like halal” (Mahdiya (UK)).

This view however, was more prominent among the Malaysian sample.

The influence of Islamic signs/symbols: Responses to the influence of Islamic symbols such as the crescent and the star, a mosque or the minaret produced some mixed responses. The use of Islamic symbols as part of the packaging attracted the attention and aroused the curiosity of the participants in general as noted *“It would trigger my curiosity to pick up the product and see it”* (Mrs. Yohani (Mal)) and symbols such as *“the colour green, moon, stars and a mosque* (Nadia (UK)) were noted as some

of the common symbols associated with Islam. A detailed insight by one of the participants is presented as follows:

“If I saw something like that (a mosque on packaging) then it would be brilliant because I would just know that it is halal and I wouldn’t have to worry... so something like the symbol of a crescent, a diagram of a mosque ... Green, I probably think is the classic colour just because green plays a lot in our religion. I think you know the prophet (peace be upon him) the mosque in Saudi Arabia, in Medina, the dome is green and a lot of mosques tend to have green in them, so yeah I think green is a very strong colour” (Sobia (UK)).

However, it was observed that the symbols lacked persuasive power as the majority of respondents indicated that the symbols on a package were not convincing enough to regard the products as halal or safe for consumption. Symbols also served as a deterrent to purchase as noted:

“But I must tell you that if there is a product that appears to have not Islamic but non-Islamic features... If I picked up a chocolate and there is a big picture of the church on it or temple but no halal logo, I would probably be a bit curious and wondering... but the ingredients are ok I may not buy the product. Maybe at the back of my mind, I may think whether the product is supporting a particular religious group... there will be hesitation” (Aliya*(Mal)).

“If there is a Star of David, I would be cautious (Uzma* (UK)).

Discussion and Implications

The study was undertaken to understand the influence of packaging on the decision making of Muslim consumers in the absence of the 'Halal' logo in two distinct settings. In general it was found that in the absence of the 'Halal' logo, participants from both samples paid greater attention to the product labels. Muslims from a non-Muslim country such as the UK actively looked for the 'V' or suitable for vegetarian sign and accepted products bearing these symbols as an alternative to the 'Halal' logo. This finding is consistent with earlier studies (e.g. Jamal & Sharifuddin, 2015). However, this was not a common alternative for the Malaysian sample, whereby only about half the respondents indicated that they would seek out the 'V' sign. One possible explanation for this difference is that most products in Malaysia are certified 'Halal' and once the 'Halal' logo appears on the packaging, there is no real need to actively search for the 'V' sign unless one is deliberately looking for vegetarian options. Another plausible explanation would be that the respondents travel frequently to non-Muslim countries and this may have increased their awareness level of the vegetarian option. Considering that the multinationals target both Muslim and non-Muslim consumers, particularly in a predominantly non-Muslim country, marketers will benefit by modifying the 'V' sign to read as “suitable for Vegetarians and Muslims” or 'V & M' for short, providing of course that alcohol is not present. This message can further be communicated through company websites, advertisements and point of purchase display materials. Communicating the alternatives to 'Halal' will be both welcomed by the Muslim consumers and enhance the value added services of the brand, resulting in greater customer satisfaction, loyalty and positive word of mouth.

It was apparent through the interviews that Muslim consumers play detectives and spend considerable amounts of time in reading and comprehending labels. This finding was also consistent with an earlier study by Razaque and Chaudhry (2013). However, this study revealed that labels served as warning signs and acted as deterrents to purchase decisions. For instance, in addition to avoiding products that contained Gelatin, lard and alcohol, most respondents indicated that they lacked sufficient knowledge about the additives and chemical formulas used in the manufacturing process. Furthermore, respondents also indicated that they would actively search for information online sometimes at the point of purchase and sometimes at their convenience resulting in either spending more time than necessary at the stores or delaying the decision to purchase. This then implies that in cases such as these, the development and

promotion of a 'Halal' App would be very advantageous and may well shorten the whole decision making time of the consumers, particularly for the younger consumers, as they are more likely to stay connected to WiFi or internet data. Alternatively it would be beneficial to the marketers or store owners to display the source of the additives or chemical formulas at the point of purchase. This may be similar to unit pricing that is often displayed in the supermarkets, particularly in the developed countries.

Another finding of this study regards the use of multiple languages as part of product labelling, particularly the use of Arabic. While majority of the participants from the UK sample found solace in Arabic, as Arabic is the language of the Quran and the Ahadith, suggesting that Arabic as a label language may have a rub off effect and aids in associating the products as Islamic and therefore, deemed safe for consumption. However, this was not always the case, particularly with the Malaysian participants. One possible explanation for this difference maybe the level of awareness of what constitutes 'Halal' among Malaysians is higher. This is hardly surprising since Malaysia is positioned and renowned as a 'Halal' hub. Furthermore, easy access to 'Halal' food may dissuade Malaysians from actively looking for extrinsic cues such as labels. Another plausible explanation could be that Malaysians maybe are somewhat ethnocentric as suggested by Haque, Rahman and Yasmin (2012).

The purpose of this study was to identify and understand the role of packaging in the absence of the 'Halal' logo on the purchase decisions of Muslims from two different countries and has contributed to enhance the understanding of buying behaviour of Muslims in different settings. To the best of the authors' knowledge no earlier study in Islamic literature has undertaken a cross cultural study and many consider the Muslims as a homogeneous market (e.g. Alserhan & Alserhan 2012), however, the findings of the study suggest that while Muslims are united by their faith and religious practices, the purchase and consumption situations may make them heterogeneous. This finding is consistent with suggestions of Sandikci (2011) who propose that the Muslim market is composed of several sub-segments. Another major contribution of this study was the appreciation of the comprehensive role of packaging as an extrinsic cue on purchase decisions of Muslims. This includes the perception of the presence of Arabic on the labels, or the use of Islamic symbols that may influence or deter purchase decisions of Muslims.

Limitations and Directions for Future research

While this exploratory study has enhanced our understanding of the role of packaging and labelling on the purchase decisions of Muslims in two distinct settings, the study is not without its limitations. Firstly, the study utilized a qualitative approach and therefore the findings from the small sample may not be generalized. Future similar studies should empirically test the influences of packaging and the dimensions identified on the perceptions of Muslims.

Secondly the study largely ignores presence of other extrinsic cues or surrogate indicators such as Brand names or Country of Origin effects. Future studies would greatly benefit by incorporating these and testing these cues concurrently.

Lastly, this study examined Muslims from two different settings, future researchers should engage in more cross cultural countries to truly appreciate cross cultural differences.

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* Names have been changed at the request of the participants.

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Service Quality and Customer Satisfaction in the Domestic Aviation Industry of Nigeria: A Conceptual Analysis

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Abstract

The design and delivery of high quality services to passengers is undoubtedly a key competitive advantage and a precursor of sustainable airlines growth. In recent years, the civil aviation market has become more customer-oriented and airlines have now focused on service quality to increase customer satisfaction. This paper discusses the relationship between service quality and customer satisfaction in the operation of airlines in Nigeria. It reviews and describes relevant literatures on service quality, customer satisfaction and airlines operation in Nigeria. The discussion shows that service quality is a strong antecedent to customer satisfaction and that the services of airlines in Nigeria are apparently not reliable. This makes their service quality highly questionable. It also appears that airlines trample on passengers' rights with little or no remedial action, even though the rights are enshrined in the Nigerian Civil Aviation Authority (NCAA) document. In other words, the NCAA is obviously not effective and decisive in protecting the passengers against the poor services of domestic airlines. The challenge for the domestic airlines is, therefore, to change the apparent negative passenger perception of the airlines as being just same as other poor-service carriers to customer-centric organizations. Consequently, it is recommended that an empirical study should be conducted on the extent of passenger satisfaction with the quality of check-in, in-flight, punctuality and baggage handling services of domestic airlines in Nigeria. Meanwhile, airlines in Nigeria should strive to improve in all aspects of air transportation business in areas such as equipment, funding, business creativity, restoring trust and confidence as well as cooperative airlines alliance to enhance effective service delivery.

Key Words: Service quality, Customer Satisfaction, Domestic Airlines, Civil Aviation.

Introduction

Air Transport plays a vital role in moving people or products from one place to another, be it domestic or international, especially where the distance involved is far. Airlines carry passengers to the destination using aircraft through different airports where passengers experience diverse intangible services such as on-time performance, inflight services, service frequency and so on (Adeola and Adebisi, 2014). In doing this, commercial airlines and other businesses always try to find ways to make customers happy by all means in order to win their loyalty. Customer satisfaction service arises when an airline provides customers with benefits that exceed customers' expectations. Chen (2008) opines that provision of high quality services to passengers is the core competitive advantage for airlines profitability and sustained growth.

The aviation industry in Nigeria is a major player in the economy owing to its substantial contribution to ease of movement within the country especially in the face of poor and insecure roads as well as

epileptic rail transport system nowadays. One of the means of competition among airlines is service quality (Haryono, Sharyono, Achmadfauzi and Suyudi, 2015). In a highly competitive environment where all airlines have comparable fares, their competitive advantages often lie on efficient service quality delivery to customers. This is because better service quality is undoubtedly one of the key prerequisites for customer satisfaction. According to Carlzon, a company's only true assets are satisfied customers (Cats-Baril and Thompson, 1997). Thus, a good business house ought to be proactive in its outlook, and anticipate the needs of customers so that those needs can be integrated into the organization's marketing decisions and programmes in order to serve and satisfy its customers successfully.

There is a number of scheduled passenger Airlines in Nigeria today. They include Aero Contractors, Azman Air, Arik Air, Dana Air, Discovery Air, FirstNation Airways, Med-View Airline and Overland Airways (Aviation in Nigeria, 2015). It is important to note that Nigerian aviation industry is characterized by high airline turnover which makes it to have a history replete with the death of many airlines such as Nigeria Airways, Bellview Air, Sosoliso Air, Kobo Air, Albarka Airline and Chanchangi Air among others (Mikairu and Eteghe, 2012). This makes it imperative for researchers, practitioners and other stakeholders in the aviation industry to understand the significance of service quality and customer satisfaction towards the survival and prosperity of commercial airlines in the country.

The broad objective of this paper is to discuss the relationship between service quality and customer satisfaction in the operations of domestic airlines services in Nigeria. It utilizes a modified SERVQUAL model to describe the air travel process from check-in to baggage claim after arrival. Specifically, the paper attempts to examine how the quality of Nigerian airlines' reliability, responsiveness, check-in, in-flight and baggage handling services affect passengers satisfaction. A domestic passenger here is used to describe all those who travel by air within Nigeria including expatriates or foreign nationals. In addition, it focuses on the business of scheduled passengers airlines in Nigeria only.

An Overview of the Nigerian Aviation Industry

Nigeria Airways Limited, the erstwhile national carrier, had the sole prerogative of providing scheduled domestic air services for about two decades (1963–1984). However at some point, the airline became bedeviled with several problems such as poor management and overstaffing, poor finances and a huge debt burden among others (Adeniji, 2000; Adesanya, 2001). These translated into several operational shortcomings which made the government to deregulate the aviation sector in 1985 (Daramola and Jaja, 2011). This deregulation allowed private airlines into scheduled domestic air services in Nigeria to replace the moribund national carrier. Initially there were just three entrants, namely Kobo air, General Aviation Services (GAS) and Okada air (Adesanya, 2001). Unfortunately, all the three initial players are no longer operating scheduled services in Nigeria.

Presently, there are several scheduled passenger Airlines operating in Nigeria. They include Aero Contractors, Azman Air, Arik Air, Dana Air, Discovery Air, FirstNation Airways, Med-View Airline and Overland Airways (Aviation in Nigeria, 2015). It is important to note that Nigerian aviation industry is characterized by high airline turnover which makes it to have a history replete with the death of many airlines such as Nigeria Airways, Bellview Air, Sosoliso Air, Kobo Air, Albarka Airline and Chanchangi Air among others (Mikairu and Eteghe, 2012). This high turnover of airlines appears to be closely linked to issues of funding and sometimes to safety issues, mismanagement and perhaps corrupt practices in the aviation industry. This indicates that in spite of the deregulation, survival in the aviation industry of Nigeria proves to be difficult.

The Nature and Unique Characteristics of the Service Act

Services are deeds, processes, and performances (Parasuraman, Zeithaml and Berry, 1985). Gronroos, as cited in Angelova and Zekiri (2011), define service as an activity or series of activities of more or less intangibles nature that normally, but not necessarily, take place in interactions between the customer and service employees and/or physical resources or goods and/or systems of service provider, which are provided as solutions to customer problems. According to Payne (1993), a service is any primary or complementary activity that does not directly produce a physical product. It includes all economic activities which are intangible, not physically apparent like products, which provide value to the customer (Angelova and Zekiri, 2011).

Service is usually characterized with four dimensions, namely intangibility, inseparability, heterogeneity and perishability (Zeithaml, et. al.1985). Intangibility is a fundamental characteristic of service. Zeithaml et al (1990) argue that intangibility is the fundamental factor that differentiates service and goods. Although services often include important tangible elements, such as hotel beds, airline seats and tickets and in-flight meals, intangible elements such as the expertise of service personnel dominate the creation of value in service performances. In reference to the inseparability characteristics, in most service encounters, the provider is present when the service is being delivered and consumed. Therefore, consumers are often physically involved and become a vital part of the service delivery process. Therefore, whereas goods are first produced, then sold and consumed, services are first sold, then produced and consumed simultaneously (Regan 1963).

The next feature of service is heterogeneity which deals with the potential for high variability in the performance of services (Lovelock and Wirtz, 2001). The quality and essence of a service can vary from producer to producer, customer to customer and day to day. As staff performance fluctuates, the level of consistency that a firm can rely on and try to communicate to the consumer may not have any reliable certainty. The final characteristic of the service industry is perishability. This means that the services are time sensitive. Zeithaml et al., (1985) definition of perishability states that services cannot be returned, recaptured; it can only be repeated. For instance, airline seats not purchased cannot be reclaimed at least on that very flight. Therefore, because a service is a deed or performance, it is ephemeral, transitory and perishable (Lovelock and Wirtz, 2004), and so cannot usually be stocked as inventory after being produced.

The Concept of Service Quality and Customer Satisfaction

The delivery of a high level of service quality by airline companies became a marketing requisite in the early 1990s, as competitive pressures continued to increase (Baker, 2013). Service quality can be defined as a consumer's overall impression of the relative efficiency of the organization and its services (Park, Robertson and Wu, 2004). It is the extent to which a service meets or exceeds customer needs and expectations (Baker, 2013), as well as the extent to which a firm's service satisfies its clients' expectations (Mudie & Cottam, 1999). Service quality also can be viewed as the clients' judgment about the overall excellence or superiority of a service (Zeithaml, 1988). Service quality is generally viewed as a multidimensional concept because customers assess and evaluate a variety of dimensions on a company's products or services.

Satisfaction, on the other hand, has been defined variously by different authorities. In its simpler terms, customer satisfaction is regarded as customers' evaluation of their purchases and consumption experience with a product or service to meet the customers' needs (Chen, Chang, Hsu, and Yang, 2011). Cadotte, Woodruff and Jenkins (1987) define customer satisfaction as the emotional response of the customers. Westbrook (1981) also views customer satisfaction as an emotional state that involves customer evaluation of a service that he has received from a company and his response to it. Overall satisfaction is a general assessment about services and products based on total cost and consumption experience over time (Parasuraman, Fornell, and Lehmann 1994). In essence, there are empirical

studies that identified service quality expectations, disconfirmation, performance, desires and equity as significant antecedents of customer satisfaction (Kaushik, Kaushik and Taneja, 2008). Carman (1990) stated that customer satisfaction is fostered when the service offered by the organization has exceeded their expectations.

Service Quality and Customer Satisfaction

To achieve a high level of customer satisfaction, most researchers suggest that a high level of service quality should be delivered by the service provider, as service quality is normally considered an antecedent of customer satisfaction (Cronin, Brady and Hult, 2000; Anderson, Fornell and Lehman, 1994; Cronin and Taylor, 1992). Service quality and customer satisfaction are therefore vital issues for the successful survival of any service organization. Huang (2009) opines that service quality affects customer satisfaction, and that customer satisfaction affects customer behavior, including repurchase intention and word of mouth. Yunus, Jamil and Rashid (2013), asserts that service quality of airlines has a significant effect on customer satisfaction, while customer satisfaction has a significant effect on customer loyalty. The latest study on airline service quality in relation to customer satisfaction, customer delight, Trust, repurchase intention and word of mouth was conducted by Haryono, et. al. (2015), where they found that service quality has a significant effect on customer satisfaction and repurchases intention.

Furthermore, Parasuraman et al., (1985) suggested that when perceived service quality is high, then it will lead to increase in customer satisfaction. This position has been supported by Saravana and Rao, (2007) and Lee, Lee and Yoo (2000) who established that customer satisfaction is based upon the level of service quality provided by the service provider. Negi (2009), also argues that the idea of linking service quality and customer satisfaction has existed for a long time. Similarly, Fen and Meillian (2005) established that both service quality and customer satisfaction have a positive effect on customer's re-patronage intentions showing that both service quality and customer satisfaction have a crucial role to play in the success and survival of any business in the competitive market. Thus, quality service means providing the right level of service to meet customer needs (Hynes and Dredge, 1998) and that perception of service quality affects feelings of satisfaction, loyalty and post-purchase behaviors (Anderson and Sullivan, 1993; Choi and Chu, 2001; Petrick and Backman, 2002).

Models for Measuring Service Quality

The most widely used service quality measurement tools include SERVQUAL (Parasuraman et al., 1988; Boulding, Kalra, Staelin and Zeithaml, 1993) and SERVPERF (Cronin and Taylor, 1992). The SERVQUAL model suggests that service quality can be measured by identifying the gaps between customers' expectation and perceptions of the performance of the service using 22 items and five-dimensions: reliability, assurance, tangible, empathy, and responsiveness. In the SERVPERF scale, service quality is measured through performance on score based on the same 22 items and five dimensional structure of SERVQUAL (Singh, Sirohi and Chaudhary, 2014). Experts have claimed that the number of service dimensions is dependent on the particular service being offered (Singh, Sirohi and Chaudhary, 2014). According to Babakus and Boller (1992), the domain of service quality may be significantly complex in some industries and very simple in others. Apart from SERVQUAL, other models, theory and concepts used to evaluate service quality and satisfaction include Simultaneous Multi-Attribute Level trade off (SIMALTO), Conversional model, Service Profit Chain, American Customer Satisfaction Index model, Customer Relationship Management (CRM) and Psychological model (Chinunda, 2014).

Airline Service Quality

Many scholars measured airline service quality using various quality dimensions. Gourdin (1988) categorized airline service quality in terms of three items: price, safety, and timeliness. Elliott and Roach (1993) proposed timeliness, luggage transport, food and beverage quality, seat comfort, the check in process, and inflight service dimensions. In a similar vein, Ostrowski, O'Brien and Gordon. (1993) measured airline service quality with timeliness, food and beverage quality, and comfort of seat dimensions; Truitt and Haynes (1994) used the check-in process, the convenience of transit, the processing of luggage, timeliness, seat cleanliness, food and beverage quality, and handling of customer complaints as the standards of service quality; Bowen and Headley (2000) utilized on-time arrival, mishandled baggage, safety and handling customer complaints, while the service quality studies done by British Airways focused on flight arrival and departure times, meal quality, in-flight service, check-in experience and baggage claim time (British Airways, 1991). From these studies, it can be deduced that quality dimensions used in evaluating airline services vary extensively (Pakdila and Aydin, 2007), and that there exists multiple dimensions within the service quality construct (Ansari and Qadri, 2014). Delivering superior service quality by understanding customer expectations is therefore a key for success and survival in a very hectic and competitive environment of airline industry (Chen & Chang, 2005). Service quality in airline industry is highly discussed and bad performance is often criticized publicly. For example, the rate of passengers complaints in case of delayed or cancelled flights, missing baggage, pilferage and dishonesty against carriers in Nigeria have increased from 17, 769 in 2008 to 30,943 recorded complaints in 2010 (Lawan, 2012). According to Babbar and Koufteros (2008) the most visible service to the customers is the service that contact employees provide. The value of each service process depends on service attributes (characteristics) as well as the way the process accounts for these attributes. In this paper, a service process is described as a system which includes the stages of input, service process and output or performance outcome.

Consequently, service quality attributes can be broadly divided into performance-related attributes (such as punctuality and safety), service-related attributes (on board service, courtesy of staff, baggage transportation) and basic product attributes (seat comfort, flight schedule etc.). This paper discusses the service and performance-related attributes using a modified SERVQUAL instruments containing five dimensions: namely: Check-in-process, In-flight services, Reliability, Responsiveness, and Baggage handling services. Each of these constructs is discussed below.

Check-in: Check-in is usually the first procedure for a passenger when arriving at an airport, as airline regulations require passengers to check in by certain times prior to the departure of a flight. The airline's main function here is to accept luggage that is to go in the aircraft's cargo hold and issue boarding passes. It may also consist of checking passengers' valid travel documents, baggage registration and seating registration. The quality of check-in process has been studied by (Truitt and Haynes, 1994; Gourdin, 1988; Elliott and Roach, 1993; British airways, 1991). Attributes for check-in process include: ease, accuracy and speed of check-in, availability of more than one check-in option as well as courteous and helpful airline staff (Shaw, 2011). Similarly, Huang (2009) has established that efficient check-in/baggage handling services and the quality of reservation services have a significant positive relationship with customer satisfaction.

In-flight Services (Onboard Services): Some key in-flight services expected include entertainment facilities, good quality food and beverages, courteous, friendly and helpful cabin crew members as well as clean and comfortable facilities and seats (Shaw, 2011). Services onboard have evolved recently, with introduction of in-flight shopping and developing technology that led to introduction of interactive audio and video entertainment system. In a study on service quality and passenger satisfaction on Indian

airlines, it was found that the passengers were satisfied with the services quality delivered in in-flight service, in-flight digital service and back office operations (Archana and Subha, 2012). This finding implies that carrier's in-flight service quality depends upon the different delivery strategies deployed. It was also discovered that clean interior and comfortable seat on board affect passengers satisfaction (Huang, 2009).

Reliability/Punctuality: A key measure of airline reliability is its on-time departure and arrival (Gilbert and Wong, 2003). According to Carlzon (1987), passengers judge punctuality not by time of arriving, but by the time of departure. Thus, it can be said that leaving and arriving on time is a key component of service quality of an airline. But as commonly known, delays happen, and in many cases these are not under direct control of a carrier (e.g. bad weather). Reliability sometimes referred to as punctuality or timeliness is one of the most researched service quality attributes in the airline industry (Haryono, et. al., 2015; Chilembwe, 2014; Adeola and Adebisi, 2014; Chikwendu, Ejem and Ezenwa, 2012; Mosavi and Ghaedi, 2012; Aydin and Yildrin, 2012; Saha and Theingi, 2009; Babbar and Koufteros, 2008).

In a study on service quality of Arik Air of Nigeria, it was established that the dimension of reliability and customer service, convenience and accessibility and in-flight services had a positive effect on the airline image (Okeudo and Chikwendu, 2013), and that airline safety, on-time departure/arrival and reliability are important determinants of passenger satisfaction (Gourdin, 1988).

Responsiveness: This generally deals with willingness to help customers and provide prompt service to individual customer requirements and showing sincere interest in problem solving.

Lovelock and Wirtz (2004) propose specific guidelines for effective problem resolution, designed to help calm upset customers and to deliver a resolution they will see as fair and satisfying. These techniques includes, among others, responding quickly to customer complaints, understanding the problem from the customer's point of view, acknowledging customer's feelings, either tacitly or explicitly in order to build good rapport, keeping customers informed, for example, of imminent flight delays and what the airline is doing to remedy it as well as giving adequate compensation to mitigate loss or damages and other serious inconveniences.

To achieve this, Tax and Brown (1998) suggest that companies need to develop a comprehensive service recovery system that encourages dissatisfied customers to voice their complaints and that provides a fair process and outcome. Specifically, effective service recovery procedures should be proactive, planned, trained and empowered (Lovelock and Wirtz, 2004). By having such procedures in place, the frontline staff will be able to take charge of service failures and be more likely to deliver a satisfactory resolution to the problem.

Baggage Handling Services. The baggage handling system at an airport plays a crucial role in keeping travelers happy (Nice, 2014). It can also make the difference in an airport's ability to attract or keep a major airline hub; an airport that serves as a central connecting point through which many flights of a particular airline are routed. According to Ghee (2013), a baggage-handling system has three main jobs; moving bags from the check-in area to the departure gate, baggage transfer from one gate to another and moving bags from the arrival gate to the baggage-claim area.

For many passengers, the baggage process can be a source of great stress. Having to transport your bags to the airport, queuing up to check them in upon arrival, feeling anxious about whether or not the bag will arrive at the destination, and then the uncertainty if a bag is lost or misdirected all contribute to an aspect of the travel process that passengers would love to see improved. The key issue here is

mishandled luggage (lost, broken, missing, or delayed) (Gilbert & Wong, 2003). This is because surveys have indicated that passengers consider baggage handling to be a very significant issue, placing it near or at the top of their list of air travel priorities (Ashford, Stanton and Moore, 1984). Similarly, according to Pagani, Abdel Halim, Hassan and Easa (2002), a delay in the baggage handling system (BHS) can adversely affect the whole operation of the airport facility. Therefore, airlines, in collaboration with airport authorities should provide adequate facilities for a smooth and efficient baggage handling services.

4.0 Moment of Truth: The Nigerian Civil Aviation Authority Question

The Consumer Protection Department (CPD) of the Nigerian Civil Aviation Authority (NCAA) was launched in March 2001, to ensure that all aviation consumers obtain the best services in air transportation (NCAA, n.d.). Its mission is to serve as the eagle eye of the industry by being responsible for informing, educating and protecting consumers as well as ensuring the provision of quality services in the aviation industry. It does this by ensuring that consumers are well informed of their rights and responsibilities. According to NCAA (n.d.), traveling using air transport services confers certain rights to passengers. These rights include among others:

- The right to the full value for your money
- The right to compensation for flight cancellation, delays, damaged/loss baggage and denied boarding for reasons other than technical, weather conditions, air traffic control restrictions, security risks and industrial disputes that affect the operation of the flight.
- The right to book and confirm tickets with an airline of your choice.
- The right to the provision of a conducive airport environment before, during, and after flights.
- The right to seek redress for all irregularities during flight.
- The right to timely feedback in respect of matters/complaints lodged with service providers.
- The right to be fully informed about flight status.
- The right to be treated with respect and dignity irrespective of race or physical condition.

The above list of passengers' rights appears very good on paper but actually its implementation is highly questionable. This is because more often than not, problems on flight cancellation, delays, damaged/loss baggage and denied boarding are hardly addressed and redressed on time even after passengers formally lodged valid complaints. Airlines delay or even cancel flights at will on flimsy excuses without due recourse to customers interest. In fact, the researcher had a nasty experience with an airline in Nigeria. After buying a return ticket from Kano to Lagos, with the return flight scheduled to depart Lagos at 2pm and arrive Kano around 5pm, but that did not take place. It was rescheduled to 7pm but there was no show. Passengers were left stranded up to 10pm when the passengers protested after eight hours of waiting, still the airline did not deem it fit to inform the stranded passengers the real reason for the delay. It was only when all other domestic airlines had airlifted their passengers that around 11.45pm the plane departed Lagos en route Kaduna to Kano. Finally, the plane arrived Kano around 2.35am next day! What is more baffling in this debacle is that the said airline did not even apologize to the passengers at the end. This episode is one out of many such occurrences in which passengers are treated with levity.

In fact, according to the Phillips Consulting (2015) domestic aviation industry's customer satisfaction report, the major determinants of passenger dissatisfaction were identified as poor record of timeliness for flight departures/arrivals, poor quality of service and low safety standards/practices. Another report revealed that Nigerian passengers are often denied quality service and are not notified when their flights are rescheduled or cancelled, adding that cabin crew members are frequently discourteous to

passengers, causing many travellers to complain about the poor quality of service received by their airlines (Thisdaylive (2015). Another reason for dissatisfaction may be ascribed to the uncertainty surrounding air operations. This is underlined by the fact that most airlines generally do not account for the actual cause(s) of flight delays or cancellations. Many

Furthermore, delays and cancellation of flights are the most common setbacks to occur while travelling by air in Nigeria; many have also experienced delays in retrieving their luggage on arrival at their destinations (Phillips Consulting, 2015). However, although an airline may not be directly responsible for the loss or misplacement of luggage by baggage handlers and other ground service operators, passengers usually blame the airlines for such delays simply because they are the only ones the passengers know and interact with. In a nutshell, the major shortcomings of local airlines in Nigeria include poor appearance of airline staff, their poor interactions with passengers and poor in-flight services (Phillips Consulting, 2015). These results serve to highlight the importance consumers place on high quality service.

Delivering high quality service is, therefore, one of the most effective means of ensuring that the airline's offerings are uniquely positioned in a market saturated with similar competitive offerings (Chikwendu, et. al. 2012). As a result, service quality is directly linked to customer satisfaction, which is determined by several factors, such as staff conduct and efficiency, issue resolution, quality of in-flight facilities and services, etc. (Philips Consulting, 2015).

Conclusions and Recommendations

From the literature reviewed so far and the discussion that follows, it is evidently clear that service quality affect customer satisfaction and that the services of airlines in Nigeria are apparently not reliable. This makes their service quality highly questionable. It also appears that airlines trample on passengers' rights with little or no remedial action, even though the rights are enshrined in the Nigerian Civil Aviation Authority (NCAA) document. In other words, the NCAA is obviously not effective and decisive in protecting the passengers against the poor services of domestic airlines in Nigeria. The agency finds it difficult to enforce it, let alone the affected carriers. Consequently, the discourse supports the view that there is direct relationship between service quality and customer satisfaction in the operation of airlines, Nigerian airlines inclusive.

The challenge for the domestic airlines is, therefore, to change the apparent general passenger perception of the airlines as being just other poor-service carriers, and instead, create a sense of unique customer satisfaction through a customized service quality offering. They can only do this if they know passengers' service quality expectations and the attributes they consider important in airline services. Consequently, it is recommended that an empirical study should be conducted to ascertain the effectiveness of the Nigerian Civil Aviation Authority is in protecting passengers' rights. Similarly, an empirical study should be conducted on the extent of passengers' satisfaction with the quality of check-in, in-flight, punctuality and baggage handling services of domestic airlines in Nigeria.

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Islamic Banking in Turkey: A study of Bank Selection

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Abstract

The purpose of this research is to study and analyze the impact of religiosity on the beliefs and attitudes of consumers in the context of participatory banks in Turkey.

The objective is to analyze the reasons and the main motivations of those who choose to invest in an Islamic bank. To this end, we conducted a survey of the population of 214 consumers. The data were analyzed using SPSS factor analysis was then applied to the data. The results of our analysis indicate that the religious criterion seems the deciding factor. The results indicate that a majority of customers are multi-banked. Besides the religious factor, it seems that the political factor may also be the source of growth and development of Islamic banks in Turkey.

Keywords: Islamic banking, participation banks, Sharia Board, risk-taking.

JEL Code: G02, G21, G28, G32

Introduction

Interest free loans have the history that reaches Jewish and Christian societies who had the custom of prohibition of “Usury” that is unfair interest loan practices. Those practices are rooted in The Old Testament long before the Rise of Islam (Stein, 1956). Qur’an, the Holy Book of Islam which is another Abrahamic religion from 7th century, is the resource for the dismissal of “Riba” that comprises all types of interest irrespective to its form or purpose (Saeed, 1996). The banishment of Riba compels the financial services to produce risk-distributed investment solutions in order to boost financial system rather than putting the capital out at non-risky interest rate options. Nevertheless, traditional Islamic financial practices date back to early Prophet Time, whereas official and modern application of Islamic banking is quite contemporary. Islamic banking ideas and its establishment barely showed up in late 1940s and major banks were found in 1970s at the Middle Eastern countries (Khan and Bhatti, 2008). Ascending revenues resulted by increasing oil price and the propitiousness of political conditions in Gulf Countries were the determinant in foundation of the Islamic banking (Saeed, 1996). Turkey didn’t have these motivations which build different circumstances for Turkey; hence, major Islamic Banks in Turkey were scarcely established by mid-80s. Consequently, evolution of Islamic banking and its present stage differ Turkey from Middle Eastern Countries which makes it worth to study.

Literature Review

Islamic banking is a new system compared to conventional banking. It has specific dynamics, distinct structural organization and functions which create a varying customer portrait in comparison with

conventional bank customers. Customer behavior in Islamic banking is an emerging research subject a long side with the rise of interest free financial system.

Customer selection criteria for Islamic banking have been investigated in Australia, Bangladesh, Malaysia, Pakistan, Singapore, Jordan (Naser et al., 1999; Gerrard & Cunningham 1997; Muhammad et al., 2012; Loo, 2010; Rammal & Zurbruegg, 2006; Rashid & Hassan, 2009). These articles are not identical application to each country. Sampling methods are one of the main differentiations among them. For instance, Gerrard & Cunningham (1997) distributed Muslim/Non-Muslim ratio among respondents very close to Singapore's national percentage in their survey. Contrary, Rammal & Zurbruegg (2006) surveyed a sample only consist of Muslim respondents regardless of Australia's Muslim/Non-Muslim distribution. Each survey has different character varying with respondents' demographic profile. Example of that, both Lee & Ullah (2011) and Awan & Bukhari (2011) surveyed in Pakistan, nonetheless their results are unlike in terms of primal selection criteria as it is not unexpected. Mainly in Islamic banking customer behavior studies, respondents are selected through Islamic bank customers in order to observe client profile. Yet, rarely in some studies like Haque (2010), participants are chosen also among people who aren't customer of Islamic banking to determine further indications.

Religious motivations (Sharia'a Compliance, Religious Beliefs) are prominent in the literature on other criteria (Muhammad et al., 2012; Lee & Ullah, 2011). However, in many studies, religious motivation isn't the primal criteria for preferring Islamic banking. Bank Reputation (Khattak and Rehman, 2010; Naser et al., 1999), Service Quality (Awan and Bukhari, 2011; Dusuki and Abdullah, 2006; Khattak and Rehman, 2010), Customer Satisfaction (Dusuki and Abdullah, 2007), Product features (Awan and Bukhari 2011), and Privacy (Khattak and Rehman, 2010) are the main consideration towards Islamic banking.

Literature shows that there is no total domination of one certain criteria. This indication condemns researchers for prejudiced approaches towards Islamic banking customers. As it is demonstrated that economic, social or religious reasons might be behind the customer behavior. Moreover, Global to local any studies should be analyzed by taking into consideration respondents' demographic profile which leads varying results.

Since the 70's, banking activities having Islamic character has largely evolved into a distinctive segment (Hassan and Lewis, 2007). There are now over 300 Islamic banks operating in over 75 countries.

In just 40 years, modern Islamic finance has experienced strong growth. The rating agency Standard & Poor's estimates the growth of Islamic finance is 15% per year. The attachment of a part of the Muslim community to religious values profoundly influenced their bank choice

Our interest in the Turkish Islamic banks can be explained by the strong increase in their bank assets in 2014. Indeed, Islamic assets amount to 1.3 trillion dollars with an annual growth of around 20% and profitability exceeding 15% (Global Islamic Finance Report, 2012). Their market share increased from 4% in 2009 to 5.9% in 2014. Standard & Poor's estimated 15% market share of these Islamic banks in 2023. Moreover, May 29, 2015 the group Ziraat launched its affiliate Ziraat participation bank, the first public participatory bank of Turkey. Most importantly, the Turkish Islamic banks have operated in a state of secular constitution.

The Turkish banking sector has undergone profound changes since the 1984 Banking Act. After the 2001 financial crisis, Turkey gets to know an economic and political stability for the first time, which creates an environment suitable particularly for investors wishing to take advantage of this upswing undergone by the country. Following the 2001 financial crisis, the BDDK (Banking Regulation and Supervision Agency an independent organization since 1999 is responsible for the supervision of banks,

improving the effectiveness of banking regulations and establishing an independent decision making mechanism) launched a program for restructuring of banking sector, management and resolution of the banks taken over by the SDIF, strengthening of private banks and improving the efficiency of Turkish banking sector(Ongena and Sendeniz-Yuncu, 2011). Through these reforms the assets of the sector has made considerable progress and effectiveness of institutions have improved (Ongena and Sendeniz-Yuncu, 2011). This favorable macroeconomic environment is considerably beneficial to the banking sector, which is developing significantly for the last 10 years. Indeed the Turkish banking sector occupies a crucial position in the entire financial system, with 77% of total financial system assets owned by the banking sector. Among the institutions making up the Turkish banking sphere, some banks such as participation banks have grown well above their opponents. In the geographical perspective, the Middle East represents the largest market in terms of Islamic finance with a market of over 350 billion dollars. Turkey ranking as 15th world power in 2010, with a population of more than 76 million people composed of 99% Muslim population, constitutes a dynamic market having certain opportunities. All these factors create a suitable ground for development of Islamic finance in Turkey. Thus, there might be namely religious, social and economic reasons for this development, as interacted principal reasons.

One objective of this research is to understand the reasons and arguments that could explain the growth of Islamic finance in Turkey. What are the factors that influence customers? Is there a (positive) relationship between religion and the customer the choice of a participatory bank? The purpose of this research is to study and analyze the impact of religiosity on the beliefs and attitudes of consumers in the context of participatory banks in Turkey.

Methodology

In order to empirically validate our model, we conducted an anonymous survey via internet and telephone. In our research we used the non-probability sampling method to select the sampling units. The questionnaire consists of two parts. The first part is for demographic data (age, gender, location, occupation), while the second part consists of 16 questions. At the end of the first part if and only if the states surveyed have a bank account in a bank participative he answers questions of the second part of the investigation.

In order to ensure the viability and relevance of our questions a pilot sample was conducted on a group of 10 people. First invitations are sent out to consumers for participating in the surveys undertaken. Second our questionnaire is transferred to those who responded favorably to the invitation. The questionnaire was sent to 500 consumers reside in all over Turkey regardless of age, income or education levels. Only 296 consumers responded to the questionnaire and among them, 82 respondents were not considered due to non-completed questionnaires. In total, 214 respondents were only considered in the results. In addition, despite the fact that the survey is sent to the 81 existing provinces in Turkey, only consumers residing in the provinces of Istanbul, Ankara, Izmir, Bursa, Adana, Gaziantep, Trabzon, Samsun, Kayseri and Konya have responded.

The data collected were subjected to analysis via the SPSS Windows version 20. In addition, added a frequency analysis to factor analysis and a chi-square tests were applied to the data. The study was prepared by the Academics that are at the origin of this research.

Results

The results indicate that 15% of survey participants are women as against 84% men. 16 questions were asked to the participants and the reasons why they prefer the Islamic banks were tried to be found according to the poll results. The age range of the participants; 8.9% are from 18 to 25, 53.7% are from 26 to 35, 34.1% are from 36 to 50, and 3.3% of them are older than 50 years old.

		Frequency	Percent
Valid	18-25	19	8.9
	26-35	115	53.7
	36-50	73	34.1
	51 and over	7	3.3
	Total	214	100.0

The income distribution of the participants; 4.7% makes less than 1000 TL, 27% makes between 1001-2000 TL, 28% makes between 2001-3000 TL, 27.6% makes between 3001-5000 TL, and 12.6% makes over 5001 TL.

		Frequency	Percent
Valid	1000 and less	10	4.7
	1001-2000	58	27.1
	2001-3000	60	28.0
	3001-5000	59	27.6
	5001 and over	27	12.6
	Total	214	100.0

73% of the participants have accounts in the participation banks.

		Frequency	Percent
Valid	Yes	157	73.4
	No	57	26.6
	Total	214	100.0

There are four participation banks in Turkey. These are Bank Asya, Türkiye Finans, Kuveyt Türk and Albaraka Türk. 83.4% of the survey participants preferred Bank Asya Participation Bank. 98.1% of the bank customers preferred to have personal accounts.

4 questions were asked to find out why the participants choose the participation banks. The aim of the questions asked in the survey is to find out why they chose the participation banks, not the other banks. Participants were given 4 choices, which are "the most important", "important", "not important", and "the least important".

33.1% of the participants expressed "I would prefer to open an account in a Participation Bank because I find them more reliable than other "classic" banks" as "important".

		Frequency	Valid Percent
Valid	Most important	38	24.2
	Important	52	33.1
	Unimportant	50	31.8
	Most Unimportant	17	10.8
	Total	157	100.0

59.2% of the participants expressed "I would prefer to open an account in a Participation Bank because I find it more appropriate for my religious beliefs" as "the most important".

		Frequency	Valid Percent
Valid	Most important	93	59.2
	Important	42	26.8
	Unimportant	14	8.9
	Most unimportant	8	5.1
	Total	157	100.0

46.5% of the participants expressed "I would prefer to open an account in a Participation Bank because a friend of mine suggested" as "the least important".

		Frequency	Valid Percent
Valid	Most important	3	1.9
	Important	16	10.2
	Unimportant	65	41.4
	Most unimportant	73	46.5
	Total	157	100.0

43.3% of the participants expressed "I would prefer to open an account in a Participation Bank because they offer more attractive products and services than the "classic" banks.

		Frequency	Valid Percent
Valid	Most important	8	5.1
	Important	22	14.0
	Unimportant	59	37.6
	Most unimportant	68	43.3
	Total	157	100.0

6 questions were asked to the participants to find out if they are bank customers and two choices were given as "Yes and No".

28.7% said "Yes" and 71.3% said "No" to "I have an account in a participation bank but I barely use it.

" 22.9% said "Yes" and 77.1% said "No" to "I have an account only in a participation bank."

64.3% said "Yes" and 35.7% said "No" to "I have accounts in participation bank and "classic" bank and I use them both."

55.4% said "Yes" and 44.6% said "No" to "I have accounts in both banks but I use the participation bank more."

73.9% said "Yes" and 26.1% said "No" to "I am pleased to my participation bank for the services and products they offer to me."

47.8% said "Yes" and 52.2% said "No" to "Would you open an account in another participation bank?"

According to the survey, the main reasons for the survey participants to choose participation banks are they are more appropriate for people's religious beliefs and they are more reliable than the "classic" banks.

Conclusion and Discussion

According to our survey, large majorities of a bank account have resulted in a participative banking (64.3%). The multi-banking seems to be a widespread phenomenon in Turkey since 55% of our respondents report having a conventional bank account alongside their participative accounts. The quality of services and products offered by Islamic banks do not seem to be the main motivation customers. Indeed, 52.2% of respondents declare that products offered by Islamic banks are not responsible for their choices. A large majority of respondents claim to have little knowledge about financial products provided by Islamic banks.

This result is corroborated by the work of Kaabachi (2015), Gerrard and Cunningham (1997), Haron et al. (1994), Omer (1992) in which majority of consumers of Islamic banks have a low level of knowledge in Islamic financing techniques.

Our study indicates that a large majority of customers have opted participative banks for this type of finance for religious reasons. Have a bank account and make transactions participative character is a duty, a religious act that goes above and beyond simple satisfaction of these needs and expectations. This result confirms the work of El-Nahas (2007) explains that in Lebanon the decision to attend an Islamic bank by a Muslim is a choice influenced by the perception of the values of religion and religious fervor.

Thus, according to our results the religious factor in Turkey seems to be the principal reason for frequentation of Islamic banks. Indeed, 89.9% of respondents reported having Islamic bank assets for religious reasons. This result confirms the results of Hegazy (1995) and Haron et al (1994) indicate that religion is the most important factor in choice of Islamic banking in Egypt.

Several studies (Omer, 1992; Kader, 1993, 1995; Haroun and al 1994. Al-Haran, 1995; Al-Sultan (1999); Naser et al 1999; Bashir, 1999; and Othman Owen (2001), Ahmad and Haron, 2002 Bley and Kuehn, 2004; Okumus, 2005; Dusuki and Abdullah, 2007; Wakhid and Efrita (2007), Khan and Khann, 2010; Mamun (2010) Hamid and Massood (2011)); have also identified religion as one of the main reasons for frequentation of Islamic banks by individuals. A result is also corroborated by the work of Gerrard and Cunningham (1997) in Singapore which underline that customers are willing to sacrifice profitability for compliance with Sharia.

The literature review identified four key factors influencing the consumer's decision to choose Islamic banking: the religious factors, economic factors, the characteristics of the bank and finally the external information sources. In light of our findings, Turkey, the religious factor seems to be the factor determining the frequentation of Islamic banks.

However, our study does not distinguish between the importance of the social reputation of an Islamic bank in Turkey. Hegazy (1995) underlines the importance of the social responsibility of Islamic banks. Social and ethical dimensions of Islamic finance involve a social commitment that must be put forward by Islamic banks.

Hamid and Massood (2011) notes that Islamic finance is perceived by many people as an antidote against injustice. Islamic banking products are the foundation designed to meet the needs of individuals sidelined by conventional finance. The importance of social reputation and social commitments of Islamic banks is an important point to process and analyze for future research. One of the other limitations of our model is the segmentation of the sample analyzed. Indeed, the retail segment includes two consumer groups: Muslims and non-Muslims. Turkey is a Muslim country with over 97% Muslim segmentation of non-Muslims is not represented in this study.

Moreover, the four factors mentioned above should be added the political factor. Indeed, it is clear that the development of Islamic finance in Turkey is produced with the victory of the Islamic-Conservative Party, the Justice and Development Party (AKP) in 2002. If Islamic-conservative party had to lose power in fine it will be reasonable to conduct a temporal analysis to analyze the importance of the political factor.

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On Commercialization of the Ramadan: Some Preliminary Evidence from the United States

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Abstract

Several studies (Keenan and Yeni, 2003; Sandikci and Omeraki, 2007) have been conducted on commercialization of the Ramadan in Turkey and Egypt, but no study has to date examined the phenomenon in the West. This study fills this knowledge gap by examining commercialization of Ramadan in the United States. The study used ethnographic approaches to study two Islamic associations for a period of three months – a month before Ramadan, the month of Ramadan and the month after Ramadan, and content analyzed their websites for commercial activities. The results showed no significant level of commercial activities during the periods studied, thus the study was unable to support the hypothesis that there is a higher level of commercial activity amongst Muslims in the United States during the month of Ramadan.

Introduction

The objective of this study is to further explore commercialization of the Ramadan for insight. Unlike previous studies (Keenan and Yeni, 2003; Sandikci and Omeraki, 2007) who studied the subject in Islamic/non-Western countries such as Egypt and Turkey, we examined the subject in a Western country, specifically in the United States using ethnographic method of inquiry for similarities, dissimilarities and marketing implications.

The Ramadan is a month-long religious observation in Islam. It is one of the five pillars of Islam which is observed primarily by fasting from sun-rise to sun-set (Braswell, 1996). Other observations during the Ramadan include abstinence from drinks of all kind and sexual activity during prescribed hours. It is also a period during which observant Muslims are required to give alms and food to the poor (Rippin, 1993). While Ramadan observations are intended, amongst other things, to instill spiritual discipline and provide time to reflect on God, they are also intended to allow Muslims to empathize with the poor (Esposito, 1991).

Previous scholars on the subject, for example Rippin (1993) cited in Keenan and Yeni (2003) have drawn parallels between Ramadan and rituals of other Abrahamic religions. For example, similar to non-observant Christians who nonetheless observe Christmas and Easter, and non-observant Jews who observe Passover, Keenan and Yeni (2003) noted that non-observant Muslims also generally observe Ramadan. Thus, mosque attendance during the month Ramadan tends to be

higher than in regular months (Keenan and Yeni, 2003). However, some observers have expressed concerns that the spiritual meanings of the Ramadan observations and the associated rituals are being encroached upon by commercial activities (see Fasting and Feasting, 1999). Indeed, with evolution of cultures it is inevitable that there will be tensions between modernity and religious practices (see Sandikci and Ilhan, 2004). Similarly, organic evolution of cultures suggests that it is inevitable that some religious observations will be influenced to some extent by cultural/regional practices. The critical question however, is whether the observed encroachment of commercial practices on Ramadan is widely spread amongst Muslims, that is if it is all over the world, or whether such influences are unique geographic phenomena? Besides being an interesting scholastic inquiry, the answer to this question should be important to decision makers in business as well as spiritual leaders.

Commercialization of Religious Observations

There is a long tradition of academic inquiry into the commercialization of religious activities, however, much of these efforts have focused on paradoxes of Christmas (Durkheim, 1954, Pimlott, 1962, Belk, 1995).

Earlier works examined how Santa Clause, a symbol of “all things secular”, has come to play a central figure in one of the holiest Christian celebrations, particularly in the United States (Bird, 2007). A clearer understanding of this paradox could be gained by understanding that the new colonies in the Northeastern coast of what was then known as the new world (now the U.S.) were started by Calvinist Protestants. Taylor (2004) argued that a major theological contribution of Calvinists was the belief that the commercial world was a part of God’s created order (see Bartunek and Do, 2011). If Taylor’s position is correct, then it is easy to see how Christmas could be commercialized. Therefore, it would seem that the natural direction of the debate should be on refutation of Taylor. Interestingly, however, that is not the case; rather much of the efforts seem to be placed on whether the commercialization of Christmas is transforming what was originally “profane” to what has now become sacred (Tynan and McKechnie, 2006), or whether it is the other way around; that is what was originally sacred has become secular (Belk, 1987; O’Guinn and Belk, 1989).

Those who favor the argument on transforming the “profane” to the sacred note that there is no evidence in the Bible, the foundational text of Christianity, of exactly when Jesus was born (Nissenbuaum, 1996a) and therefore Christmas celebrations on December 25th was suppressed by Puritans in North America. The celebrations were originally intended to enjoy the end of the harvest, as such it was associated with drunkenness and all other behavior and activities of secular nature (Nissenbuaum, 1996b). Two important forces played a crucial role in sacralizing Christmas. As noted by Bartunek and Do (2011), industrialization which took hold at the turn of the 19th century meant the demise of emphasis placed on the observance of the end of the harvesting period. Secondly, unlike Puritans who suppressed the celebration of Christmas, Anglicans though concerned about secular manner in which Christmas was being observed sought to change the apple cart. They held church services on December 25th and encouraged church members to observe Christmas as a religious service (Bartunek and Do, 2011).

The present day Christmas gift-giving tradition began with sacralizing Christmas at the beginning of the 19th century. Two reasons have been given as plausible explanations. First, Christmas gift-giving has become part of Christmas celebrations because attempts by Anglicans to discourage shopping on Christmas after having started observing it as a Christian ceremony failed. Secondly,

financial success was considered in Calvinism as an indicator of faith and a possible progenitor of charity which is an important aspect of the faith (Taylor, 2004; Bartunek and Do, 2011). Of course, it can be argued also that merchants have also capitalized on the opportunity and have transformed the commercialization of Christmas into what we now

witness. A poignant debate that ensues though is not simply the commercialization of Christmas, but rather the “imperialistic tenor” of Christmas, and therefore the commercialization of other religious observations, in this particular case the Ramadan (Ram, 2004; Ritzer, 1993; Sandikci and Omeraki, 2007)

Commercialization of Ramadan

Studies on commercialization of the Ramadan have occasionally appeared in the literature during the past fifteen years. Keenan and Yeni (2003) conducted one of the earliest academic studies on the subject even though concerns on the subject have been previously expressed in the popular press (see Osman, 1998). The authors developed a set of hypothesis on the content of ads during the month of Ramadan based on cursory observations and comments in the popular press. More specifically, the four hypotheses tested the general proposition that the Ramadan is commercialized by positing as follows:

- There would be more advertising during the month of the Ramadan than in other period.
- More ads in the month of the Ramadan would emphasize themes such charity and purity that are consistent with the spirit of the observation.
- The ads will be more family friendly, and
- The ads would be more conservative.

The authors defined the key terms of the hypotheses, and collected data on ads that appeared during a certain period – 7 pm to 11 pm on one of the most popular television channels in Egypt. Data on the ads were collected in two phases in 2001- during the month before the Ramadan, and during the month of Ramadan. The ads were examined for content and the portrayal of special subjects such as families, children and women.

The results of the study were mixed, however, the most interesting finding was the rejection of H1 which is based on concerns expressed over commercialization of Ramadan and predicted that there would more advertising on television during the month of Ramadan than at any other time. As the authors have correctly observed, the volume of advertising during the 7 to 11 pm period during the month before the Ramadan and during the month of Ramadan could be an artifact of the television station’s scheduling. However, the results certainly call for a further study.

Because the authors examined the volume of advertising only during the month before and the month of Ramadan, we argue that additional data should be collected for a period after the month of Ramadan. Secondly, instead of television advertisements, an examination of advertisements in the print media would be more insightful since they will not be constrained by the kind of scheduling that television programs have to follow. Furthermore, because the volume of advertising and commercial activities are susceptible to economic conditions, a longitudinal study which involves collecting data over several years would need to be conducted for a deeper insight. Sandikci and Omeraki (2007) examined the interplay among culture, globalization and religion in Turkey, particularly in the modern cities. The authors focused specifically on how globalization, consumption-driven culture, local rituals and Islamic beliefs have influenced each other using ethnographic participant observation method. Several different contexts including shopping malls,

bazars, hotels, restaurants, Ramadan festival sites and fast food establishments such as McDonalds, primarily in Istanbul and Ankara the two largest cities in Turkey were studied.

In Istanbul, the authors observed, amongst other things, that Ramadan rituals were extensively undergirded with thrusts of “conspicuous consumption.” For example, five-star hotels and expensive restaurants were organizing *iftar* feasts, which took place at the end of each day’s fast, at the cost of more than \$30 per head for their up-scaled/elite customers in an exclusive environment. Thus, the spirit of Ramadan which espoused equality of all before God was being re-interpreted and “re-produced” with class distinctions.

Nostalgia was also being used in advertisements to “promote revival of rituals. The authors observed that the Blue Mosque, for example, was being portrayed as it was in the days of the Ottoman Empire. However, the more telling aspect of these advertisements is the fact that the scenes showed gardens of the mosque surrounded by Ottoman merchants who were dressed in the period attires. The underlying message in these ads is the linkage between commercial activities with the sacred, and the notion that these connections are not new.

Although decorations at the Bilkent Shopping Mall in Ankara were less elaborate than those at the Milgros Shopping Mall, they too nonetheless conveyed the same “Ottoman Empire” ambience when life was “simpler”, close physical contacts occurred on daily basis, and interaction between merchants and their customers were highly interpersonal. The emphasis on portrayal of prehistoric markets here again seems to be part of the natural evolution which occurs through the connection of the present to the past and attempt to provide an amalgamate meanings for the future.

These observations have led the authors to conclude unlike Keenan and Yeni (2003) that celebration of the Ramadan in Turkey (at the minimum) is being commercialized. Further, the results from analyses of the data led the authors to conclude that, unlike previous authors (Kimura and Belk, 2005) who suggested that Western celebrations such as Christmas, Valentine’s Day, etc. in Japan threaten to displace traditional holidays, Western holidays may be reviving and modifying local rituals in Turkey. Sandikci and Omeraki (2007) suggested further that commercialization of Ramadan is not a case of “cultural imperialism” where Western lifestyles displace the local life forms under name of globalization, neither is it a case of “postmodern disorder” in which “liberating experiences and themes” erase the boundaries of “modern project”. Instead, the authors, like other scholars (Jackson, 1998; Ram, 2004) suggested that Ramadan is a “traffic in things” in which several different forces are at play and shape and determine meanings.

Islam in the United States

As indicated earlier, the objective of this study is to further explore commercialization of the Ramadan for insight by focusing on its observance in the West, specifically in the United States. Thus, we begin by examining Islam and the Islamic population in the United States.

To the surprise of many, the Islamic religion is not a new arrival in the United States and that its roots in the United States can be traced to as far back 1500s with the arrival of African slaves (Diouf, 1998; see also Tweed, n.d.). About ten percent of slaves who were brought to the United States from Africa were Muslims. The deep roots of the religion in the evolution of the United States is evidenced in the fact that President Thomas Jefferson, one of the towering

figures, in the history of the United States as a nation, held an *Iftar* dinner at the White House on December 9, 1805 (U.S. Department of State, 2011).

A Pew Research study shows that Islam is the third largest established religion in the United States after Christianity and Judaism (Pew Study, 2010). According to the New York Times, approximately 96,000 Muslims became permanent residents in the United States in 2005, the largest in the past two decades (Manseau, 2015). About 0.6 per cent of the U.S. population which is about 3 million individuals currently are followers of Islam. This group is dispersed over the entire U.S. with about 2,800 per 100,000 individuals, the largest population of Muslims in the United States, living in Illinois. Michigan and Florida have 1,218 and 877 per 100,000 Muslims respectively.

Methodology and Result of Analyses

The U.S. is considered by many as the leading proponent of capitalism and therefore a fertile land for commercialization. The review above shows how the sacred, specifically Christmas, has over the years, been commercialized in the U.S., hence one would expect the same or no less of Ramadan, that is to the extent that Ramadan is commercialized in any meaningful way. Because advertisements are vehicles used by merchants to communicate their offerings to their potential customers, the volume of advertisements rises with higher levels of commercial activities. Thus, we hypothesized that as evidence of commercialization of Ramadan, the volume of advertisements to Muslims, in the U.S., will increase during the month of Ramadan.

Using the convenience sampling method, we chose Muslims living in Michigan and Florida to serve as the units of analyses of this study. We used a mixed method approach, but primarily an interpretive method, to analyze our subjects. Like Keenan and Yeni (2003), we attempted to content analyze advertisements during the period of Ramadan. However, unlike Keenan and Yeni who used two periods, a month before and the month of Ramadan, we used three periods for completeness - a month before Ramadan in 2015, the month of Ramadan, and a month after Ramadan. Similar to Sandikci and Omeraki (2007), we used the interpretive method to analyze the symbols of communication amongst Muslims in Michigan and Florida during the three different periods.

Even though the Islamic religion has a long tradition in the United States, we could not find a single national newspaper that caters specifically to Muslims in the United States. More striking is the absence of a local newspaper for Muslims in the communities in which they reside. The absence of commercial newsprint could be explained by the high cost of running such ventures and the presence of cheaper alternatives such as the social media. Thus, instead of analyzing print media, we analyzed the content of social media organized by two Islamic groups – one in East Lansing, Michigan, and the other in Fort Lauderdale, Florida.

Both groups have active (continuously maintained) and well-designed websites that are used to disseminate information. Three individuals, two research assistants who were trained together with one of the authors independently monitored the two websites on daily basis and made notes of their contents for the three periods. The notes were analyzed and the results were compared at the end of the period.

The website of Islamic Society of Greater East Lansing, Michigan has information on important facets of the faith. For example, there is information on Islamic marriage, Counseling for family and behavior issues, Death, Janza Prayer, and burial, and information on what to do.

To our surprise, our notes show that the informational content of the website has not changed significantly over the period of three months. Periodically, there was information on Islamic books, and during the month of Ramadan, there was information on where dates were being sold. No marked commercial activity before Ramadan, during Ramadan, and after Ramadan was observed.

The website of Fort Lauderdale Islamic Centers, Masjid & Islamic Schools also showed no marked signs of commercial activities during the three months in which it was monitored. Unlike the website of the Islamic Society of Greater East Lansing, this website provides several links to other sites and information on books, but no other commercial activity. This finding as in the case of the East Lansing Society's is a pleasant surprise. We did not find the "Ramadan Grinches"!

Further examination of two mosques and their surroundings in the two cities showed no marked decorations during the month of the Ramadan, and interviews with Muslim friends in the two cities were in accord with our observations that no marked commercial activities took place during the month of Ramadan. The interviewees revealed that *iftars* were quietly observed and inexpensive gifts were exchanged between family and friends. Furthermore, in the spirit of the observance there were donation drives to the homeless and other charity activities.

While studies at only two locations are insufficient to lead to any sweeping generalizations, these findings are nonetheless interesting in light of previous studies (Sandikci and Omeraki, 2007). Is commercialization of Ramadan an artifact of previous studies that documented such a trend? It would be too simplistic to take such a position; rather the findings of this study are further evidence of the complexity of commodification and "glocommodification" of the sacred (Ram, 2004).

Discussions and Conclusion

While commercialization of religious rituals is regarded by many as an organic and dynamic processes in which both commercial and religious activities influence one another, over time (Bartunek and Do, 2011; Sandikci and Omeraki, 2007), the sentiments in the popular press (c.f. Ramadan Grinches, 1998 cited in Keenan and Yeni, 2003) and in some scholarly circles (Ritzer, 1993) suggest some elements of cultural imperialism. However, our preliminary findings of how Ramadan is observed in the United States show no evidence of commercialization and much less evidence of what is referred to as cultural imperialism.

Cultural imperialism is a term generally used in the literature in political science, history and cultural studies to refer to situations where a local way of life is heavily influenced by lifestyles of more powerful nations (see Foucault, 1979). It is often specifically used to describe America's cultural influences on other countries. If America is the "chief architect" of cultural imperialism, then one would expect commercialization of Ramadan to be more intensive in the United States than elsewhere. Our study shows no such evidence, however, we neither hasten to dismiss the notion of commercialization of Ramadan as an aspect cultural imperialism nor commercialization of Ramadan as a dynamic process which breeds hybridization of local rituals as "things" foreign influence "things" local and vice versa. Furthermore, business logic in which commercial entities are engaged in a constant search for profitable business opportunities presents a potent force that recreates local and foreign lifestyles and rituals.

To the extent that commercialization of Ramadan seems to be more prevalent in predominantly Islamic countries that are more economically stable, e.g. Turkey, Dubai and Saudi Arabia might lend credence to the operation of business logic and to some extent the operations of natural order

of human beings as “economic animals”. However, to the extent that commercial activities around Ramada are absent in the United States presents a different side of the issue. Is it possible that Muslims in the United States are deliberately keeping a low profile in order not to make worse the tensions that have emerged between certain groups and adherents of the Islamic faith out of the “September 11th” tragedy? We argue that this question is only a start to a series of questions that move along research into commercialization of Ramadan. Of course, this research will not only require that larger units (samples) are studied in the United States, but similar studies be conducted in such other countries as France, the United Kingdom, and Belgium where also tensions have emerged between Muslims and certain pockets of the population.

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Giving Behaviour in Malaysia: The Case of Endower and Non-Endower of Cash Waqf

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Abstract

Malaysia ranked 7th out of 135 countries in The World Giving Index 2014. This study investigates the difference perceptions towards cash waqf between endower and non-endower. Findings suggest that endower and non-endower of cash waqf portray different attitude towards cash waqf, knowledge on cash waqf, convenient to engage in cash waqf, intention to endow cash waqf, and level of religiosity. Findings from this study will help awqaf institutions in their effort to develop some marketing plan that can encourage Muslim to engage in cash waqf.

Keywords: giving behaviour, Islamic banking, cash waqf.

Giving Behaviour in Malaysia

Malaysians are generally caring people; most possess a giving spirit and are willing to help the less fortunate. In 2014, Malaysia was ranked 7th out of 135 countries in terms of charitable behaviour (Charities Aid Foundation, 2014). The Index is based on an average of three measures of giving behaviour - the percentage of people who donate money to charity, volunteer their time, and help a stranger, in a typical month (Charities Aid Foundation, 2014). In terms of studies on giving behaviour, the primary focus has been on United States and United Kingdom. Giving behaviour knowledge for other countries is thus lacking, presenting an opportunity for further research particularly in a more eastern context such as Malaysia. Consequently, this study attempts to investigate giving behaviour among Muslim in Malaysia.

Malaysia recorded a total population of 30.4 million people in 2014 of which 60.3 percent were Muslim (Central Intelligence Agency, 2014). In terms of giving behaviour, Muslims are obliged to engage in charitable giving. Generally, there are three types Islamic charitable giving; zakat, sadaqah, and waqf. Zakat is a charitable obligation to aid Muslims. It is calculated at 2.5 percent of the wealth annually and there are elaborate rules for calculating zakat obligations. Sadaqa refers to voluntary or discretionary charity, not necessarily monetary in nature and recipients need not be Muslim. Waqf in contrast refers to certain property which is held and/or preserved for the confined benefit of any philanthropy use (Mahamood, 2006). Waqf is permanent, neither non-returnable nor refundable and disposition of it outside the specific objective is prohibited (Mohamed Yusof et al., 2014). Two types of prominent of waqf are the immovable property (ʿaqar) and movable (manqul) property (Ab Rahman, 2009).

In 2007, the Malaysian National Fatwa Council has decided that cash waqf is allowed in Islam (Ab Rahman, 2009). With this ruling, Muslim community in Malaysia is allowed to participate in cash

waqf whereby money is donated to finance a planned or specified project. Even though cash waqf has been implemented in Malaysia for a number of years and has the potential to promote the development of the ummah (Osman, 2012), it is said that cash waqf development in Malaysia is still at infancy level (Osman et al, 2012). The cash waqf schemes of general purpose known as '*waqf al am*' have still not generated sufficient funds of scale to carry out program with impact (Alias, 2011). In addition, Magda (2009) reported that even though the amount of cash waqf collected is quiet considerable but the response received is still lacking. On this basis, little is presently known about behaviour between endower and non-endower. Therefore, there is a need for an empirical study to ascertain whether endower and non-endower differ in term of their perception toward cash waqf. Findings from this study will help awqaf institutions in their effort to develop some marketing plan that can encourage Muslim to engage in cash waqf.

Who involves in giving behaviour?

Many studies have been conducted to examine the determinants of charitable giving by individuals. Several studies have identified individual characteristic as one of the main factor that affect giving behaviour (Sargeant, Ford, & West, 2000; Kottasz, 2004). Age of an individual appear to have a positive relationship with individual involvement in giving behaviour (Bekkers & Wiepking, 2011). For instance, 60 percent of charitable gifts in the USA came from people age between 60 and 76 (Royer, 1989). A similar findings was reported in the UK (Pharoah & Tanner, 1977). Younger generations were less motivated to give to charity. Other than age, gender has also been shown to have an impact on giving behaviour (Kottasz, 2004). Women tended to support a larger number of charities (Piper & Schnepf, 2008). Involvement in giving behaviour is also affected by the variable of income. The consensus is that those earned higher income level, are significantly more likely to support charity.

Previous literature also indicate individual intrinsic variable has an impact on giving. A diverse number of factors have been identified, the most common of which is the degree to which the prospective donor might feel empathy with, or sympathy for the beneficiaries of the cause (Mount & Quirion, 1988). Empathy can be defined as an individual's emotional arousal elicited by the expression of emotion in someone else (Berger, 1962; Shelton & Rogers, 1981). Others have identified the degree of and the propensity to donate self-confident individuals are more likely to help.

On the basis of the preceding discussion it would appear that people who involved in giving behaviour are mainly older people, women, and earn better income. These people also were involved in giving due to empathy, and factors. It should be noted, however, that much of the pertinent literature is mainly conducted in United States or United Kingdom and it would thus be useful to confirm many of these findings in the context of Malaysian giving behaviour. Thus, therefore, this study aims to investigate whether endower and non-endower differ in term of their perceptions toward cash waqf. In particular, in terms of attitudes towards cash waqf, knowledge on cash waqf, convenient to engage in cash waqf, intention to participate in cash waqf, and trust on awqaf institutions.

Method

A total number of 400 survey questionnaires were distributed to individuals in Klang Valley area. Respondents were chosen using convenience sampling. 386 completed survey questionnaires were received yielding to 96.5% of response rate. The survey questionnaire was divided into three main sections. First section contained general questions on respondents' participation in cash waqf. In

section two, respondents were asked on their perception towards cash waqf. The questions include attitude towards cash waqf, knowledge on cash waqf, trust on awqaf institutions, intention to endow cash waqf and convenient to engage in cash waqf. All items were measured by asking respondents questions in the form of a five point Likert scale ranging from '1' (strongly disagree) to '5' (strongly agree). The third section contained question on demographic profile of the respondents. SPSS software version 20 was used to analyse the data. Several analysis were performed. The analysis applied include descriptive analysis, correlation analysis, exploratory factor analysis, reliability analysis, and independent t-test analysis.

Results and Discussion

Demographic profile of respondents

Table 1 illustrates the respondents' profile. 50.3% of the respondents claimed they had endowed while 49.7% had not. For endower, 50.3% of the respondents were female while 49.7% were male. The information on marital status of endower demonstrated that more than half (75.1%) were married, followed by single (21.2%) and divorced/widow (3.6%). Majority (57%) aged between 21 and 40 years old while 43% aged above 41 years old. With regards educational background, 40.7% had SPM/STPM, 23.2% obtained professional qualification / diploma, 26.4% obtained undergraduate degree while 9.3% had postgraduate degree. Regarding the respondents occupation, the largest group comprised of professional/senior management (21.2%), followed by self-employed (20.2%), clerical staff (15.5%), technical staff (12.4%), housewife/husband (11.4%), and student (9.3%). In terms of the respondents income, majority (84.4%) of the respondents earned below RM5,000 while 15.5% of the respondents earned above RM5,000 monthly.

For non-endower, 50.5% of the respondents were male while 49.5% were female. Information on marital status of non-endower demonstrated that more than half (54.7%) were married, followed by single (42.6%) and divorced/widow (2.6%). Majority (68.4%) aged between 21 and 40 years old while 31.6% of the respondents aged above 41 years old. 40.5% had SPM/STPM, 21.1% obtained professional qualification / diploma, 34.7% obtained undergraduate degree while 3.7% had postgraduate degree. Regarding the respondents occupation, the largest group comprised of student (30.5%), self-employed (13.7%), followed by clerical staff (12.6%), professional/senior management (11.1%), housewife/husband (10.5%) other (9.5%), technical staff (7.9%), and unemployed (4.2%). In terms of the respondents income, majority (89%) of the respondents earned below RM5,000 while 11% of the respondents earned above RM5,000 monthly.

Table 1: Respondents' Profile

Demographic Variables	Endower (N=194)	Non-Endower (N=192)
	(% of sample)	(% of sample)
Gender		
Male	49.7	50.5
Female	50.3	49.5
Marital Status		
Single	21.2	42.6
Married	75.1	54.7
Divorced/Widow	3.6	2.6

Age		
21 to 30 years	26.4	46.3
31 to 40 years	30.6	22.1
41 to 50 years	21.8	17.9
51 to 60 years	15.5	10.5
61 year and above	5.7	3.2
Occupation		
Student	9.3	30.5
Housewife/husband	11.4	10.5
Professional/senior management	21.2	11.1
Clerical staff	15.5	12.6
Technical staff	12.4	7.9
Self-employed	20.2	13.7
Unemployed	-	4.2
Other	9.8	9.5
Education		
SPM/STPM	40.7	40.5
Professional Qualification / Diploma	23.2	21.1
Degree	26.4	34.7
Postgraduate degree	9.3	3.7
Income		
RM2,000 and below	37.8	67.9
RM2,001 to RM5,000	46.6	21.1
RM5,001 to RM8,000	11.4	8.4
RM8,001 and above	4.1	2.6

Correlation between demographic profiles and involvement in cash waqf

A Pearson product-moment correlation coefficient was computed to assess the relationship between respondent demographic profile (e.g. age, marital status, education, and income) and involvement in cash waqf. As shown in Table 2, there was a significant difference in involvement in cash waqf for age, marital status, and income variables. The results show that involvement in cash waqf is more likely as the age of the individual increase, married and earned higher income. No differences were reported in terms of gender and education.

Table 2: Correlation between demographic profiles and involvement in cash waqf

Variable	Gender	Age	Marital	Education	Income	Involvement
Gender	-					
Age	.130*	-				
Marital	.029	.643**	-			
Education	.003	.262**	.235**	-		

Income	.264**	.216**	.218**	.309**		-
Involvement	.008	.173**	.216**	.013	.227**	-

Exploratory factor analysis (EFA) and reliability

EFA was performed to assess the validity of the instrument (Bagozzi, Yi, & Philips, 1991). The EFA of the five-item scale for attitude towards cash waqf construct extracts a single factor solution. Factor loadings ranging from 0.712 to 0.848 and the Cronbach's alpha ($\alpha=0.885$) are satisfactory. In line with expectations, intention to waqf construct emerges as a single factor. Factor loadings (0.820 to 0.846) and Cronbach Alpha scores ($\alpha=0.925$) are satisfactory. Similar findings were found for convenient to waqf construct. Factor loadings ranging between 0.747 and 0.838 and Cronbach Alpha score of 0.892 are satisfactory. The EFA of nine-item scale for religiosity shows a one-factor with Eigen values of 6.7. Factor loadings ranging from 0.694 to 0.886 and the Cronbach's alpha score of 0.954 are satisfactory. Finally, the EFA of the five-item scale for trust on awqaf institution extracts a single factor solution emerges subsequent to deletion of one item because of low loading for trust on awqaf institution. Factor loadings (0.836 to 0.913) and Cronbach's alpha scores ($\alpha=0.925$) are satisfactory.

Independent t-test

An independent-samples t-test was conducted to compare perception of endowers and non-endowers towards cash waqf. When the groups were compared, a number of significant differences emerged. As Table 3 indicates, endowers ($M=4.4208$, $SD=0.5556$) have a more positive attitude towards cash waqf than non-endower ($M=4.2200$, $SD=0.4927$). Differences in respondents' perception convenient aspect to endow cash waqf between the two groups are also apparent. Endowers ($M=4.1082$, $SD=0.6582$) claimed that it was convenient to endow cash waqf than non-endowers ($M=3.6353$, $SD=0.6790$). Endowers ($M=4.2216$, $SD=0.6076$) were also found to exhibit higher degree of intention to endow in future than non-endowers ($M=3.8941$, $SD=0.6560$). A significant different pattern of response was reported on each statement of knowledge on cash waqf scale utilised in this study. Endowers ($M=4.4208$, $SD=0.5556$) were found to be significantly more likely to agree that they had more knowledge about cash waqf than non-endowers ($M=3.8515$, $SD=0.6622$). Non-endowers ($M=4.4208$, $SD=0.5556$) were found to exhibit lower levels of religiosity than endowers ($M=4.6983$, $SD=0.4096$). No significant differences were reported between endowers ($M=3.9041$, $SD=0.6454$) and non-endowers ($M=3.8102$, $SD=0.6040$) in terms of their trust on awqaf institutions.

Table 3: Results of Independent t-test

Variable	Endower		Non-endower		F	Sig.
	Mean	SD	Mean	SD		
Attitude	4.4208	0.5556	4.2200	0.4927	2.812	0.000
Convenience	4.1082	0.6582	3.6353	0.6790	7.910	0.000
Intention	4.2216	0.6076	3.8941	0.6560	2.812	0.000
Knowledge	3.8515	0.6622	3.0174	0.7416	3.390	0.000
Religiosity	4.6983	0.4096	4.4933	0.5156	27.645	0.000
Trust on awqaf institution	3.9041	0.6454	3.8102	0.6040	1.144	0.142

Practical Implications and Conclusion

This paper has provided empirical evidence of a number of key differences between endower and non-endower. This evidence suggests that action may be taken to encourage Muslims to endow cash waqf. Endower tends to show more positive attitude towards cash waqf, more religious, higher degree of intention to endow in future, and better knowledge about cash waqf. Endower also finds it convenient to endow cash waqf. Nevertheless, both groups do not show any differences on trust on awqaf institutions. In terms of demographic profiles, involvement in cash waqf is more likely as the age of the individual increase, married and earned higher income.

The results of this study suggest a number of promotional messages that might best serve to stimulate Muslim involvement in cash waqf. From this study, non-endowers show a less positive attitude towards cash waqf. There is a need to portray a strong educational component in any promotional cash waqf campaign. Many non-givers, it would seem, do not presently show a positive attitude towards cash waqf due to their knowledge lacking in cash waqf. Therefore, message to reach this segment should provide information on cash waqf and how their contribution would help the ummah. By doing this, it will provide individuals with positive reasons for supporting cash waqf.

In terms of encouraging non-endower to engage in cash waqf, awqaf institution can improve Internet banking facilities as greater numbers of young generations are IT literate and greater access to online facilities serve as a mechanism that can promote online waqf. According to Rosland et al. (2012), most of the banks in Malaysia offer online banking services. This shows that internet infrastructure in Malaysia is ready for online waqf system. In addition, through online waqf, it will motivate existing Internet banking users to make charity and trustee able to generate more funds.

The issue of retention is a crucial element in any charity organisation (Sargenat, 2008). In the context of endowing cash waqf, to encourage continuous participation from the existing endower, awqaf institution may want to reach existing endowers by promoting the cash waqf in mosque or religious events where they are most likely to attend. Future research should investigate types of cash waqf they like to participate, factors motivating people to endow cash waqf from the perspective of endower and awqaf institutions.

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Factors affecting halal food purchasing by non-Muslims in a multicultural society: A case study in Singapore

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Abstract

The purpose of this study was to investigate the factors that determine the likelihood of purchasing *halal* food by non-Muslim consumers who constitute a majority in a multi-cultural society in Singapore. This study adapted the theory of planned behaviour as a conceptual framework with the addition of Awareness as an independent variable to its three independent variables of Attitudes, Subjective Norm and Perceived Behavioural Control.

Data was collected through self-administered questionnaires from 214 respondents comprising of non- Muslims in Singapore. Multiple regression analysis was used to identify the factors affecting *halal* food purchasing behaviour of non-Muslim consumers in Singapore.

Results from the study indicate that a positive attitude towards *halal* and the presence of subjective norms for *halal* food purchasing predict the intention to consume *halal* food amongst non-Muslims in Singapore. The perceived ability to purchase *halal* food and an awareness towards *halal* food are not found to significantly influence *halal* food consumption by non-Muslims.

This study is one of the first studies researching on *halal* food purchasing behaviour by non-Muslims in Singapore and may provide support for the *halal* industry to increase its commercial value and market share to both Muslims and non-Muslims.

Introduction

Background

In the US\$3.1 trillion global *halal* industry, *halal* food has played a critical role with an industry value of US\$1.1 trillion (Why Zilzar, 2014). Singapore, with a 14% Muslim minority population (The World Factbook, 2015), is no exception to this industry growth with more eateries applying for halal-certification (Muis to build, 2011) in the world's most Muslim-friendly destination among non-Muslim countries (Lin, 2015). Despite this growth, there is little research

on the factors that influence non-Muslim consumers in Singapore to purchase *halal* food. Beyond contribution towards academic research, such a study can give commercial value by providing insights into how the *halal* brand can increase its market share and acquire a competitive advantage for both Muslims and non-Muslims.

Research Objectives

With a lack of research on non-Muslim consumption of *halal* food (Aziz and Vui, 2012), this paper focuses on *halal* food purchase with the following research question: “What factors determine the likelihood of purchasing *halal* food by non-Muslim consumers who constitute a majority in a multi-cultural society in Singapore?” and the following research objectives:

- To analyse relevant constructs suitable for *halal* food purchase intention
- To examine the determinants of *halal* food purchase intention by non-Muslim consumers in Singapore using an adaptation of the Theory of Planned Behaviour (TPB) (Ajzen, 1985) to include an additional independent variable of Awareness with its three independent variables of Attitudes, Subjective Norm and Perceived Behavioural Control
- To evaluate the strength of relationship between each independent and dependent variable for recommendations to improve the halal food industry

Literature Review

Overview of Definitions

The word “*Halal*” is an Arabic term which linguistically means that which is allowed, legitimate and made lawful (Wehr and Cowan: 1994). Contextually, *halal* refers to that which is permissible in Islamic law, or Islamic *Sharia* (Alserhan, 2011: 5) and the understanding that everything has been made *halal* unless otherwise specified to be *haram* is critical to the belief and knowledge of every Muslim (Wilson and Liu, 2010: 107). Hence *halal* is not only applicable to food items but can include all other aspects of a person’s life (Mukhtar and Butt, 2012: 110) including behaviour, communications, fashion and mannerisms (Alserhan, 2011: 21).

However while areas which are allowed for Muslims, or made *halal*, are not restricted to food and beverage, it is the *halal* food industry that is most important to Muslims (Ogilvy Publishes Index, 2010). *Halal* food refers to food that is free of elements of pork, carnivorous animals, amphibians, most insects, intoxications and in which meat from the animals that are allowed are slaughtered according to Islamic rites and are not harmful to the consumer’s health (Badruldin *et al.*, 2012). The consumer may find *halal* food from products that are promoted as *Sharia*-compliant in which companies which may be non-Islamic produce *halal* brands with *halal* logos and labels written in Arabic and Romanised scripts in order to communicate this compliance to consumers (Alserhan, 2011: 118). *Halal* food could also originate from Islamic companies or from Islamic countries in which the term “*halal*” is not explicitly mentioned as the food is assumed to be in the compliance state due to its origin (Alserhan, 2011: 42).

In addition to its importance, the *halal* food sector is also the largest and thus adds an economic dimension beyond faith for both Muslims and non-Muslims in the food industry, accounting for US\$1.1 trillion in a total US\$3.1 trillion *halal* lifestyle marketplace (Why Zilzar, 2014). This is projected to grow at US\$500bn annually due to the growing Muslim population and target markets (Why Islamic Branding, 2012), with Asia constituting the largest sector in which 62 percent of Muslim consumers live in this area (Temporal, 2011: 146). Thus, an understanding of the

behaviours and intention in which consumers purchase *halal* food will give companies a competitive advantage in this growing industry.

Scope of Prior Studies

Several studies have sprung with regards to *halal* food purchase in order to advance this research area. In Kuching Malaysia, it was found that the level of devoutness, awareness and type of lifestyle influence the Muslim's confidence level in choosing Halal eateries to dine in (Shaari *et al.*, 2014). While this study attempted to shed some light with respect to the behavioural factors of minority groups, with Muslims in Kuching being the minority, this argument is weakened with the consideration that Malaysia has had Islam play a significant influence in its history of feudalism and culture. Nonetheless, this study does prove novel in its attempt to test the independent variables of Devoutness, Awareness and Lifestyle with consideration issues such as the *halal* logo and labels against the dependent variable of Confidence. In another study focusing specifically on labels, Jeddi and Zaiem (2010) concluded that the label's perception can have a strong impact on the consumer's purchase intention should the perceived risk and product implication be higher, such as labels on food products, suggesting that *halal* logos and labels may serve as reassurance to the customer who understands what these labels mean.

While these studies identify several factors which may influence *halal* food purchase, there is a noticeable lack of antecedents of the choice of test factors themselves and an elaboration between the link of intention and purchase behaviour. Addressing this gap, Alam and Sayuti's (2011) finding that attitude towards *halal* food consumption, the subjective norm and perceived behavioural control have a positive and significant influence on the intention to purchase *halal* food by Muslims advance the research of *halal* food purchase with their application of the Theory of Planned Behaviour (TPB) as a framework of choice to test purchase intentions. The TPB, developed by Ajzen (1985), is one of the most well supported frameworks on purchase intention with robust empirical evidence (Ajzen, 1991) showing that behaviour is based on intention which are influenced by attitudes, social norms and perceived behavioural control. However, while this paper by Alam and Sayuti adopts a strong research methodology that is the TPB, its findings are once again limited to Muslims in Malaysia.

In addressing this shortcoming, Bonne *et al.* (2007) found that a positive personal attitude for *halal* food, influence of peers and perceived control over consumption of *halal* meat are able to predict the intention to purchase *halal* food among minority Muslims in the secular state of France, with the useful application of the TPB as a framework to be applied within a food, religion and migration context. This study was insightful as it added the dimensions of self-identity, habit and dietary acculturation in an adaptation of the TPB model.

However what has been noticeable in the majority of studies of *halal* food purchase intention is the focus on the Muslim consumer. While it is understandable that there would be research interest on the factors that affect Muslims to choose *halal* food, given that the nature of *halal* food itself caters to the Muslim consumers' dietary needs, it is also important that non-Muslims too be targeted due to the potential commercial value especially in countries such as Singapore where Muslims constitute a minority of 14.3% in the secular country (The World Factbook, 2015). Businesses wishing to expand their *halal* food products in these regions and increase their market share must also target the non-Muslims due to their sheer volume as majority groups and their ability and spending power to consume *halal* food. In addition, Islamic companies should also be motivated to target their *halal* food to non-Muslims as it is the Islamic viewpoint that *halal* food should also be of better benefit for both Muslims and non-Muslims based on the verse in the Qur'an

which means, “We sent thee not, but as a Mercy for all creatures” (Qur’an 21: 107, Yusuf Ali Translation). One significant study that has attempted to bridge this gap is that by Aziz and Vui (2012) in which, using the TPB as base discussion, found that *halal* awareness, *halal* certification, marketing promotion and the brand can influence the purchase intention of non-Muslims to purchase *halal* food. However similar limitations from the study by Shaari *et al.* (2014) can also be applied to Aziz and Vui, in which the levels of awareness and understanding of *halal* amongst non-Muslims in Malaysia may be higher than that of Singapore given that the former constitutes a minority segment in a majority Muslim populous.

Halal and Organic Food Industry

In addition to understanding *halal* food purchase intentions through the *halal* industry, this paper has also chosen to look at comparison studies of purchase decisions related to organic food which may. This is because findings from studies done on organic food may provide possible similar research insights that can assist in developing the research area of *halal* food purchase intention.

In the *halal* industry, it was found that consumers may prefer personal interactions to assess quality and form perceptions as supposed to *halal* supermarket labels (Bonne and Verbeke, 2008), resulting in challenges for the industry (Wilson and Liu, 2010: 107; Ahmed, 2008). As for organic food, it was found that attitude and subjective norms can positively influence the decision to purchase organic food (Tarkiainen and Sundqvist, 2005; Urban *et al.*, 2012). In addition, education, income, health, environmental friendliness, prices, distribution, taste, usability, durability, packaging and awareness were also found to influence the purchasing of green foods (Rezai *et al.*, 2011; Paul and Rana, 2012; Zanolli and Naspetti, 2002).

Religion and Culture

Two additional dimensions which may influence *halal* food purchase are religion and culture. This is because one’s religious and cultural viewpoints, whether they are similar or different to the nature of the product or service being offered, may also influence purchase behaviour, especially if the nature of the product carries a ready religious and cultural dimension such as *halal*.

In terms of religion, studies by Mukhtar and Butt (2012), Alam *et al.* (2011) and Ahmed *et al.* (2014) indicate that one’s religious viewpoints can influence purchase behaviour, in which non-Muslims may view *halal* food favourably (Mathew *et al.*, 2014). As for culture which can influence the practice of religion (Temporal, 2011: 2) especially in Islam where culture is part of the Islamic *Sharia* (Shabana, 2009), several studies indicate the significant role of cultural awareness in influencing purchase behaviours (Vadakepat, 2013; Lai *et al.*, 2010). This highlights the possible importance of an awareness of *halal* in affecting purchase intentions.

Research Methodology

Research Model and Hypotheses

The research methodology and framework used in this study is based on the Theory of Planned Behaviour (TPB) by Ajzen (1985). This is a well-supported theoretical framework on purchase intention with robust empirical evidence in various industries (Ajzen, 1991) and has been used in past studies on *halal* food purchase (Alam and Sayuti, 2011; Armitage and Conner, 2001; Bonne *et al.*, 2007).

This study adapted the TPB and its three independent variables of Attitudes, Subjective Norm and

Perceived Behavioural Control to include one independent variable of Awareness. With several studies showing the possible positive association between Awareness and Purchase intention (Aziz and Vui, 2012; Malik *et al.*, 2013; Hutter *et al.*, 2013), the inclusion of Awareness which was salient in the literature review was factored in for the context of non-Muslims in multicultural Singapore who may have different awareness levels concerning *halal* food than that of Malaysia in which most past studies in *halal* food purchase have been based on. This modification to the TPB would also improve its predictive ability towards this study's research objectives (Moon and Kim, 2001). The following hypotheses were tested (Table 1):

Table 1: Hypotheses for research test

No.	Hypothesis
H1	There is a significant and positive relationship between attitude and intention to purchase halal food products by non-Muslims.
H2	There is a significant and positive relationship between subjective norm and intention to purchase halal food products by non-Muslims.
H3	There is a significant and positive relationship between perceived behavioural control and intention to purchase halal food products by non-Muslims.
H4	There is a significant and positive relationship between awareness and intention to purchase halal food products by non-Muslims.

Research Sample and Procedure

For the purposes of obtaining research data, self-administered questionnaires were distributed via hardcopy and softcopy to adults aged 21 and above who are non-Muslim residing in Singapore and who may or may not have concerns about *halal* food purchasing intentions. Non-probability convenience sampling was used due to time constraints and feasibility in obtaining the data. A sample size of 250 is proposed as a minimum sample size completion of 108 is required in order for regression and the individual predictors to be properly executed and tested, in which the number of predictors of k , in this case four, is added to 104 cases giving a total of 108 (Field, 2013). Similarly, Field (2013) recommends that for an overall regression fit, the minimum sample size should be $50 + 8k$, in which case this study's size of 250 satisfies the minimum sample size of 82 ($50 + 32$).

Research Design and Construct

The first section of the questionnaire consisted of relevant constructs to measure attitude, subjective norm, perceived behavioural control, awareness and intention. As recommended by Ajzen (2006), each construct comprised of five questions and all questions related to the measurement of the dependent and independent variables were mixed up throughout the questionnaire. Attitude was tested with scales adapted from Khalek and Ismail (2015) to include findings from organic food studies stated in this paper. Subjective Norm was tested with scales adapted from Venkatesh and Davis (2000) and Khalek and Ismail (2015). Perceived Behavioural Control was tested with scales adapted from Taylor and Todd (1995) and Khalek and Ismail (2015) to include findings from organic food studies stated in this paper. The additional independent variable of Awareness to the TPB was tested with scales measuring for the key concepts of *halal* as well as culture and

religion from Badrudin *et al.* (2012) and Alserhan (2011: 118). As for Intention, this was measured with scales adapted from Tarkiainen and Sundqvist (2005) and Venkatesh and Davis (2000).

Contact author for more details on item measures

All questions used a consistent six-point Likert scale between 1 (strongly disagree) and 6 (strongly agree) in order assist respondents in answering the questions (Saunders *et al.*, 2009: 436). Similar to Alam and Sayuti (2011), this research used an even numbered Likert-scale with an absence of a neutral mid-point viewpoint as this minimised the social desirability bias that may have been present amongst target respondents (Garland, 1991), in this case mainly Asians in Singapore who may have response tendencies in pleasing the interviewer by giving socially acceptable responses through midpoint responses (Wang *et al.*, 2008).

The second section comprised of relevant demographic measures such as gender, ethnicity, religion, age and education level which will contribute to the research (Ajzen, 2006).

Findings & Analysis

Socio-Economic Background of Respondents

A total of 278 respondents participated in this research, with 2 surveys completed via hardcopy and the remaining 276 via softcopy. Out of these, 64 surveys were rejected due to missing data and from respondents who were Muslims or whose ages were less than 20, resulting in a total of 214 responses which were valid for analysis in this study. This sample size of 214 satisfies the minimum sample size completion of 108 required in this study in order for regression and the individual predictors to be properly executed and tested as the number of predictors of k , in this case four, is added to 104 cases giving a total of 108 (Field, 2013). Similarly, Field (2013) recommends that for an overall regression fit, the minimum sample size should be $50 + 8k$, in which case this study's sample of 214 satisfies the minimum sample size of 82 ($50 + 32$).

Majority of the respondents were female (58.9 percent). In addition, majority of responses in this study came from the Chinese group (87.4 percent) which is a representation of the Chinese majority in Singapore of 74.2 percent (The World Factbook, 2015). The highest respondents were Buddhists (33.2 percent) which is also a representation of Buddhism in Singapore practised by a majority of 33.9 percent of the population (The World Factbook, 2015). Most of them were 30-39 years of age and 38.3 percent came from postgraduates (Table 2).

Table 2: Sample respondents by gender, ethnicity, religion, age and education

		Frequency	%
Gender	Male	88	41.1
	Female	126	58.9
Ethnicity	Chinese	187	87.4
	Indian	13	6.1
	Caucasian	3	1.4
	Sikh	2	0.9
	Ceylonese	1	0.5
	Eurasian	1	0.5
	Filipino	1	0.5
	Hindustani	1	0.5
	Indonesian	1	0.5

	Korean	1	0.5
	Malay	1	0.5
	Punjabi	1	0.5
	Sinhalese	1	0.5
Religion	Buddhism	71	33.2
	Christianity	63	29.4
	Free thinker	43	20.1
	Taoism	18	8.4
	Hinduism	10	4.7
	Catholic	5	2.3
	Sikhism	4	1.9
Age	20-29 years old	81	37.9
	30-39 years old	84	39.3
	40-49 years old	27	12.6
	50-59 years old	17	7.9
	60 and over	5	2.3
Highest	Postgraduate	82	38.3
	Undergraduate	64	29.9
	Diploma & professional qualification	50	23.4
	Post-secondary (non-tertiary)	9	4.2

Normality and Internal Reliability

For the normality of data, the central limit theorem on the sample size of 214 indicates a normal data distribution. As for the reliability of the items used in this study, one item was removed from Awareness and another from Perceived Behavioural Control to improve the internal consistency of variables to the minimum acceptable value of 0.5 (Nunnally, 1967). Mean item scores were then calculated to give an overall score for each variable as recommended by Ajzen (The Theory, 2015).

Contact author for more details on Cronbach α values.

Descriptive Statistics of Variables

Table 3 details the mean scores and standard deviation of the variables used in this study. All mean scores are presented on a six-point Likert scale and were rescaled from -3 for strongly disagree to +3 for strongly agree for tabulation.

Table 3: Descriptive statistics of variables

	Mean	Std. Deviation
Intention	-0.708	1.2562
Attitude	-1.26	1.234
Subjective Norm	-0.405	1.0854
Perceived Behavioural Control	1.14	1.089

As shown in Table 3, respondents' indicated that there was low intention to purchase *halal food* (-0.708), a poor attitude towards *halal food* (-1.26) and low influence in social norms towards

purchasing halal food (-0.405). On a positive note, they felt that there was perceived ease in purchasing *halal* food (1.14) and had a high level of awareness on *halal* food (1.38).

Contact author for further analysis of mean scores of variables.

Predictability and Independence of Observations

The regression coefficient R in this study is found to have a value of 0.731 which is close to 1, indicating a good level of prediction between the independent variables of Attitude, Subjective Norm, Perceived Behavioural Control and Awareness with the dependent variable of Intention (Multiple correlation coefficient, 2013). In addition, the Durbin-Watson value of 2.079 is within the acceptable range of 1.5 to 2.5 indicating an independence of residuals (Alam and Sayuti, 2011: 15).

In order to remove possibilities of multicollinearity, the tolerance and VIF values were also calculated (Table 4).

Table 4: Test of collinearity

Variables	Tolerance	VIF
Attitude	.703	1.422
Subjective Norm	.684	1.462
Perceived Behavioural Control	.751	1.331
Awareness	.773	1.294

As shown in Table 4, the tolerance values of all variables were found to be more than 0.1 which removes the possibilities of multicollinearity (Independence of observations, 2013). This absence of multicollinearity is further supported by the VIF values of all variables which were less than 10.

Hypotheses Testing

Table 5 presents the results of the multiple regression analysis used in this study to analyse the strength of the proposed relationships between Attitude, Subjective Norm, Perceived Behavioural Control and Awareness with the intention to purchase *halal* food by non-Muslims in Singapore.

Table 5: Regression results

Variables	β	t-value	p-value
Constant		-1.955	0.052
Attitude	0.265	4.708	0.000
Subjective Norm	0.539	9.448	0.000
Perceived Behavioural Control	0.044	0.801	0.424
Awareness	0.041	0.761	0.448

Significant Role of Attitude (H1)

As indicated in Table 5, the *p*-value of Attitude is < 0.05 . Thus *H1* is found to be significant in the model as there is a significant and positive relationship between attitude and the intention to

purchase *halal* food by non-Muslims in Singapore. This is similar to organic food studies done by Tarkiainen and Sundqvist (2005) and Urban *et al.* (2012) in which Attitude was a significant and positive factor in the purchase of organic food.

In addition, the standardised regression coefficient (β) value of 0.265 and the second highest value amongst the four independent variables, indicating that the relative strength of Attitude is also found to be the second strongest amongst the four variables in its ability to affect behavioural intention to purchase *halal* food. This contradicts the findings from Alam and Sayuti (2011) and Bonne *et al.* (2007) in which Attitude scored the highest in its ability to influence the purchase of *halal* food by Muslims and highlights the difference in priority between non-Muslims and Muslims in their decision to purchase *halal* food.

These regression results for Attitude are also significant when compared with corresponding mean results from Table 3, in which respondents had indicated that they did not generally have a positive Attitude of *halal* food. However results from the regression analysis highlights the correlation between Attitude and purchasing intention, stressing the need to improve such attitudes for *halal* food since this can significantly and positively affect its purchase.

Significant Role of Subjective Norm (H2)

As for Subjective Norm, results in Table 5 show that the p -value of Subjective Norm is < 0.05 . Thus H2 is accepted as there is a significant and positive relationship between attitude and the intention to purchase *halal* food by non-Muslims in Singapore. This is similar to organic food studies done by Tarkiainen and Sundqvist (2005) and Urban *et al.* (2012) in which Subjective Norm was a significant and positive factor in the purchase of organic food.

Furthermore, its standardised regression coefficient (β) value of 0.539 is the highest value amongst the four independent variables, signifying that Subjective Norm has the most strength amongst the four variables in its ability to affect behavioural intention to purchase *halal* food by non-Muslims. This contradicts the findings from Alam and Sayuti (2011) in which Subjective Norm scored the weakest in its ability to influence Muslims in Malaysia in their decision to purchase *halal* food and once again highlights the difference between non-Muslims and Muslims when it comes to how significantly social norms can influence their purchasing behaviour of *halal* food.

Similar to Attitude, these regression results for Subjective Norm are also significant when compared with the results from Table 3, in which respondents had indicated from the mean scores that they somewhat disagreed that there were social pressures encouraging them to purchase *halal* food. However results from the regression analysis emphasise the need to increase such subjective norms in order to encourage the purchasing behaviour of *halal* food by non-Muslims.

Lack of Correlation with Perceived Behavioural Control (H3)

As the p -value of Perceived Behavioural Control in Table 5 is > 0.05 , this indicates that there is no significant and positive relationship between Perceived Behavioural Control and the intention to purchase *halal* food by non-Muslims in Singapore. This is similar to the findings by Bonne *et al.* (2007) in which there was no significant relationship between perceived availability, being a component of Perceived Behavioural Control, and *halal* consumption. The results also draw parallel to the organic food study by Urban *et al.* (2012) in which there was no positive relationship between Perceived Behavioural Control and the intention to purchase organic food.

When compared with the mean scores from Table 3 in which respondents felt that they were capable of purchasing *halal* food, results from the regression analysis suggest that this sense

of control does not translate to actual purchasing behaviour of *halal* food itself. This result is also significant as Perceived Behavioural Control is one of the original independent variables, together with Attitude and Subjective Norm, in TPB which has proven its significance in various industries (Ajzen, 1991). However as indicated by Ajzen (2014), this result may occur because in the context of the particular behaviour of purchasing *halal* food by non-Muslims in Singapore, the factor of Perceived Behavioural Control may not be a significant consideration in the formation of intention.

Lack of Correlation with Awareness (H4)

The final variable to be tested for its possible correlation to behavioural intention is Awareness. As shown in Table 5, the p -value of Awareness is > 0.05 , which indicates that there is no significant and positive relationship between awareness and the intention to purchase *halal* food by non-Muslims in Singapore. This contradicts with the finding by Aziz and Vui (2012) in which there was a significant and positive relationship between awareness and the intention to purchase *halal* food by non-Muslims in Malaysia.

This finding is significant as even though respondents had a high level of awareness of *halal* food as indicated in its mean score of 1.38 in Table 3, this did not translate to actual influence in the purchasing of *halal* food itself as indicated by the rejection of the hypothesis $H4$. This result is also important as Awareness was the additional independent variable added to TPB in this study, with the hypothesis that a higher awareness of *halal* may encourage more purchasing behaviour for *halal* food. However results from Table 5 conclude a rejection of this hypothesis.

Conclusion

Discussion

Study results showed that Subjective Norm is the most important factor influencing non-Muslims in Singapore in their decision to purchase *halal* food. Similar to Malaysia, this high influence of Subjective Norm may be explained by the collectivistic culture in Singapore in which family and friends are strong influential factors in the consumption of *halal* food (Khalek and Ismail, 2015; Alam and Sayuti, 2011).

A positive attitude is also found to significantly influence non-Muslims in their decision to purchase *halal* food in Singapore. This result is similar to findings on *halal* food consumption by Muslims (Alam and Sayuti, 2011; Bonne *et al.*, 2007) as well as organic food consumption studies (Tarkiainen and Sundqvist, 2005; Urban *et al.*, 2012) in which Attitude was an important predictor of food consumption.

Implications of the Findings

With Subjective Norm being the most important factor in determining *halal* food consumption amongst non-Muslims in Singapore, companies may wish to create favourable social expectations for non-Muslims to purchase *halal* food through classical conditioning via promotional campaigns that depict non-Muslims purchasing and enjoying *halal* food with fellow Muslims (Chitty *et al.*, 2012). In addition, eateries may encourage this social norm through more common spaces for Muslims and non-Muslims to dine together.

As attitude is also found to be an important factor in influencing *halal* consumption amongst non-Muslims, a positive image of *halal* food needs to be promoted. Beyond compliance towards the dietary needs of Muslims, the *halal* food brand must also be communicated in aspects of quality,

health and taste via suitable platforms such as product information or certification requirements in order to encourage non-Muslims to understand and experience the benefits and value from *halal* as a brand itself (Wilson and Liu, 2010).

Directions of Future Research

In order to advance research in this area, it is recommended that future studies adopt a greater sampling size with probability sampling. In addition, behavioural, normative and control beliefs may also be assessed to understand the basis of these factors (Ajzen, 2014). The influence of culture which may affect *halal* consumption amongst non-Muslims may also be looked into to improve the predictability of the TPB model (Moon and Kim, 2001) and further advance the *halal* food industry.

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Self-Efficacy and Entrepreneur's Skills Influence Performance of Women Businesses in Palestine

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Abstract

The purpose of the study was to investigate the individual factors influencing the performance of women ventures in Palestine, focusing on personal characteristics such as self-efficacy and women's entrepreneurial skills in terms of pinpointing opportunities, the ability to attract key resources and the ability to manage resources. We have tested our hypotheses on a sample of 160 women-led businesses in Palestine. A structured questionnaire was used to collect the data from the respondents. A hierarchical regression analysis was used for the results.

Results suggest that personal characteristics and some entrepreneur's competencies influence business performance. It was also showed that the companies of women who have high self-efficacy and possess the ability to attract key resources perform better than those of women that don't have such traits and competencies.

Introduction

A country's wealth creation and dynamism depends on business competitiveness, which in turn fundamentally depends on the skills of its entrepreneurs and managers (Cuervo, Ribeiro, & Roig, 2007). Obviously, the success, performance and growth of small and medium enterprises highly depends on entrepreneurial skills (Mitchellmore & Rowley, 2013), as the independence and management structure of small companies place entrepreneurs in a critical position in terms of business operations. The entrepreneur sets up and organizes the business, takes risks, accepts full responsibility for the venture's outcomes (Tagrafa & Akin, 2009), seeks opportunities to satisfy unfulfilled needs, allocates the required resources and also markets the new business idea (Cuervo et al., 2007). For all these reasons, it is clear that entrepreneurs are one of the most important factors determining the success of a business (Driessen & Zwart, 2007).

Our interest in understanding the entrepreneurial skills of women-led companies that determine business performance is related to the fact that high performance businesses are responsible for creating new job opportunities and innovative activities in the economy (Brown, 2007). As well as the competitive advantages that small businesses can bring to the marketplace. However, few businesses are capable of sustaining high performance rates for long periods of time (Barbero, Casillas, & Feldman, 2011). In specific, looking to women entrepreneurial activity is essential in order to identify how small businesses can be transformed into growth-oriented firms; since women businesses remain concentrated in low productivity sectors with limited potential for growth, particularly, in the developing countries (Cirera & Qasim, 2014), the potential of their firms to growth is highly dependent on internal factors. To perform well, women entrepreneurs should increase related industry experience, develop business skills, and seek to achieve success (Lerner, Brush, & Hisrich, 1997).

From this perspective, studies of the relationship between entrepreneurial skills and company performance are an important reference (Driessen & Zwart, 2007). In his study Hess (2012) argues

that growth requires the individual to fundamentally change to become an entrepreneur, manager and eventually a leader. Kiggundu (2002) states that overall entrepreneurial skills include attitudes, knowledge and abilities needed to succeed as an entrepreneur. Although over the years there have been some notable studies that have sought to examine the skills and competences of the entrepreneurs (Mitchelmore & Rowley, 2013) they are few in number, and to the best of the researcher's knowledge, this research provides the first attempt to investigate effects of individual factors and entrepreneurship skills in relation to women's firms' performance in the Palestinian context.

In the Palestinian context, companies have low survival rates, which often are due to personal entrepreneurial factors (Qazzaz & Marrar, 2005) in addition to economic factors. Given the low rate of Palestinian women's involvement in the work force in general and in entrepreneurship activity in particular, we seek to gain a deeper insight into Palestinian women's entrepreneurship as well as their personal characteristics and entrepreneurship skills in relation to operating a business for superior performance. We focus on small-medium enterprises run by women in Palestine, and in particular personal factors, i.e. self-efficacy and competencies in terms of detecting opportunities, accessing resources and the managerial skills, and investigate their influence on firm performance.

We analyze these issues from a resource-based perspective. This approach argues that a company's sustained competitive position is shaped by organizational resources and capabilities that are scarce, of high value, non-substitutable and not easily imitated (Penrose, 1959; Barney, 1991; Wernerfelt, 1984).

General Review of Women Entrepreneurs

In particular, female entrepreneurs use their knowledge and resources to create and develop new business opportunities. Many of these women lack equal status with men and trustworthiness as entrepreneurs and always have more difficulty establishing themselves and being accepted in the business community (ILO, 2007). They are exposed to more challenges and constraints (Alsos & Ljunggren, 1998) in securing finance to establish their business ventures (Fielden & Davidson, 2010) and in accessing human and social capital (Carter, Anderson, & Shaw, 2001). Notably, ventures owned by women have been found to be less likely to grow and more likely to merely survive (Lee & Stearns, 2012). Hence, confidence, leadership, and managerial skills are a requisite for women entrepreneurs in order to gain access to new markets as entering the market offers learning challenges in terms of effectively operating the business and attempting to meet all demands of entrepreneurship. It is important to understand why women have entrepreneurial ambitions, what guides them in this pursuit (Stevenson, 2010) and how far personal resources and different skills influence company performance.

Furthermore, general studies of female entrepreneurship in the literature indicate that women are less well placed than men when attempting to access resources (Marlow & Patton, 2005). Accordingly, entrepreneurs need to develop their skills to obtain resources to organize and exploit opportunities (Cuervo et al., 2007). In their study Lerner & Almor (2002) examined a range of entrepreneurial competencies in women and found evidence of the link between an entrepreneur's skills and venture performance. In the same vein Chandler & Hanks (1994) highlight that entrepreneurs needed to be skillful in two key roles, i.e. entrepreneurial (recognize and foresee taking advantage of opportunity) and managerial (acquire and utilize resources to co-ordinate the business interest and activities) in order to be successful.

Investigation of Female Entrepreneurs in Palestine

In general, Palestine has a very low rate of female participation in entrepreneurial activity (Xavier, Kelly, Kew, Herrington, & Voderwulbecke, 2012). It is considered to be one of the worst areas in this regard in the world, ranking 58 out of 60 countries in terms of early-stage enterprises and the second-worst area in terms of established entrepreneurial enterprises (Abdullah & Hattawy, 2014). The proportion of early stage entrepreneurial activity among women in Palestine was approximately 3.4% as compared to 16% for men (Abdullah & Hattawy, 2014). These low participation rates for women may be due to the nature of the Palestinian society in general (Marrar, 2009) and or to the difficulties women experience when initiating new ventures that hamper the development of their established businesses (Abdullah & Hattawy, 2014) like obtaining financial credit (Strier & Abdeen, 2009), official support shortage and poverty (Sadeq, Glover, & Hamid, 2011) lack encouragement of women to get involved in entrepreneurship, lack of entrepreneurial education and social support (Al-Saleh, 2011). All these factors could explain the limited extent of female entrepreneurial activity. On the other hand, Palestinian society is dominated by men where women are unable to compete and mostly end up in traditional industries which are less competitive than other sectors (Abdullah & Hattawy, 2014).

Although Palestinian women have in recent years played a more active role in the business sector, the number of female entrepreneurs is still relatively low (World Bank, 2011). It is well known that women are forced into entrepreneurship due to the need for a source of income as compared to the opportunity factor in the case of male-owned enterprises (Abdullah & Hattawy, 2014; Kelly, Bosma, & Amoros, 2011). Despite their low participation rate in economic activities, firms owned by women in Palestine employ about 5.6% of the total workforce (Abdullah & Hattawy, 2014).

Characteristic of Palestinian women entrepreneurs

Shedding light on the characteristics of female Palestinian entrepreneurs is important in order to provide an insight into their situation. It has pointed out that young women aged (18-34) are concentrated in nascent and early stage entrepreneurship, while established businesses are run by those aged between 35 and 44 years of age (Abdullah & Hattawy, 2014). Education is an important social factor, with statistics showing that levels of educational attainment for both men and women are high in Palestine (PCBS, 2012). Specifically, it is reported that entrepreneurial activity rates are rising among college-educated women or bachelor degree holders more than among those lower levels of education (Abdullah & Hattawy, 2014). Furthermore, educational levels have an impact on the type of enterprises created, as small home-based ventures are run by those with a secondary education or less, while the more professional businesses using modern business practices tend to be owned by those with post-secondary education (RIYADA, 2008). On the other hand, women with low education qualifications work in the agriculture sector, where their families often own land and work is usually unpaid (Marrar, 2009).

Notably, Palestinian women are highly dependent on the support of a husband or male relatives in terms of advice, finance and encouragement (RIYADA, 2008). They also face difficulties that stem from culture, customs and traditions, have limited property rights (Sadeq et al., 2011) and sources of funding (Al-Saleh, 2011; Qazzaz & Murrar, 2005), as they find it hard to get loans from commercial banks (RIYADA, 2008; Fryberg, 2010).

Characteristics of ventures run by Palestinian women

The ventures run by Palestinian women can be described as small or of average size (Qazzaz & Murrar, 2005), with low growth levels (Sadeq et al., 2011). They generally tend not to compete with large enterprises, take fewer risks, are more committed to family responsibilities and are more traditional and conservative, as reflected by the traditions in society (Qazzaz & Murrar, 2005). In Palestine most ventures are set up on the basis of personal experience and savings, there are no favorable governmental policies on the allocation of funds to small businesses and entrepreneurs (Sabri, 2010). Firms owned by women in Palestine are mostly concentrated in one economic sector, namely consumer oriented ventures, accounting for nearly 58% of the total, followed by manufacturing activity with 22%, agriculture and extractive activities, with 12.5%, business services with 7.5% (Abdullah & Hattawy, 2014); the service oriented sector accounts for more than all the other sectors combined (Sadeq et al., 2011).

It has reported that the rate of business failure in factor driven economies is relatively high, with personal reasons being the most common (Kelly et al., 2011). In Palestine, the failure of businesses run by women is attributed to a variety of factors such as the non-profitability of the business, lack of finance (Sadeq et al., 2011), personal reasons, societal beliefs, household and family commitments and male dominance (Abdullah & Hattawy, 2014). However, it has been reported that fear of failure is significantly higher among women than among men in low to middle-income countries (Kelly et al., 2011).

Theoretical Framework

Some people have the ability to see new opportunities and are more skillful to fulfill their ambitions about business whereas it is almost unattainable for others to acquire that kind of achievement (Baron, 2008). The individual entrepreneur is expected to have self-confidence, and the ability to take a risk.

In small firms, the owner is typically the source of actions of the firm, thus the owner usually has a strong impact on the firms actions, policies and culture (Rauch & Frese, 2000). Entrepreneurship literature asserts that the abilities of the entrepreneur are the principal resource possessed by the firm. According to Knight (1921) entrepreneurs have been described as confident individuals who act in the face of uncertainty. They employ strategic management practices and manage businesses for the purpose of growth or profit. They are innovative and creative, which enables them to create new arrangements and combinations of activities (Schumpeter, 1934). They run their own businesses, accept risks and expend an enormous amount of time and energy on organizing their activities (Hisrich & Brush, 1987).

Consequently, in order to comprehend entrepreneurship, we first need to examine the entrepreneur's background as well as the reasons for creating enterprises given that on a person's ability to create a workable business (Avolio, 2011). As evidenced by our review of the literature on entrepreneurship, we concentrate on personal characteristics and the role of entrepreneurial skills as there is no efficient performance without resources and a mature skill set (Brush & Chaganti, 1999): the ability to explore and exploit opportunities, to innovate and allocate the resources required for the business, and the ability to manage these resources (Barney, 1991) and take the appropriate major decisions.

It has been argued that people are motivated to become entrepreneurs by their belief in their skills, the quantity and the quality of perceived opportunities, and their skills may be affected by conditions such as economic growth, education and cultural values (Kelley et al., 2011). The study

explains the personal factors, personal self-efficacy, e.g. commitment, hardworking and risk-taking propensity of the entrepreneur. We also focus on the entrepreneurial skills, e.g. the ability to recruit staff and find key business resources, the ability to manage financial and human resources, and the ability to find and exploit new opportunities. Previous studies (e.g. West & Noel, 2009) emphasize that in small firms, the entrepreneur usually wields the greatest influence on strategy and the direction a firm adopts and, therefore, that the behavior of the firm generally reflects the individual behavior of the entrepreneur. We can use this argument to extrapolate assumptions from the individual to the firm. We define female-led firms as those that have been created by and are owned by a woman, whether alone or with others, but in which the woman maintains the leadership of the firm.”

Personal self-efficacy

Owning and managing small businesses is positive as owners are responsible for their own success, are free to make and implement decisions and also reap the financial rewards. Several studies of personality traits have repeatedly mentioned the unique personality traits of entrepreneurs which include a highly developed desire of achievement and a willingness to take risks.

Personal self-efficacy is defined as an individual’s own belief that he/she can manage in order to reach his/her goals (Bandura, 1997; Chen, Greene, & Crick, 1998); it is concerned with people’s belief in their capacity to achieve certain goals (Bandura, 1997). Perceived efficacy plays a key role in human activity as it affects behavior both directly and also through its impact on goals and aspirations, outcomes, expectations and perceived impediments and opportunities in society (Bandura, 1997). A high level of personal self-efficacy can help individuals to maintain their efforts directed at goal attainment until their goals are reached (Kumar & Uz Kurt, 2010). Addressing the importance of how women perceive their personal self-efficacy should generate an understanding of the entrepreneurial spirit among female entrepreneurs and the desire for high performance

Self-efficacy and performance

Women may develop strong efficacy beliefs for traditionally female occupations or activities and weak efficacy beliefs regarding their ability to succeed at male-dominated career paths and occupations (Clement 1987; Lent & Hackett, 1987). Addressing the importance of how women perceive their personal self-efficacy should generate an understanding of the entrepreneurial spirit among female entrepreneurs and the desire for high performance

It is argued that entrepreneurs believe in their capabilities to perform certain tasks, but they may avoid certain critical entrepreneurial activities because they lack self-efficacy (Chen et al., 1998). Gender differences are observed in domains that are stereotypically associated with “male” skills, including business and entrepreneurial careers. Females tend to be less confident in areas related to decision making and problem solving (Marlino & Wilson, 2003). Women are more likely to limit their career aspirations as they believe that they are lacking the necessary capabilities (Bandura, 1992) and they have lower entrepreneurial self-efficacy than men (Chen, Greene, & Crick, 1998).

Entrepreneurial self-efficacy develops over time and is influenced by a number of internal and external factors such as background, economic circumstances, personality and values (Cox, Mueller, & Moss, 2002). Boyd and Vosikis (1994) proposed that self-efficacy could be developed by previous work experience, entrepreneurial experience and role models. Findings from a study

show that there are no gender differences in entrepreneurial self-efficacy dimensions: decisional, relational and financial (Garcia, 2012). While other research results conclude that women have lower entrepreneurial self-efficacy for entrepreneurial intention (e.g. Kickul et al., 2008; Wilson et al., 2007).

Self-efficacy is crucial for entrepreneurial outcomes and performance (Bandura, 1997). Maintaining positive self-efficacy beliefs in face of challenges predicts entrepreneurial goal commitment (Erikson, 2002). Thus self-efficacy formation is also influenced by the individual's assessment of the availability of resources and constraints, both personal and institutional that may affect the future performance (Gist & Mitchell, 1992).

Studies by Baum and Locke (2004), and Hmieleski and Corbett (2008) found a positive relationship between the self-efficacy of entrepreneurs and the growth of their firms. Similarly, Forbes (2005) and Anna et al. (2000) have found a positive relationship between entrepreneurial self-efficacy and subjective measures of new venture performance. The findings of these studies suggest that entrepreneurs high in self-efficacy are likely to set challenging growth expectations for their firms and persist in their leadership efforts toward the accomplishment of those goals. From this perspective, we propose our first hypothesis:

H1. Personal self-efficacy is positively related to company performance for women entrepreneurs.

Entrepreneurial skills, managerial skills and performance

Prior research on female entrepreneurs found that companies run by women had lower sales, profit and employment levels (Robb, 2002; Watson, 2003). Other research studies have shown that businesses owned by women underperform in terms of financial growth as compared to companies owned by men (Watson, 2003). On the other hand, it is still a topic of much debate whether entrepreneurs are born or made. Whilst, there are researchers who believe that entrepreneurship is a skill that can be learned (Cooney, 2012).

Skills are based on the ability to learn and to change (Nystrom, 1979). Therefore, in the company life cycle, entrepreneurs have their own characteristics and skills that contribute to business success. We argue that resources in themselves do not produce customers, value or profit, as firms must have the ability to transform resources into customers, value and profit.

Skills are the source of major efficiencies of a firm, which considered as the basis of competitive advantage (Papula & Volna, 2013). The resource-based view as a basis of the competitive advantage of a firm lies primarily in the application of a set of valuable tangible and intangible resources at the firm's disposal (Penrose, 1959). In conducting business, managers differ in both the quantity and quality of their skills and abilities, which influences behavior and business results (Barbero et al., 2011). The theories argued that the attitudes and abilities of the business owner have an important impact on small firm growth, and will be reflected in strategic choices and the way in which the entrepreneur operates the business. In other words, as we are undertaking our research focusing on small businesses and the owner of the business-the center of our attention- it is often difficult to identify which of the company's many resources, both individually or collectively, account for high performance. We argue that women entrepreneurs develop entrepreneurial skills to perform a business using their accumulated human and social capital, in addition to personality in order to add a unique value to their business ventures. Additionally, resources, capabilities and competencies are the foundation of competitive

advantage. However, resources alone do not yield a competitive advantage. Then, the capabilities are often based on developing, carrying and exchanging information and knowledge through the firm's human capital. Consequently, the foundation of many capabilities lays in the unique skills and knowledge of a firm's employees or the owner him/her self (as we are examining small enterprises) and, often, their functional expertise. The following section describes the three functions of skills and firm's abilities relevance to performance.

Ability to attract key entrepreneurial resources

According to the resource-based view (RBV), companies achieve and maintain competitive advantage by deploying valuable resources (Grant, 1991; Wernerfelt, 1984). Thus, the ability to integrate, build and reconfigure internal and external resources and skills as a means of introducing rapid changes in business environments is an essential component of business performance (Teece, Pisano, & Shuen, 1997). High value and scarce resources can generate competitive advantage which can be sustained over a long period of time so that companies can protect themselves against resource imitation, transfer or substitution (Abubakar, 2011). The growth of a company can be understood as a sequential process in which resource use is combined with the development of new resources (Pettus, 2003). From (RBV) perspective, performance differences between companies are due to variations in specific high value, rent-generating resources and capabilities that are not easily imitated or substituted (Amit & Schomaker, 1993). We argue that entrepreneurs have specific resources that facilitate the recognition of opportunities and the assembling of resources for the business venture (Alvarez & Busenitz, 2001). Since entrepreneurship is an individual process, we assume that the personal ability to attract key resources positively affects the firm's performance.

Entrepreneurs focus on attracting financial resources and seek new customers with whom to negotiate contracts. Attracting resources plays a key role in entrepreneurial ventures and is important for their long term sustainability. However, if the entrepreneur is unable to identify new investments opportunities and solutions in order to bring together and combine these resources, there would be no profit opportunities or market benefits. The growth of a business venture, to a certain extent, depends on decisions made by individual entrepreneurs.

The ability to attract key resources, or the superior way of allocating resources under uncertainty, is a result of acting or practicing over time. Accordingly, business decisions enact routines and standard operating procedures for the purpose of achieving effective coordination (Cyert & March, 1963). Over time, with experience and knowledge, many entrepreneurs find creative ways to fund new business ideas (Michael, 1996). As a result, the entrepreneurial capability to attract key resources of economic value is influenced by a variety of experiences that the individual possesses (Eliasson, 1990). Even if specialized base of resources and services may have considerable real options economic value (Kor & Mahoney, 2004), however, the unique characteristics of the entrepreneur can develop best results for the firm.

Previous studies have shown that women entrepreneurs face many challenges in proving their credibility when acquiring resources such as funding and supplies (e.g., Hisrich and Brush, 1983). The importance of human and social capitals influences the ability of women to access and attract resources. Consequently, women can overcome these barriers by high human and social capital as well as self-efficacy to grow their businesses and devote their personal skills and abilities to a better performance. We have observed that, from an individual perspective, increasing resources not only strengthens the wealth of a society but also encourages more lasting forms of entrepreneurship (Shane, 2008). Accordingly, companies rely on the owner's

ability to achieve competitive advantage, as the development of specific skills positively influences performance, we propose the following hypothesis:

H2: The ability of female entrepreneurs to attract key resources is positively related to business performance.

Ability to pinpoint opportunities

Entrepreneurship involves the identification, assessment and exploitation of opportunities, in other words, new products and services, production processes, strategies and new markets for products that did not exist previously (Shane & Venkataraman, 2000). The individual entrepreneur identifies and exploits opportunities and is regarded as initiating and driving a process of change (Cuervo et al., 2007). The identification and exploitation of opportunities is a necessary step in creating successful business ventures. However, it can take time to gather the appropriate information to reduce uncertainty and to build up the resources and skills before a decision to enter the market and to exploit an opportunity is made (Choi & Shepherd, 2004). Entrepreneurs often engage in risk taking in order to take advantage of opportunities with fewer and less adequate resources than other decision makers (Stevenson & Jarillo, 1990).

Apart from the overall context, opportunities for female entrepreneurs tend to be identified at a micro level and are generally influenced by aspects of a woman's daily life and experience (Fielden & Davidson, 2010). Opportunity-driven start-ups are more likely to require higher levels of education, more experience and more effective networking than those driven by necessity (GEM, 2010).

The willingness of people to pursue entrepreneurial opportunities depends on such things as their opportunity cost (Amit, Mueller, & Cockburn, 1995) and their career experience (Carroll & Mosakowski, 1987). The mechanism for actualizing an opportunity often initially exists mainly in the entrepreneur's mind, making the entrepreneur's idea for how to exploit the opportunity a personal interpretation of the opportunity. The pursuit of opportunities can be managed and accomplished by different ways and involves different characteristics and capabilities of individuals (Kariv, 2013). Then the opportunity identification and exploitation draws on the ability of the business owner.

The research on entrepreneurship reveals differences between men and women in the interpretation of "opportunities". Women's unique gender socialization background have effects on and shape their perceptions, including those related to opportunities which reflect their background. The prior work experience, distinct entrepreneurial experiences, and education attainment differences between men and women also have an influence on the interpretations women and men make when identifying an opportunity (Kariv, 2013). Consequently women have different ways to detect and exploit opportunities, and their ability is determined by different characteristics. Women entrepreneurs tend to be less proactive in searching for new opportunities and are less likely to pursue an aggressive growth strategy. Instead, they are likely to seek opportunities to further continue the business (Brush, 1992; Verheul et al., 2002).

Such judgments may be mistaken; entrepreneurs sometimes believe that they have identified valuable opportunities when, in fact, no valuable opportunities actually existed, at least in the form in which they were conceptualized. Also, entrepreneurs may differ in how they interpret opportunities. McClelland (1961) argued that individuals who are high in need for achievement are more likely to engage in activities or tasks which have a high degree of individual responsibility for outcomes, require individual skills and have clear feedback on performance.

Entrepreneurs who set up business ventures out of necessity are not only less likely to have identified valuable opportunities but also tend to have fewer abilities in relation to managing in specific industries, finance or marketing knowledge. Women who identify new opportunities are more likely to survive and perform effectively in critical situations. On the basis of these assumptions, we have developed another hypothesis:

H3: The ability of female entrepreneurs to pinpoint new opportunities is positively related to business performance.

Ability to manage resources

Penrose (1959) has highlighted the crucial role played by managerial skills, as it is the only resource that cannot be acquired in the market over the short-term. Castanias & Helfat (2001) have developed the concept of managerial resources and skills using a managerial rent model, where managerial resources are defined as the skills and abilities of managers. The rent model incorporates the concept of managerial resources and skills, which suggests that managers may differ in terms of both their skills and also in their ability in each skill set (Bailey & Helfat, 2003). The resource-based approach of the company and managerial rent model propose a positive relationship between managerial resources, capabilities and performance. However, little is known about which abilities are more or less important to achieve high performance objectives.

Collis (1994) suggests that better managerial capabilities "allow firms to more efficiently and effectively choose and implement the activities necessary to produce and deliver a product or service to customers." Managerial capability refers to an individual's skills, knowledge, and experience to be able to handle difficult and complex tasks in management and production. From the resource-based view, managerial capability is considered the key to the management of resources (Barney, 1991; Penrose, 1959).

Certain necessary abilities, roles and skills of managers were identified, these should be possessed (e.g. creativity, responsibility, self-confidence, initiative, persistence, intuition and cautiousness) in order to reach the goals of an enterprise (Papula, 1995). The business founder must develop the managerial role (Chandler & Jansen, 1992). Individuals with strong managerial skills enjoy high levels of responsibility and authority; they seek positions involving delegation and motivation (Schein 1987).

The ability to manage financial resources adequately is a determining factor in the development of the firm. As innovation requires increased financing and appropriate human and technological resources (Freel & Robson, 2004), an improved financial resource management capability would have a positive effect on company performance. On the basis of this discussion, it is possible to formulate the following hypothesis:

H4: The ability of female entrepreneurs to manage human and financial resources is positively related to company performance.

Method

Sample and data collection

The study focuses on companies owned and managed by women in Palestine. The final sample in this study consisted of questionnaires completed by 160 female entrepreneurs in the West Bank of Palestine whose enterprises were formally registered with and contact details obtained from

the Federation of Chambers of Commerce, Industry and Agriculture by 2011¹ and who was contacted by email or telephone to be interviewed face-to-face by the researcher at random. Of the total population of 471 companies run by women, 160 accepted to participate in the study (a 33, 97% response rate). The data was collected through face-to-face interviews in order to assess women views in a structured questionnaire between September 2nd and November 4th 2012.

The majority of the interviewees were married (66%), 25% were single, 3.8% were divorced and 5.1% were widowed. With regard to educational level, 18% had completed primary studies, 19.4% secondary school, 23.1% had a college degree, 25.6 % held a Bachelor degree, and the remaining 13.8% held a postgraduate degree (MA, PhD). 64.4% of the respondents had previous experience in the same field, while 28.7% had previous experience in other fields. 56.9% did not have specific training in business, while 65% had previous working experience before setting up their current businesses. There was individual business ownership in 52.8% of cases. 30.6% shared ownership with their family, 15% with other partners and 1.3% were in other types of specific ownership situations.

With regard to the types of businesses involved, 56.9% were in the commercial sector, 23.8% services, 8.1% manufacturing, 6.9% agricultural and 3.1% belonged to other categories. The majority of businesses, 74.4%, were located in cities, 23.1% were located in villages and the remaining 2.5% in refugee camps. 91.7% of businesses in the sample had.

In Palestine, as all formal businesses are required to register with the Chamber of Commerce Industry and Agriculture, our sample population coincides with the population of female entrepreneurs.

fewer than 10 employees. Regarding competitors, in 61% of cases the strongest competition came from a business located nearby, 13.6% from businesses located elsewhere, and 23.4% consider that they do not have competitors.

We took several steps to minimize the potential effects of common method variance (Podsakoff et al., 2003). To control the problem of ambiguous items, response bias was checked by randomly performing a pre-test using 10 companies that were not included in the final sample. Ensuring a clear understanding of the concepts and items involved helps to prevent the respondents from coloring the survey with their own idiosyncratic interpretations. We also specified that there were no right or wrong answers and that the data would be confidential and only used in an aggregate form. These terms and conditions should reduce people's apprehension about being questioned and make them less likely to edit their responses in order to be more socially acceptable, acquiescent and consistent in relation to how they think the researcher wants them to respond. To avoid possible bias generated by the collection of retrospective data, the questions referred to the previous three years to ensure that the respondents remembered relevant and precise information. In addition, we checked for common method bias using Harman's one factor test. A principal factor analysis of all measurement items yielded five factors with eigenvalues larger than one. These factors accounted for 66.47 percent of the variance. Because the first factor accounts for 27.04 percent of variance (less than half the variance explained by the set of factors with eigenvalues greater than one), common method variance is unlikely to be a serious problem in the data (Podsakoff and Organ, 1986).

Measures

The measures for the variables in the study consisted of multi-item five-point scales from 1 to 5, where 1 means total disagreement and 5 total agreement. All measures were validated using

confirmatory factor analysis (CFA), and reliability was assessed using Cronbach's alpha, Composite Reliability (CR) and Average Variance Extracted (AVE). All scales used are shown in the Appendix.

The dependent variable, business results, has been assessed on a four-item scale. Previous studies have indicated that comparisons with competitors reveal more consistent information about business performance (Wang, 2008; Wiklund & Sheherd, 2003). On the other hand, studies that consider only one dimension or a very narrow range of company performance, multiple profit indicators, for example, may produce incorrect conclusions for constructing descriptive and normative theories (Lumpkin & Dess, 1996). Therefore, respondents were asked to rate their satisfaction with business results as compared to other similar businesses with regard to the following variables: growth in profits, sales, investment and number of customers. The Cronbach alpha reliability coefficient calculated for this scale was 0.862.

To measure personal self-efficacy, the first independent variable according to our review of the literature, we adopted the definition of personal self-efficacy (Bandura, 1986), indicating that people differ in the areas in which they cultivate their self-efficacy and in the level to which it is developed (Bandura, 2006). Personal self-efficacy is concerned with people's belief in their ability to produce specific results (Bandura, 1997). To evaluate the personal self-efficacy, respondents were asked to rate their self-perceptions concerning characteristics such as commitment to the business, risk-taking and hard working. The Cronbach alpha coefficient for this variable was 0.674.

Following a review of the literature in relation to the roles of the entrepreneur, we developed a scale with nine items grouped into three different entrepreneurial and managerial activities. Each role included three items related to firstly, attracting and allocating resources and secondly, pinpointing and exploiting opportunities, and finally the management of resources. Previous research has pointed out the different functions/roles of an entrepreneur which focus on attracting resources, creating innovative ideas and pursuing opportunities. We were guided by the Venkataraman definition of entrepreneurship, which assumed that entrepreneurship is "the discovery, evaluation and exploitation of opportunities to introduce new goods and services, ways of organizing, markets, processes, and raw materials through organizing efforts that previously had not existed" (Venkataraman, 1997; Shane & Venkataraman, 2000,p.4). The three independent variables in our study were measured by asking respondents about the degree to which they are responsible for their business activities.

Firstly, we measured the independent variable concerning the ability to attract key resources in terms of three items: obtaining financial resources, looking for new clients and negotiating contracts with them the Cronbach alpha for this variable was 0.70. Secondly, we measured the ability to pinpoint opportunities in terms of finding new ways to improve customer service, to gather information about customer needs and trends, and develop ideas about new products and services; the Cronbach alpha for this variable was 0.754. Then we measured the ability to manage resources, specifically in terms of managing human resources, financial issues and major business decisions. The alpha coefficient for this variable was 0.837.

As control variables, we used the firm age, size (number of employees), and sector of activity (agriculture or industry, commerce, and services), which were chosen due to their proven impact on company performance, similar to previous research (e.g. Baum & Locke, 2004; Chandler & Janson, 1992). Additionally, we considered training facilities and previous ownership and management of other businesses were also used as control variables.

Analysis and Results

We used linear hierarchical regression analysis to test the proposed hypotheses, using firm performance as a dependent variable. Table 1 shows the correlations, means and standard deviations of the variables used in the study.

Only the control variables are included in our first model. The second model analyzes the control variables and the first independent variable personal self-efficacy. The third model included the control variables and personal self-efficacy and included the three independent variables relating to personal skills: ability to attract key resources, to pinpoint opportunities and to manage resources. Table 2 shows the results of the regression analyses.

Table 1.1. Correlations, means, and standard deviation

Variables	Mean	S.D	1	2	3	4	5	6	7	8	9	10	11	12
1. Business results	3.569	.814	1											
2. Firm age	7.938	7.601	-.090	1										
3. Size	1.054	1.117	.126	.288**	1									
4.Industry/agriculture	.150	.358	.152	-.154	.107	1								
5.Commerce	.569	.497	-.084	.071	-.199*	-.482**	1							
6.Services	.238	.427	-.038	.067	.214*	-.234**	-.641**	1						
7.Specific training in business	1.595	.493	-.036	.075	-.100	-.025	.218**	-.153	1					
8.Ownership of other businesses	1.739	.441	-.019	.215**	.094	-.123	-.036	.091	-.040	1				
9. Self-efficacy	4.316	.684	.320**	-.090	.134	.081	-.015	-.002	-.138	-.076	1			
10. R manage	4.069	1.143	.006	-.020	.073	.137	-.165*	.036	-.202*	.099	.214**	1		
11.R resources	3.947	1.096	.136	.022	-.034	-.094	-.003	.022	-.149	-.013	.205*	.401**	1	
12. R opportunity	4.465	.744	.109	-.112	.012	.020	-.014	-.016	-.041	.005	.362**	.329**	.496**	1

Significant: *p<0.05 ** p<0.01*** p<0.00

Table 1.2 Results for the regression for Business results

Variable			Model I	Model II	Model III
			Beta	Beta	Beta
Control variables					
Firm age			-.127	-.076	-.096
Size			.182	.111	.119
Industry/agriculture			.025	-.049	.010
Commerce			-.052	-.130	-.109
Services			-.100	-.140	-.109
Training in business			.064	.138	.141
Ownership or	Managing	other	-.064	-.054	-.031
Independent variables					
Self-efficacy				.403***	.417***
R manage					-.147
R resources					.229*
R opportunity					-.068
Models					
R2			.057	.205	.246
Adjusted R2			-.002	.148	.169
Change in adjusted R2				0.15	0.021
F			.971***	3.580***	3.200***

Significant: * $p < 0.05$ ** $p < 0.01$ *** $p < 0.001$

In the first model, we see that none of the control variables has influenced company performance. In the second model, we introduce the independent variable self-efficacy, we observed the β coefficient is positive and statistically significant for our first variable personal self-efficacy indicating a positive influence on firm performance with a p-value of 0.00 which ($\alpha \leq 0.05$), and supporting our first study hypothesis H1. In the third model, we introduce self-efficacy and three variables regarding entrepreneur's capabilities- the capability to attract key resources, the capability to pinpoint opportunity, and the capability to manage resources, we observed that personal self-efficacy is statistically significant and positively influence performance with a p-value of 0.00. Furthermore, the ability to attract key resources is statistically significant and has a positive influence on firm performance with a (p-value of 0.03) which ($\alpha \leq 0.05$), supporting our second hypothesis H2. On the other hand, the ability to pinpoint opportunities and to the ability to manage resources have no statistically significant impact on business performance, these results indicated that our third hypothesis H3 and our fourth H4 hypothesis are not supported.

Discussion and Conclusion

The results of the study attempt to contribute to our knowledge of personal resources and how to use personality and different types of skills to enhance business performance. The study shows the importance of personal factors, entrepreneurial and managerial skills as

well as personal self-efficacy of women-led companies in relation to business performance. Previous studies have shown that there is abundant empirical evidence on the importance of personal self-efficacy in reducing mismanagement (Bandura, 1997) and in enhancing organizational performance. Furthermore, Chen et al. (1998) report that entrepreneurs who have highly levels of self-efficacy are more successful than those who have low personal self-efficacy skills. Our results show that high self-efficacy levels among female entrepreneurs have a positive impact on business performance which is consistent with evidence of earlier works (Bandura, 1997, Chen et al., 1998).

Regarding skills and abilities, as predicted in the hypotheses, our results indicate that a highly developed ability to attract key resources plays a significant role in relation to business performance. In contrast, the results show that the ability to pinpoint opportunities and to manage resources have no influence on company performance for ventures run by women in Palestine. In order to explain these findings, we have drawn on previous studies on skills and abilities and their importance to business performance. The literature identifies a number of abilities that contribute to the success of entrepreneurs (Brinkman, 2000; Lorrain & Dussault, 1990). According to Virginia & Carlos (2010) these skills consist of the ability to adequately manage resources to perform tasks in an enterprise. The ability to integrate, build and reconfigure internal and external resources and skills as a means of dealing with rapid change in business environments is essential in determining business performance.

The results relating to the ability to attract key resources indicate that it has a significantly influence on company performance. According to the resource-based view (RBV) performance is a result of firm-specific resources and capabilities (Barney, 1991; Wernerfelt, 1984); successful firms will find their future competitiveness on the development of unique capabilities, which may often be embedded or intangible in nature (Teece et al., 1997). Hence, the capability to manage firm's key resources has a positive effect on firm's performance. Our study complements previous results to some extent by showing that the willingness to take risk, commitment and hardworking (high self-efficacy) also contributed to better results together with entrepreneur's ability to attract key resources.. O'Hara (2011) identified a number of key competences that believed to be prominent in entrepreneurship that include the ability to identify and exploit a business opportunity, the human creative effort of developing a business or building something of value, the willingness to undertake risk and the competence to organize the necessary resources to respond to the opportunity. Thus such skill sets and entrepreneurial mind set of entrepreneur's strengthen the links between capabilities and performance.

On the contrary, the results do not show any link between the ability to pinpoint opportunities and the ability to manage resources in relation with performance of companies run by Palestinian women. This result might be explained by the characteristics of Palestinian women and their reasons to set up businesses, as they are motivated by necessity rather than opportunity (Kelley et al., 2011), they are less likely to grow their businesses, are less likely to recognize important opportunities, and have less knowledge about specific industries, finance and marketing. Women's expectations regarding family roles may restrict them to certain sectors and also affect their motivation and aspirations in relation to business ventures (Aldrich, 1989).

The unstable business environment in Palestine might be another reason why these women have difficulties in translating their ability of identifying new opportunities into enhanced performance. Moreover, Palestinian society is male-dominated, and women are less likely to compete with their male counterparts.

Regarding the lack of relevance of their ability to manage resources for firm performance, it could be explained by a lack of management skills and business training. Recently, a similar study carried out in India showed that because women entrepreneurs are inefficient in managerial functions, their more limited managerial ability has become a problem in terms of running businesses successfully (Siddiqui, 2012).

In conclusion, entrepreneurs run their own businesses, accept the risks and expend an enormous amount of time and energy on organizing their business ventures (Hisrich & Brush, 1987). Entrepreneurs need to concentrate on managing specific types of resources and abilities in order to perform more effectively. In practical terms, managers need to develop abilities related to attracting resources and their self-efficacy. This study contributes to women entrepreneurship literature by shedding light on how women entrepreneurs acting in unfavorable contexts by using their skills and abilities can improve the performance of their firms.

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Determinants of Tunisian Consumers' Adoption of Islamic banking

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Abstract

In this study, our aim is to identify the determinants of Tunisian consumers' adoption of Islamic banking after the upheaval of the Tunisian banking sector by the introduction of two Islamic banks in 2010 next to twenty conventional banks. To this end, we designed a questionnaire that we submitted to 300 individuals, including 150 customers of Islamic banks. Then, we used SPSS software to process the collected data. The main results show that Tunisian consumers' attitude towards Islamic banks is determined by service quality, social influence and profitability and this for both adopters and non-adopters. The results also indicate that non-adopters' attitude towards Islamic banks positively determines their intention to adopt them, which in turns affects adoption. The implications of our study are discussed and the limitations and future research are presented.

Keywords: Tunisia, Islamic Banking, Consumer Adoption, Consumer Attitude

Introduction

In Tunisia, there are two Islamic banks and more than twenty conventional banks. These two banks account for a growing share in the Tunisian banking system through collecting savings and contributing in financing the economy. Their advent has changed the banking landscape and has intensified competition. As a normal reaction, customers became more demanding in terms of requirements to choose banks and banking products and services. This study aims at identifying the determinants of Tunisian customers' attitude towards Islamic Banks and at analyzing the impact it has on their adoption.

Literature review

An Islamic bank (IB) is a financial institution that operates pursuing the Qur'an and sharia principles. BI products are considered Halal (permissible) and IB's banking services abide by principles of cooperation, sharing of risks and profits with customers (Iqbel and Molyneux, 2005) and the prohibition of Riba (usury). Thus, charging interest, whether fixed or variable, is prohibited and it is for this reason that some customers refuse to use conventional banks. Similarly, Islamic Banking (IB) prohibits participation in any project or activity in relation to haram (sinful) products (alcohol and gambling, etc.), (Elouer and Makkni, 2012).

In Tunisia, the Zitouna and Al Baraka Islamic Banks are the two banks that have been respectively created in 2010 and 2009. They follow the principles of Sharia and Qur'anic laws. Their goal is to attract the largest number of customers and win their loyalty. In this study, we will focus on identifying the determinants of Tunisian customers' attitude towards IB and the factors that influence its adoption?

Conceptual framework and research hypotheses

Jaffar and Musa (2014) argue that no study of IB has adopted the theory of planned behavior (TPB) as an analytical framework. In addition, they point out that although a substantial literature has been devoted to the study of the relationship between attitude, intention to adopt and adoption, few studies have focused on the determinants of the attitude towards IB or on the factors that influence its formation.

This study uses a conceptual model (Figure 1) adapted from TPB. The model assumes that the intention to adopt IB results from the consumer's attitude towards it. Therefore, this study proposes to investigate attitude towards IB and seeks to determine the factors that influence its formation and those that determine the adoption of IB.

Factors acting on attitude

In this study, the five factors of quality of service, religion, social influence, profitability and availability are supposed to influence attitude towards Islamic banking.

Service Quality

Bjorn (2012) shows that service quality is a predominant factor for consumers and it is influential of their attitude formation. The author states that service quality positively affects attitude towards IB. Similarly, Khan (2012), studying the Pakistani context, found that service quality has an impact on attitude towards IB. Hence, the following hypothesis:

H₁: Service quality has a positive effect on attitude towards IB.

Religiosity

Moreover, several authors claim that religiosity plays an important role in the adoption of Islamic banking. Metawally and Almosawi (1998), argue that bank selection decisions are decisions made on the ground of purely religious reasons, which are based on the Sharia laws. Similarly, customers who refer to religious criterion in choosing their bank refuse to invest in banks that do not refer to the Sharia laws and ethics and therefore develop a negative attitude towards Conventional Banking (CB) (Ward, 2000). The relationship between religiosity and attitude was highlighted by Khan (2012), who claim that religiosity has a visible influence on attitude. Both authors argue that religiosity has a positive effect on attitude towards IB. Thus, we formulate the following hypothesis:

H₂: Religiosity positively affects attitude towards IB.

Social influence

In addition to the above, Ton and Chua (1996) argue that social and family ties have a strong influence on banks selection. Indeed, customer knowledge of banks is generally low, and they are likely to seek advice from people who are important to them before making an adoption decision. The influences of family and friends can be viewed as social influence. Thus, social influence is an important factor determining customers' attitude towards IB. This allows us to infer that social influence has a positive impact on the choice of Islamic banking (Khan, 2012). Hence, we formulate the following hypothesis:

H₃: Social influence has a positive effect on attitude towards IB.

Profitability

Profitability-wise, conventional banking depends on interest, however Islamic banking refers to a number of principles based on Islamic laws (Sayed 2003). Indeed, Islamic finance

follows the principles of sharing losses and profits and the prohibition of Riba (usury). Hence, we formulate the following hypothesis:

H₄: Profitability has a positive effect on attitude towards IB.

Availability

Offers can only be visible to customers only if products are physically available on the market and the consumer can access them easily. Therefore, companies seek to offer products and make them above all available. Availability is a major factor that determines then customers' attitude. Hence, the following hypothesis:

H₅: Availability has a positive effect on attitude towards IB.

Attitude

Pettigrew, Zouiten et Menvielle (2002) propose that attitude can be defined as "a positive or a negative force, favorable or unfavorable, the pros and cons that a person feels towards something". They claim that attitude greatly influences how consumers act or react to products and services. Thus, we can conclude that there is a relationship between attitude and intention to adopt. Hence, the following hypothesis:

H₆: Attitude has a positive effect on intention.

Intention

Intention in turn exerts a positive effect on adoption. Bobat (2007) assumes that the adoption of new Islamic financial products in compliance with the Sharia is difficult. It is for this reason that customers are likely to choose Islamic banks if their intention is strong. Then, they will adopt Islamic banks. However, they would not choose Islamic banks if they do not have the intention to do so. Hence, we formulate the following hypothesis:

H₇: Intention positively influences the adoption of IB

Methodology

The framework given in figure 1 is inspired from the model of Jaffar and Musa (2014), links the above-mentioned variables and hypotheses. Our intention is to validate this model on customers of Islamic banks.

Figure 1. Research Framework

To validate our research hypotheses and conceptual model, we conducted a questionnaire-based survey of 300 customers, including 150 customers of Islamic banks (adopters) and 150 customers of conventional banks (non-adopters). To process the collected data we used SPSS 21 software.

The Results

Descriptive statistics

As reported in Table 1, most of the respondents are women, 54.7% for IB and 68% for CB, aged between 30 to 39 years, 49.7% and 53.3% respectively for IB and CB customers, with higher levels of education with 42.7% for IB and 56.6% for CB. Most of them are senior

officers with 37.3% for IB and 42, 7% for CB and have a salary between 500 and 1000 DT for 68.7% of IB customers and 57.3% of CB customers.

Table 1: Descriptive Statistics

Variables	Items	Customers of IB		Customers of CB	
		N	%	N	%
Gender	Male	68	45.3	48	32
	Female	82	54.7	102	68
Age	[20-29[	24	16	29	19,3
	[30-39[	38	25,3	45	30
	[40-49[	36	24	35	23,3
	[50-59[	15	10	18	12
	Plus de 60	37	24,7	23	15.3
	Primary fulfilled	5	3.3	5	3.3
	Secondary unfulfilled	12.79	6	22	14,7
	Secondary fulfilled	72	48	38	25,3
	University unfulfilled	21	14	37	11,3
	University fulfilled	43	28,7	68	45,3
Profession	Student	3	2	9	6
	Private profession	3	2	6	4
	Civil servant	50	33.3	47	31,3
	Junior executive	35	23.3	30	20
	Senior executive	21	14	34	22.7
	Worker	6666	4	4	2.7
	Retired	5324	21.3	20	13.3
Income	Less than 500DT	110	6.7	19	12.7
	From 500 DT to less than 1000DT	103	68.7	86	57.3
	From 1000DT to less than 1500DT	26	17.3717	3522	23.3
	From 1500DT to less 2000DT	9	677777	92999	786677777
	2000DT and above	2	1.3	1	000.7
Total		150	100%	1500	100%

The principal component analysis

Analysis of service quality, religiosity, social influence, profitability and availability

The principal component analysis examined 28 items which are grouped into five factors as shown in Table 2. Eight items form the service quality measurement scale show a good significance levels (0.000). As for Cronbach's alpha, it is satisfactory (0.971) while KMO is significant and equal to 0.940. Moreover, explained variance 83,147% is important leading us to conclude that the items of service quality are correlated.

Table 2: The principal component analysis of service quality, religiosity, social influence, profitability and availability

	Q S	Religion	Soc Infl	Profit	Availabi
- I adopt IB because employees provide quick services.	,922 ,948				
- I adopt IB because employees are always ready to help customers.	,942				
- I adopt IB because employees can create trust with customers.	,791				
- I adopt IB because it has an excellent complaint response system.	,895 ,942				
- I adopt IB because it has a wide range of services.	,910 ,935				
- I adopt IB because it provides services on time.		,960			
- I adopt IB because transactions are conducted safely.		,905			
- I adopt IB because it respects its promises.		,960			
- I adopt IB because its transactions comply with my religious beliefs.		,927			
- I adopt IB because my religious beliefs dictate the nature of my business.		,956			
- I adopt IB because its products and services comply with the Sharia.					
- I adopt IB because my religion influences my financial relationships in life.			,744 ,838		
- I adopt IB because investments in IB match my religious convictions.			,854		
- I adopt IB because of recommendations of my family.			,780 ,692		
- I adopt IB because of recommendations of my work colleagues.				,904	
- I adopt IB because my neighbors have adopted it.				,903	
- I adopt IB by referring to advice of friends.				,898	
- I adopt IB because I have a friend or a family member working in the bank.				,902 ,912	
- I adopt IB because it conducts transactions faster.					,784
- I adopt IB for charging low commissions.					,750
- I adopt IB because it facilitates the granting of loans.					,900
- I adopt BI because I trust IB					
- I adopt IB because it is credible.					
- I adopt IB because it is near where I live.					
- I adopt IB because it is near my work place.					
- I adopt IB because of ease of access to and availability of parking spaces					
- I adopt IB because of the comfort inside the bank					
- I adopt IB because of the availability of information on products and services					
% of explained variance	83.14	93,35	97,98	97,98	96,03

Cronbach's Alpha	0.971	,967	,836	,943	,890
K.M.O	0.940	,842	,846	,831	,853
Bartlett's Test of Sphericity	0.000	,000	,000	,000	,000

Religiosity is highly significant (0.000), then the religiosity scale items can be factored. Cronbach's alpha is also satisfactory (0.967). Finally, KMO is equal to 0.842. Moreover, explained variance is 83.147%, and then there is a correlation between religiosity items. Similarly, for social influence, Bartlett's test is significant (0.000) and the items of the social influence scale can be factored. Cronbach's alpha is satisfactory (0.836). Finally, KMO is important and is equal to 0.846. Explained variance is very significant 97.987%, then we can deduce that the items of social influence are correlated.

For profitability, there is a good level of significance (0.000) so the items of the profitability scale can be factored. Cronbach's alpha is satisfactory (0.943) and finally KMO is important and is equal to 0.831. Explained variance is 97.987%, therefore we can admit that there is a correlation between profitability items.

Finally, availability significance (0.000) is appropriate. The items of the availability scale can be factored. Cronbach's alpha is satisfactory (0.890)% and KMO (0.853) is significant. Explained variance is 96.035%. Thus, we can say that there is a correlation between the items of availability scale.

Analysis of attitude, intention and adoption

Table 3 reports a good level of significance (0.000) The items of the attitude scale are factorable. Cronbach's alpha is satisfactory (0.959%). As for KMO, which is 0.708, it is considered satisfactory. Explained variance is 98.392% then we can deduce that there is a correlation between the items of the attitude scale. Similarly, for the variable intention, we found a good level of significance (0.000), then the items of the intention scale are factorable. Cronbach's alpha is satisfactory (0.946) and finally KMO is important and is equal to 0.940. Explained variance is 99.000%, then we can deduce that there is a correlation between items of the intention scale.

Table 3: Principal components analysis of attitude, intention and adoption

Items	Attitude	Intention	Adoption
- I like IB services	,934		
- I have a positive attitude towards IB.	,965		
- I trust IB.	,970		
- I trust investments in IB.	,906		
- I intend to adopt IB soon		,922	
- I intend to invest in IB.		,953	
- I intend to adopt IB		,972	
- I intend to work with IB.		,955	
- I intend to adopt IB for religious reasons.		,767	
- I will constantly invest in IB			,848
- I will adopt IB forever			,909
- I'm likely to adopt definitely IB.			,927
% of explained variance	98,392	99,000	93,694
Cronbach's Alpha	,959	,946	,876
K.M.O (Kaiser- Meyer-Olkin)	,708	,940	,708
Bartlett's Test of Sphericity	0.000	,000	,000

Finally, for adoption we can conclude that it scores a high level of significance (0.000). The items of the scale adoption are factorable. Cronbach's alpha is satisfactory (0.876) and KMO is acceptable since it is equal to 0.708. Explained variance is 93.694%. Then, we can support the presence of a correlation between adoption items.

Linear regression analysis

Effect of service quality, religiosity, social influence, profitability and availability on attitude

In Table 4, model fit is performed with an (R^2) equal to 46.5% for the non-adopters group, against 88.6 % for the adopters, reflecting a good fit between the dependent variable (attitude) and the independent variables. This implies that the independent variables have a significant impact on the dependent variable and R^2 shows that the model has a high explanatory power.

Table 4: The Results of the regression analysis

Attitude	Non adopters	Adopters
Constant	,198	1,001E-013
Service quality	,266 (,000)***	,130 (0,077)*
Religiosity	,085 (,021)**	,358 (,000)***
Social Influence	-,059 (0,101)*	,129 (,013)**
Profitability	,204 (,000)***	,551 (,000)***
Availability	,095 (,046)**	,167 (,016)**
R^2	46,5%	88.6%
F	25,077	223,384
Sig(F)	0,000	0,000

* Significance at the 10% level

** Significance at the 5 % level

Fisher's test shows the overall significance of the model. Significance of p is less than 0.05 and the model is significant. Thus, the combination of the variables significantly explains the dependent variable ($F = 25,077$; $p < 0.05$) for the non-adopters and ($F = 223,384$; $p < 0.05$) for the adopters. Then, we can proceed to examine the individual significance of each independent variable.

The most significant relationships were found between the independent variables of service quality and religiosity and the dependent variable, attitude. The results show that all variables in the model are significant for both groups of adopters and non-adopters. The most significant variables for the non-adopters group are service quality which positively influences ($\beta = 0.266$ and $p = 0.000$) attitude and profitability which positively influences ($\beta = 0.204$ and $p = 0.000$) attitude. Regarding collinearity, we find no multi-collinearity between the independent variables as VIF is less than 3.

Then, we can conclude that:

- Service quality has a positive effect on attitude. H1 is retained.
- Religiosity has a positive effect on attitude and H2 is also retained.

- Social influence has a positive effect on attitude for the adopters and a negative effect for non-adopters and H3 hypothesis is partially valid.
- Profitability has a positive effect on attitude and H4 hypothesis is retained.
- Availability has a significant positive effect on attitude and H5 is retained.

The relationship between attitude and intention to adopt

Table 5: Results for Attitude and Intention to adopt

Attitude	Non adopters
Constant	-1,000E-013
Intention	0,857 (,000)***
R ²	73,5%
F	410,028
Sig(F)	0,000

*** Significance at the 1 % level

From Table 5, we can conclude that attitude positively influences the intention variable ($\beta = 0.857$, $p < 0.01$, $R^2 = 73.5$). In addition, Fisher's test shows that the model is significant. ($F = 410.028$; $p < 0.05$). This indicates that intention influences attitude and H6 is therefore retained.

The relationship between intention and adoption

Table 6: Results for Intention and Adoption

Intention	Non adopters
Constant	-1,000E-013
Adoption	0,780 (,000)***
R ²	60,9%
F	230,200
Sig(F)	0,000

*** Significance at the 1 % level

From Table 6, R^2 is 60.9% which indicates a good fit between the variables intention and adoption. Thus, intention factors positively influence adoption and R^2 points to the explanatory power of the model. Fisher's test shows that the model is significant. ($F = 230.200$; $p < 0.05$). Finally, we can conclude that intention positively affects adoption ($\beta = 0.780$, $p < 0.01$). Therefore, H7 is retained.

Discussion

The results of the study showed that the overall response rate of women 62.67%. is higher than that of men. Moreover, the highest age group of users of Islamic banking is between 30 and 39 years (27.7%).

Using the regression method allowed us to test our hypotheses and we found that service quality has a positive effect on attitude towards Islamic banking consistent with the results obtained by Erol and Bedour (1989). Similarly, Bjorn (2012) shows that service quality has a positive effect on attitude

In addition, the results of the multiple regression showed that religiosity has a positive effect on attitude and this is consistent with the results found by Goldsmith (1995). However, for social influence, the results show that it positively affects the attitude of adopters and negatively affects attitude of non-adopters. ($P = 0.000$ and $\beta = 0.059$). These findings

contrast those of Ton and Chua (2007) which highlight that social influence has a positive effect on attitude.

As for profitability, the results indicate that it has a positive effect on the attitude of the two groups. This finding confirms the results obtained by Asyraf and Nurdianawati (2007).

As for availability, the results indicate that availability has a positive effect on the attitude of adopters and non-adopters, which joins the findings of Ismail, Selamat, and Boon, (2004). As for the attitude variable, the regression analysis indicates that it positively affects the intention of adopters. Furthermore, we found that the intention to adopt has a positive influence on adoption. These results are consistent with the conclusions of Jaffar and Musa (2013). Thus, attitude has a positive effect on the intention to adopt and intention to adopt has in turn a positive effect on adoption.

Conclusion

Managerial implications

IB is expected to improve service quality provided to its customers, win new customers, introduce new products and services, creating fan communities for the bank and generate positive word of mouth.

Religiosity has a significant impact on customers' attitude, therefore Islamic banking needs to establish a communication strategy to highlight the place of religion in its offer (Halal products without riba) and attract customers concerned with respecting the principles of Islam while doing business.

In addition, since customers want proximity, IB should open new branches, intensify their network, increase sales channels and get closer to customers to attract new customers.

Limitations

Although this study has led to interesting results regarding the determinants of attitude towards IB, we should point however to some of its limitations. First, the representativeness of the sample is limited since the study covered only the city of Tunis, and therefore cannot generalize its findings on all Tunisians. Future research should attempt to cover the whole country. Second, sample size is only 150 people per group. For these reasons, the results cannot be generalized. Third, we have not carried out a comparative analysis between IB customers and those of CB. Fourth, we met difficulties in recruiting people to answer the questionnaire. Finally, the structural model does not include all the variables that could influence attitude towards IB and the intention of its adoption.

Future research

It would be interesting to add other variables such as trust and reputation to ensure a better understanding of adoption of IB. Future research might also be interested in identifying motivations and barriers to the adoption of the IB in Tunisia. Finally, future research could replicate this study by choosing a larger sample and a more representative population of bank customers.

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المزيج التسويقي للسياحة الصحراوية

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A Marketing Mix for Desert Tourism

Professor Yahha Eisa

Abstract :

This study attemptst to redefine a 'desert' Marketing mix within the Algerian context and investigates how religious values affect this mix. The importance of determining the right marketing mix for desert tourism could be justified by the historical efforts of marketers to determine the right marketing mix for each current sector in the market and the importance of the tourism sector in different economies. In addition to that, the huge deserts in many Islamic countries could prove to be a major attraction to international as well as local tourists.

Key words: Marketing mix, desert tourism, Islamic values

المقدمة

نظرا لاجتهادات المسوقين في تحديد المزيج التسويقي المناسب لكل التطبيقات الجارية في السوق. ونظرا كذلك لأهمية منتج خدمة السياحة في الاقتصاديات المختلفة. كما ان لصحراء أهمية في العديد من الدول الاسلامية، وكلها تبرر محاولة صياغة المزيج التسويقي للسياحة الصحراوية، وذلك من خلال التطبيقات ذات الارتباط العقائدي وبالإسلام في المجتمعات التي تشكل فيها القيم الدينية اساسا لمعاملات في المستقبل و الاستضافة والاهتمام بالسائح.

الكلمات المفتاحية

الموزع التسويقي السياحة الصحراء القيم الاسلامية

المزيج التسويقي

يتفق المسوقون على ان المزيج التسويقي الذي وضعه الامريكي، بوردون bordon : هو المزيج المتفق على استيعابه لكافة أنشطة العمل داخل السوق ولذلك جاء مشتملا على :

1-المنتج product : محصلة التفاعل الحاصل بين عناصر الانتاج من الأرض، العمل، راس المال، التنظيم .

2-السعر : المقابل النقدي لوحدة المنتج عند التبادل.

3-التوزيع : قنوات مرور المنتج من دائرة الانتاج الى الزبون.

4-الترويج : الرسائل التي يرسلها المنتج للزبون من اجل التأثير.

ولو ان هذا المزيج يعد شاملا لوظائف التسويق من انتاج وتسعير وتوزيع وترويج. كما تظهر في السوق. لكنه تعرض للتعديلات والاضافات عندما تعلق الامر ببحث تسويق الخدمات. و هي المنتجات المعنوية التي تختلف عن المنتجات المادية.

و حدث ذلك بتحديد مزيج جديد يتوافق مع تسويق الخدمات وهو :

مزيج ميكارتي MECARTY : وفيه اشارة الى ان المزيج التسويقي ليس واحدا بالضرورة لكل المؤسسات , وإنما المزيج المناسب هو الذي يتغير حسب ظروف السوق.
بل و يتبع تغيرات الانسان باعتباره محور صناعة المزيج التسويقي, فاقترح ميكارتي جمع كل ذلك في سياسات :

سياسة المنتج, سياسة السعر, سياسة التوزيع, سياسة الترويج.
-اما فيليب كولتر PH. KOTLER: فاخذ بوجهة نظر الزبون في صناعة المزيج التسويقي او عند تصميم المزيج, و الزبون (المستهلك) يريد اتصالا في اتجاهين(1) :
أ-وجهة نظر الزبون 4.P: المنتج, السعر, المكان, الترويج.
ب-وجهة متطلبات العملاء C. 4:

- القيمة للعميل customer value
- التكلفة للعميل cost to the customer
- الراحة (السهولة) convenience
- الاتصال communication

و من اجل ضرورة تكيف المزيج التسويقي اي اخراج المزيج التسويقي عن اصل التوجيه نحو المنتجات الصناعية اقترح booms and bitherمزيجا جديدا للخدمات
مزيج booms and bither : يتكون من سبعة عناصر

-منتج الخدمة Product service

-الترويج promotion

-الناس (الافراد) people

-السعر price

-التوزيع place

-الدليل المادي (البيئة المادية) physical evidence

-عملية تقديم الخدمة

السياحة

استجمام, ثقافة, مهمات, صحة وعلاج, ورياضة. وهذا يختصر اول تعريف للسياحة سنة 1905م من طرف الالمانى FREULLER.EG و الذي جاء فيه :

السياحة هي ظاهرة من ظواهر عصرنا , تنبثق من الحاجة المتزايدة الى الراحة, والى تغير الهواء والى مولد الاحساس بجمال الطبيعة ونمو هذا الاحساس, و الشعور بالبهجة والمتعة, من الاقامة في مناطق لها طبيعتها الخاصة وايضا الى نمو الاتصالات على الاخص بين شعوب مختلفة... (1)
وجاء في القرآن الكريم ما يفيد السيرة في الأرض والنظر و التمتع في خلق الله, أي أن الحركة و التنقل لأهداف العيش, العمل, العلم, الراحة, كلها مشروعة. ومن أجل ذلك سخر الله تعالى للإنسان الخيل و البغال و الحمير للركوب, كما سخر الفلك تجري في البحار , ويخلق ما لا تعلمون, فتبارك الله أحسن الخالقين.
ومن آياته التي وجب التمتع فيها خلقه البر و البحر, وجعل البر براري و صحاري و تلال و جبال.
وودع في كل بيئته موارد مخصصة من لدنه بقدر من اجل قيام الحياة فيتم استغلالها في ما هي مخصصة له ..

الصحراء

ولقد كان للصحراء ان كانت مستقر للحضارات سابقة و نشأت فوقها حياة أقوام متعددة أصولهم كما شهدت ميلاد نبوات فوقها.... وهداية من كانوا فوقها... وغيرهم
فالصحراء هي مولد سيدنا محمد صلى الله عليه وسلم ... فهي مهبط الوحي و نشأة الأنبياء ممن كانوا فيها ... كما كان لأصحابها الفضل في نشر الرسالة.... بعد اعتناقهم الدين.
و لكون موارد الصحراء... لاتكاد تظهر بشكل جلي. لكونها بيئة وصفت ب :

- الحياة القاسية.
- صعوبة الطبيعة.
- الحرارة المرتفعة المناخ الجاف.

في نفس الوقت تعد الصحراء موطن :

- خزان للطاقات
 - منتج للعديد من المنتجات
 - مصدر حياة الانعام و البشر...
 - بيئة للنباتات الصحراوية.
- اي ان الصحراء عالم متنوع مختلف عن البيئة الرطبة في كثير من اوجه الاختلاف...فواقع الصحراء انها :

- مهجورة
- غير مكتشفة.
- غير معروفة.
- لا تقدم وفوراتها.... و لا تتم الاستفادة منها الا بصعوبة من حيث :
- استغلال الطاقات الكامنة في الصحراء.
- الاستقرار فوقها.
- استبدالها بالبيئة النقيضة من حيث استبدال :

ا-البرد بالدفيء

ب- الصعوبة باليسر كالبناء و التعمير والاستقرار.

ج-التكيف مع الطبيعة.

د-استغلال الصحاري المنتشرة في العالم..... خاصة منها صحاري العالم

الاسلامي

ه-بيئة استقرار تمتاز فيها البساطة مع التعقيد.

فالى جانب الولايات المتحدة الأمريكية. وامريكا الجنوبية. وأجزاء من اسيا.... كل هذه المناطق تكون سوقا يسير نحو التجانس عندما يتعلق الأمر بالتجزئة بالمعايير : على أساس :

- درجة الاستفادة من حرارة الشمس.
- مستوى تعرض الاجسام الحية لأشعة الشمس.
- تغيير المكان والبيئة في حركة دائية لاستبدال النقص.
- حيث ان الشمال (الدول الباردة). تعيش الحيوية و النشاط في مجتمعاتها وتسعى للوصول الى الرفاه المناسب من خلال ماتستهلكه من عناصر الطبيعية ومن خدمات, فان تستورد الدفيء و الحرارة. ليس كمن يستهلك المنتج في مكان انتاجه وعند انتاجه.
- فان كانت من الناحية النظرية تبدو صعبة لكنه من حيث التسويق العملي ان نعرض منتوج السياحة الصحراوية.
- حيث تلتقي الشمس و الثلج معا في نفس الوقت اصبح ممكنا نتيجة تطور انماط النقل وتطور اشكال السياحة و الإقامة وكذلك العلاقات بين اطراف العلاقة من حيث الاحتكام للغة السياحة.
- ان معاشة الصحراء مغامرة من أجل اكتشاف مضمون الصحراء. و هي البيئة التي عاشها الانبياء صلوات الله عليهم وسلامه وبلغو فيها رسالاتهم موسى و عيسى ومحمد. عليهم أفضل الصلوات وازكى التسليم.

وحيث ولدت سيدة نساء العالمين مريم المسيح عليه السلام, عند جذع النخلة و النخلة من عائلة النخليات.و هي صحراوية. تنتج التمر وفيها يقول تعالى في كتابه العزيز :

" وَهَٰذَا إِلَيْكَ بِجُذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا خَبِيثًا; فَكُلْ وَاشْرَبْ وَفَرَّ عَيْنًا^١ (1)

حيث نقرأ في التفاسير أهمية عنصر الحركة. أولا اي ان الامر من الله تعالى للسيدة مريم عليها السلام ان تقوم بهز جذع النخلة فكذلك الامر الان ان نقوم بالحركة ومن خلال الترحال و الإقامة. سنكتشف مالم نجده في بيئتنا وبعد الحركة تساقط الرطب (التمر).

التمر : هذا المنتج الذي تدره أشجار النخيل الصحراوية. ينضج اواخر الصيف وبداية الخريف ويكون جاهزا للاستهلاك خلال فترة الشتاء. (فصل الشتاء) اي فصل البرد والذي تكون فيه درجة حرارة الجسم منخفضة. فيحتاج الجسم الى المزيد من السكريات. ويتم تعويضها بمنتج التمر كما هو الحال عندما تنضج ثمار التفاح والكمثري و العنب. بداية فصل الصيف ليستخدمها الجسم في الحرارة لأنها الثمار التي تزيد من برودة الجسم عند ارتفاع الحرارة.

فدورة التمر هي دورة الاستهلاك لمواجهة برودة موسم الشتاء (فصل الشتاء تحديدا) أو الظروف المشابهة. ولذلك فالصحراء منبع مقاومة البرد بالطبيعة و بالمنتجات. وذلك فزيارتها للتمتع بأشعة الشمس و الاستشفاء من أمراض البرد و غرس النخيل و العناية بها.

ثم بعد ذلك امر الله اقتضى ان تكون مرحلة الاستهلاك بعد سقوط التمر. اي ان امر الله تعالى للسيدة مريم عليها السلام فكلي و اشربي اي القيام بعملية الاستهلاك بشقيها الاكل و الشرب مباشرة بعد سقوط التمر. وهذا كله من باب العلاج لحالة الانهيار التي كانت عليها السيدة مريم. من خلال كونها السيدة التي تنجب من غير اب وهي ابنة عمران التي ماكان ابوها امراً سوء و ما كانت أمها بغيا, فهي ابنة العائلة التي لايجب ان تأتي بمثل ماجاءت به وهي أخت هارون.

فواحدة من العفة ومن العفاف الذي كانت عليه وهي التي لم يمسهها بشر. تنجب عيسى عليه السلام بمشيئة الله. كان لها ان تتوتر بمثل ذلك التوتر ويحدث لها مثل ذلك الانهيار. فكانت الاستجابة من الله تعالى " فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا"

اي ان اكل التمر و الشرب يورث الراحة النفسية اي التوازن وقرارة العين...فكلمة و قري عينا اي الهدوء و الراحة في البال. و بدون تأنيب الضمير و هي حالة الانسجام مع الذات و مع الطبيعة. وحالة التوازن في التكيف مع الواقع.... و هو العلاج الذي تقدمه الاية عبر استهلاك منتج التمر. فمنتج الصحراء التمر دواء للجوع. و في نفس الوقت دواء نفسي للتوتر الحاصل نتيجة ما يحدث في الواقع .

هذا مع الاعتراف بكون الصحراء بيئة كاملة لكل المنتجات التي تحتاج اليها الناس في كامل الفصول.... وانما هي منتجات مكيفة مع البيئة الصحراوية ... من حيث التوقيت في النضج و محتوى المنتج. فالمسيح عليه السلام ولد عند جذع النخلة. وهو موقع الميلاد للنبي عيسى. حيث يعد مكان ميلاده موضوع الخلاف بين المسلمين و المسيحيين. فالمسيحيون يعتقدون بمولد المسيح عليه السلام في مكان اخر غير جذع النخلة. فمنهم من يعتقد ان المسيح عليه السلام ولد في اسطبل. -حاشا- للنبي ان يكون ذلك مكان ميلاده, في حين يعتقد المسلمون جازمين ان المسيح عليه السلام ولد عند جذع النخلة. بدليل الاية الصريحة.

فيحق للناس الان التحاور و النقاش حول مدى أهمية موطن ميلاد المسيح. خاصة بالنسبة لأتباع المسيح عليه السلام. للإقامة و التعبد و اقامة التظاهرات الدينية مثلاً كأعياد الميلاد. فالموعد بداية السنة الشمسية. و المكان الصحاري للاحتفال بأعياد الميلاد و أعياد بداية السنة الميلادية

وإذا كان المكان من حق الصحراء ان تحتكره ,فمن حق منتج التمر ان يكون مركز الاهتمام للاستهلاك خلال اعياد الميلاد, لكون ايام اعياد الميلاد تصادف موسم استهلاك المحتفلين للحلويات. و التمر جدير بان يعوض او يتحول الى حلويات.تناسب الموسم , من حيث المناسبة ومن حيث الظرف ظرف البرودة... وهي الفرصة التي تقدم فيها الصحاري نفسها بيئة مخالفة عن الشمال البارد لإقامة اعياد ومناسبات تتنافس المناطق الصحراوية لاستضافتها وتنافس في الكشف عن :

-تقاليد ابناء الصحراء في الاستقبال والضيافة و كذلك المعاملة.
-العقائد الصحيحة لأبناء المناطق الصحراوية من حيث ثقافة المبادئ الراسخة والقيم الدينية التي تعمل على استقامة الحياة الانسانية.

-بساطة البيئة وخلوها من كل انواع التلوث :

- السمعي :سماع الطبيعة كما هي.
- الشمي :شم الروائح العادية و الهواء النقي.
- البصري : مد البصر الى افاق بعيدة ومراقبة شروق وغروب الشمس كظاهرة من آيات الله.

• البيئي : بمعيشة التسويق الاخضر. والاقتصاد الاخضر اقتصاد التنمية الشاملة والتنمية المستديمة عن طريق انتاج الأغذية الطبيعية, زراعة الغابات,و البناء بالأخشاب الصلبة.....(1) لان ثقافة الغرب المبنية على مستوى التعقيد التكنولوجي, هي ثقافة مجتمع مابعد الصناعة حيث العلاقات سطحية و نفعية بينما أن يعاد نقل الشخص من ثقافة هذا الجيل و الاجيال اللاحقة الى مستويات العلاقات بين افراد المجتمعات البسيطة ,حيث الحميمية وحسن استغلال الطبيعة, من اساسها فالسائح الذي يصادف في بيئته الجديدة (الصحراء),الناقة وحليب الناقة و الفرس و الحصان في ترحاله و تنقلاته ومن ثم الغنم و حليب الغنم و الماعز في مأكله, و مشربه يكون لديه شعور الاحتماء بالطبيعة والانسجام معها بدلا من الحياة الاصطناعية التي اعتاد عليها.

ضرورة العودة الى اقتصاد الصحراء والتسويق الاقليمي :

ان مافتحت عنه الفرص الجديدة لتنمية المناطق الجنوبية من خلال :

-تكنولوجيات الطاقات الجديدة و المتجددة. من خلال التوسع في استغلال طاقة الشمس(الطاقة الشمسية).يعد منفذا فعليا لسوق تنمو باستمرار للشروع و الاستمرار في العودة الى اعمار الصحراء.

-ثم ان نجاح التجارب الزراعية في العديد من الصحاري.خاصة منها زراعات المحاصيل الكبرى مع وفرة المساحات المهمة التي تشكل طاقة استيعاب للاستثمار الزراعي ذو الكثافة في استعمال رأس المال وهذا يشكل كذلك منفذا اخر لسوق الاقتصاد الاخضر ,و التنمية المستديمة وبداية الاخضرار للمساحات والأراضي التي تصنف بدون ذلك بأنها مناطق قاحلة. -ان التقدم العلمي في طرق الاستشعار عن بعد والاكتشاف لباطن الارض ,لما يحتويه من معادن خاصة منها الطاقات الغازية و النفطية ,ومن ثم تطور ادوات ووسائل الحفر والتنقيب و الاستخراج. يعد كذلك مفتاحا للتنقيب واستخراج المياه ,ومن ثم استغلال هذا المورد في بعث الحياة فوق الارض وتكوين الواحات .

-الى جانب استمالة الصحراء من حيث سهولة التعامل مع طبيعتها ,فالخيمة لا تكلف مثل البناء ,والحصان يعوض السيارة ,ورياضة الصيد والمشي في الهواء النقي علاج طبيعي لأمراض الحضارة.

جاذبية الصحراء

للصحراء خصائص تتميز بها وتختلف بها عن بقية المناطق حيث بدأ المجتمع الاروبي يكتشف الجاذبية الخاصة لهذه المناطق من حيث المصادر التاريخية كبيئة كان لها الدور في بناء ثقافات كبيرة عبر العصور وهي تتوسط من حيث الطبيعة جغرافية العالم وتضطلع بدور نقطة التقاء القارات في صحاري دول الخليج مثلا. كما تضطلع بدور الاشعاع الحضاري على شعوب العالم من خلال التراث الذي تزر به.

فجاذبية المناطق الصحراوية هي كذلك تربة خصبة, كثبان رملية ساحرة, غابات من النخيل وهضاب صخرية جذابة.

وللمناطق الصحراوية نقطة ضعف واضحة تتجلى في المناخ الذي يتسم بالحرارة مع قلة الامطار, اي أقل من 100 ملم ولا يظهر الغطاء النباتي فيها إلا في الواحات."فهى بيئة طبيعية"(1)

وهي في نفس الوقت نقطة القوة في كونها تمثل الاختلاف عن البيئة التي تعيشها المجتمعات في المناطق الباردة والتي يجب اكتشافها من ناحية ,ومن ناحية اخرى تغيير نمط العيش و الاستقرار الى البيئات

المغايرة. كما هي في الواقع ولما كان نمط الاستقرار فوق الصحراء يتطلب التكيف مع بيئة جديدة لمجتمع الشمال، فإن التعريف بالصحراء كم منطقة تقل فيها احيانا الكثافة السكانية عن 10 نسمة /كم يبقى ضروريا، مع تقديم لمنتج السياحة الصحراوية بكثير من الفهم للواقع و المحيط الدولي السائد. فالصحراء كذلك موارد :

تقديم منتجات الصحراء

-الشمس.

-الطاقة.

-الواحة.

-المنظر.

-التمر.

فمرحلة التقديم للمنتجات تأخذ وقتا يمكن تقليصه من خلال :

المرحلة الاولى :التعريف بالصحراء وبتسويق الخصائص المتميزة .

المرحلة الثانية : تقديم منتجات الصحراء.مع اظهار العيب ان كان بها ذلك.(1)

المرحلة الثالثة : تطوير العلاقة "رحلة الشتاء و الصيف" .

فما يتعلق بمنتجات الصحراء :

ان الشمس الكتلة الملهبة التي تشرق على الأرض جميعها في نسق دوران الكواكب حول الشمس وفي نسق دوران الارض حول نفسها انما هي في الحقيقة " وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا " " لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ " وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ "

هذا المورد الطبيعي الهام بالنسبة لمناطق محددة في العالم .هي الصحاري وتحديد المنطقة المشمسة في العالم والتي تصل فيها درجة التعرض لحرارة الشمس الحدود القصوى والتي تحولها الى ميزة تنافسية كبيرة مقارنة بالمناطق الباردة و القريبة من القطبين.

والواقع ان شمال اوربا والأجزاء الوسطى من اوربا كلها تعد من صنف المناطق الكثيفة السكان حجم السوق السياحي كبير مقارنة بالطلب على السياحة لأهداف أخرى.

السوق:

ان التقرب من سكان وشرائح المجتمعات الغربية في المناطق الشمالية حيث لاتظهر الصحراء بشكل جلي في حياتهم يستوجب الدخول عبر المنافذ التي تتيحها قنوات الاتصال بهم من :

-الاتصال بواسطة التكنولوجيات الحديثة عبر الانترنت و الاقمار الصناعية. و عبر الاعلام الالكتروني. والمرئي و المسموع. فالمستقبل بالأشهر لا بالسنوات (1)

- الولوج الى المكتبات و البنوك المعلوماتية في الجامعات المختلفة وتزويد الغرب بالمنشورات و المعلومات الجديدة...

-الشراكة مع الغرب ودول الشمال في الاستثمار والمقاولاتية وإنشاء الشركات ... للتفاعل فيما بينها.. وتكوين بيئة الحوار ... واللقاء وتبادل الافكار و المفاهيم...

- تدويل الانشطة الاقتصادية من خلال نتائج البحث العلمي والتطوير و التجديد. وتزويد الاسواق الخارجية بالمنتجات النادرة و الفريدة في المناطق التي تنتجها.

تكوين خلايا التعاون و التنسيق بين الجمعيات المدنية ومؤسسات المجتمعات المدنية. عبر الحدود.....

لوضع أسس ومبادئ تسويق مشتركة لسياحة جديدة ... هي السياحة الصحراوية.

اشعار الجمهور بأهمية التحول الى استشعار الانماط الجديدة للحياة والعيش خارج الانماط المعتادة والدخول في نسق الاكتشاف و المغامرة والرياضة وتكوين العلاقات المتعددة مع أقوام ومجتمعات جديدة لكون المنتج الجديد هو الصحراء والصحراء ميدان للعيش.

حاجة السياحة الصحراوية الى القيم الاسلامية

يتضمن الاسلام علاقات تم نسجها من خلال التطبيقات الصحيحة للأركان في هذا الدين...ولعل من أبرز هذه العلاقات هي :

- مساعدة المسافرين في طريق سفره... ذهابا وايابا.
 - كرم الضيافة وحسن الاستقبال..... تبسمك في وجه أخيك صدقة
 - الامن و الامانة في الطريق..... (أعط الطريق حقها)
 - المعاملة تجارة وتعاملا حسنا شراء وبيعا واقتضاء...الخ
- نجد كل ذلك في "ابن السبيل" بحيث خص الله ابن السبيل بنصيب في اموال الزكاة وهذا يدفع الناس الى الحركة بدون خوف من نفاذ الزاد مثلا....

تطبيقات أهالي شمال افريقيا...اجتهاد في تطبيق الاسلام :

لقد كان سكان الجبال الوعرة او صعبة المسالك في بلاد الأوراس أو بلاد القبائل يخصون كل قرية من قراهم المنتشرة عبر الجبال ب :

1-دار السبيل :وهو بيت يبنى للضيف الاجنبي عن القرية والذي قد يصل الى القرية فيقصد البيت ويجد فيه مكان للإقامة وكذلك لراحته (مربط الفرس).

ولكونه بيتا للسبيل (لابن السبيل) فهو قريب وأحينا لصيق بمسجد القرية.حيث يتكفل سكان القرية بالضيف وراحته. اقامة وأكلا وشربا بل يتنافسون في كرم الضيافة الى حين مغادرته القرية.وحيثما حل وجد نفس الاستقبال وأحسن... في جميع مدار الجبال.

2- دار الجماعة : وهو بيت يخصص للمسجد في القرية تبنيه الجماعة. ويخصص لإقامة الامام و عائلته ومخزن كذلك للطعام و المئونة التي تعود في ملكيتها للجماعة. فيقوم الامام وعائلته ومن يفد الى القرية من غير اهلها الضيوف.

مما هو متاح في دار الجماعة خاصة في ما يتعلق بتلاميذ المدرسة القرآنية ... و العلماء الذي يشرفون على تدريسهم.

3- البساتين و الحدائق المنتشرة في الجبال عند ينابيع المياه المحاذية للطرق و المسالك التي يمر بها المسافرين فكان الرجل المحسن. يأتي صاحب البستان أو الحديقة بما فيها من خضر و فواكه ... طازجة ويانعة فيطلب منه "خرسها" او "خرصها" اي قبول بيع الغلة وكل المحصول الذي فوقها لذلك الموسم مقابل قيمة تلك الغلة نقودا فاذا تم الاتفاق طلب منه ان يترك تلك الغلة لعابر السبيل.واذا ما وصل عابر السبيل وجد الباب مفتوحا بينما يستمر صاحب البستان في سقي البستان و خدمته دون ان يأخذ من غلاته الى حد نهاية الموسم....و غالبا ما يتضمن البستان غلال الرمان و التين و العنب...الخ

كما تجد راحلة المسافرين عابر السبيل.ما تأكل من اعلاف الرعي مع الحشائش الخضراء.... وينبوع الماء للشرب....ويشرب عابر السبيل ويتوضأ و يتظلل و يرتاح هو وراحته.

4- الوقف للعابر السبيل : تنتشر على شرفات الطرقات و المسالك الجبلية في الجبال و الاودية. بساتين اوقفها اصحابها على عابر السبيل.فكل من يمر يستطيع ان يأكل مما يجد فيها. فهي موقوفة على عابري السبيل.....

5- الغرس على الطرقات : حيث يقوم الفلاح في جبال القبائل مثلا بغرس نسبة من الفسائل (شجيرات صغيرة).من مجموع ما يقوم هو بغرسه عند كل موسم غرس الاشجار في ارضه يقوم بغرس هذه النسبة بمحاذاة الطريق للمارة و لكل محتاج .

كان يخصص مثلا 12 من الشجيرات ليغرسها خارج ارضه ولكل من يجد حاجة عند ينابيعها بمحاذاة الطرق و المسالك .

6-توزيع الغلة عند النضج على كل من يملك منها ومن لا يملك, فقد كان سكان بجاية مثلا ينتظرون اعلان الامام في المسجد عن وصول موسم الجني لأية غلة فيقوم الناس في هبة جماعية بجني المحصول وتوزيعه على من يملك وعلى من لا يملك فتشمل عملية التوزيع المحتاج.

- 7- الوزيعة : فكان الناس عندما يذبحون البقر ويقومون بتوزيعها على السكان كانوا يوزعونها على "الدخان" اي الدار التي فيها دخان الموقد اي المطبخ وهي العائلة فيكون لكل عائلة نصيب من تلك الوزيعة ويشمل التوزيع جميع سكان المداشر او القرية الصغيرة....
- 8- المبادرة بالتكريم (العرضة) : وهي في شكل دعوة الغير لتناول الطعام. بالمناسبات. وبدون مناسبات كذلك ونظرا لكون تناول الطعام معا (الاشتراك) في تناول الطعام يوطد العلاقات و يبني علاقات الود والإخاء فقد كان سائدا ان يحدث ذلك بين الناس بشكل دائم.
- 9- الإيثار و التنافس في الخير : من بذل الجهد و المال في المبالغة في اكرام الضيف. فقد كانت مناسبة حلول الضيف لإظهار نعمة الله عليهم.
- 10- الصناعة التقليدية : اظهرت الافرشة التقليدية و الاسرة و الاواني الفخارية وكل ماتزخر به المنطقة من تراث الفن سواء المعماري في البناء او الصناعي التقليدي من خلال ما يقدم لاستقبال الضيوف.
- 11- مزية : تقديم الطعام لمن جاء يعمل او يتاجر لحسابه بدون مقابل.
- 12- ولكون المجتمعات تمارس نشاط تربية الحيوانات. فكان من العار فيها ان يباع اللبن و الحليب. ان مستوى التطور الذي بلغته المجتمعات في تلك البيئات لم يرتق (لم يصل الى مستوى المادية التي هي عليه العلاقات في المجتمعات الصناعية).

خلاصة

من الظواهر المستجدة في عالم الشمال تزايد فئة المسنين وهو الجزء السوقي الذي تنبثق عنه الحاجة الى منتجات خاصة في اشكال خدمات جديدة مثل الحركة والسفر و السياحة في البيئة المغيرة لمستقرة, لكونه تجاوزوا سن الستين (1) وعبر منافذ تكنولوجيات الاتصال يمكن الوصول الى هذا الجزء السوقي من خلال نافذة العولمة لتقديم مزيج تسويقي متكامل يشمل مزيج تقديم الخدمات الذي يستوعب المزيج التقليدي :

السعر + التوزيع + الترويج + المنتج.

بالإضافة الى :

القيمة للعميل + التكلفة للعميل + الراحة (السهولة) + الاتصال.

وذلك كما صاغها فيليب كوتلر

وفقط يضاف الى ذلك المزيج مضمون جديد لعنصر عملية تقديم الخدمة الذي هو من صنع booms and bither وهو المضمون الذي يتكون من اخلاص مقدم الخدمة في تقديمه لتقاليد وتطبيقات سبق وان كانت معهود بها لأصحاب الصحراء و التل في البراري التي تعتق الاسلام دينا وهو الدين المصدر الذي انبثقت عنه هذه القيم , وهو الدين نفسه الذي جعل من الصحراء بيئة تسوق دائمة النشاط, وقابلة لتوسع, ولا تحتمل التقليل.

كما يجد فيها السائح ماكان يفتقده في غيرها من الأسواق التي يقصدها للاستعاضة عن معاناته.

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تسعير المنتجات المالية الإسلامية: المربحة للآمر بالشراء أنموذجاً

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Pricing Islamic Financial Products: Murabaha as an Example

Dr. Sari Malaheem

Abstract:

The issue of pricing products and services in Islamic bank's is one of extreme importance. Its implications affect all aspects of the bank's activities and determines the value of the banks' annual revenues. A very popular Islamic financial product is the Murabaha where the Islamic bank aims at achieving profitable rates through the returns on the shareholders' equity, the returns on the assets in the bank, and the achievement of the rate of returns at the level of the invested money that is accepted by the investors.

This research aims at identifying how the price of Murabaha in the Islamic banks is determined and clarifying the influencing factors thereto. The importance of this research lies in revealing the relationship between the pricing decisions and the profitability of the bank where the former affects the latter in a direct way, since the bank's clients are the ones who pay for the banking services. An analytical descriptive method is adopted to achieve the study's objectives and to answer research questions. Finding reveal that it is possible to adopt LIBOR's despite of the fact that many researchers suggested using the Islamic indicators instead of the interest rate. Also, there should be a joint Islamic banking cooperation with the concerned authorities such as Islamic Fiqh Academy and that the role of the other bodies such as the Accounting and Auditing Organization for Islamic financial Institutions and Central Banks should be activated with a view to introduce an Islamic indicator instead of the interest rate indicator.

Keywords: product pricing, Murabaha, Islamic banks

المخلص

تسعير المنتجات المالية الإسلامية

(المربحة للآمر بالشراء أنموذجاً)

تعد مسألة تسعير المنتجات والخدمات في المصارف الإسلامية أحد أهم القرارات الإدارية، والشغل الشاغل للكثير من المصارف الإسلامية، حيث إنه يمس كل أوجه نشاط المصرف، ويقرر لدرجة كبيرة قيمة الإيرادات السنوية.

أن المصرف الإسلامي وقبل البدء في تحديد سعر المربحة يكون بالأساس قد وضع الغاية من تلك العملية وهي متمثلة في تحقيق معدلات ربحية متمثلة بالعائد على حقوق المساهمين والعائد على الأصول في المصرف، وتحقيق نسبة عائد على مستوى الأموال المستثمرة يتم قبولها من قبل المستثمرين، بالإضافة إلى تقوية المركز التنافسي للمصرف في السوق.

وقد برزت عوامل عديدة عززت من أهمية تسعير المربحة في المصارف الإسلامية، وهنا تظهر مشكلة البحث في كيفية تحديد سعر المربحة في المصارف الإسلامية والعوامل المؤثرة في تحديده، وما الأساس أو المرجع الذي يمكن الاعتماد عليه لتحديد سعر المربحة في المصارف الإسلامية؟

وتتجلى أهمية البحث من خلال الكشف عن طبيعة العلاقة قرارات التسعير و ربحية المصرف، حيث يفترض البحث أن قرارات التسعير تؤثر بشكل مباشر في ربحية المصرف لأن عملاء المصرف هم الذين يدفعون ثمن الخدمات المصرفية، الأمر الذي يؤدي إلى توليد الدخل، ويؤثر بشكل مباشر على حجم مبيعات المصرف.

ويعتمد البحث على الطريقة الوصفية التحليلية للوصول إلى المسائل ذات الصلة بمشكلة البحث، استناداً إلى الإشارات التي تضمنتها بعض الأدبيات ذات الصلة بهذا الموضوع.

وقد انتهى البحث إلى إمكانية الأخذ بمنهجية معدلات ليبور لحساب مؤشرات مالية إسلامية، بالرغم من اقتراح العديد من الباحثين مؤشرات إسلامية بديلة عن سعر الفائدة، والتي لم يتم حتى الآن تحويل أي من هذه المقترحات إلى مؤشرات معيارية ترجع إليها صناعة الخدمات المالية الإسلامية، وبالتالي ضرورة وجود تعاون مصرفي إسلامي مشترك مع الجهات التي تعني بقضايا المصارف الإسلامية، مثل مجمع الفقه الإسلامي، إلى جانب تفعيل دور الهيئات الأخرى مثل هيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية والبنوك المركزية، للعمل على إيجاد مؤشر إسلامي بديل عن مؤشر سعر الفائدة، يقوم على أسس متفقة مع أحكام ومبادئ الشريعة الإسلامية.

الكلمات الدالة:- تسعير المنتجات، المراجعة، المصارف الإسلامية.

المقدمة

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين، وبعد:

تحتل قرارات تسعير المنتجات والخدمات المصرفية موقفاً متزايد الأهمية في المصارف الإسلامية مما جعلها تواكب هذا التوجه في ظل التطورات الراهنة التي طرأت على القطاع المصرفي، وتعد مسألة تسعير المنتجات والخدمات في المصارف الإسلامية أحد أهم القرارات الإدارية، والشغل الشاغل للكثير من المصارف الإسلامية، حيث انه يمس كل أوجه نشاط المصرف، ويقرر لدرجة كبيرة قيمة الإيرادات السنوية.

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وينحصر البحث في ثلاثة محاور:

المبحث الأول: السعر المصرفي الإسلامي

المبحث الثاني: تسعير المربحة في المصارف الإسلامية

المبحث الثالث: الرقابة الدولية وآليات تسعير المنتجات المصرفية الإسلامية

وقد انتهى البحث إلى ضرورة وجود تعاون مصرفي إسلامي مشترك مع الجهات التي تعني بقضايا المصارف الإسلامية، مثل مجمع الفقه الإسلامي، إلى جانب تفعيل دور الهيئات الأخرى مثل هيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية والبنوك المركزية، للعمل على إيجاد مؤشر إسلامي بديل عن مؤشر سعر الفائدة، يقوم على أسس متفقة مع أحكام ومبادئ الشريعة الإسلامية.

المبحث الأول

السعر المصرفي الإسلامي

قبل البدء في تناول موضوع السعر المصرفي الإسلامي لا بد بدايةً من الإشارة إلى مفهوم بيع المربحة للأمر بالشراء

(والذي هو مدار بحثنا) كأحد صيغ التمويل في المصارف الإسلامية، وبالتالي سيتم تقسيم المبحث الأول إلى المطالب الآتية:

المطلب الأول: مفهوم بيع المربحة للأمر بالشراء

المطلب الثاني: مفهوم السعر المصرفي الإسلامي

المطلب الثالث: مفهوم سعر المربحة

المطلب الأول

مفهوم بيع المربحة للأمر بالشراء

حينما نشأت المصارف الإسلامية اتجهت صوب الشريعة الإسلامية للبحث عن صيغ لتوظيف أموالها، وكان من بين هذه الصيغ ببيع المرابحة، وهي إحدى الصور المناسبة لطبيعة عمل المصارف الإسلامية في تمويل الأنشطة الاقتصادية المختلفة، وتُطبق فيها على نطاق واسع، ومن أكثر المعاملات المستخدمة في المصارف الإسلامية "المرابحة المركبة"، وهي تطوير للمرابحة المعروفة عند الفقهاء المتقدمين، ومع ذلك، فقد ثار حولها جدل كبير، ليس من حيث الفكرة كما أوردها الفقهاء القدامى، وإنما من حيث أسلوب تطبيقها في المصارف الإسلامية، وبما أن هذا التطبيق هو صدى للأفكار النظرية المتعلقة بها، فقد أثر الخلاف النظري بين الفقهاء المعاصرين في الإجراءات العملية لبيع المرابحة، الأمر الذي جعل هذه الصورة محور الاهتمام في جميع الندوات والمؤتمرات والدراسات التي جرت حول المصارف الإسلامية⁽¹⁾، لأن المرابحة تحتل حصة الأسد في نشاطات المصارف الإسلامية، إذ هي تمثل ما بين ٤٠ % إلى ٩٠ % من مجمل عمليات المصارف الإسلامية داخلياً وخارجياً⁽²⁾.

وقد عرف العلماء المعاصرون بيع المرابحة للأمر بالشراء بعدة تعريفات منها (على سبيل المثال لا الحصر):

- 1- أن يتقدم من يريد الشراء بطلب للمصرف، يطلب فيه أن يقوم المصرف بشراء المطلوب، بالوصف الذي يحدده المشتري، وعلى أساس الوعد منه بشراء المطلوب فعلاً مرابحة، بالنسبة التي يتم الاتفاق عليها، حيث يتم دفع الثمن على أقساط حسب الإمكانية⁽³⁾.
 - 2- البيع الذي يتفاوض بشأنه طرفان أو أكثر ويتواعدان على تنفيذ هذا التفاوض الذي يطلب بمقتضاه الأمر من المأمور شراء سلعة لنفسه، ويعد الأمر المأمور بشرائها منه وتربيحها فيها، على أن يعقد بيعاً بعد تملك المأمور للسلعة، وهذا البيع قد يكون مع عدم الإلزام للأمر بالشراء أو مع الإلزام به⁽⁴⁾. بعد هذا العرض لتعريفات بيع المرابحة، يمكن القول: بأنها تتكون من العناصر الآتية⁽⁵⁾:
 - أ- ثلاثية الأطراف: (الأمر بالشراء، المصرف، البائع).
 - ب- تتكون من عقدين: (عقد بين البائع والمصرف، عقد بين المصرف والأمر بالشراء).
 - ج- تشمل ثلاثة وعود: (وعد من المصرف بشراء السلعة، وعد من المصرف ببيع السلعة للأمر بالشراء، وعد من الأمر بشراء السلعة من المصرف).
- ومن خلال هذه الصور، يتضح سبب إطلاق بعض العلماء على المرابحة "بيع المواعدة"، لأن الوعد أساس فيها، وجميع صورها مبنية على الوعد، وهي بهذه التسمية تمثل صور المواعدة الملزمة وغير الملزمة.

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السعر المصرفي الإسلامي

أولاً: مفهوم السعر

لا يختلف مفهوم السعر بالنسبة للمنتجات المالية عما هو عليه للمنتجات الأخرى، ونظراً لأهمية إعطاء تعريف للسعر فإن الكثير من الباحثين قد اهتموا بإعطاء تعريف محدد للسعر منها: (على سبيل المثال لا الحصر):

1- يعرف السعر بأنه: قيمة المنتج التي يمكن تعديلها صعوداً أو هبوطاً وفقاً لمتغيرات داخلية وخارجية تحيط بعمل المؤسسة وبما يتفق وإمكانات الشراء لدى المنتفعين ووفق أذواقهم⁽¹⁾.

2- السعر هو: القيمة النقدية للمنتج أو الخدمة التي يدفعها المستهلك بقصد حصوله على السلعة أو الخدمة، وهو الكم من القيم التي يتبادلها المستهلك بالنقد، من أجل الحصول على المنافع بقصد الاستعمال أو الحيازة أو إمتلاك المنتج⁽²⁾.

وباستعراض التعريفات السابقة يرجح الباحث التعريف الآتي للسعر: وهو قيمة المنتج أو الخدمة التي يمكن تعديلها صعوداً أو هبوطاً وفقاً لمتغيرات داخلية وخارجية تحيط بعمل المصرف أو المؤسسة وبما يتفق وإمكانات الشراء لدى المنتفعين ووفق أذواقهم، وتحقق أهداف المصرف أو المؤسسة المتوقعة من تقديم ذلك المنتج أو الخدمة.

ثانياً: مفهوم السعر المصرفي الإسلامي

يشير مفهوم السعر المصرفي إلى معدل الفائدة على الودائع والقروض والرسوم والمصرفيات الأخرى، التي يتحملها المصرف لقاء تقديم الخدمات المصرفية، أو العمولات التي يتلقاها المصرف نتيجة تقديمه الخدمات للغير، فسعر الخدمة المصرفية من وجهة نظر العميل يمثل إجمالي المنافع التي يتوقع الحصول عليها عند استخدامه للخدمة المصرفية⁽³⁾.

ويشير أيضاً إلى تحديد أسعار الفائدة على القروض والتي يراها المصرف مناسبة لتأمين المخاطر التي يواجهها جراء عملية المنح، والذي يمثل تكلفة القرض من ناحية الفرق ما بين أسعار الفائدة المدينة والفائدة الدائنة، وكذلك تكلفة الإدارة المتمثلة في المصاريف والمرتببات من بداية كل عملية إقراضية وحتى نهايتها⁽⁴⁾.

إن جزءاً من هذا التعريف (الجزء الذي يعتبر السعر عبارة عن معدل فائدة) لا يلائم مبدأ عمل المصارف الإسلامية وهو عدم التعامل بالفائدة، وعليه يمكن إعادة صياغة تعريف سعر المنتج أو الخدمة المصرفية التي يقدمها المصرف الإسلامي على أنه: مزيجاً متكاملًا من التكاليف والأعباء التي يتحملها العملاء للحصول على المنتج أو الخدمة المرغوبة، وعادة ما يتكون من التكلفة النقدية والأعباء الأخرى المرتبطة بالطاقة والجهد والوقت والأثر النفسي⁽⁵⁾.

وكخلاصة لمفهوم السعر المصرفي الإسلامي فإنه يمكن تعريفه: المقابل أو الأجر الذي يحصل عليه المصرف الإسلامي، (وذلك بعد تحديد التكاليف الفعلية للمنتج أو الخدمة المقدمة، مع الأخذ بعين الاعتبار العوامل المؤثرة في تحديده كطبيعة المنافسة في السوق المصرفي، والمخاطر المحيطة بالعمل

(1) عبيدات، محمد (2004). أساسيات التسعير في التسويق المعاصر، ط1، دار المسيرة للنشر والتوزيع والطباعة، عمان، الأردن، ص 20.

(2) الطائي، حميد، والعلاق، بشير (2008). تطوير المنتجات وتسعيرها، الطبعة العربية، دار البازوري العلمية للنشر والتوزيع، عمان، الأردن، ص 113، وانظر أيضاً: الطائي، حميد، والعلاق، بشير (2009). تسويق الخدمات، الطبعة العربية، دار البازوري العلمية للنشر والتوزيع، عمان، الأردن، ص 260.

(3) الجبوسي، سليمان، والصميدعي، محمود (2009). تسويق الخدمات المالية، ط1، دار وائل للنشر، عمان، الأردن، ص 286.

(4) فطائر، عماد عدلي (2009). أثر أساليب تسعير التسهيلات الائتمانية على ربحية البنوك التجارية الأردنية، رسالة ماجستير غير منشورة، جامعة عمان العربية للدراسات العليا، عمان، الأردن، ص 15.

(5) المغربي، عبد الحميد (2004). الإدارة الإستراتيجية في البنوك الإسلامية، بحث منشور، المعهد الإسلامي للبحوث والتدريب، والتابع للبنك الإسلامي للتنمية، بحث رقم (66) لعام 1425 هـ، جدة، السعودية، ص 388.

المصرفي، والتشريعات والقوانين الحكومية، والعائد المستهدف على الاستثمار) نتيجة لتقديمه منتجات وخدمات مصرفية لعملائه.

على ضوء ذلك فإن نجاح المصرف الإسلامي يعتمد على تحديد أسعار منتجاته وخدماته المصرفية بالشكل الذي يتم إيجاد التوازن بين قيمة المنتج و الخدمة وما يتوقعه العميل من منافع من هذا المنتج أو الخدمة، ومن ناحية أخرى فإن السعر يعتبر محدداً أساسياً لربحية المصرف⁽¹⁾.

المطلب الثالث

مفهوم سعر المربحة

إن الثمن في بيع المربحة عبارة عن سعر الشراء (أو التكلفة) مضافاً إليها هامش ربح للمصرف، ومن هنا يركز البحث على معرفة كيفية تحديد نسب هوامش أرباح المربحات في المصارف الإسلامية، والعوامل التي تؤثر في تحديدها، باعتبار أن صيغة المربحة من أكثر الصيغ التي تستخدمها المصارف في منح التمويل المصرفي، والسؤال المطروح في هذا المجال ما هو مقدار الربح المناسب، وما الأساس أو المرجع الذي يمكن الاعتماد عليه لتحديده؟

إن مفهوم هوامش أرباح المربحات يعني بصفة عامة: تكلفة التمويل المصرفي الذي يقدمه المصرف الإسلامي، ويمثل نسب الأرباح المتفق عليها بين العميل والمصرف عند منح التمويل بصيغة المربحة، وهي الزيادة المضافة على ثمن السلعة الأول الذي اشتراها به المصرف⁽²⁾.

ويمكن القول بأن سعر المربحة هو: ذلك الهامش الربحي الذي يفرضه المصرف الإسلامي على عملائه عند منحهم تمويل مصرفي بصيغة بيع المربحة، حيث يتحدد الهامش عادةً من خلال نسبة مئوية من التكلفة⁽³⁾، والذي لن يقبل المصرف الإسلامي أن يكون العائد السنوي⁽⁴⁾ على استثماره أقل من هذا السعر (أو النسبة) بأي حال من الأحوال، حيث يأخذ بعين الاعتبار جميع العوامل الداخلة في احتسابه من (ظروف السوق المصرفية كالمنافسة، المخاطر، التكاليف، التضخم والتشريعات والقوانين) مراعيًا في احتسابه الالتزام بالشروط الشرعية والمعايير والضوابط الإسلامية.

المبحث الثالث

الرقابة الدولية وآليات تسعير المنتجات المصرفية الإسلامية

وفيه ثلاثة مطالب:

المطلب الأول: الرقابة الدولية

المطلب الثاني: تسعير المربحة في المصارف الإسلامية

المطلب الثالث: آليات تسعير المربحة في إطار الرقابة الدولية

المطلب الأول

الرقابة الدولية

لا بد من الإشارة بدايةً إلى أن المصارف الإسلامية تنفرد بالرقابة الشرعية الداخلية كل منها على حدة، وتمارس كل هيئة شرعية أنشطتها بشكل منفصل عن الهيئات الشرعية للمصارف الأخرى، ويمكن القول بأن العديد من الدراسات ركزت على موضوعي العلاقة والرقابة المفروضة من البنوك المركزية

(1) شملخ، ساطع سعدي (2008). العوامل المؤثرة في قرارات تسعير الخدمات في المصارف التجارية العاملة في قطاع غزة - دراسة ميدانية، رسالة ماجستير غير منشورة، كلية التجارة، غزة، فلسطين، ص 34.

(2) إدريس، يوسف عثمان، وآخرون (2006). كيفية تحديد نسب هوامش أرباح المربحات بالمصارف خلال الفترة (2005-2000)، سلسلة الدراسات والبحوث، بنك السودان المركزي، السودان، ص 10.

(3) أي تكلفة التمويل المصرفي.

(4) عاندلا يقبل بأن يحصل على أقل منه في الظروف الطبيعية، وهو العائد الذي يضمن له المحافظة على كمية أمواله وقيمتها، والثاني: عائد يعوضه عن المخاطر التي سيتحملها نتيجة الاستثمار.

على المصارف الإسلامية، إلا أن الرقابة الدولية على المصارف الإسلامية فليس فيها دراسات محددة (حسب علم الباحث)، فعلى الصعيد الاقتصادي المالي شهد العالم المعاصر تطورات تجاوزت حدود الدولة القطرية، مما أضعف دور البنوك المركزية المحلية، لأن المنعطفات بذاتها كانت وما تزال ذات طبيعة دولية، مثل تحرير أسعار الصرف، واتساع الأسواق وتداخلها مع بعضها البعض، وازدياد تأثير أسواق البورصة العالمية، وانسياب حركة رؤوس الأموال عبر الدول⁽¹⁾، وتعرف الرقابة الدولية بأنها "جهود منظمة لقياس وتوجيه ومتابعة الأداء وفقاً لمعايير وأسس عالمية محددة"⁽²⁾، حيث تتفاوت درجة التوجيه والمتابعة والتدخل في العمل المصرفي بحسب ما تمتلك من الأدوات والمعايير.

وعند الحديث عن المعايير ينبغي الإشارة إلى ثمة معايير تقتضيها مصلحة المصرف الإسلامي عند التدخل الرقابي بوضع أسعار مصرفية محددة، ومنها مراعاة الإيرادات التي تغطي المصروفات، والحصول على حجم نسبي من الحصة السوقية مقارنة بالمنافسين، وتحقيق التدفقات النقدية السريعة، كما لا يخفى خصوصية المصارف الإسلامية في المحافظة على العملاء في ظل منظومة قيم إسلامية متكاملة⁽³⁾، وتختص الرقابة الدولية في مجال تحديد الأسعار بطبيعة وشكل السوق ومدى وجود منافسة حقيقية ومرونة الطلب السعرية وطبيعة التشريعات والقوانين⁽⁴⁾.

المطلب الثاني

تسعير المرابحة في المصارف الإسلامية

إن آلية تسعير تمويل المرابحة تحتاج إلى فهم هذه الأداة التمويلية من ناحية، وطريقة حصول المصرف الإسلامي على حصته من الأرباح من ناحية أخرى، ومن أبرز الطرق المطبقة حالياً:

الطريقة الأولى: التسعير اعتماداً على سعر الفائدة

جرت معظم المصارف الإسلامية على اعتماد سعر الفائدة المتداول في البنوك الربوية أو معدلات الفائدة التي تحددها هذه البنوك أو البنك المركزي كسعر مرجعي لتحديد هامش الربح لأدوات التمويل والاستثمار الإسلامية، ويعتبر مؤشر الفائدة الربوية ليبور (Libor) المستخدم في اتفاقات الإقراض القصيرة الأجل بين بنوك لندن أكثر المؤشرات وأوسعها استخداماً من قبل المصارف الإسلامية في تسعير منتجاتها المصرفية كالمرابحة وغيرها، حيث تقوم المصارف الإسلامية بالاسترشاد بسعر الفائدة (Libor) مضافاً إليه 1% أو 2% بغرض احتساب ربحية المصرف من التمويل⁽⁵⁾.

(1) صقر، محمد أحمد، والمحتسب، بثينة (2011). دور البنوك المركزية في الرقابة على البنوك الإسلامية في ظل العولمة والأزمة المالية والاقتصادية العالمية المعاصرة، بحث مقدم إلى: المؤتمر الاقتصادي الدولي: الأزمة المالية والاقتصادية المعاصرة وأثارها على العالم العربي، عمان، الأردن، الجامعة الأردنية، ص 94.

(2) الحوراني، ياسر عبد الكريم (2015). الرقابة الدولية على المصارف الإسلامية، بحث مقدم إلى: المؤتمر الدولي الثالث والعشرين، الاقتصاد الإسلامي: الحاجة إلى التطبيق وضرورات التحول، جامعة الإمارات العربية المتحدة- كلية القانون، ص 6.

(3) الجبوسي، تسويق الخدمات المالية، مرجع سابق، ص 317-318.

(4) توجد على مستوى العالم مؤسسات عديدة تمتلك أدوات ومعايير مختلفة، يمكنها التأثير على المؤسسات المصرفية، ومنها المصارف الإسلامية ومن أهم هذه المؤسسات: صندوق النقد الدولي IMF، وكالات التصنيف الائتماني الدولية مثل (وكالة ستاندرز أند بورز (S&P)، ووكالة موديز Moody's Corporation، ومجموعة فيتش Fitch Group)، لجنة بازل للرقابة المصرفية العالمية (BCBS)، اللجنة الدولية للمعايير المحاسبية (IASB)، بنك التسويات الدولية (BIS)، وهناك مجموعة من المؤسسات الإسلامية التي تهتم بنشر المعايير المالية ومتابعة الأنشطة المصرفية الإسلامية، ومن أهم هذه المؤسسات: هيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية (الأيوبي)، مجلس الخدمات المالية الإسلامية، وهذه المؤسسات الإسلامية تهتم بنشر المعايير المالية ومتابعة الأنشطة المصرفية الإسلامية، وهي تقوم بأنشطة رقابية بشكل مباشر وغير مباشر من خلال البرامج المعتمدة لديها، ومن هنا فإن الرقابة الدولية التي تقوم بها الجهات المالية الإسلامية تراعي خصوصية المصارف الإسلامية، وتحافظ على المبادئ التي تقوم عليها، لذلك تلعب هذه الرقابة دوراً ضرورياً لتفعيل أداء المصارف الإسلامية في جوانب عديدة، أهمها توظيف التمويل نحو الاستثمار الإنتاجي.

(5) الدروبي، محمد سهيل (2009). ملاحظات في قضية السعر المرجعي، بحث مقدم في ندوة بعنوان: "آلية العمل المصرفي من منظور الاقتصاد الإسلامي والاقتصاد التجاري- الفائدة والمرابحة"، التي أقامتها جامعة الجنان في طرابلس، لبنان يوم 2009/5/2، ص 2.

إن اعتماد المؤشرات يعتبر أمراً ضرورياً وفقاً لمتطلبات الإدارة الحديثة، لتحديد كفاءة الأداء الإداري وقياس نسب نجاحه من فشله، ويعتبر المؤشر أداة قياس معيارية تستخدم في تحديد الأسعار في المعاملات الآجلة، وفي قياس تكلفة رأس المال، وفي دراسة الجدوى الاقتصادية للمشروعات الاستثمارية⁽¹⁾.

والأسئلة المطروحة في هذا المجال: ما هو الليبور؟ وكيف يتم حسابه؟ وما هي سلبيات وإيجابيات الاسترشاد بهذا المؤشر؟ وهل يجوز استخدام معدلات الفائدة العالمية لتحديد هامش الربح؟ أ- تعريف الليبور (Libor):

هو سعر الفائدة السائد بين بنوك لندن، ويستخدم كمقياس مرجعي على نطاق واسع⁽²⁾، وكلمة ليبور هي اختصار لعبارة London Inter-Bank Offered Rate، أي معدل الفائدة المعروض من قبل البنوك في لندن، وهو يمثل مجموعة معدلات على أسعار الفائدة على القروض المتبادلة بالعملة الرئيسية بين البنوك الدولية في سوق لندن، إذ يجري استخدامه في اتفاقيات الإقراض على المدى القصير، وفي عقود المشتقات المالية المتعلقة بسعر الفائدة كالعقود الآجلة وعقود المبادلات، ويتم تحديد هذا المؤشر (Libor) يومياً من قبل جمعية المصرفيين البريطانيين British Bankers Association (BBA)، ويعد علامة تجارية مملوكة لها، وقد تعاقدت الجمعية مع وكالة الأنباء "ثومسون رويترز" لإدارة عملية حساب ليبور وبثه عالمياً بشكل يومي بعد الساعة الحادية عشر صباحاً بتوقيت لندن، كما يحق لبعض المواقع ووسائل الإعلام نشر معدلات ليبور اليومية بعد الساعة الخامسة مساءً بتوقيت لندن، وتنتشر المعدلات في موقع الجمعية (BBA) بعد مرور أسبوع على تحديدها، كما يوجد بالموقع جميع المعدلات التاريخية لليبور منذ إنشائه⁽³⁾.

وتستخدم العديد من الدول العربية سعر الفائدة كمؤشر لعمليات الإقراض بين البنوك المحلية مثل: السييور (The Saudi Inter-Bank Offered Rate (SIBOR وهو سعر الإقراض بين البنوك في المملكة العربية السعودية، ويوجد الكايبور (Cairo Inter-Bank Offered Rate (CAIBOR وهو سعر الفائدة بين البنوك في سوق القاهرة، وهكذا تأخذ هذه المؤشرات من سعر الفائدة العالمي (Libor) سنداً أو مرجعاً لها⁽⁴⁾، أما في الأردن فيتم استخدام (Jordan Inter-Bank (JODIBOR

(1) البعلي، عبد الحميد (2002). نحو مؤشر إسلامي للتعامل الآجل، بدلاً عن مؤشر الفائدة الربوية، بحث منشور، مجلة الاقتصاد الإسلامي، بنك دبي الإسلامي، مجلد 22، العدد 256، رجب (1423)، ص 30.

(2) والسبب الرئيسي لاستخدام الليبور كان القدرة الكبيرة والمصادقية الواضحة لاستقلالية البنوك العالمية في سوق لندن المالي مما مكنها من فرض معدل الليبور كإطار مرجعي دولي، انظر: القطان، محمد (2007). نحو بديل شرعي لآليات أسعار الفائدة، بحث مقدم إلى: مؤتمر "الأسواق المالية الإسلامية نحو مؤشرات مالية بديلة عن معدل الفائدة"، المنعقد بجامعة الإمام محمد بن سعود الإسلامية، الرياض، المملكة العربية السعودية، 1-2 مايو 2007، ص 7.

(3) Azad, ASM Sohel & Ahsan, Amirul, **IIBR-LIBOR Relationship and the Nature and Determinants of "Islamic Premium"** School of Accounting, Economics and Finance, Faculty of Business and Law, Deakin University, 221m Burwood Highway, Burwood, Vic – 3168, Australia, p7, Retrieved Jul 1, 2014 from: http://www.kafo.or.kr/eng_image/pdf/5_1_APAD2013.pdf

وانظر: البلتاجي، محمد (2007). نحو إيجاد معدل لإحتساب ربحية البيوع الآجلة، بحث مقدم إلى مؤتمر "الأسواق المالية الإسلامية نحو مؤشرات مالية بديلة عن معدل الفائدة"، المنعقد بجامعة الإمام محمد بن سعود الإسلامية، الرياض، المملكة العربية السعودية، 1-2 مايو 2007، وانظر: كيف، جون، ما هو ليبور، مجلة التمويل والتنمية، تصدر عن صندوق النقد الدولي، ديسمبر، 2012، العدد 49، الرقم 4، ص على الموقع الإلكتروني: متوفر بتاريخ 1-7-33(BBA)، وللمزيد من التفاصيل حول مؤشر ليبور، انظر موقع جمعية البنوك البريطانية <http://www.bbalibor.com> 2014

(4) شحاته، حسين (2002)، نحو مؤشر إسلامي للمعاملات المالية الآجلة مع التطبيق على المصارف الإسلامية، ندوة البركة الثانية والعشرين، المنعقدة بتاريخ 8-9 ربيع الآخر، 1423، الموافق 19-20 حزيران، 2002، البحرين، ص 2.

Offered Rate الجوديبيور: وهو مؤشر مرجعي محلي لأسعار الإقراض ما بين البنوك بالدينار الأردني⁽¹⁾.

ب- آلية حساب معدل الليبور (Libor)

يتم في كل يوم عمل رسمي حساب (150) معدلاً لليبور لكل أجل من آجال الاستحقاق الخمسة عشرة، أي يتم حساب (15) معدلاً حسب المدة (يوم، أسبوع، أسبوعين، ومن شهر إلى 12 شهراً)، لعشر عملات رئيسية هي: الجنيه الإسترليني، الدولار الأمريكي، الين الياباني، الفرنك السويسري، الدولار الكندي، الدولار الإسترليني، اليورو، الكورونا الدانمركية، الكورونا السويدية، الدولار النيوزلندي، ويطلق على المتوسط (المعدل)، والذي غالباً ما يشار إليه بصيغة المفرد وإن كان هناك (150) معدل فائدة السائد بين بنوك لندن (ليبور Libor)، وقد وضعت جمعية المصرفيين البريطانيين (BBA) منهجية لحساب معدلات ليبور بالتشاور مع كبار المتعاملين في السوق، وتقوم الجمعية (BBA) بمراجعة المنهجية من فترة لآخرى لضمان مواكبتها للتطورات الجديدة في مجال التشريعات وتقنيات الاتصالات والمعلومات، وتتمثل الخطوات المتبعة في تثبيت ليبور ونشره فيما يلي⁽²⁾:

الخطوة الأولى: تتمثل هذه الخطوة في تحديد المقومين (البنوك المشاركة في تحديد معدلات ليبور)، حيث تقوم كل من جمعية المصرفيين البريطانيين (BBA) وهيئة مستشاري أسواق المال Money Markets Advisory Panel، وبعد مناقشات مع BBA Libor Steering Group، بتحديد مجموعة البنوك لكل عملة (6 بنوك كحد أدنى حالياً، أو 8، أو 12، أو 16)، مهمتها التعبير عن توازن السوق من خلال تحديد معدلات فائدة داخلية بين البنوك، ويتم اختيار تلك البنوك وفق عدة معايير تتمثل في سمعتها وحجم نشاطها في السوق والتي تقدم بشكل سري كل ثلاثة أشهر، وخبرتها في العملة ذات العلاقة وتصنيفها الائتماني، كما لا تنتمي جميع البنوك المساهمة في تحديد معدلات ليبور لعملة معينة للدولة المصدرة لها، فمثلاً يتم تحديد أسعار الفائدة على الودائع بالين الياباني من قبل بنوك يابانية وغير يابانية، وتراجع قائمة البنوك المساهمة على الأقل مرة واحدة سنوياً.

جدول رقم (1). عدد البنوك المساهمة في تحديد معدلات ليبور لل عملات العشر

العملة	الدولار الأمريكي	الجنيه الإسترليني	اليورو	الين الياباني	الفرنك السويسري	الدولار الكندي	الدولار الأسترالي	الدولار النيوزلندي	الكرونة الدنماركية	الكرونة السويدية
USD	GBP	EUR	JPY	CHF	CAD	AUD	NZD	DKK	SEK	

(1) إن الجوديبيور الذي تنشره جمعية البنوك في الأردن هو سعر مرجعي لسعر الفائدة على الاقتراض بين البنوك في الأردن، ويتم احتساب هذا السعر بالاعتماد على أسعار عشرة بنوك جميعها بنوك تجارية ولا يوجد فيها أي مصرف إسلامي، وتم اعتماده للأجل القصيرة ليشكل نقلة نوعية وخطوة مهمة جداً لتطوير السوق النقدي بالدينار الأردني، وقد استحدث هذا المؤشر في شهر تشرين الثاني عام 2005، نتيجة التعاون المشترك بين جمعية البنوك في الأردن وكافة البنوك في المملكة ودعم وتعاون من البنك المركزي الأردني، انظر: [الموقع الإلكتروني لجمعية البنوك في الأردن](http://www.abj.org.jo/ar-jo)، متوفر بتاريخ 2014-7-1، <http://www.abj.org.jo/ar-jo>

(2) السحيباني، محمد (2007). آلية تحديد معدلات ليبور، وإمكانية الاستفادة منها، بحث مقدم إلى مؤتمر "الأسواق المالية الإسلامية نحو مؤشرات مالية بديلة عن معدل الفائدة"، المنعقد بجامعة الإمام محمد بن سعود الإسلامية، الرياض، المملكة العربية السعودية، 1-2 مايو 2007م، ص 7-9، وانظر: ناصر، سليمان، وزيد، ربيعة (2013). ارتباط تسعير الصكوك الإسلامية بمعدل الفائدة ليبور كعامل مهدد لسلامة الاستثمار فيها، دراسة تطبيقية على عينة من الصكوك الإسلامية، بحث مقدم للمؤتمر العالمي التاسع للاقتصاد والتمويل الإسلامي (النمو والعدالة والاستقرار من منظور إسلامي)، والذي عقد للفترة من (9-11 سبتمبر)، اسطنبول، تركيا، ص 7-10، وانظر: قنطججي، سامر (2003). معيار قياس أداء المعاملات المالية بديلاً عن مؤشر الفائدة، سلسلة فقه المعاملات (9)، د ط، مؤسسة الرسالة، حلب، سورية، ص 16-19 بتصرف، وانظر: طربية، الاء هاشم (2010). دور مقاصد الشريعة في تطوير المنتجات المصرفية الإسلامية، أطروحة دكتوراة غير منشورة، الأكاديمية العربية للعلوم والمالية والمصرفية، عمان، الأردن، ص 50-51 بتصرف.

عدد البنوك	18	16	15	13	11	9	7	7	6	6

المصدر: من إعداد الباحث بالاستناد إلى موقع جمعية المصرفيين البريطانيين (BBA)⁽¹⁾. ويوضح الجدول السابق عدد البنوك المساهمة لكل عملة من العملات العشر، وذلك حسب معطيات موقع جمعية المصرفيين البريطانيين في مايو 2012، حيث يلاحظ أن عدد البنوك يكون أكبر حسب أهمية العملة على المستوى العالمي.

إلا أنه في عام 2013 توقفت جمعية المصرفيين البريطانيين (BBA) عن تحديد سعر ليبور لعدد من العملات وأجال استحقاقها⁽²⁾ وهي: (الكرونة السويدية SEK، الكرونة الدنماركية DKK، الدولار النيوزلندي NZD، الدولار الأسترالي AUD، الدولار الكندي CAD)، وأصبح يتم حساب (7) معدلات حسب المدة (يوم، أسبوع، شهر، شهرين، 3 أشهر، 6 أشهر، 12 شهراً) لباقي العملات (وعددها 5 عملات)⁽³⁾.

الخطوة الثانية: تتمثل في قيام كل بنك من البنوك المساهمة بتقديم تقويم يومي لأسعار الفائدة حسب الأجل الخمسة عشر لممثل جمعية المصرفيين البريطانيين (BBA) في حساب معدل ليبور وهي شركة رويتر، ويجب أن تلتزم البنوك المساهمة عند تقديم تقويمها لأسعار الفائدة بالتعليمات التي وضعتها الجمعية (BBA)، وتتمثل فيما يلي⁽⁴⁾:

1- يساهم البنك المشارك في هيئة ليبور في تحديد معدل الفائدة الذي يكون مستعداً عنده لاقتراض مبلغ (معقول الحجم)، والذي سيتم على أساسه إقراض الأموال، وعليه القيام بذلك والقبول بالمعدل المعروض في السوق.

(1) أطلقت جمعية المصرفيين البريطانيين (BBA) معدل ليبور رسمياً بحلول عام 1986م بثلاث عملات فقط في البداية هي: الدولار الأمريكي، والين الياباني والجنيه الإسترليني، انظر: **جمعية المصرفيين البريطانيين**، متوفر على الموقع الإلكتروني بتاريخ 1-7-2014: <http://www.bbalibor.com>

(2) وقد تم إسقاط أو قص بعض العملات من سلة العملات التي ينظر لها عند تحديد سعر فائدة الليبور وكذلك إنقاص عدد "التحديدات" اليومية لأسعار الفائدة إلى 130 مرة من أُل مرة 150 مرة المتبعة حالياً، كأحد الحلول المطروحة للتخلص من صدمة نظام الليبور، وذلك بعد المشاكل المباشرة التي واجهت مصداقية ليبور وهو قيام مجموعة من البنوك المشاركة في تحديد سعر الفائدة بالتلاعب وبشكل متكرر وروتيني بأسعار الفائدة المستخدمة لحساب ليبور في الفترة (2005-2012م)، كان على رأسها البنك البريطاني (باركليز Barclays) وكذلك بنوك أخرى مثل (بنك ستاندرد تشارترد Standard Chartered Bank) و(بنك يو بي أس Union Bank Of Switzerland-UBS) و(بنك آر بي أس -RBS-Royal Bank of Scotland) و(بنك رابو Rabo bank) وغيرها، بالتلاعب بأسعار الفائدة بالاتجاه الذي يجعل عقودها مربحة لها، وعلى حساب الجهات المقابلة لها في هذه العقود، ووفقاً لخبراء الصناعة المالية؛ فإن هناك سببان رئيسان وراء هذا التلاعب هما: أولاً، عندما يقوم البنك بتخفيض سعر الفائدة الذي يفصح عنه بقيمة أقل من قيمته الحقيقية فإنه يظهر قوة غير حقيقية تتمثل بانخفاض مخاطره، وأنه بنك قوي (أقوى مما هو عليه حقيقة)، ويستطيع أن يقترض بأسعار فائدة منخفضة، من المعروف أنه كلما انخفضت قدرة البنك على دفع التزاماته (منها القروض) يقوم المقرضون برفع أسعار الفائدة على هذا البنك عند اقتراضه منهم والعكس صحيح، والسبب الثاني، أن هذه البنوك قد تكون هي الطرف الذي يتسلم سعر الفائدة الثابت ويدفع سعر الفائدة المتغير (Libor) في عقود المبادلات، فلذلك عندما يقوم البنك بتخفيض سعر ليبور فإنه يحصل على الفرق بين سعر الفائدة الثابت (الأعلى) وسعر ليبور الأقل مضرراً بقيمة عقد التبادل الافتراضية، والتي تكون عادة بمئات الملايين أو حتى المليارات، ونتيجة لذلك يمكن تصور تأثير ذلك التلاعب في معدل ليبور، فهو يعني أن أسواق المال دفعت للاعتقاد بأن المخاطر وتكلفة الاقتراض أقل مما هي عليه، وذلك يعني أن المؤسسات المالية في أنحاء العالم قد تكون أقرضت بأسعار فائدة منخفضة وسعرت منتجاتها المالية المختلفة والمترتبة بمعدل ليبور بأقل من قيمتها وربما سجلت خسائر كبيرة، مما قد يؤدي إلى وجود الكثير من الخاسرين الذين بنوا مواقعهم استناداً إلى سعر فائدة ليبور مزيف، لكن الخاسر الأكبر اليوم هو المصدقية والثقة في أسواق المال وبشكل خاص مصداقية مركز لندن المالي، وهو الأكبر بين المراكز المالية العالمية، انظر: ناصر، و زيد، إرتباط تسعير الصكوك الإسلامية بمعدل الفائدة ليبور كعامل مهدد لسلامة الاستثمار فيها، دراسة تطبيقية على عينة من الصكوك الإسلامية، مرجع سابق، ص 14-15 بتصرف.

(3) قامت جمعية المصرفيين البريطانيين بتسليم إدارة ليبور الجديدة إلى (ICE Benchmark Administration Limited (IBA بتاريخ 31-1-2014، متوفر على الموقع الإلكتروني لجمعية المصرفيين البريطانيين، مرجع سابق، بتاريخ 1-7-2014،

<http://www.bbalibor.com>

(4) الموقع الإلكتروني لجمعية المصرفيين البريطانيين، مرجع سابق، بتاريخ 1-7-2014، <http://www.bbalibor.com>

- 2- يتم تحديد معدل كل بنك باستقلالية عن البنوك المشاركة والعملات الأخرى.
- 3- لا بد أن تتوفر في معدلات كل بنك مشاركون الشروط الآتية:
- أ- بسيطة وغير ثابتة. ب- القروض غير مضمونة وخاضعة لقوانين انكلترا وويلز. ج- تقدم المعدلات بخانات عشرية لا تقل عن اثنين ولا تزيد عن خمس. د- معمول بها في سوق لندن.
- 4- ترسل معدلات البنوك المشاركة لثومسون رويترز من خلال الموزع (Designed Distributor) بين الساعة (11:00) و(11:10) صباحاً حسب توقيت لندن.
- الخطوة الثالثة: بعد استلام تقويمات جميع البنوك لأسعار الفائدة المختلفة، تقوم رويترز بترتيب العروض من الأعلى إلى الأدنى، ثم يتم استبعاد أعلى وأدنى معدلات معروضة لتحديد تأثير المعدلات المتطرفة، ويحدد معدل ليبور لذلك اليوم وللأجل الخمسة عشر المختلفة، بحساب المتوسط الحسابي للمعدلات المعروضة المتبقية، وعادة ما تثبت المعدلات المحسوبة للسوق في حدود الساعة 11:45 إلى 12:00، مع ملاحظة أن أسعار الفائدة تستمر في التغير خلال اليوم، وقد تختلف عن معدلات ليبور المعلنة، ويتم الإعلان من خلال شاشات شركة رويترز وغيرها من الشركات المتخصصة ببث المعلومات المالية، وكان من المفروض أن تضمن هذه الشفافية عدم تعارض مصالح البنوك المساهمة مع المعدلات التي تضعها، خاصة وأن محافظها الاستثمارية قد تتضمن عدداً كبيراً من المشتقات المالية المرتبطة بمعدلات ليبور.

جدول رقم (2). معدلات ليبور المحسوبة بتاريخ 30-10-2015 (%)

اليوم / العملة	اليورو	الدولار الأمريكي	الجنيه الإسترليني	الين الياباني	الفرنك السويسري
يوم	-0.17286	0.12480	0.47750	0.02786	-0.77400
أسبوع	-0.16929	0.15590	0.48531	0.03429	-0.79500
شهر	0.13357	0.19200	0.51069	0.04943	-0.77400
شهرين	-0.09929	0.25305	0.53688	0.06214	-0.75800
3 أشهر	-0.07429	0.33410	0.58000	0.08143	-0.73200
6 أشهر	-0.00300	0.55165	0.73250	0.12157	-0.69300
12 شهر	0.09071	0.86840	1.03875	0.22614	-0.60100

المصدر: من إعداد الباحث بالاستناد إلى موقع جمعية المصرفيين البريطانيين (BBA)⁽¹⁾

يوضح الجدول السابق معدلات ليبور المحسوبة بتاريخ 30 تشرين الأول 2015، وبمجرد الإعلان عن معدلات ليبور المحسوبة يتم إعلان جميع تقويمات البنوك التي استخدمت في حسابها، وذلك لضمان أعلى قدر من الشفافية حول دقة وسلامة عملية التقويم.

ويتم التسعير في التمويل الإسلامي بالاستناد إلى (LIBOR plus)، وتعني أن تحديد الربح في المراجعة يستند إلى الليبور كسعر أساس، ويكون بمثابة التكلفة ويضاف إليه هامش، فلو فرض أن الليبور هو 3% والهامش الزائد فوق الليبور هو 2% فإن الربح سيكون 5% سنوياً فوق قيمة الأصل محل المراجعة، ويمثل الليبور الحد الأدنى الذي لا يمكن النزول تحته في عمليات التمويل بصفة عامة ومنها عمليات التمويل الإسلامي.

ج - استخدام الليبور في تسعير المنتجات المالية الإسلامية

(1) جمعية المصرفيين البريطانيين، مرجع سابق، متوفر على الموقع الإلكتروني بتاريخ 1-7-2014، <http://www.bbalibor.com>، وانظر: الموقع الإلكتروني لـ Global-rates، متوفر بتاريخ 1-11-2015، <http://www.global-rates.com/interest-rates/libor/libor.aspx>

أن الإعتقاد على سعر الفائدة كأساس مرجعي لتحديد سعر المراجعة، وارتباط العائد على الحسابات الاستثمارية مع أسعار الفائدة العالمية له عدد من السلبيات، أهمها⁽¹⁾.

أ- إن استخدام الفائدة يعكس التبعية الاقتصادية للأنظمة المصرفية الربوية.

ب- إن العميل عندما يرى أن تكلفة التمويل من المصارف الإسلامية مشابهة لتكلفة القرض من البنوك التقليدية، قد يعتقد أنه لا فرق حقيقي بين التمويل من المصارف الإسلامية أو الحصول على قرض من البنوك التقليدية، وقد يعتقد أنه لا يوجد أي فرق إلا بالاسم وأن النتيجة واحدة، وفي هذا تشكيك في مدى شرعية المصارف الإسلامية، وهذا أيضا سيؤدي إلى إضعاف منافسة المصارف الإسلامية للبنوك التقليدية.

ج- إن تكاليف عمليات التمويل التي تقوم بها المصارف الإسلامية أعلى بالتأكد من مصاريف البنوك التقليدية عند قيامها بالإقراض، ففي حين تعتمد البنوك التقليدية في تمويلها على القرض حصراً في كل عملياتها، لا تعتمد المصارف الإسلامية على القرض إطلاقاً بل على عقود البيع والمشاركة، وبالتالي فهي تتكبد مصاريف إدارية ومخاطر أعلى، وإدارة المخاطر على عمليات التمويل الإسلامية بالتأكد أعلى وأكثر تكلفة من إدارة مخاطر البنوك التقليدية، هذا من جهة ومن جهة أخرى فالمنطق السليم يرى أنه يجب أن تكون تكلفة التمويل من المصارف الإسلامية أعلى من تكلفة التمويل من البنوك التقليدية عن طريق القرض بفائدة وذلك لعدة أسباب ذات قيمة عالية منها⁽²⁾:

1- أنه لا توجد فوائد إضافية تحتسب على العميل لصالح المصرف الإسلامي في حال تأخره عن السداد.

2- إن المصرف الإسلامي يتحمل تبعة العيب الخفي وتبعة هلاك السلعة الممولة طوال فترة حيازته لها وحتى بعد تسليمها للعميل.

3- إن المصرف الإسلامي يتحمل مصاريف إدارية أعلى بما فيها مصاريف الإستلام والحيازة والتخزين والمتابعة وكل ما قد يتعلق بالسلعة أو الإدارة أو الإنتاج، في حين أن البنوك التقليدية تقتصر عملياتها على مبلغ القرض وسداده فقط.

ونتيجة كل ما سبق فإنه وفي واقع الأمر فإن البنك التقليدي سيحقق ربحاً صافياً أعلى بكثير من المصرف الإسلامي فيما لو تساوى سعر المراجعة مع سعر الفائدة، وبالتالي وكنتيمة إضافية لذلك فلن يكون بمقدور المصرف الإسلامي أن يحقق ربحاً يمكن توزيعه على المودعين أو على المساهمين مقاربا لما يمكن أن تحققه البنوك التقليدية لموديعيها ومساهميها في حال إعتداد المصارف الإسلامية على سعر الفائدة كأساس لتحديد سعر المراجعة⁽³⁾.

د- هل يجوز استخدام معدلات الفائدة العالمية لتحديد هامش الربح؟

نظام الليبور نظام معتمد لدى البنوك الربوية في العالم العربي، ومع الأسف الشديد أن بعض المصارف الإسلامية قد انزلت في هذا المنزلق الربوي الخطير، فصارت تربط أرباح بيع المراجعة للأمر بالشراء بنظام الليبور، فتكون الأرباح التي يحصل عليها المصرف الإسلامي غير ثابتة، بل متغيرة مع تغير عدد الأشهر والأيام، ولا يتم البت بمقدار الربح عند توقيع عقد المراجعة، بل تُسجل مع نهاية كل شهر عند دفع القسط المستحق، بعد تسويتها مع نظام الليبور مثلاً (Libor + 2%) ، فيؤدي ذلك إلى جهالة الربح وعدم معلوميته، وهذا يؤدي إلى بطلان عقد المراجعة، لأن من شروط صحة عقد المراجعة أن يكون الربح معلوماً ومحددًا، وربطه بمؤشر الليبور يناقض ذلك حيث يجعله متذبذباً، فإذا ارتفع مؤشر

(1) الدروبي، ملاحظات في قضية السعر المرجعي، مرجع سابق، ص 2-3، وانظر: القري، عرض لبعض مشكلات البنوك الإسلامية ومقترحات لمواجهتها، مرجع سابق، ص 1676-1679 بتصرف.

(2) الدروبي، ملاحظات في قضية السعر المرجعي، مرجع سابق، ص 2-3.

(3) الدروبي، ملاحظات في قضية السعر المرجعي، مرجع سابق، ص 3.

الليبور ارتفع الربح وإذا انخفض مؤشر الليبور انخفض الربح، وهذا الربط بمؤشر الليبور يحول بيع المربحة إلى معاملة باطلّة، لاشتمالها على غرر فاحش مفسد للعقد⁽¹⁾.

وفي ذلك يقول القري: "لا يوجد في الشريعة -بحسب ما نعلم- طريقة لحساب الربح، والمعوّل في المعاملات هو على صيغة العقد لا على طريقة الحساب، فإذا كان بيعاً وجب أن يكون مكتمل الأركان تام الشروط خالياً من الربا والغرر والغش والغبن ... إلخ، فإذا توفر ذلك فلا أهمية للطريقة التي حسب بها الربح، وهذا يعني أن ربط هامش الربح بأسعار الفائدة مقبول إذا كانت صيغة البيع صحيحة، ومع ذلك لا ننكر أن استخدام أسعار الفوائد الدولية كطريقة لحساب الربح في البيوع وإن كان غير محرم فإنه مناف للذوق الإسلامي ومتعارض مع ما هو مفترض في المسلمين من تأدب مع أحكام دينهم"⁽²⁾. وخلاصة الأمر أنه لا يجوز شرعاً ربط نسبة الربح في بيع المربحة بمؤشر الليبور في مرحلة العقد، لأنه يؤدي إلى جهالة مفسدة للعقد، ولا بأس بالاستئناس بمؤشر الليبور في مرحلة المراجعة، حتى يوجد بديل لمؤشر إسلامي⁽³⁾.

وفيما يلي قرار ندوة البركة الثانية والعشرين، بخصوص إيجاد مؤشر إسلامي للتعامل الأجل بديلاً عن مؤشر الفائدة⁽⁴⁾:

أ- إن اعتماد المصارف الإسلامية على مؤشر سعر الفائدة (الليبور أو ما يشابهه) ليكون معياراً لتسعير منتجاتها الأجلة كالمربحة والتأجير والاستصناع، وتقويم كفاءتها وقياس أدائها، ينافي أسس وأهداف العمل المصرفي الإسلامي ولا يأخذ في الاعتبار طريقة تكوين مصادر أموالها وتكلفة الحصول عليها، وهو أمر اقتضته الضرورة في ظل غياب مؤشر بديل مقبول إسلامياً.

ب- لا مانع شرعاً من الاستئناس بمؤشر سعر الفائدة في تسعير المنتجات الإسلامية التي لا ينافي استخدامه طبيعتها، مع الالتزام - عند استخدامه - بالضوابط الشرعية لتلك المنتجات.

ج- توصي الندوة الجهات التي تعني بقضايا المصارف الإسلامية، مثل مجمع الفقه الإسلامي، وهيئة المحاسبة للمعايير للمؤسسات المالية الإسلامية بالتعاون، مع معاهد ومراكز البحوث الاقتصادية الإسلامية، بإيجاد مؤشر إسلامي بديل عن مؤشر سعر الفائدة، يقوم على أسس موضوعية متفقة مع أحكام ومبادئ الشريعة الإسلامية وطبيعة عمل المصارف الإسلامية، وذلك بتكوين لجنة متخصصة تضم فقهاء وخبراء في الاقتصاد والمحاسبة والمصارف الإسلامية للقيام بهذه المهمة

و- طرق بديلة مقترحة عن مؤشر الليبور (Libor)

لو كان من غير المستساغ أن نعتمد سعر الفائدة أساساً مرجعياً لتحديد هامش الربح في أدوات التمويل الإسلامية بشكل عام وبتحديد سعر المربحة بشكل خاص، فعلى ماذا نعتمد وماهي البدائل؟

1- إن أول الحلول المقترحة لهذه المشكلة هو بلا ريب تقليص صيغ التمويل التي تؤدي إليها، ألا وهي الديون، حيث أن النموذج المثالي للمصرف الإسلامي هو ذلك الذي يعتمد في التمويل على صيغ المشاركة وليس الديون، وفي صيغ التمويل بالمشاركة لا يحتاج المصرف إلى تحديد عائد ثابت ومن ثم يستغني عن الارتباط بأسعار الفائدة العالمية⁽⁵⁾.

(1) عفانه، حسام الدين (2009). بيع المربحة المركبة كما تجرّه المصارف الإسلامية في فلسطين، بحث مقدم إلى مؤتمر "الاقتصاد الإسلامي وأعمال البنوك"، جامعة الخليل وذلك ضمن المحور الأول من محاور المؤتمر: المصارف الإسلامية في القرن الواحد والعشرين، تحديثات وآمال معاملات المصارف الإسلامية، ضبط وتأصيل، 5 شعبان 1430 هـ الموافق 2009/7/27، ص 21 بتصرف.

(2) القري، محمد علي (1413). عرض لبعض مشكلات البنوك الإسلامية ومقترحات لمواجهتها، بحث منشور، مجلة مجمع الفقه الإسلامي، والتابعة لمنظمة المؤتمر الإسلامي، جدة، السعودية، العدد 8، الجزء 2، ص 1678 بتصرف.

(3) عفانه، بيع المربحة المركبة كما تجرّه المصارف الإسلامية في فلسطين، مرجع سابق، ص 24.

(4) قرار ندوة البركة الثانية والعشرين رقم 1/22 والمنعقدة بتاريخ 8-9 ربيع الآخر، 1423، الموافق 19-20 حزيران، 2002، دلة البركة، فتاوى ندوة البركة الثانية والعشرين للاقتصاد الإسلامي، مجموعة دلة البركة، قطاع الأموال، شركة البركة للاستثمار والتنمية، جدة، السعودية.

(5) القري، عرض لبعض مشكلات البنوك الإسلامية ومقترحات لمواجهتها، مرجع سابق، ص 1676-1679 بتصرف.

الطريقة الثانية- التسعير اعتماداً على المعدل الموزون لتكلفة الأموال في المصارف الإسلامية
حيث يقترح أحد الباحثين في الصيرفة الإسلامية الطريقة الآتية لتكون مؤشراً بديلاً عن مؤشر الليبور، وحسب هذه الطريقة يمكن أن يتم تسعير المراجعة في المصارف الإسلامية اعتماداً على المعدل الموزون لتكلفة الأموال في هذه المصارف، إضافة إلى مخاطر تعثر الجهة التي ستحصل على التمويل، ومدة التمويل، وأية أمور أخرى يمكن أن تؤثر في معدل العائد الذي يهدف المصرف الإسلامي إلى تحقيقه، وعادة ما تهدف المصارف الإسلامية إلى تحقيق عائد معين على الاستثمار كما هو الحال في المصارف التقليدية، حيث تضع المصارف خطة معينة في بداية كل سنة تحدد فيها العوائد التي يجب تحقيقها خلال العام⁽¹⁾.

وتتطلب عملية احتساب تكلفة الأموال في المصارف الإسلامية تحديد صافي الأموال التي يتوقع أصحابها الحصول على عوائد وضعها في المصرف الإسلامي؛ أي تحديد الأموال التي تعتبر ذات كلفة على المصرف الإسلامي، ويمكن احتساب تكلفة مصادر الأموال في المصارف الإسلامية عن طريق تصنيف تلك التكاليف إلى تكاليف خارجية وتكاليف داخلية، أما بالنسبة لتكلفة مصادر الأموال الخارجية فتتكون من: تكلفة الحسابات الجارية وتحت الطلب وما في حكمها، تكلفة حسابات الاستثمار المشترك، تكلفة حسابات الاستثمار المخصص، وتتكون تكلفة مصادر الأموال الداخلية من: تكلفة الأسهم العادية، تكلفة الأرباح المحتجزة، مع الإشارة إلى أنه يتم استثناء الأموال التي يفرض البنك المركزي على المصارف الإسلامية إيداعها لديه، بالإضافة إلى استثناء الأموال التي يستبقها المصرف الإسلامي لمقابلة المبالغ التي يسمح لصاحب حساب الاستثمار بسحبها حسب شروط فتح الحساب، وبعد احتساب التكاليف يتم ضرب ناتج كل تكلفة من تكاليف مصادر الأموال الخارجية والداخلية بنسبة (وزن) المصدر إلى مجموع الأموال المتاحة للاستثمار، فإذا كان المعدل الموزون لتكلفة الأموال في المصرف = 3% مثلاً فإن المصرف الإسلامي لن يقبل أن يكون العائد السنوي على استثماره أقل من هذا الرقم بأي حال من الأحوال، لذا يكفي المصرف الإسلامي بإضافة نسبة معينة إلى هذه النسبة تتناسب مع مخاطر طالب التمويل ومدة التمويل، أما بالنسبة للسعر بشكل عام فتحدد إدارة المصرف الإسلامي بما يتناسب مع تكلفة أموالها المحسوبة والأوضاع الاقتصادية السائدة من خلال إضافة نسبة معينة إلى تكلفة الأموال مثل 2%، فيكون ربح المصرف السنوي الذي يطلبه في هذه الحالة 5% من تكلفة البضاعة عليه⁽²⁾.

ولا شك أن وجود نظام تكاليف فعال يشكل خطوة ضرورية لإيجاد مؤشر إسلامي لتحديد ربحية التمويل وخاصة في معاملات البيوع الآجلة مثل المراجعة، كبديل لسعر الفائدة المستخدم حالياً نظراً لعدم وجود المؤشر الإسلامي البديل.

الطريقة الثالثة - التسعير اعتماداً على المؤشر الذي تحدده السياسة النقدية

(1) سمحان، حسين محمد (2011). دراسات في الإدارة المالية الإسلامية، ط1، دار الفكر ناشرون وموزعون، عمان، الأردن، ص 138.
(2) ومن الجدير بالذكر بأنه لا يوجد مؤشرات أو معلومات تشير إلى قيام المصارف الإسلامية الأردنية باحتساب تكلفة أموالها، حيث أنها لا تقوم باحتساب هذه التكلفة أصلاً، وهو الأمر الذي يستغريه كثير من العاملين في مجال المال والأعمال والتحليل المالي بسبب معرفتهم بمدى أهمية احتساب هذه التكلفة في عملية اتخاذ القرارات بشكل عام، وقرارات تسعير المنتجات المصرفية بشكل خاص، ومن هنا حاول سمحان التوصل لنموذج مقترح لقياس تكلفة الأموال في المصارف الإسلامية الأردنية واستخدامها في عملية تسعير أدواتها الاستثمارية بما يتفق مع أحكام الشريعة الإسلامية، بعد أن توصل إلى أن المصارف الإسلامية الأردنية تعتمد على أساليب أخرى في تسعير أهم منتجاتها كالمراجعة مبنية على خبرتها وتجربتها السابقة في هذا المجال، إضافة إلى سعر الفائدة بين بنوك لندن (الليبور)، أو سعر الفائدة السائد في السوق المصرفي، (حيث عمل الباحث بأحد المصارف الإسلامية الأردنية لفترة ليست بالقصيرة)، انظر: سمحان، دراسات في الإدارة المالية الإسلامية، مرجع سابق، ص 117-122 بتصرف، وانظر: القطان، محمد (2007). نحو بديل شرعي لآليات أسعار الفائدة، بحث مقدم إلى: مؤتمر "الأسواق المالية الإسلامية نحو مؤشرات مالية بديلة عن معدل الفائدة"، المنعقد بجامعة الإمام محمد بن سعود الإسلامية، الرياض، المملكة العربية السعودية، 1-2 مايو 2007، ص 36.

وحسب هذه الطريقة يمكن أن يتم تسعير المربحة في المصارف الإسلامية في إطار السياسة النقدية والتمويلية التي يصدرها البنك المركزي، حيث تستخدم كأداة من ضمن الأدوات غير المباشرة لإدارة السيولة والتحكم في حجم التمويل المصرفي، ويراعى في تحديد سعر المربحة المؤشرات الاقتصادية الكلية بصورة عامة، والعوامل المؤثرة عليها بصورة خاصة مثل المصروفات الثابتة والمتغيرة وعوامل الاستقرار الاقتصادي ومعدلات التضخم وسعر الصرف وغيرها، وتوجد هناك ثلاثة طرق لتحديد سعر المربحة في السياسة النقدية وهي⁽¹⁾:

1- نظام السقف (Ceiling): وفي هذا النظام يتم تحديد حد أعلى لأسعار المربحة بواسطة البنك المركزي، ومن ثم يتم إلزام المصارف بعدم تجاوز هذه النسبة.

2- نظام القاع (Floor): وفي هذا النظام يتم تحديد حد أدنى لأسعار المربحة، ويصبح إلزاماً على المصارف عدم النزول إلى أقل من ذلك.

3- نظام النطاق (Span): وفي هذا النظام يتم تحديد مدى لأسعار المربحة، بحيث تتحرك فيه المصارف صعوداً وهبوطاً، ويعتبر من أفضل الأنظمة لتحديد سعر المربحة خاصة إذا ما تم بعد دراسات لمعدلات التضخم المتوقعة، وكان ذو مرونة عالية⁽²⁾.

وقد يتم تحديد مؤشر من قبل البنك المركزي لتحديد سعر المربحة بحيث يأخذ بعين الاعتبار سياسات الدولة الكلية ووضعها الاقتصادي، وأنه يتيح للمصارف فرصة المشاركة في وضع وتنفيذ السياسة النقدية والتمويلية، كما أنه يتناسب مع تكلفة التمويل المتعارف عليها عالمياً، بالإضافة إلى ذلك أنه يمكن المصارف من إعطاء عائد مقبول لأصحاب حسابات ودائع الاستثمار، ويتيح للمصارف حرية احتساب سعر المربحة بما يتناسب مع الوضع الاقتصادي في الدولة، وقد اعتمدت معظم المصارف الإسلامية على هذا المؤشر في تحديد سعر المربحة حيث ترى أن المؤشر المحدد من البنك المركزي مناسب وواقعي⁽³⁾.

الطريقة الرابعة: مؤشر تومسون رويترز IIBR

أطلقت تومسون رويترز⁽⁴⁾ "مؤشر الربح بين المصارف الإسلامية" (Islamic Interbank (IIBR Benchmark Rate بتاريخ 2011-11-22، أول مؤشر مرجعي في العالم متوافق مع الشريعة الإسلامية⁽⁵⁾، يمثل معياراً مرجعياً موثقاً به بين المصارف لحساب تكلفة التمويل للمؤسسات المالية الإسلامية ومعدلات الربح بصورة أكثر صدق وواقعية، ويهدف إلى توفير متوسط العوائد المتوقعة من

(1) وهذه الطرق هي المتبعة من قبل بنك السودان المركزي، انظر: إدريس، وآخرون، كيفية تحديد نسب هوامش أرباح المراجحات بالمصارف، مرجع سابق، ص 15-16 بتصرف.

(2) من واقع التجربة العملية لبنك السودان المركزي، يتضح أنه قد استخدم نظام القاع للفترة (1994-1999)، وفي عام (2000) باشر بالعمل بنظام النطاق، وبعد ذلك أصبح تحديد سعر المربحة يحدد بحرية بواسطة المصارف وفق العرض والطلب على التمويل المصرفي دون تدخل من البنك المركزي، وذلك بعد تطبيق سياسات التحرير الاقتصادي، وأصبح سعر المربحة الذي يحدده البنك المركزي يتخذ كمؤشر فقط للاستئناس به من قبل المصارف، والخيار متروك للمصارف بالالتزام بهذا المؤشر أو زيادة النسبة أو النزول عنها، انظر: إدريس، وآخرون، كيفية تحديد نسب هوامش أرباح المراجحات بالمصارف، مرجع سابق، ص 16.

(3) وذلك حسب الدراسات التي قامت بها الإدارة العامة للبحوث والإحصاء، بنك السودان المركزي، الإصدار رقم (9)، أغسطس 2006، متوفر على الموقع الإلكتروني بتاريخ 2014-6-22، <http://www.cbos.gov.sd/node/228>

(4) تومسون رويترز: تعتبر مصدر للمعلومات الذكية للشركات والمحترفين، وهي تجمع بين الخبرة في هذا المجال والتكنولوجيا المبتكرة لتقديم معلومات حيوية لكبار صانعي القرار في أسواق المال والقانون والضرائب والمحاسبة والعلوم والرعاية الصحية والإعلام، ولتومسون رويترز مقر رئيسي في نيويورك، ولها مراكز عمليات رئيسية في لندن وإيغهام ومنيسوتا، ويعمل لديها أكثر من 55 ألف موظف في أكثر من 100 بلداً، وأسهم تومسون رويترز مدرجة في بورصة نيويورك للأوراق المالية، وبورصة تورنتو للأوراق المالية، انظر: الموقع الرسمي لشركة تومسون رويترز، متوفر على الموقع الإلكتروني بتاريخ 2014-7-1، <http://thomsonreuters.com> / وانظر: <http://ara.reuters.com/article/businessNews/idARACAE7AL00J20111122>

(5) وقد جاء إطلاق المؤشر من خلال فعاليات الدورة السنوية الثامنة عشرة للمؤتمر العالمي للمصارف الإسلامية، والذي عقد تحت شعار "التنافس على النمو العالمي"، 2012، المنعقد في البحرين.

عمليات التمويل قصيرة الأجل بين المصارف الإسلامية، والتي تتوافق مع الشريعة الإسلامية، حيث يحسب المؤشر معدل مجموع أسعار الأرباح المشتركة لـ 18 مصرفاً من المصارف الإسلامية والتقليدية المدعومة بصناديق استثمارية مستقلة، للأجل القصيرة التي لا تتعدى السنة وباستحقاقات مختلفة (يوم، أسبوع، شهر، شهرين، ثلاثة أشهر، ستة أشهر، تسعة أشهر، وسنة) وذلك لتوفير بديل ضروري ومرجعي موثوق به من أجل تسعير أدوات التمويل الإسلامية (مثل المراجعة) بدل أسعار الفائدة الربوية المستخدمة في التمويل التقليدي⁽¹⁾.

ويتولى الإشراف المتواصل على آلية تنفيذ المؤشر ونزاهته لجنة المعايير الإسلامية التي تضم أكثر من 20 مؤسسة مالية إسلامية⁽²⁾، إضافة إلى هيئة رقابة شرعية، وتم وضع هذا المؤشر بالتعاون مع عدد من المؤسسات والهيئات المالية الإسلامية، بما فيها البنك الإسلامي للتنمية، وهيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية، وجمعية البحرين للمصارف، ومعهد حوكمة الشركات، إضافة إلى مجموعة من المصارف الإسلامية الكبرى، ويرتبط معدل ثومسون رويترز لمتوسط سعر الفائدة على القروض المتبادلة بين البنوك بمجموعة مؤشرات ثومسون رويترز التي تستخدم لحساب أكثر من 100 معدل للأسعار في العالم، حيث يكون معدل الربح بالدولار الأمريكي.

أما عن آلية احتساب مؤشر الربح بين المصارف الإسلامية، وفقاً لما نشرته شركة ثومسون رويترز وهيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية، فهي شبيهة جداً بطريقة حساب نظيره الربوي (Libor)، إذ يعتمد في حسابه على تجميع معدلات الربح لـ 17 مصرفاً (Panel banks)، وفق طلب واضح ومحدد يوجه إليهم من طرف الهيئة الإسلامية للمؤشر (Islamic Benchmark Committee)، حيث ترسل معدلات البنوك المشاركة ثومسون رويترز بين الساعة (9:00) و(10:44) صباحاً حسب توقيت مكة المكرمة، وتقوم مؤسسة ثومسون بحساب متوسط العوائد المعروضة من طرف هذه المصارف، بعد ترتيب العروض من الأعلى إلى الأدنى، ثم يتم استبعاد أعلى وأدنى معدلات معروضة لتحديد تأثير المعدلات المتطرفة، بحيث يتم اخذ الوسط الحسابي بعد استثناء القيم الشاذة في التسعير؛ أي بعد أن يتم استثناء أعلى (4) أسعار، وأدنى (4) أسعار، وذلك بين الساعة (10:45) و (10:59)، وتقوم بعد ذلك بنشر هذا المعدل يومياً على شاشاتها عند الساعة 11 صباحاً بتوقيت مكة المكرمة (جرينتش +3)، ويكون بذلك معياراً يُستند إليه في تسعير الاستثمارات المالية وكذا أدوات المال المختلفة في سوق ما بين البنوك، ويتم استخدام المؤشر لتحديد معدل الربح على عدد من أدوات التمويل الإسلامية بما في ذلك الاستثمارات قصيرة الأجل وأدوات التمويل مثل المراجعة وأدوات التمويل بالتجزئة مثل تمويل العقارات والسيارات والصكوك وغيرها من أدوات الدخل الثابت المتوافقة مع الشريعة الإسلامية، كما يمكن استخدامه معياراً لتسعير وقياس الأصول المالية للشركات والاستثمارات⁽³⁾.

جدول رقم (3). أسماء المصارف المساهمة في تحديد معدلات IIBR بتاريخ 2011-11-22

(1) الموقع الرسمي لشركة ثومسون رويترز، مرجع سابق، متوفر على الموقع الإلكتروني بتاريخ 2014-7-1:

[/http://thomsonreuters.com/site/islamic-interbank-benchmark-rate](http://thomsonreuters.com/site/islamic-interbank-benchmark-rate)

(2) برئاسة ناصر السعيد، رئيس الشؤون الاقتصادية في مركز دبي المالي العالمي.

(3) Azad& Ahsan, IIBR-LIBOR Relationship and the Nature and Determinants of "Islamic Premium", p3.

وانظر: الموقع الرسمي لمؤسسة ثومسون رويترز، مرجع سابق، متوفر على الموقع الإلكتروني بتاريخ 2014-7-1:

[/ http://thomsonreuters.com/site/islamic-interbank-benchmark-rate](http://thomsonreuters.com/site/islamic-interbank-benchmark-rate)

Ithmaar Bank	Dubai Islamic Bank	Sharjah Islamic Bank	Qatar Islamic Bank	National Bank of Kuwait	National Commercial Bank (Al Ahli)	Masraf Al Rayan	Kuwait Finance House	اسم البنك
Barwa Bank	Bahrain Islamic Bank	Al Salam Bank	Alinma Bank	Al Hilal Bank	Al Baraka Bank	Ahli United Bank	Abu Dhabi Islamic Bank	اسم البنك

المصدر: من إعداد الباحث بالاستناد إلى موقع تومسون رويترز

ونظراً لتحريم الفائدة والأصول المالية التي تدرها، فقد شغلت مسألة إيجاد بديل عن سعر الفائدة بال كثير من الباحثين في الاقتصاد الإسلامي منذ فترة طويلة و يلخص الجدول التالي أهم الدراسات السابقة التي اقترحت مؤشراً إسلامياً بديلاً عن سعر الفائدة.

جدول رقم (4)	
المقترحات السابقة لإيجاد مؤشر مالي إسلامي بديل عن سعر الفائدة	
اسم الباحث	المقترح المقدم
حسين شحاته (١٩٧٨ م)	متوسط النسبة المئوية للأرباح المتوقعة إلى رأس المال المستثمر.
معبد الجارحي (١٩٨١ م)	مؤشر معدل العائد علي الودائع المركزية قصيرة الأجل، وهو ما أسماه (المعام)، وهذه الودائع هي حسابات استثمار يفتحها البنك المركزي الإسلامي لدى المصارف التجارية لتستثمرها في القطاع الإنتاجي.
سيد الهواري (1982 م)	معدل العائد على أفضل استثمار بديل يتصف بنفس مواصفات المشروع تحت الدراسة من حيث الشرعية والأولية الإسلامية ودرجة المخاطرة.
محمد الزرقا (1983 م)	معدل العائد المتوقع على الاستثمار الحقيقي.
كوثر الأبيجي (1985 م)	متوسط المعدل المتوقع مقدرا بأوزان نسبية لعوائد الاستثمارات المثيلة التي تتصف بدرجة المخاطرة نفسها للمشروع تحت الدراسة.
مأمون المصري (1991 م)	1- معدل الخصم (عند اعتماد المصرف على التمويل بالملكية) = المتوسط التاريخي للنسب العامة لتوزيع الأرباح على حسابات الاستثمار المشترك + علاوة مخاطرة. 2- معدل الخصم (عند اعتماد المصرف على التمويل الخارجي بإحدى الصيغ التمويلية المتبعة في المصرف) = متوسط العائد التاريخي المتحقق من الأدوات التمويلية.
فداء شاهين (1993 م)	يتضمن معدل الخصم المقترح ما يلي: 1- المتوسط الموزون لكل نوع من أنواع التمويل (ذاتي أو خارجي). 2- متوسط معدل العائد. 3- الاستثمارات البديلة. 4- السلم والبيع الأجل.
عبد الحميد الغزالي (1994 م)	آلية الربح كمعيار يحكم إدارة سوق النقد، ويحكم تخصيص الموارد المالية ويضمن الاستخدام الكفؤ في كافة الأنشطة.
عباس ميراخور (1996 م)	معدل العائد على الاستثمار للمشروعات التي تتصف بدرجة المخاطرة نفسها، والتي يمكن حسابه من بيانات السوق المالية باستخدام نظرية (q) لتوبين (Tobin's q theory).
رفيق المصري (2000 م)	أن يكون معدل الخصم هو المعدل السائد في السوق الإسلامية في المبيعات المؤجلة.
محمد عبد الحليم (2000 م)	معدل الأرباح: معدل العائد على ودائع وحسابات الاستثمار في المصارف الإسلامية.
عبد الحميد البعلي (2002 م)	مؤشر الربحية لقياس المعاملات المالية الآجلة يقوم على أسس موضوعية وشرعية، واستخدام أدوات التحليل المالي والأساليب الرياضية، وما يستلزمه من إيجاد أسواق مالية على مستوى عال من الكفاءة والشفافية.
عبد الجبار السبهاني (2006 م)	متوسط الزيادة في معدل أسعار المبيعات الآجلة عن الحالة في المؤسسات التي تتبنى البيع الآجل أو البيع بالتقسيط من جهة، ومعدل الفرق بين أسعار المبيعات الفعلية المسلم فيها بعقود السلم وأسعار تلك المبيعات حالة وقت التعاقد من جهة أخرى.
الزامل (2007 م)	قدم ثلاثة مقترحات وهي حسب الأولوية : ١- معدل العائد علي الصكوك والسندات الحكومية وشبه الحكومية ذات السيولة العالية التي تتميز بقلّة المخاطرة مع قابليتها للبيع في السوق الثانوية . ٢- معدل العائد علي أسواق الأسهم العالمية التي تتميز بالمخاطرة المتدنية وارتفاع السيولة كمؤشر داو جونز. 3- معدل العائد علي الصناديق والمحافظ التي تكون منخفضة المخاطرة وذات سيولة عالية.
محمد البلتاجي (2007 م)	معدل لربحية تمويل البيوع الآجلة يعتمد على: نسبة الزكاة، و معدل مخاطر الصناعة، و معدل مخاطر العميل، و معدل مخاطر الصيغة، و تكلفة البنك.
محمد القطان (2007 م)	معدل يعتمد على:نسبة الزكاة، و نسبة التضخم المتوقعة، و علاوة المخاطرة.

استحداث مؤشر موحد يعتمد على مؤشرات الربحية في المصارف الإسلامية المسجلة في النظام المصرفي (في ظل وجود سوق نقدي إسلامي)	محمد الشبشير (2007م)

الجدول من إعداد الباحث بالاستناد إلى دراسة السحيباتي⁽¹⁾.

ومن الإنصاف الإشارة أنه من الطبيعي أن تكون محاولة إيجاد أساس لتحديد هامش الربح لا يعتمد على أساس سعر الفائدة لن يكون بالأمر الهين، وبالرغم من إمكانية الأخذ بمنهجية معدلات ليبور لحساب مؤشرات منافسة، واقتراح العديد من الباحثين مؤشرات إسلامية بديلة عن سعر الفائدة، إلا أنه لم يتم حتى الآن تحويل أي من هذه المقترحات إلى مؤشرات معيارية ترجع إليها صناعة الخدمات المالية الإسلامية، حيث ما زالت تعتمد صراحة أو ضمناً على معدلات ليبور أو نظائرها⁽²⁾، وكما أكد المرزوقي فإن المشكلة الأساسية تكمن في اعتماد المؤسسات المالية الإسلامية على أدوات الدين، بدلاً من المشاركة، مما أدى إلى تشابه هيكل العائد والمخاطرة للأدوات المطبقة في المصارف الإسلامية مع نظيرتها التقليدية واضطرها بالتالي للاعتماد في تسعير منتجاتها على مؤشرات الفائدة المرجعية، مثل معدلات ليبور⁽³⁾.

الطريقة الخامسة: من خلال الاطلاع على طريقة تحديد هامش الربح المخطط من قبل المصارف الإسلامية في تنفيذ عقود المراجعة، تبين أن هامش الربح في تلك المصارف يحدد على أساس نسبة من تكلفة بضاعة المراجعة يراعى في تقديرها عوامل متعددة من أهمها: أسعار البضاعة في السوق، معدل الفائدة في البنوك التقليدية، مستوى النشاط في المجتمع، وكافة العوامل المحيطة معاً⁽⁴⁾، ويوضح ذلك الجدول الآتي:

جدول رقم (5). واقع تخطيط هامش المراجعة في المصارف الإسلامية

طريقة تحديد الهامش	النسبة
يحدد بنسبة من التكلفة المحسوبة سابقاً	26.5%
يحدد بمراجعة الطلب على نشاط المراجعة	--
يحدد بمراجعة أسعار البضاعة في السوق	13%
يحدد بإتباع سياسة مرنة تراعى كل ما سبق	26.5%
يحدد في ضوء سعر الفائدة	26.5%
يحدد في ضوء أسس أخرى (سلطة البنك المركزي)	6.5%
الإجمالي	100%

المصدر: من إعداد الباحث بالاستناد إلى دراسة المعهد العالمي للفكر الإسلامي⁽⁵⁾.
ويتضح من الجدول السابق ما يلي⁽⁶⁾:

(1) السحيباتي، آلية تحديد معدلات ليبور، وإمكانية الاستفادة منها، مرجع سابق، ص 19.
(2) السحيباتي، آلية تحديد معدلات ليبور، وإمكانية الاستفادة منها، مرجع سابق، ص 1.
(3) المرزوقي، رجا بن مناحي (2007). إمكانية إنشاء مؤشرات بديلة عن معدل الفائدة، بحث مقدم إلى مؤتمر "الأسواق المالية الإسلامية نحو مؤشرات مالية بديلة عن معدل الفائدة"، المنعقد بجامعة الإمام محمد بن سعود الإسلامية، الرياض، المملكة العربية السعودية، 1-2 مايو 2007م، ص 6.
(4) تقويم الدور المحاسبي للمصارف الإسلامية (1996). لجنة من الأساتذة الخبراء الاقتصاديين والشرعيين والمصرفيين، موسوعة تقويم أداء البنوك الإسلامية: ط1، المعهد العالمي للفكر الإسلامي، القاهرة، مصر، ج6، ص 208-215 بتصرف.
(5) دراسة تحليلية للتمويل بالمراجعة، حيث قامت الدراسة بتقويم أسس المحاسبة على عقود المراجعة (باعتبارها أهم صيغ الاستثمار في تلك المصارف) لعينة من المصارف الإسلامية بلغت (17 مصرفاً إسلامياً) والعاملة في البحرين، قطر، السعودية، مصر، السودان، الإمارات، جيبوتي، قبرص، انظر: موسوعة تقويم أداء البنوك الإسلامية: تقويم الدور المحاسبي للمصارف الإسلامية، ج6، ص 136.
(6) غربي، عبد الحليم عمار (2013). مصادر واستخدامات الأموال في البنوك الإسلامية، د ط، دار أبي الفداء العالمية للنشر والتوزيع والترجمة، حماة، سورية، ص 382-384 بتصرف.

1- طريقة التكلفة المحسوبة سابقاً وطريقة مراعاة أسعار البضاعة في السوق متساويتان طبقاً لرؤية المصرف لظروفه الخاصة؛ حيث لا يتصور أن تخطيط الربحية يراعي أسعار البضاعة في السوق دون تكلفتها.

2- طريقة تحديد هامش المربحة بمراعاة الطلب على نشاط المربحة، لم تحظ بتطبيق أي مصرف إسلامي، وربما يرجع ذلك لشدة الطلب على المربحة من قبل العملاء؛ ولذلك فلا يعتبر هذا الطلب عاملاً مؤثراً في طريقة تخطيط هامش المربحة.

3- طريقة إتباع سياسة مرنة تؤدي إلى التخطيط الأمثل لهامش المربحة.

4- طريقة إتباع سعر الفائدة، تبين أن سعر الفائدة يؤثر في السوق على نسبة هامش الربح الذي يمكن أن يسعى المصرف الإسلامي إلى تحقيقه؛ باعتباره حقيقة مفروضة يُعترف بتأثيرها على النشاط المصرفي بوجه خاص، ولكن تخطيط هامش ربحية بضاعة المربحة بمراعاة هذا العامل فقط يؤدي إلى ما يلي:

أ- إغفال المصرف الإسلامي للعوامل المؤثرة على تكلفة البضاعة وأسعارها لدى المؤسسات التجارية المنافسة وغيرها من العوامل التي تؤثر حتماً في النشاط التجاري؛ مما لا يعتبر اتجاهًا علمياً صحيحاً في تخطيط الربحية.

ب- إغفال المصرف للفرق الجوهرية بين نشاطه في تسويق بضاعة عن طريق عقد المربحة والتمويل بفائدة لدى البنوك التقليدية، مما يعطي انطبعا للمتعاملين بان المصارف الإسلامية لا تختلف في نشاطها عن البنوك التقليدية، وبالتالي يؤثر على سمعة المصارف الإسلامية.

5- طريقة تحديد هامش المربحة عن طريق البنك المركزي، تبين أن إختيار المصارف الإسلامية للهامش الربحي يكون معدوم، ولا يمكنه من تخطيط الهامش بالطريقة العلمية الملائمة.

المطلب الثالث

آليات تسعير المربحة في إطار الرقابة الدولية

هناك عدة آليات يمكن أن تتبعها سياسة الرقابة الدولية في تحديد أسعار التمويل الإسلامي، وبخاصة سعر المراجحات، يمكن مناقشتها حسب طريقة التسعير المتبعة:

أولاً- التسعير اعتماداً على سعر الفائدة

وحسب هذه الطريقة والتي تم توضيحها في المطلب السابق (الطريقة الأولى) جرت معظم المصارف الإسلامية على اعتماد سعر الفائدة المتداول في البنوك الربوية أو معدلات الفائدة التي تحددها هذه البنوك أو البنك المركزي كسعر مرجعي لتحديد هامش الربح لأدوات التمويل والاستثمار الإسلامية، ويعتبر مؤشر الفائدة الربوية ليبور (Libor) المستخدم في اتفاقات الإقراض القصيرة الأجل بين بنوك لندن أكثر المؤشرات وأوسعها استخداماً من قبل المصارف الإسلامية في تسعير منتجاتها المصرفية كالمربحة وغيرها، حيث تقوم المصارف الإسلامية بالاسترشاد بسعر الفائدة (Libor) مضافاً إليه 1% أو 2% بغرض احتساب ربحية المصرف من التمويل، أما جهات الرقابة الدولية على مؤشر اللابور (كما تبين سابقاً) فهي الجهات التي تقوم أصلاً باشتقاق المؤشر، وهي بالدرجة الأولى جمعية المصرفيين البريطانيين (BBA)، تساندها هيئة مستشاري أسواق المال Money Markets Advisory Panel ومجموعة BBA Libor Steering Group ومجموعة من البنوك العالمية التي تتفوق في سمعتها وحجم نشاطها في السوق.

إن اعتماد المؤشرات يعتبر أمراً ضرورياً وفقاً لمتطلبات الإدارة الحديثة، لتحديد كفاءة الأداء الإداري وقياس نسب نجاحه من فشله، ويعتبر المؤشر أداة قياس معيارية تستخدم في تحديد الأسعار في

المعاملات الآجلة، وفي قياس تكلفة رأس المال، وفي دراسة الجدوى الاقتصادية للمشروعات الاستثمارية.

ثانياً: التسعير وفقاً للمعدل الموزون لتكلفة الأموال في المصارف الإسلامية: وحسب هذه الطريقة والتي تم توضيحها في المطلب السابق (الطريقة الثانية)، يمكن أن يتم تسعير المربحة في المصارف الإسلامية اعتماداً على المعدل الموزون لتكلفة الأموال في هذه المصارف، إضافة إلى مخاطر تعثر الجهة التي ستحصل على التمويل، ومدة التمويل، وأية أمور أخرى يمكن أن تؤثر في معدل العائد الذي يهدف المصرف الإسلامي إلى تحقيقه، ولا شك أن وجود نظام تكاليف فعال كمؤشر مالي للرقابة الدولية يشكل خطوة ضرورية لإيجاد مؤشر إسلامي لتحديد ربحية التمويل وخاصة في معاملات البيوع الآجلة مثل المربحة، كبديل لسعر الفائدة المستخدم حالياً نظراً لعدم وجود المؤشر الإسلامي البديل.

وهنا ينبغي الإشارة إلى أن تكلفة الأموال الاحتياطية الإلزامية التي تفرضها الرقابة الدولية بالتنسيق مع البنوك المركزية يتم استبعادها من حساب المعدل الموزون (حسب هذه الطريقة).

ثالثاً- التسعير وفقاً لمؤشر السياسة النقدية:

وحسب هذه الطريقة والتي تم توضيحها في المطلب السابق (الطريقة الثالثة)، يمكن أن يتم تسعير المربحة في المصارف الإسلامية في إطار السياسة النقدية والتمويلية التي يصدرها البنك المركزي، حيث تستخدم كأداة من ضمن الأدوات غير المباشرة لإدارة السيولة والتحكم في حجم التمويل المصرفي، ويراعى في تحديد سعر المربحة المؤشرات الاقتصادية الكلية بصورة عامة، والعوامل المؤثرة عليها بصورة خاصة مثل المصروفات الثابتة والمتغيرة وعوامل الاستقرار الاقتصادي ومعدلات التضخم وسعر الصرف وغيرها، وتوجد هناك ثلاثة طرق لتحديد سعر المربحة في السياسة النقدية وهي: (نظام السقف (Ceiling)، نظام القاع (Floor)، نظام النطاق (Span).

وقد يتم تحديد مؤشر من قبل البنك المركزي لتحديد سعر المربحة بحيث يأخذ بعين الاعتبار سياسات الدولة الكلية ووضعها الاقتصادي، وأنه يتيح للمصارف فرصة المشاركة في وضع وتنفيذ السياسة النقدية والتمويلية، وفي كل الأحوال تراعى السياسة الرقابية معطيات السياسة النقدية في الدولة، وبما يتناسب مع تكاليف التمويل المتعارف عليها عالمياً.

الخاتمة

وتتضمن أهم ما توصل إليه البحث من نتائج وما انتهى إليه من توصيات:
أولاً- النتائج:

- 1- أحد صيغ توظيف الأموال في المصارف الإسلامية صيغة بيع المربحة للأمر بالشراء، وهي إحدى الصور المناسبة لطبيعة عمل المصارف الإسلامية في تمويل الأنشطة الاقتصادية المختلفة، وتطبق فيها على نطاق واسع.
- 2- يتحدد الهامش الربحي في بيع المربحة عادةً من خلال نسبة مئوية من التكلفة، والذي لن يقبل المصرف الإسلامي أن يكون العائد السنوي على استثماره أقل من هذا السعر (أو النسبة) بأي حال من الأحوال، حيث يأخذ بعين الاعتبار جميع العوامل الداخلة في احتسابه من (ظروف السوق المصرفية كالمنافسة، المخاطر، التكاليف، التضخم والتشريعات والقوانين) مراعيًا في احتسابه الالتزام بالشروط الشرعية والمعايير والضوابط الإسلامية.
- 3- تختص الرقابة الدولية في مجال تحديد الأسعار بطبيعة وشكل السوق ومدى وجود منافسة حقيقية ومرونة الطلب السعرية وطبيعة التشريعات والقوانين.
- 1- نجاح المصرف الإسلامي يعتمد على تحديد أسعار منتجاته وخدماته المصرفية بالشكل الذي يتم فيه إيجاد التوازن بين قيمة المنتج و الخدمة وما يتوقعه العميل من منافع من هذا المنتج أو الخدمة، فالتسعير الدقيق يؤدي إلى تعظيم العائد على حقوق المساهمين والمودعين.
- 4- التغير في معدل الفائدة يعني تغير في سعر التمويل، وبالتالي وجود جهالة في الربح مما يبطل العقد، ومع تبرير استرشاد المصارف الإسلامية بسعر الفائدة (Libor) بغرض احتساب ربحية المصرف من التمويل، فإنه لا يعني جواز التعامل بنفس آلياته في الإقراض والاقتراض مقابل فائدة.
- 5- إن الاسترشاد بسعر الفائدة (Libor) من قبل المصارف الإسلامية يجعلها في موقف أدنى من البنوك الربوية من جهة تحقيق الأرباح، لأن المخاطرة فيها أعلى من مثيلاتها في نفس البيئة التنافسية.
- 6- بالرغم من اقتراح العديد من الباحثين مؤشرات إسلامية بديلة عن سعر الفائدة، إلا أنه لم يتم حتى الآن تحويل أي من هذه المقترحات إلى مؤشرات معيارية ترجع إليها صناعة الخدمات المالية الإسلامية.

ثانياً- التوصيات:

- 1- قيام المصارف الإسلامية بالتوسع والتركيز على صيغة بيع المربحة يبعدها عن النموذج المثالي الذي قامت عليه تلك المصارف، حيث أن للمصرف الإسلامي هو ذلك الذي يعتمد في التمويل على صيغ المشاركة وليس الديون، وفي صيغ التمويل بالمشاركة لا يحتاج المصرف إلى تحديد عائد ثابت ومن ثم يستغني عن الارتباط بأسعار الفائدة العالمية.
- 2- العمل على دراسة العناصر المكونة والداخلية في احتساب الهامش الربحي في بيع المربحة بصورة تفصيلية ودقيقة، والعمل على تحسين جودة الخدمات المصرفية المقدمة للعملاء، ومحاولة تخفيض تكلفة الأموال تعني زيادة القدرة على توظيف الأموال وبالتالي سهولة تحقيق العائد المطلوب من قبل المستثمرين والمدخرين، بما يضمن ذلك الاستفادة كعنصر مهم ومرجح الأثر في تحديد سعر المربحة.
- 3- عدو وجود معادلة تسعيرية واضحة، وعدم وجود نماذج خاصة باحتساب تكلفة الأموال يعتبر محل استغراب وتساؤل كثير من العاملين في مجال المال والأعمال والتحليل المالي بسبب معرفتهم بمدى أهمية احتساب هذه التكلفة في عملية اتخاذ القرارات بشكل عام، وقرارات تسعير المنتجات المصرفية بشكل خاص، ومن هنا فعلى المصارف الإسلامية القيام باحتساب تكلفة أموالها، مما ينعكس بالتالي على عملية تسعير أدواتها الاستثمارية.

- 4- أن الركون إلى المراجعات المسعرة بالفائدة ما هو إلا تكريس لتبعية المصرفية الإسلامية للتقليدية، ومن هنا فلا بد من ضرورة الإسراع بإيجاد المؤشر المقبول إسلامياً الذي يكون بديلاً عن مراعاة سعر الفائدة الربوي في تحديد هامش الربح في المعاملات.
- 5- ضرورة وجود تعاون مصرفي إسلامي مشترك مع الجهات التي تعني بقضايا المصارف الإسلامية، مثل مجمع الفقه الإسلامي، إلى جانب تفعيل دور الهيئات الأخرى مثل هيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية والبنوك المركزية، للعمل على إيجاد مؤشر إسلامي بديل عن مؤشر سعر الفائدة، يقوم على أسس متفقة مع أحكام ومبادئ الشريعة الإسلامية.

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دور المزيج التسويقي في نجاح البنوك التشاركية في المغرب

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The Role of the Marketin Mix in the Performance of Participative Banks in Morocco

Mahdi Qail and Laila Bushari

Abstract

In a changing world where firms face intense competition, gaining a competitive advantage becomes an effective way to penetrate markets and increase market share. Marketing is a key element to ensure competitiveness and attract more potential customers. Through marketing, firms can determine the appropriate segment to pursue and develop products that meet the specific needs of the chosen target market.

Islamic marketing, as a new field in marketing, is gaining momentum in the development of marketing knowledge and contributing to main stream marketing. Its practical implications for companies and customers are becaoming increasingly significant. In fact, it has grown rapidly in recent years and has attracted the attention of many academics and marketing experts. However, this area remains understudied with few empirical studies, especially in regards to the Islamic marketing mix- in accordance with the principles of Sharia.

In this paper, we highlight the role of the marketing mix - Product, Price, Place and Promotion- in achieving the strategic goals of Islamic banks. We present Islamic banking as a new product in the launching stage in Morrocco. Tghis stage requires an adequate strategy for better performance then we present the results of a quantitative study aimed at identifying the criteria to give these banks a better start in MOrocco and to enhance the chances of success of these banks.

Key words: Marketing Mix, Islamic Banking, Strategy.

مقدمة :

تسعى البنوك الإسلامية إلى تلبية حاجيات ورغبات زبائنها بطريقة تجعلهم راضين عن خدماتها أكثر من منافسيها التقليديين، ولتحقيق ذلك فإنها تقوم بتصميم مزيج تسويقي يلبي احتياجاتهم ويتناسب مع التغيرات المستمرة التي تكتسي تلك الاحتياجات، حيث يظهر مزيج الممارسات التسويقية في هذا النوع من البنوك. فالنموذج هو أداة أساسية لأي شركة لكونه يصاحب جميع مراحل دورة حياة المنتجات والخدمات، فكل مرحلة تتطلب استراتيجية فعالة للوصول إلى الأهداف الاستراتيجية المحددة سلفاً.

يستعد المغرب حالياً لاستضافة المصارف التشاركية، هذا النموذج الجديد في النظام البنكي المغربي الذي سيلبي العديد من الاحتياجات والتوقعات كما هو منتظر. ومن أجل ضمان انطلاقة ناجحة لهذا النموذج التمويلي الجديد،

يتعين على البنوك التشاركية وضع خطط تسويقية فعالة لضمان توقعات أفضل وكذلك لتلبية رغبات العملاء. لذلك، ونظرا لتنوع استراتيجيات التسويق التي يمكن للبنوك أن تعتمد عليها في مرحلة الانطلاق، فإننا نعتقد أن استراتيجية المزيج التسويقي يمكن أن تكون مفيدة ومساهمة في تحقيق الأهداف المرجوة.

في هذه الورقة، سنسلط الضوء على دور كل من المزيج التسويقي والمنتج والسعر والترويج والتوزيع في تحقيق الأهداف الاستراتيجية للبنك، كما سنقدم الخدمات المصرفية المشاركة كمرحلة إطلاق المنتجات الجديدة مع الأخذ بعين الاعتبار وضع استراتيجية ملائمة للحصول على نتائج أفضل. وفي الأخير، سنقدم نتائج الدراسة الكمية التي تهدف إلى تحديد المعايير القيمية، لبداية أفضل ولنجاح أكبر للبنوك التشاركية في المغرب.

تحاول هذه الورقة الإجابة على الأسئلة البحثية التالية: " كيف يمكن لإستراتيجية تعتمد على المزيج التسويقي أن تسمح للبنك التشاركي من تحسين تلبية مطالب عملائه؟ وما هي المعايير الأساسية المطلوبة لاندماج ونجاح البنوك التشاركية في السوق المصرفي المغربي؟ " من خلال الإجابة على هذه الأسئلة، سنحاول بناء واقع الوضع المغربي.

المبحث الأول: المزيج التسويقي: أداة قوية لنجاح البنوك التشاركية في المغرب

إن المكونات التقليدية لعناصر المزيج التسويقي كانت تتألف عادة من أربعة عناصر وهي تعرف ب: 4Ps وهي : المنتج والسعر والترويج والتوزيع (Product, Price, Promotion, Place)، إلا أن المزيج التسويقي في المصارف قد يتألف من سبعة أقسام حيوية و هامة 7Ps حيث يضاف إليها :الأفراد والعمليات والدليل المادي (People, Process, Physical Evidence) مع العلم أن هذه العناصر الثلاثة المضافة تختص بها المنظمات الخدمية، وقد يكون هناك وجهات نظر مختلفة في هذه التصنيفات الثلاثة.

1 عرض ل 4Ps للمزيج التسويقي كجزء من البنوك المشاركة

1-1 المنتج :

يعتبر المنتج المصرفي من أهم عناصر المزيج التسويقي بالنسبة للبنك، والتي من خلاله يستطيع هذا الأخير مواجهة حاجات ورغبات عملائها والعمل على تلبيةها.

فوفقا للقانون 103-12 ، يمكن للبنوك التشاركية تمويل عملائها من خلال المنتجات التالية :

أ) المراجعة :

كل عقد يفتني بموجبه بنك تشاركي، منقولا أو عقارا من أجل إعادة بيعه لعميله بتكلفة اقتنائه مضاف إليها هامش ربح متفق عليه مسبقا .

يتم الأداء من طرف العميل لهذه العملية تبعا للكيفيات المتفق عليها بين الأطراف.

ب) الإجارة :

كل عقد يضع بموجبه بنك تشاركي، عن طريق الإيجار، منقولا أو عقارا محددا و في ملكية هذا البنك تحت تصرف عميل قصد استعمال مسموح به قانونا.

تكتسي الإجارة أحد الشكليات التالية:

- إجارة تشغيلية عندما يتعلق الأمر بإيجار بسيط؛

- إجارة واقتناء عندما تكون الإجارة مصحوبة بالتزام قاطع من المستأجر باقتناء المنقول أو العقار المستأجر بعد انقضاء مدة متفق عليها مسبقا.

ج) المشاركة :

كل عقد يكون الغرض منه مشاركة بنك تشاركي في مشروع قصد تحقيق ربح.

يشارك الأطراف في تحمل الخسائر في حدود مساهمتهم وفي الأرباح حسب نسب محددة مسبقا بينهم .تكتسي المشاركة أحد الشكليات التالية:

• المشاركة الثابتة: يبقى الأطراف شركاء إلى حين انقضاء العقد الرابط بينهم؛

• المشاركة المتناقصة: ينسحب البنك تدريجيا من المشروع وفق بنود العقد.

د) المضاربة :

كل عقد يربط بين بنك أو عدة بنوك تشاركية (رب المال) تقدم بموجبه رأس المال نقداً أو عيناً أو هما معاً، ومقابل أو عدة مقاولين (مضارب) يقدمون عملهم قصد إنجاز مشروع معين. ويتحمل المقاول أو المقاولين المسؤولية الكاملة في تدبير المشروع. يتم اقتسام الأرباح المحققة باتفاق بين الأطراف . ويتحمل رب المال وحده الخسائر إلا في حالة غش يرتكبه المضارب .

هـ) السلم:

كل عقد بمقتضاه يعجل أحد المتعاقدين، البنك التشاركي أو العميل، مبلغاً محدداً للمتعاقد الآخر الذي يلتزم من جانبه بتسليم مقدار معين من بضاعة مضبوطة بصفات محددة في أجل.

و) الاستصناع:

كل عقد يشترى به شيء مما يصنع يلتزم بموجبه أحد المتعاقدين، البنك التشاركي أو العميل، بتسليم مصنوع بمواد من عنده، بأوصاف معينة يتفق عليها وبشأن محدد يدفع من طرف المستصنع حسب الكيفية المتفق عليها بين الطرفين.

1-2) السعر:

يعتبر السعر عنصراً آخر من عناصر المزيج التسويقي وهو العنصر الوحيد الذي يحقق للمؤسسة أياً كان نوعها ربحاً، في حين تمثل باقي عناصر المزيج تكلفة، إضافة إلى أن له دوراً مهماً في تثبيت هوية البنك في السوق وتدعيم تموقعه فيه. كما يعتبر السعر بمثابة إشارة عن مدى جودة الخدمة، بحيث أن العميل عند دخوله للسوق لا يهتم به حجم الطلب على الخدمة التي يريد اقتناءها بقدر ما يهتم السعر الذي سوف يدفعه للحصول عليها، فهو يضع حداً أدنى وآخر أعلى لهذا السعر، فإذا ما انخفض سعر هذه الخدمة عن الحد الأدنى الذي وضعه هو لها فإنه سيشك في جودتها، أما إذا ما ارتفع عن الحد الأعلى فإنه يعتبر تلك الخدمة مكلفة للغاية.

1-3) الترويج:

يمكن تعريف الترويج على أنه مجموعة من أساليب الاتصال والوسائل الشخصية وغير الشخصية التي يستخدمها البنك بهدف إبلاغ وتذكير عملائه بالخدمة المصرفية وإقناعهم بمدى قدرته على تلبية متطلباتهم بشكل يفوق ما تقدمه المنافسة، وذلك ما يدفعهم إلى اتخاذ قرار شرائها أو الاستمرار في التعامل بها مستقبلاً.

1-4) التوزيع:

يمثل التوزيع العنصر الذي من خلاله يحصل العميل على الخدمات التي ستشبع حاجاته ورغباته، إذ على الرغم من توافر الخدمة المصرفية الجيدة وذات السعر المناسب والتي تم الترويج لها بشكل جيد، فإنه إذا لم يتم توفيرها للعميل في المكان والوقت المناسبين له فلن يقدم على شرائها.

تشخيص توقعات المغاربة اتجاه البنوك التشاركية: المبحث الثاني:

1) عرض منهجية الدراسة:

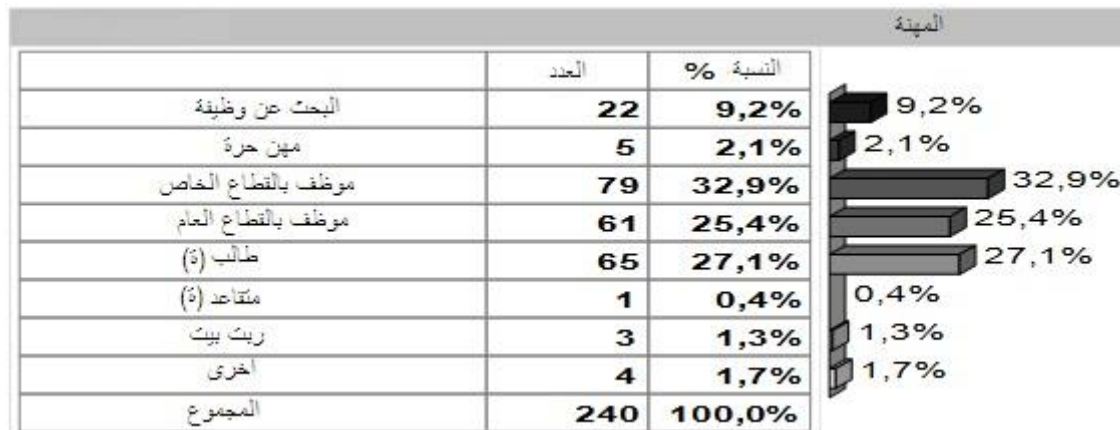
لقد قمنا بجمع البيانات وتحقيق الدراسة الكمية من خلال استطلاع للرأي، فحصلنا على 250 جواب. واختارنا البرنامج المسمى بـ « Sphinx » لجمع البيانات عن طريق الانترنت، كما تم تحليل النتائج عن طريق البرنامج السابق ذكره.

لتحديد توقعات المغاربة فيما يخص وجهة نظرهم حول البنوك التشاركية، قمنا بإعداد نموذج استطلاع يتكون من ستة عشر سؤالاً، وهي مقسمة إلى خمسة أجزاء، بالإضافة إلى نبذة بيانية، تمكنا من خلالها من الحصول على الإحصائيات التالية:

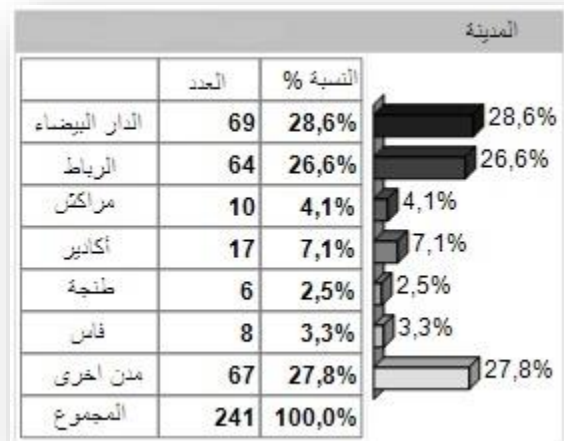
62,1% من المشاركين في الاستطلاع هم من الذكور و 67,5% من المستطلعين تتراوح أعمارهم بين 25 و 45 عاماً.

وبالإضافة إلى ذلك 57,5% من المجيبين على الاستطلاع هم عزاب.

9,2% من أفراد العينة المحصل عليها هم موظفين في القطاع الخاص، و 27,1% من الطلاب. 28,6% من المجيبين على

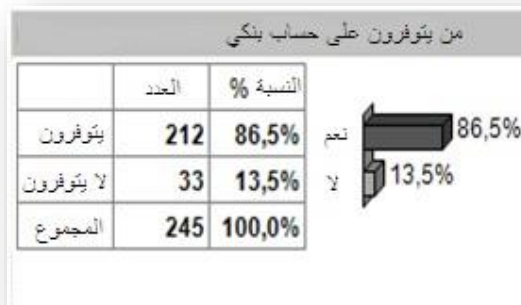


الاستطلاع هم من مدينة الدار البيضاء، و 34,7% من العينة يحصلون على أقل من 5000 درهم كأجرة شهرية.

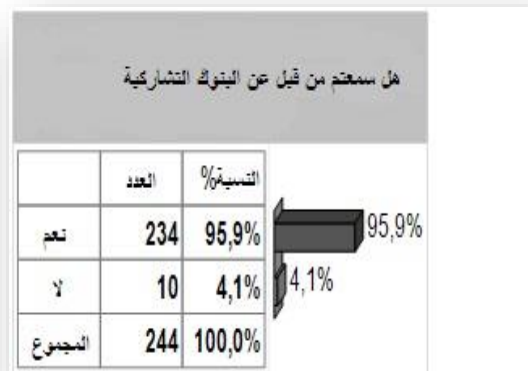
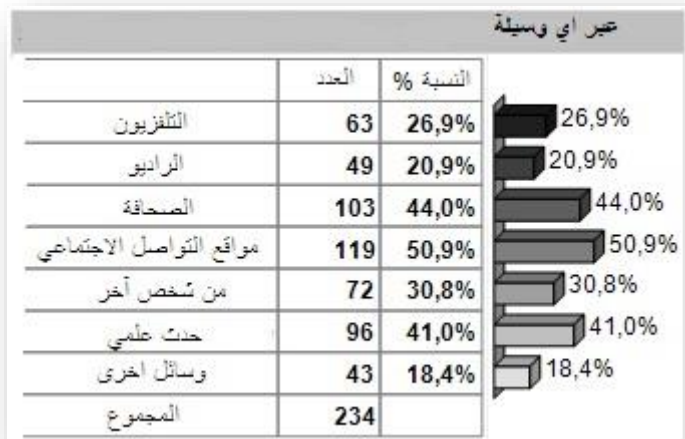


2 (النتائج الاحصائية المحصل عليها :

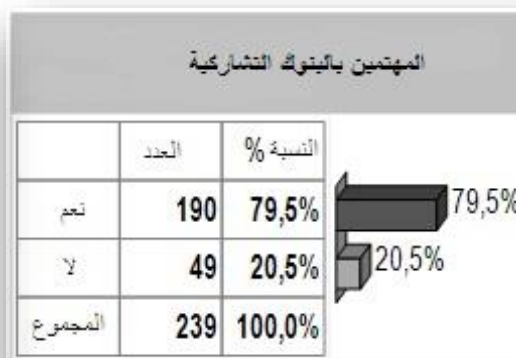
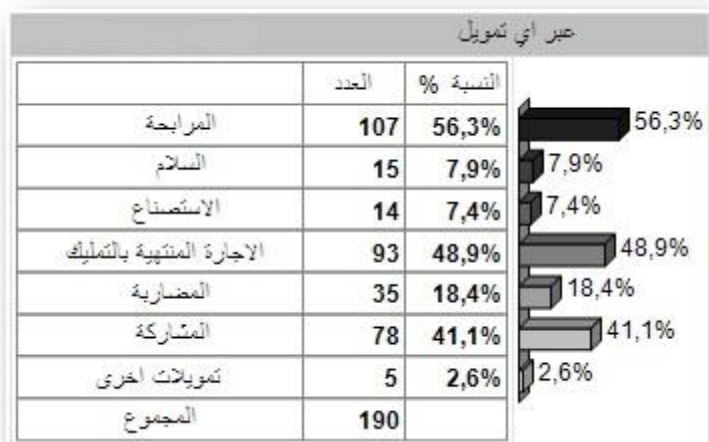
86,5% من المجيبين على الاستطلاع لديهم حسابات بنكية، و 57,1% من هذه الفئة تقول أنها كانت مجبرة على فتح حساب بنكي لأسباب مهنية، بحيث 28,6% يعتقدون أنها وسيلة جيدة لإدارة نفودهم. لكن 13,5% من أفراد العينة لا يتوفرون على حساب بنكي، وسبب ذلك أنه 77,4% قالوا بأنهم لا يملكون مالا كافيا لإيداعه.



95,9% من المجيبين على الاستطلاع قد سمعوا عن البنوك التشاركية عبر الوسائل التواصلية الاتية : نجد 50,9% عبر شبكات التواصل الاجتماعي، و 44% عبر الجرائد .



وأظهرت الدراسة أن 79,5% من المجيبين على الاستطلاع مهتمون بالمنتجات البنكية التشاركية، وخصوصا المربحة بنسبة 56,3% تليها الاجارة المنتهية بالتمليك بنسبة 48,9%.



كما تظهر الدراسة أن 53% من المستطلعين على استعداد لتقبل غلاء الخدمات البنكية التشاركية بشرط ألا تتجاوز 5% على الأكثر.



63% من المستطلعين متلهفين لاستخدام المنتجات التشاركية . والأفضل من ذلك أن 47% من المستطلعين قالوا إن المجلس الأعلى هو الذي سيؤثر إيجابيا على شراء المنتجات البنكية التشاركية.

المبحث الثالث: الخلاصات والتوصيات:

(1) الخلاصات :

استنادا لمختلف النتائج المستمدة من خلال الدراسة السابقة , يمكننا استخلاص النقاط التالية:

- المغاربة ينتظرون بفارغ الصبر إطلاق البنوك التشاركية، وتم التعبير عن ذلك من خلال إرادتهم القوية لفتح حسابات في البنوك المستقبلية؛
- بما أن المغاربة هم شعب محافظ، فهم يرفضون التعامل بالربا وملتزمون بمبدأ استخدام المنتجات البنكية التي تتوافق مع مبادئ الشريعة الإسلامية؛
- المغاربة مهتمون بشكل خاص بعقدي المراجعة والإجارة؛
- تشكل شبكات التواصل الاجتماعي وسيلة فعالة لتغطية إعلامية للبنوك التشاركية في المغرب؛
- يعتبر المجلس الأعلى للعلماء هو الكيان الذي يهتم بالشؤون الدينية في المغرب، وله وزن خاص وتأثير واضح على قرارات المغاربة. بحيث يمكنه وبسهولة توجيه وتشجيع المغاربة على التعامل مع البنوك التشاركية.

(1) التوصيات :

- ضرورة العمل على وضع سياسات واستراتيجيات تسويقية خاصة بالبنوك التشاركية تكون مستقلة عما هو متبع في البنوك الربوية؛
- التسويق البنكي التشاركي ليس فقط عملية بيع لما هو متاح من خدمات ومنتجات في البنوك التشاركية، وإنما يسعى أيضا لتطوير هذه الخدمات والمنتجات وعلى إيجاد خدمات بنكية جديدة تتناسب مع متطلبات مختلف العملاء؛
- يجب على المشرفين في إدارة التسويق البنكي عدم الضرب بسمعة البنوك الأخرى عند القيام بحملات ترويجية بغية تحقيق أهداف مادية، والتخلي بالأخلاق الحميدة عند تبني أي استراتيجية تسويقية.

الخاتمة :

في الختام، تجدر الإشارة إلى أن تأخر المغرب في تبني الأبنك التشاركية كان بهدف تطوير نظامه البنكي التشاركي على غرار الأبنك التقليدية. ومع ذلك، فإنه يتوفر على جميع المؤهلات لكي يسرع في تسويق المالية التشاركية، ولكي يصبح كمرکز مالي تشاركي ليس فقط في شمال إفريقيا، بل في جميع انحاء القارة الإفريقية. وعليه، فإننا نوصي البنوك التشاركية بتبني استراتيجية المزيج التسويقي استنادا إلى دراسة متطلبات الشعب المغربي من حيث التمويل وكذلك تقديم منتجات وخدمات مالية تشاركية ذات قيمة مضافة، وخصوصا ابتكار منتجات تتوافق مع الشريعة الإسلامية، وهذا واحد من بين أهم التحديات التي ستواجه البنوك التشاركية في المغرب.

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أثر تبني المسؤولية الأخلاقية للتسويق كآلية لمكافحة جريمة الاحتيال التأميني: دراسة استطلاعية لعينة من زبائن وكالة الشركة الوطنية للتأمين بولاية المسيلة

الدكتور طارق قندوز

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الجزائر

The Role of Marketing Ethics in Combating Insurance Fraud: A Survey of a Sample of the National Insurance Company in Mesela-Algeria

Dr. Tareq Qandoz

Abstract

This study investigates the impact of marketing ethics in combating insurance fraud. Based on an extensive review of previous literature and a total number of (120) of the customers of the Algerian Insurance Company were surveyed. Marketing ethics as the independent variables was expressed through three dimensions. The findings reveal that marketing ethics play a key role in fighting insurance fraud. A set of recommendations were introduced including the necessity of formulating a clear vision about marketing ethics of the company and the importance of integrating these ethics into the firms' strategic objectives.

Key Words: Marketing ethics, Social responsibility, Insurance fraud

المخلص

تناولت هذه الدراسة الأثر الذي تتركه مقاربة أخلاقيات التسويق في مكافحة جريمة الاحتيال والتصدي لهذه الظاهرة غير الصحية في شركات التأمين، إذ حاولت تقديم إطار نظري لبعض مما طرحه الكتاب والباحثين حول متغيري الدراسة، إلى جانب إطار علمي تحليلي لآراء 120 فرد من زبائن الشركة الوطنية للتأمين، وقد تم التعبير عن أخلاقيات التسويق بوصفها متغير مستقل، في حين تم التعبير عن محاربة جريمة الاحتيال متغير تابعاً. وقد خلصت الدراسة إلى مجموعة استنتاجات جاء في مقدمتها أن ممارسات التسويق الأخلاقي تؤدي دوراً في تقليص خطورة جريمة الاحتيال، كما خرجت بجملة من المقترحات الضرورية، من بينها ضرورة بلورة رؤية شاملة وواضحة لمفهوم وفلسفة أخلاقيات التسويق، فضلاً عن إدراجها ضمن الأهداف الاستراتيجية بهدف مكافحة الاحتيال.

الكلمات المفتاحية: أخلاقيات التسويق، المسؤولية الاجتماعية، جريمة الاحتيال، شركات التأمين.

أولاً: الإطار العام للظاهرة المدروسة

الحمد لله رب العالمين له الحمد الحسن والثناء الجميل، وأصلي وأسلم على من يقول الحق وهو يهدي إلى سواء السبيل. وبعد، فقد وصف الله سبحانه وتعالى الرسول المجتبي صلى الله عليه وسلم بقوله {وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ} (سورة القلم، الآية: 4)، ونبينا المصطفى من سجاياه التي تحلى بها نقطف حديثه في قوله {إنما بعثت لأتمم صالح الأخلاق} (رواه أحمد في مسنده عن أبي هريرة رضي الله عنه). والله در القائل -أحمد شوقي-: إنما الأمم الأخلاق ما بقيت * فإن هم ذهب أخلاقهم ذهبوا.

مدخل الدراسة

رغم الاهتمام المتزايد بالقرارات التسويقية يبقى موضوع أخلاقيات التسويق هو أحد المفاهيم التي همشت وأسيء فهمها وأصبحت مثاراً للجدل. فأغلب القرارات التسويقية يمكن الحكم عليها بأنها مقبولة أو مرفوضة أخلاقياً سواء من قبل المنظمات أو المستهلكين اعتماداً على طبيعة التنظيم وخبرتهم في الحياة وقيمهم الشخصية أو مرجعياتهم

الدينية. هذه الأخيرة التي تختلف من مجتمع لآخر، لكن القاسم المشترك بين جل المجتمعات هو الأخلاقيات المستمدة غالبا من الديانات السماوية.

كما أن تنمية الالتزام بالمثل العليا والآداب الفاضلة والقيم الأخلاقية والاعتبارات القانونية والسلوكيات الإيجابية يعتبر من الفلسفات الرئيسية التي ينبغي وضعها في المقام الأول، وأن تسير في فلكها جميع الفلسفات الأخرى المنشودة التي توصل جميعا نحو تحسين الأداء ومكافحة شتى أنواع الغش والخداع والتزوير.

إن أخلاقيات الإدارة بشكل عام وأخلاقيات التسويق بشكل خاص تتمثل بمدى التزام جميع الفاعلين في النشاط الاقتصادي بواجبات معينة محددة في القوانين والأعراف التجارية، وفي قطاع التأمين يكثر الحديث عن الاحتيال كنوع من أنواع النصب له تداعيات اجتماعية واقتصادية سلبية، ناهيك عن رأي الدين فيه، حيث تدخل - بلا شك- في عموم قوله تعالى: {وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ} (سورة البقرة، الآية: 188)

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ

النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ

لقد أصبح ينخر جهود جميع الأطراف الساعية للوصول إلى المثالية في التعاملات الاكتتابية وإبرام الصفقات الضمانية، حيث لوحظ وجود نقص فادح في جانب الرقابة القانونية على المعاملات التجارية بين ثالث المتعاملين، أي مختلف الفاعلين في نشاط الاكتتاب وتغطية الأخطار وتعويض الخسائر من: شركات التأمين -الهيئات المؤمنة-، وسطاء التأمين -قنوات التسويق-، والمؤمن لهم -حملة الوثائق-، بمعنى من زاوية الحقوق والواجبات المهنية -مدخلات ومخرجات-.

مما سبق تجلت ملامح مدخل الظاهرة المدروسة الذي يمكن تأصيل قواعده المفاهيمية وتقعيد أصوله التطبيقية في التالي: التسويق الاجتماعي وأخلاقيات الصناعة التأمينية: مدخل قيمي لتقويض أشكال الفساد ومحاربة جرائم الاحتيال داخل مفاصل منظومة التأمينات، وحينئذ اكتساب التميز التنافسي والقيادة السوقية.

مشكلة الدراسة

إن النقاش حول أخلاقيات إدارة النشاط التسويقي أصبح ظاهرة مألوفة، لاسيما في مجال الأدب النظري. إذ تتم معالجة الموضوع وإثرائه من وجهة نظر أن الأخلاق هي ذلك العنصر الاقتصادي المفقود في المعاملات التسويقية المبرمة، لكننا نجد أن الدراسات الأكاديمية العليا في الجامعات ومؤسسات التعليم العالي والبحث العلمي من ناحية، ومن جهة ثانية فإن الأبحاث الميدانية في المؤسسات الاقتصادية ومنظمات الأعمال المتخصصة في مهنة التأمينات التجارية تكاد تكون شحيحة -نقص فادح- إن لم تكن موجودة على الإطلاق لتقييم وتقويم العلاقة التأثيرية بين نظام أخلاقيات التسويق ومكافحة جرائم الاحتيال في نسيج التأمينات. من هذا المنطلق جاء الحافز الذاتي والدافع الموضوعي لإجراء مثل هذه الدراسة التي تتمحور معضلتها العلمية من خلال السؤال الرئيس عن قياس مدى وجود علاقة تأثيرية بين أخلاقيات التسويق ومكافحة جرائم الاحتيال لدى شركات التأمين. وعليه ومن خلال ما سبق، يمكننا صياغة المعضلة البحثية كما يلي: إلى أي مدى يمكن أن تسهم مقارنة التسويق الأخلاقي في التصدي لجريمة الاحتيال في شركات التأمين؟

أهمية الدراسة

تتبع أهمية الدراسة من اتفاق الخبراء والأكاديميين المتخصصين على أن التسويق المعاصر شهد تغيرات راديكالية عميقة في الأعوام القليلة الفارطة أكثر مما شهد في الخمسين السنة الماضية، وهذا يثبت التطور الضخم الذي يراه العالم في مختلف مجالات التنمية المستدامة، وخاصة نطاق المسؤولية الاجتماعية عموما أخلاقيات التسويق على وجه التحديد. ولا غرو فإن الدراسات الجامعية والأبحاث التجريبية خلصت إلى نتائج مهمة تثبت بما لا يدع مجال للشك والارتياب بأن اعتناق المفهوم الحديث للتسويق من منظور معيار القرارات الأخلاقية والالتزامات الأدبية بدأت تحظى بشعبية منقطعة النظير خصوصا في غضون الضغوط الدولية ذات السطوة القانونية التي تجنح إليها

منظمات هيئة الأمم المتحدة وجمعيات حماية المستهلك والمحافظة على البيئة وتنظيمات المجتمع المدني على الصعيدين الإقليمي والمحلي. وقد جاء في طيات ومضامين هذه البحوث على أن المسؤولية الأخلاقية لرجل التسويق يعتبر قضية جوهرية مقدسة يجب أن تمليه المصلحة العامة والقومية وأن تكون مستوحاة من الضمير الانساني الحي، فهناك اجماع على أن أخلاق الجهود والأنشطة التجارية سيؤدي لا محالة إلى تحقيق الميزة التنافسية الدائمة. بالإضافة إلى ذلك تكتسي هذه الدراسة أهمية بالغة في كونها تمس قطاعا ماليا استراتيجيا، وهو قطاع التأمين الذي يقوم بدور مزدوج فهو من جهة يقدم التغطيات لحماية الأشخاص الطبيعيين والمعنويين على غرار المؤسسات والحكومات والأسر والأفراد من الأخطار المحتملة التي قد تصيبهم في ممتلكاتهم أو أرواحهم، من خلال تأدية التعويضات المادية عن الأضرار المالية والخسائر المعنوية التي يتعرضون لها، زيادة على الوظيفة الاستثمارية عن طريق تحويل الأموال المودعة لدى شركات التأمين وإعادة التأمين لتمويل المشروعات الانتاجية وبالتالي الاسهام الفعّال في النمو الاقتصادي والتنمية الاجتماعية. وفي دراسة للاتحاد الجزائري للتأمين وإعادة التأمين تقدر فرص الاستثمار غير المستغلة بقطاع التأمين الوطني بين 7-8 مليار دولار أمريكي، ويعزو الكثير من الخبراء والمتخصصين إلا أن استفحال سرطان الفساد هو من أكبر العقبات التي تعيق تطور نشاط الاكتتاب ببلادنا، ولا شك فإن ظاهرة الغش والاحتيال تنخر بنية القطاع بشكل مأساوي.

بالموازاة مع ما سلف، تستوحي هذه الدراسة أهميتها المتزايدة، من كونها جاءت في مرحلة تعرف فيها صناعة التأمين الوطنية تحولات عميقة بوتيرة متسارعة، خصوصا بعد سن القانون 04/06 المؤرخ في 20 فيفري 2006 المعدل والمتمم للأمر 07/95 الصادر في 25 جانفي 1995، فقد أفضت الأطر التشريعية واللوائح التنظيمية الجديدة إلى التوجه نحو الانفتاح على المنافسة الأجنبية، أين تجد الشركات المحلية اليوم نفسها في وضعية حرجية، مما يجعل مساهمتها لهذه التطورات أمرا صعبا، على خلفية تبعات اتفاقية الشراكة الأوروبية والاتفاقية العامة لتحرير تجارة الخدمات. كل هذا يزيد ويشجع من تنامي دور فلسفة التسويق الأخلاقي كمدخل ديناميكي حيوي يتصدى لكل محاولات المحتالين والعشاشين في القطاع، وهذا في حد ذاته يعتبر مفتاح للنجاح والتفوق على المنافسين في سوق تتميز باشتداد حدة التنافس والمزاحمة.

أهداف الدراسة

ترمي ورقات هذه الدراسة إلى بلوغ جملة من المرامي والأغراض نلخصها في النقاط التالية:

- تسليط الضوء على دور وأهمية الوازع الأدبي -الضمير-، فالغش ظاهرة اجتماعية موجودة في كل المجتمعات وفي كل مجالات الحياة. ولأن جنحة الاحتيال التأميني كمظهر من مظاهر الفساد المالي والانحراف الإداري تحوي في ثناياها عدة جرائم تعزى إلى الأزمة الأخلاقية التي يعيشها المحتالون والمعتدون والجنّة على أملاك الغير سواء كانت عقارات أو منقولات، هؤلاء اللئام باعوا ضمائرهم إشباعا لأطماعهم الخسيسة وأغراضهم الدنيئة على غرار: التدليس، الاستيلاء، الخيانة، النصب، الكذب، الغش، التزوير، الخداع، التضليل، التمويه، التلفيق، الرشوة، ... إلخ؛
- توضيح مسألة أن الالتزام بالأخلاقيات التسويقية في المهنة التأمينية أصبح ضرورة وليس اختيار، وهو يمس جميع الشرائح والجماهير، بحيث يستهدف الأطراف ذوي العلاقة وأصحاب المصالح على حد سواء (المؤمنين، مجلس الإدارة، الموزعين، المكتتبين، البنوك، الحكومة، الملاك وحملة الأسهم، الاعلام، المستثمرين، العائلات، المجتمع، البنوك -المقرضون-، ... إلخ)؛
- إبراز الأهمية النظرية والميدانية للظاهرة موضع الاستطلاع والاستكشاف، فجودة الحقائق المستخلصة ونوعية التوصيات المستنبطة تعد غاية قوية تسترعي اهتمام الأكاديميين والممارسين، حيث يدعم الموضوع التوجه المستقبلي للمنظمات قيد البحث في بذل مزيد من الجهود إزاء أخلاقيات التسويق كدواء يجتث ويستأصل داء الاحتيال التأميني بطرقه الملتوية ونتائجه الوخيمة على الاقتصاد الوطني، لاسيما بعد علمنا أنها من الجرائم التي يقل جانب الاهتمام بمكافحتها والوقاية منها للأسف الشديد.

فرضيات الدراسة

وللإجابة عن الأسئلة السابقة، ومن باب أن الحكم على الشيء فرع عن تصوره نطرح الفرضية التالية: توجد علاقة معنوية ذات دلالة إحصائية للتسويق الأخلاقي (X) على مكافحة جريمة الاحتيال التأميني (Y).
ينبثق عنها ثلاث فرضيات فرعية:

- **الفرضية الفرعية الأولى:** توجد علاقة معنوية ذات دلالة إحصائية لبُعد الصدق في التسويق الأخلاقي (X₁) على مكافحة جريمة الاحتيال التأميني (Y).
- **الفرضية الفرعية الثانية:** توجد علاقة معنوية ذات دلالة إحصائية لبُعد الالتزام في التسويق الأخلاقي (X₂) على مكافحة جريمة الاحتيال التأميني (Y).
- **الفرضية الفرعية الثالثة:** توجد علاقة معنوية ذات دلالة إحصائية لبُعد التعامل في التسويق الأخلاقي (X₃) على مكافحة جريمة الاحتيال التأميني (Y).

الدراسات السابقة

هناك مجموعة من الدراسات اطلعنا عليها واعتمدنا بعضها سواء تلك التي مسّت جوانب المتغير التفسيري -الشارح- أو المتغير التنبؤي -الاستجابي- أو الظاهرة المدروسة -الموضوع- ككل:

الباحث	عنوان الرسالة أو الأطروحة (Pnst.Cerist.Dz)	الجامعة
جماعي أم كلثوم	البعد الأخلاقي والمسؤولية الاجتماعية في الممارسات التسويقية للمؤسسات	جامعة بشار
سيرات سامية	أبعاد المسؤولية الاجتماعية للممارسات التسويقية وأثرها على سلوك المستهلك	جامعة الأغواط
خويلدات صالح	المسؤولية الاجتماعية لوظيفة التسويق للمؤسسة	جامعة الجزائر 3
بن سحنون	إسهام التسويق الاجتماعي والبيئي في معالجة الآثار السلبية للممارسات التسويقية اللاأخلاقية	جامعة الجزائر 3
كحلي لامية	أخلاقيات التسويق وتأثيرها على سلوك المستهلك النهائي	جامعة بومرداس
مايدي امال	دور المواصفة أيزو 26000 في تفعيل أخلاقيات التسويق المؤسسات الربحية وأثرها في دعم حركات حماية المستهلك	جامعة الأغواط
الرق زينب	أثر تبني التسويق الاجتماعي على الصورة الذهنية للمؤسسة	جامعة الأغواط
قاسي ياسين	دور التسويق الاجتماعي في تنمية المراكز الاستشفائية الجامعية	جامعة الجزائر 3

نظرا لعدم وجود دراسات سابقة تعالج الموضوع، ارتأينا أن ندرج دراسات سابقة تعالج كلا من أخلاقيات التسويق والاحتيال التأميني على حدى.

المحور	اسم الباحث	عنوان الدراسة	أهم النتائج
أخلاقيات التسويق	زياد هادي العقابلية (2010)	مدى إدراك السلوك الأخلاقي لمندوبي المبيعات ودوره في تحقيق رضا العملاء.	- وجود أثر ذو دلالة معنوية للسلوك الأخلاقي - درجة الصدق وطريقة التعامل والمظهر اللائق لمندوبي المبيعات في تحقيق رضا العملاء.
	سميحة مصطفىاوي (2013)	معايير تطبيق أخلاقيات التسويق في المؤسسات الاقتصادية.	-وجود تطبيق جزئي لأخلاقيات التسويق لدى الشركة الجزائرية للاتصالات
الاحتيال التأميني	رزقات مراد علي (2008)	عوامل الاحتيال على شركات التأمين في السوق السعودية.	- ارتباط الاحتيال بمجموعة من الصفات اللاأخلاقية كالكذب وخيانة الأمانة.

من مظاهر القيمة العلمية المضافة Scientific Value-Added في دراستنا هذه أنها حاولت اسقاط الظاهرة المبحوثة على قطاع مالي يتميز بخصائص وخصوصيات تجعل الحاجة ماسة إلى النتائج المتوصل إليها في تحسين القرارات التسويقية Marketing Decisions المتخذة لاسيما مع اشتداد حدة المنافسة بين القطاعين العمومي والخاص. لأن تفعيل مقاربة أخلاقيات التسويق كرافد استراتيجي من روافد المسؤولية الاجتماعية تؤدي دورا تنافسيا مهما في التصدي لجرائم الاعتداء على الممتلكات (المنقولة وغير المنقولة) والأشخاص. وهذا ما تفقّر إليه معظم الدراسات السابقة التي وقفنا عليها من خلال مسح الأدب النظري أو الزيارة الافتراضية التي قادتنا إلى البوابة

الوطنية للإشعار على الأطروحات الجامعية PNST ضمن الموقع الشبكي لمركز البحث في الاعلام العلمي والتقني
 CERIST المتخصص في التوثيق العلمي للدراسات الأكاديمية Scientific Documentation Of Academic Studies
منهجية الدراسة

بقصد اثبات صحة الفرضيات يمكننا القول أنه نظرا لأصالة الظاهرة المدروسة شكلا ومضمونا، والتي نتطرق فيها لموضوع يشغل حيزا في البحث الأساسي أو التطبيقي، ولكون الدراسة منهجيا تميل إلى التطبيقات الميدانية انطلاقا من الركون إلى الخلفية النظرية -سرد الأفكار والحقائق والنظريات والقوانين-، فإن الباحث استعان بالمنهج الوصفي التحليلي بغية توصيف وتشخيص وشرح وتحليل وتفسير وتركيب المعضلة البحثية ليتم استلهاهم وصفة الحلول الناجعة التي تساعد متخذي القرار على التوقف عند واقع الممارسة ومن ثم تصور سياسات وبرامج أكثر رقيا وملائمة لمواكبة بيئة الأعمال الراهنة، وذلك بواسطة تقديم حزمة من التوصيات التي تسهم في بلورة وتفعيل العمل بمقاربة أخلاقيات التسويق من أجل التخلص من شتى طرق الاحتيال، يضاف إلى ذلك فإن منهجي الاستنباط والاستقراء تتضح بهما الورقات البحثية في التأسيس النظري والربط المنطقي للعلاقة التفاعلية بين متغيرات البحث، ويتجلى ذلك واضحا في تقسيمات وأجزاء ومحاور البحث، ولعل الأونة الأخيرة تعرف البحوث الجامعية توظيفا هائلا للمناهج الإحصائية الوصفية والاستدلالية من أجل بيان الخصائص الديمغرافية والبيانات الشخصية للعينة، إضافة إلى تطوير البرمجيات التقنية المتخصصة كبرنامج SPSS وبرنامج MS EXCEL التي تبرز قياس الأثر بين المتغيرات المستقلة والمتغير التابع، من خلال إبراز الأدوات والمناهج المستخدمة، والتحليل الإحصائي لمتغيرات الدراسة، فأبعاد أخلاقيات التسويق من خلال التمسك والعمل بمبادئها تفسر لنا التباين في مكافحة جريمة الاحتيال التأميني.

حدود الدراسة

- **الحدود الزمانية:** الإطار الزمني الذي تمت فيه الدراسة تمثل في الفترة ما بين 26 جانفي 2015 إلى 10 ماي 2015، تم فيها زيارة الشركة وتوزيع الاستبيانات على المستجوبين واسترجاعها؛
- **الحدود المكانية:** تمت الدراسة في وكالتين تابعتين للشركة الوطنية لتأمين، وكالة دائرة أولاد دراج ووكالة حي 300 مسكن بولاية المسيلة، وكلا الوكالتين تابعتين للمديرية الجهوية بسطيف.

ثانيا: الإطار النظري للظاهرة المدروسة The Theoretical Framework Of The Study

أساسيات حول المسؤولية الأخلاقية للتسويق⁵⁵

قبل التطرق لمفاهيم التسويق الأخلاقي علينا أولا ذكر أحدث تعريفات التسويق لرائد المدرسة الحديثة، فقد عرفه فيليب كوتلر في سنة 2012 على أنه "علم وفن اكتشاف، خلق، وإيصال قيم من أجل تلبية رغبات سوق محدد عند مستوى ربح ما، التسويق يحدد الحاجات والرغبات غير المشبعة، هو يعرف، يقيس، ويحدد حجم السوق المستهدف، وأيضا يتنبأ بالأرباح". وسنعرض مختلف المفاهيم المتعلقة بأخلاقيات التسويق، باعتبارها امتدادا للتوجهات الاجتماعية الحديثة للمنظمات وتدخل ضمن مفاهيم المسؤولية الاجتماعية.

وفي سياق متصل، يقصد بالمسؤولية الأخلاقية للتسويق: "الفلسفة التسويقية المعبر عنها بالسياسات والإجراءات والأفعال التي تحقق بمجملها رفاهية المجتمع كهدف أساسي"، وأيضا "ميولات المسوقين بالالتزامات التي يضعونها على أنفسهم آخذين بعين الاعتبار تحقيق الأرباح، رضا المستهلك، ورفاهية المجتمع. وبها يقاس مستوى الأداء المتحقق للمنظمة". وعليه يمكن أن نستشف ونستخلص الآتي:

- الإدارة التسويقية الأخلاقية هي جزء لا يتجزأ من نسيج المسؤولية الاجتماعية للنشاط التسويقي تحديدا والمؤسسة على وجه العموم، فلسفتها تعكس السلوكيات الحسنة والمنضبطة والمستدامة، التي تقوم على

, Thèse De Doctorat En Management, Le CNAM, PARIS, 2010, P57. (<https://tel.archives-ouvertes.fr/tel-00486745v1/Document>)

- Bourdjoul Souad: Les Techniques De Marketing Et Leur Rôle Dans Le Développement Du Produit D'assurance De Masse, Ecole Des Hautes Etudes D'assurance, 2010-2012 (<http://www.ehea.dz>)

ضرورة استيفاء شرط مقابلة التوقعات الأخلاقية والآداب العامة للمجتمع، وهذا بدوره يعطي للمهنة التسويقية طابع الاحترافية، وتجدر الإشارة إلى أن انعدام وغياب الإدارة الرشيدة التي تشتغل بمعزل عن الأخلاقيات والضوابط التسويقية سيؤدي كنتيجة منطقية ومصير حتمي إلى الانهيار والزوال؛

- أخلاقيات المهنة التسويقية هي عبارة عن دستور تنظيمي ودليل داخلي يحوي ممارسات وتصرفات وأفعال ترتبط بشبكة علاقات المؤسسة مع الأطراف ذوي العلاقة وأصحاب المصالح، تنطلق من الاعتبار الأخلاقي وتعتمد على المبادرات الطيبة دون وجود إجراءات وتدابير ملزمة قانونياً، فهي تلقائية وعفوية بمعزل عن لغة الاجبار والاذعان والتعسف، فجوهر مهمة أخلاقيات الأعمال هي منع وتقادي تعارض المصالح وتصادمها قدر الإمكان؛
- الميزة التنافسية الأخلاقية تأخذ في حساباتها واعتباراتها ثلاث قيود هي: إنماء ثروة المؤسسة، إشباع وإرضاء انتظارات الزبائن، رقي وازدهار المجتمع. نظراً لحيوية مفهوم أخلاقيات التسويق ودخوله في جوانب تتعلق برضا الزبون ومحاولة الاحتفاظ بولائه أطول فترة ممكنة. ولا ريب يفتق عن تبني أخلاقيات التسويق العديد من المزايا التنافسية المادية والمعنوية تشمل: زيادة رقم الأعمال وتعظيم الربحية والعائد على الاستثمار وتنمية حصة السوق المستهدف وتحسين المركز التنافسي وبناء الولاء وتدعيم الصورة الذهنية والشهرة والسمعة ... إلخ؛
- المزيج التسويقي الأخلاقي أو ما يعرف بالتسويق التكتيكي القيمي ظهر كرد فعل للتصرفات اللامسؤولة، الناجمة عن عدم التمسك بقواعد السلوك الأخلاقي والمهني، بحيث تعرضت العديد من منظمات الأعمال لانتقادات لاذعة بسبب الخداع والتضليل في الفعاليات التسويقية المختلفة (العلامة التجارية، خدمات ما بعد البيع، السياسة السعرية، الاتصالات الترويجية، إدارة قنوات التوزيع)؛
- الاستراتيجية التسويقية الأخلاقية تتضمن مفهوم المواطنة التسويقية Marketing Citizenship والتي ترتقي بالنشاط التسويقي من الأبعاد الاقتصادية والاجتماعية والقانونية إلى البعد الانساني، وذلك مثل الأعمال الخيرية. وهو البعد الأكثر حداثة معاصرة في خوض غمار المنافسة الراهنة، وهي قمة الهرم في المسؤولية الاجتماعية؛
- النظام التسويقي الأخلاقي أو القيمي يتشكل من مدخلات ومعالجات ومخرجات وتغذية مرتدة، فمدخلات هذه المنظومة هي تلك الطقوس والقيم والأعراف والمعتقدات الاجتماعية التي يتخلق بها رجال التسويق، بحيث يكون المناخ التنظيمي السائد داخل مفاصل الهيكل الوظيفي يتفشى فيه المصادقية في الوفاء بالوعود والموثوقية في المعاملة اتجاه الجماهير المستهدفة، بحيث يؤدي هذا التفاعل المتبادل إلى نواتج إيجابية ملموسة كالجودة والتنافسية والتميز، وتظهر التغذية العكسية في إثراء وتقييم السلوكيات بحيث تراعي عدم خرق القواعد والمعايير والتعليمات والمدونات الأخلاقية المعمول بها.

أساسيات حول الاحتيال في شركات التأمين⁵⁶

1. فريجة حسين، شرح قانون العقوبات الجزائري - جرائم الاعتداء على الأشخاص والأموال-، ديوان المطبوعات الجامعية، بن عكنون، الجزائر، 2006، ص ص 251-279.
2. طالب أحسن مبارك، جرائم الاحتيال والعوامل الاجتماعية والنفسية المهيئة لها، ط1، دار الحامد للنشر والتوزيع، عمان، الأردن، 2014، ص 18.
3. الشاذلي فتوح عبد العالي، جرائم الاعتداء على الأشخاص والأموال، دار المطبوعات الجامعية، الإسكندرية، مصر، 2002، ص ص 52-63.
4. رزيقات علي مراد، عوامل الاحتيال على شركات التأمين (دراسة ميدانية على الذين تم إيقاف التعامل معهم من قبل شركات التأمين خلال الفترة من 2002-2007)، أطروحة دكتوراه غير منشورة، أكاديمية نايف العربية للعلوم الأمنية والتدريب، كلية الدراسات العليا، قسم العدالة الجنائية، الرياض، السعودية، 2008، ص ص 22-107. (<http://Nauss.Edu.Sa/Ar/Digitallibrary/Scientificteses/Doctorate/28->)
5. رزيقات علي مراد، الاحتيال على شركات التأمين، ملتقى التأمين التعاوني، الهيئة الإسلامية العالمية للاقتصاد والتمويل بالتعاون مع المعهد الإسلامي للبحوث والتدريب - البنك الإسلامي للتنمية، الرياض، السعودية، 2009، ص 22. (<https://Uqu.Edu.Sa/Ksnemari/Ar/127373>)
6. بدر بن ناصر التميمي، الاحتيال في عقود التأمين وعقوبته، رسالة ماجستير غير منشورة، أكاديمية نايف العربية للعلوم الأمنية والتدريب، كلية الدراسات العليا، قسم العدالة الجنائية، الرياض، السعودية، 2010، ص 80. (http://Repository.Nauss.Edu.Sa/Bitstream/Handle/123456789/52037_.Pdf?Sequence=1)
7. شامان البدارين، الاحتيال التأميني، مجلة الرسالة، الاتحاد الأردني لشركات التأمين (http://www.joif.org/Portals/0/magazine_1st_2008.pdf)

عرف المشرع الجزائري جريمة الاحتيال كجحة قابلة للتشديد، وذلك في قانون العقوبات في المادة 372: "كل من توصل إلى استلام أو تلقي أموال أو منقولات أو سندات أو تصرفات أو أوراق مالية أو وعود أو مبالغ أو إبراء من التزامات، أو إلى الحصول على أي منها أو شرع في ذلك، وكان ذلك بالاحتيال لسلب كل ثروة الغير أو بعضها أو الشروع فيه، إما باستعمال أسماء أو صفات كاذبة أو سلطة خيالية أو اعتماد مالي خيالي أو بإحداث الأمل في الفوز بأي شيء أو في وقوع حادث أو أية واقعة أخرى وهمية أو الخشية من وقوع شيء منها يعاقب بالحبس من سنة على الأقل إلى خمس سنوات على الأكثر وبغرامة من 500 إلى 20.000 دج". والمشرع لما جرم الاحتيال فهو يرمي إلى حماية أملاك الغير.

إن موضوع الاحتيال التأميني هو امتداد لجرائم الاحتيال يستمد منه مضمونه وأصوله، وللأصل حكم الفرع. وفي هذا الإطار، يعد الاحتيال من المخاطر الأساسية التي تواجه شركات التأمين خاصة في ظل ما ينتج عنه من خسائر في نشاط يعتمد أساسا على التعامل مع الأخطار، وترتبط أرباحه وخسائره بمدى قدرته على التقليل من حجم هذه الأخطار والسيطرة عليها. ودون إطالة يقصد بظاهرة الاحتيال التأميني: "أي عمل يقصد منه تحقيق كسب غير شريف أو غير شرعي أو غير قانوني للطرف الذي يرتكب جريمة الاحتيال -المحتال- أو لأطراف أخرى، ويمكن تحقيق ذلك من خلال التعمد في تقديم أو إخفاء أو كتم أو عدم الكشف عن إحدى أو كل الحقائق المادية المتصلة بقرار مالي، أو عملية أو تصور لوضع شركة التأمين". وعليه يمكن أن نكتشف ونستنبط الآتي:

- الاحتيال التأميني هو نوع من أنواع الجرائم المالية له مفهومه وخصائصه وعقوبته، بحيث يتجه مقصوده إلى قيام الجاني بالتدليس والخداع ثم الاستيلاء على مال منقول أو غير منقول مملوك للغير -الضحية-، وذلك بنية ضم وتحويل ملكية هذه الثروة إلى ملكيته الخاصة، وهذا الكسب غير مشروع تحقق بغير وجه حق، وهنا يكون قد ارتكب جريمة خيانة الأمانة. فقد يدعي شخص مؤمن له وقوع أذى أو تحقق خطر ما (حادث: سرقة، حريق، كارثة طبيعية، ... إلخ) غير موجود أصلا أو الادعاء بقيامه بأداء خدمة لم تؤدي؛
- لا بد أن يتوفر بوضوح في الاحتيال التأميني ركنين أساسيين هما الركن المادي والمعنوي، وهذا حتى يكتسب صفة الجريمة ويثبت ذلك بالدليل والبرهان:

- يتحقق الركن المادي للاحتيال التأميني بإتيان فعل التدليس، الذي تترتب عليه نتيجته وهي تسليم المال -الاستيلاء-، والتدليس هو تغيير حقيقة واقعة معينة، وجوهره هو الكذب والخداع والتضليل في المعلومات التي يدلي ويصرح بها لتغليب الضحية. أما الاستيلاء فهو سلوك تسليم المال من المجني عليه إلى الجاني تسليما ناقلا للحيازة الكاملة. ويجب أن تتوافر علاقة سببية بين التدليس والاستيلاء، بحيث ينتشر ذلك في معاناة الأضرار وسداد التعويضات وتسوية المطالبات والحوادث؛
- يتحقق الركن المعنوي للاحتيال التأميني على اعتبار أنه يعد من الجرائم العمدية التي تتطلب القصد الجنائي، أي علم وإدراك المحتال وإرادته في تحقيق العناصر المادية للجريمة - نية التدليس ثم

8. قواعد مكافحة غسل الأموال في شركات التأمين، مؤسسة النقد العربي، السعودية (Http://Www.Sama.Gov.Sa/Insurance/Inssurancelib/II_4600_AML_Regulations.Pdf)

9. علاء عبد الكريم، غسل الأموال عبر قنوات التأمين (دراسة حالة قطاع التأمين العراقي)، مجلة كلية بغداد للعلوم الاقتصادية، العدد 21، جامعة بغداد، العراق، 2009 (Http://Www.Iasj.Net/Iasj?Func=Fulltext&Aid=53136)

10. Guidance Paper Of Preventing, Detecting And Remediating Fraud In Insurance, International Association Of Insurance Supervisors (IAIS), 2006, Pp4-31. (Http://Www.Gfsc.Gg/The-Commission/Policy%20and%20Legislation/Guidance-Note-On-Preventing-Detecting-And-Remediating-Insurance-Fraud.Pdf)

11. Ashvin Parekh, Fraud In Insurance On Rise, Survey 2010-11, Ernst & Young (Http://Www.Ey.Com/Publication/Vwluassets/Fraud_In_Insurance_On_Rise/\$FILE/Fraud_In_Insurance.Pdf)

12. Martin Gill Amy Randall, Insurance Fraudsters (A Study For The ABI), Perpetuity Research & Consultancy International (PRCI) Ltd, United Kingdom, February 2015 (Https://Www.Abi.Org.Uk/~Media/Files/Documents/Publications/Public/2015/Fraud/Insurance%20Fraudsters%20A%20study%20for%20the%20ABI.Pdf)

13. Ialloulene Ouamar: La Fraude A L'assurance Et Ses Implications Sur Les Équilibres Financiers Des Compagnies D'assurances En Algérie, Ecole Des Hautes Études D'assurance, 2010-2012 (Http://Www.Ehea.Dz)

الاستيلاء على الترتيب-، ويتم إثبات القصد الجنائي وبيان الواقعة المسندة إلى الجاني من قبل سلطة الاتهام ببيان وتوضيح طريقة الاحتيال.

- تنتم جريمة الاحتيال التأميني بطائفة من الخصائص وهي أنها: من جرائم الأموال، ذات طابع ذهني خاص، تقوم على تزييف الحقيقة وبمشاركة الضحية نفسه، تستلزم التخصص والدراية، متجددة ومركبة. بحيث يكون الغرض منه قيام المحتال بتعظيم أو زيادة مستحقته من شركة التأمين زورا؛
- الاحتيال في عقود التأمين يمكن أن ارتكابه من خلال عملية بسيطة تتعلق بشخص واحد (موظف، وكيل، زبون)، كما يمكن أن يتم في إطار عملية معقدة تتعلق بعدد كبير من الأشخاص أو المصادر من داخل وخارج شركة التأمين، وعموما يتخذ عدة أشكال نوضحها كالتالي:
- **الاحتيال من طرف مجلس الإدارة والموظفين -شركة التأمين-**: وهنا تقع شركة التأمين كضحية للاحتيال الداخلي، ويكون الموظف هو الشخص المحتال، بحيث توجد عدة مسببات ودوافع تزيد من احتمالات حدوث خطر هذه الجريمة مثل: الهياكل التنظيمية المعقدة، هشاشة نظم الرقابة الداخلية، مركزية القرارات، الاندماج والاستحواذ، ضعف الرواتب والأجور، ... إلخ؛
- **الاحتيال من طرف وسطاء التأمين -الوكلاء والسماسرة-**: تؤدي الشبكة التجارية دورا بارزا ومفصليا ومحوريا مجسدا في أهم العمليات التي تقوم بها شركات التأمين، وهي الوفاء بالالتزامات والتعهدات اتجاه المتعاقدين والمكتتبين، ويحتل الوسيط موضع الثقة بين المشتركين والمؤمنين، وعليه فإن سوء استخدام هذا العنصر يؤدي إلى التورط في العمليات الاحتيالية مثل: حجز أقساط مدفوعة من الزبون على أن يتم دفع المطالبة، تأمين حاملي وثائق التأمين غير موجودين أثناء دفع أول قسط، تحصيل عمولة، إبطال تأمين عبر إيقاف دفع مزيد من الأقساط، وقد يظهر التلاعب من خلال وضع أحد المؤمن لهم مكانه في الحادث بدلا عن مرتكب الحادثة الأصلي، إن لم يكن مؤمنا كي تتكفل شركة التأمين بدفع التكاليف عنه؛
- **الاحتيال من طرف مهنيو التأمين -الخبراء-**: يعتبر العاملون في المهن التأمينية المساعدة -المستقلون أو غيرهم- مهمين لتوزيع ودفع وتسوية المطالبات، فمثلا قد يتواطأ خبراء السيارات مع وكالات التأمين، بإعداد محاضر خبرة تتضمن مبالغ تعويضية أقل بكثير من الأضرار الحاصلة للمركبة؛
- **الاحتيال من طرف حاملي وثائق التأمين -الزبائن-**: مصدره ناشئ من قبل بعض مشتري التأمين بكافة طبقاتهم الاجتماعية، وقد يتم عند إبرام عقد التأمين، أو عند طلب التعويض، كما يمكن للاحتيال في المطالبات المالية أن يتم من قبل طرف ثالث له علاقة بتسوية المطالبة، فعلى سبيل المثال، يمكن للعاملين في المجال الطبي أن يطالبوا بتسديد مقابل خدمات العلاج لم يتم تقديمها للمرضى، كما يمكن للمهندسين أن يضحخوا تكاليف الإصلاحات، أو يطالبوا بتسديد قيمة إصلاحات وهمية لم تتم، أو يزورا فواتير بقيمة مالية تفوق القيمة الحقيقية للمواد المستخدمة في الترميمات، ويمكن لحامل الوثيقة أن يقوم بحجب أو تقديم معلومات أو خلفيات غير صحيحة أو معلومات أخرى. ويمكن للاحتيال في المطالبات أن يتسم بأي من الخصائص التالية: مطالبة بأضرار أو خسائر من نسج الخيال (وهمية)، المبالغة في الأضرار أو الخسائر التي يغطيها التأمين (مضاعفة التكلفة)، تزوير الحقيقة من أجل إيجاد شكل حادث تغطية وثيقة التأمين (التدليس)، تزوير طريقة عرض الجانب المتضرر (التضليل)، تلفيق وقوع حوادث تتسبب بأضرار أو خسائر تغطيها الوثيقة (اصطناع حادث حريق مثلا).
- هناك الكثير من الآثار السلبية لجرائم الاحتيال تقع على شركات التأمين نفسها، سوف نجلها على النحو التالي:
- تكبد خسائر مالية معتبرة نتيجة دفع تعويضات لمطالبات تتعلق بحوادث وهمية، وملاحقة ومتابعة المحتالين أمام المحاكم والجهات القضائية وتعيين المحامين، وتعيين المحاسبين والمدققين والخبراء في كشف المبالغات وإثبات المطالبات لتقديم التقارير المطلوبة لمجلس الإدارة، وتعيين مسوي الخسائر لتقدير هاته الأخيرة. وتقدر تكلفة جرائم الاحتيال على شركات التأمين بنسبة تتراوح بين 5-10% من التعويضات المسددة عالميا بمبالغ مالية بمليارات الدولارات؛

- تكبد خسائر معنوية فادحة للشك والارتياح وتوجيه اللوم والعتاب لبعض الموظفين دون غيرهم، الأمر الذي قد يسبب اهتزاز ولاء الموظفين وطموحهم وراحتهم النفسية، إضافة إلى اهتزاز صورة وسمعة الشركة أمام المستأمنين نتيجة اختراق المحتالين للشركة وأنظمتها، الأمر الذي يدفعهم للبحث عن عارضين آخرين يوفر لهم حماية أكبر وتغطيات أجود؛
 - الاضطراب لرفع أقساط وثائق التأمين على المؤمن لهم من الأفراد أو المؤسسات لتعويض الخسائر وزيادة نسبة الاحتياطات المالية، الأمر الذي يسبب خسارة بعض الزبائن نتيجة فقدان التنافسية القائمة على الأسعار؛
 - التوقف عن إصدار وبيع بعض أنواع التأمين نتيجة لارتفاع تكلفة التعويضات، وذلك بسبب العجز المالي الناتج عن تفوق التعويضات عن العلاوات؛
 - انشغال أصحاب القرار الإداري بالبحث في كيفية تقليل الخسائر المالية عوض التوجه نحو زيادة الأقساط المكتتبة؛
 - هناك الكثير من الآثار السلبية لجرائم الاحتيال تقع على المجتمع ككل، سوف نجلها على النحو التالي:
 - ازدياد مظاهر الفساد الإداري في بعض الهيئات والدوائر كالمجالس الشعبية الولائية والبلدية، فكثير من معاملات الاحتيال تحتاج للإثبات ببعض الوثائق الحكومية، فيلجأ المحتال لرشوة بعض الموظفين ممن يتصف بنفس الأخلاق الدنيئة لمساعدته في الحصول على بعض المستندات أو التقارير المزورة، وهذا في حد ذاته اعتداء صارخ على المال العام؛
 - اتساع دائرة ورقة الجريمة، لأن الاحتيال من الجرائم المركبة التي يعمل من خلالها الجاني على اقتراف بعض الجرائم الأخرى كالرشوة والتزوير وغيرها؛
 - حرمان الطبقات محدودة الدخل في المجتمع من الحصول على الخدمات التأمينية نتيجة لارتفاع أسعارها، وبالتالي توسيع الفجوة ما بين الفقراء والأغنياء؛
 - فقدان بعض الموظفين لمناصبهم ومصادر رزقهم وقوتهم نتيجة تسريحهم بعد ثبوت تورطهم جرائم الاحتيال الأمر الذي ينعكس سلباً على أسرهم؛
 - صعوبة الكشف عن هؤلاء المحتالين نتيجة تفرسهم على المكر ونجاحهم في الخداع، الأمر الذي يعمل على تماديهم وتنوع جرائمهم الشنيعة؛
 - تشويه أفكار الشباب في نظرهم إلى التجارة والربح، بالبحث عن الثراء السريع المبني على النصب والتدليس والجشع، ويكون همهم الأكبر الكسب غير المشروع؛
 - زيادة جرائم غسيل الأموال من خلال تحويل الأموال المكتسبة بطريقة غير مشروعة من تعويضات ضخمة إلى مشاريع أخرى من أجل تحريف الحقيقة؛
 - تأثير المناخ العام للاستثمار التي تلحق بالبلد الذي تنتشر فيه جرائم الاحتيال، مما يؤدي إلى عدم استقرار بيئة الأعمال وعزوف المستثمرين الأجانب نتيجة للزيادة في تكلفة المشاريع التي تستوجب عادة تغطيتها وحمايتها من الأخطار المحتملة، وهذا يعني تراجع جاذبية البلد في الاستقطاب.
- أثر التوجه الأخلاقي للتسويق في مكافحة الاحتيال التأميني⁵⁷**

⁵⁷ ينظر إلى الوثائق العلمية التالية:

- النواحي الأخلاقية للخطر في التأمين، مجلة الحارس، الشركة المصرية لإعادة التأمين، القاهرة، مصر، العدد 24، 1972
(<https://drive.google.com/folderview?id=oB4fbonoZcEBOYkqhUVIqcnBQYIU&usp=sharing>)

- عمر عبد الجواد عبد العزيز، أخلاقيات صناعة التأمين في العالم العربي، قسم العلوم المالية والمصرفية، جامعة الزيتونة الأردنية، 2006
(Madeinyemen.Org/Sites/Default/Files/.../Sr_0038.Doc)

- عيد أحمد أبو بكر، أخلاقيات الأعمال وأسلوب ممارسة التأمين (دراسة مقارنة بين التأمين التجاري والتأمين الإسلامي)، المؤتمر الدولي حول أخلاقيات الأعمال واقتصاديات المعرفة، جامعة الزيتونة، عمان، الأردن، 2006

- موقع التأمين، مقال عن الغش في مجال التأمين (86_2011/09/19/Http://Www.Altameen.Com)

- حمدي معمر، دور تطبيق مبادئ الحوكمة في دعم نشاط شركات التأمين التعاوني-دراسة بعض تجارب عربية، رسالة ماجستير غير منشورة، كلية الاقتصاد والتسيير والتجارة، جامعة حسنية بن بوعلي الشلف، الجزائر (<https://Www.Pnst.Cerist.Dz/Pnstar/Detail.Php?Id=74382>)

جذب موضوع الاحتيال اهتمام الفاعلين في الصناعة التأمينية، إذ شهدت العقود الأخيرة اشتغالا متزايدا لهذه الجريمة، لأنها تمثل خطر داهم يورق أصحاب المصالح، وتسعى هاته الأطراف لمكافحة هذا الشر المتنامي، والذي يعتبر وصيف الجرائم المالية في الولايات المتحدة الأمريكية بعد التهرب الضريبي، وقد تعددت الأساليب والطرائق التي انتهجتها المنظمات للتخفيف من حدته والتقليل من أضراره، ومن هذه الوسائل والمناهج أخلاقيات الأعمال عموما وأخلاقيات التسويق خصوصا، وهي طائفة من المبادئ التي من شأنها العمل على التصدي له وحصاره باعتباره نوع من الممارسات غير الأدبية التي ينجر عنها نتائج خطيرة تهدد أمن واستقرار المجتمع وتصيب الاقتصاد الوطني. ومن خلال هذا المحور نحاول قياس العلاقة التأثيرية بين أخلاقيات الممارسة التسويقية كمتغير تفسيري ومكافحة جريمة الاحتيال في شركات التأمين كمتغير معتمد.

تشير الأدبيات النظرية بشيء من التفصيل والبيان والشرح إلى وجود علاقة بين المفاهيم التسويقية ذات النهاية الأخلاقية ونشاط الاكتتاب وإدارة التعويضات على اعتبار أن التأمين يحوي في تضاعيفه العديد من الجهود والفعاليات التجارية، إذ يمكن القول بأن الأخلاقيات التسويقية هي فلسفة إدارية انسدت تحت التوجهات الاجتماعية الحديثة لمنظمات الأعمال، وهاته الأخيرة هي غاية ووسيلة في نفس الوقت لمكافحة الفساد المالي والإداري بما فيه الاحتيال التأميني، هذا الأخير الذي يزداد خطره على المنظمات والمجتمع على حد سواء كلما زادت تشعبات الهياكل التنظيمية، بحيث أن الاحتيال هو نتيجة حتمية لغياب الرادع الأخلاقي والزاجر الأدبي، وهذا باعتباره نوع من الممارسات اللاأخلاقية، فهو يتأثر بحضورها أو غيابها على النحو التالي:

- ثقافة أخلاقيات التسويق صمام أمان يطبق مبدأ الوقاية خير من العلاج فعوض تجريم الأفراد وتسليط العقوبات القاسية (الحبس والغرامة)، يتم بث روح التربية الأخلاقية وتوعية الموظفين والعاملين بأهميتهم ودورهم في بقاء واستمرارية شركة التأمين، وعليه فإن احتمالات محاربة آفة الاحتيال ستزداد بشكل آلي، لأن شعور المرؤوس واحساسه بالمسؤولية بسبب غرس معاني الاخلاص والنزاهة والكفاءة والاستقامة؛
- أخلاقيات التسويق مدخل من مداخل ادارة الخطر واحتوائه، ولا شك أن شركات التأمين مهددة بالانهيار والتعثر والتصفية والافلاس والتسويق القضائية ووقوعها في مطب العجز المالي نتيجة جرائم الاحتيال، خصوصا إذا علمنا بأن طبيعة نشاط الاكتتاب في حد ذاته يقوم على الأخطار المتعددة، لذلك فإن تبني واعتناق الفلسفة الأخلاقية للتسويق سيحول دون استفحال هذه الظاهرة المرضية، بل إن وجود وتفعيل منظومة القيم والأخلاق هو الجهاز المناعي الذي يربك نشاط المحتالين وسرعان ما يفترض أمرهم؛
- أخلاقيات التسويق نظام للرقابة الداخلي -التدقيق والمراجعة والمتابعة-، تجمعها عدة قواسم مشتركة مع مفهوم الحوكمة، بحيث تتقاطع معها في مسائل: الافصاح والشفافية والمساءلة، وهذا دون شك سيفضي إلى التقليل من مخاطر الاحتيال في شركات التأمين.

ثالثا: الإطار التطبيقي للظاهرة المدروسة Applied Framework Of The Study

- قبلي نبيل، دور مبادئ الحوكمة في تفعيل الأداء المالي لشركات التأمين، أطروحة دكتوراه غير منشورة، كلية الاقتصاد والتسيير والتجارة، جامعة حسيبة بن بوعلي الشلف، الجزائر (https://www.pnst.cerist.dz/pnstar/detail.php?id=75124)

- W.Robert & L.Garry, The Key Ethical Dilemmas In Marketing Insurance; A Comparison Of The Two Main Segments Of The Insurance Industry (http://sbaer.uca.edu/research/acme/2001/20.pdf)

*- محاضرات مرئية في التسويق عبر اليوتيوب Youtube

- فيليب كوتلر Philip Kotler: التسويق Marketing (https://www.youtube.com/watch?v=Sr-QL7qdvzq)

- فيليب كوتلر Philip Kotler: التسويق Marketing (https://www.youtube.com/watch?v=84pewdoi5ay)

- ستيف جوبز Steve Jobs: ستيف جوبز يتحدث عن التسويق Steve Jobs On Marketing (https://www.youtube.com/watch?v=4yefgoif2wu)

- سيث جودين Seth Godin: سيث جودين يتحدث عن الفشل حتى النجاح Seth Godin On Failing Until You Succeed (https://www.youtube.com/watch?v=Fdtkbswgzwe)

- طارق السويدان: محاضرات قيادة السوق Market Leadership (https://www.youtube.com/watch?v=Pzvpmmrwvq)

- طلعت أسعد عبد الحميد: ندوة التسويق الفعال وقواعده الجديدة -لا تسويق دون ابداع-، مركز جريدة الأهرام المصرية

(https://www.youtube.com/watch?v=Plpxatu_Qwy)

- نوري منير: سلوك المستهلك المعاصر (https://www.youtube.com/watch?v=P3b1kfnh75k)

سوق التأمين الجزائري في ظل الفساد المالي والإداري

إن الحديث عن خسارة هيئات التأمين جزاء جرائم الاحتيال والغش ليس وهم بل هو واقع، فقد ظهر عدد من السلبات التي تكمن في الممارسات والسلوكيات اللاأخلاقية Unethical Behavior، فكل يوم تنشر الصحف العالمية إفلاسها، ومن ثم فإن من يأخذ شيئا ليس من حقه القانوني المنصوص عليه في وثيقة التأمين فإنه يسهم في إضعاف وإرباك أو إفلاس شركة التأمين.

البطاقة التعريفية للشركة الوطنية للتأمين⁵⁸

تأسست الشركة الوطنية للتأمين SAA سنة 1963، على أساس القطاع المختلط وذلك بالتعاون مع الإطارات المصرية لعدم وجود إطارات جزائرية، تم تأميمها سنة 1966 في إطار احتكار الدولة لمختلف عمليات التأمين، ففي سنة 1976 وفي نطاق سياسة تخصص أنشطة التأمين أجبرت الشركة الوطنية للتأمين SAA على التحول إلى السوق الوطنية للأخطار البسيطة. وسنة 1989 حصلت الشركة الوطنية للتأمين SAA على استقلاليتها المالية وتحولت من شركة عمومية إلى شركة ذات طابع اقتصادي أي شركة ذات أسهم (SPA) برأسمال يقدر بـ 80 مليون دينار جزائري.

الجدول رقم (1): تطور سوق التأمينات والحصة السوقية لشركة الوطنية للتأمين بدلالة الزمن (الأرقام بالمليار دينار جزائري)

القطاع	الشركة الوطنية للتأمين SAA			الحصة السوقية للشركة SAA	
	2012	2013	النسبة	2012	2013
رقم أعمال قطاع التأمينات	99.4	114.0	%15	23.0	25.6
التأمين على الأضرار	92.8	105.9	%14	-	-
التأمين على السيارات	52.6	61.3	%17	18.5	20.5
تأمين الأخطار الصناعية والمتنوعة	32.0	35.4	%11	4.0	4.4
التأمين على النقل	5.3	5.5	%3	0.3	0.3
تأمين الأخطار الزراعية	2.2	2.8	%24	0.3	0.4
التأمين على القروض	0.6	0.9	%49	-	-
				%0	%0

المصدر: بالاعتماد على التقرير السنوي للشركة الوطنية للتأمين لسنة 2013.

حسب تقرير أنشطتها السنوي لسنة 2013 تعتبر الشركة الوطنية للتأمين SAA المتعامل رقم واحد في التأمين لسنة 2013 برقم أعمال يقدر بـ 25.757 مليار دينار جزائري، وهذا يجعلها القائد في السوق بنسبة 24% من سوق التأمين على الأخطار لكن بانخفاض على سنة 2012 بنسبة 1%، كما أن رأس مالها يقدر بـ 20 مليار دينار جزائري. وتمتلك الشركة شبكة توزيع عبر مختلف مناطق الوطن، تتألف من 15 وكالة جهوية التي بدورها تتحكم في 495 وكالة تجارية، وهو عدد كبير يسهم في وصول منتجاتها إلى نسبة كبيرة من الزبائن، كما بلغ عدد القوى العاملة في الشركة 4620 في سنة 2013.

أكدت سنة 2013 أن الشركة الوطنية للتأمين لها مكانة كبيرة في السوق بحصة تقدر بـ 24% ورقم أعمال 25.757 مليار دينار جزائري، والملاحظ أن رقم الأعمال الإجمالي للشركة يعرف ارتفاعا مستمرا على العموم، فقد قدر سنة 2010 بـ 20.073 مليار دينار جزائري، وبهذا يكون قد حقق خلال هذه الفترة (2010-2013) نموا يقارب 22%.

⁵⁸ ينظر إلى الوثائق العلمية التالية:

- الموقع الإلكتروني للشركة الوطنية للتأمين ([Http://Www.Saa.Dz/Home/Presentation-De-La-Societe.Html](http://Www.Saa.Dz/Home/Presentation-De-La-Societe.Html))

- الموقع الإلكتروني للشركة الوطنية للتأمين، التقرير السنوي 2013 ([Http://Www.Saa.Dz/Images/PDF%20POUR%20SITE.Pdf](http://Www.Saa.Dz/Images/PDF%20POUR%20SITE.Pdf))

- الموقع الإلكتروني للمجلس الوطني للتأمينات، تحميل المجلة، العدد 7

([Http://Www.Cna.Dz/Extension/Mydesign/Design/Mydesign/Images/Revue_Assurance_07.Pdf](http://Www.Cna.Dz/Extension/Mydesign/Design/Mydesign/Images/Revue_Assurance_07.Pdf))

وفي الوقت ذاته يلاحظ أن الحصة السوقية شهدت انخفاضا وتقلصا ملموسا فمثلا خلال الفترة (2012-2013) قدر 1%.

مؤشر مدركات الفساد للمنظمة العالمية للشفافية⁵⁹

الجدول رقم (2): تطور مؤشر مدركات الفساد CPI في الجزائر للفترة 2014-2003

السنة	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014
النقاط	2.6	2.7	2.8	3.1	3	3.2	2.8	2.9	2.9	2.9	2.9	3.6
الرتبة	88	97	97	84	99	92	111	105	112	105	94	100

المصدر: تقارير المنظمة العالمية للشفافية بميونخ (2013-6-13)

يلاحظ من الجدول تدرج تصنيف الجزائر بـ 24 نقطة في الفترة 2003-2011، حيث احتلت على سلم مؤشر الشفافية(*) المرتبة 88 عام 2003 بدرجة 2.6 من 10، والمرتبة 100 من أصل 175 بلد شمله المسح عام 2014، لتحصل على رصيد ضعيف ومنخفض جداً بـ 2.9 من 10، ويتكرر هذا السيناريو المأساوي والمخيف للمرة التاسعة على التوالي، بمعنى أنها لم تستطع أن تقفز فوق حاجز الـ 4 نقاط، لأنه حسب الهيئة الدولية تعتبر أن حصول أي دولة على أقل من 4 نقاط، دلالة على توسع رقعة انتشار الفساد بمنسوب عال داخل مختلف مفاصل الدولة، ومنه نستنتج أن البلاد تؤكد غرقها في ناعوت، قريظت لادعم تموكحلت اساسوهم دهشتت ثيد، داسفلا رحد في رثكا قيصف لا 4 على ليديزيام 2009 إلى ل 2006 نيدام قرتفلا ل لاخل قيرنازجلا مكاحملا تجلاعر) منم قبيهر تاويوتسم (قوشر 10% واتاسلاتخا 55% اهنم داسف

وإسقاطا على واقع أداء قطاع التأمين الجزائري يمكن القول أن الفساد المالي والإداري عامل تأثير سلبي، منها تأثير الفساد التأميني لاسيما في جانب التعويضات عن الأضرار الجسمانية والمادية، الذي يعد فضاء خصب للفساد، ينضاف إلى ذلك غسيل الأموال بتهريبها نحو الخارج خصوصا في نشاط إعادة التأمين(*). إن ظاهرة الاحتيال داخل قطاع التأمين الجزائري ليس وليد اليوم، وإنما نتيجة تراكم سنوات من الفشل الذريع لأجهزة الاشراف والرقابة (مديرية التأمين بوزارة المالية، لجنة الاشراف على التأمينات، المجلس الوطني للتأمينات، الاتحاد الجزائري للتأمين وإعادة التأمين) في تادية مهمتها المنوطة بها في ترقية سوق التأمين والنهوض به، فقد طغت جرائم التدليس والاستيلاء على أموال شركات التأمين أو حملة وثائق التأمين على الحياة التأمينية، بحيث أدت الاجراءات والتدابير التي انتهجتها الجهات الوصية إلى غياب المساءلة وانعدام الشفافية والنزاهة، مما ساهم في تكريس ظاهرة الفساد في كل شيء، فقد تم تصنيف الجزائر ضمن الدول الأكثر فساداً في العالم حسب تقرير منظمة الشفافية الدولية. طالبت المحكمة العليا، بإسقاط حق الطعن في عدد من المجالات لقطع الطريق أمام الجهات التي تتخذ من الطعن أسلوباً لربح الوقت، على غرار شركات التأمين التي عادة ما تقوم بالطعن في القرارات القضائية، وتأخير آجال تنفيذ الأحكام الخاصة بمنح التعويضات، لاسيما القضايا المتعلقة بحوادث المرور، وذلك ربحا للوقت وتفاذي تسديد المستحقات للمؤمنين المتعاقدين لديها، فعدد الطعون المسجلة بلغ 71771 طعنا خلال السنة القضائية 2009-2010.

⁵⁹ ينظر إلى الوثائق العلمية التالية:

- الموقع الإلكتروني للمنظمة العالمية للشفافية (Http://Www.Transparency.Org/Policy_Research/Surveys_Indices/Cpi/2003_2012)

- الموقع الإلكتروني للمنظمة العربية لمكافحة الفساد ببورت، لبنان <تحميل أعداد من مجلة الشفافية> (Http://Www.Arabanticorruption.Org)

- الموقع الإلكتروني للمحكمة العليا الجزائرية (Http://Www.Coursupreme.Dz)

- الموقع الإلكتروني لمجلس المحاسبة أو الهيئة العليا للرقابة على الأموال العمومية

(Http://Www.Ccomptes.Org.Dz/Documents/Plan_Strategique_2011_13_Ar.Pdf)

(*) تأسست منظمة الشفافية الدولية كهيئة غير حكومية عام 1943 الكائن مقرها بميونخ، وتصدر مؤشر قياس مدركات الفساد الذي يعكس مدى نقشي واستفحال جرائم الفساد في الأقطار، وهو مدرج من صفر (فساد جداً) إلى عشرة (نظيف جداً)، حيث يمثل الصفر سيطرة الفساد وتمثل العشرة الخلو من الفساد، ويعتمد هذا المؤشر المهم على تجميع المعطيات من رجال أعمال وأكاديميين وموظفين في القطاع العمومي لكل دولة

(*) قررت لجنة الاشراف على التأمينات بالتنسيق مع مديرية مراقبة عمليات الصرف لدى بنك الجزائر عام 2010 توبيخ ومعاينة الشركة GAM، بعد وقوفها على جملة من المخالفات والتجاوزات والخروقات القانونية، بسبب تهريب الأموال بطريقة غير شرعية، ومنع الشركة من إبرام عقود التأمين الخاصة بالمسافرين المرافقين لسياراتهم، وهي عقود يمكن إبرامها في الخارج مقابل مبالغ تتراوح بين 50 و120 أورو لكل عقد، ويتعلق الأمر ببيع عقود تأمين المسؤولية المدنية للمهاجرين على البواخر الجزائرية والفرنسية، وتقوم بإخفاء تلك المبالغ بفرنسا رغم أن القوانين المعمول بها تجبرها على إدخال تلك المبالغ إلى الجزائر حتى تظهر في محاسبة الشركة بالجزائر وحساباتها السنوية

تحديد مجتمع وعينة الدراسة مجتمع الدراسة

يعرف المجتمع على أنه مجموعة من الأفراد محل الدراسة والتي لها خصائص متشابهة، ويتمثل المجتمع الإحصائي للدراسة في زبائن الشركة الوطنية للتأمين SAA بولاية المسيلة متمثلة في زبائن فروع الشركة المنتشرة عبر تراب الولاية.

أسلوب المعاينة

هي عملية جمع البيانات والمعلومات عن مجموعة معينة من مفردات مجتمع الدراسة، هذه المجموعة من المفردات تسمى عينة Sample. وقد اقتصرنا هذه الدراسة على عينة أفراد على مستوى مدينة المسيلة ومدينة أولاد دراج، وقد تم الاتصال بفئات متنوعة من الزبائن من حيث السن، والجنس، والمستوى التعليمي، ونذكر منهم أصحاب محلات، طلبة جامعيين، وعمال بالقطاع الخاص والعمومي وغيرهم. وقد بلغ عدد أفراد العينة 120 فرد، مع استرجاع كلي للاستمارات وعدم استبعاد أي منها فقد كانت كلها صالحة للتحليل.

الأدوات المستعملة في الدراسة

الاستبانة (أداة القياس):

تم تصميم استمارة استبيان استطلاعي بناء على إشكالية الموضوع وفرضياته، وكانت خطوات إعداد الاستبيان كما يلي:

- إعداد استبيان أولي من أجل استخدامها في جمع البيانات والمعلومات؛
- عرض الاستبيان للتحكيم تمهيدا لسبر آراء واتجاهات ومواقف العينة؛
- إجراء دراسة استقصائية ميدانية أولية للاستبيان وتعديله حسب ما يناسب.

وتم تقسيم عبارات الاستبيان بالشكل التالي:

- **القسم الأول:** يتكون 15 عبارة تحدد مدى تطبيق أخلاقيات التسويق لدى الشركة الوطنية للتأمين حسب تصور الزبائن، وذلك من خلال إدراج ثلاثة أبعاد: الصدق بـ 05 عبارات + الالتزام بـ 05 عبارات + التعامل بـ 05 عبارات.

- **القسم الثاني:** يتكون من 05 عبارات تبين مدى مكافحة الاحتيال من خلال الأخلاقيات السالفة الذكر. تم استخدام مقياس Scale "الكيرت" الخماسي في توزيع درجة الإجابات، والتي تتوزع من أقل وزن (غير موافق بشدة)، وقد أعطيت له درجة واحدة إلى أعلى وزن (موافق بشدة)، والذي أعطيت له خمس درجات، وبذلك تكون دلالة المتوسط الحسابي للإجابات كما يلي:

$$5 = \text{موافق بشدة} / 4 = \text{موافق} / 3 = \text{محايد} / 2 = \text{غير موافق} / 1 = \text{غير موافق بشدة}.$$

ولتحديد قيم المتوسط الحسابي نقسم السلم إلى الفئات التالية:

$$1 \quad \underline{2.5} \quad (\text{عدم وجود علاقة})$$

$$2.5 \quad \underline{5} \quad (\text{عالية وجود علاقة})$$

وبالتالي يكون متوسط الاستجابة (03).

صدق وثبات أداة الدراسة

يقصد بصدق المقياس Instrument Validity إلى أي درجة يقيس المقياس (الاستبيان) الغرض المصمم من أجله (مشكلة الدراسة)، وعليه يمكن تعريف صدق أداة جمع البيانات إلى أي درجة توفر الأداة بيانات ذات علاقة بمشكلة الدراسة من مجتمع الدراسة.

قام الباحث بالإجراءات المنهجية المطلوبة للتحقق من صدق وصحة صياغة عبارات الاستبانة، حيث تم التأكد من صدق المحتوى لأداة الدراسة بعرض الاستبانة بعد تصميمها على الأكاديميين والممارسين، بالتركيز على الأساتذة الماهرين في التسويق والمنهج العلمي، والمهنيين في الصناعة التأمينية، ومن ثم تمّ تحكيمها علمياً من قبل

المتخصصين والخبراء في مجال العلوم التسويقية والتأمينية والمهتمين بمناهج البحث العلمي، ومن ثمَّ تمَّ إخراج استبانة الدراسة في صورتها النهائية بعد إجراء التعديلات التي استلزم الأمر إجرائها من إضافة أو حذف أو تعديل. للتأكد من مدى صحة المقاييس أو العبارات المستخدمة في قياس متغيرات الدراسة، تم الاعتماد على ما يعرف باختبارات الثبات بغية التوصل إلى مقاييس يمكن الاعتماد عليها في قياس متغيرات الدراسة، ووفقاً لذلك قمنا بحساب قيمة معامل الثبات "كرونباخ ألفا" لكل متغير على حدة، والجدول رقم (2) يوضح نتائج هذه الاختبارات.

الجدول رقم (3): درجة ثبات العبارات في قياس متغيرات الدراسة

المتغيرات	عدد العبارات	معامل ألفا للثبات
أبعاد التسويق	05	
الأخلاقي	05	
التعامل	05	
التسويق الإلكتروني	15	
مدى مكافحة الاحتيال من خلال الأخلاقيات	05	
الاستبيان	20	0.886

المصدر: بالاعتماد على مخرجات برنامج SPSS

اتَّبَعَ الباحث القياس الإحصائي لقياس ثبات الاستبانة، وسلامة بناء الفقرات الخاصة بالظاهرة موضع البحث والبالغ عددها (20) عشرون فقرة، وذلك باستخدام الاتساق الذاتي، وهي طريقة كرونباخ ألفا (Cronbach's Alpha)، لقياس مدى ثبات أداة الدراسة، وكان معامل الثبات (0.886) وهو قيمة ثبات عالية ومقبولة لغايات هذه الدراسة.

بالنظر إلى الجدول رقم (2) يتضح أن مستوى الثبات باستخدام معامل ألفا للثبات للعبارات المستخدمة في قياس هذه المتغيرات، وهو ما يعكس درجة عالية من الثبات في العبارات المستخدمة، حيث تجاوزت قيمة الثبات الإجمالي للعبارات القيمة الدنيا، حيث كلما اقترب من الواحد زادت نسبة قبول المعامل، وكلما كانت قريبة من الصفر أو سلبية رفضت، وبالتالي فإن هذه العبارات صالحة للقياس، وتتمتع بدرجة جيدة من الثبات أي العبارات تسهم إيجابياً في الانسجام والتناغم الداخلي.

عرض وتحليل المعطيات التسويقية (مناقشة نتائج الاستبيان):

الجدول رقم (4) يوضح أجوبة العبارات المتعلقة بالصدق

الرقم	العبرة	موافق بشدة	موافق	محايد	غ موافق	غ موافق بشدة	المتوسط الحسابي
01	الموظفون في شركة التأمين يقدمون معلومات كافية .	21	34	19	32	14	3.13
		%17.5	%28.3	%15.8	%26.7	%11.7	
02	موظفو شركة التأمين صادقون في التعامل .	13	30	39	24	14	3.03
		%10.8	%25	%32.5	%20	%11.7	
03	أثق في العروض التأمينية المقدمة .	16	34	28	29	13	3.09
		%13.3	%28.3	%23.3	%24.2	%10.8	
04	أثق في الخبراء التابعين لشركة التأمين .	12	22	33	36	17	2.80
		%10	%18.3	%27.5	%30	%14.2	
05	عقد التأمين الذي يربطني بالشركة يتمتع بالشفافية .	14	37	33	26	10	3.15
		%11.7	%30.8	%27.5	%21.7	%8.3	
	المتوسط الحسابي						3.04

المصدر: مخرجات برنامج Spss

بالنظر إلى الجدول رقم يتبين وجود كفاية في المعلومات التي يقدمها موظفو شركة التأمين ويظهر ذلك من خلال الاستجابة العالية لأفراد العينة عن العبارة التي تقيس الكفاية، حيث بلغ المتوسط الحسابي (3.13)، وكانت استجابة أفراد العينة حول العبارة الثانية من الجدول عالية أيضاً حيث بلغ المتوسط الحسابي (3.03) مما يدل على صدق الموظفين في شركة التأمين، ويتبين من نتائج الإجابة على العبارة الثالثة المتعلقة بالثقة في العروض التأمينية المقدمة حيث كنت درجة الموافقة عالية أيضاً وذلك من خلال الحصول على متوسط حسابي بلغ (3.09) أما درجة الموافقة فما يخص العبارة الرابعة والمتعلقة بالثقة في خبراء التأمين التابعين للشركة فقد كانت في حيز القبول حيث بلغ المتوسط الحسابي لها (2.80)، أما فيما يتعلق بشفافية عقد التأمين الذي يربط الزبون بالشركة والتي مثلتها العبارة الخامسة حيث حصلت هاته العبارة على الموافقة العالية من قبل أفراد العينة ومتوسط حسابي قدر بـ (3.15).

الجدول رقم (5) يوضح أجوبة العبارات المتعلقة بالالتزام

الرقم	العبارة	موافق بشدة	موافق	محايد	غ موافق	غ موافق بشدة	المتوسط الحسابي
01	شركة التأمين التي تتعامل معها ملتزمة بتقديم خدمات للمجتمع.	4	30	41	26	19	2.78
		3.3%	25%	34.2%	21.7%	15.8%	
02	تلتزم شركة التأمين بتنفيذ بنود العقد.	8	46	35	19	12	3.15
		6.7%	38.3%	29.2%	15.8%	10%	
03	تلتزم شركة التأمين بدفع التعويضات في الوقت المحدد.	8	17	28	47	20	2.55
		6.7%	14.2%	23.3%	39.2%	16.7%	
04	يتسم خبراء التأمين التابعين لشركة التأمين بالحيادية في تقدير الأضرار.	7	32	40	33	8	2.97
		5.8%	26.7%	33.3%	27.5%	6.7%	
05	العروض الفعلية للشركة مطابقة للعروض المروج لها.	10	28	35	29	18	2.85
		8.3%	23.3%	29.2%	24.2%	15%	
	المتوسط الحسابي						2.86

المصدر: مخرجات برنامج Spss

يوضح الجدول أن شركة التأمين ملتزمة نوعاً ما بتقديم خدمات للمجتمع حيث يتضح ذلك من خلال الاستجابة العالية لأفراد العينة على العبارة الأولى ضمن الجدول بمتوسط حسابي بلغ (2.78)، وأبدى أفراد العينة استجابة مرتفعة فيما يخص العبارة الثانية والمتعلقة بالالتزام شركة التأمين بتنفيذ بنود العقد التأميني حيث بلغ المتوسط الحسابي (3.15)، وكانت الموافقة متوسطة فيما يتعلق بالالتزام شركة التأمين بدفع التعويضات في الوقت المحدد وكان المتوسط الحسابي للعبارة (2.55)، وكانت الاستجابة مرتفعة نوعاً ما فيما يتعلق بالعبارتين الرابعة والخامسة والمتعلقين بحيادية خبراء التأمين التابعين للشركة في تقدير الأضرار وتطابق العروض التأمينية الفعلية مع المروج لها بمتوسطين حسابيين (2.97)، (2.85) على التوالي. وعلى العموم تظهر النتائج النهائية لها الجدول أن شركة التأمين تتمتع بعامل الالتزام في معاملاتها من خلال درجة الموافقة المعتمدة والمعتبر عنها بالمتوسط الحسابي (2.86).

الجدول رقم (6) يوضح أجوبة العبارات المتعلقة بالتعامل

الرقم	العبارة	موافق بشدة	موافق	محايد	غ موافق	غ موافق بشدة	المتوسط الحسابي
01	شركات التأمين تراعي وضعيتك الاجتماعية في التعامل	7	20	28	47	18	2.59
		5.8%	16.7%	23.3%	39.2%	15%	

02	تستجيب الشركة لطلباتك بسرعة .	7	16	36	37	24	2.54
		5.8%	13.3%	30%	30.8%	20%	
03	أنت مرتاح بالتعامل مع شركة التأمين الحالية .	14	39	33	27	7	3.21
		11.7%	32.5%	27.5%	22.5%	5.8%	
04	تعمل شركة التأمين التي تتعامل معها على إيجاد حلول ترضيك .	11	29	43	25	12	3.01
		9.2%	24.2%	35.8%	20.8%	10%	
05	لديك نية الاستمرار في التعامل مع الشركة الحالية.	17	36	39	21	7	3.29
		14.2%	30%	32.5%	17.5%	5.8%	
	المتوسط الحسابي						2.93

المصدر: مخرجات برنامج Spss

يظهر لنا من خلال الجدول رقم 05 أن شركة التأمين تراعي نوعا ما الوضعية الاجتماعية للزبون خلال تعاملها معه، هذا ما تترجمه إجابات أفراد العينة على العبارة الأولى التي تقيس مراعاة الوضعية الاجتماعية حيث بلغ المتوسط الحسابي (2.59)، وكانت العبارة الثانية بنفس متوسط العبارة الأولى تقريبا (2.54) وهذا ما يبرز أن شركة التأمين تستجيب نوعا ما لطلبات زبائنها، وكانت الموافقة عالية فيما يتعلق بالراحة في التعامل مع الشركة بمتوسط حسابي قدر بـ (3.21)، وأيضا استجابة عالية فيما يخص سعي الشركة لإيجاد حلول ترضي زبائنها بمتوسط حسابي بلغ (3.01)، وعبر أفراد العينة عن نيتهم في الاستمرار في التعامل مع الشركة من خلال الموافقة العالية على العبارة التي تقيس نية الاستمرار حيث بلغ المتوسط (3.29). وبالنظر إلى نتائج الجدول بشكل عام نجد أن متغير التعامل متوفر وبدرجة مقبولة لدى شركة التأمين حيث بلغ المتوسط العام (2.93).

الجدول رقم (7) يوضح المتوسطات الحسابية لأبعاد أخلاقيات التسويق

المحاور	المتوسط الحسابي
المحور الأول	تمسك شركة التأمين بعامل الصدق
المحور الثاني	تمسك شركة التأمين بعامل الالتزام
المحور الثالث	تمسك شركة التأمين بعامل طريقة التعامل
	2.94

المصدر: مخرجات برنامج Spss

من خلال الجدول يتبين وجود استجابة مقبولة للعبارات التي تقيس ذلك حيث بلغ المتوسط الحسابي (2.94). وهذا يدل على أن الشركة الوطنية للتأمين مواكبة للتوجهات الحديثة للتسويق القائمة على التوجه الاجتماعي الذي يولي أهمية قصوى للزبون والمجتمع بغض النظر على تحقيق أهداف المنظمة الربحية. اعتمدت هذه الدراسة على معامل الارتباط البسيط Pearson لاختبار الفرضية الرئيسية والمتمثلة بعلاقات الارتباط بين أبعاد المتغير المستقل (أخلاقيات التسويق) والمتغير المعتمد (مكافحة الاحتيال)، إذ يظهر الجدول رقم (07) مصفوفة معاملات الارتباط البسيط بيرسون بين أبعاد هذه المتغيرات ويشير الجدول أيضا إلى حجم العينة (120) ونوع الاختبار (خطي) ومختصر Sig في الجدول يشير إلى اختبار معنوية معامل الارتباط من خلال مقارنة قيمة (T) المحسوبة مع الجدولية مع غير أن يظهر قيمتها، فإذا ظهر وجود علامة (**) على معامل الارتباط فإن هذا يعني أن قيمة (T) المحسوبة أكبر من الجدولية ، ويتم الحكم على مقدار قوة معامل الارتباط في ضوء قاعدة Cohen كالآتي:

- علاقة الارتباط منخفضة: إذا كانت قيمة معامل الارتباط أقل من 0.10
- علاقة الارتباط معتدلة: إذا كانت قيمة معامل الارتباط بين 0.10 و 0.30
- علاقة الارتباط قوية: إذا كانت قيمة معامل الارتباط أعلى من 0.30

وتنتفرع عن هاته الفرضية ثلاث فرضيات فرعية:

أ/ توجد علاقة ارتباط ذات دلالة إحصائية بين بعد الصدق ومتغير مكافحة الاحتيال:

يظهر من جدول مصفوفة الارتباط (07) بأن هناك علاقة ارتباط معتدلة (لأنها بين 0.10 و 0.30) وذات دلالة معنوية عند مستوى (1%) بين بعد الصدق ومتغير مكافحة الاحتيال، إذ بلغت قيم معاملات الارتباط البسيط بين هذا البعد والمتغير المذكور (0.276**).

ب/ توجد علاقة ارتباط ذات دلالة إحصائية بين بعد الالتزام ومتغير مكافحة الاحتيال:

يظهر من جدول مصفوفة الارتباط (07) بأن هناك علاقة ارتباط معتدلة (لأنها بين 0.10 و 0.30) وذات دلالة معنوية عند مستوى (1%) بين بعد الالتزام ومتغير مكافحة الاحتيال، إذ بلغت قيم معاملات الارتباط البسيط بين هذا البعد والمتغير المذكور (0.261**).

ج- / توجد علاقة ارتباط ذات دلالة إحصائية بين بعد التعامل ومتغير مكافحة الاحتيال:

يظهر من جدول مصفوفة الارتباط (07) بأن هناك علاقة ارتباط معتدلة (لأنها بين 0.10 و 0.30) وذات دلالة معنوية عند مستوى (5%) بين بعد التعامل ومتغير مكافحة الاحتيال، إذ بلغت قيم معاملات الارتباط البسيط بين هذا البعد والمتغير المذكور (0.181**).

مع ملاحظة وجود علاقة ارتباط معتدلة بين أخلاقيات التسويق بأبعادها مجتمعة (الصدق، الالتزام، التعامل) مع متغير مكافحة الاحتيال التأميني، حيث بلغت قيمة معامل الارتباط بينهما (0.272**) عند مستوى معنوية (1%).

الجدول رقم (8) يوضح مصفوفة معاملات الارتباط البسيط لمتغيرات الدراسة

	أخلاقيات التسويق	مكافحة الاحتيال	الصدق	الالتزام	التعامل
أخلاقيات التسويق	R	1	0.882**	0.912**	0.872**
	SIG		0.000	0.000	0.000
	N	120	120	120	120
مكافحة الاحتيال	R	0.272**	0.276**	0.261**	0.181*
	SIG	0.003	0.002	0.004	0.048
	N	120	120	120	120
الصدق	R	0.882**	1	0.703**	0.607**
	SIG	0.000	0.002	0.000	0.000
	N	120	120	120	120
الالتزام	R	0.912**	0.261**	1	0.746**
	SIG	0.000	0.004	0.000	0.000
	N	120	120	120	120
التعامل	R	0.872**	0.181*	0.607**	1
	SIG	0.000	0.048	0.000	0.000
	N	120	120	120	120

** مستوى المعنوية 0.01

* مستوى المعنوية 0.05

المصدر: مخرجات برنامج Spss

رابعاً: الاستنتاجات والمقترحات

من خلال هذه الدراسة تم عرض أثر التسويق في تحقيق الميزة التنافسية الأخلاقية من خلال التصدي لجرائم الاحتيال في شركات التأمين. وتسعى الشركة الوطنية للتأمين لتعزيز موقعها الهام داخل السوق الجزائرية والمحافظة على ميزات التنافسية الأخلاقية للتمكن من البقاء في هذه الحالة التنافسية خاصة مع الدخول الشركات الأجنبية خاصة

ذات السمعة العالمية كالشركة الفرنسية AXA، التي فرضت على الشركة أن تعمل جاهدة على إدراج التوجه الأخلاقي كاستراتيجية أساسية في عمل الشركة.

النتائج النظرية والتطبيقية

يشكل احتدام الصراع بين شركات التأمين في القطاعين العام والخاص للحصول على أكبر حصة سوقية، وفي غمرة التنافس الشديد بين العارضين للفوز بأكبر حجم من التغطيات التأمينية تظهر طائفة من الممارسات الغير أخلاقية والسلوكيات الغير شريفة خاوية من المبادئ والقيم مثل المنافسة السعرية المدمرة، وتوظيف الحيل والخدع الترويجية، والاحتيايل على حملة الوثائق التأمينية. وعليه تزداد الحاجة إلى صياغة ديباجة مدونة لأخلاقيات الأعمال والتسويق داخل المهنة التأمينية، تكون بمثابة صمام الأمان للوقاية من أخطار التباير غير النظيف. في إطار الإحاطة الشاملة لجوانب الموضوع، وبعد اختبارنا لمدى صحة الفرضيات، توصلنا إلى النتائج التالية، وذلك على المستويين النظري والتطبيقي من هذه الدراسة نوجزها فيما يلي:

نتائج الدراسة النظرية

تمخضت هذه الورقات البحثية عن طائفة من الاستنتاجات التي تصب في قضية تفعيل آليات الفلسفة الأخلاقية وتكريس الجوانب السلوكية في إطار التوجهات الاجتماعية الحديثة لشركات التأمين المعاصرة. ودون أدنى شك فإن وجود أو غياب الأرصدة الأدبية والمواقف القيمية للوظيفة التسويقية مرهون بمدى الاقتناع بدور هذه المنظومة المتكاملة والشاملة في التصدي للتصرفات الاحتيالية التي يرتكبها الأفراد الذين لم يردعهم الوازع الديني والموروث التربوي خصوصا في غضون الانتشار الرهيب للفساد الاداري والمالي الذي يجتاح هيئات التأمين. فمثلا يشكل الاحتيايل ثاني أخطر الجرائم المالية في الولايات المتحدة الأمريكية بعد التهرب الضريبي. يمكن حوصلة النتائج التي تم التوصل إليها من خلال دراستنا النظرية فيما يلي:

- يعتبر التأمين صورة من صور التضامن والتلاحم، قائم على التعاون والتكافل، حيث تشارك الكثرة المعرضة للخطر في تعويض القلة التي تحقق لديها الخطر، وهذا في مضمونه قيمة أخلاقية راقية خصوصا إذا كان القصد والنية نظيفة من شوائب الاحتيايل ومنغصات الغش ومكدرات الربح السريع؛
- الخطر والتأمين وجهان لعملة واحدة، فالتأمين على هذا النحو قائم على الوعود من قبل طرفي العقد، فالخطر هو جوهر العملية التأمينية، ولهذا فإنه يحتاج الي قدر كبير الأخلاقيات (المصادقية، الالتزام، التعامل، الشفافية، الإفصاح، الوضوح، الأمانة، النزاهة، ... إلخ) في جميع مراحل العمل المختلفة، ابتداء من صياغة الوثيقة والشروط الاساسية الواردة بها ثم تقدير الأقساط واصدار العقد وانتهاء بمعاينة الخسائر وتسوية المطالبات وتسديد التعويضات في آجالها ومواعيدها، ويضع المشرع مجموعة من المبادئ الأساسية والقانونية التي تحول دون إساءة استغلال التأمين سواء بافتعال الجريمة سعيا وراء مبلغ التأمين أو الاثراء على حساب التأمين؛

نتائج الدراسة التطبيقية

في ظل الانفتاح الاقتصادي لقطاع التأمين الجزائري من ناحية، والتزايد الخطير لجرائم الاختلاسات والرشاوي والاحتيايل بكل أشكالها التي سبقت الإشارة إليها، تأتي مسألة أخلاقيات الأعمال وتعزيز السلوكيات الايجابية الحسنة لتلقي بظلالها على الممارسات التأمينية، هذه الأخيرة التي أضحت قيمة تلتمس من أجل اكتساب شرائح عريضة من الزبائن الأوفياء. هذا الوفاء النابع من الثقة التي يضعها حملة الوثائق في تلك الشركات التي تناضل لتجفيف منابع الفساد واستئصال جرثومة الاحتيايل ودرء أخطاره القاتلة وأضراره السامة.

يمكن حوصلة النتائج التي تم التوصل إليها من خلال دراستنا التطبيقية للموضوع فيما يلي:

- يوجد أثر ذو دلالة إحصائية للتسويق الأخلاقي (الصدق، الالتزام، التعامل) على الاحتيايل التأميني. فالتسويق الأخلاقي يسهم ايجابا في محاربة جرائم الاحتيايل التأميني حسب اختبار الانحدار بين المتغيرين.
- من خلال الإلمام الميداني بجميع المعطيات التسويقية الخاصة بالدراسة المسحية وتحليلها احصائيا، توصلنا إلى مجموعة من النتائج التطبيقية، مقتبسة من روح الاشكالية التي تضمنت معضلة تحديات مواجهة جرائم الاحتيايل التأميني من منظور المقاربة الأخلاقية للتسويق كانت كالتالي:

- هناك علاقة ارتباط معنوي ذات دلالة إحصائية بين متغير أخلاقيات التسويق ومتغير مكافحة جريمة الاحتيال التأميني.
 - هناك علاقة ارتباط معنوي ذات دلالة إحصائية بين متغير الصدق ومتغير مكافحة جريمة الاحتيال التأميني.
 - هناك علاقة ارتباط معنوي ذات دلالة إحصائية بين متغير الالتزام ومتغير مكافحة جريمة الاحتيال التأميني.
 - هناك علاقة ارتباط معنوي ذات دلالة إحصائية بين متغير التعامل ومتغير مكافحة جريمة الاحتيال التأميني.
- التوصيات المقترحة في الدراسة**

بعد قيامنا بهذه الدراسة والخروج بنتائج مهمة حول وضعية التسويق الأخلاقي في الشركة الوطنية للتأمين، وجب طرح بعض الاقتراحات من أجل التحسين والتدارك والمساعدة في اتخاذ القرارات بحيث تشمل كل أطراف ومكونات العملية التأمينية وهي كما يلي:

- المبادرة لتمويل مدرسة الدراسات العليا للتأمين بالجزائر Ecole Des Hautes Etudes D'assurance يكون من بين البنود المتفق عليها تكوين موارد بشرية ماهرة ومؤهلة في مجال أخلاقيات التسويق ومحاربة كل أشكال الاحتيال التأميني، فالمنافسة اليوم سلاحها الفعال امتلاك الأصول الذهنية والرساميل المعرفية والفكرية؛
 - المسارعة إلى الاتصال بالجهات الوصية كلجنة الاشراف على التأمينات بوزارة المالية والمجلس الوطني الاستشاري للتأمينات والاتحاد الوطني للتأمين وإعادة التأمين من أجل تشكيل جمعية بحصانة قانونية لمحاربة الاحتيال التأميني، يكون من بين مهامها مراقبة تطبيق المعايير الأخلاقية للتأمين من جانب جميع الأعضاء بالجمعية، ومن ثم اتخاذ اجراء تأديبي ضد العضو الذي لم يمثل لهذه المعايير؛
 - تفعيل أدوات الحوكمة وتعزيز آليات المنظومة الأخلاقية، من أجل ردع شبكات الإجرام المالي، وكذا التقليل من الفضائح والهزّات والتجاوزات والخروقات؛
 - تدنر رجال التسويق بالقيم العليا والأخلاق الفاضلة والآداب السامية والمثل الحميدة والشمائل الكريمة بشكل عفوي وتلقائي نابع من الذات دون ضغط خارجي؛
 - توعية وتنوير جميع إطارات الشركة بمنافع التسويق الأخلاقي وفوائده ومزاياه، فالضرورة ضاغطة ولا تحتمل التأخير والمماطلة؛
 - توفير وتدريب الكفاءات التي يمكن لها مسابقة التغيرات في البيئة الداخلية والخارجية من أجل إنجاح تبني التسويق الأخلاقي؛
 - تحسيس الجماهير بالدور الحقيقي لشركة التأمين بعيدا عن الغائية الاسترباحية، من خلال التركيز على الأهمية التنموية والتضامنية -نظرية الأعداد الكبيرة- في تقديم التغطيات وتوفير الحماية للأشخاص والمشروعات؛
 - تبصير الوسطاء من وكلاء عامين وسماسرة -الشبكة التجارية- بخطورة الغش والتحايل على شركات التأمين، فهذه الأخيرة مبرر وجودها هو استلام الأقساط وتمثيها وتسوية المطالبات وتعويض الضحايا والمنكوبين من الحوادث ولأخطار؛
 - الاهتمام بالزبائن حملة الوثائق وإعطائهم مكانتهم بترغيبهم وترهيبهم على حد سواء، وذلك بتسخير التسويق الأخلاقي لإقامة تواصل دائم معهم وفي كل الأوقات؛
 - تطوير برامج مدعمة من ميزانية الشركة لارساء وتأسيس جو من الثقة والطمأنينة في علاقاتها مع أصحاب المصالح والأطراف ذوي العلاقة، خصوصا في غضون المنافسة الشرسة من الخواص.
- في الختام ومن باب الأمانة العلمية فإن جريمة الاحتيال في شركات التأمين تتأثر بعوامل أخرى غير أخلاقيات التسويق، وهي متغيرات خارج نموذج الدراسة، مثل: الحكم الراشد -الحوكمة- في أجهزة الاشراف والرقابة، والنصوص التشريعية والتنظيمية والأحكام القضائية -قانون العقوبات عموما والقانون الجنائي خصوصا-، والمنظومة الأمنية المتخصصة في علم الاجرام، وهيئات مكافحة الفساد وقمع الغش، والمفتشية العامة للمالية، وغيرها من الدوائر والمصالح التي تضرب بيد من حديد صور الفساد الاداري والمالي. ومع ذلك تبقى ميزة إدارة

أخلاقيات التسويق التنافسية في بلورة استراتيجيات حاسمة ذات كفاءة وفعالية ترنوا إلى بلوغ هدفين محوريين، الأول رضا الزبائن والثاني تحقيق أرباح عالية على عكس ما يتوقعه نقاد المنهج الأخلاقي. لكن يجب أن يكون ذلك في إطار التنسيق والتشاور والتكامل مع تلك الجهات. لقد أصبح تبني أخلاقيات التسويق كرافد حيوي ديناميكي من روافد المسؤولية الاجتماعية متطلب ضروري في صنع القرارات التأمينية واعداد الاستراتيجيات التنافسية وتقييم الأداء الاكتتابي من حيث كفاءة الانجاز -دفع التعويضات المستحقة للمتضررين والضحايا- وفعالية استثمار الثروة -زيادة حجم العلاوات المكتتبة- والجسارة في محاصرة مسببات الغش التأميني. وهذه هي القيمة العلمية المضافة في دراستنا لهذا الموضوع الجدير بالاهتمام والتنقيب والتمحيص.

إن غرس أخلاقيات وقيم الصدق ومبادئ الالتزام والوفاء بالعهد وأصول التعامل الانساني الراقي خلد القرآن ذكرها ولم تتوانى السنة المطهرة في بيان عاقبة الصادقين والصديقين، ومنزلة الموفين بعهدهم ومكانة الدين المعاملة.

التأمين التجاري في التشريع الإسلامي

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Commercial Insurance: A Shariah Perspective

Dr. Abdalhai Madni

Abstract

Islam encourages business and trade which is a token of trust upon Allah. Islamic financial system ensures equal rights for every citizen to have business and earn profit legitimately. Islam neither does exploit like communism nor minimize the capital to some limited hands. During the industrial revolution, Europe developed a system where business loss is restricted to an investor. Thus to save the financier from any possible financial loss they designed the system of insurance. Insurance is very common nowadays especially in the business world. Not only companies and their assets are insured but life and health of the employees are also insured. Being a complete set of beliefs and style of living Islam provides guidance for us concerning the issues related to insurance. Many authors have penned their findings on this important topic in their articles, books, research papers, and journals and still there is lot of to be discovered. In this research article, I have focused on four major points regarding the nature of insurance and its meaning and reality. After that some light is shed on the various rulings of Islamic scholars concerning the status of insurance. Finally, the Islamic alternative in place of prevailing insurance is introduced..

المخلص

إن من الأمور المهمة في عصرنا الحديثة والقضايا التي استجدت قضية مهمة في التجارة وهى التأمين التجاري. وقد كثرت الكتب والمقالات والبحوث حوله لأنه من القضايا التي لم تكن معروفة في عصر التنزيل. أما التأمين الذي شاع في التجارة العصرية وأول ما ظهر عن التأمين التجاري، الذي بدأ بالتأمين البحري في أواخر القرن الرابع عشر في قارة أوروبا في صورة البضائع التي تنقلها السفن بين مدن ومدن. ثم بعد زمن طويل بدأ التأمين البري في بعض بلدان أوروبا في أواخر القرن السابع عشر و صورتها التأمين من الحريق. ثم انتشر التأمين في هذا بعد ذلك في ألمانيا، وفرنسا، وأمريكا في أواخر القرن الثامن عشر ميلادي. ثم أخذت تتنوع صورها الأخرى مع مرور الزمن ومن صورها المعروفة : التأمين التعاوني بأشكالها المختلفة وقد بدت قبل مدة قليلة ليكون بديلاً عن التأمين التجاري. ولأجل هذا فقد اجتهد العلماء عن حكمه بعد المراجعة العلمية في الأدلة الشرعية. فأحببت أن أكتب بالإختصار عن هذا العقد ورأي الباحثين فيه.

هذا المقال الموجز يشتمل على أربعة نقاط

النقطة الأولى: التأمين لغة واصطلاحاً

التأمين كلمة مشتقة من الفعل الماضي الثلاثي المجرد "أَمَّنَ يَوْمَنَ" معناه الاطمئنان وقد يستعمل ضد الخوف و كذلك كلمة الأمانة التي ضد الخيانة (1)

أما الفقهاء يعبرون التأمين أن يتلفظ أحد كلمة "أمين" ثم استعير استخدامه دلالة على العقد الخاص الذي يقع بين الشركات التجارية يُدفع بموجبه مبلغاً معيناً في كيفية وقوع الحادثة المعينة لشخص يدفع لها قسطاً من المال (2) إن الناظر يجب عليه التنبيه في باب التأمين إلى فرق بين تناول التأمين كفكرة ونظرية ثم مرحلة التنظيم عند العقد.

فهذا إنّ التأمين اشتهر كنظرية و كذلك نظام مقبول لأنّه على أساس التعاون بين الناس لدفع أخطار تحقق بهم بحيث إذا أصابت بعضهم تعاونوا مقابل المبلغ القليل المقدم (3) إن هذه الفكرة طيبة ومعروفة لدى الناس لأنّها قامت عليها من أحكام الشريعة نحو الزكاة والنفقة في سبيل الله إلى أمثلة كثيرة التي تحت على التعاون في سبيل البر والتكافل الإجتماعي. وإنّ هذه الفكرة الطيبة توافق مع أهداف الإسلام السامية وليس فيها أي إبهام بل الإشكال في صياغة هذه الفكرة في عقد معاوضة بين المؤمن والمستأمن. وسيكون هذا هو محل البحث.

نشأة التأمين التجاري:

كما ذكرنا سابقاً عن بداية التأمين شائع في تجارتنا العصرية بدأ التأمين البحري أواخر القرن الرابع عشر في أوروبا في صورة الأشياء التي تُنقل بالسفن بين المدن. ثم بعد زمن طويل بدأ التأمين البري في أواخر القرن السابع عشر ثم انتشر بعد ذلك بلدان مختلفة أثناء القرن الثامن عشر ميلادي.

قد ذكر محمد أمين ابن عابدين هذه الخلفية التاريخية في كتابه الشهير رد المحتار (4)

ثم بعد ذلك مع اتساع التعاملات به حتى اتسعت نطاقها في المجالات الاقتصادية وغيرها (5)

لكن عند بعض المحققين التأمين التجاري يتجه إلى الانكماش فالزوال ولذلك الدول الغربية توجهت إلى التأمين التعاوني ومعظم المنظمات التأمينية هي منظمات تعاونية. كما وجدنا إحصائيات التأمين في الولايات المتحدة الأمريكية سنة 1972م أن التأمين التعاوني أصبح يغطي أكثر من 70% من نشاط التأمين فيها (6)

مفهوم عقد التأمين التجاري:

إنّ المحققين اختلفوا في تعريفاته حيث نجد تعريفات عديدة في القوانين الوضعية يمكن تلخيصها الجامع وهو: "عقد معاوضة يلتزم أحد طرفيه وهو المؤمن أن يؤدي إلى الطرف الآخر وهو المؤمن له أو من يعينه عوضاً مالياً يتفق عليه"

يُدفع عند وقوع الحادثة كما سبق معنا أو عند تحقيق الخسارة المبينة في العقد المقرر بين الطرفين وذلك يُسمى قسط التأمين الذي يدفعه المؤمن له بالقدر المعلوم والأجل المحدد والكيفية المعينة (7) والخصائص البارزة لهذا التعريف فيما يأتي (8):

- إن المؤمن يجب عليه أن يدفع الأقساط المعهودة المقررة حسب الاتفاق وأن المؤمن يلتزم بدفع التأمين عند وقوع الحادثة المحتملة.
- إن الطرفين يأخذان مقابل ما يستحق من العقد المقرر فالمؤمن يجب عليه أداء قسط التأمين والمؤمن له يجب عليه مبلغ التأمين المقرر عند تحقيق الهدف.
- إن كلّ من الطرفين لا يعلم مقدار المبلغ الذي سيدفع و كذلك كم سيعطى على وجه التحديد فيتوقف على وقوع الحادثة أو لم يتوقع وقوعه.
- إنّ المؤمن يجعل الربح هدفاً منه والفائدة من خلال الأقساط المتجمعة لديه.

حكمه:

لم يرد في التأمين التجاري أي نص شرعي ولم يوجد الحكم المنقول من الصحابة و التابعين ولكن لما اتسع نطاقه في عصرنا الحاضر فالباحثون بدأ أن يهتموا في بحث الحكم فاختلّفوا على ثلاثة أقوال:

القول الأول : عقد غير جائز

واختاره ابن عابدين الحنفي (9)، ومحمد رشيد رضا (10) ومحمد أبو زهرة (11) ومفتي الأردن (12) ومفتي سوريا (13)، وشيخ الأزهر (14) والشيخ محمد بن إبراهيم آل الشيخ (15) وغيرهم واستدلوا بالأدلة الآتية: الدليل الأول: عقد التأمين عقد معاوضة يشتمل على غرر والغرر يفسد عقود المعاوضات. كما في حديث أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم نهى عن بيع الغرر (16). وحسب القاعدة الفقهية أنّ النهي يقتضي الفساد. والمراد من الغرر هو التردد بين الحصول والفوات (17) أيضاً أي عقد بُني على أمر الذي يحتمل الريب والتشكك فهو غرر. وهذا الغرر يؤثر على عقود المعاوضات المالية. وكذلك يقولون : ولا شك فيه بأنّ هذا العقد يحوي الغرر في أكثر من موقع.

فالجهاالة المتحصلة في محل التعاقد فمقدار العوض غير معروف حتى المؤمن يقع على الخطر. وكذلك حينما تتحصل في أجل العوض التي مدته غير معروفة. و أن حصول العوض نفسه الجهاالة والشكوك والريب في ذاته لأن الطرفين لا يعرفان لتوقفه على وقوع الحادثة أو عدم وقوعها. فالغرر في ثلاثة أشياء:

- في الحصول
- في الصفة
- في الأجل

وهذه الأمور مقصودة بذاتها عند أي تعاقد وقد نوقش هذا الدليل بأجوبتين وهما:

الجواب الأول: إن الغرر لا يوجد في عقد التأمين لأن هدفه الأساسي وهو حصول الأمان وقد تحصل بمجرد العقد سواء وقع الخطر أو لا يقع.

الجواب الثاني: وإن كان الغرر وجد فهو يسير لا يؤثر في ذات عقد (18) وهذا الأجوبة مع الاعتبار الشرعي في هذه العقود إنما يكون لمحلها لا إلى غاياتها لأن الغاية أمر غير منضبط ولكل أن يقرر هدفه عقده حسبما ينظره فيمكن أن نقول إن غاية عقد التأمين أكل المال بالباطل. ويمكن أن يقال لمن يبيع الفوائد الربوية أن يتعذر بأن هدفها تنمية المال واستثمار فيه. وعلى هذا فلا توصف الأحكام بالمقاصد والحكم فيها دون النظر لمحلها. ومحل هذا العقد للتأمين هو عوضه التأمين وهذا العوض مجهول الإعتبارات الثلاثة أي في الحصول والصفة والأجل. وخروجاً من هذا إن بعض المحققين مالوا إلى إختياره لأنه نفس ضمان السلامة و أن هذه السلامة المحصلة توافق مع الحقوق الحسنية في اعتباره محل معاوضة وفي نفس الوقت محل لتداول التملك ولهذا ما هناك حائل في أن تكون السلامة هو محل المعاوضة في العقد (19) ونوقش هذا القول بما يلي:

- اختصاص الحق الحسي الذي قرره الشرع سلطة أو تكليفاً (20) وسلطة الشخص على ثمرة نشاطه و السلامة الداخلية والنفسية تقلل إمكانية تداولها ومعاوضتها عليها.
- لا يحقق هذا العقد للذي يريد أن يحتفظ من النتائج الخطرة لأنه مهدد بإعسار الطرف معه.
- جعل السلامة مكاناً لهذا العقد مخالف للنظرة القانونية التي نشأ هذا العقد في ظلها ومخالف للنظر الفقهي حتى من أجاز عقد التأمين (21)
- إن كان هدف العقد السلامة الداخلية فيلزم أن يمنحه للمستأمن كافياً عن بذل عوض التأمين. وإن قيل إن هذه السلامة لا تحصل إلا بعوض التأمين عرفنا أن مكانه هو المال وأن غايته هي السلامة.
- إن هذه السلامة مكاناً لهذا العقد مجهول في مقداره والصفة بالتحديد وهذا أيضاً غرر.

الدليل الثاني:

إن هذا العقد يحوي الميسر والقمار وقد حرّمهما الله بقوله تعالى : **إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ** (22)

والميسر كما عرفه ابن تيمية: أخذ مال الإنسان على مخاطرة يحصل له عوض أو لا يحصل (23) وقيل المحققون الذين لهم علاقة بالقانون بعد التحقيق وذلك لأن الذي يتحمل ضمان الخطر براهن على تحققه فحينما لم يتضح المبلغ الذي دفع له من أني أكتسب ولو اتضح عن المبلغ الذي قبضه فدفعه وهذا هو القمار (24) وقد أجب بأن التأمين عمل أمّا القمار ليس بعمل وأن المؤمن إنما دفع ماله لمن يدفع عنه ضرراً كما يدفع التاجر لمن يحافظ مبلغاً لحفظها من الخطر (25)

وقد أجب بأن هذا العقد قد يأتي في ضمن الميسر لأن قد وجد فيه بعض مواصفاته. وأما المعاوضة المدفوعة إلى محافظ القافلة ونحوها فهذا المدفوع أجرةً للمحافظ على عمله حيث بذل جهوده و وقته ليؤدي متطلباته ومقتضياته ولم يتسلم هذا المال دون أن يقدم نفسه لإكمال العمل المفوض و في نفس الوقت هو لا يستطيع أن يكون ضامناً على المال بأن لا يسرق أو يقابل التلف إذا لم يفرط في واجبه.

الدليل الثالث:

إن هذا العقد قد يحتوي الربا بل هو الأصل فيه والربا محرّم مُفسد للعقد المشتمل عليه وذلك أن التأمين كما عرّفه القانون: عقد يلتزم المؤمن بمتطلباته أن يؤدي إلى المؤمن له مبلغاً محدداً فهو معاوضة مال بمال دون تقابض ولا تماثل وهذا هو الربا.

القول الثاني: عقد جائز

و اختاره من الفقهاء الزرقا (26) و الخفيف (27) و موسى (28) و خلاف (29) وقد استدلوا بالأدلة التالية:

الدليل الأول:

القياس على العاقلة: إنّ العاقلة تتحمّل شرعاً دية قتل الخطأ عن القاتل وتتقاسمها بين أفرادها لأجل تفتيت أثر المصيبة عن الجاني. وكذلك تعمل شركات التأمين حتى يترمم أخطارها ويتخفف النوائب المتوقع (30) ونوقش هذا القياس بأجوبة عديدة منها:

- إنّ تحمل الدية على العاقلة على أساس القرابة بينها وبين القاتل التي تدعو للتعاون لكن عقود التأمين تجارية تقوم على المعاوضة المالية المحضة لا على أي قرابة أو عاطفة فهذا قياس مع الفارق.
- إنّ تحملات على العاقلة أحيانا تختلف بأحوالها المالية من الغنى والفقر وفي مقابلها أعضاء الشركات هذه فلا يُفرّق بينهم في الغنى والفقر.

الدليل الثاني:

إنّ الأحناف جوّزوها بشكل و هي أن يقول رجل لآخر: اختر هذا طريق فإنّه مأمون وأنا ضامن لو نزلت الشيء المصاب فيه لكن بعد هذا بالفعل تنزل المصيبة وفي هذه الصورة هذا العقد يشبهها من حيث التزام الضمان لأنّ الشركة كذلك تلتزم الضمان كما أنّ القاتل التزم الضمان (31) ونوقش بعدة الأجوبة التي تفرق بين المسألتين:

- في عقد التأمين يكون الإلتزام من الطرفين والالتزام في مسألة الضمان يكون من طرف واحد (32)
- إنّ التأمين عقد معاوضة مالية والضمان من عقود التبرعات التي يراد بها المعروف فلا يصح القياس بينهما.
- إنّ شركات التي تعمل للتأمين فهي تقرر التضمين مطلقاً أمّا مسألة ضمان خطر الطريق مبعثها تغريره للسالك وإخباره بأنه آمن لا لمجرد الضمان.
- إنّ التأمين لكونه معاوضة لا ضماناً للضامن خلاف الضمان.

الدليل الثالث:

إنّ القياس في هذا العقد على نظام التقاعد وأشباهه لأنّه عقد معاوضة يقوم على أخذ جزء ضئيل من راتب الموظف شهرياً ليقدّم له في نهاية وظيفته وقد يوجد التشابه بأقسط التأمين لأنّ في كليهما لا يعرف الفرد مدة زمن المبلغ المدفوع وكذلك مجموع المبلغ ثم يأخذ أكثر على ما أخذ منه أثناء الوظيفة وقد لا يأخذ شيئاً فإن كان نظام التقاعد جاز فحكمه يكون مثل للتأمين (33)

و أجيب هذا الدليل بجواب:

إنّ التقاعد لا يكون عوضاً ما أخذ من مكافأته شهرياً لو كان الأمر هكذا لوجب توزيعه مثل توزيع الميراث ولم يجز أن يحرم منه الموظف ولا ورثته بعده بل التقاعد هذا مكافأة ما قام الموظف من عمل ومظنة الحاجة فيهم . فلا ينبغي أن يقال أنّ هذا التقاعد معاوضة من قبل الدولة إلى الموظف ولا يقوم على أساس التجارة وتحصيل الأرباح.

القول الثالث : الجواز لبعض الأنواع والتحرير لأنواع أخرى

فمنهم من اختاره للأموال فقط دون الحياة وهو قول محمد الحسن (34) ومنهم من اختاره للخطر المتوقع كالسرقة ووما جوّزه من وقوع الحادث الذي سببه آفة سماوية وهو قول نجم الدين (35) ومنهم من أباحه لحوادث الحافلات والطائرات والسفن والمصانع فقط وحرم ما عداه وهو قول عبد الله بن زيد آل محمود (36) فاستدلوا هؤلاء على منعهم بأدلة المانعين وعلى إباحتهم بأدلة المبيحين.

القول الرابع:

الراجح هو تحريم التأمين التجاري للوجوه الآتية:

- أن الغرر فيه كثير وليس يسيراً وبيع الغرر المجمع على تحريمها قد كثر تعامل أهل الجاهلية بها
- قد توجد بعض خصائص عقدي القمار والمراهنة في عقود التأمين وكلاً من المقامرين أو المتراهنين يلتزم نحو الآخر بدفع المبلغ المتفق عليه إذا وقعت الحادثة فتقع على أحدهما خسارة المقامرة أو الرهان وهذا هو حال عقد التأمين فإن شركة التأمين تتعهد بدفع مبلغ التأمين إذا وقعت الحادثة المبينة في العقد وهو وقوع الخطر المؤمن منه في مقابل تعهد المستأمن بدفع أقساط التأمين مدة عدم هذه الحادثة.
- أنه لا يمكن اجتنابه من ربا النسيئة أو ربا الفضل والنسيئة معاً وقد اجتمعت على أن العملة الورقية تعتبر من الأجناس الربوية وأن علتها هي الثمنية.
- فمن أباحه اعتمد على مظنة مستنبطة من الاستنتاجات الفقهية بينما الذي حرّم اعتبر إلى نصوص شرعية إتفق المجتهدون على اسنباط بها في هذه المسئلة. (37)
- ليس في هذا العقد مصلحة للبئية في نهاية الأمر بل المترتب عليها هو نقل عبء الحادث برمته من عاتق شخص إلى عاتق شخص آخر وهذا ليس فيه أية فائدة للمجتمع (38).
- له خطورة على اقتصاد الدولة من حيث سيطرة شركات التأمين ممثلة في أفراد قلائل على مدخرات المواطنين وتوجيهها وفق هواها ومصالحها الخاصة فذلك بعض الدول أخذت التأمين في حالة إضطرارية (39)

البديل الشرعي

إن الإسلام دعا إلى التعاون بين الناس وبذل التضحيات على أساس من التبرع لا المعاوضة يقول تعالى في كتابه الكريم: وتعاونوا على البر والتقوى ولا تعاونوا على الإثم والعدوان (40) وإن كانت فكرة التأمين تدور حول هذه الفكرة الطيبة في تحقيق مقاصد الشريعة فلا بد إلى تنظيم هذه الفكرة ومنها:

- كفالة الغارمين
- كفالة الفقراء والمساكين
- العاقلة
- كفالة أبناء السبيل
- النفقات بين الأقارب
- التكافل الاجتماعي

ولذلك صدر البيان المعروف من اللجنة الدائمة للبحوث العلمية والإفتاء بالمملكة العربية السعودية حيال بعض المؤسسات والشركات التي اشتهرت بتسمية التأمين التعاوني بأنها لا تمثل التأمين التعاوني التي أبحاثه اللجنة الدائمة بل هو في الحقيقة التأمين التجاري و غُيّر اسمه فقط والحقيقة أن المؤسسات القائمة بالتأمين والساعية لتصحيح وضعها ومطابقته للبديل الإسلامي تواجه أموراً صعبة من أبرزها إعادة التأمين (41) وهو أن تدفع شركة التأمين جزءاً من أقساط التأمين التي تحصل عليها من جمهور المستأمنين في مقابل ذلك جزءاً من الخسائر. فإذا وقعت الحادثة فتوجه المستأمن إلى شركة التأمين الضامنة التي تدفع له وفي ضمن هذا أن الشركة تطلب بدفع جزء حسب الاتفاق بينهما لإعادة التأمين. فإن الشركة هذه ستكون وسيطة بين الطرفين أي المستأمن وشركة إعادة التأمين وهذه الشركات الإسلامية اعترفت بأنه لا قيام لها ولا ازدهار لصناعتها إلا بترتيبات إعادة التأمين (42) وهذه الشركات كلها إعادة التأمين من حيث الأصل كانت تجارية التي تتبنى على المنهج الإسلامي (43)

أسس البديل الشرعي للتأمين التجاري:

- الغاية الأساسية هي التعاون.
- مراعاة قواعد الشريعة العامة
- إشتراك الجميع في إدارة الصندوق ليشعروا بالتعاون المتبادل
- جواز دفع أجره المثل للعاهد إليه من إدارة الصندوق أو مسك حساباته.
- جواز استثمار أموال الصندوق بطرق مشروعة

• رصد الربع لتلك الأموال على أساس دعم الغاية الأساسية من الصندوق على تعويض المشتركين المتضررين.

• جواز للصندوق أن يقبل الهبات والتبرعات غير المشروطة لدعم الغاية الأساسية.

الإلزام بالتأمين

من جملة ما طرحنا من الأفكار في موضوع التأمين حيث في حل التأمين بجميع أنواعه وأنه يجب على الدولة الإلزام به لما فيه مصلحة كما ذكرنا في البديل الشرعي للتأمين.

إن الأصل في التأمين أن يكون إلزامياً لكن بالنسبة للفئات التي يكثر لديها وقوع الحادث كأصحاب الحافلات والشركات أو الحالات الطارئة كالأمراض والشيخوخة والوفاة وقد يكون اختيارياً في الحالات المقررة (44) ولدي وقفات عديدة أضيف على هذا الراي منها:

• إن هذا العقد على أساس الرضا كما أساس العقود في الإسلام التراضي كما قال تعالى: يا أيها الذين آمنوا

لا تأكلوا أموالكم بينكم بالباطل إلا أن تكون تجارة عن تراض منكم (45) وإذا فات شرط التراضي فأنعدمت الصِّحة فيه لأنَّ التأمين التعاوني أسس للتبرعات ولا يُتوقع الأخذ من مُكره.

• قال رسول الله (صلى الله عليه وسلم) في حجه: لا يحل لامرئ من مال أخيه إلا ما أعطاه من طيب نفس (46)

• إن أهل العلم اتفقوا على أن المكروه من مرفوعي القلم ولا يترتب عليه أي حكم (47)

• إن كان يصح في التأمين التجاري فلا يصح في التأمين التعاوني لأنه على أساس التبرع ولا يؤخذ التبرع إلا برضا.

• أن الإلزام بأمر هو محل خلاف بين أهل العلم وقد سئل شيخ الإسلام ابن تيمية رحمه الله تعالى عمن ولي على أمور الأمة الإسلامية لا يمكن له أن يشارك كشركة الأبدان فهل يجوز له منع الناس؟ فأجاب: ليس له منع الناس من مثل ذلك، ولا من نظائره مما يسوغ فيه الاجتهاد، وليس معه بالمنع نص من كتاب ولا سنة ولا إجماع ولا ما هو في معنى ذلك وأكثر العلماء جوزوا في مثل هذا ويعمل به عامة المسلمين في عامة الأمصار. وهذا كما أن الحاكم لا ينبغي له أن ينقض حكم غيره ولا أي مفتي حيث يلزم الناس بإتباعه في هذه المسائل وقال إن الصحابة تفرقوا في المدن المختلفة وكل قوم أخذوا منهم العلم.

ولهذا عند البعض: إجماع الصحابة حجة قاطعة واختلافهم رحمة واسعة. وكان عمر بن عبد العزيز يقول: ما يسرني أن أصحاب رسول الله صلى الله عليه وسلم لم يختلفوا لأنهم إذا اجتمعوا على قول فخالفهم رجل كان ضالاً. وإذا اختلفوا فأخذ رجل بقول هذا ورجل بقول هذا كان في الأمر سعة. ولهذا قال العلماء المصنفون في الأمر بالمعروف والنهي عن المنكر من الشوافع وغيرهم: إن مثل هذه المسائل الاجتهادية لا تنكر باليد وليس لأحد أن يلزم الناس بإتباعه فيها ولكن يتكلم فيها بالبراهين القاطعة فمن اتضح له صحة قول قبله و أمّا المقلد قلّد قول الآخر فلا إنكار عليه ونظائرها كثيرة (48). وليس هذا من الحكم الذي يرفع الخلاف فإن ذلك في الأمور المعينة والمسائل الخاصة بموطنها. قال شيخ الإسلام: الأمور المشتركة بين الأمة لا يحكم فيها إلا الكتاب والسنة ليس لأحد أن يلزم الناس بقول عالم ولا أمير ولا شيخ. وحكام المسلمين يحكمون في المسائل المعينة ولا يحكمون على الإطلاق (49)

النتيجة:

أهم النتائج التي توصلت إليها في البحث:

• إن الإسلام يضمن إلى دعم فكرة التأمين التعاوني بين أهل الإيمان ويتمثل هذا التضمن في تقرير كفالة الغارمين، وكفالة الفقراء والمساكين، ونظام العاقلة، وكفالة أبناء السبيل، والنفقات بين الأقارب والمحتاجين.

• التأمين من حيث شكله ينقسم إلى تأمين تعاوني قائم على التبرع وآخر تجاري يهدف إلى الربح

• التأمين من حيث موضوعه ينقسم إلى تأمين الأضرار كالتأمين على الأشياء والتأمين من المسؤولية كحوادث السيارات وتأمين أشخاص وهو ما يعرف بالتأمين على الحياة.

- التأمين من حيث العموم والخصوص ينقسم إلى تأمين فردي يتولى فيه المؤمن مباشرة العقد بنفسه وتأمين اجتماعي يهدف إلى تأمين مجموعة من الأشخاص عن الأخطار التي قد يتعرضون لها فتعطلهم عن العمل كالمرض.
- اختلف الفقهاء في حكم التأمين فمنهم من يرى منعه وهم الأكثرية وهناك من يجيزه وهم أقلية بينما يرى آخرون جواز بعض أنواعه ومنع أنواعاً أخرى كالتأمين على الحياة وتوقف بعض الفقهاء عن الإفتاء فيه.
- اجماع الفقهاء على شرعية التأمين التعاوني وعلى شرعية التأمين الحكومي الذي يتمثل في نظام التأمينات الاجتماعية ونظام التقاعد والمعاشات.
- الرأي الراجح بمنع التأمين وذلك لاشتماله على الغرر والجهالة والغبن والربا والقمار والرهن.
- إنَّ البديل الإسلامي في إنشاء هيئة التأمين التعاوني من المتبرعين باشتراكات معينة لأداء التعويض لمن يصيبه ضرر.
- حرص الفقهاء المسلمين على إيجاد البدائل الإسلامية لكل معاملة مستحدثة.

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دور التمويل الإسلامي في الحد من مشكلة البطالة

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The Role of Islamic Finance in Reducing Unemployment

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Abstract

One of the worst problems facing the world today and threatening the socio-economic, political, and security of many countries is that of unemployment. In dealing with this problem, Islamic finance relies on various financing products to finance small projects in a participatory rather than an interest-based approach. An approach that is being increasingly applied by many states as part of a global trend favouring the utilisation of an Islamic approach to financing. In this paper the viability of this approach is scrutinized and its contribution to reducing unemployment is examined.

Key words: Islamic finance , Islamic finance formulas , unemployment , economic security

المخلص:

من أهم المشكلات التي يعاني منها العالم اليوم في هذا العصر وأكثرها ظهوراً، وأشدّها خطراً على الأمة، وعلى كيانها الاجتماعي والاقتصادي والسياسي والأمني: مشكلة البطالة. ويقوم التمويل الإسلامي لعلاج مشكلة البطالة على تطبيق الصيغ التمويلية الإسلامية لتمويل المشروعات الصغيرة والقائم على المشاركة وليس الفائدة، وهذا هو الاتجاه العالمي الآن (المنتجات الاستثمارية الإسلامية)، ويرى المختصون على المستوى النظري أن التمويل الإسلامي بجميع صيغه يحل الكثير من المشكلات الاقتصادية الشيء الذي دفع الكثير من الدول إلى إتباع ذلك من إطاره النظري إلى إطاره التطبيقي. من هنا جاءت ورقة بحثنا هذه للإجابة على التساؤل التالي: إلى أي مدى يمكن للتمويل الإسلامي أن يساهم في الحد من مشكلة البطالة؟

وتتبع أهمية الدراسة من الدور الكبير الذي يلعبه التمويل الإسلامي بصورة عامة وصيغ التمويل الإسلامي بصورة خاصة في إيجاد الحلول أو الحد من مشكلة البطالة وكذا في مساهمتها التي لا يستهان بها في تحقيق الأمن الاقتصادي. **الكلمات المفتاحية:** التمويل الإسلامي، صيغ التمويل الإسلامي، البطالة، الأمن الاقتصادي.

مقدمة:

ولدت المشكلات الاجتماعية والاقتصادية وغيرها، عندما وُكِّل الأمر إلى الإنسان العاجز، الذي لا يلتزم بالفطرة السجّية التي خلقه الله عليها، أو أنه يسيء استخدام ما سخّره الله له من نعم، أو ينحرف عن الرشد في استغلال الموارد البشرية والطبيعية، ليضع الأنظمة التي تحكم البشرية، فأساء التخطيط ولم يحسن التوزيع عندها وجدت المشكلات بجميع أنواعها من بينها البطالة. فقد أصبحت هذه الأخيرة أشد خطراً على الأمة، وعلى كيانها الاجتماعي والاقتصادي والسياسي والأمني.

إن كثيراً من المجتمعات في هذا العصر، تعاني مشكلة البطالة، إذ تبدو شبحاً مخيفاً يهدد الأفراد والمؤسسات، والدول بكثير من القلق النفسي، والتدهور الاقتصادي، والإفلاس على مستوى الفرد والجماعة. لقد ازدهرت بعض المجتمعات بآثار التقدم الحضري والصناعي، ومع ذلك فهي تعاني من تزايد عدد عاطلين عن العمل، الأمر الذي جعل مستوى معيشتهم يتدنّى إلى مستوى سيء. وبات هؤلاء العاطلون عن العمل هاجساً يترصد

العالم، وينذر بشر، ولم تستطع معظم الدول المتقدمة أن تضع الحلول المناسبة لهذه الظاهرة، على الرغم من تقدمها وارتفاع مستوى دخلها.

يختلف علاج مشكلة البطالة باختلاف إيديولوجية النظام السياسي والاقتصادي، ويرى أنصار النظام الرأسمالي الحرّ أنه يقع على القطاع الخاص مسؤولية إيجاد فرص عمل، ويكون دور الدولة في هذا الصدد محدوداً، ومن سياسة الحكومة دعم هذا القطاع ومساعدته. كما يرى أنصار النظام الاشتراكي أنّ على الدولة مسؤولية علاج مشكلة البطالة من خلال القطاع العام. فهل نجح هذين النظامين في علاجها؟ للأسف لا.

هذا يدفعنا إلى إعادة النظر في العلاجات التي تقدمها الأنظمة الوضعية نلاحظ بأن هناك خلافاً أو نقصاً، فكان لا بد من عرض وجهة نظر النظام الاقتصادي الإسلامي، لأنه قد بسط هذا الأمر -سبباً وعلاجاً- بما لا يدع مجالاً للشك أو الانتقاد، بالرغم من أنه كان بعيداً عن واقع الحياة بسبب إقصاءه وإغفال تطبيقه خاصة في مجال التمويل الإسلامي الذي أصبح في عصرنا هو الملجأ الأخير للكثير من الاقتصاديين لحل المشاكل خاصة البطالة، التي تعتبر ظاهرة خطيرة تهدد الأمن الاقتصادي للدول.

هذا ما قادنا إلى طرح الإشكالية التالية: إلى أي مدى يمكن للتمويل الإسلامي أن يساهم في الحد من مشكلة البطالة؟

من أجل الإجابة على هذا التساؤل كان لابد من تقسيم البحث إلى محورين، وهما:

- المحور الأول: مفاهيم عامة لمشكلة البطالة والتمويل الإسلامي؛

- المحور الثاني: التمويل الإسلامي ودوره في حل مشكلة البطالة؛

المحور الأول: مفاهيم عامة لمشكلة البطالة والتمويل الإسلامي.

مفاهيم معدل واسباب مشكلة البطالة :

من خلال هذا المحور نستطيع الوقوف على مفهوم البطالة وأنواعها، وماهية الزكاة وأوجه صرفها.

مفهوم البطالة وأنواعها:

عرف مصطلح البطالة عدة تعاريف ذكر منها:

ما ذكره أسامة السيد عبد السميع⁶⁰:

"البطالة لغة: بالكسر وقيل بالضم هي على نقيضها وهي العمالة، أو هي بطل الأجير يبطل بالضم بطالة بالفتح أي تعطل فهو بطل.

البطالة اصطلاحاً: تطلق على ثلاث معاني :

• عدم تناسب فرص العمل من قوى البشر أو قلة فرص العمل المعروضة مع كثرة الطلب عليها.

• عدم إسناد أي عمل أياً كان نوعه إلى الشخص.

• عدم قيام الشخص بعمل ما بناء على رغبته في عدم العمل."

من خلال التعريف السابق نجد أن الشخص قد يكون مجبراً على البطالة حسب النقطة الأولى والثانية أو يكون مخيراً في ذلك بعدم رغبته في العمل حسب النقطة الثالثة.

فبالرغم من تعريفه الاصطلاحي لمشكلة البطالة كان صاحب هذا التعريف قادر على تقسيم البطالة إلى بطالة إجبارية وأخرى اختيارية لكنه أضاف إلى ذلك أنواعاً أخرى من البطالة كالبطالة الهيكلية، الجزئية، السافرة، المقنعة، الموسمية، طويلة الأجل، وبطالة المتعلمين.

ما ذكره إبراهيم محمود عبد الراضي⁶¹:

"البطالة في اللغة: بطل الشيء يبطل بطلاً وبطولاً وبطلاناً، ذهب ضياعاً وخسراً، فهو باطل، والتبطل: فعل البطالة، وهو اتباع اللهو والجهالة وبطل الأجير -بالفتح- يبطل بطالة فهو بطل، والبطل الذي لا يجد عملاً.

البطالة في الفقه: بطل العامل بطالة بالفتح والضم والكسر تعطل فهو بطل.

أسامة السيد عبد السميع: مشكلة البطالة في المجتمعات العربية والإسلامية (الأسباب والآثار، الحلول)، دار الفكر الجامعي، الإسكندرية، مصر، 2007، ص. 9.

إبراهيم عبد الراضي: حلول إسلامية لمشكلة البطالة، المكتب الجامعي الحديث، الإسكندرية، مصر، 2008، ص. 39-44.

البطالة عند السلف الصالح:

قال الإمام علي-كرم الله وجهه-كسب فيه ريبة-شبهة-خير من عطلة.

قال ابن وهب: لا يكون البطال من الحكماء.

يقول ابن سينا في كتابه الشفاء: من واجب الحاكم أن يحرم البطالة والتعطيل، فلا يكون في المدينة إنسان

معطل ليس له مقام محدود، بل يكون لكل واحد منهم منفعة في المدينة."

أقتصر هذا التعريف على جانبه اللغوي وعوض الجانب الاصطلاحي بالفقهي وأقوال السلف، أما في ذكره لأنواعها فاعتبر بطالة المضطر إجبارية، وبطالة الكسول اختيارية، وأضاف البطالة التعبدية بطالة المتواكل كما أن هناك كل من البطالة الانكماشية، والبطالة الاحتكاكية.

ما ذكره الدكتور يوسف القرضاوي⁶²

"البطالة مشكلة اقتصادية واجتماعية واقتصادية وإنسانية ذات خطر، فإذا لم تجد العلاج الناجح، تفاقم خطرهما على الفرد، وعلى الأسرة، وعلى المجتمع، فهي خطر على الفرد اقتصاديا حيث يفقد الدخل وصحيا حيث يفقد الحركة ونفسيا حيث يعيش في فراغ، واجتماعيا حيث ينقم على غيره، وكذلك خطرة على الأسرة، حيث يفقد العائل شعوره على تحمل المسؤولية، وتفقد العائلة شعورها بالاطمئنان إلى مقدرة العائل والثقة به، وبواجه الجميع حالة من التوتر والقلق والخوف من الغد المجهول، وهي كذلك خطرة على المجتمع بأسره فهي خطر على اقتصاده لما وراءها من تعطيل طاقات قادرة على الإنتاج، وخطر على تماسكه لما وراءها من إثارة فتنة تشعر بالضيق ضد الفئات الأخرى، وخطر على أخلاقه، لأن تربية الفراغ والقلق لا تنبت إلا الشرور والجرائم"

إن ما ذكره الدكتور القرضاوي إشارة قوية لمخاطر هذه المشكلة منتقلا من الجزء إلى الكل بدءا بالفرد وانتهاء بالمجتمع ككل.

نخلص من خلال ما سبق إلى أن البطالة تعني عدم العمالة إجبارا أو اختيار نتيجة الاضطرار أو التكاثر أو التواكل.

معدل البطالة:

وهي عبارة عن نسبة مئوية لعدد العاطلين عن العمل على إجمالي القوى العاملة⁶³، حيث يعتبر أحد المقاييس الرئيسية لأداء اقتصاد ما وأن السياسة الاقتصادية بالكلية لكل بلد تركز على إبقاء هذا المعدل منخفضا معظم الوقت قدر الإمكان.

القوى العاملة: يقصد بها جميع الأفراد الذين ينتمون لسن العمل وينطبق عليهم مفهوم العمالة أو البطالة⁶⁴، ولحساب نسبة البطالة في أي مجتمع يتم الاستناد إلى القانون الآتي:

$$\text{نسبة البطالة} = \frac{\text{عدد العاطلين عن العمل على إجمالي القوى العاملة} \times 100}{\text{إجمالي القوى العاملة}}$$

مسببات البطالة :

أولاً: الأسباب الاقتصادية :

في الدول المتقدمة :

- تشير الدراسات المتعلقة بالبطالة أنها بدأت تنشأ مع نشوء ونمو الصناعات والتقدم الصناعي ولوحظ أيضا ان ازدياد التطور الصناعي يرافقه زيادة في معدلات البطالة وذلك ناجم عن إحلال الآلة محل الإنسان ، وقد ازدادت نسب البطالة مع ظهور الثورة العلمية والتكنولوجية حيث حلت الفنون الإنتاجية المكثفة لرأس المال محل العمل الإنساني في كثير من قطاعات الاقتصاد القومي ومن ثم انخفاض الطلب على عنصر العمل البشري.

- البحث عن العمالة الرخيصة ذات الانتاجية العالية وهذا تم من قبل الشركات المتعددة الجنسية التي اتسع نطاق نشاطها حتى عم أرجاء العالم كلة بحثا عن عمالة رخيصة تؤدي ذات الغرض الذي تؤديه العمالة في

يوسف القرضاوي: دور الزكاة في علاج المشكلات الاقتصادية، قراءات في الاقتصاد الإسلامي، المعهد الإسلامي للبحوث والتدريب، مركز النشر العامي، جدة، المملكة العربية السعودية، 1987، ص-ص، 136-148.

. دار الكتاب المصري ، القاهرة - دار الكتاب اللبناني ، بيروت 1985 ص295 أحمد زكي بدوي ، معجم المصطلحات الاقتصادية ، 63

للمزيد من التفصيل انظر: محمد محمود السرياني ، ظاهرة البطالة في الأردن ، بحث منشور ، مجلة جامعة أم القرى للعلوم الاجتماعية ، العدد المجلد 1 ، 64

العدد 1 ، محرم 1430 ، 2009 ، ص 87-89.

البدان الام لهذه الصناعات ، مما أدى الى تعطل الملايين من العمال في تلك البلدان وارتفاع نسب البطالة فيها .

- بنية الاقتصاد الرأسمالي ذاته الباحث عن الربح الكثير باقل عمالة ممكنة مما دفع كثير من الحكومات الرأسمالية إلى انتهاج سياسات انكماشية فكان طبيعياً أن يتم تحجيم الإنفاق العام الجاري الاستثماري في مختلف المجالات. وكان من نتيجة هذه السياسات انخفاض الطلب على العمالة.

في الدول النامية :

- انخفاض معدلات النمو الاقتصادي الناجمة عن فشل السياسات الاقتصادية . حيث أوجد أحد الخبراء الإقتصادييين arthur okun علاقة عكسية بين الناتج القومي و معدل البطالة. فتدني الناتج بنسبة معينة يؤدي إلى زيادة معدل البطالة بنصف تلك النسبة.
- ارتفاع معدل نمو العمالة في كثير من الدول ومنها الدول العربية ، مقابل انخفاض نمو الناتج القومي؛ حيث ان نمو الناتج القومي الإجمالي لا يسير بالتوازي مع معدل نمو العمالة في كثير من الاقتصادات وخاصة النامية منها .
- احلال العمالة الوافدة محل العمالة المحلية في كثير من البلدان نتيجة عزوف العمالة المحلية عن الالتحاق بكثير من المهن والوظائف في اطار ما يسمى بثقافة العيب .
- فشل نظم التعليم في اخراج اجيال متعلمة قادرة على تولي الوظائف التي يحتاجها السوق وبمعنى اخر ضعف مؤاتمة مخرجات النظام التعليمي مع احتياجات سوق العمل.

ثانياً: الأسباب الاجتماعية :

- ارتفاع معدلات نمو السكان في كثير من الدول مما يحول دون قدرة الاقتصادات الوطنية على استيعاب الخريجين الجدد سنوياً في سوق العمل .
- الثقافة الاجتماعية السائدة في كثير من الدول (ثقافة العيب) والتي تعيب على الفرد العمل في وظائف معينة مما يخلق كم كبير من العاطلين عن العمل وإحلال عمالة أجنبية محلها في مثل هذه الوظائف.
- تراجع معدلات هجرة الأيدي العاملة إلى الخارج مما يؤدي إلى تكديسها داخل الدولة وبالتالي عجز الاقتصاد المحلي عن استيعابها .

التمويل الإسلامي:

مفهوم التمويل: نعني به توفير المبالغ النقدية اللازمة لدفع و تطوير مشروع خاص و عام . أي إمداد المشروع بالأموال اللازمة في أوقات الحاجة إليها .

وبعبارة أخرى فالتمويل الإسلامي هو تقديم ثروة عينية أو نقدية، بقصد الاسترباح من مالها إلى شخص آخر يديرها ويتصرف فيها لقاء عائد وفق أحكام الشريعة الإسلامية⁶⁵ . و منه نستخلص ما يلي :

- التمويل خاص بالمبالغ النقدية و ليس السلع و الخدمات.
- أن يكون التمويل بالمبالغ المطلوبة لا أكثر و لا أقل.
- الغرض الأساسي للتمويل هو تطوير المشاريع الخاصة أو العامة.
- أن يقدم التمويل في الوقت المناسب، أي في أوقات الحاجة إليه.

أهمية التمويل

لكل بلد في العالم سياسة اقتصادية و تنموية يتبعها أو يعمل على تحقيقها من أجل تحقيق الرفاهية لأفراده، و تتطلب هذه السياسة التنموية وضع الخطوط العريضة لها و المتمثلة في تخطيط المشاريع التنموية و ذلك حسب احتياجات و قدرات البلاد التمويلية .

⁶⁵ منذر قحف- مفهوم التمويل في الاقتصاد الإسلامي -البنك الإسلامي للتنمية- جدة- 2004- ص12.

و مهما تنوعت المشروعات فإنها تحتاج إلى التمويل لكي تنمو و تواصل حياتها، حيث يعتبر التمويل والتمويل الاسلامي خاصة بمثابة الدم الجاري للمشروع، ومن هنا نستطيع القول أن التمويل له دور فعال في تحقيق سياسة البلاد التنموية و تحقيق الامن الاقتصادي وذلك عن طريق:

- توفير رؤوس الأموال اللازمة لإنجاز مختلف المشاريع(توفير مناصب شغل جديدة تحقيق التنمية الاقتصادية البلاد .
- تحقيق الأهداف المسطرة من طرف الدولة .
- تحقيق الرفاهية لأفراد المجتمع عن طريق تحسين الوضعية المعيشية لهم (توفير السكن، العمل ...).
- لعمل بالتمويل الاسلامي وصيغه لتحقيق الرفاهية والامن الاقتصادي.

صيف التمويل الاسلامي:

أولاً: المضاربة

كلمة المضاربة مأخوذة من الضرب في الأرض أي السير فيها، وتسمى عند أهل المدينة بالقراض من كلمة قرض ، وتعرف المضاربة بأنها عقد بين طرفين أو أكثر يقدم أحدهما المال والآخر يشارك بجهده على أن يتم الاتفاق على نصيب كل طرف من الأطراف بالربح بنسبة معلومة من الإيراد. وتعتبر المضاربة هي الوسيلة التي تجمع بين المال والعمل بقصد استثمار الأموال التي لا يستطيع أصحابها استثمارها، كما أنها الوسيلة التي تقوم على الاستفادة من خبرات الذين لا يملكون المال. وبالنسبة للمضاربة المصرفية فهي شراكة بين عميل (مضارب) أو أكثر والمؤسسة المالية⁶⁶. بحيث يوكل الأول والثاني بالعمل والتصرف في ماله بغية تحقيق الربح ، على أن يكون توزيع الأرباح حسب الاتفاق المبرم بينهما في عقد المضاربة ، وتحمل المؤسسة المصرفية كافة الخسائر التي قد تنتج عن نشاطاتها مالم يخالف المضارب نصوص عقد المضاربة⁶⁷ .

ثانياً: المشاركة

المشاركة هي صورة قريبة من المضاربة والفرق الأساسي بينهما أنه في حالة المضاربة يتم تقديم رأس مال من قبل صاحب المال وحده . أما في حالة المشاركة فإن رأس المال يقدم بين الطرفين ويحدد عقد المشاركة الشروط الخاصة بين الأطراف المختلفة.

تعرف المشاركة :⁶⁸

يقصد بها شركة الأموال، وهي أي عقد ينشأ بين شخصين أو أكثر في رأس المال أو الجهد الإداري بغرض ممارسة أعمال تجارية تدر الربح . والمشاركة المصرفية عبارة عن صيغة استثمارية وتمويلية متوافقة مع الشريعة، ويمكن أن تشترك فيها عدة أطراف مع المصرف، وتهدف المشاركة مع المصرف من قبل الأفراد إلى تحقيق أرباح من وراء المشاركة بالمال، بينما يبحث المصرف في المشاركة عن تمويل، والعكس صحيح في حال دخول المصرف في مشاركة بأعمال التجارة مع أحد عملائه من التجار.

ثالثاً: المراجعة

هي بيع بمثل الثمن الأول الذي تم الشراء به مع زيادة ربح، أي بيع الشيء بمثل ثمن شرائه من البائع الأول مع هامش من الربح معلوم ومتفق عليه أو مقطوع مثل دينار أو بنسبة معينة من ثمنه الأصلي أو مشابه ذلك⁶⁹. والمراجعة في المصرف هي تقديم طلب للبنك بأن يقوم بشراء سلعة معينة وبيعها للعميل مقابل ربح محدد، وتأتي هذه الصيغة التمويلية لتبني احتياجات العملاء من السلع⁷⁰. ويتميز بيع المراجعة في المصرف بحالتين:⁷¹

الحالة الأولى :

66 أرشيد ، محمود عبد الكريم ، الشامل في عمليات المصارف الإسلامية ، دار النفائس ، عمان ، 2007، الطبعة الثانية .

الحنائي، محمد صالح، المؤسسات المالية البورصة والبنوك التجارية، الدار الجامعة، القاهرة، 2000، 67.

68 شلهوب، علي محمد، شؤون النقود وأعمال البنوك، مرجع سبق ذكره، ص435.

إرشيد، محمود عبد الكريم، الشامل في عمليات المصارف الإسلامية، مرجع سبق ذكره، ص73، 69.

شلهوب ، علي محمد، شؤون النقود وأعمال البنوك، مرجع سابق الذكر، ص427، 70.

صوان، محمود حسن، أساسيات العمل المصرفي الإسلامي، دار وائل للنشر، عمان، 2001، ص152، 71.

هي الوكالة بالشراء مقابل أجر . فمثلاً يطلب العميل من المصرف الإسلامي شراء سلعة معينة ذات أوصاف محددة، بحيث يدفع ثمنها إلى المصرف مضافاً إليه أجر معين، مع مراعاة خبرة المصرف في القيام بمثل هذا العمل .
الحالة الثانية:

قد يطلب العميل من المصرف الإسلامي شراء سلعة معينة محددة الأوصاف، بعد الاتفاق على تكلفة شرائها ثم إضافة ربح معلوم عليها. ويتضمن هذا النوع من التعامل وعداً من العميل بشراء السلعة حسب الشروط المتفق عليها، ووعداً آخر من المصرف بإتمام هذا البيع طبقاً لذات الشروط . فالبيع الخاص للمرابحة في المصرف يكون بصيغة الأمر للشراء .

رابعاً : بيع السلم⁷²

وهو بيع شيء يقبض ثمنه مالا ويؤجل تسليمه إلى فترة قادمة وقد يسمى بيع السلف . فصاحب رأس المال يحتاج أن يشتري السلعة وصاحب السلعة يحتاج إلى ثمنها مقدماً لينفقه في سلعته. وبهذا نجد أن المصرف أو أي تاجر يمكن له أن يقرض المال للمنتجين ويسدد القرض لا بالمال النقدي لأنه سيكون (قرض بالفائدة)، ولكن بمنتجات مما يجعلنا أمام بيع سلم يسمح للمصرف أو للتاجر بربح مشروع ويقوم المصرف بتصريف المنتجات والبضائع التي يحصل عليها وهو بهذا لا يكون تاجر نقد وائتمان بل تاجر حقيقي يعترف الإسلام بمشروعيته وتجارته . وبالتالي يصبح المصرف الإسلامي ليس مجرد مشروع يتسلم الأموال بفائدة لكي يوزعها بفائدة أعلى ولكن يكون له طابع خاص حيث يحصل على الأموال ليتاجر ويضارب ويساهم بها.

خامساً : الإستهنا⁷³

الإستهنا في اللغة طلب الصنعة، وهو عمل الصانع في حرفته ومصدر الإستهنا الشيء، أي دعا إلى صنعه. أما في الإصطلاح فهو عقد يشتري به في الحال شيء مما يصنع صنعة يلتزم البائع بتقديمه مصنوعاً بمواد من عنده بأوصاف مخصوصة وثمان محدد ، وللمؤسسة المالية أن تقوم بتوسيط نفسها لدفع قيمة السلعة المصنعة للصانع بدلاً من العميل ، وبعد الإنتهاء من التصنيع يقوم البنك ببيعها لعميله لقاء ما دفعه في تصنيعها زائد ربح.

سادساً : التورق⁷⁴

التورق لغة هو طلب الورق أي الدراهم ، حيث تعني كلمة ورق دراهم الفضة . والتورق هو شراء سلعة معينة وإعادة بيعها لطرف ثالث بغرض الحصول على نقد، وظهر هذا النوع من التمويل لتمكين عملاء البنوك من الحصول على النقد بطريقة إسلامية بدلاً من اللجوء للقروض التقليدية، حيث يمكن أن يقوم المصرف بشراء أو تمويل السلعة المطلوبة، ومن ثم بيعها للعميل زائداً ربحاً محدداً ثم يقوم ببيعها لصالح عميله وإضافة المبلغ لحسابه، وفيما بعد يمكن أن يقوم العميل بدفع مبلغ الشراء نقداً أو بالتقسيط .

سابعاً : الإجارة⁷⁵

الإجارة من الناحية الشرعية هي عقد لازم على منفعة مقصودة قابلة للبدل والإباحة لمدة معلومة بعوض معلوم، والإجارة المذكورة صورة مستحدثة من صور التمويل في ضوء عقد الإجارة، وفي إطار صيغة تمويلية شائعة تسمح بالتيسير على الراغب في تملك الأصول المعمرة مثل السيارات والعقارات والأصول ذات القيم المرتفعة، ويمكن أن يستفيد منها العملاء بمختلف شرائحهم.

تاسعاً : المزارعة⁷⁶

هي عبارة عن دفع الأرض من مالكةا إلى من يزرعها أو يعمل عليها، ويقومان باقتسام الزرع بينهما، وتعتبر المزارعة "عقد شركة" بأن يقدم الشريك الآخر العمل في الأرض . وتمويل المصرف الإسلامي للمزارعة هو نوع من المشاركة بين طرفين :
الطرف الأول : يمثله المصرف الإسلامي بإعتباره مقدم التمويل المطلوب للمزارعة .

⁷² الحناوي، محمد صالح، المؤسسات المالية البورصة والبنوك التجارية، الدار الجامعة، القاهرة، 2001، ص72.

⁷³ إرشيد، محمود عبد الكريم، الشامل في عمليات المصارف الإسلامية، مرجع سبق ذكره، ص117.

⁷⁴ شلهوب، علي محمد، شؤون النقود وأعمال البنوك، مرجع سابق الذكر، ص426.

⁷⁵ وحيد، أحمد زكريا، دليلك إلى العمل المصرفي، مرجع سبق ذكره، ص286.

⁷⁶ صوان، محمود حسن، أساسيات العمل المصرفي الإسلامي، مرجع سبق ذكره، ص177، 178.

الطرف الثاني : يمثله صاحب الأرض أو العامل (الزارع) الذي يحتاج إلى تمويل .

عاشراً : المساقاة⁷⁷

لغة : مأخوذة من السقي، وذلك أن يقوم الشخص على سقي النخيل والكرم ومصلحتها، ويكون له من ريعها جزء معلوم .

اصطلاحاً : معاقدة على دفع الشجر والكروم إلى من يصلحها بجزء معلوم من ثمرها. أو هي نوع شركة على أن تكون الأشجار من طرف والتربية من طرف آخر وأن يقسم الثمر الحاصل بينهما، والمساقاة مشروعة كالمزارعة وفيها سد لحاجة أصحاب الأشجار الذين لا دراية لهم في تعهد الأشجار فيحتاجون إلى معاملة من له خبرة في ذلك، فجوزت المساقاة تحقيقاً لمصلحتهما.

الحادي عشر: القرض الحسن⁷⁸

عرفنا أن المصارف الإسلامية لا تمنح المتعاملين معها قرضاً بالمعنى الذي تقوم به المصارف التقليدية كما أنها لا تقوم بخضم الكمبيالات كما هو الحال في المصارف التقليدية، وذلك لأنه لا يجوز للمصرف تقاضي أية زيادة عن المبالغ الممنوحة في هذه الحالة فأياً قرض جرم منفعة فهو ربا. ولكن هناك حالات يكون فيها المتعامل مع المصرف الإسلامي مضطراً للحصول على نقد لأي سبب من الأسباب فقد يحتاج نقوداً للعلاج أو للتعليم أو للسفر وغيرها وليس من المعقول أن لا يلبي المصرف الإسلامي حاجة هذا الزبون لسببين هما:

- إن مصلحة هذا الزبون مرتبطة بالمصرف الإسلامي فهو يودع نقوده فيه ويشترى منه ويتعامل معه في جميع أموره المجدية مما يعني استفادة المصرف من الزبون.

- أن هناك مسؤولية اجتماعية تقع على عاتق المصرف وهو مد يد العون والمساعدة للمجتمع الذي يعمل فيه وأهم ما يمكن أن يقممه لأعضاء هذا المجتمع هنا هو إبعادهم عن الاقتراض بالفائدة لذلك يتم منح أي فرد من أفراد المجتمع المسلم هذا القرض سواء كان زبون المصرف أم لا.

المحور الثاني: التمويل الإسلامي ودوره في حل مشكلة البطالة

لم يقدم الإسلام تصورات نظرية فقط للمشكلات التي تواجه الإنسان في حياته اليومية بل قدم له الحلول العملية والتطبيقات الميدانية التي تعالج القضية من جذورها سعياً لحماية الإنسان المسلم وصيانه له، وكغيرها من المشكلات حظيت البطالة بقسط وافر من المعالجات والحلول، وفي هذا المحور سيتم التطرق إلى وسائل علاجها من منظور التمويل الإسلامي ويمكننا أن نتطرق إلى العلاج الاقتصادي الإسلامي من ناحية عملية تطبيقية.

الإجراءات العملية التطبيقية :

لم يكتف التمويل الإسلامي بالتنظير فقط في مجال مكافحة البطالة والحث على العمل ، بل قدم بعضاً من الإجراءات العلاجية العملية ومنها :

1. فريضة الزكاة⁷⁹ :

تعتبر الزكاة من أبرز الوسائل والأدوات التي تعالج مشكلات المجتمع الاقتصادية حيث أنها وسيلة من وسائل إعادة توزيع الدخل ونقله من وحدات الفائض إلى وحدات العجز التي يزيد لديها الميل الحدي للاستهلاك⁸⁰، وبالتالي تنشط حركة الأسواق وينتج عن هذه الحركة زيادة الإنتاج ، كما أن الفكرة البارزة في الزكاة هي أن تعمل على كفاية من لا يجد الفرصة ليسعى كما أنها تساعد القادر على العمل على تمويل مشروع صغير يعتاش منه ويعمل على تطوير ذاته ومساعدة غيره⁸¹. إضافة إلى أهميتها في تقليص الفجوة بين خط التوزيع الحقيقي وخط الفعلي وذلك وفق منحني لورنس المعروف⁸². ومع الأهمية الكبيرة للزكاة في التكافل الاقتصادي ومحاربة الفقر والبطالة، إلا أن ذلك ليس كافياً في التطورات الحديثة للمجتمعات، وفي زمن التطورات المالية والمعاملات الإنسانية المبنية عليها، ولذا فلا

⁷⁷ إرشيد، محمود عبد الكريم، الشامل في عمليات المصارف الإسلامية، مرجع سبق ذكره، ص150.

سمحان، حسين محمد، العمليات المصرفية الإسلامية، مطابع الشمس، عمان، ص 98، 79.

الألباني ، صحيح الترمذي رقم الحديث : 680، 79.

الألباني ، صحيح الجامع ، رقم الحديث 5546، 80.

السيوطي ، الجامع الصغير ، رقم الحديث 1861، 81.

البيهقي ، شعب الإيمان ، رقم الحديث 551 ، ص 2 ، 82.

بد للاقتصاد الإسلامي من لخروج بحلول الاقتصادية التي تساعد أفراد المجتمع على تخطي المشكلات التي تواجههم، بحيث يتم تقديم المساعدات المالية القائمة على المشاركة في إقامة المشاريع التي توفر دخلاً مناسباً للإنسان، إذ يمكن لكثير من الفقراء أن يستفيدوا مباشرة من الحصول على قروض التمويل الإسلامي للمشاريع الصغيرة، التي تعد من أهم الوسائل التي تمكنهم من التغلب على الفقر، من خلال توفير فرص العمل المناسبة.⁸³

2. الإقراض الحسن بقصد العمل:

دعا الإسلام المسلمين إلى التراحم والتكافل والتعاون فيما بينهم على البر والتقوى ومساعدة بعضهم البعض بشتى السبل المادية والمعنوية، ومن ابرز وسائل المساعدة التي حض عليها الإسلام هي القرض الحسن والذي رتب عليه رب العاملين الأجر والثواب العظيم، حيث قال عليه الصلاة والسلام ليلة اسري به: رأيت على باب الجنة مكتوب الصدقة بعشر أمثالها، والقرض بثمانية عشر، فقلت: يا جبريل ما بال القرض أفضل من الصدقة، قال عليه الصلاة والسلام: لأن السائل يسأل وعنده، والمستقرض لا يستقرض إلا من حاجه. ويقول أيضاً رسول الله "ما من مسلم يقرض مسلماً قرضاً مرتين إلا كانت كصدقتها مره"⁸⁴. والقرض الحسن واحد من ابرز وسائل تمويل المشروعات الصغيرة بعيداً عن الإقراض بالفائدة الذي يحرمه الإسلام.

3. الدعوة الى الاحتراف (التدريب المهني) :

لم يقف الإسلام عند التنظير فقط بل قدم حلولاً عملية تطبيقية للخروج من بوتقة الفقر وبرائث البطالة وتحريك طاقات الشباب وتحفيزهم على العمل، حيث دعا إلى تعلم الحرفة والمهنة والصناعة، والشواهد كثيرة في تاريخنا الإسلامي العظيم سواء من السيرة النبوية العطرة أو من سيرة أسلافنا عليهم رحمة الله ورضوانه. وبارك رسول الله عليه الصلاة والسلام باليد الخشنة التي بان فيها اثر العمل والكد وقال عنها هذه يد لا تمسها النار. وكان رسول الله عليه الصلاة والسلام اذا جاءه من يشكو الفقر والحاجة نتيجة قلة العمل يأمره بالعمل حتى ولو كان متواضعاً صغيراً لأن المشروع الصغير هو نواة المشروع الكبير وقد ثبت ذلك اقتصادياً حيث ان كثير من الشركات المتعددة الجنسية اليوم كانت نواتها مشروعات صغيرة جداً، وتلقى المشروعات الصغيرة اهتماماً كبيراً من قبل الحكومات والدول اليوم باعتبارها احد أدوات علاج البطالة لدى أصحاب الشهادات والخبرات من الشباب والنساء الذين ليس لديهم رؤوس أموال تساعد على البدء بالعمل، وهنا يظهر دور الإسلام في واهتمامه في ما يسمى اليوم بالاستثمار البشري.⁸⁵ ويلاحظ أن الدول المتقدمة تعتمد وبشكل أساسي على المشاريع الصغيرة فمثلاً إيطاليا 2 مليون و300 ألف مشروع صغير. وأوروبا 30% من اقتصادها للحكومة والشركات الكبرى و70% للمشروعات الصغيرة. أما أمريكا فقد وفرت 15 مليون فرصة عمل في العشر سنوات الأخيرة من المشروعات الصغيرة.⁸⁶

الخاتمة:

إن المنهجية الاقتصادية الإسلامية لعلاج مشكلة البطالة تقوم على عدة محاورٍ عملية ونظرية تسهم وبلا شك في تخفيف حدة البطالة وعلاجها وذلك من خلال إعداد الإنسان إعداداً أخلاقياً تدريبياً، وتوفير التمويل اللازم للمشروعات بالصيغ الإسلامية، وتفعيل دور مؤسسات المجتمع المدني في دعم المشروعات الصغيرة.

نتائج الدراسة:

- ظهر أن البطالة هي مرض من أمراض العصر سببه التطور الصناعي الهائل الذي قلص من دور الإنسان واستبداله بالآلات.
- للبطالة آثار شاملة تكاد تطل كل مناحي الحياة حيث سبب التوترات الاجتماعية وعدم الاستقرار السياسي.
- قدم الإسلام من خلال آيات القرآن الكريم والسنة النبوية آليات علاجية لمشكلة البطالة تتناسب مع كل زمان ومكان وهي على ضربين: عملي ونظري (أخلاقي وقيمي).

⁸³ انظر: القرضاوي، مصدر سابق، ص 45.

⁸⁴ احمد بن عبد الله اليماني، البركة في فضل السعي والحركة، المكتبة التجارية الكبرى، مصر، ص 7-9.

⁸⁵ لمزيد من التفصيل انظر: القرضاوي، مصدر سابق، ص 66-69.

⁸⁶ لمزيد حول هذا الموضوع يمكن الرجوع إلى: نجاح ابو الفتوح، الاقتصاد الإسلامي، النظام والنظرية، عالم الكتب الحديث، اربد، 2011، ص 209-221.

- تعتبر الزكاة والقرض الحسن من مصادر التمويل الهامة التي تساهم في خلق فرص عمل للشباب العاطلين عن العمل وخاصة المؤهلين أكاديميا ولكنهم غير قادرين ماديا .
- بروز دور الوقف الإسلامي في مجال تنمية الفرد والمجتمع علميا وثقافيا من خلال عدة منافذ أهمها: المساجد والكتاتيب ووقف المدارس والمكتبات.

التوصيات:

- إعادة النظر في دور الوقف الإسلامي، الذي أغفل في الآونة الأخيرة وذلك للعمل على إحياء سنة من السنن النبوية مع الأخذ باعتبار الدور الهام الذي قام به في مجال التمويل وهو ما تحتاجه الدول الإسلامية اليوم.
- دراسة وإقرار التمويل الإسلامي و الصور المعاصرة لاستثمار الأموال الوقفية، ومن أهمها: عقد الاستصناع، وعقد المشاركة المتناقصة المنتهية بالتملك، وتأجير الوقف، والمضاربة بمال الوقف، وإقراض الوقف، والمشاركة في شركات تنمية.....
- تشجيع التمويل الإسلامي والبنوك الإسلامية خاصة لرفع العبء عن كاهل ميزانية الدولة في قطاع هام من قطاعات التنمية البشرية وهو التعليم، بالإضافة إلى إنشاء المجالات الإسلامية، وابتعاث الطلاب المتميزين، والإنفاق عليهم من مال الوقف، بالإضافة إلى تمويل الجامعات من مال الوقف.
- تشجيع وقف المستشفيات، والوقف على كليات الطب والأجهزة الطبية اللازمة للمؤسسات الطبية، بالإضافة إلى الوقف على مراكز البحوث العلمية، والوقف على الأدوية لأصحاب الأمراض المزمنة من الفقراء. وذلك لما له من دور كبير في رفع المعاناة عن الفرد والدولة.

استقلالية مجلس ادارة المصارف الاسلامية الخليجية وعلاقتها بالأداء

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The Independence of the Board of Directors of Islamic Banks and its Relationship with Performance

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Abstract

This study aimed at investigating the relationship between the independence of the board of the directors of GCC Islamic banks and their performance. To achieve this the researchers collected financial data from 29 listed Islamic banks and several statistical tools were used to analyze the data. The results show that there is an acceptable level of a bank's board of directors' independence but this independence had a negative affect on Islamic banks' performance due to the asymmetry of information between the independent and non-independent directors. Finally the researchers recommend that the independent directors should be nominated according to their expertise rather than their relationships with internals.

Keywords: Board of directors' independence; Islamic banks performance; Stewardship theory; Agency theory.

الملخص

هدفت هذه الدراسة إلى بيان طبيعة العلاقة بين استقلالية اعضاء مجلس ادارة المصارف الاسلامية في عينة من دول مجلس التعاون الخليجي، وقد اعتمدت الدراسة على البيانات المالية المنشورة للمصارف الاسلامية الداخلة في عينة الدراسة وعددها 29 مصرفا إسلاميا مدرجا في الاسواق المالية لدول عينة الدراسة وقد تم الاعتماد على جملة من الاساليب الاحصائية لاختبار فرضية الدراسة. وقد اظهرت النتائج وجود مستوى مقبول من استقلال اعضاء مجلس ادارة المصارف الاسلامية إلا ان لهذه الاستقلالية تأثير سلبي على أداء المصارف وقد عللت الدراسة ذلك لكون المدراء المستقلين سيطلبون معلومات أكثر كلفة للاشتراك في عملية اتخاذ القرار مقارنة بالمدراء غير المستقلين نظرا لظاهرة عدم تماثل المعلومات، وقد اوصت الدراسة إلى ضرورة تعيين المدراء المستقلين بالاعتماد خبراتهم لا بالاعتماد على العلاقات الشخصية.

الكلمات الدالة: إستقلال مجلس الإدارة؛ أداء المصارف الاسلامية؛ نظرية الإشراف؛ نظرية الوكالة.

المقدمة

اتجهت العديد من الدراسات الحديثة نحو اختبار طبيعة العلاقة بين طبيعة تكوين مجلس الادارة - استقلالية الأعضاء، والفصل بين مناصبي مدير المجلس والمدير التنفيذي- إذ اشار كل من (Linck et al., 2008; Wintoki et 2012) إلى احتمالية وجود تأثير لطبيعة تكوين مجلس الادارة تختلف باختلاف الظروف التشغيلية والبيئية للشركة. وفي هذا الصدد فقد بينت العديد من الدراسات التي تم اجراؤها في البيئات محدودة التنظيم والتشريع إلى وجود علاقة طردية بين استقلالية اعضاء مجلس الإدارة وأداء الشركة (Liu et al., 2015; Ferreira and Matos, 2008; Klapper and Love, 2004; McCahery et al., 2010). وفي الوقت نفسه فقد بينت بعض الدراسات إلى عدم وجود مثل

هذه العلاقة في البيئة الأمريكية نظرا لطبيعة التشريعات والقوانين النازمة للعمل في البيئة الأمريكية والتي يسعى من خلالها المشرع الأمريكي إلى ضمان تساوي الحقوق بين شرائح المساهمين للحد من تعارض المصالح بينها (Hermalin and Weisbach, 2003 & 2010).

وقد برر العديد من الباحثين مثل هذا الاختلاف بين البيئة الأمريكية التي تعتبر أكثر تقدما في مجال الحوكمة والتشريع والبيئات الأخرى إلى تمتع أعضاء مجلس الإدارة الخارجيين غير التنفيذيين (المستقلين) بنفوذ وسيطرة أكبر على قرارات مجلس الإدارة نظرا لتداعيات الأزمات العديدة التي عصفت بالبيئة الأمريكية والتي دفعتهم إلى تركيز الاهتمام على مصلحة المستثمرين لحمايتهم من خلال اتباع كافة الإجراءات الملائمة لذلك كزيادة عدد المدراء المستقلين فعلى سبيل المثال فقد بلغت نسبة المدراء المستقلين حوالي 71% في غالبية مجالس الإدارة الأمريكية حتى نهاية العام 2003 (Cicero et al., 2013) وهو ما يقدم دليلا حقيقيا على ثبات أداء الشركات وتكافؤه في البيئة الأمريكية الأمر الذي يحول دون امكانية تتبع العلاقة بين استقلالية الأعضاء وأداء الشركة.

نظرا لكون المصارف الاسلامية تعمل وفقا لبيئة تشريعية مستمدة من التعاليم السماوية؛ الأمر الذي من شأنه أن يقدم دليلا اضافيا على طبيعة العلاقة بين تركيبة مجلس الادارة والأداء في بيئة العمل المصرفي الاسلامي؛ فإنه تم توجيه هذه الدراسة للاجابة عن التساؤلين التاليين:

- ما هو مستوى استقلالية اعضاء مجلس إدارة المصارف الاسلامية الخليجية ؟
 - وما هو أثر استقلالية اعضاء مجلس إدارة المصارف الاسلامية الخليجية على أداء هذه المصارف؟
- وعليه فإن اجابة الدراسة عن التساؤلات السابقة سيسهم في تسليط الضوء على الدور الحقيقي لأعضاء مجلس الادارة المستقلين في التأثير على أداء المصارف الاسلامية في بيئة مجلس التعاون الخليجي التي تصنف اسواقها من ضمن الأسواق الناشئة. والتي سعت في الفترة الأخيرة إلى تطوير منظومة من القوانين الهادفة لحماية المستثمرين؛ الأمر الذي من شأنه أن يقدم دليلاً تجريبياً يضاف للأدب الاقتصادي حول هذه العلاقة في واحد من الاسواق العالمية ذات التغيرات الاقتصادية المتصاعدة نظرا لسعي المنظمين فيها لتحويلها لمراكز مالية متقدمة قادرة على جذب الاستثمارات الاجنبية من خلال تحسين وتنويع الاستثمار في المصادر المالية المتاحة والتي من ابرزها الاستثمار في العمل المصرفي الاسلامي لانخفاض مخاطره مقارنة بالعمل المصرفي التقليدي بحسب ما اثبتته العديد من الدراسات خلال الأزمة المالية العالمية (السرطاوي وحمدان، 2013، وحمدان وآخرون، 2012).

الاطار النظري والفرضيات:

اوضحت العديد من الدراسات بأن لتركيب مجلس الإدارة أثر على أداء الشركات؛ وبأن مثل هذا الأثر قد يتسم بالاجابية أو بالسلبية تبعا أو للبيئة القانونية التشريعية التي تعمل في ظلها الشركة، فقد بينت مجموعة من الدراسات كدراسة كل من (Hermalin & Weisbach, 2003، Morck et al, 1988، و MacAvoy et al, 1983، Klein, 1998، و Bhagat and Blak, 2001، و Hermalin and Weisbach, 1991، و Mehran, 1995) بأنه لا يوجد تأثير لخصائص مجلس الإدارة بما فيها استقلالية أعضائه على أداء الشركات. وقد عزت هذه الدراسات ذلك إلى أن البيئة التشريعية التي تعمل بها الشركات الداخلة بعينيتها كانت تتبنى نظام حاكمية مؤسسية يعتمد في أساسه على ضرورة استقلال أعضاء مجلس الإدارة. وأشارت كذلك العديد من الدراسات كدراسة (Duchin et al., 2010) ودراسة (Linck et al., 2008) بأن استقلالية أعضاء مجلس الإدارة تكون أكثر فاعلية في حالة ارتفاع مستوى الإفصاح وانخفاض تكاليف المراقبة.

وقد بينت العديد من الدراسات بأن المدراء المستقلين في مجلس الادارة لا يتعدى دورهم الدور الاشرافي على طبيعة عمل المؤسسة وبالتالي فإنهم يكون أكثر انشغالا ولايسعون إلى فهم طبيعة عمل الشركات التي يتم تعيينهم في مجالس إدارتها (Fich & Shivdasani, 2006). ويتبع هذا المنحى لمفهوم نظرية الإشراف (Stewardship theory) وينادي أصحاب هذه النظرية بعدم زيادة الاعضاء المستقلين في مجلس الادارة لانهم سيكون أكثر كلفة وربما قد يضعفون الأداء لعدة اسباب من أهمها كونهم مستقلين ظاهريا (Coles et al., 2010; Weisbach, 1998)، ومن خلال رغبتهم كذلك في فرض مزيد من الرقابات على الشركة التي تستضيفهم. وقد يسعى بعضهم إلى تحقيق

مصالح شركتهم الأم على حساب الشركة المستضيفة من خلال توجيهها نحو الاقتراض على سبيل المثال من شركاتهم المالية (Dittmann et al., 2010). وكذلك تعتبر طبيعة المعلومات التي يحتاجونها أكثر كلفة مقارنة بالمدراء غير المستقلين مما قد ينعكس بالسلب على الأداء (Donaldson, 1990; Donaldson and Davis, 1991) ويرى كذلك منظري نظرية الاشراف بأن المدراء غير المستقلين سيسهمون في تحسين الأداء وتحقيق مصالح المستثمرين كونهم سيسعون إلى تحقيق مصالحهم الذاتية (Fahlenbrach et al., 2010a)، بمعنى انه كلما ارتفع عدد المدراء غير المستقلين كلما تحسن أداء الشركة (Baysinger and Hoskisson, 1991)؛ فالمدراء غير المستقلين على دراية بظروف الشركة، وبالتالي يمتازون بقدرة أكبر على اتخاذ القرارات التي تسهم في تحسين الأداء فيها مقارنة بالمدراء المستقلين (Kenser, 1987).

وبينت كذلك بعض الدراسات وجود علاقة بين المدراء الداخليين والإنفاق على البحث والتطوير (Baysinger et al., 1991; Hill and Snell, 1988)، الأمر الذي من شأنه أن يسهم في تحسين الأداء مستقبلياً، وتأكيداً على ذلك جهة أخرى فقد اوضحت بعض الدراسات بأن استقلالية مجلس الادارة وغيرها من خصائص المجلس كحجم مجلس الإدارة، والفصل بين مناصبي مدير مجلس الإدارة والمدير التنفيذي لا يوجد لها تأثير على أداء الشركات (Chaganti, Mahajan, & Sharma, 1985; Daily & Dalton, 1992, Kesner, Victor, Lamont, Pearce, 1989&1986; Schmidt, 1975; Zahra).

بالرغم من ما سبق فقد نادى منظري نظرية الوكالة بأن كثرة المدراء غير المستقلين سيؤدي إلى رفع نسبة المركزية في القرارات وبالتالي رفع التكاليف (Dalton et al, 1998)، ولحل هذه المشكلة فإن زيادة الأعضاء المستقلين سيخفض من تكلفة الوكالة (Mobbs, 2013)، عن طريق الحد من تعارض المصالح بين المدراء وحملة الأسهم، ولكونه سيسهم في توفير معلومات متماثلة لكافة المستخدمين تمتاز بملائمتها وموثوقيتها (Rutherford and Buchholtz, 2007). إذ أن مجلس الإدارة الذي يشمل نسبة كبيرة من الأعضاء المستقلين يكون أكثر موضوعية، وأكثر قدرة على المراقبة واتخاذ القرارات (Fama and Jensen 1983)، والتدخل عندما يتصرف المدراء بانتهازية (Post et al., 2011). إن الاختلاف بين أعضاء مجلس الإدارة من داخل الشركة، ومن خارجها ينسحب أيضاً على طابع رؤيتهم الاستراتيجية؛ فبينما يهتم الأعضاء من داخل الشركة بالأداء الاقتصادي قصير الأجل، يهتم الأعضاء من خارج الشركة بالأداء طويل الأمد وبالقضايا البيئية والاجتماعية (Greening, Johnson and 1999)، ولذا فقد وجدت دراسة (السرطاوي، 2015، ودراسة حمدان وآخرون، 2013، ودراسة السرطاوي وسند، 2015، ودراسة Shaukat et al., 2015) علاقة طردية بين استقلالية أعضاء مجلس الإدارة وأداء الشركة. وقد بينت العديد من الدراسات بأن البيئة التشريعية قد تلعب دوراً مهماً في توضيح طبيعة العلاقة بين استقلالية أعضاء مجلس الإدارة والأداء؛ إذ أنه كلما انخفضت التشريعات الحاكمة للعمل كلما زاد الاتجاه نحو المدراء المستقلين ثقة المستثمرين بهم بشكل أكبر من المدراء غير المستقلين (Liu et al., 2015) وهو ما أكدته جملة من الدراسات كدراسة (Dahya et al., 2008)، ودراسة (Aggarwal et al., 2009) ودراسة (Bruno & Claessens 2010) التي أشارت إلى طبيعة العلاقة الطردية بين استقلالية أعضاء مجلس الإدارة وأداء الشركات في الدول التي لا يوجد بها تشريعات واضحة لحماية حقوق المستثمرين.

وبالاعتماد على ما سبق فإن استقلال أعضاء مجلس الادارة سيجعلهم أكثر حرصاً على الافصاح عن المعلومات بشكل وطوعي ومن خلال الانترنت كذلك (Sanad & Al-Sartawi, 2016)، و (Al Maskati & Hamdan, 2015) مما يزيد من شفافية المعلومات المحاسبية، ويخفض من عدم تماثل البيانات المقدمة للمستثمرين. وقد أشارت دراسة (Ferris et al, 2003) ويؤكد منظري نظرية الوكالة بأن المدراء المستقلين يعكسون مراقبة أكبر على أداء الشركة من المدراء الداخليين، كما أنهم يجلبون معهم الخبرة للشركة، ويزودون الشركة بمعرفة مباشرة، ومعلومات نادرة من الصعب الحصول عليها من مكان آخر (Kor and Balsmeier et al., 2014)، فالشركات التي يرتبط أعضاء مجلس الإدارة فيها بشركات أخرى –أي مستقلين- تتميز بأداء تشغيلي، وأداء أسهم أفضل إذا ما قورنت بتلك الشركات التي لم

يرتبط أعضاء مجلس الإدارة فيها بشركات أخرى (Masulis and Mobbs, 2011). فهناك جدل واسع في الأدب الإداري حول حاجة الشركات ذات العمليات المعقدة للخبرات الاستشارية من أعضاء مجلس الإدارة المستقلين، نظراً لخبرتهم الواسعة التي يمكنهم نقلها من شركاتهم الأم (Linck et al., 2008; Boone et al., 2007; Coles et al., 2008, 2012). وهذا ما تم تأكيده من قبل دراسة (Kor and Sundaramurthy, 2009) التي بينت أن الخبرة المتخصصة لأعضاء مجلس الإدارة من خارج الشركة –المستقلين- ترتبط طردياً بنسبة النمو في المبيعات. كما ان هناك دوراً مهماً لأعضاء مجلس الإدارة المستقلين في التأثير على سياسة توزيع الأرباح خاصة في الشركات العائلية (Atmaja, 2010).

بالاعتماد على ماسبق فإنه يمكننا صياغة فرضية الدراسة على النحو التالي:

لا توجد علاقة موجبة ذات دلالة احصائية بين استقلالية أعضاء مجلس إدارة المصارف الإسلامية الخليجية المدرجة في الأسواق المالية لدول مجلس التعاون الخليجي، والأداء.

منهجية الدراسة:

أسس اختيار عينة الدراسة:

اشتمل مجتمع الدراسة على كافة المصارف الإسلامية المدرجة في الأسواق المالية لأربعة من دول مجلس التعاون الخليجي وهي السعودية، والبحرين، والكويت، وقطر. واقتصرت عينة الدراسة على 29 مصرفاً إسلامية مدرجا في الأسواق المالية لدول مجتمع الدراسة، وهو ما يشكل حوالي 93% من اجمالي المصارف الإسلامية المدرجة فيها. وقد الباحثون بتجميع البيانات المالية المنشورة للمصارف الداخلة في عينة الدراسة حتى نهاية العام 2014، والجدول رقم (1) يوضح كيفية اختيار عينة الدراسة.

جدول رقم (1) عينة الدراسة

الدولة	المصارف المدرجة	المصارف المستثناة	عينة الدراسة
السعودية	12	1	11
البحرين	9	1	8
الكويت	4	0	4
قطر	6	0	6
المجموع	31	2	29

نموذج الدراسة وأساليب قياس المتغيرات:

اهتمت الدراسة في بحث العلاقة ما بين استقلالية اعضاء مجلس الإدارة وأداء المصرف الإسلامي. وعليه؛ فقد قام الباحثون بتطوير نموذج قياسي للدراسة لتمثيل طبيعة العلاقة بين المتغير المستقل – استقلالية اعضاء مجلس الإدارة- والمتغير التابع – العائد على اصول المصرف (ROA) مع إضافة جملة من المتغيرات الضابطة؛ وقد تم تحليل البيانات المالية على ثلاثة مراحل؛ إذ تمثلت المرحلة الأولى بمرحلة الإحصاء الوصفي، والمرحلة الثانية مرحلة التأكد من مدى صلاحية البيانات لاختبار العلاقة، أما المرحلة الثالثة والأخيرة فقد تمثلت باختبار نموذج الدراسة:

المرحلة الأولى: الإحصاء الوصفي:

وقد أظهرت نتائج الإحصاء الوصفي لمتغيرات الدراسة الجدول رقم (2) بأن الوسط الحسابي لمعدل العائد على الاصول بلغ حوالي 0.017 وهي إلى حد ما نسبة منخفضة مقارنة بمتوسط حجم اصول المصارف الإسلامية الذي بلغ حوالي 81374076 ولعل ذلك يعود إلى طبيعة القيود والرقابة المفروضة على المصارف الإسلامية، إذ تمتاز المصارف الإسلامية باحتفاظها بوفورات نقدية مرتفعة مقارنة بغيرها نظراً لكونها أكثر تحفظاً عند اتخاذ القرارات الاستثمارية؛ إذ تشترط طبيعة العمل المصرفي الإسلامي ضرورة البحث في شرعية المعاملة المالية قبل الموافقة عليها مما يؤدي إلى زيادة حجم الاصول مقارنة بحجم الاستثمارات، وكذلك تعاني المصارف الإسلامية من محدودية الصيغ المالية الإسلامية المطبقة فيها وذلك نظراً لعدم توفر الضمانات الكافية من جهة، وكونها تعمل في بيئات تنظيمية وتشريعية تعتبر حديثة

العهد بالصناعة المصرفية الإسلامية.

جدول رقم (2) الاحصاء الوصفي لمتغيرات الدراسة					
المتغيرات	المشاهدات	أعلى قيمة	أقل قيمة	الوسط	الانحراف المعياري
العائد على الأصول	29	.0928	-.0354	.017646	.0223859
مجموع الأصول	29	486356676	48367	81374076	1.129E8
الرافعة المالية	29	.9075	.1313	.700731	.2521594
العمر	29	57	8	31.38	13.720
الاستثمار المؤسسي	29	94.51	.00	51.3286	25.46209
استقلالية مجلس الإدارة	29	.88	.00	.4685	.21905

وما يؤكد حقيقة ما تم ذكره سابقا هو ارتفاع مؤشر الديون إلى الأصول مما يعني بأن مانبسته 70% من اصول المصارف الإسلامية ممولة بأدوات الدين ولعل ذلك يعزز حقيقة ارتفاع ودائع العملاء بنسبة تفوق حجم الاستثمار نظرا لاقتران الاستثمار في غالبية المصارف الإسلامية على المراجعات، والمضاربات (حمدان وآخرون، 2012). ويمكن ان يعزى انخفاض العائد على الأصول وارتفاع الرافعة المالية إلى طبيعة القرارات المتحفظة لمجالس ادارات المصارف الإسلامية وخاصة أن نسبة الملكية المؤسسية بلغت حوالي 51% من اجمالي المصارف الإسلامية وعدد الأعضاء المستقلين بلغ حوالي 47% مما يعني تأثيرهم على طبيعة القرارات الاستثمارية في المصرف، كون المستثمرين المؤسسين سيكونون أكثر حرصا على تنمية ارباحهم ولكونهم كذلك سيقومون برفع تكلفة الوكالة- وبالتالي انخفاض العائد- من خلال اعتمادهم على مراقبي ومدقي حسابات مقارنة بالمستثمرين العاديين. وكذلك يسهم الاعضاء المستقلون في مجلس الادارة بزيادة طبيعة التحفظ في قرارات الشركة كونهم أكثر حرصا على حماية حقوق حملة الاسهم ولكون إرتفاع نسبة الارباح لن تكون مغرية بالنسبة لهم ولن تعظم في ثروتهم مقارنة بالاعضاء غير المستقلين.

ونلاحظ كذلك من الجدول رقم (2) كذلك ارتفاع متوسط اعمار المصارف الإسلامية وهو مايدلل على كون هذه المصارف تمتاز بخبرة عالية في مجال العمل المصرفي الاسلامي وهو مايسهم في اعطاء نتائج الدراسة مصداقية اعلى ويحسن من قابليتها للتعميم.

وبالاعتماد على ماسبق وللوقوف على مدى التفاوت بين المصارف الإسلامية في مستوى تأثير حجم الاصول على مؤشرات الأخرى فقد قام الباحثون بتقسيم المصارف الإسلامية إلى مجموعتين المجموعة الأول وهي المصارف التي فاق حجم الوسيط الحسابي فيها عن 38397455 والمجموعة الثانية ذات حجم الاصول اقل من قيمة الوسيط. الجدول رقم (3) يظهر نتيجة تحليل الاتجاه للمتغيرات بالاعتماد على حجم المصرف:

الجدول رقم (3) الاحصاء الوصفي للمتغيرات بالاعتماد على حجم المصرف (تحليل الاتجاه)					
المتغيرات	المشاهدات	حجم المصرف		للعينات المستقلة (T) اختبار	
		كبير	صغير	Sig.	T. test
العائد على الأصول	14 - 15	.018571	.016655	0.4115	.226
الرافعة المالية	14 - 15	.786606	.608721	*0.028	1.997
العمر	14 - 15	33.00	29.64	0.26	.652
الاستثمار المؤسسي	14 - 15	47.2567	55.6914	0.191	-.888
استقلالية مجلس	14 - 15	.4749	.4617	0.4375	.159

الجدول رقم (3) الاحصاء الوصفي للمتغيرات بالاعتماد على حجم المصرف (تحليل الاتجاه)				
المتغيرات	الملاحظات	حجم المصرف		للعينات المستقلة (T) اختبار
		كبير	صغير	Sig. T. test
الإدارة				
*دال احصائيا عند مستوى 5%.				

عند ملاحظتنا للنتائج أعلاه نجد معدل العائد على الأصول في المصارف ذات الحجم الكبير يفوق المصارف ذات الحجم الصغير ولكن إلى حد ما يوجد تقارب في مستوى العائد على الأصول بينهما وربما ذلك يدل على انخفاض الاستثمارات مقابل حجم الأصول ولكن هذه العلاقة لم تكن دالة إحصائية. وكذلك توجد علاقة ايجابية ودالة احصائية بين الرافع المالي وحجم المصرف بمعنى أنه كلما زاد حجم المصرف زاد اعتماده على أدوات الدين في تمويل مشروعاته ولعل ذلك يعود في المصارف الإسلامية إلى ارتفاع نسبة الإيداع عليها من قبل الزبائن- كونها أكثر استقراراً من مثيلتها التقليدية في ما يتعلق بالخطر المصاحب لعملها (السرطاوي وسند، 2015)- أكثر من كونه تمويلاً بالدين.

وقد أظهرت نتائج تحليل اتجاه العلاقة بالاعتماد على الحجم كذلك بوجود علاقة ايجابية وغير دالة احصائية بين كل من عمر المصرف الإسلامي واستقلالية مجلس الإدارة فيه من جهة وبين حجم المصرف من جهة أخرى بمعنى أن المصارف الإسلامية الأقدم عمراً يرتفع حجم أصولها مقارنة بالمصارف الأقل عمراً وهذا يعتبر من وجهة نظر الباحثون منطقياً كون أن المصارف الأقدم أكثر جذبا للمودعين والمستثمرين الأمر الذي من شأنه أن يسهم في زيادة حجم أصولها وهذا. أما فيما يتعلق باستقلالية مجلس الإدارة فإننا نرى بأن الشركات المصارف التي ارتفع حجمها عن المتوسط الحسابي كانت أكثر قدرة على تعيين أعضاء مستقلين في مجلس الإدارة ولعل ذلك يعود إلى قدرتها في جذب مثل هؤلاء الأعضاء المستقلين، وعلى النقيض من ذلك فإن انخفاض مستوى استقلال أعضاء مجلس الإدارة في المصارف الصغيرة الحجم ربما يعود إلى أن غالبية ملاك هذه المصارف من المستثمرين المؤسسين والذين يمتازون بخبرات عالية في إدارة الشركات ولعلمهم لا يرغبون في استقطاب المزيد من المدراء المستقلين وما يدل على ذلك وجد العلاقة العكسية بين الملكية المؤسسية والحجم إذ أنه كلما ارتفع الحجم انخفضت نسبة الملكية المؤسسية.

الجدول رقم (4) الاحصاء الوصفي للمتغيرات بالاعتماد على حجم الاستثمار المؤسسي (تحليل الاتجاه)					
المتغيرات	الملاحظات	حجم الاستثمار المؤسسي		للعينات المستقلة (T) اختبار	
		كبير	صغير	Sig. T. test	
العائد على الأصول	14 - 15	.011110	.024649	*0.0525	1.680
الرافعة المالية	14 - 15	.666267	.737656	0.228	.756
العمر	14 - 15	33.53	29.07	0.1955	-.871
حجم الأصول	14 - 15	81346875.13	81403220.29	0.458	-.106
استقلالية مجلس الإدارة	14 - 15	.4728	.4640	0.4995	.001
*دال احصائيا عند مستوى 10%.					

وبالاعتماد على ما سبق ولتوضيح أثر الاستثمار المؤسسي على طبيعة العلاقة بين استقلالية أعضاء مجلس الإدارة

والأداء قام الباحثون بتوزيع المصارف إلى مجموعتين وفقاً لمستوى الملكية المؤسسية فيها؛ وقد أظهرت النتائج - الجدول رقم (4) - بأن المصارف التي يرتفع فيها حجم الاستثمار المؤسسي عن المتوسط الحسابي كانت ذات حجم منخفض ويظهر ذلك جلياً من قيمة (T. test) السالبة بمعنى بأنه كلما ارتفع الحجم إنخفض الاستثمار المؤسسي وهو نفس ما تم التوصل إليه سابقاً. وما يعزز ذلك العلاقة الإيجابية الدالة احصائياً بين العائد على الأصول والاستثمار المؤسسي بالرغم من ارتفاع الرافعة المالية فيها مما يدل على قدرة المستثمرين المؤسسين من خلال خبراتهم العالية على التأثير في قرارات الشركات وسعيهم إلى عدم استقطاب مدراء مستقلين وهو ما يوضح النسبة المنخفضة للمدراء المستقلين في المصارف صغيرة الحجم مقارنة بالمصارف كبيرة الحجم وهو ما انعكس على أداء المصارف الإسلامية المملوكة من قبل المستثمرين المؤسسين.

الجدول رقم (5) الاحصاء الوصفي للمتغيرات بالاعتماد على مستوى استقلال أعضاء مجلس الإدارة (تحليل الاتجاه)					
المتغيرات	الملاحظات	مستوى استقلال أعضاء مجلس الإدارة		للعينات المستقلة (T) اختبار	
		مرتفع	منخفض	Sig.	T. test
العائد على الأصول	13-16	.011471	.025246	*0.05	1.703
حجم الأصول	13-16	104833100	52501431.62	0.1105	-1.254
الرافعة المالية	13-16	.681071	.724928	0.325	.459
العمر	13-16	33.25	29.08	0.2125	-.810
الاستثمار المؤسسي	13-16	47.7462	55.7377	0.205	.836
*دال احصائياً عند مستوى 5%.					

وقد قام الباحثون كذلك بتحليل لطبيعة العلاقة بين المتغيرات بالاعتماد على مستوى استقلالية أعضاء مجلس الإدارة وهو ما أكد حقيقة العلاقة العكسية الدالة احصائياً بين العائد على الأصول ومستوى استقلال أعضاء مجلس الإدارة فقد بلغ متوسط العائد على الأصول في المصارف التي تتمتع بمستوى منخفض من استقلالية أعضاء مجلس الإدارة حوالي 25% وهو يفوق نظيرتها التي ترتفع استقلالية أعضاء مجلس الإدارة فيها.

المرحلة الثانية: اختبار مدى صلاحية البيانات:

بالاعتماد على نتائج الاحصاء الوصفي وللتأكد من سلامة البيانات لاختبار العلاقة بين استقلالية أعضاء مجلس الإدارة فقد قام الباحثون بعمل الاختبارات التالية:

- التداخل الخطي المتعدد (Multicollinearity): وذلك للتأكد من عدم وجود التداخل الخطي بين المتغيرات، إذ إن وجود مثل هذا التداخل سيضعف من قوة النموذج الذي تم اعتماده لاختبار الفرضية؛ وقد بلغت قيمة معامل التباين (VIF) للمتغيرات الجدول رقم (6) أقل من 10 وبلغت كذلك قيمة الـ (Tolerance) أقل من 1 صحيح مما يعني عدم وجود مشكلة التداخل في المتغيرات

الجدول رقم (6) اختبار التداخل الخطي (Multicollinearity)		
المتغيرات	VIF	Tolerance
العائد على الأصول	1.214	.824
الرافعة المالية	1.236	.809
العمر	1.019	.981

الجدول رقم (6) اختبار التداخل الخطي (Multicollinearity)		
المتغيرات	VIF	Tolerance
الاستثمار المؤسسي	1.070	.935
مستوى استقلال أعضاء مجلس الإدارة	1.093	.915

• الترابط الذاتي بين المتغيرات (Autocorrelation): وذلك للتأكد من وجود أو عدم مشكلة الترابط الذاتي بين المتغيرات والتي تؤدي في حال وجودها إلى إضعاف النموذج وذلك لكون بعض المتغيرات يكون له تأثير على متغير آخر؛ وقد أظهرت نتائج الاختبار بأن قيمة (Durbin-Watson) بلغت أقل من 2 مما يعني وجود الترابط الذاتي بين المتغيرات ولذلك تم استخدام (Lag 1) عند تحليل البيانات للتغلب على هذه المشكلة في النموذج.

الجدول رقم (7) اختبار الترابط الذاتي بين المتغيرات (Autocorrelation)					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.615a	.378	.242	.0194857	1.964

المرحلة الثالثة: اختبار نموذج الدراسة:

بعد التأكد من من مدى ملائمة النموذج تم اختبار نموذج الدراسة عن طريق استخدام الانحدار المتعدد (Multi Regression) وقد أظهرت النتائج الجدول رقم (8) وجود علاقة عكسية ذات دلالة إحصائية بين الأداء مقاسا بالعائد على الأصول وبين مستوى استقلالية أعضاء مجلس إدارة المصارف الإسلامية إذ بلغت قيمة (Beta) -0.397 وقيمة (-2.278) وقيمة (Sig.) أقل من 5% مما يعني بأنه كلما ارتفع مستوى استقلالية أعضاء مجلس الإدارة من خلال زيادة نسبة الأعضاء غير التنفيذيين أو الخارجيين كلما انخفض العائد على الأصول، ولعل ذلك يعود من وجهة نظر الباحثين إلى ارتفاع تكاليف الإشراف للمدراء المستقلين مقارنة بالمدراء غير المستقلين مما يؤثر على تخفيض نسبة العائد في المصارف الإسلامية الخليجية نظرا لارتفاع التكاليف وكذلك لا يخفى علينا ما تعاني منه المصارف الإسلامية من تضخم في حجم أصولها نظرا لمحدودية الوسائل الاستثمارية المتاحة أمامها ولعل هذا يتناقض مع ما توصلت إليه بعض الدراسات في بيئات مختلفة كدراستي (Dahya et al., 2008 & Kor and Sundaramurthy, 2009) واللذان أشارتا إلى أن ما يتمتع به أعضاء مجلس الإدارة المستقلين يرتبط طردياً ببعض مؤشرات الأداء كنمو نسبة المبيعات.

وبالرغم من ذلك فإن العديد من الدراسات السابقة أشارت إلى أن ارتفاع مستوى المدراء المستقلين في مجلس الإدارة سيجعلهم أكثر إصراراً على توجيه الشركات المستضيفة لهم تجاه رفع نسبة الديون مقارنة بنسبة الاستثمار في أصولها بما يخدم مصلحة المؤسسات المالية الأصلية التي يعملون لصالحها بغض النظر عن مصلحة المؤسسة المستضيفة لهم كأعضاء مستقلين في مجلس إدارتها سيؤدي إلى ارتفاع نسبة الديون في هذه الشركات، نظراً لعمل هؤلاء المدراء لصالح شركاتهم المالية بغض النظر عن مصلحة الشركة المستضيفة (Dittmann et al., 2010) و (Fahlenbrach et al., 2010a).

بالإضافة لما سبق فإن المدراء المستقلين يعانون من مشكلة عدم توافر المعلومات مما يجعلهم غير قادرين على معرفة تفاصيل العمل في الشركات المستضيفة لهم مقارنة بغيرهم من غير المستقلين الأمر الذي من شأنه أن يؤدي إلى ارتفاع التكاليف المرتبطة بتجهيز واعداد البيانات التي يطلبوها ليتمكنوا من اتخاذ القرارات التي من شأنها تحسين الأداء (Liu et al., 2015). وقد ينعكس الأمر السابق على تخفيض العوائد نظراً لارتفاع التكاليف (Maug 1997)، و (Duchin et al., 2010)؛ وعليه فإن ذلك سينعكس بعلاقة سلبية على الأداء.

الجدول رقم (8) اختبار الانحدار المتعدد (Multi Regression)

المتغيرات	Beta	T. test	Sig.
الرافعة المالية	-.190	-.946	.354
العمر	.426	2.515	.019
حجم الأصول	.034	.168	.868
الاستثمار المؤسسي	-.310	-1.789	.087
استقلالية مجلس الإدارة	-.397	-2.278	.032
R ²	0.353		
F	2.518		
Sig (F)	0.041		

وبالنظر إلى الجدول رقم (8) كذلك فإننا نلاحظ وجود علاقة ايجابية كذلك بين عمر المصرف الاسلامي ومعدل العائد على الأصول وبدرجة دلالة احصائية، وهو ما يعني بأن المصارف ذات العمر المرتفع كان أدائها أفضل من المصارف ذات العمر القصير ولعل ذلك يعود إلى طبيعة سمعة المصارف وحصتها السوقية، وقدرتها على المنافسة مقارنة بالمصارف حديثة العهد بالعمل المصرفي الاسلامي.

وقد أظهرت النتائج كذلك بوجود علاقة طردية بين حجم المصرف الاسلامي ومعدل العائد على أصوله بمعنى ان المصارف الاسلامية ذات الحجم المرتفع كان معدل أدائها أعلى بالرغم من كون المصارف الاسلامية تعاني من مشكلة الوفورات المالية مما يؤدي إلى انخفاض العائد وهذا يعزز ما توصلت اليه الدراسة ويقود تجاه التأثير السلبي للمدراء المستقلين على الأداء يفوق تأثير ضخامة حجم الأصول مقارنة بالعوائد كون العلاقة بين حجم الأصول والعائد على الأصول علاقة غير دالة احصائياً.

وقد اظهرت نتائج اختبار النموذج كذلك وجود علاقة عكسية وغير دالة احصائياً بين كل من الاستثمار المؤسسي والرافعة المالية من جهة والعائد على الأصول من جهة أخرى بمعنى انه كلما ارتفعت استقلالية اعضاء مجلس الادارة كلما انخفض الاعتماد على الرفع المالي وهو ما يعزز حقيقة نتائج الدراسة بأن المدراء المستقلين سيعملون على رفع التكلفة نظرا لعدم إلمامهم بطبيعة العمل بالشركات من خلال طلبهم لمعلومات تفصيلية. وكذلك فإن الشركات التي تتكون في غالبيتها من مستثمرين مؤسسين ستكون أكثر رغبة في عدم تعيين مدراء مستقلين لما تمتاز به من خبرات إدارية عالية، ولكونها تميل في الوقت نفسه لعدم تطبيق الحاكمية المؤسسية (السرطاوي، 2015 و Hamdan & Al-Sartawi, 2013).

بالاعتماد على المناقشة السابقة فإنه يمكننا القول بأنه لا يوجد أثر ايجابي لاستقلالية أعضاء مجلس إدارة المصارف الإسلامية على أدائها.

النتائج العامة والتوصيات:

أولاً النتائج العامة:

بالاعتماد على نتائج التحليل الاحصائي وعلى ما تم مناقشته سابق فإنه يمكننا التوصل إلى النتيجتين العموميتين التاليتين:

- وجود مستوى مقبول للأعضاء المستقلين في مجالس إدارة المصارف الإسلامية الخليجية.
- أظهرت النتائج وجود علاقة سالبة بين مستوى استقلالية مجلس الإدارة وأداء المصارف الإسلامية.

ثانياً التوصيات:

بالاعتماد على النتائج العامة السابقة فإن الباحثين يوصون بمايلي:

- يوصي الباحثون الجهات المنظمة لعمل المصارف الإسلامية الخليجية بضرورة وضع جملة من المعايير الدقيقة لاختيار أعضاء مجلس الإدارة المستقلين بما يسمح بتخفيض تكلفة عدم تماثل المعلومات، وكذلك عدم تعيينهم وفقاً للعلاقات الشخصية إذ أشارت بعض الدراسات كدراسة (Hussain and Mallin, 2003)؛ والتي بينت بأن أعضاء مجلس الإدارة المستقلين في بعض دول مجلس التعاون الخليجي يتمتعون باستقلالية ظاهرية بسبب تعيينهم عن طريق المعرفة الشخصية للمدراء، او عند طريق رئيس مجلس الإدارة، او الأغلبية المالكة في الشركة.

- يوصي الباحثون كذلك بضرورة عدم رفع مستوى الأعضاء غير المستقلين في مجالس إدارات المصارف الإسلامية نظراً لانخفاض عدد صيغ التمويل المطبقة من قبل المصارف الإسلامية مما ينعكس على انخفاض العوائد مقارنة بحجم الأصول المستثمر، وبالتالي فإن وجود الأعضاء غير المستقلين سيؤدي إلى ارتفاع تكلفة الرقابة والإشراف نظراً لمشكلة عدم تماثل المعلومات.

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الاقتصاد الإسلامي كبديل عن الاقتصاد الرأسمالي في حل الأزمات الاقتصادية والمالية العالمية

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Islamic Economy as an Alternative to Capitalist Economy: Solving Economic and Financial Global Crises

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Abstract

This research aims at identifying the basis and capabilities that provide an opportunity for the Islamic economic system to achieve global penetration as an alternative to capitalist economic system. The widespread consequences and the lessons of the recurrent global economic and financial crises, which are an outcome of the prevailing capitalism, seem to reflect the structural defects of capitalism and its inability to manage the global economy. In this study the researchers recommend that the Islamic economic system and its instruments and banking institutions, should be considered as alternative methods for avoiding future global economic and financial crises.

Keywords: Islamic economy, capitalism economy, global economic and financial crises.

ملخص

استهدفت الدراسة تحديد الأسس والمقومات التي توفر الفرصة للنفاذ العالمي للنظام الاقتصادي الإسلامي بديلاً عن النظام الاقتصادي الرأسمالي في ضوء تداعيات ودروس الأزمات الاقتصادية والمالية العالمية المكررة. خلصت الدراسة إلى أن الأزمات الاقتصادية والمالية هي إفراز للنظام الاقتصادي الرأسمالي والذي عجز بآلياته التقليدية عن مواجهتها والذي يعكس بدوره العيوب الهيكلية للنظام الاقتصادي الرأسمالي وقصوره في إدارة الاقتصاد العالمي.

كما خلصت الدراسة إلى قدرة النظام الاقتصادي الإسلامي على مواجهة التحديات الاقتصادية العالمية، وأن أدوات الاقتصاد الإسلامي ومؤسساته المصرفية قد تعد من أفضل الأساليب لتجنب الأزمات الاقتصادية والمالية العالمية إن أحسن استخدامها.

الكلمات الدالة: الاقتصاد الإسلامي، الاقتصاد الرأسمالي، الأزمات الاقتصادية والمالية العالمية.

المقدمة:

لقد تعرض الاقتصاد العالمي القائم على نظم مالية واقتصادية وضعية إلى أزمات خطيرة يقف وراءها أساساً نظام رأسمالي أثبت فشله في التصدي لهذه الأزمات. ولقد أثارت الأزمات المالية المتكررة فضول رجال الاقتصاد والسياسة في العالم لمعرفة مبادئ الاقتصاد الإسلامي، ومن ثم الاعتراف بأهميته في معالجة الأزمات المالية والاقتصادية المتكررة، ومن هنا أصبح النظام الاقتصادي الإسلامي يطرح بنفسه بقوة كحل لهذه الأزمات وكبديل للنظام الرأسمالي الذي يقوم على قواعد لا تتفق مع شريعة الإسلام: أهمها تحريم الربا (نظام الفائدة) والمتاجرة بالديون (التوريق) وكذلك استخدام الأدوات المالية الحديثة كالمشتقات المالية الحديثة والقائمة على معاملات تعتمد على المقامرة والتدليس والغرر والجهالة والاحتكار⁽⁸⁷⁾.

أهمية الدراسة:

تكمن أهمية هذه الدراسة في تسليط الضوء حول أسباب ونتائج تزايد الاهتمام بالاقتصاد الإسلامي عالمياً، والبحث في آليات تقديم النظام الاقتصادي الإسلامي كبديل عن النظام الاقتصادي الرأسمالي كحل أفضل في معالجة الأزمات المالية المتعاقبة التي تعصف بالاقتصاد العالمي.

فرضيات الدراسة:

تنطلق الدراسة من الفرضيات التالية:

- الأزمات الاقتصادية والمالية المتكررة لن تنتهي ما دام الفكر الاقتصادي الرأسمالي مسيطراً على المسرح الاقتصادي العالمي، وإن قصور النظام الرأسمالي في إدارة الاقتصاد العالمي هو سبب الأزمات الاقتصادية والمالية المتكررة.
- إن تقديم منهج الاقتصاد الإسلامي كبديل أمثل للاقتصاد الرأسمالي المهيمن على العالم يأتي بعد التطبيق الأمثل والسليم للنظام الاقتصادي الإسلامي حتى تكون له المصدقية المطلوبة للوصول إلى الاقتصاد العالمي.
- الاقتصاد العالمي كان يمكنه تجنب الأزمات المالية المتكررة لو تم الالتزام وتطبيق أحكام ومبادئ النظام الاقتصادي الإسلامي.

مشكلة الدراسة:

ناصر، سليمان، بعلبيدي، عابدة، تنامي الاهتمام بالاقتصاد الإسلامي في المجتمعات غير الإسلامية، في مؤتمر الأزمات الاقتصادية المعاصرة: أسبابها وتداعياتها وعلاجها، جامعة جرش، 14-16 كانون الأول، 2010، ص498.

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البلاوي، حازم، الأزمة المالية العالمية محاولة للفهم، ص15، على الموقع:

مع تكرار الأزمات الاقتصادية والمالية العالمية القديمة وغيرها من الأزمات المعاصرة يمكن أن تظهر مشكلة الدراسة في قصور التحليل القائم على معطيات الاقتصاد الرأسمالي في معالجة وحل الأزمات المالية والاقتصادية والحد من أضرارها، مما يستلزم إعادة النظر في النظام الرأسمالي والعمل على الفكك من التبعية له، والدعوات المتكررة لمعالجة النظام الاقتصادي برمته، وبحث تفعيل النظام الاقتصادي الإسلامي كمنقذ للعالم من الأزمات الاقتصادية والمالية المتكررة التي تعصف بالاقتصاد العالمي.

منهج الدراسة:

تجتهد هذه الدراسة في تقديم الاقتصاد الإسلامي كبديل للاقتصاد الرأسمالي في حل الأزمات المالية من خلال استخدام المنهج الوصفي والتحليلي والاستعانة بالمنهجين الاستقرائي والاستنباطي لعرض خصائص وسمات النظامين الاقتصادي الرأسمالي والإسلامي، وعرض أنواع وأسباب وأهم الأزمات المالية التي شهدتها الاقتصاد العالمي. وقد استعان الباحث بكل ما استطاع الوصول إليه من كتب ودوريات ومجلات ومؤتمرات، بالإضافة إلى محركات البحث عبر شبكة الإنترنت.

وللتعامل مع المشكلة البحثية التي تثيرها هذه الدراسة والفرضيات التي انطلقت منها، فلقد تم معالجة الموضوع من خلال المباحث والمطالب التالية:

المبحث الأول: خصائص وسمات النظام الاقتصادي والتمويلي الرأسمالي.

يبرز دور النظام الاقتصادي والمالي الرأسمالي في إحداث الأزمات المالية المتعاقبة وذلك من خلال بيان مجموعة من السمات والخصائص لهذا النظام كالآتي⁽⁸⁸⁾:

أمانة الهيئة الشرعية، الأزمة المالية العالمية- الأسباب- الآثار- الحلول، منشورات مصرف الإنماء الرياض، 2008، ص 19. عودة، مراد، أسباب الأزمة الاقتصادية القريبة والبعيدة: رؤية إسلامية، بحث منشور في مؤتمر الأزمات الاقتصادية المعاصرة، أسبابها وتداعياتها وعلاجها، جامعة جرش، 14-16 كانون الأول/ 2010، ص 136. صالح، مفتاح، معارفي، فريدة، قراءة في الأزمة المالية العالمية: رؤية شرعية، بحث منشور على الموقع <http://at.azmah.com/ar> تاريخ 2009/3/15.

ابو زيد، حاتم، الأزمة المالية المفهوم والأسباب، بحث منشور على الموقع <http://pathways.cu.edu> تاريخ 2009/3/15. المرجع السابق، ص 4.

الببلاوي، حازم، الأزمة المالية الحالية، محاولة للفهم، جريدة المصري اليوم، 2008/1/4، ص 24، ايضاً انظر، جمال، وائل، الأزمة الاقتصادية العالمية والعالم العربي: نهاية النموذج، مجلة شؤون عربية، عدد 136، القاهرة، 2008، ص 69-78. ساش، جفري، جذور الأزمة المالية الأمريكية، ترجمة ابراهيم محمد علي، منشور على الموقع www.project.syndicate.org اليوسف، نورة، الأسواق العالمية: أسباب الأزمة المالية العالمية، منشور على الموقع www.alaswaq.net. ناصر، سليمان، بعلبيدي، عائدة، تنامي الاهتمام بالاقتصاد الإسلامي في المجتمعات غير الإسلامية، في مؤتمر الأزمات الاقتصادية المعاصرة: أسبابها وتداعياتها وعلاجها، جامعة جرش، 14-16 كانون الأول، 2010، ص 498. جيفري غارتن، أوقفو الأنفجار السريع، مجلة نيوزويك (النسخة العربية)، 23/كانون أول/ 2008، ص 16.

المرجع السابق، ص 17.

فروهار، رنا، أزمة غذاء، نيوزويك، 10/شباط/ 2009.

الحمش، منير (2008). الأزمة المالية والاقتصادية بين التفسير المالي والاقتصادي، مجلة شؤون الأوسط، عدد 130، ص 27. عبدالخالق، جودة، الأزمة المالية العالمية... أزمة نظام لا أزمة سياسات، مجلة سياسة الدولية، عدد (175)، مؤسسة الأهرام، 2009، ص 118.

فرانسيس فوكوياما، نهاية التاريخ، مجلة نيوزويك، 14/ أكتوبر/ 2008.

الحمش، منير، الأزمة العالمية الراهنة، مرجع سابق. ص 33.

الحمش، منير، الأزمة العالمية الراهنة، مرجع سابق. ص 35.

عياش، شفيق، الاقتصاد الإسلامي الأكفأ لحل الأزمة الاقتصادية العالمية، في مؤتمر الأزمات الاقتصادية المعاصرة: أسبابها وتداعياتها وعلاجها، جامعة جرش، 14-16 كانون الأول، 2010، ص 417. سورة البقرة، آية رقم 188.

أولاً: قيام النظام التمويلي على استدامة الإنتاج وتعظيمه من خلال تدعيم النزعة الاستهلاكية التي تعززها آلهة الإعلامية بتسويق منتجاتها الترفيحية، وتوجيه المستهلك إلى عادات إنفاقية جديدة تناسب خطط الإنتاج المختلفة التي يراد من خلالها مجرد تعظيم حركة رأس المال؛ وذلك بابتكار العديد من صيغ التمويل المختلفة، وهذه النزعة الاستهلاكية هي نتاج الفكر الرأسمالي الذي عزز نزعة التملك وتحقيق الذات عند الفرد من خلال ما ينفق على

سورة المعارج، الايتان، 24، 25.

سورة الحديد، اية رقم 7.

عياش، شفيق، الاقتصاد الإسلامي الأكفا لحل الأزمة الاقتصادية العالمية، مرجع سابق، ص 418.

سورة البقرة، اية رقم 30.

سورة هود، اية رقم 61.

الفنجري، محمد، المدخل الى الاقتصاد الاسلامي، دار النهضة العربية، 1972، ص 209.

"Financial crisis presents opportunity for Islamic banks", Middle East Company News, Dubai: May 28, 2009.

Financial crisis: Should Islamic banks share equal responsibility?", Arab News, Jeddah: Apr 27, 2009.

Indonesian Islamic Banking Gaining from Financial Crisis, M2, Presswire, Coventry: Mar 3, 2009.

"Financial crisis presents opportunity for Islamic banks", Middle East Company News, Dubai: May 28, 2009.

Ambah, Faiza Saleh, "Islamic Banking: Steady in Shaky Times; Principles Based on Religious Law Insulate Industry From Worst of Financial Crisis", Washington Post Foreign Service, The Washington Post. Washington, D.C.: Oct 31, 2008. p.16.

"Islamic economy as remedy to financial crisis", BBC Monitoring Middle East, London: Nov 7, 2008.

عودة، مراد، أسباب الأزمة الاقتصادية القريبة والبعيدة : رؤية اسلامية، مرجع سابق، ص 151

رواه الحاكم، كتاب البيوع، حديث رقم 2219.

صحيح مسلم، 1502/3، حديث رقم 1886.

سورة البقرة، اية رقم 280.

صحيح مسلم، ، حديث رقم 1886.

سورة البقرة، اية رقم 278.

محمد الحليم، عمر، قراءة اسلامية في الأزمة المالية المعاصرة، في ندوة الأزمة المالية العالمية من منظور اسلامي وتأثيرها على الاقتصاديات العربية، جامعة الأزهر، 11/ أكتوبر/ 2008، ص 40.

سورة البقرة، اية رقم 275.

الجاري، معبد، الأزمة المالية العالمية والتمويل الإسلامي، مصرف الإمارات الإسلامي، ص 8.

لطفي، بشر، التداول الالكتروني للعمليات... طرقه الدولية وأحكامه الشرعية، عمان، دار النفائس للنشر والتوزيع، 2008، ص 78.

السعد، أحمد، الأسواق المالية المعاصرة- دراسة فقهية، إربد، دار الكتاب الثقافي، 2008، ص 110.

خطاب، كمال توفيق، نحو سوق مالية إسلامية، المؤتمر العالمي الثالث للاقتصاد الإسلامي، جامعة أم القرى، ص 6-15.

العتوم، عامر، " دور المصارف الإسلامية في ظل الأزمة المالية العالمية"، عن المؤتمر الثاني للعلوم المالية بعنوان (مدى مساهمة العلوم المالية والمحاسبية في التعامل مع الأزمات المالية العالمية)، جامعة اليرموك، 29/28 نيسان (أبريل)، 2010، ص 722

سليم، فتيحي وغزال، زياد، حكم الشرع في البورصة، عمان، دار الوضاح للنشر والتوزيع، الطبعة الثانية، 2008م، ص 12.

العتوم، عامر، " دور المصارف الإسلامية في ظل الأزمة المالية العالمية" مرجع سابق، ص 727

حنفي، عبد الغفار، البورصات، المكتب العربي الحديث، 1995، ص 50.

صالح، مفتاح، معارفي، فريدة، قراءة في الأزمة المالية العالمية: رؤية شرعية، بحث منشور على الموقع <http://at.azmah.com/ar> تاريخ 2009/3/15.

عودة، مراد، أسباب الأزمة الاقتصادية القريبة والبعيدة : رؤية اسلامية، مرجع سابق، ص 155.

صحيح البخاري، حديث رقم 1973.

سنن ابو داود، حديث رقم 4971.

سورة البقرة، اية رقم 42.

سورة النساء، اية رقم 29.

صحيح مسلم، حديث رقم 1607.

النيسابوري، المستدرك على الصحيحين، 10/3، 2152.

النيسابوري، المستدرك على الصحيحين، 12/3، 2156.

ملذاته اللحظية العابرة دون النظر إلى أية قيمة أخرى، بحيث أصبحت الرغبة في الاستهلاك والإنفاق من دعائم هذا المجتمع الذي تحرص آلة الإنتاج وأصحاب رؤوس الأموال فيه على إدامة التوسع وتحفيز الطلب الاستهلاكي واستدامته⁽³⁾.

ثانياً: اعتماد النظام التمويلي بشكل كبير على الإقراض بفائدة، وهذا يتضح من خلال الإطار العقدي في جميع العقود بين المقرض والمقترض، ويعد هو الأساس لدى المصارف والمؤسسات المالية التي تحرص على تجنب التمويلات السلعية والمشاركات، وتفضل القروض بفائدة، وبالتالي تتحول عملية التمويل إلى مجرد بيع نقد حال بنقد أجل⁽⁴⁾، يسترد مقدم التمويل ماله بغض النظر عن استفادة الطرف المتمول وانتفاعه به أو عدمه خلال الأجل المتفق عليه، وهي أشبه ما تكون بعملية تأجير للنقد، وهذا الشكل من التمويل يعكس الصورة الربوية التي تمثلت في المؤسسة المالية والمصارف التجارية التي تقدم التمويل الربوي أصالة عن نفسها أو نيابة عن المودعين لديها⁽⁵⁾.

وهو يفرض طبيعة خاصة على الضمانات المقدمة للممول، بحيث لا يلتفت إلى طالب التمويل ومقدار ما يملك من إمكانيات فنية وعملية والتي تعكس قدرته على السداد وإنما إلى الضمانات التي يقدمها، وبذلك أصبحت وظيفة هذه المؤسسات المالية الربوية هي اقتراض المال بفائدة ومن ثم اقراضه بفائدة أكبر، مما جعل النمو الكبير لمستوى الإقراض في النظام المالي العالمي لا يقابله نفس الحجم من الإنتاج؛ بمعنى اختلال العلاقة بين حجم الإقراض وحجم الإنتاج المتولد منه.

ثالثاً: تعد بطاقات الائتمان وخاصة التي تكون بدون رصيد (السحب على المكشوف) من سمات هذا النظام التمويلي، وهي الأداة التمويلية الإقراضية التي تحمّل صاحبها تكاليف عالية، فانتشارها الواسع في أنحاء العالم جعلتها ثقافة عامة تشترك بها معظم المجتمعات الإنسانية في هذا العصر، وقد خرجت عن الأصل الذي وجدت بسببه؛ وهو الحفاظ على المال من السرقة أو الضياع، وتوفير مقدار من السيولة للمستهلك لتسيير المعاملات اليومية لتصبح بدلاً من ذلك أداة تمويلية تستخدم للحصول على قروض ربوية أو إنشاء ديون مؤجلة بفائدة.

رابعاً: يقوم النظام التمويلي والمصرف التقليدي على جدولة الديون بسعر فائدة أعلى، أو استبدال قرض واجب السداد بقرض جديد بسعر فائدة مرتفع، وهذا يلقي أعباء إضافية على المقرض المدين الذي عجز عن دفع القرض الأول بسبب سعر الفائدة، فضلاً عن الزيادة المترتبة عليه نتيجة تخلفه عن السداد، وبالتالي فالغالبية العظمى لتلك الديون غير قابلة للسداد، وبذلك اشتهرت تلك الديون باسم الديون الرديئة⁽⁶⁾، وقد ساهم في ذلك مؤسسات الوساطة المالية التي تقوم بتسويق القروض إلى مجموع الناس بقلب دعائي بحيث لا تلفت نظرهم إلى مخاطرها، وما يمكن أن تجره عليهم من أعباء مالية ومخاطر حقيقية في حالة إعسارهم، محققة بذلك عمولات عالية تزيد من كلفة القرض على المدين، وهذا يقود في النهاية إلى إحداث اختلالات مالية تكون من نتيجتها وقوع الأزمات الاقتصادية المختلفة. ولم يتوقف الأمر عند جدولة الديون بسعر فائدة أعلى، أو استبدال قرض واجب السداد بقرض جديد بسعر فائدة مرتفع، بل تجاوزته إلى ما يُعرف بتوريق الديون على المستوى الدولي؛ حيث تقوم المصارف والمؤسسات المالية بتحويل ديونها إلى أوراق مالية قابلة للتداول -سندات مالية- في البورصات العالمية، وذلك لتأمين السيولة وتوسيع الائتمان، وتبدأ المشكلة في حالة إفلاس المصرف أو عدم قدرته على الوفاء بقيمة سندات⁽⁷⁾.

خامساً: يقوم النظام التمويلي الوضعي على المتاجرة بالمخاطر أو ما يمكن تسميته المقامرة؛ حيث انتقل من المتاجرة بالسلع والخدمات والتي تمثلها حقوق الملكية الفعلية -سواءً موجودة كالأسهم أو موصوفة في الذمة كالصكوك المالية- إلى المتاجرة في غير المملوك للبائع أو الموجود أصلاً، وهذه العقود تشمل المشتقات والمستقبلات والخيارات وصناديق التحوط وكلها تقامر على اتجاه الأسعار في المستقبل محاولة الحصول على كسب سريع دون النظر إلى حجم المخاطر التي يمكن أن تحدثه في الأسواق، وهي تقوم على صيغ تمويلية تعتمد على بيع ما لا يملك والمتاجرة بالديون؛ أي أن البائع يبيع سلعة لا يملكها ولا ينتجها أساساً، وهذا ما يجعل المعاملات وهمية وغير حقيقية⁽⁸⁾.

سادساً: يتميز الواقع التمويلي بنقص الرقابة والإشراف الكافي على المؤسسات المالية المختلفة، وانحصر دور البنوك المركزية بمهمة الإشراف على عمل المصارف التجارية والرقابة عليها⁽⁹⁾، وكان لغياب الرقابة على هذه المؤسسات وحتى البنوك التجارية من جانب بنك الاحتياطي الفيدرالي الأمريكي الدور الكبير في سيطرة الفساد على

هذه البنوك، التي لجأت إلى تقديم بيانات مزورة وتدليس واسع المدى للجهات المسؤولة عن مراجعة أعمالها؛ سواء بنك الاحتياط الفيدرالي أو البورصة⁽¹⁰⁾.

المبحث الثاني : أنواع وأسباب وأهم الأزمات المالية
المطلب الأول: أنواع الأزمات المالية : يمكن حصر الأزمات المالية في أنواع ثلاث⁽¹¹⁾:
الأزمات المصرفية: وتتخذ شكلان:

● **أزمة السيولة:** تحدث أزمة السيولة عندما يواجه بنك ما زيادة كبيرة ومفاجئة في طلب سحب الودائع. فبما أن البنك يقوم بإقراض أو تشغيل معظم الودائع لديه ويحتفظ بنسبة بسيطة لمواجهة طلبات السحب اليومي، فلن يستطيع بطبيعة الحال الاستجابة لطلبات المودعين إذا ما تخطت تلك النسبة، وبالتالي تحدث الأزمة. وإذا حدثت مشكلة من هذا النوع وامتدت إلى بنوك أخرى، فتسمى في تلك الحالة أزمة مصرفية "Systematic Banking Crisis"

● **أزمة الائتمان:** وعندما يحدث العكس، أي تتوافر الودائع لدى البنوك وترفض تلك البنوك منح القروض، خوفاً من عدم قدرتها على الوفاء بطلبات السحب تحدث أزمة في الإقراض، وهو ما يسمى بأزمة الائتمان أو Credit Crunch. وقد حدث في التاريخ المالي للبنوك العديد من حالات التعثر المالي مثل ما حدث في بريطانيا لبنك "Overend & Gurney" وما حدث في الولايات المتحدة عندما انهار "بنك الولايات المتحدة Bank of United States" في عام 1931 وبنك "Bear Stearns".

أزمات العملة وأسعار الصرف: تحدث عندما تتغير أسعار الصرف بسرعة بالغة بشكل يؤثر على قدرة العملة على أداء مهمتها كوسيط للتبادل أو مخزن للقيمة، لذلك تسمى هذه الأزمة أيضاً بأزمة ميزان المدفوعات Balance of Payments Crisis. وتحدث تلك الأزمات لدى اتخاذ السلطات النقدية قراراً بخفض سعر العملة نتيجة عمليات المضاربة، وبالتالي تحدث أزمة قد تؤدي لانتهاء سعر تلك العملة، وهو شبيه بما حدث في تايلاند وكان السبب المباشر في اندلاع الأزمة المالية في شرق آسيا عام 1997.

أزمات أسواق المال "حالة الفقاعات": تحدث العديد من الأزمات في أسواق المال نتيجة ما يعرف اقتصادياً بظاهرة "الفقاعة" "bubble". حيث تتكون "الفقاعة" عندما يرتفع سعر الأصول بشكل يتجاوز قيمتها العادلة، على نحو ارتفاع غير مبرر، وهو ما يحدث عندما يكون الهدف من شراء الأصل – كالأسهم على سبيل المثال – هو الربح الناتج عن ارتفاع سعره وليس بسبب قدرة هذا الأصل على توليد الدخل، في هذه الحالة يصبح انهيار أسعار الأصل مسألة وقت عندما يكون هناك اتجاه قوياً لبيع ذلك الأصل فيبدأ سعره في الهبوط، ومن ثم تبدأ حالات الذعر في الظهور، فتتهار الأسعار ويمتد هذا الأثر نحو أسعار الأسهم الأخرى، سواء في نفس القطاع، أو القطاعات الأخرى⁽¹²⁾.

المطلب الثاني: أهم الأزمات التي تعرض لها الاقتصاد الرأسمالي:

لقد شهد العالم موجات متتالية من الأزمات ، أدت في غالب الأحيان إلى إحداث ثغرات ضخمة في الاقتصاديات الدولية مما يتطلب إعادة هيكلة جذرية للسياسات الاقتصادية المنتهجة ، وضياح أصول هائلة من المستثمرين في الأسواق المالية لهذه الدول، ومن أهم هذه الأزمات⁽¹³⁾.

أولاً – أزمة عام 1866: حيث تعرضت عدد من البنوك الإنجليزية للإفلاس ، مما أدت إلى أزمة عصفت باستقرار النظام المالي البريطاني وتعد هذه الأزمة أول وأقدم الأزمات المالية التي عرفها العالم .

ثانياً- أزمة الكساد الكبير Great delusion في 1929: والتي تعد أشهر الأزمات المالية التي شهدتها الاقتصاد العالمي عموماً والرأسمالي خصوصاً، وأقواها أثراً، إذ هبطت الأسهم في سوق المال الأمريكية بنسبة 13% فبدأت الأمر ثم توالى الانهيارات في أسواق المال على نحو ما لبثت أن امتدت آثاره بشراسة على الجانب الحقيقي للاقتصاد الأمريكي وما تتبعه من انهيار في حركة المعاملات الاقتصادية.

ثالثاً – أزمة الديون العالمية مع بداية الثمانينات من القرن العشرين: ففي ظل تحرير القطاع المالي والمصرفي، وحرية حركة رؤوس الأموال، توسعت حركة البنوك التجارية العالمية في الإقراض لحكومات دول العالم الثالث ،

وقد اقترنت حركة التوسع في الإقراض بتعثر تلك الحكومات وإعلان الدول المدينة عدم قدرتها على الوفاء بأعباء الديون وخدمتها، كما فعلت المكسيك عام 1982 وتبعها عدد من الدول .

رابعاً - أزمة وول ستريت عام 1987: إن الأزمة التي شهدتها أسواق رأس المال الدولية في أكتوبر 1987، والمتمثلة في الانخفاض الكبير والمستمر في أسعار الأوراق المالية، فقد نتجت عن اتجاه أسعار الفائدة نحو الارتفاع وتوقع حدوث أزمة اقتصادية عامة بسبب تراجع مؤشرات النمو الاقتصادي في معظم الدول، بالإضافة إلى عوامل أخرى منها تدهور الدولار في أسواق الصرف .

خامساً - أزمة المكسيك 1994: لقد ظهر السوق المالي المكسيكي في الحقبة الزمنية التي سبقت الأزمة كفرصة استثمار مثالية للأجانب نتيجة للارتفاع أسعار الفائدة حيث دخلها خلال الفترة 1990-1993 ما يزيد عن 90 مليار دولار، ثلثا هذه الاستثمارات تقريبا كانت على شكل استثمارات المحفظة المالية⁽¹⁴⁾، ونتيجة ارتفاع أسعار الفائدة والذي نجم عن الإصلاحات الاقتصادية التي تقدم بها صندوق النقد الدولي والمتمثلة في خوصصة المؤسسات ورفع القيود على التجارة الخارجية إضافة إلى إصلاحات أخرى في السياسة المالية، هذا الوضع أفضى إلى تهافت رؤوس الأموال الأجنبية لشراء العقارات والقيم المنقولة، مما أدى إلى حدوث خلل في ميزان مدفوعات المكسيك ، ونظرا لاستقرار العملية المكسيكية (البيزو) نظرا لارتباطها بالدولار توسع الائتمان المصرفي مع تواصل العجز في ميزان المدفوعات، حينها بدا التوقع بحدوث أزمة مالية . ونتيجة لهذه المؤشرات ، اضطرت الحكومة إلى الرفع المتزايد لأسعار الفائدة من أجل دعم العملة، لكن وبمجرد تعويم العملة، انخفضت قيمة البيزو ، وتباطأ التوسع الائتماني نتيجة ارتفاع أسعار الفائدة كما زاد من حدة الأزمة عبء الديون الضخمة التي تطلبت إعادة هيكلة استعجاليه كعنصر أساسي لحل الأزمة .

سادساً - الأزمة المالية عام 1997: شهدت الدول الآسيوية أزمة مالية شديدة بدأت بانتهاء عملة تايلاند عقب قرار التعويم الذي اتخذته الحكومة والتي فشلت بعد ذلك محاولاتها في دعم عملتها في مواجهة موجة المضاربات القوية التي تعرضت لها .

سابعاً - أزمة فقاعات شركة الانترنت: في أواخر القرن العشرين ومطلع الألفية الثالثة عرف العالم نوعا جديدا من الأزمات المالية، بدأت حين أدرجت أسهم تلك الشركات في سوق الأوراق المالية في الولايات المتحدة والذي يعرف بمؤسسات ناسداك NASDAQ حيث ارتفعت أسعار أسهم تلك الشركات في البداية بشكل كبير في وقت حقق فيه عدد قليل من تلك الشركات أرباحا حقيقية، مما أدى إلى انفجار تلك الفقاعة عام 2000.

المطلب الثالث: أسباب الأزمات المالية:

تعود أسباب الأزمات المالية في العادة إلى ما يلي. (15)

- تدفق رؤوس أموال ضخمة إلى الداخل يرافقه توسع مفرط وسريع في الإقراض دون التأكد من الملاءة الائتمانية للمقترضين وهو ما يعمل على زيادة حجم القروض المشكوك في تحصيلها لدى البنوك المحلية. وعندها يحدث انخفاض اسمي في قيمة العملة المحلية إزاء العملات القيادية . وهذا ما يؤدي إلى موجه من التدفقات الرأسمالية نحو الخارج.
- ضعف الإشراف والرقابة الحكوميتين وهو ما يؤدي إلى تصاعد الشكوك السياسية حول التزامات الحكومة وقدرتها على القيام بالإصلاحات المناسبة لمواجهة الأزمة.
- وجود خلل في تطبيق السياسات النقدية والمالية الكلية الملائمة خاصة إذا تزامن ذلك مع انعدام الشفافية وانتشار الفساد والتلاعب في البيانات والقوائم المالية في المؤسسات التي تكون المبعث الأولي للاضطراب
- عدم استقرار الاقتصاد الكلي: مثل التقلبات في أسعار الفائدة العالمية والتي تعد أحد المصادر الخارجية المسببة للأزمات المالية في الدول النامية فهي تؤثر على تكلفة الاقتراض وتؤثر على تدفقات الاستثمار الأجنبي المباشر، وكذلك تقلبات أسعار الصرف الحقيقية حيث تعتبر من مصادر الاضطرابات على مستوى الاقتصاد الكلي والتي كانت سبباً مباشراً أو غير مباشر لحدوث العديد من الأزمات المالية .
- اضطرابات القطاع المالي: شغل التوسع في منح الائتمان وتدفقات كبيرة لرؤوس الأموال من الخارج وانحياز أسواق الأوراق المالية القاسم المشترك الذي سبق حدوث الأزمات المالية والذي يتوأكب مع الانفتاح

الاقتصادي والتجاري والتحرر المالي غير الوقائي وغير الحذر. ومن بوادر هذا الاضطراب هو عدم تلاؤم أصول وخصوم المصارف، حيث يؤدي التوسع في منح القروض إلى ظهور مشكلة عدم التلاؤم والمطابقة بين أصول وخصوم المصارف خصوصاً من جانب عدم الاحتفاظ بقدر كاف من السيولة لمواجهة التزاماتها الحاضرة والعاجلة في فترات تكون أسعار الفائدة العالمية مرتفعة وأكثر جاذبية من أسعار الفائدة المحلية أو عندما تكون أسعار الفائدة المحلية عالية وسعر الصرف ثابتاً مما يغري المصارف المحلية بالاقتراض من الخارج، وقد يتعرض زبائن المصارف كذلك إلى عدم التلاؤم بالنسبة للعملة الأجنبية وعدم التلاؤم أيضاً بالنسبة لفترات الاستحقاق.

- انتشار الفساد الأخلاقي الاقتصادي مثل: الاستغلال والكذب والشائعات المغرضة والغش والتدليس والاحتكار والمعاملات الوهمية، وهذا الفساد يؤدي إلى الظلم، وهو ما يقود إلى تدمير المظلومين عندما لا يستطيعون تحمله، وبالتالي يقود إلى تدمير المدينين وحدوث الثورات الاجتماعية عند عدم سداد ديونهم وقروضهم.
- من أسباب الأزمات كذلك أن أصبحت المادة هي الطغيان، وسلاح الطغاة، والسيطرة السياسية واتخاذ القرارات السيادية في العالم، وأصبح المال هو معبود الماديين.
- يقوم النظام المصرفي الربوي على نظام الفائدة أخذاً وعطاءً، ويعمل في إطار منظومة تجارة الديون شراءً وبيعاً ووساطة، وكلما ارتفع معدل الفائدة على الودائع كلما ارتفع معدل الفائدة على القروض الممنوحة للأفراد والشركات والمستفيد هو البنوك والمصارف والوسطاء الماليين والعبء والظلم يقع على المقترضين الذين يحصلون على القروض سواء لأغراض الاستهلاك أو لأغراض الإنتاج.
- يقوم النظام المالي والمصرفي التقليدي على نظام جدولة الديون بسعر فائدة أعلى، أو استبدال قرض واجب السداد بقرض جديد بسعر فائدة مرتفع، كما كان المرابون يقولون في الجاهلية: "أَتَقْضِي أَمْ تُتْرَبِي"، وهذا يلقي أعباء إضافية على المقترض المدين الذي عجز عن دفع القرض الأول؛ بسبب سعر الفائدة الأعلى.
- يقوم النظام المالي العالمي ونظام الأسواق المالية على نظام المشتقات المالية التي تعتمد اعتماداً أساسياً على معاملات وهمية ورقية شكلية تقوم على الاحتمالات، ولا يترتب عليها أي مبادلات فعلية للسلع والخدمات، فهي عينها المقامرات والمراهقات التي تقوم على الحظ والفقر، بل أن معظمها يقوم على ائتمانات من البنوك في شكل قروض، وعندما تأتي الرياح بما لا تشتهي السفن ينهار كل شيء، وتحدث الأزمة المالية.
- من الأسباب كذلك سوء سلوكيات مؤسسات الوساطة المالية والتي تقوم على إغراء الراغبين (محتاجي القروض) والتدليس عليهم وإغرائهم، والغرر والجهالة بالحصول على القروض من المؤسسات المالية، ويطلبون عمولات عالية في حالة وجود مخاطر، والذي يتحمل تبعه ذلك كله هو المقترض المدين الذي لا حول له ولا قوة، وهو ما يقود في النهاية إلى الأزمة.
- يعتبر التوسع والإفراط في تطبيق نظام بطاقات الائتمان بدون رصيد (السحب على المكشوف)، والتي تحمل صاحبها تكاليف عالية وهذا من أحد أسباب الأزمات، وعندما يعجز صاحب البطاقة عن سداد ما عليه من مديونية، زيد له في سعر الفائدة، وهكذا حتى يتم الحجز عليه أو رهن سيارته أو منزله، وهذا ما حدث فعلاً للعديد من حاملي هذه البطاقات وقادت إلى خلل في ميزانية البيت وكانت سبباً في أزمة في بعض البنوك الربوية.

المطلب الرابع: الأزمة المالية العالمية المعاصرة: جذور الأزمة وأسبابها

أولاً: جذور الأزمة المالية المعاصرة: (16)

ترجع جذور الأزمة المالية الحالية إلى العام 2001، حين كانت موجة ازدهار الإنترنت على وشك الانتهاء، وأثناء صدمة الهجمات الإرهابية في الحادي عشر من سبتمبر/أيلول. عند تلك النقطة فتح بنك الاحتياطي الفيدرالية محابس السيولة النقدية في محاولة لمكافحة التباطؤ الاقتصادي، فقد عمد بنك الاحتياطي الفيدرالي إلى ضخ المال في شرايين الاقتصاد الأميركي ولجأ إلى تخفيض أسعار الفائدة الرئيسية (أسعار الفائدة على الصناديق الفيدرالية) من 3.5% في أغسطس/آب 2001 إلى 1% فقط بحلول منتصف العام 2003، واستمر بنك الاحتياطي الفيدرالي في العمل بهذه الفائدة لمدة أطول مما ينبغي.

إن التوسع النقدي يجعل الاقتراض أكثر سهولة عموماً ويخفض من تكاليفه في كافة قطاعات الاقتصاد، كما يعمل التوسع النقدي أيضاً على إضعاف العملة ورفع معدلات التضخم. ولقد بدأ كل ذلك في الحداث في الولايات المتحدة. بيد أن السمة المميزة هذه المرة تتلخص في أن موجة الاقتراض الجديدة تركزت في قطاع الإسكان، حيث أن انخفاض أسعار الفائدة يحفز الناس عموماً على شراء المساكن، ولكن في هذه المرة كما أصبحنا ندرك الآن، سارعت البنوك التجارية والاستثمارية إلى ابتكار آليات مالية جديدة عملت على توسيع حدود الائتمان الخاص بالمساكن لصالح المقترضين دون الحصول على الضمانات الكافية، كما تقاعس بنك الاحتياطي الفيدرالي عن تنظيم هذه الممارسات المريبة، و في النهاية كان بوسع أي شخص أن يقترض ليشترى مسكناً بدفعة أولى بسيطة للغاية أو بدون دفعة أولى على الإطلاق، وبأقساط موزعة على سنوات طويلة في المستقبل.

و مع تضخم موجة ازدهار قروض الإسكان ارتفعت أسعار المساكن نتيجة للإقبال على الشراء، الأمر الذي جعل البنوك تشعر بالأمان حين تمنح القروض لمن لا يملكون الضمانات الكافية، ففي النهاية كان بوسع البنك أن يستحوذ على المسكن إذا ما تأخر المقترض عن السداد، وبعد أن تكون قيمة المسكن قد ارتفعت. أو هكذا كانت النظرية، وكان نجاح هذه النظرية يتوقف بطبيعة الحال على استمرار أسعار المساكن في الارتفاع، و لكن بمجرد بلوغ الأسعار أعلى قمة لها ثم توجهها نحو الانحدار، أصبحت شروط الإقراض أكثر إحكاماً، واضطرت البنوك إلى استرداد المساكن من المقترضين المتخلفين عن السداد، ولكن بعد أن أصبحت قيمة المساكن لا تغطي قيمة الدين. بلغت الفقاعة المالية ذروتها أثناء العامين 2006 و 2007، التي تسببت في إسقاط المؤسسات المالية التي كانت عاتية القوة ذات يوم. وكانت دفاتر موازنة البنوك أثناء تلك الفترة عامرة بكميات هائلة من القروض العقارية الخطيرة المحزومة في أشكال مقعدة من الأدوات المالية التي جعلت من تقييم حجم المجازفة أمراً بالغ الصعوبة، ثم بدأت البنوك في إبطاء سرعتها في منح القروض الجديدة، وبدأت معدلات التخلف عن سداد أقساط الديون العقارية في الارتفاع، وبلغت أسعار الإسكان ذروتها مع تباطؤ الإقراض، ثم بدأت بعد ذلك في الانحدار، وبحلول خريف 2008 انفجرت الفقاعة، وبدأت البنوك التي منحت قروضاً عقارية ضخمة في الإبلاغ عن الخسائر الضخمة، التي كانت كافية في بعض الأحيان لتدمير البنك ذاته، كما حدث مع بنك بير شتيرنز (Bear Stearns). ومع انخفاض معدلات الإنفاق بسبب انهيار أسعار المساكن، بدأ بنك الاحتياطي الفيدرالي منذ خريف 2007 في تخفيض أسعار الفائدة، في محاولة لمنع الركود الاقتصادي ومساعدة البنوك المتعثرة، إلا أن التوسع في الائتمان هذه المرة لم يعد يتدفق إلى قطاع تشييد المساكن، بل إلى المضاربة في السلع والعملات الأجنبية.

ثانياً: أسباب الأزمة المالية المعاصرة:

يمكن تحديد أسباب الأزمة المالية الحالية في النقاط التالية⁽¹⁷⁾:

- توفر ما يعرف بالأموال الرخيصة أي انخفاض سعر الفائدة حتى وصل إلى 1% في عام 2003م، مما رفع الطلب على القروض وخاصة القروض العقارية، ومع سهولة وتيسير هذه القروض تزايد الطلب عليها مما أدى إلى رفع سعر العقار في الولايات المتحدة. هذه الفقاعة في قطاع العقار الأمريكي أغرت البنوك الكبرى وصناديق الاستثمار على الدخول في سوق القروض العقارية الأمريكي، ما أدى إلى نشر مخاطرها على نطاق أوسع.
- تركيز الإقراض على قطاع أو قطاعات محدودة، و الذي نتج عنه أزمة الرهون العقارية والنتيجة من جراء الرهون الأقل جودة أي الحصول على قرض جديد مقابل رهن جديد من الدرجة الثانية، إذ توسعت البنوك في هذا النوع من القروض الأقل جودة، وما رفع درجة المخاطرة في تحصيل تلك القروض الرهون العقارية الأقل جودة subprime، بالإضافة إلى الزيادة الهائلة في توريق الديون العقارية Securitization التي تخص تحويل تلك القروض إلى أوراق مالية معقدة، إذ يمكن عن طريقها توليد موجات متتالية من الأصول المالية بناء على أصل واحد.
- نقص أو انعدام الرقابة أو الإشراف الكافي على المؤسسات المالية الوسيطة خاصة البنوك بلجوتها إلى الاستثمار في المنتجات المالية الجديدة مثل المشتقات المالية.

- أساليب المضاربات قصيرة الأجل حيث تقوم على توقعات المضاربين بتغير الأسعار في فترات القصيرة لكسب فروق الأسعار، وزيادة حجم التعامل بأتاحته لمن لا يملك مالا أو أوراق مالية، ويتم ذلك عدة آليات أهمها البيع على المكشوف و الشراء بالهامش.
- 5- تضخم الاقتصاد المالي و الانفصام بينه وبين الاقتصاد الحقيقي، ويقصد به أن الاقتصاد في حقيقته هو النشاط الذي يدور حول توفير السلع و الخدمات لإشباع الحاجات الإنسانية من خلال وظائف اقتصادية مثل: الإنتاج و الاستهلاك، ولكن هذا يتطلب التبادل لأنه لا يوجد أحد يمكنه من إنتاج ما يحتاجه من السلع و خدمات بنفسه، و التبادل يحتاج إلى تمويل ومن هنا وجد الاقتصاد المالي لخدمة الاقتصاد الحقيقي.
- الجوانب السلوكية و الأخلاقية، إذ أظهرت الأزمة ممارسات غير سوية من جانب المتعاملين في المجال المالي، و التي تنطوي على الغش و الكذب (فساد أعضاء مجالس الإدارة في البنوك والشركات، و الإستيلاء على أموال بمعلومات مضللة عن طريق تحقيق أرباح عالية، مشاركة مراقبي الحسابات من خلال شهادتهم بصحة حسابات مزورة، و الاعتماد على ما يسمى بالقيمة العادلة عند تقويم العفارات المقدمة) (18).

المبحث الثالث: مصير النظام الرأسمالي بعد الأزمة المالية المعاصرة .

بلغت تكلفة جهود الإنقاذ المالي التي قامت بها الإدارة الأمريكية، نحو ثمانية تريليونات دولار، وذلك من خلال سلسلة من الإجراءات التي اتخذتها خلال عام 2008 ومنذ بداية بروز المؤشرات الأولية للأزمة. ووفقا لما أوردته نيوزويك، فإن هذا المبلغ يفوق مجمل المشاريع الفدرالية الأساسية في الولايات المتحدة خلال القرن الماضي، بما في ذلك غزو العراق ومشروع مارشال لإنقاذ أوروبا بعد الحرب العالمية الثانية، وهو يعادل أكثر من نصف الناتج المحلي الإجمالي الأمريكي، كما أن هذه المبلغ يتخطى مجموع ما أنفقته الولايات المتحدة في الحرب العالمية الثانية أي "3.6 تريليونات دولار" (19). أما في ما يتعلق بما أنفقته الدول الأوروبية التسع الرئيسية فإن دراسة قامت بها شركة "اندبندنت إستراتيجي" في لندن تقول أنها أنفقت مبلغ 3,35 تريليونات دولار "وفي الوقت ذاته، فإن هناك خططا في الولايات المتحدة وأوروبا لإنقاذ صناعة السيارات (20). إلى جانب هذا البلدان الآسيوية (خاصة الصين والهند) تنضم إلى قائمة البلدان التي عملت على تحفيز الإنفاق الاستهلاكي والتجاري، كما وضعت اليابان خطة للإنقاذ في حين عانت الأسواق المالية في الخليج العربي من وقع الأزمة التي انعكست آثارها على جميع المرافق الاقتصادية والخدمات. ومع تدهور المواد الأولية، وانخفاض الطلب الاستهلاكي، فإن الدول النامية أصبحت ضحية للأزمة، وتوقعت منظمة العمل الدولية أن يدخل نحو 200 مليون عامل، معظمهم في الدول النامية، حالة فقر مدقع (21).

وفي خضم هذه الأزمة فقد أعلن عن إفلاسات وإغلاق للمصانع في جميع أنحاء العالم. وثمة دلائل على إن هذه الأزمة وما ولدته من ضائقة اقتصادية عملت على زيادة المشاعر الوطنية المتطرفة، وهددت الاستقرار السياسي والتماسك الاجتماعي. مما أعاد من جديد التساؤل حول مسؤولية النظام الرأسمالي، وحول مستقبل هذه النظام ومصيره، وفي الوقت ذاته يطرح التساؤل حول مصير العولمة ودعائها والمنادين بالانضواء تحت لواء الليبرالية الاقتصادية الجديدة والالتحاق بالاقتصاد العالمي، إذ ما يزال هناك من ينادي بالالتحاق بالاقتصاد العالمي على الرغم من أزمته الكبيرة (22).

لقد تميزت الرأسمالية المعاصرة بقدراتها على التكيف والتجديد، وذلك من حيث: إدراكها لموضوعية القوانين الاقتصادية للرأسمالية، وأخذ فعلها في الحسبان، ومن ثم اكتسبت هذه الرأسمالية قدرة على البقاء"، ومن هنا يمكن أن نفهم كيف صاغ كينز نظريته العامة مستندا إلى هذا الحقيقة، فأعطى بذلك النظام الرأسمالي دفعا جديدا، سمح ببناء نظام الرأسمالي متطور تراعي فيه مقتضيات المصالحة التاريخية بين رأس المال والعمل، وتحقق بذلك الازدهار والنمو لأوروبا (والولايات المتحدة) في أعقاب الحرب العالمية الثانية، امتدت هذه المراحل حتى بداية السبعينات من القرن الماضي، أي حتى ظهور أزمة (الركود التضخمي) التي تعرض لها النظام الرأسمالي العالمي، وبرز النقاش حول الحلول الممكنة لهذه الأزمة التي عجزت الكينزية عن مواجهتها، فاندفعت الليبرالية الاقتصادية الجديدة إلى تقديم الحلول بعد إن اتهمت "تدخل الدولة" بأنه سبب الأزمة ومع تتابع الأزمات المالية في الاقتصاد الرأسمالي في الثمانينيات وما بعدها حصل تطوران مهمان أثرا في النظام الرأسمالي، هما (23):

- التطور التكنولوجي المهم والانتقال إلى "الرأسمالية المعلوماتية".
- تنامي دور الشركات بعد الاتجاه الذي حكم تطورها على طريقة العملاقة، وتخطي الحدود السياسية، وتعزيز مرحلة الرأسمالية الاحتكارية. وطرح هذا التطور مع تزايد حدة الأزمات مسألة النظام الرأسمالي ومستقبله. إن النظام الرأسمالي قد تعرض إلى أزمة مالية-اقتصادية بنوية حادة، وهي أخطر من أزمة "الكساد العظيم" في ثلاثينيات القرن الماضي، وقد جاءت الإدارة الأمريكية الجديدة مع تفاقم الأزمة، وإن بدت هذه الأزمة أنها في بدايتها، ورفع الرئيس الأمريكي (أوباما) شعار التغيير في مواجهة ممارسات وسياسات إدارة بوش التي قادت إلى الأزمة الراهنة والتي تعبر عن فشل النموذج الأمريكي من جهة، وسقوط مصداقية الولايات المتحدة من جهة ثانية. ويرى الأكاديمي الليبراري فرانسيس فوكاياما أن استعادة الولايات المتحدة لعافيتها يتوقف على قدرتها بالقيام بتغييرات أساسية، هي⁽²⁴⁾:

- أن نتخلى عن مبادئ عهد ريغان المتعلقة بالضرائب والقوانين التنظيمية، لأن التحفيضات الضريبية تشعر بالسرور، لكنها لا تحفز النمو بالضرورة، أو تسدد كلفتها بنفسها نظرا إلى الوضع الحالي الطويل الأمد.
- القطاع الأمريكي الذي لا يحظى بتمويل كاف، ويفتقر إلى الخبرات المهنية والمحبط بحاجة إلى أن تتم إعادة بنائه، وإعادة تعزيز كبريائه. هناك مهام معينة لا يمكن إتمامها من قبل الحكومة.
- المؤسسات المالية بحاجة إلى رقابة صارمة.
- على الحكومة تقديم معونة أفضل للعمال، بدلا من أن تدافع عن وظائفهم الحالية.
- إذا لم تكن التخفيضات الضريبية سبيلا للازدهار المؤكد، فالإنفاق الاجتماعي (المفرط) ليس السبيل إلى ذلك أيضاً.

على صعيد الإجراءات الحكومية، بدأ الرئيس الأمريكي السابق (بوش الابن) باتخاذ مجموعة إجراءات، كان من بينها "الاستحواذ" أو "شراء أسهم" كبريات المؤسسات المالية والمصارف التي أصابها دمار في محاولة لإنقاذ تلك المؤسسات، وفي نفس الوقت حث بلدان الاقتصادات الناشطة والبلدان النفطية على المساعدة في تدارك الأزمة، ولكن مع تأكيد المحافظة على أسس النظام الرأسمالي. وفي هذا قالت وزيرة خارجيته (رايس): "إن صورة الرأسمالية والنظام الرأسمالي في العالم ما تزال جيدة ... حتى بعد الأزمة الراهنة، لا يوجد بديل عن الرأسمالية"⁽²⁵⁾.

وهذا ما عملت خطة الإنقاذ المالي التي اعتمدها مجلس الشيوخ الأمريكي في شهر تشرين الثاني نوفمبر 2008، على التمسك به عن طريق حماية الملكية، وتشجيع النمو الاقتصادي، وزيادة عائدات الاستثمار إلى أقصى حد ممكن. لكن الرئيس الأمريكي (أوباما) أعد مع فريقه الاقتصادي خطة لإنعاش الاقتصاد الأمريكي. وقد أشارت الخبيرة الاقتصادية في معهد بروكينغز أليس ريفلين: "إننا في حاجة إلى نقطة إنعاش للنهوض بالاقتصاد، أو على الأقل إلى الحد من الأضرار"، وأضافت "سيكون الانكماش شديدا جدا، وأعتقد أن أفضل ما يمكن أن نأمل به في المدى القريب، هو ألا يتفاقم الوضع، ولن تتحسن الأمور سريعا حتى باعتماد إنعاش واسعة النطاق".

وبعد أن تعين إقرار خطة (أوباما) في مجلس الشيوخ، كتب رئيس الولايات المتحدة الجديد في صحيفة واشنطن بوست بتاريخ 5 شباط/فبراير 2009 مقالا يشرح فيه رؤيته للتغيير الاقتصادي ويكشف فيه عبثية العرقلة التي يفرضها معارضو خطته الإنقاذية، ويقول في هذا الصدد: "هذه الخطة هي أكثر من وصفا للإنفاق القصير المدى، أنها إستراتيجية لنمو الولايات المتحدة على المدى الطويل، وتوفير فرصة للاستثمار في قطاعات مثل الطاقة المتجددة والصحة والتعليم، وهي إستراتيجية ستطبق بمعايير شفافة ومحاسبية لم تشهد من قبل". ويقول: "... أشعر بمدى أهمية إقرار خطة الإنقاذ الاقتصادي في الكونغرس، بفضلها سنستطيع الإنقاذ أو خلق 3 ملايين وظيفة جديدة خلال العامين المقبلين، وتأمين خفوضات ضريبية لـ 95 بالمائة من العمال الأمريكيين، وإطلاق شرارة الإنفاق الرأسمالي والاستهلاكي، واتخاذ خطوات بهدف تقويته في السنوات المقبلة. وفي الجانب الآخر من الأطلسي، بدأت الشكوك مبكرة حول إمكانية تجاوز الأزمة في الاتحاد الأوروبي، حيث عبر عن ذلك ساركوزي، الرئيس الفرنسي السابق، فقد سبق أن قال في بداية ظهور الأزمة: "أن حال الاضطراب الاقتصادي التي أثارته أزمة أسواق المال يدل على أن نظام العولمة يقترب من نهايته مع أفول رأسمالية فرضت منطقتها على الاقتصاد بأسره ساهمت في

انحراف مساره. إن فكرة القوة المطلقة للأسواق، ومنع تقييدها بأي قواعد أو بأي تدخل سياسي كانت فكرة مجنونة، وفكرة أن السوق دائما على حق كانت أيضا فكرة مجنونة.

من المؤكد أن النظام الرأسمالي قد تعرض لأزمة بنيوية حادة وفي العمق، وكان لهذه الأزمة نتائج خطيرة ليس اقتصادية بحتة فحسب، وإنما أيضا لآثارها السياسية والاجتماعية.

لقد كان من الاحتمالات المطروحة جديا في المجتمع الأمريكي أن تؤدي الأزمة إلى ظهور حالات من "التطرف العنيف" الذي شهدته الولايات المتحدة خلال أزمة الكساد العظيم في ثلاثينيات القرن الماضي، وهذا ما حذر منه تقرير لمدير المخابرات القومية الأمريكية دينيس بليز، حيث قال: "إن القلق الأولي في الأجل القريب في الولايات المتحدة هو الأزمة الاقتصادية وتأثيراتها الجيوبوليتيكية، وبطبيعة الحال أن يزداد الانكماش عمقا وأن يصل مستوى الكساد الكبير، وبطبيعة الحال فإننا جميعا نتذكر العواقب السياسية المأساوية التي جلبتها الاضطرابات الاقتصادية في عشرينيات القرن الماضي في أوروبا، وعدم الاستقرار والمستوى المرتفع من التطرف العنيف". ويمضي التقرير قائلا: "لعل الوقت هو التهديد الأكبر، فكلما طال الأجل قبل أن يبدأ الشفاء كان الاحتمال أكبر لدمار خطير للمصالح الإستراتيجية الأمريكية⁽²⁶⁾.

المبحث الخامس: الاقتصاد الإسلامي والأزمات الاقتصادية والمالية العالمية:

المطلب الأول: سمات وخصائص النظام الاقتصادي الإسلامي⁽²⁷⁾:

يمكن تحديد أهم خصائص وسمات الاقتصاد الإسلامي بما يلي:

أولاً: إنه اقتصاد إلهي: إن النظام الاقتصادي الإسلامي يستند في أصوله وقواعده وأهدافه إلى مجموعة من المبادئ الشرعية، وقد تكفل الله سبحانه وتعالى بوضعها في القرآن الكريم والسنة النبوية الشريفة، وترك للإنسان الاجتهاد في كيفية إعمال تلك الأصول والقواعد واستخدامها، ومن أمثلة تلك الأصول الاقتصادية حرمة أكل الأموال بالباطل وقد أصل لهذا المبدأ الكثير من النصوص الشرعية الإسلامية ومنها قوله تعالى: **"وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ"**⁽²⁸⁾.

ومن المبادئ الاقتصادية الإسلامية: أحقية الفقراء في أموال الأغنياء وقد ورد في ذلك نصوص كثيرة منها قوله تعالى: **"وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلْسَّائِلِ وَالْمَحْرُومِ"**⁽²⁹⁾.

ومن المبادئ الاقتصادية التي تمثل أسس إرتكازية للاقتصاد الإسلامي أن المالك الحقيقي للمال هو الله سبحانه وتعالى وأن الإنسان مستخلف فيه يقول سبحانه وتعالى: **"آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ"**⁽³⁰⁾.

ثانياً: إنه اقتصاد شامل: والمقصود بأنه اقتصاد شامل أن أصوله وقواعده تأخذ جميع المتغيرات في الحسبان وأنها تغطي جميع احتياجات الإنسان فهي صالحة لكل زمان ومكان وما دام الأمر كذلك فمن غير المعقول أن تأتي أصول وقواعد الاقتصاد الإسلامي على حال غير حال الشمول التي نتكلم عنها.

وببان ذلك أن تلك الأصول والقواعد ثابتة لا تقبل التبدل وإنما الذي يقبل التبدل هو التطبيق والاستخدام، إذ ذلك يتطور حسب الأحوال والأوقات، وما يطبقه مجتمع من المجتمعات ما قد لا يطبقه الآخر لتباين الظروف، والسرّ في ذلك أن تلك التطبيقات هي بمثابة نتاج لشئئين: أحدهما ثابت والآخر متغير، أما الثابت فهو الأصول والقواعد العامة، وأما المتغير فهو الظروف المحيطة بما تحمله من عوامل ومعطيات وتلك متغيرة من حال لحال، وبتغير هذه جاءت التطبيقات متغيرة لا محالة ومثال ذلك: يعتبر من المبادئ الاقتصادية الإسلامية "تأمين حدّ الكفاية لكل فرد من المجتمع"، وما شرعت الزكاة وما معها من صدقات إلا لتأمين وإقامة هذا المبدأ سالف الذكر فهذا المبدأ قائم وثابت، ولكن تطبيق ذلك وسنّ الوسائل والإجراءات لتنفيذه، يختلف من مكان لآخر ومن زمان لآخر. ونستخلص من ذلك ما يلي⁽³¹⁾:

- إن المذهب الاقتصادي الإسلامي لا يرتبط بمرحلة تاريخية معينة، وبالتالي لا يصحّ أن نواجه ونحن ننادي بإقامة الاقتصاد الإسلامي بهذا الهراء الذي يتهمننا بالرجعية والعودة إلى الحياة الاقتصادية البدائية، إننا نطالب بتطبيق نفس الأساليب التي طبّقها سلفنا الصالح في عصرهم حيث لسنا في عصرهم، وإنما المطلوب أن نطبّق

أسلوباً منبثقاً من الأصول والقواعد الاقتصادية الإسلامية يتفق وظروف عصرنا فالقاسم المشترك هو انبثاق الأسلوب من أصول المذهب الاقتصادي.

- وكيف يتّهم التشريع الاقتصادي الإسلامي بالجمود وهو تشريع الرسالة الخالدة ودستور الناس إلى يوم القيامة، ولما كانت النصوص متناهية والوقائع غير متناهية كان لا بدّ من الاجتهاد الذي استطاع أن يجد لكل قضية حكماً ولكلّ جزئية أو سؤال جواباً ولم يعجز الإسلام على مدى الظروف الماضية عن مواجهة المواقف وتصريف الشؤون وسياسة أحوال الأمة في الداخل والخارج سياسة لم يعرف لها نظير في أي تشريع ولا تزال عوامل النجاح قائمة إلى اليوم وستستمر غداً وإلى أن تقوم الساعة بإذن الله سبحانه وتعالى.
- قيام العديد من التطبيقات الاقتصادية الإسلامية، فليس هناك تطبيق واحد ثابت يطبق هنا وهناك، حيث في ذلك إهدارٌ لطاقات الفكر الإنساني، مع أن حقيقة الأمر أنه متنوع وقادر على تحمّل الاجتهادات العملية المتنوعة والمتغيرة للسلف الصالح.

ثالثاً: الجمع بين المصالح المادية والحاجيات الروحية: حيث إنّ الفرد في مباشرته لأي عمل أو نشاط، بما في ذلك النشاط الاقتصادي البحت، يعتبر في نظر الإسلام عابداً متعبداً متى توافر فيه شرطان:- أولهما: أن يكون النشاط حلالاً مشروعاً:

ثانيهما: أن يراعى فيه وجه الله تعالى مبتغياً مرضاته.

فليس في الإسلام اصطدام بين المادة والروح، وليس هناك انفصال بين الاقتصاد والدين، بل هناك ارتباط وثيق بينهما يحقق فلاح الدنيا والآخرة فالدنيا هي مزرعة الآخرة، والإنسان هو خليفة الله في أرضه بقوله تعالى: "إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً"⁽³²⁾. وإنّه مكلف بتعمير الدنيا وإحيائها بقوله تعالى: "هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا"⁽³³⁾. أي كلفكم بعمارته.

ونذكر أن بعض الصحابة رأى شاباً قوياً يسرع إلى عمله فقال بعضهم لو كان هذا في سبيل الله "فردّ عليهم الرسول صلى الله عليه وسلم: لا تقولوا هذا، فإنه إن كان خرج يسعى على ولده صغاراً فهو في سبيل الله، وإن كان من خرج يسعى على نفسه يعفها فهو في سبيل الله، وإن كان خرج يسعى رياء ومفاخرة فهو في سبيل الشيطان".

رابعاً: الجمع بين المصالح الخاصة والعامة: فكّل منهما في نظر الإسلام أصل يراعى، بحيث لا تهدر المصلحة العامة شأن النظم الفردية، ولا تهدر المصلحة الخاصة شأن النظم الجماعية، وإنما يعتدّ بالمصلحتين على درجة واحدة، ويحاول دوماً التوفيق بينهما فإذا تعزّزت هذه الموازنة والملائمة بين المصلحتين، وهو ما لا يكون إلا في الظروف الاستثنائية أو غير العادية كحالة الحروب أو الأوبئة أو المجاعات، فإنه في مثل هذه الحالات يضحي بالمصلحة الخاصة من أجل المصلحة العامة، وهنا في هذه الظروف الاستثنائية قد يتجاوز الحلّ الإسلامي على نحو ما رأينا لدى الخليفة عمر بن الخطّاب عام المجاعة، ولدى الصحابي أبي ذرّ الغفاري في أواخر عهد الخليفة عثمان بن عفان، على أن تقدر الضرورة بقدرها⁽³⁴⁾.

ونظرة المستشرقين إلى الاقتصاد الإسلامي هي نظرة احترام وتقدير وتدعو إلى الأخذ بالمذهبية "الأيدولوجية" الاقتصادية الإسلامية فهذا هو المفكر العالمي برناردشو وقد بهره في الإسلام مواءمته وتوفيقه بين المصالح المادية والحاجات الروحية يردد بعد دراسة دقيقة قوله المشهور: "إنني أرى في الإسلام دين أوروبا في أواخر القرن العشرين".

ومن قبله يصرح المفكر الألماني المشهور جوتة: "إذا كان هذا هو الإسلام أفلا نكون كلّنا مسلمون". وهذا هو أستاذ الاقتصاد الفرنسي جاك أوستري وقد بهره في الاقتصاد الإسلامي مواءمته وتوفيقه بين المصالح الخاصة والعامة فينتهي في مؤلفه لسنة 1961م، (الإسلام في مواجهة التقدّم الاقتصادي) إلى أن طرق الإنماء الاقتصادي ليست محصورة بين الاقتصاديين المعروفين الرأسمالي والاشتراكي، بل هناك اقتصاد ثالث راجح هو الاقتصاد الإسلامي الذي يرى هذا المستشرق أنّه سيسود المستقبل لأنه على حدّ تعبيره أسلوب كامل للحياة يحقق كافة المزايا ويتجنّب كافة المساوئ.

المطلب الثاني: الاتجاهات المختلفة لموقف الاقتصاد الإسلامي من الأزمات الاقتصادية:

بعد تكرار حدوث الأزمات الاقتصادية والمالية المتكررة وخصوصا الأزمة الأخيرة، انطلقت أصوات كثيرة تدعو إلى الأخذ ببعض التطبيقات الاقتصادية الإسلامية كحلول ومخارج من الأزمات المالية العالمية وتبني المبادئ والقواعد والأسس التي تعتمد عليها المصارف الإسلامية خصوصا في مجال التعاملات والمعاملات المالية. وقد برز رأيان واتجاهان متباينان بخصوص هذه الدعوات، وهما:

الاتجاه الأول: هذا الاتجاه يرى أنه لا يجوز إقحام بعض التطبيقات الجزئية المأخوذة من النظام الإسلامي وتقديمها كحلول جزئية ترقيعية لفجوات وإخفاقات النظام الرأسمالي الذي عجز عن منع وقوع هذه الأزمات الاقتصادية والمالية ولم يتمكن من الحد من آثارها الكارثية المدمرة بعد وقوعها. ويرى أصحاب هذا الاتجاه أن عمليات الترحيب (التي صدرت عن دوائر غربية مسؤولة) بتبني بعض تطبيقات النظام الاقتصادي الإسلامي إنما هي محاولات رأسمالية للاستفادة من أموال وموارد المؤسسات المالية الإسلامية ودمجها في الأزمة حتى تكون هذه المؤسسات المالية الإسلامية جنبا إلى جنب في الورطة مع المؤسسات المالية الرأسمالية التي تسببت بسياساتها واستراتيجياتها غير الحكيمة في الأزمات الاقتصادية والمالية العالمية⁽³⁵⁾.

يرى أصحاب هذا الاتجاه أن تطبيق الحلول الإسلامية بصورة جزئية سيؤدي إلى عدم نجاعتها وعدم قدرتها على تحقيق الإصلاحات المطلوبة، وحينها استدعي الدوائر الرأسمالية أن النظام الاقتصادي الإسلامي قد فشل في مواجهة الأزمة المالية العالمية، وستدعي أن القول بأن تطبيق النظام الاقتصادي الإسلامي هو الحل المناسب ليس قولا صحيحاً⁽³⁶⁾.

يرى أصحاب هذا الاتجاه أنه لا يمكن المزاجية بين النظام الاقتصادي الإسلامي والنظام الرأسمالي، فالأسس والقواعد والمبادئ التي يقوم عليها النظام الاقتصادي الإسلامي مختلفة، فهو يمنع الربا ولا يسمح بالمضاربات والاحتكار، ويؤكد على ضرورة وجود غطاء من الذهب أو الفضة للأموال المتداولة (النقد) ويمنع كنز الأموال واحتكار فئة محدودة من الناس لها ويضع السياسات التي تكفل توفير العمل للأفراد حتى يتمكنون من إعالة أنفسهم وأسرهم، كما أن النظام الاقتصادي الإسلامي لا يسمح بالجهالة بين الشركاء (فالشركاء يجب أن يكونوا على معرفة ببعضهم) ويحدد هذا النظام النماذج المقبولة من الشركات⁽³⁷⁾.

الاتجاه الثاني: يرى أصحاب هذا الاتجاه غير ما يراه أصحاب الاتجاه الأول، إذ أنهم يدعون إلى انتهاز فرص تكرار الأزمات الاقتصادية والمالية وخصوصا لأزمة المالية العالمية الأخيرة واستثمارها لصالح النظام الاقتصادي الإسلامي والدعوة إلى بناء نظام اقتصادي عالمي جديد يركز على الفكر الاقتصادي الإسلامي، بحيث يتم بناء هذا النظام الاقتصادي بعيدا عن أسعار الفائدة وبعيدا عن المخاطر العالية غير المبررة وبعيدا عن الفساد والجشع وأن يقوم هذا الاقتصاد على علاقات شراكة مع المؤسسات القائمة بالاعتماد على الصيغ والأطر والمعاملات الإسلامية⁽³⁸⁾.

ويدعو أصحاب هذا الاتجاه إلى ضرورة وضع الخطط التي تكفل تبني فاعل للنظام الاقتصادي الإسلامي بصورة فاعلة وتدرجية تبدأ من قطاعات المال والمصارف وتندرج وتنقل إلى القطاعات الاقتصادية الأخرى عبر استراتيجية تغيير شاملة قادرة على إعادة هيكلة كاملة وإعادة هندسة للاقتصاد العالمي⁽³⁹⁾.

ويشير أصحاب هذا الاتجاه إلى ضرورة التركيز على الجوانب المتكاملة التي يقدمها ويوفرها النظام الاقتصادي الإسلامي واهتمامه باعتبارات المسؤولية الاجتماعية ومنظومة الأخلاق والقيم الإنسانية العليا، وتركيزه على تحقيق رفاهية الإنسان في المجالات المادية والمعنوية⁽⁴⁰⁾.

المطلب الثالث: موقف الاقتصاد الإسلامي من الأزمات الاقتصادية العالمية:

إن الأصل في النظام المصرفي الإسلامي أنه مستمد من المذهب الاقتصادي الإسلامي وبالتالي فإن تقييم أسباب الأزمات المالية العالمية الرئيسية في ضوء التشريع الإسلامي يعكس وجهة نظر وموقف الشريعة الإسلامية من الأسباب المختلفة للأزمات، وهو ما سنتناوله ضمن النقاط التالية⁽⁴¹⁾:

أولاً: التداين المفرط:

إن أحد الأسباب الرئيسية للازمات الاقتصادية والمالية المتكررة هو الإفراط في الدين و ما ترتب عنه من عسر المدين و توقفه عن السداد، و ما انجر عن ذلك من انعكاسات شملت النظام المالي و الاقتصادي برمته، فمن وجهة

النظر الإسلامية أنه من مقاصد الشريعة الإسلامية في المعاملات المالية، كراهية المديونية و شغل الذمة أصلاً "وقد تنال فقه المدائبات من الفقه الإسلامي أحكام القروض وأثمان البيع الآجل، والسلم، والحوالة، والرهن، وسداد الديون، والحسم النقدي... وغيرها، ونظم معاملاتها بضوابط محكمة، فالشرع الإسلامي راعى العلاقة بين المدين والدائن، وحث المدين على قضاء دينه بأحسن مما كان، دون شرط مسبق، لذلك كان الرسول صلى الله عليه وسلم كثيراً ما يتوعد من المأثم والمغرم -المدين- كما كان عليه السلام لا يصلي على من مات وعليه دين، ويقول "نفس المؤمن معلقة بدينه حتى يقضى عنه"⁽⁴²⁾. وقال صلى الله عليه وسلم: " يغفر للشهيد كل ذنب إلا الدين"⁽⁴³⁾. إلا إن سماحة النظام الإسلامي تقضي بالتيسير على المقترض الذي لا يستطيع تسديد دينه لأسباب قهرية، وذلك لقوله تعالى: ﴿وإن كان ذو عسرة فنظرة إلى ميسرة وأن تصدقوا خير لكم إن كنتم تعلمون﴾⁽⁴⁴⁾. وقوله عليه السلام " من أنظر معسراً أو وضع له أظله الله في ظله" وقوله: "من يسر على معسر في الدنيا يسر الله عليه في الدنيا والآخرة"⁽⁴⁵⁾. ثانياً: الفائدة الربوية: وهو أصل الربا المحرم شرعاً كما جاء في كتابه العزيز الحكيم: ﴿يا أيها الذين آمنوا اتقوا الله وذروا ما بقي من الربا إن كنتم مؤمنين﴾⁽⁴⁶⁾. وبإجماع المسلمين فإن فوائد القروض ربا محرم شرعاً وهي من أشد الجرائم التي نهى الله عنها ووعد مرتكبيها بعقاب عظيم، وتمثل ذلك في⁽⁴⁷⁾:

- **موضوع الرهن العقاري:** ويتمثل في التعاقد بين ثلاثة أطراف بين مالك العقار ومشتري وممول (بنك أو شركة تمويل عقاري)، يقوم المالك ببيع العقار للمشتري بمبلغ معين ويدفع المشتري جزءاً من الثمن، ويقوم الممول في ذات العقد بدفع باقي الثمن للبائع مباشرة واعتباره قرضاً في ذمة المشتري مقابل رهن العقار للممول، ويسدد القرض على أقساط طويلة الأجل (ما بين 15-30 سنة) بفائدة تبدأ عادة بسيطة في السنتين الأوليتين ثم تتزايد بعد ذلك، ويسجل العقار باسم المشتري ويصبح مالكة له حق التصرف فيه في البيع الرهن. وبعد الرهن العقاري السبب الرئيسي للأزمة ذلك أن البنوك الأمريكية توسعت في الإقراض دون التأكد من السلامة الائتمانية للمقترضين، خاصة مع ارتفاع أسعار الفائدة الممنوحة مما خلق طلباً متزايداً على العقارات إلى أن تشبع السوق وانخفضت أسعار العقارات وعجز المقترضون عن السداد، وكانت البنوك قد باعت تلك القروض إلى شركات التوريق التي أصدرت بها سندات وطرحتها للاكتتاب العام وبالتالي تراكم الديون العقارية. من المنظور الإسلامي إن التعامل بهذا الأسلوب غير جائز شرعاً وذلك حسب قرار مجمع الفقه الإسلامي الدولي رقم 6/1/52 المنعقد في مارس 1999 على اعتبار أن تعامل البنوك العقارية والإسكانية بالإقراض بفائدة هي طريقة محرمة شرعاً والتعامل فيها من الربا، وهو ما يوضحه القرآن الكريم: ﴿الذين يأكلون الربا لا يقومون إلا كما يقوم الذي يتخبطه الشيطان من المس ذلك بأنهم قالوا إنما البيع مثل الربا وأحل الله البيع وحرم الربا فمن جاءه موعظة من ربه فانتهى فله ما سلف وأمره إلى الله ومن عاد فأولئك أصحاب النار هم فيها خالدون﴾⁽⁴⁸⁾.

- **إعادة بيع أو رهن العقار:** وصورتها أن يقوم المشترون ببيع العقار المرهون أو رهنه مقابل قرض جديد بفائدة معينة، وهو ما تسبب في حدوث أزمة مالية أدت إلى توقف المقترضين عن السداد وتراكم حجم الديون العقارية. من المنظور الإسلامي لهذه المسألة هي باطلة شرعاً باعتبارها تنطوي على قرض جديد بفائدة ربوية والربا محرم شرعاً، ومن جهة أخرى إن رهن الشخص الشيء المرهون بدين آخر غير الأول وبدون إذن المرتهن لا يصح شرعاً، أما لو كان بإذن المرتهن ففي هذه الحالة يصح الرهن شرعاً، وكذلك بيع الراهن الشيء المرهون يصير الثمن رهناً لا يجوز التصرف فيه إلا بإذن المرتهن للراهن بالبيع والتصرف في الثمن، وبالتالي يكون القرض خالياً من الرهن.

- **بيع الدين بالدين "التوريق":** ويتمثل في قيام البنوك وشركات التمويل العقاري ببيع دين القروض المتجمعة لديها على العملاء الذين اشتروا العقارات إلى إحدى الشركات المتخصصة "شركات التوريق" وهذا البيع يكون بمقابل معجل أقل من قيمة الدين، ثم تقوم شركة التوريق بإصدار سندات بقيمة هذه الديون بقيمة اسمية لكل سند وتطرحها للاكتتاب العام للأفراد والمؤسسات بقيمة أكبر وأقل من القيمة الاسمية، أي بعلاوة أو خصم إصدار، ويحصل حملتها على فوائد القروض، وقد أطلق بعض العلماء المعاصرين على هذه العملية اسم "التصكيك" وذكر أنها تقوم في الأساس على خلق أوراق مالية قابلة للتداول، مبنية على حافظة

استثمارية ذات سيولة متدنية وتتولى شركة التوريق مع شركة التمويل عملية تحصيل الأقساط والفوائد من المقترضين الأصليين وتوزعها على حملة السندات، وبذلك تحصل شركة التمويل على سيولة وتكسب شركة التوريق الفرق بين قيمة القروض وبين ما دفعته لشرائها، ويكسب حملة السندات الفوائد كما يمكنهم تداول هذه السندات في سوق المال بالبيع لغيرهم بأسعار أكثر من سعر شرائها له. وقد قرر مجمع الفقه الإسلامي الدولي التابع لمنظمة المؤتمر الإسلامي رقم 11/4/92 المنعقد في نوفمبر 1988 ذلك أن توريق الديون محرم شرعاً وهو عين الربا.

5- المضاربة في الأسواق المالية:

إن المضاربة عبارة عن عمليات بيع وشراء متعكسة صورية، لا يقصد بها التقابض، بل يقصد بها الانتفاع من فروق الأسعار الطبيعية أو المصطنعة، والأرباح الرأسمالية، إذا صدق التنبؤ بتغيرات الأسعار في الأجل القصير سواء اعتمد هذا التنبؤ على المعلومات والخبرة والدراسة، أو على الإشاعات والحظ والمصادفة⁽⁴⁹⁾. وهذا المعنى يجعل المضاربة في صورتها الإسلامية المشروعة تختلف عن معنى المضاربة بالمعنى التقليدي، والتي تتم من خلال عقود المشتقات: (العقود الآجلة، عقود الخيارات، عقود المستقبلات)، وبذلك يمكن توضيح موقف الاقتصاد الإسلامي من المضاربات كما تتم بإيجاز على النحو التالي⁽⁵⁰⁾:

أ- الموقف من العقود الآجلة والمستقبلية:

إن العقود الآجلة هي عبارة عن بيع شيء مؤجل بثمن مؤجل، إما لغايات التحوط أو لغرض المضاربة. والعقود المستقبلية مشابهة للعقود الآجلة غير أن عقود المستقبلات هي عقود نمطية ومنظمة ويتم تداولها في سوق منظمة، وفي ظل وضع مؤسسي خاص، ويمكن تسهيلها، وبهذا تكتسب جميع خصائص الأصول المالية السائلة⁽⁵¹⁾، وبذلك يكون لهما نفس الحكم. وهي غير جائزة شرعاً لأنها تنطوي على بيع شيء مؤجل بثمن مؤجل، وقد أشار مجلس المجمع الفقهي لرابطة العالم الإسلامي في دورته السابعة إلى الجوانب الإيجابية والجوانب السلبية للسوق المالي وقرّر بناء عليه تحريم التعامل الآجل.

ب- الموقف من عقد الخيار :

يختلف الخيار الشرعي المعروف في الفقه الإسلامي عن عقد الخيار المتداول في الأسواق المالية (option)، وهو أن الخيار الشرعي ليس له وجود مستقل دون عقد البيع، فهو جزء من عقد البيع، وأحكامه الشرعية مرتبطة بعقد البيع. أما الخيار المالي فهو عقد مستقل ناجز فيه عاقدان وصيغة ومحل العقد، وهو حق معنوي والتزام وليس محله أسهم أو سندات أو أعيان⁽⁵²⁾. وقد كان رأي مجمع الفقه الإسلامي واضحاً في تحريم عقود الخيارات في دورته السابعة⁽⁵³⁾.

ج- الموقف من البيع على المكشوف وبيع الهامش:

يتم البيع على المكشوف من خلال قيام شخص ببيع أشياء لا يملكها عن طريق اقتراضها من آخرين سواء كانوا من السماسرة أو البنوك مقابل الالتزام بإعادة شراءها وتسليمها إلى السمسار أو البنك في وقت محدد، والالتزام برهن المبلغ الذي باع فيه ما أقترضه إلى السمسار أو البنك حتى يسدد الشخص القرض⁽⁵⁴⁾. وهو محرم ذلك أن العملية ليست بنية البيع وإنما لهدف المقامرة (الاستفادة من فروقات الأسعار دون نية قبض الثمن أو المبيع)، كما أنها عملية تنطوي على بيع شيء لا يملكه البائع⁽⁵⁵⁾، ولا يتحقق فيها التقابض، ولا فرق في ذلك أن يكون محل البيع عملة أو ورقة مالية أو سلعة وهو ما أكد عليه مجلس المجمع الفقهي لرابطة العالم الإسلامي. أما آلية البيع بالهامش فتتم بموجبه عملية الشراء من شركة الوساطة بموجب اتفاق يدفع المشتري جزء نقداً والباقي يعتبر بمثابة قرض يدفع عنه فوائد⁽⁵⁶⁾.

د- المشتقات المالية: هي عقود تشتق قيمتها من قيمة الأصول موضوع العقد، أي هي مشتقة من أدوات تقليدية كالأسهم والسندات، وليست أصولاً مالية أو عينية، وإنما هي كسائر العقود، إذن هي أدوات مالية ترتبط بأداة مالية معينة أو مؤشر أو سلعة، والتي من خلالها يمكن بيع وشراء المخاطر المالية في الأسواق المالية، فليس هناك ما يتم دفعه مقدماً ليتم استرداده، وليس هناك عائد يستحق على الاستثمار. ومن أهم أنواعها⁽⁵⁷⁾:

العقود الآجلة: يعرف العقد الآجل بأنه اتفاق بين طرفين على بيع أو شراء أصل مالي أو عيني بسعر محدد عند إبرام العقد، على أن يتم التسليم أو التسوية مستقبلاً، في تاريخ يحدد وقت إبرام العقد.

العقود المستقبلية: هي اتفاق بين طرفين تعطي لمشتريها الحق في شراء أو بيع أصل مالي أو عيني بسعر محدد مسبقاً على أن يتم التسليم في الوقت لاحق، و يترتب على طرفي العقد إيداع نسبة لدى بيت السمسرة تسمى "هامش الضمان" للحماية من المخاطر التي يمكن أن تترتب من عدم قدرة أحد الطرفين الوفاء بالتزاماته.

عقود المبادلة: تمثل التزاماً بين طرفين بمبادلة قدر معين من الأصول المالية أو النقدية أو العينية تتحدد وقت إبرام العقد، على أن يتم التسليم في وقت لاحق محدد مسبقاً.

عقود الخيارات: هي عقود تعطي لحاملها الحق - وليس الالتزام - في شراء أو بيع أصل مالي أو عيني قبل تاريخ الاستحقاق بسعر يتم الاتفاق عليه عند التعاقد يسمى "سعر الخيار"، وذلك نظير "علاوة" تدفع للبائع من طرف مشتري الخيار، و لا ترد هذه العلاوة سواء تم تنفيذ العقد أو لم ينفذ.

ثالثاً: الأسباب الأخلاقية:

إن الاقتصاد الرأسمالي يهتم بالدرجة الأولى بالسلوك المادي للإنسان وتحقيق المنافع والمكاسب، دون الاهتمام بالجانب الأخلاقي، وهذا الإقصاء للجانب الأخلاقي واضح وبين في الأزمة المالية الراهنة والأزمات السابقة، فالنظام الرأسمالي لا يعنيه أن يكون النشاط أخلاقياً أم غير أخلاقي، حراماً أم حلالاً، ظلماً أم عدلاً، وإنما يعنيه تحقيق المنفعة فحسب، حتى ولو كانت هذه المنفعة على حساب مضرّة المجتمع، فالحرية الاقتصادية وتغليب مصلحة الفرد هي أحد سمات النظام الرأسمالي، وقد بنى منظومته القيمية للسوق على ثلاث عناصر: الأنانية، اللذة والمنفعة. ومن الأمثلة والنماذج السلوكية التي هي بالدرجة الأولى أخلاقية؛ كانت وراء الأزمة العالمية⁽⁵⁸⁾.

● **الكذب والغش والغرر والتدليس:** فلو تتبعنا الأزمة الراهنة نجد أن عدم الصدق في التصريحات بالحقائق المالية كانت من العوامل الأساسية في تفاقم الأزمة، فالمستثمر البسيط الذي يودّ أن يوظف أمواله في الأسواق المالية يجهل أصول المعاملات وقوانين التبادل، فيلجأ إلى السماسرة والخبراء المختصين، وإلى ما يصدره محافظو الحسابات من بيانات وتقارير مالية حول وضعية المراكز المالية للشركات التي تتداول أسهمها للبيع، غير أن تواطؤ هؤلاء مع مدراء الشركات، قد يصدرون تقارير غير صادقة، فيقع المستثمرون البسطاء في فخ شراء أوراق مالية لشركات على وشك الإفلاس وقد أمر الإسلام بالصدق في المعاملات وحذر من الكذب والتدليس وبين أن ذلك سبب من أسباب انتفاء البركة والنماء، ويقول صلى الله عليه وسلم عن المتعاقدين: "فإن صدقا وبيننا بورك لهما في بيعهما، وإن كتما وكذبا مُحقت بركة بيعهما"⁽⁵⁹⁾. وقال أيضاً: "ثلاثة لا ينظر إليهم يوم القيامة ولا يزيكهم ولهم عذاب أليم: المسبل، والمنان، والمنفق سلّته بالحلف الكاذب" ويقول الرسول صلى الله عليه وسلم: "كبرت خيانة أن تحدث أخاك حديثاً هو لك به مصدق، وأنت له به كاذب"⁽⁶⁰⁾.

● **المقامرات القائمة على الغرر والغش والأوهام والتوقعات،** فكل متعامل يربط حظه بتقلبات الأسعار المتوقعة، فهذا من أنواع القمار الذي نهى الشرع عنه، كما أن معظم المعاملات في سوق الأوراق المالية لا تقوم على القبض الفعلي حسب ضوابط الفقه الإسلامي، حيث يتم بيع بعض الأوراق المالية وهي في ذمة البائع الأول وقبل أن يحوزها المشتري الأول عدة بيوعات، وليس الغرض من ذلك إلا قبض أو دفع فروق الأسعار بين البائعين والمشتريين غير الفعليين فهذه مقامرة محرمة، ولقد حرمت الشريعة الإسلامية التدليس بإخفاء معلومات ودليل ذلك قول الله تبارك وتعالى: "ولا تلبسوا الحق بالباطل، وتكتموا الحق وأنتم تعلمون"⁽⁶¹⁾. ويقول عز وجل: "يا أيها الذين آمنوا لا تأكلوا أموالكم بينكم بالباطل"⁽⁶²⁾. وقال صلى الله عليه وسلم "إياكم وكثرة الحلف في البيع، فإنه ينفق ثم يمحى"⁽⁶³⁾. وقال أيضاً: "المسلم أخو المسلم، ولا يحل لمسلم إذا باع من أخيه بيعاً فيه عيب إلا بينه"⁽⁶⁴⁾. وقال صلى الله عليه وسلم: "من غشنا فليس منا"⁽⁶⁵⁾.

النتائج والتوصيات:

بعد إن انتهت الدراسة بحمد الله وفضله، وبناء على جميع ما جاء فيها فقد خلص الباحث إلى أن الأزمات الاقتصادية والمالية المتكررة التي شهدتها الاقتصاد العالمي ما هي إلا سببا رئيسيا لقصور النظام الاقتصادي الرأسمالي المسيطر

على الساحة الاقتصادية العالمية. كما خلص الباحث إلى أن الأزمات المالية المتكررة تعد مؤشرا واضحا على الاختلالات المزمنة التي يعاني منها النظام الاقتصادي الرأسمالي نتيجة اعتماده على آليات غير منطقية كسعر الفائدة والمضاربات الربوية والممارسات غير الأخلاقية في المعاملات المالية. كما خلص الباحث إلى تحول الاقتصاد العالمي في ظل النظام الرأسمالي من اقتصاد حقيقي إلى اقتصاد رمزي، أي من اقتصاد قائم على الإنتاج، والاستثمار، والعمل، إلى اقتصاد وهمي قائم على المضاربة، والمقامرة، والمخاطرة في المشتقات، والخيارات والمستقبلات وغيرها، وهذه كلها أدوات من ابتكار الرأسمالية المالية الجديدة.

أما بخصوص الرؤية الإسلامية للأزمة فقد خلص الباحث إلى أن التعامل بالفائدة وبيع الديون بالديون والاستثمار المالي الورقي الرمزي وأزمات الرهن العقاري هي أساس الأزمات الاقتصادية والمالية العالمية المتكررة وإن كانت أزمة الرهن العقاري هي الشرارة التي فجرت الأزمة الاقتصادية والمالية الأخيرة. كما بين الباحث أنه وبعد أن تكررت الأزمات وخصوصا الأزمة الاقتصادية والمالية العالمية الأخيرة، فقد انطلقت أصوات كثيرة تدعو إلى الأخذ ببعض التطبيقات الاقتصادية الإسلامية كحلول ومخارج من الأزمات المالية العالمية وتبني المبادئ والقواعد والأسس التي تعتمدها المصارف الإسلامية خصوصا في مجال التعاملات والمعاملات المالية. ويرى أصحاب هذا الاتجاه إلى ضرورة انتهاز فرص تكرار الأزمات الاقتصادية والمالية واستثمارها لصالح النظام الاقتصادي الإسلامي والدعوة إلى بناء نظام اقتصادي عالمي جديد بحيث يتم بناء هذا النظام الاقتصادي بعيدا عن أسعار الفائدة وبعيدا عن المخاطر العالية غير المبررة وبعيدا عن الفساد والجشع والنشاطات غير الأخلاقية وتغليب مصلحة الفرد والمنفعة الخاصة على حساب مضررة المجتمع بالإضافة إلى المعاملات القائمة على الأنانية، والكذب والغش والغرر والتدليس.

كما ويتم بناء المعاملات الاقتصادية والمالية المختلفة على منهج الفكر الاقتصادي الإسلامي الذي يستمد مبادئه من قول الله تعالى (أما الزبد فيذهب جفاء وأما ما ينفع الناس فيمكث في الأرض كذلك يضرب الله الأمثال) . أما أهم التوصيات التي وصل إليها الباحث فيمكن تلخيصها بما يلي:

- الدعوة إلى إعادة النظر في ترتيبات النظام الاقتصادي والمالي العالمي الذي انشئ عقب الحرب العالمية الثانية ، إذ لم يعد من المقبول والمعقول بقاء النظام الاقتصادي العالمي مرتبط بالنظام الرأسمالي فالأوضاع تبدلت وموازن القوى الاقتصادية تغيرت ومعضلات الاقتصاد الرأسمالي الهيكلية أخذت في التفاقم .
- إبراز فشل النظام الاقتصادي الرأسمالي في معالجة الأزمات المالية والاقتصادية المتكررة والحد من أضرارها ، وبيان أن ما يقوم عليه من مفاهيم وقيم مادية سبب رئيس في وجود جميع الأزمات الاقتصادية التي تعاني منها المجتمعات الإنسانية في كل مناحي الحياة الاقتصادية.
- مناقشة النظام الاقتصادي الإسلامي مناقشة تفصيلية لما فيه من حلول لمواجهة الأزمات المالية. إذ يمكن الخروج من الأزمات المالية المختلفة عن طريق الاعتماد على مبادئ الاقتصاد الإسلامي، والتي منها تعديل أسلوب التمويل العقاري ليكون بإحدى الصيغ الإسلامية، ومنها أسلوب المشاركة أو المراجعة أو التمويل التأجير. وكذلك منع المضاربات قصيرة الأجل من البيع على المكشوف والشراء بالهامش، وإنشاء السوق الإسلامية المشتركة.
- مع تكرار حدوث الأزمات الاقتصادية والمالية ، فإنه يستلزم العمل على الفكك من التبعية للنظام الاقتصادي الرأسمالي واستبداله في النظام الاقتصادي والمالي الإسلامي القادر على المساهمة في حل مشكلة الأزمات الاقتصادية والمالية العالمية، بتجنب الأسباب الأساسية لها. فهو يدخل مزيد من الانضباط في النظام المالي، بتحريم الفائدة (الربا)، وبإلزام الممول بالمشاركة في المخاطر، وربط التوسع الائتماني بنمو الاقتصاد الحقيقي، ويقلل من الغرر والقمار بتجنب المضاربات، شريطة أن تعكس أساليب التمويل الإسلامي المتبعة النموذج الإسلامي الصحيح، وبالتالي تعكس الخصائص الفعلية للنظام الاقتصادي والمالي الإسلامي.
- 5. وجوب حث المراكز التعليمية والبحثية في العالم الإسلامي العمل على تعميم التجربة الإسلامية في العمل المصرفي، لا سيما لدى مفكري العالم الغربي، وذلك لإمكانية أن تحل النظرية الإسلامية في التطبيق مكان النظرية الاقتصادية التقليدية الغربية.

دوافع العملاء نحو تبني تكنولوجيا الهاتف المصرفي – دراسة على المصارف الإسلامية السودانية

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Customers Motivations to Adopt Telephone Banking Technology: A Survey of Islamic Banks in Sudan

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Abstract

Information Technology has been the focus of numerous academic studies because of its ability to overcome time and location limitations. This study aims to identify the impact of customers' motives to adopt mobile banking technology. After a thorough literature review was carried out the study's hypotheses were developed and a questionnaire was designed to collect data. A nonprobability sample was chosen and a total of 300 questionnaires were distributed, of which 260 were retrieved with a response rate of (77.6%). The sample included Sudanese Islamic banks' customers and several statistical methods were used to analyze the data including Cronbach's alpha, factor analysis, reliability and regression analysis. Results show that there is a positive relationship between some of motives such as (ease of use, service speed, trust, and privacy) and the adoption of mobile banking technology. In light of these it is recommended that banks actively promote customer adoption of mobile banking technology. This promotion should include creating awareness of mobile banking service, marketing communications, and organizing continuous training courses for bank's customers. moreover banks should keep pace with the technological development in the banking field. Banks should adopt effective scientific programs to improve the quality of banking services provided to customers and to strengthen customers' perceptions about the quality of services.

الملخص

استحوذ علم تقنية المعلومات على كثير من الدراسات الأكاديمية لأسباب عديدة منها قدرة التكنولوجيا على تجاوز عنصر الوقت والموقع وتحقيق مزايا التكلفة والجهد، ولذا هدفت هذه الدراسة إلى التعرف على أثر أبعاد دوافع عملاء المصارف الإسلامية في تبني تكنولوجيا الهاتف المصرفي بعد مراجعة أدبيات الدراسة تم بناء النموذج والفرضيات وكذلك تم تصميم استبانة لجمع البيانات بناءً على الدراسات السابقة، وإعتماداً على عينة غير احتمالية مناسبة تم توزيع (300) استبانة على عملاء عدد من المصارف الإسلامية السودانية وأسترجع منها (260) بنسبة إستجابة بلغت (77.6%) حيث أستخدمت عدة أساليب إحصائية (كروناخ ألفا، التحليل العاملي، الإعتمادية وتحليل الإنحدار) للتأكد من الإعتماد والثبات. وتأتي أهمية الدراسة من كونها تفتح المجال أمام الباحثين لإجراء الدراسات وتقديم التوصيات حول ظاهرة التحول نحو البنوك الإلكترونية، ومواكبة التطورات التقنية، وقد أظهرت النتائج وجود علاقة إيجابية بين بعض أبعاد الدوافع (سهولة الإستخدام، سرعة الإنجاز، الثقة والخصوصية) و تبني تكنولوجيا الهاتف المصرفي، في ضوء هذه النتائج قدمت الدراسة مجموعة من التوصيات التي تعزز تبني عملاء المصارف الإسلامية لتكنولوجيا الهاتف المصرفي من أهمها: العمل على نشر الوعي بخدمة الهاتف المصرفي بين العملاء لزيادة التعاملات المصرفية من خلال النشرات الإرشادية والتوعية والتسويقية من قبل المصارف الإسلامية السودانية ومن خلال إقامة دورات تدريبية مستمرة للعملاء كما أن مسايرة التطور التكنولوجي

في مجال الخدمات المصرفية كمتطلب جديد لممارسة العمل في بيئة الإقتصاد الرقمي يزيد من قدرة المصارف الإسلامية . وكذلك أهمية قيام المصارف بتبني برامج علمية فعالة لتطوير جوده ما تقدمه لزبائنها من خدمات مصرفيه و على كافة مستويات الزبائن بما يتضمن تعزيز إدراكات و قناعات هؤلاء بجودة ما يُقدم لهم من خدمات مصرفيه وتحقيق رضاهم عن خدمة الهاتف المصرفي مع التركيز على توفير بعض العناصر الأساسية و هي السهولة و إنجاز الخدمه بسرعه و الثقة و الخصوصية التي اظهرت الدراسة انها ذات أهميه لدى المتبنين و لما يمكن أن تحققه من منافع للبنوك تتمثل في إقبال العملاء على خدمات الهاتف المصرفي و جذب العملاء الجدد .الى جانب ذلك فقد اوصت الدراسة بالعديد من الدراسات المستقبلية

المقدمة :

على الرغم من الأهمية الكبيرة للإتصال المباشر ما بين العميل والبنك ، الا أن الثورة التقنية و ظهور الأنظمة المحوسبة و إنتشار الإنترنت بشكل واسع و سريع ساعد على إبتكار وسائل و أساليب جديدة في تقديم الخدمات المصرفية عن بعد ، و في ظل التطور المستمر والشاملة للبرمجيات و التقنيات الإلكترونية التي شملت المجالات الإقتصادية و المالية خصوصاً ، و تعتبر تكنولوجيا المعلومات الآن أحد أهم القدرات الإستراتيجية في مجال العمل المصرفي ، و هذا بدوره سيفرض على المصارف تحديات كبيرة .(Nysveen et al., 2005).

أن المؤسسات المصرفية تعيش في ظل جو من التنافس الشديد فيما بينها بإعتبار أن العلاقة بين المصرف و العميل علاقة وثيقة ، فإن قدرة المصرف على إستبقاء العملاء وإستمراريتهم تعتمد على تقديم خدمات تتلائم و إحتياجاتهم المرتبطة بتغير متطلبات العصر . و أشار القدومي (2008) أن الصناعة المصرفية شهدت مؤخراً تقدماً ملموساً في مجال السماح للعملاء بإجراء بعض الخدمات المصرفية الإلكترونية و من المتوقع أن تنتشر هذه العمليات الإلكترونية بشكل ، حيث تختلف عملية تبني خدمات الهاتف المصرفي عن تبني انواع التكنولوجيا المصرفية الأخرى وذلك بسبب أن أن تطور خدمات الهاتف المصرفي يسير بوتيرة أسرع من تطور التقنيات المصرفية الأخرى .(Laukkanen, 2007)، كما أن تكنولوجيا الهاتف المصرفي تخلق قيمة للعملاء مرتبطة بالوقت (الزمان) وإستقلالية المكان (Hsiu-Fen Lin, 2011)، لذا فإن هذه السمات التي تميز تكنولوجيا الهاتف المصرفي توفر العديد من المزايا لعملاء المصارف (كلفة و جهد ووقت) إلا أن ذلك يتطلب من المصارف تشجيع العملاء على تبني تلك التكنولوجيا ويتم ذلك من العمل تحفيز دوافع العملاء نحو التبني، وفي السودان إحدثت تكنولوجيا الإتصالات وشبكات الإنترنت نقلة نوعية في نوعية وطرائق تقديم الخدمة خاصة الخدمات المصرفية والمالية وهذا ينتج عنه العديد من الممارسات التي تحتاج إلى قياس ومعرفة العوامل المؤثرة عليها ومدى تقبل العملاء لها ونتيجة لأن الدراسات الميدانية على هذا النوع من الخدمات تمتاز بالقلّة نسبة لتركيز الدراسات السابقة على الأنماط التقليدية للعمل المصرفي، و السنوات السابقة اجريت العديد من الدراسات حول تبني التكنولوجيا بشكل عام في العالم Venkatesh, Morris, Davis, & Davis, 2003, Davis, 1989 (TAM8), Nor, K., Pearson, J., 2008. Abubakar, F.M., Ahmed, H.B., 2012 إلى جانب أن هناك دراسات اعدت حول تبني تطبيقات التكنولوجيا وإستخدام الهاتف في وسائل الدفع وإجراء المعاملات المصرفية والمالية مع المصارف (Herzberg, Afshan, A. Sharif (2016) 2003; Mortimer et al 2015; Hsiu-Fen Lin 2011 Laukkanen, 2007; Laukkanen & Lauronen, 2005), 2003; Shaikh, Karjaluto, 2015 Jain, 2013; Lee and Kleijnen, M., Wetzels, M., & Ruyter, K. (2004) Chung, 2009 نصري (2015) قواميد، قريشي (2014) على الرقم من تعدد الدراسات المشار اليه انفاً إلا أنه نجد أن معظم هذه الدراسات تم إجراؤها في بلدان اسيوية (تاوان،تايلند) ، في اوربا (البرتغال) او استراليا او في امريكا، وبعض البلدان العربية، كما أنه تم إختبار تبني إستخدام الهاتف المصرفي لدى عملاء مصارف غير إسلامية، حيث نجد أن هناك القليل من الدراسات التي اجريت حول تبني عملاء المصارف الإسلامية للهاتف المصرفي (Afshan, sharif (2015) في باكستان اما في السودان هناك بعض الدراسات تناولت إستخدام التقنية المصرفية و الصيرفة الإلكترونية من قبل المصارف مثل دراسة (حسين 2006، التنقاري 2008، فضل السيد 2010، الجزولي 2012، محمود 2014) وبخصوص تبني عملاء المصارف الإسلامية للهاتف المصرفي هناك عدد محدود جداً من الدراسات تناولت في السودان ابوزيد (2012) ، التي تناولت أثر الخصائص الديموغرافية للعملاء في

استخدام خدمة الهاتف المصرفي) ودراسة ساسي (2015) التي تناولت الدور المعدل للعوامل الديمغرافية في العلاقة بين الإعلان الإلكتروني واتجاهات عملاء المصارف نحو تبني تكنولوجيا الخدمات الجديدة) ومن خلال ما ذكر نجد أن توجه العديد من الدراسات المصرفية في السودان يدور حول موضوع الصيرفة الإلكترونية و الصراف الآلي و من هنا جاءت هذه الدراسة لسد الفجوة البحثية المرتبطة بتكنولوجيا الهاتف المصرفي ، ونسبة للتطور الكبير الذي شهده قطاع الإتصالات في السودان منذ تسعينيات القرن الماضي الا أن المصارف السودانية كانت تفتقر لشبكات تراسل البيانات المصرفية و نُظم الدفع الإلكتروني حتى عام 2006 حينما انشأ المحوّل القومي للقيود ، و الذي مكن من تقديم خدمات مصرفية إلكترونية عديدة إبراهيم (2011) ، وعليه تهدف هذه الدراسة إلى اختبار أثر دوافع عملاء المصارف الإسلامية (السهولة ، الإنجاز ، تكلفة الخدمة ، الثقة والخصوصية، الدقة والصحة) على تبني تكنولوجيا الهاتف المصرفي

تحتوي هذه الدراسة في الجزء الأول على الإطار النظري والمفاهيمي للمتغيرات، وفي الجزء الثاني تحتوي على الدراسة الإستكشافية، وفي الجزء الثالث على منهجية الدراسة وفي الجزء الرابع على تحليل البيانات ومناقشة النتائج والمضامين في الجزء الخامس.

الإطار النظري

مفهوم التكنولوجيا

تُعرف التكنولوجيا بأنها التنظيم والإستخدام الفعال و المؤثر لمعرفة الإنسان و خبرته من خلال وسائل ذات كفاء عالية، وتوجيه الإكتشاف و القوى الكامنة بغرض التطوير و تحقيق الأداء الأفضل (إيمان ، عامر 2002) بينما نجد أنها التطبيق المنهجي المنظم للعلوم و المعارف الأخرى للمنظمة في إطار عملي معين بهدف الوصول الى الحلول العلمية (عيسى 2006) . كما أنها نطاق واسع من القدرات و المكونات أو العناصر المتنوعة المستخدمة في معالجة و خزن و توزيع البيانات بالإضافة الى دورها في خلق المعرفة سعد 2006. أما تكنولوجيا الإتصال الحديثة تُعرف بأنها بأنها مجمل المعارف و الخبرات المتراكمة و المتاحة و الأدوات و الوسائل المادية و الإدارية و التنظيمية المستخدمة في جمع المعلومات و معالجتها و إنتاجها و تخزينها و إسترجاعها و نشرها و تبادلها أي توصيلها الى الأفراد و المجتمعات منير(2004).

مفهوم الهاتف المصرفي

يعرفه ابراهيم ، (2014) بأنه تلك الخدمات المصرفية التي تتاح من خلال الهاتف المحمول و ذلك من خلال إستخدام العميل رقم سري يتيح له الدخول الى حسابه للإستعلام عن أرصده و كذلك للخصم منه تنفيذاً لأي من الخدمات المصرفية المطلوبه . منى(2009) .

بينما تذكره مروه ،(2014) بأنه الخدمات المصرفية التي تتاح من خلال التليفون المحمول و ذلك بقيام العميل بإستخدام رقم سري (pin Number) يتيح له الدخول الى حسابه للإستعلام عن أرصده و كذلك للخصم منه تنفيذاً لأي من الخدمات المصرفية المطلوبه .

و يقصد بالهاتف المصرفي ان يتمكن عميل المصرف من القيام ببعض العمليات إلكترونياً عن بعد عبر الإتصال بالمصرف عن طريق الهاتف العادي الثابت او النقال زهير (2006)

العوامل المؤثرة على إستخدام الهاتف المصرفي

الثقة

تعتبر الثقة أحد أهم الناصر في عملية قبول التبني حيث تشير الدراسات إلى نقص الثقة هو أحد اكثر الأسباب التي تجعل العملاء لايتبنون خدمات الهاتف المصرفي (Hsiu-Fen Lin 2011) يعتمد المستهلكون على المصادقية فيما يقدم لهم ، النهج الأول لدراسة الثقة والمصادقية على أنها تتكون من عنصرين هما :الخبرة و الجدارة بالثقة وقدمت من قبل .(Albuloushi, 2000)

السهولة

وهي تمثل مدى سهولة فهم وإستخدام المنتج و أنه كلما كان المنتج أكثر سهولة وأقل تعقيداً من حيث الفهم والاستخدام زادت فرصة من قبله وتبنيه من قبل المستهلك (Shiffman, 2006)

تكلفة الخدمة

هي مقدار الأموال و المصاريف التي يدفعها العميل مقابل الحصول على الخدمة بالإضافة إلى تكلفة الوقت الذي ينفقه العميل في عملية الشراء و تكلفة الطاقة و الجهد المبذول و التكاليف المعنوية، حيث يقوم العميل بالأخذ في الاعتبار تقييم كل هذه التكاليف، بالإضافة إلى التكلفة النقدية هدى (2009)

سرعة الإنجاز

التي تقوم على الإهتمام بالسرعة في إتمام إجراءات ومعاملات العملاء أي أن تقديم الخدمة يقوم على أساس السرعة أي عدم ترك العميل ينتظر كثيراً ليتلقى الخدمة ، بالإضافة إلى العمل بشكل صحيح من المرة الأولى العلوان والضمور (2008)

الإعتمادية

ثبات الأداء و انجاز الخدمة بطريقة صحيحة كما يرغب العميل في أول مرة هدى (2009)

مفهوم التبني :-

عرفه (1983)، Rogers على أنه قرار الفرد إستخدام المنتج المبتكر سلعياً ام خدمياً بشكل كامل و كلي على أساس أنه افضل الخيارات المتاحة من بين السلع و الخدمات الأخرى، و يرى عبيدات (2006) على أنه قرار المستهلك بإستخدام أو إستهلاك المنتج الجديد على أسس دوريه و مبرمجه و قد يستعني عن أي بدائل أخرى متاحة ، بينما يعرفه (2006 ، kotler) قرار الفرد بأن يصبح مستخدماً للمنتج بشكل منتظم و دوري أما (schiffman 2005)، يُعرفه على أنه المرحلة الخامسة من مراحل التبني بعد الإدراك و الإهتمام و التقييم و التجربة و بأنه قرار المستهلك بإستخدام المنتج السلعي أو الخدمي بشكل عملي و منتظم و ليس بشكل محدود أو جزئي .

مراحل التبني :-

في الغالب يمر المستهلك بخمسة خطوات متسلسلة وصولاً الى قرار قبول او رفض المنتج الجديد و تتضمن مراحل التبني كافة التعديلات التي حدثت في مواقف الأفراد من لحظة سماعهم او معرفتهم بالمنتج الجديد أو الفكرة الجديدة حتى لحظة تبنيهم له او لها و من المعروف أن إستجابات الأفراد للأشياء أو الأفكار الجديدة تتباين وفق خصائصهم الديموغرافية و النفسية ، ذلك أن بعضهم يستجيب مبكراً و آخرون قد تكون إستجابتهم متأخرة و آخرون قد لا يستجيبون على الإطلاق عبيدات (2006) وتوجد خمس خطوات يقوم بها الفرد اثناء تبنيه للخدمة جديد

- الإدراك : يجب ان تدخل الخدمة الجديد في حيز إدراك المستهلك المستهدف و يجب أن يعلم كفايه عن هذه الخدمة كي يستدل بأنها تتوافق مع حاجاته و رغباته و نمط حياته
- الإهتمام : حيث يبدأ المستهلكون المستهدفون بتطوير نوع من الإهتمام بالخدمة من خلال البحث عن الفوائد التي يمكن أن تعطيها الخدمة الجديدة
- التقييم : يقوم المستهلكون بالإعتماد على المعلومات التي تم تجميعها لديهم بتحليل إيجابيات و سلبيات المنتج الخدمي و قد تكون نتيجة التحليل مرضيه ، الأمر الذي قد يدفعهم لتجربة خدمه جديده أو نتيجه غير مرضيه مما يؤدي الى رفض الخدمة الجديد.
- التجربة : يلجأ المستهلكون الى تجربة الخدمة الجديد (اذا كان بالإمكان تجزئة الطلب على الخدمة أو تجربتها على نطاق ضيق) كسحب مبلغ نقدي صغير أو إيداعه في الصراف الألي .
- 5-التبني : يعتمد تبني الخدمة الجديد أو عدم تبنيها على نتائج التقييم فإذا كانت النتائج مرضيه فإن العميل سيقدر التعامل للحصول على الخدمة و العكس صحيح .

العلاقة بين العوامل المؤثرة على إستخدام الهاتف المصرفي والتبني

أشارت العديد من الدراسات إلى وجود عوامل عديدة تؤثر على مدى تبني وإستخدام الهاتف المصرفي حيث اوردت دراسة (2016) S. Afshan, A. Sharif أن هناك عوامل تؤثر على الثقة المبنية لتبني الهاتف المصرفي (السهولة ، والضمان، والأداء المتوقع) بينما يشير (2003) Suoranta إلى عوامل مثل (الملائمة ، الخصوصية، الزمن، الجهد) بينما تؤكد دراسة (2013) dineshwar and Steven على أن العوامل المؤثرة هي (الملائمة، الوقت والجهد، الخصوصية، المظهر) كما تشير دراسة رويبح (2010) الى هناك ثلاثة عوامل تؤثر على القبول

والتبني وهي (سهولة الاستخدام، الثقة، المتعة) بينما تشير دراسات أخرى Jain, 2013; Lee and Chung, 2009; Shaikh, Karjaluoto, 2015 (Crabbe et al., 2009). المدركة ، لفائدة/الإستخدام، الثقة، العوامل الثقافية،) من ما ذكر نجد أن معظم هذه الدراسات أكدت على أن تبني الهاتف المصرفي يتأثر بمجموعة من العوامل الدافعة لعملية التبني لدى العملاء، إن غالبية هذه الدراسات تتفق حول عناصر (سهولة الإستخدام ، الثقة ، الخصوصية، الوقت والجهد، الفائدة)

الدراسة الإستكشافية

المنهج الإستكشافي: إن الهدف من إستخدام الإستكشافي للتعرف على المتغيرات الموجودة في بيئة معينة من خلال إستقصاء عدد من الأفراد او جمع معلومات عن أحداث. سكاران (2006) لذا كان الغرض معرفة دوافع التبني لدي المصارف الإسلامية السودانية

تم إجراء مقابلات مع العديد من المصرفيين التنفيذيين في المصارف الإسلامية السودانية لمعرفة دوافع التبني حسب وجهة نظر المصرفيين بأعتبارهم هم من يقومون بوضع السياسات والبرامج التي تساعد على إستخدام العملاء لخدمات الهاتف المصرفي ، ومن خلال المقابلات تم رصد الأبعاد والعناصر التي تشكل دوافع للعملاء لتبني خدمات الهاتف المصرفي لدي عملاء المصارف الإسلامية السودانية :

إجراءات تحليل المقابلات:

تم إستهداف عدد (5) من التنفيذيين في المصارف الإسلامية السودانية وتم سؤالهم حول الدوافع الأكثر تأثيراً لدي العملاء لتبني الهاتف المصرفي حسب خبرتهم ووجهة نظرهم ،
ترميز المصارف المستطلعة: تم إعطاء رمز لكل مصرف من المصارف التي تم إستهدافها بالمقابلة وتأتي الرموز بالترتيب (م ص أ، م ص ف، م ص د، م ص ش، م ص ن) الجدول رقم (1) يوضح

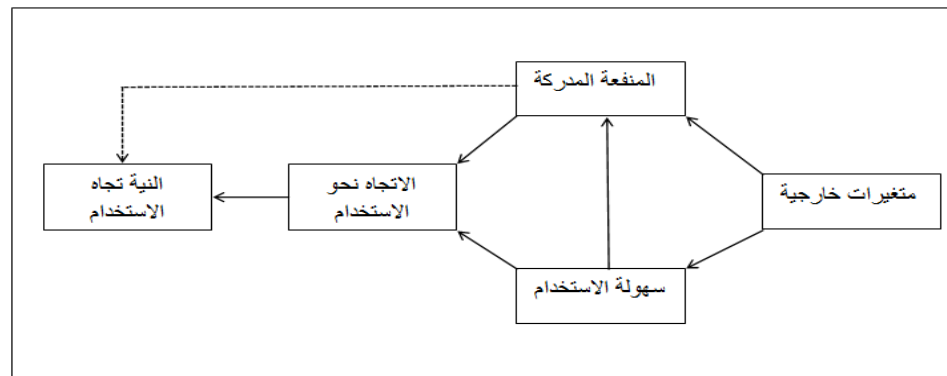
المحور	توفير الوقت	السهولة و اليسر	الإتاحة طوال الوقت	خدمات جديدة
المصارف	م ص أ	م ص أ	م ص ن	م ص أ، م ص د
	م ص ف	م ص ش	م ص ش	م ص ف،
	م ص د	م ص أ د	م ص د	م ص ن

إعداد الباحثين من المقابلات 2015

بعد المقارنه بين العوامل الموجودة في الدراسات السابقة و العوامل التي تحصلنا عليها من المقابلات الميدانية (البنوك) وجدنا ان العوامل المشتركة هي : توفير الوقت وسهولة الإستخدام وتنوع الخدمات وإمكانية الإستخدام طول الوقت .

نظرية الدراسة:

يعتبر نموذج تبني التكنولوجيا (TAM) من أكثر النماذج استعمالاً في العديد من الدراسات والهدف من هذا النموذج هو تفسير سلوك سنة Davis (1986) المستخدم تجاه نظم المعلومات. ويزعم النموذج الأصلي لقبول التكنولوجيا "تام" انه يمكن تفسير استخدام الفرد لنظام المعلومات من خلال ثلاثة عوامل هي: المنفعة المدركة، وسهولة الاستخدام، والاتجاه نحو الاستخدام، حيث افترض هذا النموذج أن الاتجاه نحو الاستخدام يعد عاملاً محدداً للاستخدام الفعلي أو عدم الاستخدام ويتأثر اتجاه المستخدم بدوره بعاملين رئيسيين: هما المنفعة المدركة، وسهولة الاستخدام المدركة. كما أن سهولة الاستخدام المدركة تأثير مباشر على المنفعة المدركة. وأخيراً يتأثر كل من المنفعة المدركة وسهولة الاستخدام بعوامل أخرى خارجية، شكل رقم (1) يوضح نموذج (TAM)



فرضيات الدراسة :

بناءً على نموذج تبني التكنولوجيا نموذج (Davis (TAM (1986) حيث يفترض هذا النموذج أن الاتجاه نحو استخدام التكنولوجيا يعد عاملاً محدداً للاستخدام الفعلي أو عدم الاستخدام أ فقد تم صياغة مجموعة من الفرضيات بالصيغة المثبتة بغرض إختبارها و هي :

هنالك علاقة بين دوافع العملاء و تبني تكنولوجيا الهاتف المصرفي

هنالك علاقة بين سهولة الاستخدام و التبني

هنالك علاقة بين سرعة الإنجاز و التبني

هنالك علاقة بين تكلفة الخدمة و التبني

هنالك علاقة بين الثقة و الخصوصية و التبني

هنالك علاقة بين الدقة و الصحة و التبني

نموذج الدراسة :

يتناول هذا النموذج أبعاد دوافع العملاء المتمثلة في (سهولة الاستخدام ، سرعة الإنجاز ، تكلفة الخدمة ، الثقة و الخصوصية، الدقة و الصحة) وتأثيرها على تبني تكنولوجيا الهاتف المصرفي .

منهجية الدراسة :

إعتمدت الدراسة على المنهج الوصفي حيث أنه يتناسب مع الظاهرة موضع الدراسة و طبيعة العلاقة بين متغيرات الدراسة المتمثلة في أبعاد دوافع العملاء كمتغير مستقل و تبني تكنولوجيا الهاتف المصرفي كمتغير تابع، حيث تم توزيع عدد (300) إستبانة على عينة ممثلة من عملاء مجموعة من المصارف الإسلامية السودانية (بنك أمدرمان الوطني ، بنك الثروة الحيوانية ، بنك فيصل الإسلامي السوداني ، بنك الخرطوم) و كانت نسبة الإستجابة (77%) حيث أن مجموع الإستبانات التي تم إرجاعها (260) و عدد الإستبانات التي لم تُرد (40) و أن عدد الإستبانات المستخدمة (233) ، ولإختبار العلاقة بين المتغيرات سيتم إستخدام ادوات التحليل (الوصفي ، التحليل العاملي، الارتباط والإنحدار) .

مجتمع الدراسة :

يتكون مجتمع الدراسة من عملاء بعض البنوك السودانية و هي (بنك أمدرمان الوطني ، بنك الثروة الحيوانية ، بنك الخرطوم و بنك فيصل الإسلامي السوداني) ،

عينة الدراسة :

نسبة لكبر حجم عدد عملاء المصارف السودانية ، و في ظل قيود الوقت و الجهد ، ستقتصر هذه الدراسة على بعض عملاء البنوك، تم إختيار عينة ميسرة (غير الاحتمالية) مكونة من (300) عميل بإستخدام الطريقة العمدية ، لأنها تتيح لباحث جمع البيانات من أفراد المجتمع الموجودين في ظروف مريحة للدارس لجمع البيانات لأنه ليس بالإمكان دراسة المجتمع كله. سيكاران (2006)

أدوات الدراسة و مصادر الحصول على البيانات :

الاستبانة :

المتغيرات	العامل 1	العامل 2	العامل 3
السهولة			
يمكن أن أحصل على خدمة الهاتف المصرفي في أي وقت	.780	.171	.306
يعمل الهاتف المصرفي على تقليل وقت الإنتظار أثناء إجراءات الخدمة المصرفية	.773	.119	.348
يمكنني أن أوصي بسهولة خدمات الهاتف المصرفي	.754	.252	.190
خدمة الهاتف المصرفي تمكنني من الوصول للبيانات بسرعة	.742	.225	.317
إن خدمة الهاتف المصرفي هي من أهم الأسباب التي تجعلني أتمسك بالبنك الذي يقدمها	.715	.186	.262
إستفدتُ من خدمات الهاتف المصرفي	.692	.298	.143
يمكن أن أحصل على خدمة الهاتف المصرفي في أي مكان	.674	.346	-.043
لا يحتاج الهاتف المصرفي الى وقت إضافي لزيارة المصرف للإستفسار عن جهوزية الخدمة المصرفية	.661	.241	.355
يعرض الهاتف المصرفي الكثير من الخدمات المصرفية	.660	.242	.431
أعرف الخدمات التي يقدمها البنك من خلال خدمة الهاتف المصرفي	.650	.367	.152
الانجاز			
قيمة إنجاز الخدمات المصرفية ثابتة	.242	.809	.268
تمتاز الخدمة المقدمة بالدقة	.289	.794	.181
إنجاز الخدمة المصرفية أكثر من مرة يؤدي الى نفس النتيجة	.258	.792	.152
الثقة والخصوصية			
يحافظ الهاتف المصرفي على خصوصية العملاء	.274	.234	.888
يحافظ الهاتف المصرفي على سرية المعلومات	.342	.261	.838
مجموع نسبة التباين المفسر %			70.31
Kaiser-Meyer-Olkin Measure of Sampling Adequacy			0.909
Bartlett's Test of Sphericity			2173.20

التي قام الباحثين بتصميمها من أجل الحصول على البيانات المطلوبة حيث احتوى القسم الأول على البيانات الأساسية النوع، العمر، المستوى التعليمي، نوع التخصص، طبيعة العمل، هل لديك حساب مصرفي، ما هو نوع الحساب، ما مدى إستخدامك لخدمة الهاتف المصرفي) بينما تم الاعتماد على مقياس (ليكرت الخماسي)، وفي القسم الثاني من الاستبيان حيث أن هذا المقياس صمم للتعرف على قوة موافقة أو عدم موافقة المستقصي منه على جمل معينة لقياس (دوافع العملاء و تبني تكنولوجيا الهاتف المصرفي) وتم تطوير مقاييس الدراسة من خلال الدراسات السابقة السابقة (الأعرج 2013، العلوان و الضمور 2008). وذلك بإستخدام مقياس مكون من خمس فئات أو درجات سيكاران(2006)، بحيث تعطي إجابة موافق بشده درجة وموافق درجتين درجات ومحايد ثلاثة درجات ولا أوافق اربع درجات ولا أوافق بشده.

التحليل العاملي: تأتي الحاجة لإجراء عملية التحليل العاملي لإستبانة الدراسة لإختبار الإختلافات بين العبارات التي تقيس كل متغير من متغيرات الدراسة، حيث تقوم عملية التحليل العاملي بتوزيع عبارات الإستبانة على متغيرات معيارية يتم فرضها وتوزع عليها العبارات التي تقيس كل متغير على حسب إنحرافها عن الوسط الحسابي تم إستخدام حزمة برنامج التحليل الاحصائي (SPSS)، وفيما يلي نتائج عملية التحليل العاملي لمتغيرات الدراسة.

الجدول (2) التحليل العاملي للمتغير المستقل

التحليل العاملي للمتغير التابع (التنبئي) :

من الجداول التالي يتبين ان المصفوفة جاءت في خمسة أعمدة حيث ان قيم الاشتراكات تزيد عن (0.50) والتشبعات اكبر من (0.50) قيمة KMO تزيد عن (0.60) للمتغيرين وقيمة الجزر الكامنة اكبر من الواحد . تم إجراء

عملية التحليل العاملي لعبارات المتغيرات المستقلة مع بعضها البعض وتم استخدام نقطة حذف بمقدار (0.50) كما تم حذف المتغيرات التي يوجد بها تقاطع وقد نتج عنه حذف عدد من البنود الخاصة بكل متغير.

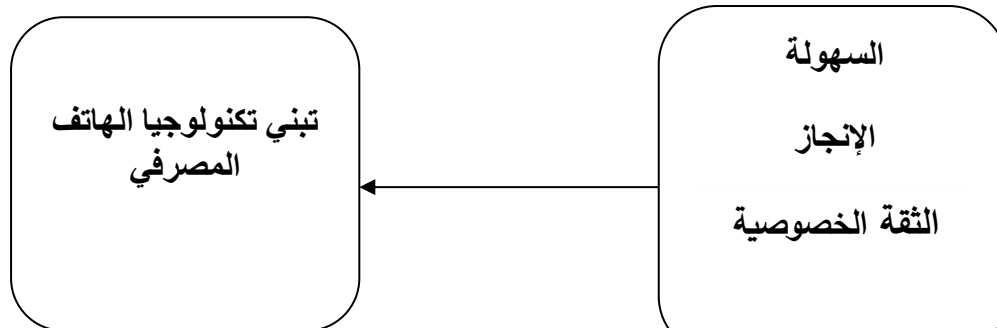
الجدول (3) التحليل العاملي للمتغير التابع (التبني)

المتغيرات	العامل 1
يعرض الهاتف المصرفي الكثير من الخدمات المصرفية	.834
أعرف الخدمات التي يقدمها البنك من خلال خدمة الهاتف المصرفي	.808
أسأل البنك عن الخدمات التي يقدمها من خلال خدمة الهاتف المصرفي	.774
إن خدمة الهاتف المصرفي هي من أهم الأسباب التي تجعلني أتمسك بالبنك الذي يقدمها	.711
خدمة الهاتف المصرفي جزء مهم و ضروري للعمل المصرفي	.708
مجموع نسبة التباين المفسر %	64.207
Kaiser-Meyer-Olkin Measure of Sampling Adequacy	.797
Bartlett's Test of Sphericity	446.281

المصدر إعداد الباحثين من بيانات الدراسة الميدانية (2015)

نموذج الدراسة المعدل : شكل (3)

دوافع العملاء تبني تكنولوجيا الهاتف المصرفي



تحليل الارتباطات

تم استخدام تحليل الارتباط بين المتغيرات المستقلة و المتغير التابع، فكلما كانت درجة الارتباط قريبة من الواحد الصحيح فإن ذلك يعني أن الارتباط قوياً بين المتغيرين وكلما قلت درجة الارتباط عن الواحد الصحيح كلما ضعفت العلاقة بين المتغيرين وقد تكون العلاقة طردية أو عكسية ، وبشكل عام تعتبر العلاقة ضعيفة اذا كانت قيمة معامل الارتباط اقل من (0.30) ويمكن اعتبارها متوسطة اذا تراوحت قيمة معامل الارتباط بين (0.30-0.70) اما اذا كانت قيمة الارتباط أكثر من (0.70) تعتبر العلاقة قوية بين المتغيرين ، وقد أوضح اختبار تحليل الارتباط العلاقة الارتباطية بين المتغيرات ، هناك علاقة ارتباط متوسطة بين السهولة وتبني تكنولوجيا الهاتف المصرفي وعلاقة ارتباط متوسطة بين الإنجاز وتبني تكنولوجيا الهاتف المصرفي، وكذلك هناك علاقة ارتباط متوسطة بين الثقة والخصوصية وتبني تكنولوجيا الهاتف المصرفي.

المتغيرات	السهولة	الإنجاز	الثقة والخصوصية	التبني

			1	السهولة
		1	.630**	الإنجاز
	1	.510**	.620**	الثقة والخصوصية
1	.560**	.670**	.646**	التبني
0.824	0.912	0.806	0.926	معامل الاعتمادية
				الفكرونباخ
2.33	2.51	2.37	1.95	الوسط الحسابي

* $p < .01$ ** $p < .05$

الإنحدار لمكونات دافعية العملاء وتبني تكنولوجيا الهاتف المصرفي (التبني) (Beta coefficient) :

لقد تم استخدام اختبار تحليل الانحدار المتعدد والذي يهدف الى التعرف على تأثير دافعية العملاء وتبني تكنولوجيا الهاتف المصرفي (التبني). تم الاعتماد على معامل (Beta) لمعرفة التغير المتوقع في المتغير التابع بسبب التغير الحاصل في وحدة واحدة من المتغير المستقل ، كما تم الاعتماد على (R^2) للتعرف على قدرة النموذج على تفسير العلاقة بين المتغيرات المستقلة والمتغير التابع ، بالإضافة إلى استخدام اختبار (F) للتعرف على معنوية نموذج الانحدار. وقد تم الاعتماد على مستوى الدلالة (0.05) للحكم على مدى معنوية التأثير، حيث تمت مقارنة مستوى المعنوية المحسوب مع قيمة مستوى الدلالة المعتمد، وتعد التأثيرات ذات دلالة إحصائية إذا كانت قيمة مستوى الدلالة المحسوب أصغر من مستوى الدلالة المعتمد (0.05) والعكس صحيح ، ومن خلال تحليل الانحدار تم التوصل الى انه توجد علاقة إيجابية بين السهولة وتبني تكنولوجيا الهاتف المصرفي. وقد بلغت قيمت بيتا للمتغير (0.412). ومستوى الدلالة (0.000) كما توجد علاقة بين الإنجاز وتبني تكنولوجيا الهاتف المصرفي حيث بلغت بيتا (0.337) ومستوى المعنوية (0.000) ، بينما توجد علاقة بين الثقة والخصوصية وتبني تكنولوجيا الهاتف المصرفي حيث بلغت بيتا (0.107) ومستوى المعنوية (0.000)

الجدول (5) الانحدار لمكونات دافعية العملاء وتبني تكنولوجيا الهاتف المصرفي (التبني) (Coefficient)

لمصدر إعداد الباحثين من بيانات الدراسة (2015) ، $p < 0.10$ * ، $p < 0.05$ ** ، $p < 0.001$ ***

مناقشة النتائج :

أظهرت الدراسة أن هنالك علاقة إيجابية بين أبعاد دوافع استخدام الهاتف المصرفي و التبني، ويرجع هذا الى أن دوافع العملاء هي المحرك الأساسي للأفراد نحو السلوك المعين، و بناء على ذلك فقد ابرزت النتائج أن أكثر الأبعاد تأثيراً على تبني تكنولوجيا الهاتف المصرفي هي (سرعة الإنجاز، سهولة الاستخدام ، الثقة و الخصوصية) على التوالي ، و نجد نوعاً من التوافق مع دراسة على العلوان و هاني الضمور (2008) حيث ذكروا أن العوامل النفسية كالدوافع و المخاطر المدركة و الحاجة الى التفاعل لها تأثير في مدى التبني ، و لكن تأثيرها بشكل منفرد يقتصر فقط على الدوافع و المخاطر المدركة، كما اظهرت النتائج أن هنالك علاقة إيجابية بين السهولة و تبني تكنولوجيا الهاتف المصرفي حيث أن سهولة الاستخدام تعمل دائماً على جذب الأفراد ، فالإنسان بطبيعته يبتعد عن التعقيد ، و اشارت كثيراً من الدراسات الى أن السهولة دور كبير في جعل الخدمات مرغوبة و هذا ما اشارت اليه الدراسات السابقة حيث جاء في دراسة S. Afshan, A. Sharif (2016) إلى أن سهولة الاستخدام تخفض من درجة عدم التأكد في إجراء المعاملات عبر الهاتف المصرفي كما اشارت دراسة (Hsiu-Fen Lin 2011) إلى أن سهولة الاستخدام تساعد على خلق النوايا السلوكية وان النوايا السلوكية تؤدي الى السلوك الفعلي المتمثل في التبني كذلك إتضح من خلال الدراسة وجود علاقة إيجابية بين الخصوصية و تبني تكنولوجيا الهاتف المصرفي و يُعزى هذا الى أن أفراد المجتمع السوداني لديهم اعتقاد كبير بمبدأ الخصوصية فيما يتعلق بالأمور المالية و خدمة الهاتف المصرفي جزء من منظومة الخدمات المالية كما جاء في دراسة الشريف (2012) ان حماية خدمات الإنترنت المصرفي تؤدي الى جذب العملاء و كما تشير دراسة (Afshan, A. Sharif 2016) إلى أن الثقة المتعلقة بالبنية

القانونية والتكنولوجية تساعد على تبني العملاء لخدمات الهاتف المصرفي، كما ذكرت دراسة Dineshwar and Steven (2013) بأن نقص الأمان والخصوصية يمكن أن يؤدي إلى عدم التبني. كما بينت الدراسة أيضاً أن هنالك علاقة إيجابية بين الإنجاز و تبني تكنولوجيا الهاتف المصرفي و ترجع هذه العلاقة الى أن كل شخص يبحث عن سرعة الأداء و عدم الرغبة في الإنتظار و المماطلة مما يعني أن سرعة الإنجاز لها تأثير كبير في تبني الخدمة كما أنها تعتبر ميزه تنافسية للبنوك ، حيث كلما كانت وقت إنتظار الخدمة أقل كان هذا دافعاً للأفراد لتبنيها ، و هذا ما تتطابق مع دراسة القدومي (2008) والتي تناولت الصيرفة الإلكترونية في المصارف التجارية الأردنية حيث كانت من ضمن نتائج أن الصيرفة الألكترونية سهلة الإستخدام وذات كلفة متدنية و منتشرة بشكل جيد كما تعمل على توفير الوقت و الجهد و المصاريف كما انها تلبي إحتياجات و رغبات المستخدمين .

تأثيرات الدراسة

أولاً : التأثيرات النظرية :

تناولت الدراسة العوامل المؤثرة على عملاء المصارف الإسلامية نحو إستخدام الهاتف المصرفي من خلال الدراسات السابقة و الدراسات الميدانية (المقابلات) و مفهوم التبني و المراحل التي يمر بها . حيث اظهرت نتائج الدراسة أن دوافع تبني تكنولوجيا الهاتف المصرفي لدى عملاء المصارف الإسلامية في السودان هي(السهولة - الإنجاز - الثقة و الخصوصية) ، إضافة إلى أن النتائج أوضحت وجود علاقة إيجابية بين دوافع العملاء(السهولة - الإنجاز - الثقة و الخصوصية) و تبني تكنولوجيا الهاتف المصرفي

ثانياً: التأثيرات التطبيقية :

إن التركيز على الاسباب التي تدفع العملاء نحو خدمة الهاتف المصرفي و ذلك من خلال إتاحتها بطريقة سهلة مع السرعة في الإنجاز و توفير الثقة و الخصوصية للعملاء يعمل على تبني الأفراد لخدمة الهاتف المصرفي .

محددات الدراسة

صعوبة تعميم نتائج الدراسة على كافة ولايات السودان و ذلك لأن المعلومات تم جمعها من عملاء المصارف الإسلامية بولاية الخرطوم فقط ، لذا فإن الدراسات المستقبلية يفضل أن تجمع بيانات من مختلف ولايات السودان، وقد شملت الدراسة عملاء (5)مصارف إسلامية وعلى الدراسات المستقبلية أن تسعى إلى جمع البيانات من عدد أكبر من المصارف السودانية.

بعد دراسة أبعاد المتغير المستقل و قياسها وجدت الدراسة انها تؤثر في المتغير التابع (التبني) بشكل جزئي مما يعني وجود أبعاد أخرى لها تأثير يجب أن تؤخذ في الإعتبار، كذلك هذه ان الدراسة إختبرت العلاقة بين متغير المستقل ومتغير تابع وبناء على ذلك يفضل أن توظف الدراسة متغيرات معدلة او وسيطة.

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سلوك المستهلك في الاقتصاد الإسلامي

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Consumer Behavior: An Islamic Perspective

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Abstract

The Islamic Law -Shariah- provides a holistic framework of the subject of consumer behavior that aims at promoting the higher values of consumers that go beyond the material and physical needs of consumers. Consumer behavior theory, from an Islamic economic perspective, could be seen as part of the general economic theory that governs the economic attitude of a Muslim. In other words it is an integrative theory that combines the demands of individuals, the group as well as the demands of religion and the worldly life. As such many Muslim jurists worked to develop and perform a set of principles and provisions to regulate the Muslim consumption behaviour as derived from Islamic law sources.

Key words : Consumer , Consumer behaviour, Islamic economy , Consumption.

المخلص

اهتمت الشريعة الإسلامية بموضوع سلوك المستهلك اهتماما شموليا وذلك بهدف تحقيق مقاصد سامية، تتجاوز كثيرا البعد المادي المرتبط بإشباع الحاجات المادية للمستهلكين؛ هذا وتعتبر نظرية سلوك المستهلك من منظور الفكر الاقتصادي الإسلامي جزء من النظرية الاقتصادية العامة التي تحكم سلوك المستهلك المسلم وتصرفاته، وهي نظرية تكاملية تجمع بين مطالب الفرد والجماعة، ومطالب الدين والدنيا. ولقد اجتهد فقهاء المسلمين بوضع مجموعة من الأسس والأحكام لتضبط سلوك المستهلك المسلم مستنبطة من مصادر الشريعة الإسلامية.

الكلمات المفتاحية: المستهلك- سلوك المستهلك- الاقتصاد الإسلامي- الاستهلاك.

مقدمة:

الحمد لله ذي الفواضل الجليلة والعوائد، الذي خفف عن عباده المعضلات الشدائد، بما قيضه من أرزاق متنوعة وبركات متتابعة وفوائد، وأشهد أن لا إله إلا الله وحده لا شريك له، الملك العظيم الواجد الماجد، الذي تفرّد بالكمال المطلق فهو الإله السيد الصمد الأحد الواحد، وأشهد أن محمدا عبده ورسوله أفضل محمود وأكمل مثن على الله وحامد، اللهم صل وسلم على محمد وعلى آله وأصحابه المحسنين في الأعمال والمقاصد، أما بعد:

1. مشكلة الدراسة:

يعتبر الاقتصاد الإسلامي نظاماً كاملاً من حيث استيفائه للمبادئ والأهداف المنبثقة من كتاب الله عز وجل وسنة نبيه محمد صلى الله عليه وسلم، من خلال النظرة للحياة كما ارتضاها الله لكافة عباد، وجعل سبحانه وتعالى التعامل فيما بينهم لتسيير حياتهم، والاقتصاد الإسلامي في مبادئه، وقواعده وأهدافه يستطيع أن يبني للإنسانية بناء متكاملًا لسلوك المستهلك، وبناء عليه سنتناول في هذه الدراسة سلوك المستهلك في الاقتصاد الإسلامي.

3. أهداف الدراسة: تسعى هذه الدراسة إلى تحقيق الأهداف التالية:

- توضيح المفاهيم النظرية المتعلقة بسلوك المستهلك في الاقتصاد الإسلامي؛

- إبراز أهمية الرشد الاقتصادي في حياة المستهلك من المنظور الإسلامي.

4. أهمية الدراسة: تستمد هذه الدراسة أهميتها من أهمية الموضوع بحد ذاته، حيث أن موضوع سلوك المستهلك في الاقتصاد الإسلامي لا يزال بحاجة إلى مساهمة تبين قواعده وأأسسه.

5. منهج الدراسة:

اعتمدنا في هذه الدراسة على المنهج الوصفي التحليلي، وذلك بجمع البيانات والمعلومات مع محاولة تحليلها وتفسيرها للوصول إلى النتائج وتقديم الاقتراحات والتوصيات بشأن الموضوع محل الدراسة، أما بالنسبة لأدوات الدراسة فقد اعتمدنا على المراجع وما تناولته بعض الدراسات والكتابات المتخصصة في هذا المجال.

6. محاور الدراسة:

ارتأينا تقسيم الموضوع محل الدراسة إلى المحاور التالية:

المحور الأول: مفهوم سلوك المستهلك من منظور الفكر الاقتصادي الإسلامي

المحور الثاني: العوامل المؤثرة على سلوك المستهلك في الاقتصاد الإسلامي

المحور الثالث: أهمية الرشد الاقتصادي في حياة المستهلك من المنظور الإسلامي

المحور الأول: مفهوم سلوك المستهلك من منظور الفكر الاقتصادي الإسلامي

يعرف المستهلك على أنه ذلك الشخص الذي يمارس نشاطه التسويقي باستمرار، و ذلك باتخاذ قرارات رشيدة للشراء من أجل اختيار مواد تحقق منفعة.⁸⁹

أما سلوك المستهلك فيعرف على أنه ذلك "النمط الذي يتبعه المستهلك في سلوكه في البحث أو الشراء أو الميل نحو خدمة أو سلعة أو فكرة يتوقع منها إشباع رغباته".⁹⁰

كما يعرف سلوك المستهلك على أنه "الأفعال والتصرفات المباشرة للأفراد للحصول على سلعة أو خدمة والتي تتضمن اتخاذ قرارات الشراء".⁹¹

ويمكن القول أن سلوك المستهلك هو "تصرفات الأفراد التي تتضمن الشراء، واستخدام السلع والخدمات وتشمل أيضا القرارات التي تسبق وتحدد هذه التصرفات".⁹²

أما نسق الاستهلاك في الإسلام والمقاصد المتوخاة منه يلتزم فيه البعد الديني والدنيوي، وبذلك يؤسس المعاش على المعاد، وتتحرك الدوافع الاقتصادية في إطار شرعي وأخلاقي، ويقع النظر في التصرفات الاقتصادية من جهة العائد الديني الأخروي، والدنيوي المادي.⁹³

⁸⁹ - عبد الكريم راضي الجبوري، التسويق الناجح وأساسيات البيع، دار ومكتبة الهلال للنشر، بيروت، 2000، ص 27.

⁹⁰ - عبد الكريم راضي الجبوري، نفس المرجع السابق، ص 71.

- محمد سعيد عبد الفتاح، التسويق، دار النهضة العربية، بيروت، 1983، ص 43.⁹¹

⁹² - حمد الغدير، رشاد الساعد، سلوك المستهلك: مدخل متكامل، دار الزهران، عمان، ص 04.

⁹³ - زيد بن محمد الرماني، الرؤية الإسلامية لسلوك المستهلك المسلم، جامعة الإمام محمد بن سعود الإسلامية، ص 3.

وتجدر الإشارة إلى أن الإسلام حرم كافة صور الاستغلال للمستهلك من غش وخداع وتدليس وغبن و غرار وتطفيف واحتكار، لأجل أكل أموال الناس بالباطل عن طريق رفع الأسعار، أو البيع على بيع الناس أو بخس الناس أشياءهم.⁹⁴ ويمكن القول أن تنظيم الاستهلاك عن طريق المنهج الإسلامي يستهدف أمرين أساسيين هما:⁹⁵

- توفير ما يلبي الحاجات الأساسية للفرد والمجتمع من السلع الضرورية التي بها يتم حفظ الحياة وأداء الواجبات وحماية المجتمع وتوفير الأمن، وجب أن يتعاون أفراد المجتمع جميعهم على توفيرها، علاوة على قيام هؤلاء الأفراد بأداء الحقوق والواجبات لمن يعولون من أقاربهم وفي هذا يقول الرسول صلى الله عليه وسلم: " لا يشبع الرجل دون جاره " (رواه أحمد). ويقول كذلك: " إن الأشعرين إذا قل طعام عيالهم بالمدينة جعلوا ما كان عندهم في ثوب واحد ثم اقتسموه بينهم في إناء واحد بالسوية فهم مني وأنا منهم " (رواه البخاري).

- توفير ما يلبي الحاجات غير الضرورية للفرد والمجتمع وتشمل هذه الحاجات كل ما من شأنه تيسير تحمل أعباء الحياة وواجباتها، وتأتي هذه الحاجات في المرتبة الثانية بعد الضروريات، وهي من الأشياء التي يتفاوت فيها الأفراد تبعاً لمنزلتهم الاجتماعية وقدراتهم وظروفهم و أعبائهم المعيشية وفي هذا يقول الله تعالى: ﴿ لينفق ذو سعة من سعته ومن قدر عليه رزقه فلينفق مما آتاه الله لا يكلف الله نفساً إلا ما آتاه سيجعل الله بعد عسر يسراً ﴾ (سورة الطلاق: الآية 7). ويقول الرسول صلى الله عليه وسلم: "من سعادة المرء المسكن الواسع و الجار الصالح و المركب الهنيء" (رواه أحمد).

المحور الثاني: العوامل المؤثرة على سلوك المستهلك في الاقتصاد الإسلامي

من العوامل المؤثرة في سلوك المستهلك في الاقتصاد الإسلامي، العقيدة، والأخلاق، إلى جانب العوامل الاقتصادية والاجتماعية والنفسية، ومثال ذلك الدعوة إلى التوسط والاعتدال، فالتعاليم الإسلامية تحض المسلم على بلوغ حد الكفاية، وتحرم عليه الإسراف أو الإفراط أو التبذير في الإنفاق.⁹⁶

ومن بين العوامل المؤثرة في سلوك المستهلك المسلم كذلك الدعوة إلى الإِدِّخار لوقت الشدة، وقد نتصور وجود علاقة ارتباطية بين درجة إيمان الفرد وبين إنفاقه في سبيل الله، وعلى ذلك يمكن تحديد أوجه الإنفاق للمستهلك المسلم على النحو التالي:⁹⁷

- الإنفاق الديني: ويشمل الإنفاق الحالي، والإِدِّخار من أجل الإنفاق في المستقبل؛
 - الإنفاق على الغير؛ أي في سبيل الله بهدف الآخرة؛
 - استثناء الخبائث فقط من المنتجات والسلع المتاحة؛
 - تحدد التقوى سلوك المستهلك المسلم؛
 - هناك حد أدنى محدد للإنفاق على الغير، هو نصيب الزكاة؛
 - يشجع الإسلام على الادخار مع ضرورة الاستثمار؛ حتى لا يتآكل رأس المال بدفع الزكاة منه.
- وللمنهج الإسلامي نظرة تنظيمية نحو الاستهلاك إذ يبحث على التوسط والاعتدال فيه، وفي هذا يقول الله عز وجل: ﴿ وكذلك جعلناكم أمة وسطاً لتكونوا شهداء على الناس ويكون الرسول عليكم شهيداً ﴾ (سورة البقرة: الآية 143). ويقول كذلك: ﴿ والذين إذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواماً ﴾ (سورة الفرقان: الآية 67)

⁹⁴ - إبراهيم الأخرس، حماية المستهلك بين مقاصد الشريعة والفكر الاقتصادي الوضعي، إيتراك للطباعة والنشر، القاهرة، 2012، ص: 365.

⁹⁵ - محمود عساف، المنهج الإسلامي في إدارة الأعمال، مكتبة الخدمات الحديثة، السعودية، 2001، ص 56.

⁹⁶ - زيد بن محمد الرماني، مرجع سابق، ص 21.

⁹⁷ - F. Khan - "Macro Consumption Function in an Islamic Frame Work". In Journal of Research Islamic Economics, Jeddah Winter 1404, Vol. 1. No. 2, p. 3 - 10, and M. Iqbal "Zakah, Moderation and search, Islamic Economics, Jeddah, Sumer, 1405, Vol. 3. No. 1, p 50 - 56.

ويمكن إجمال ضوابط الاستهلاك في النقاط التالية:⁹⁸

- يبدأ الزبون المسلم بسد حاجات نفسه أولاً، ثم حاجات أهله، ثم حاجات أقربائه، ثم المحتاجين من المسلمين، وفي هذا يقول الرسول صلى الله عليه وسلم: " ابدأ بنفسك فتصدق عليها، فإن فضل شيء عن أهلِكَ فلذي قرابتك، فإن فضل عن ذي قرابتك شيء، فهكذا وهكذا يقول فبين يديك، وعن يمينك، وعن شمالك " (رواه النسائي).
- يتحدد مستوى الاستهلاك والإنفاق على النفس والعيال والمحتاجين بالقدرة المالية للشخص، فلا يكلف الله نفساً إلا وسعها، وفي هذا يقول الله تعالى: ﴿ يريد الله بكم اليسر ولا يريد بكم العسر ﴾ (سورة البقرة: الآية 185).
- لا يجوز أن يشتمل الاستهلاك على المحرمات من السلع التي تستعمل فيما حرم الله أو تؤدي إلى المحرم، حيث يحرم المنهج الإسلامي التعامل أو استهلاك كل ما يضر بالمجتمع من سلع وخدمات تسيء إلى حالة الجسم أو العقل، وفي هذا يقول الله تعالى: ﴿ يا أيها الذين ءامنوا إِنما الخمر والميسر والأنصاب والأزلام رجس من عمل الشيطان فاجتنبوه لعلكم تفلحون ﴾ (سورة المائدة: الآية 90)، ويقول كذلك: ﴿ حرمت عليكم الميتة والدم ولحم الخنزير وما أهل لغير الله به و المنخنقة والموقوذة والمتردية والنطيحة وما أكل السبع إلا ما ذكيتم وما ذبح على النصب وأن تستقسموا بالأزلام ذالكم فسق ﴾ (سورة المائدة: الآية 03)، ويقول الرسول صلى الله عليه وسلم: " حرم لباس الحرير و الذهب على ذكور أمتي وأحلّ لإنائهم " (رواه الترمذي)، ويقول الله عز وجل: ﴿ قل لا يستوى الخبيث والطيب ولو أعجبك كثرة الخبيث فاتقوا الله يا أولى الألباب لعلكم تفلحون ﴾ (سورة المائدة: الآية 100).
- يدعو الإسلام إلى الحد الأمثل في الاستهلاك، فيمنع كلاً من التقتير والإسراف وفي هذا يقول الله تعالى: ﴿ يا بني آدم خذوا زينتكم عند كل مسجد وكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين ﴾ (سورة الأعراف: الآية 31)، ويقول كذلك: ﴿ ولا تبذر تبذيراً، إن المبذرين كانوا إخوان الشياطين وكان الشيطان لربه كفوراً ﴾ (سورة الإسراء: الآية 26، 27).

المحور الثالث: أهمية الرشد الاقتصادي في حياة المستهلك من المنظور الإسلامي

إن الرشد الاستهلاكي يتمثل في سلوك المستهلك، بحسن تصرفه في نفقاته، حيث يدبرها باعتدال، ووسطية، لتحقيق أعلى درجات الإشباع لحاجاته الإنسانية، بعيداً عن الإسراف والتبذير، أو الشح والتقتير، ويفترض أن المستهلك الرشيد يعرف مصالحه، ويوازن بينها، وهو أدري من غيره في توجيه سلوكه الاستهلاكي، بما يحقق له المنافع، ويدرك منه المضار، فالإنسان الاقتصادي (منتجاً كان أو مستهلكاً) غايته تحقيق الرشد، بمعنى أنه يتصرف لتحقيق أكبر قدر من منفعة الشخصية، في حدود ظروفه الاقتصادية المتاحة، ويعتبر هذا الهدف هو الأساس الأول الذي بني عليه علم الاقتصاد في الفكر الإسلامي، فغياب الرشد الاقتصادي يؤثر في الحد من نجاح تطبيق النظريات الاقتصادية المعاصرة، شيوعية كانت أو رأسمالية في حل المشكلات الاقتصادية التي تواجه العالم اليوم، إذ أن ذلك يرجع إلى حد كبير بأن الفرد الاقتصادي ليس رشيداً بالدرجة التي تفترضها تلك النظم.⁹⁹

أما الرشد الاقتصادي في النظام الاقتصادي الإسلامي فهو حقيقة واقعة، إذ أن الفرد الاقتصادي المسلم رشيد بطبعه، حيث يؤمن بالله تعالى ورسوله صلى الله عليه وسلم، ويعيش وفق تعليمات القرآن الكريم والسنة النبوية أي: أنه فرد عقلاني يتدبر أموره ويتصرف على نحو يرضي الله، ويقول الله تعالى: ﴿ وإنا منا المسلمون ومنا القاسطون فمن أسلم فأولئك تحروا رشداً ﴾ (الجن: الآية 14).

إن تحقيق الرشد الاقتصادي لحماية للمستهلك، يحميهِ أولاً من نفسه فيلبي حاجاته، وحاجات من يعول من أفراد أسرته، باعتدال بعيداً عن الإسراف أو التبذير، وبحسن التصرف في ماله، بضبط نفقاته الاستهلاكية وفق سلم أولويات محدد، كما يحميهِ من المنتج والتاجر، بضبط تصرفاته الاقتصادية وتوجيه سلوكه الاستهلاكي نحو الأفضل دائماً، ليحصل على ما يستهلكه من سلع ومنتجات، بأسعار معقولة وجودة متميزة، وفي كل الأوقات، حفاظاً على سلامة بدنه، وصوناً لماله من الضياع.

⁹⁸- رفيق يونس المصري، أصول الاقتصاد الإسلامي، دار البشائر، الطبعة الثانية، السعودية، 1999، ص153.

⁹⁹- حميد الصغير، المقاصد الشرعية لحماية المستهلك في الفقه الإسلامي، جامعة محمد الأول، المملكة المغربية، ص170.

وفي ظل تحقيق موازنة معقولة بين دخله المالي وحدود نفقاته الاستهلاكية، فالمستهلك الرشيد هو الذي يراعي مبدأ الرشد والعقلانية والاعتدال في مأكله ومشربه وملبسه ومسكنه وسائر نفقاته، حماية لنفسه ولأسرته؛ وهو كذلك الذي يراعي قرارات الشراء والاستهلاك، بحيث تكون في الوقت المناسب، ومن المكان المناسب وللحاجة المطلوبة، وبالسعر المناسب، وبالجودة المطلوبة، وبالقدر اللازم، فالمستهلك الذي يراعي كل ذلك في إنفاقه الاستهلاكي يمكن أن يحقق الرشد الاقتصادي، بحيث لا يقع فريسة سهلة للتلاعب والاستغلال من طرف التجار ومقدمي الخدمات أو المنتجين. وهناك من يرى أن المستهلك الرشيد هو الذي يحقق التوازن في إنفاقه الاستهلاكي بحيث لا يبذر، ولا يبخل، وعلى هذا الأساس تم تعريف المستهلك الرشيد بأنه: "هو الذي ينفق دخله المتاح من أجل تحقيق التوازن البيولوجي والحضاري، فلا يسرف أو يبذر، ولا يقتر أو يبخل، وإنما يكون وسطا معتدلا في إنفاقه الذي يوجهه دائما لاقتناء الطيبات لا الخبائث"، فيلزم إذا لكي يكون المستهلك رشيدا أن يضع في خطته لإنفاق المال مصالح نفسه ومن يعول، روحا وبدنا وعقلا، ومصالح المجتمع في العاجل والأجل للمعيشة في الدنيا وعمارة الأرض، والقيام بالواجبات الدينية، وإشباع احتياجاته منها لأخراه. وبذلك يتحقق توازن المستهلك في إنفاقه، ليتحقق له الوفاء بحاجاته بكافة مستوياتها: الضرورية والتحسينية، فلا يحرم من الضروريات على حساب الكماليات كما هو الحال في الرأسمالية، ولا يحرم من الكماليات على حساب الضروريات كما هم الحال في الاشتراكية، بل يتيسر له استهلاك الطيبات من السلع والخدمات بشكل معتدل دون إفراط ولا تقريط.¹⁰⁰

الخاتمة:

الحمد لله الرازق ذي القوة المتين يعطي ويمنع ويخفض ويرفع وهو الحكيم العليم أحمدته على نعمه الغزار وأشكره على جوده المدرار، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله، اللهم صل وسلم على عبدك ورسولك محمد وعلى آله وصحبه؛ أما بعد:

تتضمن هذه الخاتمة على أهم النتائج المتوصل إليها، وهي كالآتي:

- يستشعر المستهلك المسلم بالراحة القلبية والاطمئنان النفسي عندما يجد نفسه ملتزما بأحكام ومبادئ الشريعة الإسلامية في سلوكه الاستهلاكي؛
- لا تنفصل الجوانب الأخلاقية والعقدية والتشريعية في نظرية سلوك المستهلك في الإسلام بل كل جانب يتكامل مع الآخر؛
- من خلُق المستهلك المسلم نجد الاعتدال والقناعة، وتجنب الإسراف والتبذير والترف والتعالي وغير ذلك من الخصال التي نهى الإسلام عنها؛
- مبدأ الرشد الاقتصادي في نظرية الاستهلاك في الاقتصاد الإسلامي يقوم على قاعدة الاعتدال في الإنفاق؛
- سلوك المستهلك في الاقتصاد الإسلامي يتميزه عن غيره من الأنظمة الاقتصادية بوازع الرقابة الذاتية وذلك لقول الله تعالى ﴿إن الله لا يخفى عليه شيء في الأرض ولا في السماء﴾ (آل عمران: الآية 5).
- وآخر دعوانا أن الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين، نبينا محمد عليه وعلى آله وأصحابه أجمعين.

¹⁰⁰ - حميد الصغير، نفس المرجع السابق، ص 171.

البدائل الشرعية لتمويل مشروعات الإنشاءات التحتية: دراسة تطبيقية لواقع وآفاق تمويل مشروعات الإنشاءات التحتية بالسندات الشرعية في عينة من الاقتصاديات الإسلامية

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Islamic Substitutes to Finance Infrastructure projects: An Applied Study on the Reality and the Future Prospects to Finance Infrastructure Projects by Islamic Bonds in Several Islamic Countries

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Abstract

This study aims to examine the use of Islamic financial products to finance infrastructure projects. Special emphasis will be given to analyzing the current state of using Sukuk -bonds- and their prospective future use in financing projects in Islamic countries including the Gulf Cooperation Council, Malaysia, and Egypt. Furthermore, the study also identifies Islamic financing substitutes and their characteristics taking into consideration the fact that these substitutes lead to a transition of financing costs from government to others during the period of concession, after which and once the projects are completed, they become government property.

Keywords. Financing, Sukuk, Infrastructures, Gulf Cooperation Council countries, Malaysia, Egypt.

مستخلص:

يهدف هذا البحث إلى دراسة تمويل مشروعات الإنشاءات التحتية بأدوات التمويل الإسلامي المتاحة، مع تركيز الدراسة على واقع استخدام السندات الشرعية بشكل خاص وكذا آفاقها المستقبلية في تمويل مشروعات الإنشاءات التحتية في عينة من الدول الإسلامية ممثلة في كل دول مجلس التعاون الخليجي، ماليزيا ومصر. ولتحقيق هذا الهدف تم التعرض لتصنيف مشروعات الإنشاءات التحتية وأهميتها في الاقتصاديات المعاصرة، ثم التعريف ببدايل التمويل الإسلامي لمثل هذه المشروعات وبيان خصائصه والتي من أهمها هو أن التمويل بهذا الأسلوب يترتب عليه انتقال تحمل أعباء التمويل التي تعد مكلفة لضخامة المشروعات الممولة، من الحكومة إلى أطراف تمويلها خلال فترة الامتياز الممنوحة، لتعود ملكية هذه المشروعات إلى الحكومة في النهاية.

كلمات مفتاحية: التمويل، السندات الشرعية، الإنشاءات التحتية، دول مجلس التعاون الخليجي، ماليزيا، مصر.

أولاً: الإطار العام للدراسة توطئة

ما إن ظهرت السندات الشرعية حتى ذاع صيتها وانتشرت كأداة معاصرة يقبل عليها المسلمون وغير المسلمين لتمويل عملياتهم المختلفة في شتى أنحاء المعمورة، خاصة بعد الانتكاسات التي شهدتها الاقتصاديات الربوية وما نجم عنه من أزمات أوصلت الاقتصاد العالمي إلى حافة الإفلاس. وعليه تعالت الأصوات المنادية بطلب طوق النجاة وطبي صفحة الأزمات التي طالما ارتبطت بتلك المنظومات الاقتصادية التي أثبتت فشلها في قيادة الاقتصاد العالمي نحو بر الأمان المنشود، فترأى بصيص أمل، من خلال تسارع الدول التي وقعت أسيرة تلك الأزمات وبحكم بسط نفوذها على الاقتصاد العالمي، والذي سرعان ما امتد وهج الأزمة الاقتصادية وصار كالنار في الهشيم، فأصبح

الاقتصاد العالمي قاب قوسين أو أدنى من الإفلاس، وتعالّت الأصوات المنادية من كل صوب وحذب كالغرقى يطلبون النجدة ويستجدون بكل قشة لتركبها هذه الاقتصاديات لتعبر لبر الأمان، فكانت كل الأعين مشرّبة نحو هذا الحل السحري والمنادي بالتنحي عن مناقضة كل ما نادى به الأديان السماوية، التي أجمعت على تحريم التعامل بالربا، الذي من شأنه أن يهدم بناء كل منظومة تؤسس قواعدها عليه.

مشكلة الدراسة

هل يمكن لأدوات التمويل الإسلامي و السندات الشرعية كأحد أوجهه، من أن تكون بديلا ناجعا لتمويل مشروعات الإنشاءات التحتية في الاقتصاديات المعاصرة بشكل عام و في دول عينة الدراسة بشكل خاص؟

فرضيات الدراسة

اعتمدت الدراسة على فرضيتين أساسيتين لتغطية مختلف جوانب الدراسة وهما:
- من شأن أدوات التمويل الإسلامي أن تقدم حولا ناجعة لمشكلة تمويل مشروعات الإنشاءات التحتية بنوعها الصلبة والمرنة؛

- قدم إصدار السندات الشرعية في اقتصاديات عينة الدراسة التطبيقية الممثلة في كل من مجلس التعاون الخليجي، ماليزيا وكذا جمهورية مصر العربية حلا بديلا للتمويل الربوي لمشروعات إنشاءاتها التحتية.

أهداف الدراسة

تهدف الدراسة للتعرف على الدور الريادي الذي يمكن أن تلعبه السندات الشرعية في تمويل مشاريع البنية التحتية في عينة من الدول الإسلامية وعلى رأسها ماليزيا التي تعد رائدة في مجال التعامل بها، إضافة لعدد من دول الخليج العربي وكذا مصر.

أهمية البحث

تبدو أهمية البحث من خلال تعرضه للسندات الشرعية بما تملكه من تنوع وتجدد وتطور وانتشار متنامي ومتسارع، والدور الذي يمكن أن تلعبه كبديل رائد وفعال لتمويل مشروعات الإنشاءات التحتية بشكل عام، وفي عينة الدراسة المشكلة من دول مجلس التعاون الخليجي وماليزيا وكذا جمهورية مصر.

منهجية الدراسة

نظرا لطبيعة الدراسة تم اعتماد مختلف المناهج المستخدمة في البحوث والدراسات الاقتصادية والإدارية، حيث تم توظيف كل واحدة منها كلما دعت الحاجة البحثية لذلك. وبشكل عام فقد تم اعتماد المنهج الوصفي التحليلي حين تناول عدة مفاهيم وتحليلها والمرتبطة أساسا مشروعات الإنشاءات التحتية وكذا أدوات التمويل الإسلامي لهذه المشروعات، ومن بين الأدوات المنهجية المتبعة أيضا أسلوب دراسة الحالة المطبق عند تناول الجزء الخاص بالشق التطبيقي من البحث وذلك من خلال تناول نماذج في بعض الدول الإسلامية كمالييزيا ودول مجلس التعاون الخليجي وكذا جمهورية مصر العربية، تستخدم السندات الشرعية في تمويل مشروعاتها الإنشائية التحتية.

الدراسات السابقة

بدأت بواكير الإسهامات الأكاديمية المتخصصة من الفقهاء في أعضاء هيئات الرقابة الشرعية في مختلف البنوك الإسلامية في أوائل العقد الأخير من القرن العشرين، ومنها الفتاوى الشرعية وكتابات الأساتذة محمد عارف ومحمد عبد المنان وفهيم خان في ومنذر قحف ودراسة علي محي الدين القرة داغي والموسومة "أدوات التمويل الإسلامي لمشاريع البنية التحتية" وغيرهم من الفقهاء والباحثين والمؤلفين.

هيكلية الدراسة

لمعالجة الإشكالية المطروحة، سيتم اعتماد خطة للبحث تراعي الجوانب المتداخلة والمتشعبة للموضوع وفقا لما يلي:

- إطارا عاما للدراسة اشتمل على تقديم عام، مشكلة الدراسة، فرضياتها وأهميتها والمنهجية المتبعة؛
- خلفية نظرية تناولت المفاهيم ذات العلاقة بموضوع الدراسة كمفهوم مشاريع البنية التحتية، وكذا أدوات التمويل الإسلامي لمثل هذا النوع من المشروعات مع أفراد أهمية خاصة للسندات الشرعية وأهميتها في هذه العملية الاستثمارية الهامة للاقتصاديات الإسلامية؛

- دراسة عملية، تناولت أهمية السندات الشرعية في تمويل مشروعات الإنشاءات التحتية في عينة من الدول الإسلامية.

ثانياً: الخلفية النظرية للدراسة

مشروعات الإنشاءات التحتية: المفهوم والأهمية: تؤدي مشروعات الإنشاءات التحتية دوراً مفصلياً في تعزيز نوعية الحياة، حيث تعد عاملاً حيوياً في عمليات التحول الاقتصادي والاجتماعي للعنصر البشري. كما تعد عوامل جوهريّة لجذب الاستثمارات في شتى المجالات الصناعية، التجارية والخدماتية وذلك من شأنه التأثير المباشر على تنافسية الشركات.

مفهوم مشروعات الإنشاءات التحتية: يكتفي التعريف المختصر في الاقتصاديات التقليدية للبنية التحتية على اعتبار أنها تلك النظم الأساسية المادية لبلد ما أو لسكان مجتمع محلي محدد، ويشمل ذلك الطرق والمرافق العامة، منشآت الصرف الصحي. وعموماً تتمثل في كل تلك البنى والنظم الأخرى التي تمتد اقتصاد بلد ما بالقدرة على الإنتاج. ومن ثم فإن القدرة الإنتاجية لأي بلد تتناسب طردياً مع حسن تشييد البنى التحتية ومن ثم كفاءة أدائها. عادة ما يقع تشييد تلك البنى على عاتق الدولة إلا في حالات استثنائية. مقابل هذا التعريف المقتضب، هناك تعريفات أخرى أكثر تفصيلاً مثل ذلك الذي يتبناه رئيس الهيئة الوطنية الهندية للإحصاء، الذي اعتبر البنية التحتية على أنها خطوط السكك الحديدية، الطرق والجسور والمطارات، التمديدات الكهربائية، خطوط الهاتف وشبكة الاتصالات السلكية واللاسلكية، خطوط أنابيب المياه والنفط الخام والمجاري المائية، والموانئ، وقنوات وشبكات الصرف الصحي والري. وتذهب تعريفات أخرى إلى اعتبار البنية التحتية بأنها الخدمات التي تمثل العمود الفقري والأساسي من تجهيزات، يتم تشييدها لكي تلبي الاحتياجات الحضرية والرفاهية للمواطنين وتساند الاقتصاد الوطني وتلعب دور حلقة الربط بين المجتمعات¹.

مع تطور المجتمعات البشرية، وتنامي دور تقنية المعلومات والاتصالات في الاقتصاد الوطني، وفي استخدامات المواطن العادي لها والخدمات التي تقدمها، برزت ضرورة تفرّد الإنشاءات التحتية الخاصة بتلك التقنية بتعريف خاص بها وبالخدمات المنبثقة عنها. وهناك من يرى الإنشاءات التحتية ذات العلاقة بتقنية المعلومات والاتصالات على أنها الأجهزة المستخدمة والمعدات المستخدمة للربط بين أجهزة الكمبيوتر، وبين هذه الأخيرة ومستخدميها. وتشمل البنية التحتية وسائل الإعلام، بما في ذلك خطوط الهاتف وخطوط تلفزيون الكابل والأقمار الصناعية والهوائيات، وكذلك أجهزة التوجيه، وغيرها من الأجهزة التي تتحكم في مسارات الإرسال. وتشمل البنية التحتية أيضاً البرامج التي يتم استخدامها لتوليد الخدمات المرتبطة بها، وذات العلاقة بتلك التقنية التي تصاحبها.

أهمية مشروعات الإنشاءات التحتية: لمشروعات الإنشاءات التحتية أهمية كبيرة للاقتصاديات المعاصرة نوردّها في ما يلي²:

يعد بناء وتشبيد مشروعات البنية التحتية أمر ضروري لمصلحة الاقتصاد الوطني، ذلك لارتباط قيام مشاريع التنمية الاقتصادية والاجتماعية الأخرى على مدى توافر بنى تحتية متينة ورصينة في البلد المعني، حيث تستفيد من خدماتها المتعددة كل المشروعات وبالتالي تزداد إمكانية نجاح هذه المشاريع وتستمر في نشاطها الاقتصادي؛ تسهم وفرة وسائل النقل والمواصلات الحديثة البرية منها، البحرية والجوية في تسهيل تبادل السلع وانتقالها من مدينة أو من دولة إلى أخرى، فتتسع بذلك الأسواق المحلية والدولية وتنشأ المراكز التجارية، كما أن وفرة شبكات الري، الصرف ومحطات معالجة المياه وتحليتها يسهم في قيام المشاريع الزراعية وتحسين الإنتاج الزراعي؛ إن قيام بنية تحتية حديثة تؤسس للتنمية الاقتصادية والنمو، فمن شأن إنشاء الطرق، الجسور وخطوط نقل وتوزيع الطاقة الكهربائية وإجراء تحسينات أخرى على البنية التحتية خلق فرص العمل؛

يسهم تجسيد مشروعات الإنشاءات التحتية، المجتمعات في زيادة ثروتها ورفع مستوى معيشة مواطنيها؛ تعتبر الإنشاءات التحتية ضرورة ملحة للتنمية الاقتصادية وجذب الاستثمار الأجنبي المباشر، ومن ثم رفع القدرة التنافسية للبلد، وعليه فإن تدهور قطاع البنية التحتية في أغلب البلدان النامية يعطي إشارة سلبية للمستثمر الأجنبي مما يقلل من فرص تدفق الاستثمار الأجنبي المباشر فضلاً عن تأثيره على النمو والتنمية الاقتصاديين. وعموماً فإن لمشروعات الإنشاءات التحتية مكانة كبيرة في اقتصاديات الدول المعاصرة، حيث تبلغ استثمارات الدول النامية

فيها حوالي 200 مليار دولار أمريكي سنوياً حتى تتمكن من النهوض باقتصاداتها. حيث يتم انفاق 4% من الناتج القومي الإجمالي في تنفيذ مشروعات البنية التحتية، بل إنه في بعض الدول يتم تخصيص خمس حجم الاستثمارات السنوية لها³، وتشير التقديرات إلى أن مشروعات البنية التحتية الجديدة في دول مجلس التعاون الخليجي قد زادت في العام الجاري بنسبة 50% عن العام الماضي. ومن جانب آخر فإن حجم الاقتراض العالمي في سنة 2005 لتمويل مشروعات البنية التحتية قد زاد بنسبة 20.2%، حيث تجاوزت سقف 140 مليار دولار مقابل 116.7 مليار دولار في سنة 2004. كما يجب التنويه أن منطقة أوروبا والشرق الأوسط وإفريقيا تصدرت العالم بحجم تمويل المشروعات لسنة 2005، بنسبة بلغت 67.3% من السوق العالمية أي ما يعادل تقريباً 95 مليار دولار، وكانت قطاعات الكهرباء والنقل والنفط والغاز من الصناعات الأكثر استحواداً على التمويل⁴.

تصنيف مشروعات الإنشاءات التحتية: بناء على التعريف الجامع الشامل للإنشاءات التحتية، فإنه يمكن تصور نوعين أساسيين لها وهما⁵:

الإنشاءات الصلبة: وتشمل المنشآت الأساسية والتجهيزات الأساسية، المباني والطرق والتجهيزات الكهربائية والمرافق الصحية، المطارات والموانئ، سكك الحديد، وسائل الاتصال كشبكة الهاتف والجوال، الانترنت، البرق والبريد، نظام الصرف الصحي وتمديدات المياه ونحوها.

استخدامها في مجال تمويل الإنشاءات التحتية الصلبة: تناسب عمليات الاجارة التشغيلية الموجودة والأصول ذات القيم الكبيرة التي تتطلب أموالاً ضخمة لاقتنائها، ناهيك عن طول الوقت اللازم لإنتاجها. يمكن أن تمارس البنوك الإسلامية هذا الأسلوب في تمويل عمليات عدد من الأصول والمعدات الصناعية والزراعية وكذا وسائل النقل والمواصلات وكل ما من شأنه أن يلبي احتياجات ظرفية لمختلف الأطراف المعنية. وفقاً لهذا الأسلوب التمويلي يتحقق للبنك بقاء الأصول في ملكيته وحصوله على الأجر مقابل بيع منافعها. كما تستفيد الجهة المستأجرة من تلبية حاجاتها وتحقيق أغراضها في الوقت المناسب دون تحمل نفقات رأسمالية كبيرة¹¹.

عقود التأجير التمويلي: يتم تناولها من خلال استعراض مفهومة وتخريجه الشرعي، الإجراءات العملية لتطبيقه وأخيراً صور تطبيق عقد التأجير التمويلي لتمويل مشروعات الإنشاءات التحتية.

المفهوم والمشروعية: يعتبر التأجير التمويلي أحد أنواع أعمال الوساطة المالية، وفيه لا يكون المؤجر منتجاً للأصل وإنما تتمثل وظيفته في تقديم التمويل لشراء الأصل من المنتج لحسابه وباسمه ثم يؤجره إلى المستأجر، ويناسب هذا النوع من التأجير التمويلي المؤسسات المالية المختلفة كإحدى صيغ الاستثمار الإسلامي. الإيجار المنتهي بالتمليك أو الإجارة مع الاقتناء، وهى اصطلاحات ظهرت مع دخول البنوك الإسلامية هذا المجال، ومحاولة العلماء ايجاد تخريج شرعي للتأجير التمويلي رغم أن هذه الصورة (الإيجار المنتهي بالتمليك) أقرب إلى التأجير البيعي من التأجير التمويلي، حيث تقوم هذه الصورة على عقد تأجير العين مدة معينة ثم يقترب بها كشرط في العقد، أو في صورة عقد مستقل أو مواعدة ببيع أو هبة العين في نهاية مدة الإيجار للمستأجر¹². لكي تتفق صيغة التأجير التمويلي مع قواعد وأحكام الشريعة الإسلامية أو لا تتعارض معها يجب الالتزام بالضوابط الشرعية الآتية¹³:

- عدم قابلية عقد الإيجار للإلغاء خلال فترة أجله حيث أن العقد شريعة المتعاقدين وأن الإخلال بذلك يؤدي إلى خسائر للمستأجر تتمثل في توقف نشاطه وللمؤجر في حالة ما إذا كانت الأصول مصنعة بما يتناسب مع الظروف الخاصة للمستأجر ويصعب تسويقها أو تأجيرها للغير، وأصل ذلك قول الله تبارك وتعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾ وقول رسول الله صلى الله عليه وسلم: (لا ضرر ولا ضرار)؛
- التزام المستأجر بالقيام بأعمال الصيانة التشغيلية للأصل أو عند ظهور مشكلات ناتجة عن سوء الاستخدام، وعليه أن يقدم للمؤجر الضمانات اللازمة لتحقيق ذلك، حتى يستشعر بأنه إذا أهمل أو قصر فتكون التبعة عليه، كما يجنب ذلك أي خلاف ينشأ بينهما؛
- يحتفظ المؤجر بكافة حقوق استهلاك الأصل، ومن حقه الإشراف الدوري على الأصل للتأكد من حسن استخدامه حسب الشروط الفنية المرفقة بالعقد، وذلك لتجنب المشكلات التي قد تنجم بسبب تقصير أو إهمال أو تعدي المستأجر؛

- تجنب الفوائد الربوية (الفائدة على المال المستثمر في الأصل المؤجر) عند حساب تكلفة أو عند حساب الإيجار أو حسب قسط الاهلاك لأن ذلك سوف يقود إلى سلسلة المضاعفات المختلفة التي تؤثر على التكاليف والأسعار؛
- يجب أن يؤخذ في الحسبان عند اتخاذ القرار بالتأجير من قبل المستأجر تقويم المنافع التي تعود عليه من قبل الاستخدام. كما يجب أن يقارن ذلك بالبدائل المختلفة، حتى لا يترتب على ارتفاع تكلفة الإيجار على المنفعة مشكلات بينه وبين المؤجر قد تقود إلى فسخ العقد؛
- يجب أن تقوم النفاية في نهاية مدة عقد الإيجار ليس على أساس القيمة الدفترية، ولكن على أساس القيمة الإستيدالية الجارية وفقاً لقواعد التقويم في الفكر الإسلامي، وذلك في حالة رغبة المستأجر في شراء الأصل؛
- حاولت بعض البنوك الإسلامية تعديل شروط العقد لتجنب المخالفة الشرعية وسمت العقد "الإيجار المنتهي بالتمليك"، بأن يتم على الوجه التالي عدم ذكر البيع في عقد الإجارة، وإنما يتم إبرام عقد آخر منفصل أسمته عقد وعد بإبرام عقد بيع بعد نهاية مدة الإجارة أو إبرام وعد بهبة الأصل المستأجر في نهاية عقد الإجارة¹⁴.

الإجراءات العملية لتطبيق صيغة التأجير التمويلي: يمكن تلخيص هذه الإجراءات فيما يلي¹⁵:

- تلقي طلب العميل متضمناً البيانات الأساسية عنه وعن مشروعه وعن الأصل المطلوب والمورد أو الصانع وكذا القيمة المطلوبة لتمويل شراء الأصل؛
- يستكمل الممول المعلومات ويقوم بدراستها للتأكد من سلامتها ومناسبتها، وعلى أساس ذلك يتخذ قرار التمويل؛
- شراء الممول للأصل من المورد أو الصانع؛
- إبرام عقد التأجير التمويلي؛
- يستلم العميل الأصل ويدفع أقساط الإجارة في مواعيدها؛
- عند انتهاء عقد الإجارة تبدأ إجراءات التعاقد على بيع الأصل للمستأجر إما مقابل ما دفعه من أقساط أو هبة أو دفع ثمن رمزي كمقابل يتفق عليه.

صور تطبيق عقد التأجير التمويلي في تمويل مشروعات الانشاءات التحتية الصلبة: تستخدم البنوك الإسلامية هذه الصيغة التمويلية خصوصاً في مجال العقارات والآلات والمعدات المختلفة التي تسهم في تنفيذ مشروعات الإنشاءات التحتية وبذلك فهي توفر للجهات الحكومية التي تؤول إليها ملكية هذه المشروعات في أغلب الأحيان قدراً من الحرية في اقتناء الموجودات من المصادر التي يختارونها على أساس خبرتها وتقديرها الخاص. كما تمنح هذه الصيغة التمويلية للدولة أو الجهة التي ستؤول لها ملكية هذا المنشأ، إمكانية الحيابة واستخدام العين خلال مدة فترة الإجارة وعلى دراية بأن هذا المشروع سيؤول إليها في نهاية مدة الإجارة. كما أن البنك يحتفظ بملكية العين المتعاقد عليها ويتنازل عن ملكيته بالهبة أو البيع بعد تحصيل كل الأقساط المتفق عليها.

المشاركة والمضاربة: سيتم تناولها من خلال المفهوم واستخدامها في تمويل مشروعات الانشاءات التحتية الصلبة. مفهومها: تعدان من أهم الصيغ الاستثمارية في الفقه الإسلامي، فالمشاركة تعني المشاركة بالأموال من جميع الأطراف المشاركة. يقوم هذا الأسلوب على تقديم المشاركين في المشروع للمال بنسب متساوية أو متفاوتة من أجل إنشاء مشروع جديد أو المساهمة في مشروع قائم، بحيث يصبح كل مشارك ممتلكاً حصة في رأس المال بصفة دائمة ومستحقاً لنصيبه من الأرباح في حال تحققها. تستمر هذه المشاركة في الأصل إلى حين انتهاء المشروع، لكن يمكن لسبب أو لآخر أن يبيع أحد المشاركين حصته في رأس المال للخروج من المشروع¹⁶. كما يمكن أن المشاركة متناقصة، حيث تختلف عن سابقتها في عنصر وحيد وهو الاستمرارية. في حين أن المضاربة أو القراض فتعني المشاركة بين المال من طرف أو أطراف، وبين العمل والخبرة من شخص طبيعي أو اعتباري.

استخدامها في مجال تمويل الانشاءات التحتية الصلبة: تعتبر المشاركة الأسلوب الأمثل للاستثمار الجماعي في حياتنا المعاصرة، حيث تستخدمها البنوك الإسلامية للمساهمة في رأس مال مشروعات جديدة أو قائمة خاصة إذا

كانت بحاجة لتمويلات ضخمة كحالة الإنشاءات التحتية، كما أنها تقدم من خلالها جزءاً من تكاليف المشروعات يعادل نسبة مشاركتها في التمويل. توفر البنوك الإسلامية بهذا الأسلوب السيولة الكافية للعملاء على المدى الطويل وهي تمثل طرفاً مشاركاً فعالاً في المشروع المراد إنشاؤه، إذ تساهم في تحديد طرق الانتاج وفي ضبط توجهات المنشآت، كما أنها تتابع وتراقب الأداء وتشارك في نتائج النشاط من ربح أو خسارة. كما يجب أن ننوه هنا إلى الدور الفعال للمشاركة المتناقصة في تمويل المشروعات الصناعية خصوصاً الضخمة منها والمزارع والمستشفيات وكل ما من شأنه أن يكون مشروعاً منتجاً للدخل المنتظم.

التمويل عن طريق السندات الشرعية

مفهوم السندات الشرعية: أطلقت المعايير الشرعية لهيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية على السندات الشرعية أو الصكوك الإسلامية اسم (صكوك الاستثمار) تمييزاً لها عن الأسهم وسندات القرض. وعرفتها بأنها وثائق متساوية القيمة تمثل حصصاً شائعة في ملكية أعيان أو منافع أو خدمات أو في ملكية موجودات مشروع معين أو نشاط استثماري خاص وذلك بعد تحصيل قيمة الصكوك وقفل باب الاكتتاب وبدء استخدامها فيما أصدرت من أجله¹⁷. كما عرفها مجمع الفقه الإسلامي الدولي بأنها أدوات استثمارية تقوم على تجزئة رأس المال إلى حصص متساوية، وذلك بإصدار صكوك مالية برأس المال على أساس وحدات متساوية القيمة، ومسجلة بأسماء أصحابها باعتبارهم يملكون حصصاً شائعة في رأس المال وما يتحول إليه بنسبة ملكية كل منهم فيه¹⁸.

خصائصها: من أهم الخصائص المميزة للسندات الشرعية ما يلي¹⁹:

- يتكون رأس مال السندات الشرعية (مقدار التمويل المطلوب) من وحدات استثمارية متساوية القيمة يخول لصاحبها حصة شائعة في موجودات العملية أو المشروع موضوع التمويل بنسبة ملكيته من صكوك إلى إجمالي قيمة الصكوك؛
- قد تكون الموجودات أعياناً ثابتة أو متداولة أو حقوقاً معنوية أو نحو ذلك وفقاً لصيغة حق الانتفاع في الأصول الثابتة أو حق الرقبة في الأصول المتداولة؛
- يتم تداول السندات الشرعية بأي وسيلة من وسائل التداول الجائزة شرعاً وقانوناً، حيث أن لمالك الصك حق نقل ملكيته أو رهنه أو هبته أو نحو ذلك من التصرفات المالية من خلال شركات الوساطة المالية أو غيرها مما يسمح به القانون المسير لها؛
- يطبق على السندات الشرعية بصفة أساسية صيغة فقه المشاركة في الربح والخسارة مثل الأسهم؛
- هناك طرفين ففي عقد السندات الشرعية، متمثلين في كل من الجهة المصدرة للسندات والتي تعد شركة ذات شخصية معنوية وتمثل رب العمل، أي الجهة المنوطة بإدارة السندات وفقاً لفقه المشاركة ويطلق عليها اسم الشريك بالعمل. أما الطرف الثاني وهم المشاركون في السندات الشرعية أي ملاك السندات ويمثلون الشركاء بالمال، ويطلق عليهم المستثمرون أو حملة السندات. تجدر الإشارة إلى أن الجهة المصدرة للسندات الشرعية قد تستعين بالخبراء والاستشاريين من التخصصات المختلفة في مجال إصدارها وتسويقها والتأمين ضد مخاطرها، ونحو ذلك من الأمور الموجبة لإنجاح إصدار وتداولها في الأسواق المالية؛
- يتم توزيع العوائد التشغيلية، وكذلك العوائد الرأسمالية الناجمة من المشروع أو من العملية المستثمر فيها رأس المال بين الجهة المصدرة وبين المشاركين في السندات الشرعية بنسبة شائعة يتم الاتفاق والتراضي عليها، والمشار إليها في نشرة الاكتتاب ويجوز أن يعاد النظر فيها كل فترة باتفاق الطرفين.

أنواعها: تقتصر الدراسة على التعريف بالأنواع الثلاثة الشائعة الاستخدام لتمويل مشروعات الإنشاءات التحتية فيما يلي:

سندات الإستهناك الشرعية: هي سندات تطرح لجمع مبلغ لإنشاء مبنى أو صناعة آلة أو معدات مطلوبة من مؤسسة معينة بمبلغ يزيد عن المبلغ اللازم لصناعتها، وحقوق حملة الصكوك تتمثل فيما دفعوه ثمناً لهذه الصكوك إضافة إلى الربح الذي يمثل الفرق بين تكلفة الصناعة وثمان البيع، فالمصدر لصكوك الإستهناك هو الصانع أي البائع والمكتتبون فيها هم المشترون للعين المراد صنعها، وحصيلة الاكتتاب هي تكلفة المشروع، ويملك حملة الصكوك العين المصنوعة، ويستحقون ثمن بيعها أو ثمن بيع العين المصنوعة في الإستهناك الموازي إن وجد

وتتحدد آجال صكوك الاستصناع بالمدة اللازمة لتصنيع العين المباعة استصناعاً وقبض الثمن وتوزيعه على حملة الصكوك²⁰.

سندات الإجارة الشرعية: صكوك الإجارة تتعلق بالأعيان والأصول المؤجرة، وتحمل قيمة متساوية، ويصدرها مالك العين المؤجرة أو وكيله. ومقصود المعاملة هو بيع العين المؤجرة عن طريق الصكوك ليصبح حاملوها هم ملاك الأصل وكذلك المستفيدون من ريع تأجيرها، بقدر أنصبة الصكوك التي يحملها كل واحد في الأصل المؤجر. **سندات المشاركة الشرعية:** هي وثائق متساوية القيمة يتم إصدارها لاستخدام حصيلتها في إنشاء مشروع أو تطوير مشروع قائم أو تمويل نشاط على أساس عقد من عقود المشاركة، ويصبح المشروع أو موجودات النشاط ملكاً لحملة السندات في حدود حصصهم وتدار على أساس الشركة أو على أساس المضاربة أو على أساس الوكالة بالاستثمار. وعليه فهناك ثلاثة أنواع منها وهي²¹:

سندات المشاركة الشرعية: هي وثائق مشاركة تمثل مشروعات أو أنشطة تدار على أساس الشركة بتعيين أحد الشركاء أو غيرهم لإدارتها.

سندات المضاربة الشرعية: هي وثائق مشاركة تمثل مشروعات أو أنشطة تدار على أساس المضاربة بتعيين مضارب من الشركاء أو غيرهم لإدارتها.

السندات الشرعية للوكالة بالاستثمار: هي وثائق مشاركة تمثل مشروعات أو أنشطة تدار على أساس الوكالة بالاستثمار بتعيين وكيل عن حملة الصكوك لإدارتها.

استخدام السندات الشرعية في تمويل مشروعات الإنشاءات التحتية الصلبة: تعتبر السندات الشرعية من أفضل السبل لتمويل مشروعات الإنشاءات التحتية الكبرى التي تعجز جهة واحدة عن تمويلها. يمكن أن تقدم السندات الشرعية فرصة استثمارية، حيث تتيح لأصحاب الفوائض المالية الذين يرغبون في استثمارها، وفي الوقت نفسه يرغبون في استرداد أموالهم بسهولة عندما يحتاجون إليها، فكلما احتاج المستثمر إلى أمواله المستثمرة أو إلى جزء منها، جاز له أن يبيع ما يملكه من صكوك أو بعضاً منها، ويحصل على ثمنها الذي يمثل الأصل والربح جميعاً إن كان المشروع قد حقق أرباحاً. نشير هنا إلى أن الصكوك تعد بديلاً حقيقياً عن السندات الربوية في الاقتصاد الرأسمالي. يمكن أن تستخدم كذلك كأحد أدوات السياسة النقدية من خلال إتاحة الفرصة للبنوك المركزية لاستخدامها وفقاً للمنظور الإسلامي في امتصاص السيولة، ومن ثم خفض معدلات التضخم، وإتاحة الفرصة أمام المؤسسات المالية الإسلامية لإدارة السيولة الفائضة لديها. هذا إضافة لتلبية احتياجات الحكومة في تمويل مشروعات الإنشاءات التحتية والتنمية بدلاً من الاعتماد على سندات الخزينة والدين العام. كما تعد السندات الشرعية أداة لجمع الأموال المستخدمة في إنشاء المشروعات الاستثمارية من خلال تعبئة موارده من المستثمرين وذلك من خلال طرح صكوك وفق مختلف صيغ التمويل الإسلامية في أسواق المال لتكون حصيلة الاكتتاب فيها رأس مال المشروع المعني بالتمويل.

تمويل مشروعات الإنشاءات التحتية المرنة: كثير من العقود التي تستخدم لتمويل مشروعات الإنشاءات التحتية الصلبة، تصلح لأن تكون أدوات تمويلية لبعض أنواع الإنشاءات التحتية المرنة كوسائل الاتصالات كشبكة الهاتف والانترنت والبريد، وكذا الأجهزة الخاصة بتكنولوجيا المعلومات والاتصالات. أما الخدمات والتعليم والصحة وغيرها فتصلح لها عقود الإجارة الواردة على المنافع والخدمات، وكذلك السندات الشرعية الخاصة بها²².

عقود إجارة المنافع والخدمات: هي العقود الواردة على منفعة (خدمة وعمل) معينة أو موصوفة في الذمة لشخص طبيعي أو اعتباري بأجر معلوم، يمر هذا النوع من العقود لأجل تنفيذه بالخطوات التالية:

- قيام العميل بطلب تمويل خدمة معينة، مرفقاً بعرض سعر موجه للبنك من الجهة المقدمة للخدمة؛
- الموافقة الائتمانية على طلب العميل؛
- توقيع عقد استئجار خدمات مع الجهة المقدمة للخدمة؛
- توقيع عقد إجارة خدمات بالتقسيط مع العميل؛
- صرف الأجرة للجهة المقدمة للخدمة بعد التأكد من وجود فواتير أصلية موقعة من العميل، واستلام المنفعة أو استيفاء الخدمة؛

• متابعة تحصيل أقساط الأجرة مع العميل حسب المتفق عليه.
تجدر الإشارة إلى أنه يمكن أن يتم العقد في صورة الإجارة الواردة على منفعة معينة أو منفعة موصوفة في الذمة.
السندات الشرعية لإجارة الخدمات: يمكن تمويل مشروعات الإنشاءات المرنة عن طريق صكوك الإجارة الخاصة بالخدمات والمنافع، سواء كانت إجارة واردة على منافع وخدمات معينة أو موصوفة في الذمة، ولذلك يمكن ترتيب نوعين منها:

صكوك ملكية الخدمات من طرف معين: وهي وثائق متساوية القيمة يتم إصدارها بغرض تقديم الخدمة من طرف معين كمنفعة التعليم من جامعة ما واستيفاء الأجرة من حصيلة الاكتتاب فيها، وتصبح تلك الخدمات مملوكة لحملة هذه الصكوك. تصلح هذه الصيغة مثلاً لمد شبكات الهاتف أو شبكات أنظمة تكنولوجيا المعلومات، بحيث يتم الاكتتاب في تكلفة مد خطوط الهاتف، وتصبح هذه التكلفة مملوكة للمكتتبين، ثم إعادة تأجيرها مباشرة للمستخدمين أو لشركة أو توكيل شركة متخصصة بذلك.

صكوك ملكية الخدمات من طرف موصوف في الذمة: وهي وثائق متساوية القيمة يتم إصدارها بغرض تقديم الخدمة من مصدر موصوف في الذمة كمنفعة التعليم من جامعة يتم تحديد مواصفاتها دون تسميتها واستيفاء الأجرة من حصيلة الاكتتاب فيها، وتصبح تلك الخدمات مملوكة لحملة السندات.

آليات أخرى لتمويل مشروعات الإنشاءات التحتية بنوعيتها: إضافة للعقود والسندات الشرعية كصيغ شائعة الاستخدام لتمويل مشروعات الإنشاءات التحتية في أدبيات التمويل الإسلامي، فهناك آليتين أخريين يمكن أن توازر الصيغ السابقة ممثلة في كل من المحافظ الاستثمارية والتمويل البنكي الذي تجتمع فيه عدة مصارف لضخامة المبالغ المنفقة لأجل تمويل هذا النوع من المشروعات.

المحافظ الاستثمارية: ماهيتها وأهميتها في تمويل مشروعات الإنشاءات التحتية

مفهومها: تعد صناديق الاستثمار الإسلامية أحد المؤسسات المالية الإسلامية التي تتولى تجميع أموال المستثمرين في صورة وحدات أو صكوك استثمارية. يعهد بإدارتها إلى جهة من أهل الخبرة والاختصاص لتوظيفها وفقاً لصيغ الاستثمار الإسلامية المناسبة على أن يتم توزيع صافي العائد فيما بينهم حسب الاتفاق ويحكم كافة معاملاتها أحكام ومبادئ الشريعة الإسلامية والقوانين والقرارات والتعليمات الحكومية واللوائح والنظم الداخلية.

خصائصها: يشتمل هذا المفهوم أهم الخصائص المميزة لصناديق الاستثمار الإسلامية، والتي من أهمها ما يلي²³:

- لها شخصية معنوية مستقلة عن أصحاب الوحدات الاستثمارية وعن الجهة المنوطة بإدارتها، وتأسساً على ذلك، فهي مؤسسة لها صفة قانونية وشكل تنظيمي وإطار مالي ومحاسبي مستقل، وهذه السمة جائزة شرعاً؛
- تقوم هذه الصناديق على فكرة المضاربة الجماعية من قبل أصحاب الأموال. حيث تقوم الصناديق بتجميع الأموال من أكثر من فرد أوجهة والجميع يمثلون من منظور عقد المضاربة "رب المال" ويمثل الصندوق كشخصية معنوية رب العمل وهذه السمة تخضع لفقه عقد المضاربة؛
- يلتزم الصندوق في معاملاته وتصرفاته المختلفة بأحكام ومبادئ الشريعة الإسلامية، وكذلك بالفتاوى والمقررات والتوصيات الصادرة عن مجامع الفقه وهيئات الفتوى في المسائل المعاصرة المتعلقة بمعاملات الصندوق وهذا يوجب الرقابة الشرعية الفعالة؛
- يلتزم الصندوق بالقوانين والقرارات والتعليمات الصادرة عن الجهات الحكومية المشرفة على الصناديق ما دامت لا تخالف أحكام ومبادئ الشريعة الإسلامية، وإن وجد تعارض يجب إزالته في إطار مبدأ التوافقية وهذا يوجب الرقابة المصرفية من قبل البنوك المركزية؛
- يتولى إدارة الصندوق جهة متخصصة يحكم علاقتها بالصندوق عقد الوكالة أو عقد العمل أو أي عقود مستحدثة والتي تعمل في إطار الأهداف والسياسات والخطط الاستراتيجية والمرجعية الشرعية والقانونية والاستثمارية وهذا يوجب الرقابة على القرارات الإدارية من مجلس الإدارة ومدير الصندوق؛
- توظف الأموال طبقاً لمجموعة من الضوابط والمعايير الإسلامية والفنية في مجال الاستثمار المباشر وغير المباشر وذلك طبقاً لصيغ الاستثمار الإسلامية ومنها المساهمات في أوراق مالية والمضاربة والمشاركة

- والمراوحة والسلم والاستصناع والإجارة وأي صيغة مستحدثة لا تتعارض مع أحكام ومبادئ الشريعة الإسلامية، وهذا يوجب الالتزام بالمعايير الشرعية الصادرة عن هيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية؛
 - يحق للمشاركين في الصندوق استرداد قيمة مساهمتهم وفق ضوابط وشروط معينة بما يتناسب مع الاستمرار لمدد مختلفة ويناسب صغار المستثمرين، ويستلزم ذلك إعادة تقويم الوحدات الاستثمارية على فترات دورية حتى يسهل تخارج من يرغب من المشاركين، وهذا يوجب الالتزام بمعايير المحاسبة الصادرة عن هيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية؛
 - تعدد الأطراف المرتبطة بالصندوق وتتمثل في معظم الأحيان من : المؤسسين، المشاركين، المسوقين وأمناء الاستثمار والإدارة. يحكم هؤلاء مجموعة من العقود الشرعية والقانونية، وهذا يوجب الرقابة الخارجية على حسابات الصندوق من قبل المدقق الخارجي الذي يقدم لهم تقريراً على نتائج الأعمال والمركز المالي للصندوق؛
 - توزع العوائد بين الأطراف السابقة وفقاً لضوابط عقود المضاربة والوكالة والسمة وذلك طبقاً للمعايير الشرعية والمحاسبية الصادرة في هذا الشأن من هيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية.
- أهميتها في تمويل مشروعات الإنشاءات التحتية:** تكمن أهميتها في أنها أصبحت من أهم الصيغ لتهيئة المدخرات ولتمويل مشروعات البنية التحتية بنوعها الصلبة والمرنة، وأنجحها وأكثرها بساطة وقلة في التعقيدات، ولذلك وصلت الأموال المستثمرة في هذه المحافظ الاستثمارية في أمريكا وحدها سنة 1992 إلى 1.6 تريليون دولار، وبلغت سنة 1995 في جنوب شرق آسيا وأمريكا اللاتينية 260 مليار دولار²⁴.
- التمويل البنكي المشترك لمشروعات الإنشاءات التحتية:** تختلف هذه الصيغة الإسلامية عن التمويل المصرفي المجمع القائم على الاقراض بفائدة الذي تزاوله البنوك الربوية، بحيث يجب أن تكون موضوعات أنشطته استثمارات مشروعة. تحتاج مشروعات الإنشاءات التحتية إلى مشاركة أكبر قدر ممكن من المؤسسات المالية الإسلامية من البنوك والشركات ونحوها، ولذلك قد تحتاج المؤسسات المالية الإسلامية إلى مساهمة بعض المؤسسات المالية التقليدية لتمويل المشروع، وحينئذ تنفق مجموعة من المؤسسات المالية على تمويل هذا المشروع الضخم، وحينئذ تتكون منها إدارة تقود المشروع كله، فإما أن يقوم بنك واحد فيسمى القائـد أو إدارة مشتركة من الجميع. نشير هنا إلى أنه بإمكان أن يقوم تجمع المصارف على إحدى الصيغ المشروعة التالية²⁵:
- المضاربة وذلك بقيام أحد المصارف بدور المضارب وينفرد باتخاذ القرارات الإدارية، سواء اشترك في التمويل أم لم يشترك؛
 - المشاركة ذلك باشتراك المصارف في إدارة العمليات، واختيار لجنة للتنفيذ تمثل فيها جميع المصارف المشاركة؛
 - الوكالة بأجر مع مراعاة الأحكام الشرعية للإجارة بأن يكون الأجر مقطوعاً أو نسبة من رأس المال مع تقدير العمل بالوصف المحدد أو الفترة الزمنية لتكون الأجرة معلومة.
- ثالثاً: واقع وآفاق تمويل مشروعات الإنشاءات التحتية بالسندات الشرعية في عينة من الاقتصاديات الإسلامية**
- تركز الدراسة التطبيقية هذه على استخدام السندات الشرعية في تمويل مشروعات الإنشاءات التحتية في كل من ماليزيا التي عدت رائدة في هذا المجال، إضافة لدول مجلس التعاون الخليجي التي تعاضد فيها دور الصكوك السيادية في تمويل هذا النوع من المشروعات وهذا بسبب الطفرة التي تعرفها هذه المنطقة وتسابقها دولها نحو تحقيق الريادة في إنشاء بنية تحتية مميزة لجلب الاستثمارات الأجنبية المباشرة إليها من ناحية ولكي تكون مركزاً تجارياً عالمياً من ناحية أخرى، وهذا ما يستوجب الاهتمام بهذا النوع من الإنشاءات، كما تلقي الدراسة الضوء على التجربة المصرية في مجال إصدار الصكوك التمويلية لمشروعات البنى التحتية والجدل الحاد حول إيجابياتها وسلبياتها.
- 1 - التجربة الماليزية والريادة في مجال استخدام السندات الشرعية في تمويل مشروعات الإنشاءات التحتية:** تعد ماليزيا اليوم من أكثر الدول في العالم التي تقدم السندات الشرعية التي تعتبرها متوافقة مع الشريعة، وما زالت تصمم العقود والمنتجات والدورات والبرامج الأكاديمية التي لا تستهدف ماليزيا فقط، بل لها انتشار أكثر في العالم، ونظراً للتطور الذي تعرفه ماليزيا فكان لزاماً على السلطات الحكومية بها توجيه القسط الأكبر من هذه الأموال المرصودة عبر الصيغ المختلفة المستندة للشريعة الإسلامية في برامج الإنشاءات التحتية لما تمثله هذه الأخيرة من دفع لعجلة النمو والتطور في ماليزيا.

أ - صناعة التمويل الإسلامي في ماليزيا: فتحت ماليزيا أبوابها للمصارف الإسلامية في العالم لتقديم خدماتها المصرفية داخل ماليزيا فهي تملك خمسة بنوك إسلامية لا تقدم إلا المنتجات المتوافقة مع الشريعة، ثلاثة منها من خارج ماليزيا مثل بيت التمويل الكويتي والذي باشر عملة سنة 2005، وبنك الراجحي وبنك قطر الإسلامي اللذين انطلقا في النشاط سنة 2007، كما أن لديها بنكين محليين هما بنك معاملات وبنك إسلام، إضافة إلى عديد من البنوك التقليدية التي تقدم منتجات متوافقة مع الشريعة، وهذه البنوك ملزمة بتعيين هيئات شرعية تشرف على عملها، كما أن لدى البنك المركزي الماليزي هيئة شرعية مستقلة تابعة له للإشراف على ما تقدمه البنوك من منتجات تعتبرها متوافقة مع الشريعة²⁶.

شهدت ماليزيا منذ عقود اهتماما متزايدا بالصناعة المالية الإسلامية، فقد تأسس فيها أول بنك إسلامي يدعى بنك إسلام ماليزيا وذلك سنة 1983، وبذلك تعد ماليزيا إحدى أوائل الدول الإسلامية التي اهتمت بالصناعة المالية الإسلامية. اهتمت ماليزيا اهتماما كبيرا بالصناعة المالية الإسلامية، فعلى مستوى التشريعات أصدر البنك المركزي التشريعات الضرورية لتمكين البنوك والمؤسسات المالية الإسلامية من ممارسة أنشطتها بصورة طبيعية. نشير إلى أنه كان قد سبق تأسيس بنك إسلام ماليزيا صندوق الحج وهو اليوم إحدى كبريات المؤسسات المالية في ماليزيا، وجاء تأسيسه سنة 1963، استجابة لرغبة الحاج الماليزيين في إيجاد قناة مقبولة شرعا يحفظون فيها مدخراتهم المخصصة لأداء فريضة الحج بعدما قاطعوا المؤسسات المصرفية التقليدية التي تتعامل بالربا. استطاعت هذه الشركة أن تجمع خلال نفس السنة مدخرات تعادل 49600 ألف دولار أمريكي من 1281 مودعا وكانت الودائع تنمو بشكل سريع جدا وذلك للإقبال الكبير من قبل المسلمين الملايا الذين يعدون السكان الأصليين لماليزيا على هذه الشركة، فقد وصلت ودائع هذه الفئة سنة 1999 إلى 2.2 مليار دولار، بعد أن وصل عدد المودعين إلى 3.5 ملايين مودع، ووصل عدد الشركات التابعة لصندوق الحج إلى عشر شركات كبرى وفي مجالات استثمارية متعددة²⁷. تجدر الإشارة هنا إلى المؤسسات المالية الإسلامية قد عرفت نموا عديدا لا يستهان به، حيث بلغت حصتها من السوق المصرفية الماليزية لغاية سنة 2010، ما نسبته 17.4% من ضمنها ما يعرف بنظام النوافذ²⁸. ووصلت هذه النسبة في السنة الموالية إلى 24% متجاوزة بذلك النسبة المتوقعة والتي قدرت بـ 20%²⁹. عموما يمكن من خلال الدراسة المستفيضة للنظام المصرفي الماليزي يلحظ أنه مره في تطوره بثلاثة مراحل أساسية، مرحلة التأسيس، مرحلة التوسع وأخيرا مرحلة اكتمال النظام المالي المزدوج. قامت الحكومة الماليزية في سنة 2001 وفي إطار المرحلة الأخيرة بوضع خطة جديدة تهدف إلى زيادة مرونة نظامها المصرفي وتنافسيته واعطائه حيوية أكبر، وذلك لتعزيز مكانتها في السوق العالمي للمال الإسلامي، تهدف الخطة إلى استقطاب المؤسسات المالية الإسلامية ضمن مشروع أطلق عليه تسمية الخطة الرئيسية للقطاع المالي (F.S.M.P). وتحقيقا لهذا الهدف قام البنك المركزي الماليزي بإنشاء حزمة من المؤسسات مثل: وحدة السوق المالية الإسلامية (I.C.M.U)، وحدة الدراسات والابتكار للمنتجات الإسلامية (I.I.S.G) وأخيرا إنشاء الهيئة الرقابية العليا (S.A.C) والتي يناط بها مهمة تقديم الاستشارة لهيئات الرقابة على أنشطة المصارف الإسلامية.

تقوم الهيئات السالفة الذكر بالعمل جنبا إلى جنب وبتنسيق تام، إذ تقوم وحدة السوق المالية الإسلامية بطلب من وحدة الدراسات والابتكار للمنتجات الإسلامية لتطوير منتج ترى أن السوق في حاجة له، وبعد أن يتم اقتراح منتج يتم عرضه على الهيئة الرقابية العليا لتتأكد من عدم تعارضه مع الشريعة الإسلامية. كما وضع البنك المركزي الماليزي مجموعة من المعايير التي يجب تحقيقها وهي:

- يجب أن يصل حجم التمويل الإسلامي إلى 20 % من إجمالي التمويل مع آفاق سنة 2010؛
- ينبغي على المؤسسات المصرفية الإسلامية وشركات التكافل أن تقدم مجموعة شاملة ومتكاملة من الخدمات والمنتجات الإسلامية؛
- تدريب وإعداد عدد كاف من الكوادر البشرية المدربة تدريباً عالياً؛
- إنشاء مؤسسة مختصة في النظام القضائي الماليزي وذلك لحل القضايا ذات العلاقة بالنظام المصرفي والمالي الإسلامي؛
- تحرير الصناعة المصرفية الإسلامية في آفاق سنة 2004.

أعلنت ماليزيا في سنة 2001، تأسيس سوق رأس المال الإسلامي، إذ يمكن إصدار العديد من الأوراق المالية الإسلامية وتداولها في السوق الثانوية. أطلقت شركة داو جونز سنة 2005 مؤشر ماليزيا الإسلامي الذي يقيس أداء 45 من الشركات التي تعمل على وفق مبادئ الشريعة الإسلامية، كما وافق البرلمان الماليزي على إنشاء إدارة تأمين الودائع في البنوك الإسلامية والتقليدية على حد سواء وعلى ضوء هذه القرارات قامت مجموعة من المصارف الإسلامية العالمية بطلب تراخيص للعمل في ماليزيا إلا أن البنك المركزي الماليزي فضل التحرير التدريجي، فقد اختار من بين هذه الطلبات ثلاثة مصارف فقط كما أسلفنا ذكره. لتقوم لاحقا بمنح ثلاثة تراخيص أخرى لمصارف أجنبية من بينها مجموعة (HSBC). كما تحولت مجموعة من المصارف التقليدية الماليزية للعمل وفقا لمبادئ الشريعة الإسلامية، وبذلك يكون هيكل المصارف الإسلامية في ماليزيا في سنة 2013 مشكلا من 16 مصرفا منها عشرة محلية والبقية أجنبية³⁰. أثرت التطورات التي لحقت أدوات التمويل الإسلامي عبر العالم إلى زيادة حجمه والذي كان للنظام المصرفي الماليزي دورا مهما فيه، بحيث وصل مجموع التمويلات التي نفذتها المصارف الإسلامية والنوافذ التي تتبعها في المصارف التقليدية في ماليزيا خلال الفترة الممتدة من سنة 2006 إلى سنة 2012 ما قيمته 1169 مليار دولار أي ما يعادل 20.3 % من إجمالي حجم التمويل العالمي. مما يدع مجالا للشك أن هذا التطور المتسارع يؤثر في الإقبال المتزايد على الصناعة المصرفية الإسلامية خصوصا إذا ما علمنا أن حجم التمويل يتركز في ثلاث مناطق وهي الجمهورية الإسلامية الإيرانية التي تعد الدولة الأولى من حيث حجم التمويل الإسلامي تليها دول الخليج العربي ثم ماليزيا. تستحوذ المناطق الثلاثة السابق ذكرها على حوالي 90% من حجم التمويل الإسلامي العالمي والذي قدرت قيمته خلال الفترة المذكورة آنفا 5742 مليار دولار، وهذا من شأنه أن يكون له تأثيرا ايجابيا على اقتصادات هذه الدول كما يوضحه الجدول رقم 01. تجدر الإشارة إلى أن الصناعة المالية الماليزية تفوقت كثير من دول العالم في هذا المجال وخصوصا الدول الخليجية النفطية حتى مع وصول أسعار النفط إلى أسعار قياسية غير مسبوقة.

جدول رقم(01): التمويل الإسلامي في ماليزيا مقارنة بإجمالي التمويل الإسلامي عالميا

خلال الفترة 2006 - 2012 الوحدة: مليار دولار

المجموع	2012	2011	2010	2009	2008	2007	2006	
إجمالي التمويل الإسلامي	5742	1400	1086	895	822	639	500	400
حصة ماليزيا بالمبالغ	1169	335	240	197	161.2	107.4	73	55
الحصة النسبية لماليزيا (%)	20.3	24	23	22	19.6	16.8	14.6	13.7

Source³¹: HSBC Amanah , Islamic Finance Industry Growth, 2013, p:5.

ب - تمويل مشروعات الإنشاءات التحتية بالسندات الشرعية في ماليزيا: تعتبر ماليزيا من أوائل وكبار الدول التي تنشط فيها السوق المالية الإسلامية، حيث تمثل الإصدارات الإسلامية فيها أكثر من ثلثي الإصدارات الخاصة في سوقها المالي، إذ بلغت حوالي 8.2 مليار دولار وبدأت الإصدارات فيها منذ سنة 1990، بإصدار صكوك إسلامية من قبل شركة بتروناس البترولية بمبلغ قدره 500 مليون دولار، كما أصدرت شركة باوستاند القابضة في ماليزيا صكوكا بمبلغ 3.1 بليون دولار لإنشاء محطة طاقة. لقد كانت ماليزيا من أوائل الدول التي قامت بتنظيم التعامل بالإصدارات الإسلامية من خلال جهة رسمية أطلق عليها سوق المال الإسلامية الماليزية³².

تتولى عملية إصدار الصكوك العديد من المؤسسات المالية، تأتي المصارف الإسلامية في المرتبة الأولى بالنسبة لإصدار الصكوك متوسطة الأجل بنسبة 56%، تليها الحكومة بنسبة 24% وإدارة الصناديق بنسبة 17%، ثم شركات التكافل بنسبة 3% وأخيرا شركات التأمين بنسبة 2%. يجدر التنويه إلى أن إدارة الصناديق تصدرت إصدارات الصكوك طويلة الأجل في ماليزيا خلال الفترة 2001 - 2011 بنسبة قدرها 45% من مجموع الإصدارات، أما المصارف الإسلامية فاحتلت المرتبة الثانية، إذ أصدرت ما نسبته 29% ثم تلتها الحكومة بنسبة 19% ثم شركات التأمين بنسبة 8% والنسبة الباقية تكفلت به مؤسسات أخرى. استخدمت صيغ وأساليب التمويل الإسلامية في إصدار الصكوك، إذ بلغت نسبة الإجارة 44% ثم صيغة المشاركة بنسبة 16% تليها الصيغ الأخرى بنسبة 11% ثم صيغة المضاربة بنسبة 8% وكذا الوكالة بنسبة 8%. أما الصيغ الهجينة فكانت نسبته 5% وأخيرا

صيغة المرباحة بنسبة 2%. يوضح الجدول رقم 02، حصص مختلف القطاعات خاصة قطاع الإنشاءات التحتية من حجم التمويل بالسندات الشرعية للفترة 2000 - 2008، حيث مولت هذه الإصدارات السابقة مشروعات تنموية مهمة في ماليزيا من بينها إنشاءات تحتية في مجالات الطاقة والنقل والاستثمار والصناعة والزراعة.

جدول رقم (02): حصص القطاعات المختلفة من حجم التمويل بالسندات الشرعية خلال الفترة 2000 - 2008

القطاع	الاستثمار	النقل والمواصلات	الكهرباء	الإنشاء	الصناعة	الأبنية الحكومية والخدمات	تجارة التجزئة والجملة	الزراعة والتعدين	المجموع
النسبة المئوية (%)	33.2	18.2	16	13	7.8	6.6	2.7	1.7	100

المصدر³³: أ.م.د. سامي عبيد محمد، عدنان هادي جعاز، مرجع سابق، ص: 139.

يتضح من الجدول أن قطاع الاستثمار احتل المرتبة الأولى بنسبة 33.2%، يليه قطاع النقل والمواصلات بنسبة 18.2%، ثم قطاع الكهرباء بنسبة 16%، أما قطاع الإنشاء والبناء فكانت حصته 13% من حجم التمويل بالسندات الشرعية خلال الفترة المحددة أعلى الجدول السابق، في حين كان نصيب القطاع الصناعي نسبة 7.8% من حجم التمويل، ثم يليها قطاع المباني الحكومية والخدمات بنسبة 6.6%، واحتلت قطاعات التجارة والزراعة والتعدين المرتبة الأخيرة بنسبة 4.4% من التمويل الإسلامي الذي تم رصده لمختلف القطاعات الواردة في الجدول. يتضح مما سبق أن التمويل الإسلامي من خلال السندات الشرعية كان الحظ الأوفر منه موجهاً للإنشاءات التحتية والاستثمار وتجارة الجملة والتجزئة، والمشاريع الزراعية. فلا ريب أن المساهمة في تطوير إنتاج ونقل الطاقة الكهربائية له دور كبير في تسريع عملية التنمية خصوصاً في بلد يسعى أن يكون صناعياً بالكامل مع مطلع سنة 2020 وهذا حال ماليزيا، ولذلك يجب أن ينمو إنتاج الكهرباء مع نمو شتى الصناعات، وما يثير الانتباه من خلال قراءة الأرقام الواردة في الجدول السابق، الحصة الكبيرة التي كانت من نصيب قطاعي النقل والمواصلات وتحديداً السكك الحديدية والتي تعد واحدة من أهم حلقات التنمية. إن وجود بني تحتية في هذا القطاع يطور الصناعة ويقلل التكاليف على المصانع الحديثة. عموماً يمكن إيجاز دور المصارف الإسلامية في تمويل مشروعات الإنشاءات التحتية فيما يلي³⁴:

- مشروعات كهرباء بقيمة 16 مليار دولار ولاشك أن لإنشاء مثل هذه المشروعات أثراً كبيراً في بلوغ ماليزيا هدفها التنموي وهو تحول ماليزيا إلى بلد صناعي بالكامل، فمشاريع الكهرباء تعد الركيزة الأساسية لقيام مشاريع صناعية، بأسعار تنافسية وهي تعد من أهم البنى التحتية للصناعة؛
- مشروعات تطوير النقل والمواصلات وزيادة رقعتها الجغرافية وتوسعة وتطوير شبكة سكك الحديد من المناطق الصناعية إلى الموانئ وبالعكس؛
- مشروعات حكومية وخدمات بني تحتية بقيمة 6.6 مليارات دولار ولا شك أن تطور أجهزة الحكومة وأبنيتها والخدمات التي تقدمها له أثر كبير في إدارة البلد بشكل أكثر كفاءة، كما تخفف من تعقيدات الروتين مما له الأثر الكبير في جذب الاستثمارات؛
- الصناعة كانت حصتها من التمويل الإسلامي في ماليزيا 6.8 مليارات دولار وهذا هو الهدف المباشر لخطة التنمية الماليزية مما يؤثر بشكل ايجابي كبير على الناتج المحلي الماليزي وتنوع هيكل الإنتاج والتصدير.

2 - دول مجلس التعاون الخليجي: تعاظم دور الصكوك السيادية في تمويل المشروعات الكبرى: يعتبر توافر البنية التحتية شرطاً أساسياً مسبقاً لتحقيق التنمية الاقتصادية المستدامة، إذ تعد هذه المشاريع بمثابة العمود الفقري لاقتصادات دول مجلس التعاون الخليجي. فيما تنتهج كل دولة أسلوباً محدداً في تنفيذ هذه الاستثمارات إما من خلال الحكومة أو عن طريق القطاع الخاص أو عبر المزج بينهما. حيث لا تزال تواصل جهودها في رصد التمويلات اللازمة لإنشاء مرافق البنية الأساسية بالتركيز على أدوات التمويل الإسلامي لكفاءتها التمويلية، سواء بنية الخدمات

الاقتصادية مثل الطرق والمطارات ومحطات توزيع الكهرباء والمياه والصرف وأنظمة الاتصالات وتكنولوجيا المعلومات، أو بنية الخدمات الاجتماعية على غرار المستشفيات والمدارس والمساكن.

أ - مشروعات الإنشاءات التحتية في دول مجلس التعاون الخليجي: الواقع والأفاق: ارتبطت مشروعات الإنشاءات التحتية في دول مجلس التعاون الخليجي بتوجهاتها نحو تأسيس اقتصادات متقدمة وعلى درجة عالية من التنوع، حيث تشكلت النهضة العمرانية والإنشاءات التحتية التي ما زالت مشاريعها متواصلة وبزخم كبير حتى يومنا هذا، لتنتج مجتمعة اقتصادات تتمتع ببنى تحتية قادرة على استيعاب كل التطورات الاقتصادية والتكنولوجية والسكانية، لتنتقل إلى مرحلة أخرى لتصل إلى مراحل التميز على المستوى العالمي بكل مشاريعها، وما نتج عن تلك المشاريع من تطورات مالية واقتصادية وغير ذلك، لتصبح أغلبية دول التجمع قادرة على المنافسة وقادرة على لعب دور ملموس على خريطة الاستثمارات العالمية، وقادرة أيضا على المنافسة على العديد من القطاعات الانتاجية والخدمية، فيما تتوقع أن تستمر على الوتيرة نفسها استمرار مشروعات الإنشاءات التحتية النوعية المنتقة التي تخدم تقدم دول منطقة في الوقت المناسب، لكن بشكل أقل وتيرة من السابق بسبب انهيار أسعار النفط على الأقل في المدى المتوسط، ذلك لارتباط اقتصاديات دول المنطقة بالفوائض النفطية وما تلعبه من دور أساسي في تمويل التنمية في هذه الدول. قدر حجم الإنفاق المتوقع على مشاريع البنية التحتية في دول مجلس التعاون الخليجي خلال الفترة 2011- 2020 بنحو 245 مليار دولار بزيادة 44% عن حجم الإنفاق في الفترة من 2000 إلى 2010 والبالغ 170 مليار دولار، وذلك استنادا إلى المشاريع التي نفذت في العقد الماضي والمشاريع التي أعلن عنها كمشاريع مستقبلية للعقد المقبل. كما تم الكشف في الأعوام القليلة الماضية عن أكثر من 200 مشروع لبناء مستشفيات ومراكز طبية في المنطقة بسعة 27 ألف سرير جديد وأغلب هذه المشاريع ستسلم مع نهاية سنة 2015. وتشير تقديرات مؤسسة داوجونز إلى ضرورة توفير أكثر من 138 ألف سرير بحلول عام 2050، لتلبية الطلب المتزايد على الاستشفاء. ذكر أن دول الخليج طورت قطاع المستشفيات بشكل كبير في العقود الماضية إذ تخطى عدد المستشفيات في السعودية اليوم الـ 350 بعد أن كان 74 مستشفى فقط في سنة 1970. وارتفع عدد الأسرة المتوفرة في دبي بنسبة 36% في آخر السنوات الأخيرة العشر ليصل اليوم إلى 3000 سرير تقريبا مقارنة مع 1895 سرير في سنة 2001. ووفقاً لصندوق النقد الدولي، فإن مجموع استثمارات دول مجلس التعاون الخليجي في المشاريع ذات المدى المتوسط قد بلغ 193.2 مليار دولار في سنة 2009 استثمرت نسبة 44 % من هذا المبلغ في مشاريع عقارية، في حين بلغت حصة البنية التحتية والنفط والغاز ما نسبته 19 % . وعلى مستوى الدول كانت الإمارات والمملكة العربية السعودية الرائدتان بين دول مجلس التعاون الخليجي بنسب بلغت 41.8% و 28.8% من إجمالي الاستثمار على التوالي لكل منهما. ينبغي على الحكومات والمصارف والقطاع الخاص وغيرهم من الجهات المعنية وضع الاستثمار في البنية التحتية على رأس قائمة أولوياتهم وتوفير أو جذب التمويل الضروري لتمكين استمرار تطوير هذا القطاع الأساسي. القادمة. وفي مناطق أخرى من الخليج تم تخصيص ميزانيات مهمة لمشاريع البنية التحتية في الكويت والبحرين وقطر، أبرزها الجسر البحري بين قطر والبحرين بقيمة أربعة مليارات دولار. وبالإضافة لكل تلك المشاريع هناك مشروع الخط الحديدي الخليجي والذي تتراوح كلفته بين 20 - 25 مليار دولار بدون حساب مده من عمان إلى اليمن وهو المشروع الذي أعلن عنه سنة 2009 والذي يستغرق تنفيذه مدة 6 سنوات³⁵.

أشار التقرير السنوي الصادر مؤسسة ديلويت البريطانية للاستشارات³⁶، إلى أن القطاع المتصدر في دولة الإمارات العربية المتحدة خلال سنة 2015، هو مشاريع الأبنية ذات الاستخدامات المتعددة والمشاريع السكنية، والذي تصل قيمة الإنفاق عليه إلى ما يعادل 24 مليار دولار. وأضاف أن مشروع مركز دبي التجاري العالمي من أهم مشاريع البنى التحتية في المنطقة بحيث تقدر كلفته بمبلغ 32 مليار دولار أمريكي مخصصة لتوسيع مطار آل مكتوم الدولي، والذي من المتوقع له أن يصبح أكبر مطار في العالم. وذكر ذات التقرير الصادر بعنوان قدرات البناء في دول مجلس التعاون الخليجي 2015: قطاع البناء مقياس للنمو الاقتصادي في المنطقة، أن إمارة أبو ظبي تشهد نهضة صناعية ملحوظة متمثلة بمشروع تكامل لمدينة كيموايات الغربية المتخصصة في الصناعات الكيماوية في المنطقة الغربية للإمارة والذي تقدر كلفته بمبلغ 20 مليار دولار، بالإضافة إلى عدد كبير من المشاريع التي يجري التخطيط لها بميزانيات مرتفعة. وأوضح التقرير أن مشاريع الطرق والجسور احتلت الصدارة في السعودية خلال

سنة 2015 بقيمة 35 مليار دولار، يليها مشاريع الرعاية الصحية بمعدل إنفاق 19 مليار دولار ومشاريع توليد الكهرباء بمعدل إنفاق قدره 13 مليار دولار، مشيراً إلى أن مشروع المزيني - المركز الفرعي الشرقي في العاصمة الرياض أكبر مشروع في مرحلة التنفيذ في المملكة بحيث تبلغ كلفته 15 مليار دولار. وأضاف أن مشروع شبكة مترو قطر المنقسم إلى مرحلة أولى تقدر كلفة تنفيذها بمبلغ 15 مليار دولار ومرحلة ثانية بمبلغ ثلاثة مليارات دولار يشكل أحد المشاريع الكبرى في قطر والتي تحتل المرتبة الأولى بين المشاريع قيد التنفيذ والمتوقع تسليمها نهاية سنة 2015.

تعزز دول مجلس التعاون الخليجي استثمار ما قيمته 210 مليارات دولار في مشروعات البنية التحتية في الفترة الممتدة بين سنة 2016 وسنة 2020. إن أغلب هذا الانفاق يأتي في إطار استعدادات دول مجلس التعاون لأكبر حدثين، وهما معرض اكسبو في سنة 2020 في دولة الإمارات، ومونديال 2022 في قطر. ويأتي في مقدمة تلك المشاريع توسيع البنية التحتية ذات العلاقة بمرافق مونديال 2022، إضافة إلى مشروع مطار حمد الدولي وميناء الدوحة الجديد ومشاريع سكك حديد الدوحة، إضافة إلى مشاريع النقل وقطاع الكهرباء والماء وغيرها من المشاريع الحيوية، ويتوقع أن تصل حجم مشاريع البنى التحتية لدى قطر لغاية سنة 2018 إلى 664 مليار ريال. فيما سيشهد قطاع صناعة مواد البناء تركيزاً استثمارياً منقطع النظير نظراً لارتفاع الطلب على مواد البناء التي تواكب النشاط العمراني الذي تشهده الدول خلال الفترة الحالية والممتدة لعدة سنوات مقبلة انسجاماً مع استراتيجية 2030 نشير إلى أن منطقة الخليج تعيش ازدهاراً غير مسبوق³⁷. كما أن قطاع التشييد في دول الخليج سينمو بنسبة 5.3% سنوياً حتى سنة 2020، مقارنة بنحو 2.2% في الاقتصاديات المتقدمة وذلك رغم عودة تلك الدول للاستثمار في البنية التحتية لاعتبارها عاملاً من عوامل النمو ومساهمة في خلق فرص للعمل وتوفيرها³⁸. استناداً إلى النجاح الذي حققته سلطنة عمان سنة 2012. كانت السلطنة قد خططت لإنفاق 33.5 مليار دولار، أي بزيادة قدرها 30% عن ميزانية سنة 2012، لتعزيز الإنفاق الاجتماعي كما تعهدت في أعقاب اضطرابات الربيع العربي في 2011. وقد خصصت ميزانية سنة 2013 مبلغ 8 مليار دولار للاستثمارات، من بينها 4.67 مليار دولار أمريكي تم تخصيصها لمشاريع التطوير و 3.3 مليار دولار لتمويل مشاريع التوسعة في قطاع النفط والغاز. كما تم تخصيص 1.5 مليار دولار لمشاريع الطرق والبنية التحتية الأخرى. هذا إلى جانب المشاريع الجارية في الوقت الحالي والتي تشمل تطوير مطاري مسقط وصلالة. وبالإضافة إلى ذلك سوف تستفيد عُمان من مبلغ 10 مليار دولار التي خصصتها دول مجلس التعاون الخليجي للسلطنة وفق خطة مارشال لتعزيز طرح المشاريع التي تشمل شبكة القطار الوطني، وطريق الباطنة، وشبكات الكهرباء والماء، والبنية التحتية في منطقة الدقم الاقتصادية الخاصة، وغيرها من المدن الصناعية. وقد عزز هذا النمو حركة المشاريع الجارية في البلاد مثل توسعة مطاري مسقط وصلالة، وبناء مركز عُمان للمؤتمرات والمعارض بسعة 3000 مقعد، وتوسعة ميناء صلالة في منطقة ظفار. كما أن زيادة الإنفاق الحكومي سوف يساعد على طرح العديد من المشاريع الأخرى في القطاع الاجتماعي. وتماشياً مع جهود تنويع الاقتصاد، مضت البلاد قدماً في خطط تطوير مدينة الدقم الشمالية الساحلية لتكون المدينة الصناعية المستقبلية مع استثمارات تصل إلى 15 مليار دولار في مشاريع جديدة للبنية التحتية والبتروكيماويات تقام في الميناء على مدى السنوات القادمة³⁹.

ب - الدور الريادي للسندات الشرعية في تمويل مشروعات الإنشاءات التحتية الخليجية: تكمن أهمية استثمار مشروعات الإنشاءات التحتية لدى دول مجلس التعاون الخليجي في استمرار التقدم والتطور والمنافسة على المستوى العالمي بكل المجالات، وتشكل حجم الاستثمارات الحالية والمتوقعة فرصاً استثمارية كبيرة بالنسبة للنظام المصرفي لدى هذه الدول، يقل مثيلها لدى دول العالم أجمع، رغم استمرار الدعم والإنفاق الحكومي السخي على مشروعات الإنشاءات التحتية، إلا أن كثرة المشروعات كالمطارات والموانئ ومحطات توليد الطاقة الكهربائية والطرق والجسور ومشاريع القطاع الصحي وغيرها، تجعل الحاجة من البحث عن مصادر تمويل متعددة لإنجاز كافة الخطط والمشروعات المخطط لها وتعمل على مساندة الإنفاق الحكومي، وبإمكان القطاع المصرفي الاستفادة المباشرة من المشاريع الجارية تنفيذها من خلال تطوير أدوات التمويل لديه بحيث يضمن المردود الاستثماري للمشاريع خلال فترات قصيرة من الزمن، ذلك أن التقديرات الصادرة تشير إلى استثمار ما يربو عن 2000 مليار دولار على

مشروعات الإنشاءات التحتية لدى الدول الخليجية خلال السنوات القليلة المقبلة. لن تقف حدود مصادر التمويل عند هذا الحد، حيث تلوح في الأفق فرص كبيرة أمام الخدمات المالية الإسلامية في مجال تمويل مشروعات الإنشاءات التحتية لدى دول مجلس التعاون الخليجي بشكل خاص والعالم بشكل عام، يأتي ذلك في ظل تنامي العمل بالأدوات والخدمات المالية الإسلامية بمعدلات فاقت التوقعات ودخولها بقوة إلى القطاع المالي العالمي، ويتوقع أن تشكل السندات الشرعية أحد الحلول الأكثر نجاحاً لتمويل مشروعات الإنشاءات التحتية، ذلك أن دول المنطقة تحتاج إلى مصادر تمويل ضخمة لتلبية احتياجات الإنشاءات التحتية، وبذلك سيكون لأدوات التمويل الإسلامي دور رئيسي في تمكين الحكومات من القيام بذلك، يذكر هنا أنه من المتوقع أن ترتفع قيمة الصكوك المصدرة⁴⁰ لتقارب 237 مليار دولار مع حلول سنة 2018 مقارنة بـ 130 مليار دولار خلال سنة 2014.

توفر مشاريع البنية التحتية فرصة استثمارية مثلى لقطاع الخدمات المالية الإسلامية لاسيما مع توجه هذا القطاع نحو الاستثمار في المشاريع المدعومة بالأصول والقائمة على أساس الملكية فضلاً عن الدور المهم للكثير من مشاريع البنية التحتية في خدمة شرائح واسعة من المجتمع الأمر الذي ينسجم مع الأسس الأخلاقية لقطاع الخدمات المالية الإسلامية. نشير هنا إلى المساهمة المتواضعة التي يقدمها قطاع الخدمات المالية الإسلامية حتى الآن في تمويل مشاريع البنية التحتية، إذ لم تتجاوز استثمارات التمويل الإسلامي المخصصة لهذه المشاريع في منطقة دول مجلس التعاون الخليجي 22% من إجمالي قيمة الاستثمارات المتوافقة مع أحكام الشريعة الإسلامية في المنطقة البالغة 40 مليار دولار. كما أن حصة هذه المشاريع لم تتجاوز 11% من إجمالي القيمة الإجمالية للسندات الإسلامية المطروحة في دول مجلس التعاون الخليجي خلال سنة 2009 التي بلغت 14.9 مليار دولار الأمر الذي يفتح الباب واسعاً أمام الموارد المالية المتوافقة مع أحكام الشريعة الإسلامية لتعزيز حضورها في هذا المجال⁴¹. تؤكد التجارب العملية لإصدارات السندات الشرعية في دول مجلس التعاون الخليجي قدراً عالياً في تمويل المشروعات التنموية الكبرى وفي ذلك تحقيق قيمة مضافة أكبر للاقتصاد ولهذه الأداة المالية الإسلامية، توجد بعض المعالم البارزة في هذه التجارب من خلال اصدار هذه السندات الإسلامية، سواء منها السيادية أو للشركات يمكن ايجازها فيما يلي⁴²:

- المملكة العربية السعودية: فيما يلي أهم الإصدارات من السندات الإسلامية لأجل تمويل شتى مشروعات الإنشاءات التحتية فيما يلي:

- صكوك كرافان السعودية بقيمة 98 مليون ريال وهو عملية تصكيك أسطول سيارات أجرة؛
- صكوك شركة سابك بقيمة 3 مليارات ريال؛

- صكوك الاستثمار الصادرة عن البنك الاسلامي للتنمية بجدة بقيمة 400 مليون دولار.

دولة قطر: أدار كل من بنك HSBC في قطر وبنك قطر الإسلامي الدولي عملية إصدار صكوك قطر العالمية وهي صكوك إجارة إسلامية تراوح حجم الإصدار فيها ما بين 500 - 1000 مليون دولار أمريكي لإنشاء مدينة حمد الطبية في الدوحة.

الإمارات العربية المتحدة: تلعب دولة الإمارات دوراً ريادياً في مجال صناعة الصيرفة الإسلامية، وقد تصدرت سوق التمويل الإسلامية في منطقة الخليج العربي، وبرزت في طليعة دول العالم وقادت دول مجلس التعاون الخليجي من حيث حجم إصداراتها للسندات الإسلامية، والذي بلغ حوالي 43 مليار دولار لـ 63 إصدار للفترة الممتدة بين سنة 2001 و جانفي 2013. تعكس ما نسبته 9% من القيمة الإجمالية العالمية لإصدارات السندات الشرعية بحسب البلد، وبهذا احتلت الإمارات المرتبة الأولى خليجياً وعربياً والثانية عالمياً بعد ماليزيا، نتيجة الإصدارات الكبيرة التي طرحتها شركات ومؤسسات حكومية وشبه حكومية، تركزت بالدرجة الأولى في قطاع الخدمات المالية والتطوير العقاري، حيث قامت حكومة دبي ممثلة بدائرة الطيران المدني بتوقيع اتفاقية مع ستة بنوك إسلامية بإدارة بنك دبي الإسلامي، تم بموجبها إصدار صكوك إجارة بقيمة مليار دولار أمريكي تم تغطيتها بالكامل. كما قامت بإصدار لصالح شركة طيران الإمارات بمبلغ 500 مليون دولار، وفي سنة 2006، قام بنك دبي الإسلامي بإصدار صكوك إجارة لصالح هيئة الطيران المدني بدبي لتطوير وتوسيع مطارها وبلغ حجم الإصدار 750 مليون دولار أمريكي. إضافة إلى إصدار صكوك بقيمة 25 مليون دولار لصالح وزارة الأوقاف لإعمار بعض ممتلكات الوقف. هذا إضافة للإصدارات التالية:

- تمويل مؤسسة الموانئ والجمارك والمنطقة الحرة في دبي بمبلغ تجاوز 2.8 مليار دولار، وذلك عبر سندات إسلامية مصدرة بواسطة بنك دبي الإسلامي؛
 - صكوك اجارة – شركة تبريد الاماراتية بحجم 100 مليون دولار سنة 2002، وكذلك 250 مليون دولار في سنة 2006؛
 - صكوك المشاركة Dubai MCE بمبلغ قدره 200 مليون دولار؛
 - صكوك الإجارة - طيران الامارات بحجم 550 مليون دولار؛
 - صكوك الاستثمار لشركة أملاك الاماراتية بحجم 250 مليون دولار.
- مملكة البحرين:** تعتبر التجربة البحرينية مع إصدار صكوك الإجارة تجربة رائدة، وهي أول تجربة خليجية في إصدار هذه السندات الشرعية، فقد أصدرت حتى نهاية شهر جانفي 2013 صكوكاً قيمتها الإجمالية 6.4 مليار دولار وبهذا احتلت المرتبة الثامنة عالمياً بـ 200 إصدار والتي تمثل 1.4% من إجمالي قيمة إصدارات الصكوك الإسلامية عالمياً، حيث بدأت مؤسسة نقد البحرين بإصدار عشرة إصدارات صكوك إجارة بلغت قيمتها الإجمالية 750 مليون دولار في سنة 2001، هذا إلى جانب إصدار صكوك سلم بمبلغ 25 مليون دولار لمدة ثلاث أشهر وبشكل دوري بهدف امتصاص السيولة الزائدة عن حاجة البنوك. وتعد مملكة البحرين مركزاً مالياً إسلامياً عالمياً، إضافة إلى كونها مقراً للسوق المالية الإسلامية الدولية، هذا إضافة للإصدارات التالية:
- صكوك الإجارة - طيران الامارات بقيمة 550 مليون دولار؛
 - صكوك مشاركة دار الاستثمار – البحرين بمبلغ 100 مليون دولار؛
 - صكوك إجارة (درة البحرين) بمبلغ 152.5 مليون دولار؛
 - صكوك التأجير المرتبطة بمطار البحرين الدولي والمصدرة بواسطة مؤسسة النقد البحريني نيابة عن حكومة البحرين.

سلطنة عمان: إن تجربة السلطنة في التمويل الإسلامي تجربة مميزة رغم حداثة مقارنتها بدول الجوار الخليجي، حيث بعد أقل من سنتين، قدرت الأصول المصرفية الإسلامية في سلطنة عمان بـ 2.8 مليار دولار في شهر جوان من سنة 2014، ومن المتوقع أن يستمر معدل النمو في أصول الصيرفة الإسلامية إلى 7.5 مليار دولار بحلول سنة 2018. حيث أن هناك دولا إسلامية مضى على إنشاء أنظمتها للصيرفة الإسلامية أكثر من 10 سنوات إلا أنها لم تحقق نسبة أكثر من 3%، أما السلطنة فقد حققت فيها الصيرفة الإسلامية نسبة 5% من إجمالي الأصول المصرفية وهذا مؤشر على أن هناك وعي في المجتمع العماني بأهمية الصيرفة الإسلامية التي يتوقع أن تحقق نمواً يتجاوز 9% من إجمالي الأصول خلال السنوات المقبلة القليلة. تعتمد السلطنة كغيرها من دول المجلس على النفط بشكل كبير ولاشك أن تراجع سعره في الآونة الأخيرة جعل الحكومة في السلطنة تبحث عن مصادر للتنويع الاقتصادي، حيث تسعى سلطنة عمان إلى تحقيق تخفيض الاعتماد على النفط والوصول بالإيرادات غير النفطية إلى نسبة 28% في سنة 2020 مقارنة بـ 15% من الإيرادات غير النفطية لسنة اليوم. إن التمويل الإسلامي في السلطنة قادر على المساهمة في تنويع مصادر الدخل ودعم القطاع الخاص، وتجربة السلطنة في التمويل الإسلامي رائعة بالمقارنة مع بعض الدول ففي السلطنة اليوم هناك بنكين إسلاميين وستة نوافذ إسلامية، كما أن هناك شركة أصدرت سندات إسلامية. أسند التطور السابق الخطوات التي قطعتها السلطنة في مجال سن التشريعات والقوانين التي تضمن للصيرفة الإسلامية وللعاملين والمؤسسات المصرفية بيئة نجاح متميزة وهذا ما يطبع مستوى الخدمات المصرفية بالسلطنة من تميز وتطور⁴³.

اتخذت سلطنة عمان خطوة هي الأولى في تاريخها مع تواصل تهاوي أسعار النفط، الإفصاح عن نيتها لبيع أول سندات إسلامية في تاريخ السلطنة من خلال إصدار قياسي تبلغ قيمته نحو 520 مليون دولار سيفتح فيه باب الاكتتاب. كما تنوي السلطنة بيع أول سندات إسلامية سيادية لها في إصدار صكوك قيمته 200 مليون ريال عماني. إن الخطوة التي أقبلت عليها السلطنة، في سابقة تعد الأولى بتاريخها، تلقي بعض الضوء على اهتمام السلطنة باستخدام الصكوك الإسلامية كأداة للتمويل بعيداً عن أدوات الدين التقليدية التي كان ينظر إلى اعتماد السلطنة عليها

على نطاق واسع. إن هذا الاختيار قد وقع على بنك مسقط ونافذته للمعاملات الإسلامية. سيجري إصدار الصكوك السيادية من خلال عملية طرح خاص وسيسوق بالأساس على المؤسسات المالية الإسلامية والمستثمرين المتمرسين بحد أدنى للاكتتاب 500 ألف ريال. تصدر الصكوك بقيمة اسمية قدرها ريال عماني واحد، هذا من شأنه أن يتيح للمستثمرين عموماً الشراء فيها فور إدراجها بسوق مسقط للأوراق المالية.

تجدر الإشارة إلى أنه من شأن إصدار سندات سيادية إسلامية إيجاد بدائل مناسبة للتمويل في بلد يمثل فيه النفط نحو 86% من الإيرادات الحكومية. إن المنتبغ لما يحدث في السلطنة ودول الخليج بصورة عامة سيجد هناك تراجعا في نفقات المشاريع التنموية. ستكون السندات السيادية الإسلامية بمثابة أداة جيدة لتمويل المشروعات المتوقفة أو المخطط لها مستقبلاً. تشير نشرة ميد المتخصصة في الشؤون الاقتصادية إلى انخفاض قيمة منح المشاريع التنموية بالسلطنة بنحو 43% في الربع الأول من العام الحالي على أساس سنوي. يتوقع صندوق النقد الدولي أن تسجل السلطنة عجزاً في الميزانية بنسبة 14.8% من الناتج المحلي الإجمالي في سنة 2015 مقارنة 1.5% في سنة 2014. ستسهم إصدارات الصكوك في السلطنة في سد الفجوة التمويلية للميزانية وتمويل التوسعات المطلوبة في القطاع غير النفطي وأن السبب الرئيسي لإصدار هذه الصكوك هو تمويل مشروعات مخطط لها أو قائمة بالفعل، سيعمل هذا على نمو مطرد في القطاع غير النفطي⁴⁴.

3 - الحالة المصرية: تمويل مشروعات الإنشاءات التحتية بالسندات الشرعية بين تجاذبات المحاسن والمآخذ: تباينت وجهات النظر بين خبراء الاقتصاد والمال حول مدى جدوى مشروع الصكوك الإسلامية في تمويل الاقتصاد المصري، وثار العديد من علامات الاستفهام لدى الرأي العام والقوى السياسية حول مدى خطورة هذا المشروع على الممتلكات السيادية للدولة، حيث اعتبرها البعض أداة جديدة للخصخصة أو صورة مُستنسخة لشركات توظيف الأموال، وهناك من رآه الحل المناسب للخروج من الأزمة الاقتصادية التي يتخبط فيها الاقتصاد المصري. سنعمل من خلال هذه المحطة البحثية تناول مجموعة من النقاط ممثلة في مدى الحاجة الملحة لبحث مصادر تمويلية مستحدثة للاقتصاد المصري بعيداً عن الاستدانة الخارجية المكلفة، ثم استعراض لمشروع الصكوك السيادية المصري واللغة الذي دار حوله بين مؤيديه ومعارضيه.

أ - التمويل الإسلامي في مصر: يعود تاريخ التمويل الإسلامي والمصارف الإسلامية في مصر إلى بداية الستينيات، مع ظهور منتجات متفرقة تتوافق مع الشريعة. وكما جاء في دراسة أجراها بنك التنمية الأفريقي، كان الخليج يستهدف مصر في السبعينيات كسوق محتملة للتمويل الإسلامي، بسبب عدد سكانها والنسبة الكبيرة من المصريين الذين يعملون في الخليج ويرسلون حوالاً لعائلاتهم. وفي سنة 1977، صدر قانون يسمح بتأسيس البنوك الإسلامية، وعلى إثره تأسس بنك فيصل الإسلامي في مصر عام 1978، وتبعه بنك البركة عام 1980. وجاء تمويل البنكين بأموال خليجية⁴⁵. تأثر التمويل الإسلامي في مصر أثناء التسعينيات سلباً بشركات الاستثمار الإسلامية غير المصرح بها، والتي حظيت بشعبية كبيرة وعرفت باسم شركات توظيف الأموال، لم تخضع هذه الشركات في معظمها للرقابة من المؤسسات المالية الحكومية المسؤولة، وخسر مئات العملاء قدرًا كبيراً من الاستثمارات من خلالها. ومن أشهرها شركتي الريان والسعد، اللتان عرضتا عائدات كبيرة للغاية على المستثمرين مقارنة بالبنوك، ثم عجزتا عن الوفاء بوعودهما في النهاية، وبذلك تأثر مفهوم التمويل الإسلامي لدى العامة سلباً بعد هذه الواقعة، ولم تبادر الحكومات المتعاقبة للترويج لمصر باعتبارها مركزاً واعداً للتمويل الإسلامي رغم تاريخها الطويل به وإمكاناتها الهائلة. بلغت أصول التمويل الإسلامي في مصر سنة 2014 ما قيمته 12 مليون دولار، منها 11.5 مليون دولار من أصول البنوك الإسلامية، وذلك وفقاً لتقرير التنمية المالية الإسلامية الصادر عن المؤسسة الإسلامية لتنمية القطاع الخاص، بالشراكة مع تومسون رويترز. يهتم هذا التقرير بإعطاء مؤشر سنوي على سلامة القطاع وتطوره. ووفقاً له جاءت مصر في المركز الثاني عشر ضمن أكبر خمسة عشر اقتصاداً بتمويل إسلامي، وتلتها في الترتيب السودان والأردن وسويسرا. تنتشط حالياً في الساحة المصرية ثلاثة بنوك إسلامية تعمل بكامل طاقتها، و 11 بنك آخر مصرح لها بإصدار الأدوات المالية الإسلامية، بمجموع 222 فرع نشط.

ب - استعراض الآراء المؤيدة والمعارضة لقانون الصكوك السيادية في مصر: أكد الدكتور أحمد غنيم أستاذ الاقتصاد بجامعة القاهرة حينها أن مشروع قانون الصكوك الإسلامية سوف يحقق نجاحاً كبيراً وسيحافظ على الأمن

القومي المصري خاصة بعد استبعاد المرافق العامة، ويرى أن إقراره وتطبيقه في مصر من شأنه حل العديد من المشكلات الاقتصادية المتأزمة منذ فترة، كما أن قرار استبعاد المرافق العامة من ضمانات الصكوك متوقعاً وضروري، لضمان الحفاظ علي الأمن القومي المصري، وتأكيد على أن العمل بالصكوك الإسلامية سوف يحد من الأزمة المالية الطاحنة، ولكنها تحتاج إلى وجود مشروعات حقيقية تحقق الأرباح لمُشتري هذه الصكوك، لتطمأنهم على مستقبل أفضل. وذلك بوضع ضوابط وقوانين تغلق كل الثغرات أمام من يريد استغلال هذا المشروع في احتكارات أو الإضرار بالاقتصاد المصري، مُشيراً إلى أن هناك دولاً تعمل بنظام الصكوك، موضحاً أنه ليس من الضروري أن تكون الدولة بالضرورة إسلامية حتى تعمل بهذا النهج الاقتصادي. وفي ذات المنحى كان حينها الدكتور محمد البلتاجي رئيس الجمعية المصرية للتمويل الإسلامي يرى أن الصكوك الإسلامية أثبتت جدارتها في تحقيق السيولة المالية اللازمة لإنشاء المشروعات الاستثمارية، مُعتبراً أنها آلية مالية للتنمية تتوافق مع أحكام الشريعة، وتم تطبيقها بنجاح في العديد من كثرة من الدول الإسلامية وغير الإسلامية على حد السواء وأصبحت سوق واحدة خاصة بعد الأزمة المالية التي لحقت العالم في أواخر سنة 2007. كما يشير ذات المتحدث إلى أن الصكوك الإسلامية في مصر لا تزال في حاجة إلى العديد من التشريعات والقوانين اللازمة لنشرها والتوسع في استخدامها من قبل البنوك المصرية، فهي تحتاج إلى تشريع خاص بها، وتكوين هيئة شرعية لاعتماد الضوابط والآليات ومجالات الاستخدام إلى جانب الإلمام من جهة مُصدري الصكوك بسبل العمل بها وتهيئة الأجواء العامة في مصر للتخفيف على استخدام الصكوك الإسلامية والتوسع فيها. في سياق متصل أشار البعض في حينها أن آليات العمل المصرفي المتوافقة مع أحكام الشريعة الإسلامية لا تزال يشوبها العجز والتقصير في العديد من البنوك والمؤسسات المصرفية المصرية، لأسباب عدة منها ضعف الخبرة من جانب العاملين بهذه المؤسسات بآليات التمويل الإسلامي، وعدم وجود تشريعات تنظم العمل بهذه الآلية. حيث انتقد الكاتب فاروق جويده ما يتردد حول الصكوك الإسلامية التي تنوي الحكومة إصدارها. مبرراً رفضه بأن هذه الصكوك تعيد لأذهان المصريين التجربة المريرة مع شركات توظيف الأموال التي تسرت بالدين ونهبت أموال الناس وأغرقت الحكومات المُنتابغة في أزمات كثيرة، خاصة وأن الصكوك تمارس نفس اللعبة من حيث الهدف والغاية والمرجعية الدينية الإسلامية. وكذلك بعد أن رفض مجمع البحوث الإسلامية الفكرة وبالتالي رفضه الكامل لهذا المشروع الذي يهدد أصول الدولة وممتلكات الشعب ورغم ذلك أعيد الحديث مرة أخرى عن إصدار الصكوك بدون صفتها الإسلامية. كما أكد ذات الكاتب على أن عملية الصكوك الإسلامية هي استنساخ لشركات توظيف الأموال ومشروع صكوك الحكومة المصرية بلا غطاء ديني قبل الثورة والتي قوبلت برفض الرأي العام المصري بعد أن تبين بأن هذا المشروع يهدف إلى سيطرة عدد من رجال الأعمال والمسؤولين على أصول الدولة. من جانبه أفاد الخبير الاقتصادي حمدي عبد العظيم إلى أن الصكوك الإسلامية قد تؤدي إلى الاحتكار خصوصاً إذا استولى أحدهم على نسبة استحواذ أكثر من الآخرين، وبذلك يكون مشروع الصكوك تحول إلى نظام خصخصة. وفي ذات السياق، أكد خبير أسواق المال محسن عادل، أن الصكوك الإسلامية السيادية جريمة، لا علاقة لها بالصكوك أو الإسلام أو غيرها فلا يوجد شيء مُدر للربح في الموازنة العامة للدولة كي تطرح عليها صكوكا، وهي طريقة لخصخصة القطاع العام للدولة بما فيها قناة السويس التي تعد القلب النابض للاقتصاد المصري⁴⁶.

ت - إعادة طرح قانون الصكوك كبديل تمويلي لمشروعات الانشاءات التحتية في مصر: وافقت اللجنة التشريعية الاقتصادية التابعة للجنة العليا للإصلاح التشريعي، في التاسع عشر من شهر أغسطس من سنة 2015، على التعديلات المقترحة لقانون الأوراق المالية الحالي. شملت هذه التعديلات إضافة بند إلى المادة 18، بحيث ينظم إصدار وتداول الصكوك الإسلامية في السوق المالية المصرية، كأداة للتمويل وجمع رأس المال. وتعد هذه المادة موافقة مبدئية تنتظر الإقرار الرسمي، لتشريع جديد يمهّد الطريق لطرح السندات الإسلامية كأداة مالية طال انتظارها. جاء هذا البند الإضافي في التعديلات المقترحة لقانون الأوراق المالية، بديلاً لقانون الصكوك المثير للجدل، الذي صدر في شهر ماي سنة 2013 في عهد الرئيس السابق محمد مرسي. والذي لقي وقتها معارضة كبيرة، روجت له الحكومة التي كانت تعاني من العجز النقدي بصفته حلاً لمشاكل الركود الاقتصادي في مصر. ورأت أن من شأنه جذب مجموعة أكثر تنوعاً من المستثمرين المحليين والأجانب، ممن يفضلون الخيار الموافق

للشريعة. وكان مقترحاً أن تستخدم تلك الصكوك في تمويل مشاريع بنية تحتية ضخمة، ومنها مشروع تطوير قناة السويس. لا يزال التمويل الإسلامي هدفاً تسعى الحكومات المتعاقبة في مصر إلى تحقيقه، ولا يزال غيابه يترك فجوة في القطاع المالي في مصر. ولذلك كانت الموافقة على هذه التعديلات الأخيرة تأكيداً على أن الدولة لا تعارض مبدأ تطوير التمويل الإسلامي من الأساس. يعمل البند الجديد في قانون الأوراق المالية على تنظيم الإجراءات الفنية لإصدار السندات الإسلامية ويحدد تفاصيلها مثل: تاريخ إصدار السند، شروط الموافقة عليه، إدراج السند في البورصة، إلى ما ذلك من الشروط الأخرى، تجدر الإشارة إلى أن القانون السابق اعترضه ثغرات وعيوب عالجهها هذا البند الجديد كتحديد الشركات المسموح لها بإصدار السندات الإسلامية وحجمها وكيفية التعامل مع السندات في البورصة على المدى الطويل، حيث أنه بإمكانها أن تبقى مطروحة لمدة عشر سنوات أو أكثر.

خاتمة

تناول هذا البحث دراسة الدور الريادي للسندات الشرعية في تمويل مشروعات الإنشاءات التحتية مع تركيزه دراستها في عينة من الدول الإسلامية الممثلة في كل من دول مجلس التعاون الخليجي، ماليزيا وأخيراً جمهورية مصر العربية. تعرض البحث للسندات الشرعية من حيث مفهومها، وتناول خصائصها، وأنواعها، وآليات استخدامها. وقد خلص البحث إلى مجموعة من النتائج والتوصيات.

أ - النتائج: خلاص البحث إلى مجموعة من النتائج من أهمها ما يلي:

- تؤدي مشروعات الإنشاءات التحتية دوراً مفصلياً في تعزيز نوعية الحياة، حيث تعد عاملاً حيوياً في عمليات التحول الاقتصادي والاجتماعي للعنصر البشري؛
- تمويل مشروعات الإنشاءات التحتية متفق تماماً مع الاقتصاد الإسلامي من حيث رعاية فقه الأولويات، ومن حيث مطابقته للملكية والشراكة اللتين تقوم عليهما فلسفة الاقتصاد الإسلامي، ومن حيث أهمية هذه المشروعات؛
- تزايد قوة ونفوذ الأدوات الاستثمارية الإسلامية في العمليات المصرفية والاقتصادية المختلفة، برزت الصكوك الإسلامية كواحدة من أهم هذه الأدوات التي استطاعت أن تجد لها موطئ قدم في أسواق المال العالمية؛
- أثبتت التجارب العملية بأن النظام المصرفي الإسلامي ناجح في التطبيق ولا أدل ذلك من ممارسة بعض من المؤسسات المالية
- العالمية العمل المصرفي الإسلامي؛
- تمكنت السندات الشرعية من استقطاب أعداد كبيرة من المستثمرين من مختلف دول العالم، وليس في العالم الإسلامي فحسب. إذ أصبحت الصكوك الموازية للسندات في الاستثمار المصرفي التقليدي متاحة للجميع أفراداً وشركات وحكومات في دول أوروبا وآسيا وأمريكا؛
- تعبر السندات الشرعية عن موجودات قائمة مملوكة للحكومة على نقيض السندات التقليدية الربوية، وبالتالي لا تستطيع الحكومات تجاوز الحد الأقصى في الاقتراض، والتي ظهر جلياً تمادي الحكومات في إصدارها مما يوقعها في مشاكل لا حصر لها نتيجة لذلك؛
- قدمت أدوات التمويل الإسلامي حلولاً ناجعة لمشكلة تمويل مشروعات الإنشاءات التحتية بنوعها الصلبة والمرنة في العديد
- من الاقتصاديات الإسلامية وغير الإسلامية؛
- قدم إصدار السندات الشرعية في اقتصاديات عينة الدراسة التطبيقية الممثلة في كل من مجلس التعاون الخليجي، ماليزيا وكذا

جمهورية مصر العربية حلاً بديلاً نسبياً للتمويل الربوي لمشروعات إنشائها التحتية.

ب - التوصيات: في ضوء ما أسفر عنه هذا البحث من نتائج، يمكن تقديم مجموعة من التوصيات بما قد يسهم في رفع كفاءة استخدام السندات الشرعية في تمويل مشروعات الإنشاءات التحتية:

- مراعاة المؤسسات المالية الإسلامية المصدرة السندات الضوابط الشرعية لإصدارها وتداولها؛

- الاستفادة من تجارب الآخرين لابتكار أدوات مالية على أن لا تحل حراماً أو تحرم حلالاً، وأن تجمع بين المصادقية الشرعية والكفاءة الاقتصادية؛
- دعوة المؤسسات المالية الإسلامية للاهتمام بالبحث العلمي الذي يجمع بين الفقه التنظيري والفقه الميداني على المستويين الشرعي والاقتصادي لابتكار أدوات مالية تعزز من الهندسة المالية الإسلامية في توليد حلول تمويلية مبتكرة لحاجات الاقتصاديات الوطنية وعلى رأسها بحث سبل تمويل مشروعات الإنشاءات التحتية بالصيغ الإسلامية التي أثبتت جدارتها في العديد من الدول.

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تقييم كفاءة المصارف الإسلامية في جذب الودائع وتعبئة المدخرات: دراسة ميدانية على المصارف الإسلامية الأردنية

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Assessing the Competence of Islamic Banks in Attracting Deposits and Savings: An Applied Study in Jordanian Islamic Banks

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Abstract

This study aims to evaluate the competence of Jordanian Islamic banks in mobilizing and attracting deposit during the period 2000 to 2013. Only two Islamic banks existed at the period, Jordan Islamic bank and Islamic International Arab bank. Eviews statistical package was used to carryout a simple regression model and the analytical evaluating indicators and criteria (AEIC) were used to evaluate the role of commercial banks in mobilizing deposit, namely; banking deposit average slope indicators (BDASI), banking deposit marginal slope indicators (BDMSI), and internal elasticity analyzing indicators (IEAI).

Results of the analysis show that a positive relationship exists between banking deposits and GDP, a positive relationship between individual share of national deposit and GDP Per Capitia, and the importance of banking deposit support in finance fixed capital in international economy is also confirmed. On the other hand results indicate the inability of Jordanian Islamic banks in changing banking deposit attitudes.

Keyword. Islamic banks management, mobilizing deposit, Jordanian banks, and performance evaluation.

الملخص:

تهدف هذه الدراسة إلى تقييم كفاءة دور المصارف الإسلامية الأردنية في جذب الودائع وتعبئة المدخرات في الفترة 2000 إلى 2013. ولتحقيق هذا الهدف تكونت عينة الدراسة من جميع البنوك الإسلامية العاملة خلال فترة الدراسة وهما البنك الإسلامي الأردني والبنك العربي الإسلامي الدولي.

ولإختبار فرضيات الدراسة وتحليلها فقد تم إستخدام برنامج Eviews لإختبار نموذج الإنحدار البسيط إضافة إلى إستخراج وتطبيق المعايير والمؤشرات التحليلية التقييمية لدور المصارف التقليدية في جذب الودائع، على المصارف الإسلامية وتشمل هذه المؤشرات: مؤشر الميل المتوسط للإيداع المصرفي، ومؤشر الميل الحدي للإيداع المصرفي، ومؤشر أهمية الودائع، ومؤشر تحليل المرونة الداخلية، ومؤشر المقارنة بين نصيب الفرد من الودائع ونصيبه من الناتج المحلي الإجمالي.

وقد توصلت الدراسة إلى عدد من النتائج من أهمها وجود علاقة إيجابية بين الودائع المصرفية والنتائج المحلي الإجمالي، ووجود تحسن في قدرة المصارف في توظيف المدخرات المالية لتغطية حاجة القطاعات الاقتصادية خلال فترة الدراسة، كذلك فقد أظهرت النتائج وجود علاقة إيجابية ذات دلالة احصائية بين نصيب الفرد من الودائع ونصيب الفرد من الناتج المحلي الإجمالي ووجود أهمية لودائع المصارف الإسلامية في تكوين رأس المال الثابت في الاقتصاد الوطني.

كذلك فقد أشارت نتائج الدراسة إلى عدم إستطاعة المصارف الإسلامية الأردنية تغيير إتجاهات الميل نحو الإيداع المصرفي، وعلى ضوء هذه النتائج فقد أوصت الدراسة بعدد من التوصيات.

الكلمات الدالة: إدارة البنوك الإسلامية، جذب الودائع، البنوك الأردنية، تقييم الأداء.

مقدمة:

تعد ظاهرة البنوك الإسلامية الحدث الأبرز على صعيد الساحة المصرفية الدولية عموماً والدول العربية والإسلامية على وجه الخصوص في الثلث الأخير من القرن الماضي، حيث كانت البدايات بإنشاء بنوك الإدخار عام 1963 وبنك ناصر الاجتماعي عام 1971، إلا أن الإهتمام الحقيقي بإيجاد نظام مصرفي إسلامي يراعي الضوابط الشرعية والعقائدية ويسمح بممارسة الأنشطة التجارية والمالية بما يتفق وروح الشريعة الإسلامية ظهر في مؤتمر وزراء خارجية الدول الإسلامية في مدينة جدة في المملكة العربية السعودية عام 1972م الذي أكد على ضرورة إنشاء مصرف إسلامي دولي للدول الإسلامية، وظهرت أولى المصارف الإسلامية في سنة 1975م بإنشاء البنك الإسلامي للتنمية بجدة، تلاه بنك دبي الإسلامي بدولة الإمارات.

وبالرغم من أن المصارف الإسلامية قد باشرت أعمالها في بيئة مصرفية تسيطر عليها الصيرفة التقليدية فإنها قد حققت إنتشاراً كبيراً خلال السنوات القليلة الماضية، وتمكنت من تلافي تداعيات الأزمة المالية العالمية التي أطاحت بعدد كبير من البنوك التقليدية في معظم الدول، ونجحت في الإستفادة منها بما يدعم الصناعة المصرفية الإسلامية ويساعد في توصيل رسالتها للعالم، وقد وصل عددها في بداية عام 2014 إلى 64 مصرفاً إسلامياً في الدول العربية فقط، وبلغت أصولها ما يقارب 1.3 تريليون دولار أي ما يعادل 40 في المائة من إجمالي أصول البنوك العربية في حين بلغت أصول قطاع التمويل الإسلامي نحو 1.8 تريليون دولار وبنسبة نمو 16 في المائة على أساس سنوي، وشكلت ما نسبته 80 في المائة من الأصول المصرفية الإسلامية العالمية في عام 2013 (تقرير بيت التمويل الكويتي، <http://classic.aawsat.com/>). كذلك فقد سعت دول عديدة مثل بريطانيا وفرنسا والولايات المتحدة لإقامة مراكز جديدة للبنوك الإسلامية، وفتح نوافذ للصيرفة الإسلامية في بعض البنوك العالمية ويشكل هذا إعترافاً دولياً بدور البنوك الإسلامية.

ولكن ومع النمو المتواصل للأصول والتطور المستمر في تقديم الخدمات فإن المصارف الإسلامية تواجه العديد من القضايا التي تؤثر على ربحيتها التي ما زالت أقل من مثيلاتها في الأعمال المصرفية التقليدية حيث بلغ العائد على حقوق المساهمين في الفترة الممتدة من 2008 إلى 2011 ما نسبته 11.6% مقارنة مع 15.3% للأعمال المصرفية التقليدية.¹⁰¹ (تقرير إرنيسست ويونغ، 2013)

ومن أبرز القضايا والتحديات التي تواجه المصارف الإسلامية أيضاً، تلك التحديات المتعلقة بالتواصل المحدود مع العملاء، وقدرتها على جذب الودائع وحشد المدخرات، التي تلعب دوراً مهماً في مجال النشاط المصرفي بشكل عام وفي ربحيته بشكل خاص، حيث تقوم بتغذية المصارف بالأموال الضرورية لمباشرة أعمالها، وتعدّ من حيث الكم إحدى المؤشرات الرئيسية لقياس مدى ثقة الجمهور في المصرف، وتؤدي دوراً كبيراً في عملية التنمية الاقتصادية. لذلك فإن عملية تقييم أداء المصارف في جذب الودائع وحشد المدخرات، تصبح ضرورة لا بد من القيام بها. وبناءاً عليه فقد جاءت هذه الدراسة التي تستمد أهميتها من أهمية موضوعها ومن أهمية قطاع المصارف الإسلامية في الأردن، ويتوقع أن تكون مساهمتها في أدبيات إدارة الودائع وتقييم الأداء ذات قيمة، وأن تكون نتائجها مفيدة لإدارات المصارف الإسلامية وجمهور المساهمين والباحثين.

تقرير إرنيسست ويونغ حول التنافسية العالمية لقطاع الصيرفة الإسلامية لعام 2013، مجلة الصيرفة الإسلامية، 101

<http://www.islamicbankingmagazine.org>

مشكلة الدراسة:

على الرغم من تطور ونمو ونجاح المصارف الإسلامية فقد تبين للباحث من خلال ما توفر لديه من بيانات ومعلومات من خلال الدراسة الاستطلاعية عدم توافر مؤشرات ومعايير خاصة بالمصارف الإسلامية لتقييم كفاءة دورها في جذب الودائع وتعبئة المدخرات داخل الإقتصاد الوطني وعدم توفر دراسات تختبر (ميدانيا) إمكانية تطبيق المؤشرات والمعايير المطبقة على المصارف التجارية عليها.

من هنا فإن هذه الدراسة تحاول الإجابة على السؤال الرئيسي التالي:

ما هو دور المصارف الإسلامية الأردنية المرخصة في تعبئة المدخرات داخل الإقتصاد الوطني؟

وينبثق من هذا السؤال الرئيسي مجموعة من الأسئلة الفرعية، هي كما يلي:

- هل هناك علاقة بين الودائع المصرفية في المصارف الإسلامية والنتائج المحلي الإجمالي؟
- هل استطاعت المصارف الإسلامية تغيير اتجاهات الميل نحو الإيداع المصرفي؟
- هل تمكنت المصارف الإسلامية الأردنية من استخدام أموال المدخرين لتغطية حاجة القطاعات الإقتصادية؟
- ما هي درجة إستجابة الودائع المصرفية للتغير الذي يحصل في الناتج المحلي الإجمالي؟
- هل هناك علاقة ذات دلالة احصائية بين نصيب الفرد من الودائع ونصيب الفرد من الناتج المحلي الإجمالي؟
- ما أهمية ودائع المصارف الإسلامية في تكوين رأس المال الثابت؟

أهداف الدراسة:

تسعى هذه الدراسة إلى تقييم كفاءة دور المصارف الإسلامية الأردنية في تعبئة المدخرات وحشد الودائع داخل الإقتصاد الوطني من خلال محاولة تطبيق بعض من المعايير المستخدمة في تقييم البنوك التجارية التقليدية: وبشكل أكثر تفصيلاً فإنه يمكن حصر أهداف الدراسة في ما يلي:

- التعرف إلى طبيعة العلاقة التي تربط الودائع المصرفية في المصارف الإسلامية بالنتائج المحلي الإجمالي وتحديد درجة إستجابة الودائع المصرفية للتغير الذي يحصل في الناتج المحلي الإجمالي.
- تحديد مدى نجاح الإستراتيجيات والسياسات المعتمدة لتحفيز الطلب على الودائع المصرفية من خلال تحليل قوة المصارف في تغيير اتجاهات الميل نحو الإيداع المصرفي.
- بيان قدرة المصرف على استخدام أموال المدخرين لتغطية حاجة القطاعات الإقتصادية.
- 4-بيان مدى التناسق بين الودائع والتمويل بالقدر الذي يظهر كفاءة المصرف وفاعليته في جذب الودائع وفي تعبئة المدخرات.
- التعرف على إمكانية وجود مجال واسع أمام المصارف الإسلامية لتعبئة وجذب المزيد من الودائع.
- تحديد درجة استخدام التمويل الذاتي للإقتصاد الوطني.
- التعرف على أهمية الودائع في المصارف الإسلامية في تكوين رأس المال الثابت.

مساهمة الدراسة:

لأن القوائم المالية لم تعد قادرة على إعطاء صورة واضحة عن آلية العمل المصرفي فإن هذه الدراسة تعتبر الأولى بحسب علم الباحث التي تحاول تطبيق المعايير والمؤشرات التحليلية التقييمية لدور المصارف التقليدية في جذب الودائع، على المصارف الإسلامية وتشمل هذه المؤشرات: مؤشر الميل المتوسط للإيداع المصرفي، ومؤشر الميل الحدي للإيداع المصرفي، ومؤشر أهمية الودائع، ومؤشر تحليل (معامل) المرونة الداخلية، ومؤشر المقارنة بين نصيب الفرد من الودائع ونصيبه من الناتج المحلي الإجمالي (الزبيدي، 2004).

ويتوقع أن تساهم هذه الدراسة في أدبيات إدارة الودائع وتقييم أداء المصارف الإسلامية في البيئة الأردنية، ويتوقع أيضاً أن تكون نتائج هذه الدراسة مفيدة لجميع الأطراف المعنية بتحسين أداء المصارف الإسلامية مثل إدارة المصارف والمساهمين والحكومة والباحثين.

خطة البحث:

لقد خطط هذا البحث ليقع في أربعة مباحث نظمت على النحو التالي:

المبحث الأول: المقدمة ومشكلة وأهداف ومساهمة الدراسة.

المبحث الثاني: الإطار النظري والدراسات السابقة ولمحة عن المصارف الإسلامية في الأردن.

المبحث الثالث: منهجية الدراسة.

المبحث الرابع: إختبار الفرضيات ومناقشة النتائج.

ولقد أوردنا في نهاية البحث الخلاصة الإستنتاجات وأهم التوصيات وقائمة بأهم المراجع التي تم إستخدامها في الدراسة.

المبحث الثاني

الإطار النظري والدراسات السابقة

الإطار النظري:

تشير الأدبيات النظرية والدراسات السابقة المتعلقة بإدارة الودائع وحشد المدخرات وعلاقتها بسعر الفائدة إلى تزايد الإهتمام بها بعد صدور دراسة Goldsmith (1969) الكمية في حشد المدخرات، ودراسات Shaw (1973) & McKinnon (1973) التي بينت أن إجراءات التحرير المالي - وخاصة رفع أسعار الفائدة في السوق - قد تؤدي إلى زيادة الإستثمار ونوعيته من خلال زيادة المدخرات وإستبعاد الإستثمارات ذات المردود المتدني.

وتشير الأدبيات إلى أنه ومع تركيز العديد من الباحثين على أهمية إستخدام أسعار الفائدة كأداة مهمة لجذب الودائع بافتراض وجود علاقة إيجابية بينهما، إلا أن هناك من يرى أن رفع سعر الفائدة الذي يدفعه المصرف لأجل تنمية الودائع سيؤدي إلى رفع سعر الفائدة على إقراضها للمستثمرين أيضاً، فالمصارف لا بد أن تغطي بطريقة أو بأخرى الفوائد التي يستحقها المودعون بالفوائد الدائنة التي تحصل عليها من المقترضين، يضاف إلى ذلك أن البنك المركزي مقيد في تحريكه لسعر الفائدة بأوضاع الدين العام الداخلي وميزان المدفوعات، وهو الأمر الذي يضع قيوداً على تغييرات سعر الفائدة لأغراض توزيع الائتمان المصرفي (عبد الرحمن، بلا).

وتجدر الإشارة إلى أن عدد من الأبحاث الإقتصادية أثبتت أن تغييرات سعر الفائدة لا تؤثر في الحجم الكلي للمدخرات كما في دراسة Hussein & Moheildin (1997) التي أشارت إلى عدم وجود أثر يذكر لتحرير سعر الفائدة على الإيداع والإستثمار، كذلك يرى البعض أن أسعار الفائدة العالية قد لا تؤدي بالضرورة إلى ارتفاع مستوى الإيداع (البلبل وآخرون 2004)، ولقد فسر البعض نتائج هذه الأبحاث بالتفرقة بين سعر الفائدة النقدي والحقيقي، والإدعاء بأن سعر الفائدة الحقيقي هو المؤثر المهم في حجم المدخرات. ومع ذلك فإنه عندما قامت مجموعة من الأبحاث الإقتصادية بإختبار العلاقة بين تغييرات سعر الفائدة الحقيقي والإيداع في البلدان النامية أثبتت أن هذه العلاقة ضعيفة جداً، أو غير معنوية في معظم الحالات (عبد الرحمن، بلا، والنيف والفواز، 2009).

من جهة أخرى فقد أشارت الأدبيات إلى وجود عدد من المعايير والمؤشرات التحليلية التقييمية لدور المصارف في جذب الودائع، والمتمثلة بما يلي (الزبيدي، 2004، ص):

* **المعيار الأول: الميل المتوسط للإيداع المصرفي:** هو مؤشر يستخدم بقصد التعرف على طبيعة النمو في الودائع المصرفية وتطورها خلال الزمن، ودراسة العلاقة التي تربط الودائع المصرفية والنواتج المحلي الإجمالي. ويقاس أيضاً "قدرة وفعالية المصارف التجارية في جذب الودائع وفقاً لحصتها من الناتج المحلي الإجمالي. كذلك فإن هذا المعيار يعتبر مؤشراً هاماً لقياس قوة المصارف التجارية والأسواق المالية، ونستطيع من تحليل هذا المؤشر أن نقيم أداء المصارف وإستراتيجياتها في تحفيز الطلب على الودائع المصرفية بشكل عام والودائع الإيداعية بشكل خاص. وهو يساوي:

(إجمالي الودائع ÷ الناتج المحلي الإجمالي).....(1).

المعيار الثاني: مؤشر الميل الحدي للإيداع المصرفي: مؤشر يستخدم لقياس معدل التغير في الإيداع المصرفي الناتج عن تغير الناتج المحلي الإجمالي، وبواسطة هذا المؤشر تستطيع المصارف أن تحدد مدى قوتها في تغيير اتجاهات الميل نحو الإيداع المصرفي، أو مدى ضعفها في ذلك، مما يحتم عليها تثبيت أو تغيير السياسة المعتمدة والإستراتيجية المطبقة التي بموجبها يتم تحفيز الطلب على الودائع المصرفية وهو يساوي:

(التغير في إجمالي الودائع ÷ التغير في الناتج المحلي الإجمالي).....(2).
المعيار الثالث: أهمية الودائع: يعكس هذا المعيار مدى اعتماد المصارف على الودائع (الجارية والتوفير والآجلة) في تمويل نشاطها الائتماني والاستثماري، ويعكس أيضا قدرة المصرف على استخدام أموال المدخرين لتغطية حاجة القطاعات الاقتصادية، ومدى التناسق بين الودائع والائتمان بالقدر الذي يظهر كفاءة المصرف وفاعليته في جذب الودائع وفي تعبئة المدخرات. وهو يساوي:
 (الودائع المصرفية ÷ القروض والائتمان).....(3).

*** المعيار الرابع: تحليل (معامل) المرونة الداخلية:** يستخدم هذا المعيار لتحديد درجة إستجابة الودائع المصرفية للتغير الذي يحصل في الناتج المحلي الإجمالي الحقيقي باعتباره أحد مؤشرات الإقتصاد الكلي، وعما إذا كانت هذه الإستجابة منتظمة أو غير منتظمة. بمعنى آخر تعكس هذه العلاقة الطاقة الإيداعية للإقتصاد عموما، ومنها يمكن الحكم على الإيداع المصرفي وإستجابته للتغيرات في الدخل الحقيقي. وهو أيضا مؤشر لدرجة استخدام التمويل الذاتي للإقتصاد الوطني. وهو يساوي:

(التغير في الودائع ÷ الودائع) ÷ (التغير في الناتج المحلي الإجمالي ÷ الناتج المحلي الإجمالي).....(4).
*** المعيار الخامس:** مقارنة نصيب الفرد من الودائع بنصيب الفرد من الناتج المحلي الإجمالي، ويرى الباحث إمكانية قياسه من خلال إيجاد معامل الارتباط بين نصيب الفرد من الودائع ونصيبه من الناتج المحلي الإجمالي.
المعيار السادس: أهمية الودائع بتكوين راس المال الثابت: ويبين هذا المؤشر مدى استخدام ودائع المصارف الإسلامية ومساهمتها في تمويل القطاعات الاقتصادية المختلفة، وهو يساوي:
 (الودائع ÷ الإنفاق على حيازة السلع الرأسمالية الجديدة، زائدا الإضافات والتجديدات والتحسينات التي تجري على السلع الرأسمالية القائمة، زائدا قيمة أعمال البناء تحت الإنشاء) (التقرير السنوي لصندوق النقد العربي 2013 ص4).
 (4).....(5).

الدراسات السابقة.

تشير الأدبيات إلى وجود عدد قليل من الدراسات التطبيقية التي تناولت تقييم أداء البنوك في مجال حشد المدخرات والدور التنموي لهذه البنوك في التنمية الاقتصادية، من أهمها:

1- دراسة النيف والفواز، (2009)، بعنوان: "تقييم كفاءة المصارف الأردنية في جذب الودائع وتعبئة المدخرات" هدفت الدراسة إلى تقييم دور المصارف التجارية الأردنية المرخصة في تعبئة المدخرات في الفترة من عام 1977 إلى عام 2007 م، وقد أشارت نتائج الدراسة إلى أن المصارف التجارية الأردنية سجلت تطورا ونجاحا كبيرا خلال مسيرة إستمرت أربع عقود تقريبا، وبينت النتائج أن المصارف سجلت إرتقاعا مضطربا في الموجودات المصرفية وتزايدت نسبة مساهمتها في الناتج المحلي الإجمالي وفي دفع معدلات النمو الإقتصادي من خلال حشد المدخرات الوطنية وإستخدامها في تمويل القطاعات الاقتصادية المنتجة.

2- دراسة عبداللطيف (2006) بعنوان: "دور المصارف وفاعليتها في تمويل النشاط الإقتصادي: حالة الجزائر"، التي هدفت إلى الوقوف على أداء النظام المصرفي الجزائري والتعرف على العوامل المؤثرة فيه ومدى فاعليتها في حشد المدخرات. وقد توصل الباحث إلى أن المصارف الجزائرية ضعيفة الفاعلية في جذب الودائع وفقا لحصتها من الناتج المحلي الإجمالي، وضعيفه أيضا في تغيير الميل نحو الإيداع المصرفي مما أثر سلبا على الطاقة الإيداعية للاقتصاد.

3- دراسة أبوفارس، معمر (2002) بعنوان: "دور المصارف في الإستثمار في فلسطين"، التي هدفت إلى إيضاح دور المصارف في تمويل الأنشطة الاقتصادية الفلسطينية وتوصلت الدراسة إلى عدد من النتائج منها أن نسبة القروض إلى إجمالي الموجودات منخفضة جدا رغم وجود إتجاه متصاعد.

4- دراسة قحف، منذر (2002) بعنوان: "عوامل نجاح المصارف الإسلامية" حيث تناولت الدراسة عدد من القضايا التي تتعلق بالمعايير المحددة لنجاح المصارف الإسلامية. وتكونت عينة الدراسة من سبعة مصارف إسلامية،

وغطت فترة الدراسة الفترة من عام 1998-2001، وتوصلت الدراسة إلى عدد من معايير النجاح من خلال المؤشرات الأساسية التي تتعلق بربحية البنك الإسلامي.

5-دراسة عاشور والمشرراوي (2002) بعنوان: "دور المصارف الإسلامية في تنمية الإقتصاد الفلسطيني (دراسة تحليلية مقارنة)" على المصارف الإسلامية في فلسطين للفترة من 1996 إلى 2002"، وقد أشارت نتائج هذه الدراسة إلى أن المصارف الإسلامية العاملة في فلسطين قد استطاعت أن تحقق معدلات نمو مرتفعة في حجم ميزانيتها ممثلة في الودائع والموجودات والاستثمارات. كما وأشارت النتائج إلى ضآلة نسبة الودائع الاستثمارية في المصارف الإسلامية مقارنة بنسبة الودائع الاستثمارية في الجهاز المصرفي بشكل عام حيث بلغ متوسطها (3.5%).

6- دراسة إقبال، وأحمد وخان (1998) بعنوان: "التحديات التي تواجه العمل المصرفي" والتي إستعرض بها الباحثون العمل المصرفي الإسلامي بين الممارسة والتطبيق والتحديات التي تواجه العمل المصرفي الإسلامي مؤسسياً وتشغيلياً، وكشفت الدراسة عن وجود عوامل تفوق ونجاح للبنوك الإسلامية، الأمر الذي جعل من كثير من البنوك التقليدية تحول من مسار عملها باتجاه العمل المصرفي الإسلامي أو تقوم بفتح نوافذ للمعاملات الإسلامية.

7- دراسة بلتاجي، محمد محمد (1997) بعنوان: "معايير تقويم أداء المصارف الإسلامية دراسة نظرية تطبيقية". هدفت الدراسة إلى إيجاد معايير لتقويم أداء المصارف الإسلامية للتعرف على مدى تحقيق المصارف الإسلامية لأهدافها، وذلك عن طريق إستخدام نموذج يحتوي على عدد من المعايير وأدوات القياس وتطبيق ذلك على عينة من المصارف الإسلامية، وقد توصلت الدراسة الميدانية التي قام بها إلى أنه لا توجد أية معايير محاسبية لإستخدامها في تقويم الأداء في المصارف الإسلامية، مما حدا بالبنك الإسلامي للتنمية إلى الدعوة لتكوين هيئة المحاسبة والمراجعة للمؤسسات المالية الإسلامية لإيجاد معايير خاصة بالمصارف الإسلامية.

8- دراسة المعهد العالمي للفكر الإسلامي (1996) بعنوان: "موسوعة تقويم أداء البنوك الإسلامية" وتبحث هذه الموسوعة في نقد أداء المصارف الإسلامية وتقويمه، وقد تم تطبيقها على عدد من الدول الإسلامية، كما بينت الدراسة ضرورة المتابعة والإستمرار في النقد والتقييم للوقوف على مواطن القصور وبالتالي المعالجة لتؤدي البنوك الإسلامية الدور المأمول منها.

9- دراسة أبو زيد، محمد عبد المنعم (1996)، بعنوان: "الدور الإقتصادي للمصارف الإسلامية بين النظرية والتطبيق". هدفت هذه الدراسة إلى عمل دراسة تحليلية للدور الإقتصادي للمصارف الإسلامية، وقد توصلت الدراسة إلى عدد من النتائج أهمها أن المصارف الإسلامية ذات قدرة أكثر من غيرها على تعبئة الموارد، إلا أن دورها كان محدوداً في رفع معدلات الاستثمار القومي.

المصارف الإسلامية في الاردن

بدأت الصيرفة الإسلامية في الأردن عام 1979 بتأسيس البنك الإسلامي الأردني ثم تأسس بعد ذلك في عام 1998 البنك العربي الإسلامي الدولي وفي بداية عام 2010 باشر بنك الأردن دبي الإسلامي أعماله المصرفية بالإضافة إلى مصرف الراجحي الذي باشر أعماله عام 2011. وقد بلغ إجمالي موجودات المصارف الإسلامية في الأردن حوالي 5.2 مليار دينار بنهاية عام 2012 وهو ما يشكل حوالي 13.92 % من موجودات البنوك العاملة في الأردن. أما حصة البنوك الإسلامية الأربعة فقد بلغت أكثر من 15 بالمئة من عدد البنوك العاملة في المملكة، ويشكل عدد المودعين في تلك البنوك قرابة 39 بالمئة من إجمالي عدد المودعين البالغ أكثر من 2.7 مليون مودع في الجهاز المصرفي بالدينار الأردني، وهؤلاء يملكون حوالي 20 بالمئة من إجمالي الودائع لدى الجهاز المصرفي، غالبيتهم من صغار المودعين تقل أحجام ودائعهم عن 50 ألف دينار (منشورات جمعية البنوك الأردنية، 2013). وحول نشاط وتطور البنوك الإسلامية في الأردن ممثلاً بالبنك الإسلامي الأردني والبنك العربي الإسلامي الدولي فإن الجدول (1) التالي يبين تطور إجمالي الودائع والتسهيلات الإئتمانية ونسبة نموها خلال فترة الدراسة.

الجدول (1) تطور أعمال البنك الإسلامي الأردني والبنك العربي الإسلامي الدولي خلال فترة الدراسة

السنة	(1)	(2)	(3)	(4)	(5)	(6)	(7)

	711.1			0.12	947.678	8224.5	2000
0.09	771.766	0.174	0.06	0.13	1112.196	8721.3	2001
0.14	876.827	0.119	0.07	0.13	1244.933	9367.7	2002
0.01	882.266	0.118	0.06	0.14	1392.038	9969.4	2003
0.10	970.051	0.102	0.16	0.13	1534.153	11564.1	2004
0.12	1088.466	0.164	0.13	0.14	1785.776	13119.3	2005
0.25	1357.714	0.158	0.11	0.14	2067.522	14591.9	2006
0.17	1583.798	0.099	0.10	0.14	2272.47	15988.1	2007
0.26	1994.197	0.121	0.13	0.14	2547.768	18102.6	2008
0.25	2483	0.194	0.12	0.15	3042.794	20298.4	2009
0.10	2734	0.168	0.11	0.16	3554.62	22504.8	2010
0.04	2835.68	0.115	0.08	0.16	3962.09	24377.9	2011
0.25	3543.3	0.045	0.02	0.17	4140.37	24969.7	2012
0.06	3765	0.089	0.11	0.16	4509.55	27593.2	2013
0.140	1828.369	0.128	0.098	0.146			المتوسط

المصدر: من إعداد الباحث استناداً لبيانات التقارير السنوية لعينة الدراسة وتقارير جمعية البنوك الأردنية.

(1) إجمالي ودائع الجهاز المصرفي (مليون دينار).

(2) إجمالي ودائع البنك الإسلامي والبنك العربي الإسلامي (مليون دينار).

(3) حصة البنكين من إجمالي ودائع الجهاز المصرفي (عمود 2 ÷ عمود 1).

(4) نسبة نمو إجمالي ودائع الجهاز المصرفي.

(5) نسبة نمو إجمالي ودائع البنك الإسلامي والبنك العربي الإسلامي.

(6) التسهيلات الائتمانية المقدمة من البنك الإسلامي والبنك العربي الإسلامي.

(7) نسبة نمو التسهيلات الائتمانية المقدمة من البنك الإسلامي والبنك العربي الإسلامي.

الجدول (1) يظهر أن إجمالي الودائع في المصارف الإسلامية الأردنية عينة الدراسة قد إرتفعت من (947.678) مليون دينار عام 2000 إلى (4509.55) مليون دينار عام 2013 وقد بلغ متوسط نسبة النمو السنوي خلال فترة الدراسة 12.8% ، في حين بلغ متوسط هذه النسبة لإجمالي ودائع القطاع المصرفي (9.8%)، ومثل معدل نمو الودائع بين بداية الفترة ونهايتها نحو (375.85 %) مقارنة بمثيلاتها من المصارف التجارية التي بلغ معدل النمو فيها نحو (235.5 %)، وهي نسبة كبيرة بكل المقاييس، أما بالنسبة إلى متوسط حصة هذه البنوك من ودائع القطاع المصرفي فقد بلغت (14.6%) ويدل ذلك على أن المصارف الإسلامية استطاعت أن تجذب الكثير من الودائع وهذا يعكس مدى نجاح هذه المصارف في تأدية الشق الأول من وظيفة الوساطة المالية.

أما بالنسبة للتسهيلات الائتمانية المقدمة من هذه المصارف فقد إرتفع من (711.1) مليون دينار عام 2000 إلى (3765) مليون دينار عام 2013 وقد بلغ متوسط نسبة النمو السنوي خلال فترة الدراسة 14.0% ، ومثل معدل نمو الاستثمار والتمويل بين بداية الفترة ونهايتها نحو (429.5 %) وهي نسبة كبيرة بكل المقاييس، وتدل على أن المصارف الإسلامية استطاعت إستغلال مواردها بكفاءة (للمزيد يرجى زيارة المواقع الرسمية للبنوك).

المبحث الثالث

منهجية الدراسة

تشمل منهجية الدراسة، مجتمع وعينة الدراسة ومصادر جمع البيانات ومحددات الدراسة وفرضياتها والتعريفات الإجرائية والأساليب الإحصائية المستخدمة.

مجتمع الدراسة:

يتكون مجتمع الدراسة من جميع المصارف الإسلامية الأردنية والبالغ عددها أربعة بنوك كما في نهاية عام 2013 (التقرير السنوي لجمعية البنوك الأردنية، 2013).

عينة الدراسة

تتكون عينة الدراسة من جميع المصارف الإسلامية الأردنية التي باشرت أعمالها قبل عام 2000 (وذلك لغايات توفير بيانات سلاسل زمنية تحقق الشروط الإحصائية) وبذلك تنحصر عينة الدراسة في بنكين فقط هما البنك الإسلامي الأردني والبنك العربي الإسلامي الدولي.

مصادر جمع البيانات:

المصادر الأولية: تم جمع بيانات الدراسة من التقارير السنوية للبنوك عينة الدراسة، وتقارير البنك المركزي الأردني ودائرة الإحصاءات العامة وسوق عمان المالي وجمعية البنوك الأردنية.

المصادر الثانوية: النشرات والدوريات، والدراسات السابقة ذات العلاقة بالبحث.

محددات الدراسة:

يمتد الأفق الزمني للدراسة من عام 2000 وحتى عام 2013، وتنحصر عينة الدراسة في مصرفين فقط من المصارف الإسلامية الأردنية هما البنك الإسلامي الأردني الذي تأسس عام 1978 والبنك العربي الإسلامي الدولي الذي تأسس عام 1997 فقط وتم إستثناء بنك دبي الإسلامي الذي باشر أعماله عام 2009 وبنك الراجحي الذي باشر أعماله عام 2011م.

فرضيات الدراسة:

الفرضية الرئيسية للدراسة:

لا يوجد للمصارف الإسلامية دور في تعبئة المدخرات داخل الإقتصاد الوطني الأردني.

وينبثق من هذه الفرضية الرئيسية الفرضيات الفرعية التالية:

الفرضية العدمية الأولى:

لا توجد علاقة ذات دلالة إحصائية بين حجم الودائع المصرفية في المصارف الإسلامية والنتائج المحلي الإجمالي.

الفرضية الفرعية الثانية:

لم تستطع المصارف الإسلامية الأردنية تغيير إتيجاهات الميل نحو الإيداع المصرفي.

الفرضية العدمية الثالثة:

لم تتمكن المصارف الإسلامية الأردنية من إستخدام أموال المدخرين لتغطية حاجة القطاعات الإقتصادية.

الفرضية الفرعية الرابعة:

لا تستجيب الودائع المصرفية بصورة منتظمة للتغير الذي يحصل في الناتج المحلي الإجمالي.

الفرضية العدمية الخامسة:

لا توجد علاقة ذات دلالة إحصائية بين نصيب الفرد من الودائع ونصيب الفرد من الناتج المحلي الإجمالي.

الفرضية العدمية السادسة:

لا توجد أهمية لودائع المصارف الإسلامية في تكوين رأس المال الثابت.

التعريفات الإجرائية لمفاهيم الدراسة الأساسية:

فيما يلي تعريف بمضمون أبرز المصطلحات الواردة في هذه الدراسة:

المصارف الإسلامية:

هي تلك البنوك والمؤسسات التي ينص قانون إنشائها ونظامها الأساسي صراحة على الإلتزام بمبادئ الشريعة الإسلامية وعدم التعامل بالفائدة أخذاً أو عطاءاً (موسوعة البنوك الإسلامية).

الودائع المصرفية:

تعرف بأنها "إتفاق بين المودع والمصرف يقوم بموجبه المودع بإيداع مبلغ معين من المال بإحدى الوسائل المتبعة مقابل إلتزام المصرف بإعادتها عند الطلب أو وفقاً لما هو متفق عليه"، وتصنف الودائع في المصارف الإسلامية إلى الودائع الجارية تحت الطلب وحسابات الإستثمار المشترك والإستثمار المخصص.

التسهيلات الائتمانية المباشرة:

الائتمان الممنوح من المصارف الإسلامية على هيئة تمويل المراجعة والمضاربة والإستصناع والمشاركة والإجارة وغيرها ولكافة القطاعات الإقتصادية.

الناتج المحلي الإجمالي بسعر السوق:

الناتج المحلي الإجمالي بسعر التكلفة مضافا إليه صافي الضرائب غير المباشرة (التقرير السنوي لصندوق النقد العربي 2013 ص4).

المؤشرات التحليلية التقييمية لدور المصارف في جذب الودائع، وتتكون من المؤشرات التالية (الزبيدي، 2004):
أ. مؤشر الميل المتوسط للإيداع المصرفي: وهو يساوي:

(الودائع ÷ الناتج المحلي الإجمالي).....(1).

ب. مؤشر الميل الحدي للإيداع المصرفي: وهو يساوي:

(التغير في الودائع ÷ التغير في الناتج المحلي الإجمالي).....(2).

ج. مؤشر أهمية الودائع:

(الودائع المصرفية ÷ القروض والإئتمان).....(3).

د. مؤشر تحليل (معامل) المرونة الداخلية: وهو يساوي:

(التغير في الودائع ÷ الودائع) ÷ (التغير في الناتج المحلي الإجمالي ÷ الناتج المحلي الإجمالي).....(4).

هـ. مؤشر المقارنة بين نصيب الفرد من الودائع ونصيبه من الناتج المحلي الإجمالي: ويرى الباحث إمكانية قياسية من خلال إيجاد معامل الارتباط بين نصيب الفرد من الودائع ونصيبه من الناتج المحلي الإجمالي.

و. إجمالي تكوين رأس المال الثابت: وهو يساوي:

(الودائع ÷ الإنفاق على حيازة السلع الرأسمالية الجديدة، زائدا الإضافات والتجديدات والتحسينات التي تجري على السلع الرأسمالية القائمة، زائدا قيمة أعمال البناء تحت الإنشاء).....(6).

الأساليب الإحصائية المستخدمة:

تعتمد هذه الدراسة على المنهج الوصفي والتحليلي الكمي حيث تم استخدام عدد من الأساليب الإحصائية الوصفية مثل مقاييس النزعة المركزية ومعامل الارتباط والأساليب التحليلية مثل تحليل الانحدار البسيط باستخدام برنامج Eviews الإحصائية، كما تم أيضا استخدام عدد من المعايير والمؤشرات التحليلية التقييمية لدور المصارف الإسلامية الأردنية في جذب الودائع وتعبئة المدخرات في الفترة من عام 2000 إلى عام 2013م كما وردت في الأدبيات النظرية في الجزء الثاني من هذه الدراسة.

المبحث الرابع

إختبار الفرضيات ومناقشة النتائج:

الفرضية الأولى:

لا توجد علاقة ذات دلالة إحصائية بين حجم الودائع المصرفية في المصارف الإسلامية والناتج المحلي الإجمالي. لإختبار هذه الفرضية فإننا سنستخدم طريقة المربعات الصغرى بنموذج الانحدار البسيط باستخدام برنامج Eviews حيث تشير نتائج تحليل الانحدار في الجدول (2) إلى وجود علاقة إيجابية وذات دلالة إحصائية بين إجمالي الودائع والناتج المحلي الإجمالي اعتمادا على قيمة (T) المحسوبة (26.64) عند مستوى دلالة أقل من (0.05) ويعزز ذلك قيمة المعامل (Beta) التي بلغت (0.189)، ويعني ذلك أن زيادة 1% في الناتج المحلي الإجمالي تؤدي إلى زيادة قدرها 0.189 في إجمالي الودائع، كما بلغت قيمة معامل التحديد 98.5% والذي يوضح القدرة التفسيرية لمتغير حجم الناتج المحلي الإجمالي في تفسير التغيرات في إجمالي الودائع، أما بالنسبة لقوة النموذج فقد بلغت قيمة F المحسوبة 709.95 وهي ذات دلالة عند مستوى أقل من 5%. وبناء على ذلك يقضى رفض فرضية النفي التي تقول بعدم وجود علاقة بين الودائع المصرفية والناتج المحلي الإجمالي ونقبل الفرضية البديلة القائلة بعكس ذلك.

الجدول (2) نتيجة تحليل الانحدار لإختبار الفرضية الأولى

المتغير التابع	المعامل	قيمة T المحسوبة	قيمة اختبار F	معامل التحديد R ²
إجمالي الودائع	0.189100	(26.64)*	(709.9520)*	0.984742

* عند مستوى معنوية أقل من 0.05.

كذلك فإن نتيجة إختبار هذه الفرضية باستخدام مؤشر الميل المتوسط للإيداع المصرفي قد أيدت نتائج الإنحدار السابقة، حيث تظهر النتائج في العمود الثاني من الجدول (3) أن الميل المتوسط لإجمالي الودائع المصرفية (الودائع ÷ الناتج المحلي الإجمالي) قد تراوح بين 0.16 و 0.20 وبمتوسط حسابي بلغ 0.183 وبلغت قيمة الوسيط 0.19 والإنحراف المعياري 0.013. ويعني ذلك أن ودائع البنوك الإسلامية تشكل بالمتوسط 0.183 من قيمة الناتج المحلي الإجمالي في الفترة من عام 2000 إلى عام 2012م، أما بالنسبة للإتجاه العام فهو إتجاه متصاعد، مما يظهر زيادة في التعامل المصرفي ونجاح المصارف في إجتذاب الودائع وتقديم الخدمات المالية، وبمقارنة هذه النتيجة مع مصارف الدول العربية كمجموعة والتي بلغت 61% عام 2011 و 59% عام 2012 (صندوق النقد العربي، التقرير السنوي، 2013) ومع نتيجة دراسة النيف والفواز (2009) والتي أشارت إلى أن متوسط الميل المتوسط لإجمالي الودائع المصرفية في جميع المصارف الأردنية قد بلغ 1.36 في الفترة 1997-2006م ومع نتيجة (عبد اللطيف، 2006) التي أشارت إلى أن هذه النسبة قد بلغت بالمصارف الجزائرية 0.38 في كل من عام 2000 وعام 2002 فإن هذه النسبة تعتبر معقولة.

الجدول(3): المؤشرات التحليلية التقييمية لدور المصارف الإسلامية الأردنية في جذب الودائع وتعبئة المدخرات (%)

السنة	(1)	(2)	(3)	(4)
2000	16		1.33	
2001	17	2.85	1.44	2.85
2002	18	1.77	1.42	1.77
2003	19	1.85	1.58	1.85
2004	19	0.86	1.58	0.86
2005	20	1.59	1.64	1.59
2006	19	0.80	1.52	0.80
2007	19	0.73	1.43	0.73
2008	16	0.42	1.23	0.42
2009	18	2.30	1.30	2.30
2010	19	1.54	1.40	1.54
2011	19	1.25	1.17	1.25
2012	19	0.62	1.41	0.62
الوسط الحسابي	18.4	1.381	1.41	1.381
الوسيط	18.8	1.396	1.42	1.396
الإنحراف المعياري	1.2	0.738	0.15	0.738
أقل قيمة	15.8	0.425	1.17	0.425
أكبر قيمة	20	2.852	1.64	2.852

المصدر: إعداد الباحث.

- (1) الميل المتوسط للإيداع المصرفي (الودائع ÷ الناتج المحلي الإجمالي).
- (2) الميل الحدي للإيداع المصرفي (التغير في الودائع ÷ التغير في الناتج المحلي الإجمالي).
- (3) أهمية الودائع (نسبة إجمالي الودائع المصرفية إلى القروض والإئتمان).
- (4) معامل المرونة الداخلية للودائع المصرفية (التغير في الودائع ÷ الودائع) ÷ (التغير في الناتج المحلي الإجمالي ÷ الناتج المحلي الإجمالي).

وبناء على هذه النتائج تؤكد الدراسة على وجود علاقة ذات دلالة إحصائية بين حجم الودائع المصرفية في المصارف الإسلامية والنتائج المحلي الإجمالي، وهذا يعني تزايد فاعلية المصارف الإسلامية الأردنية في تحفيز الطلب على الودائع المصرفية، ويدل ذلك على قدرة وفعالية إستراتيجياتها في جذب الودائع وتحفيز الطلب على الودائع المصرفية بشكل عام. وبناء على ذلك نرفض فرضية النفي التي تقول بعدم وجود علاقة بين الودائع المصرفية والنتائج المحلي الإجمالي ونقبل الفرضية البديلة القائلة بعكس ذلك.

الفرضية الفرعية الثانية: لم تستطع المصارف الإسلامية الأردنية تغيير اتجاهات الميل نحو الإيداع المصرفي. تشير نتائج تحليل الانحدار البسيط في الجدول (4) لإختبار العلاقة بين التغير في الودائع والتغير في الناتج المحلي الإجمالي، إلى وجود علاقة إيجابية ضعيفة وليست ذات دلالة إحصائية بين التغير في الودائع والتغير في الناتج المحلي الإجمالي فقد بلغت قيمة إختبار T المحسوبة (0.0086) وبمستوى معنوية أكبر من 0.05 وبمعامل قريب من الصفر قدره (0.0017)، كما كانت قيمة معامل التحديد صغيرة جدا (0.001%) وقيمة F المحسوبة (0.00074) وهي ليست ذات دلالة إحصائية.

الجدول (4) نتيجة إختبار الفرضية الثانية:

المتغير التابع	المعامل	قيمة ت المحسوبة	قيمة إختبار F	معامل التحديد R^2
التغير في الودائع	0.0017	0.0086	0.00074	0.001

* عند مستوى معنوية أقل من 0.05.

يضاف إلى ذلك فإن نتيجة تحليل مؤشر الميل الحدي للإيداع المصرفي أيدت نتيجة الانحدار أعلاه، إذ يظهر العمود الثالث في الجدول (3) أن نتائج الميل الحدي للإيداع المصرفي متذبذبة وغير منتظمة، حيث تظهر النتائج أن الوسط الحسابي لمتوسط الميل الحدي قد بلغ 1.381 وهو ما يعني أن تغيراً بقيمة دينار واحد في الناتج المحلي الإجمالي ينتج عنه تغير في إجمالي الودائع بمقدار 1.381 دينار، وتعتبر هذه النسبة قليلة مقارنة بمقارن مع ما توصلت إليه دراسة (النيف والفواز، 2009) التي أشارت إلى أن متوسط الميل الحدي في المصارف التجارية الأردنية قد بلغ 1.8، أما قيمة الوسيط فقد بلغت 1.396 والانحراف المعياري 0.738. وقد تراوحت قيم المؤشر بين 2.85 كأعلى قيمة عام 2001 و 0.425 كأقل قيمة عام 2008.

أما بالنسبة لسلوك المؤشر خلال الفترة من عام 2000 إلى عام 2012 فإننا نلاحظ أنه تراجع في عام 2002 إلى 1.77 بعد أن بلغ 2.85 في عام 2001 ثم عاد وارتفع قليلاً إلى 1.85 ثم إنخفض وبشكل حاد عام 2004 ليصل إلى 0.86 وتحسن في عام 2005 حيث بلغ 1.59 قبل أن يستمر بالتراجع إلى 0.80، 0.73، 0.42 في الأعوام 2006 و 2007 و 2008 على التوالي. وفي عام 2009 عاد مرتفعاً ليصل إلى 2.30 قبل أن يعود للانخفاض المستمر في الأعوام الثلاثة اللاحقة.

إن مثل هذه النتائج التي تشير إلى تراجع الميل الحدي للإيداع المصرفي تستوجب الإهتمام والمعالجة، لذلك لابد من زيادة فاعلية السياسات المتبعة حتى تستطيع المصارف تغيير اتجاهات الميل نحو الإيداع المصرفي وتحفيز الطلب على الودائع المصرفية. ولتحقيق ذلك لابد من وجود سياسة إدارية واضحة من قبل المصارف ووجود سياسات مرنة تتناسب مع تطور النشاط الاقتصادي وتحفيز الودائع المصرفية عن طريق معدلات الفائدة ووجود خدمات متعددة لتحفيز الأفراد على الإيداع (الزبيدي، 2004).

كذلك يظهر الجدول أن قيم هذا المؤشر كانت أقل من الواحد الصحيح في خمس سنوات (2004، 2006، 2007، 2008، و 2012) والتي تشكل 38% من عينة دراسة. وبناء على هذه النتائج فإننا نقبل فرضية النفي التي تقول بأن المصارف الأردنية لم تستطع تغيير اتجاهات الميل نحو الإيداع المصرفي.

الفرضية العدمية الثالثة:

لم تتمكن المصارف الإسلامية الأردنية من استخدام أموال المدخرين لتغطية حاجة القطاعات الاقتصادية. لإختبار هذه الفرضية فقد تم إختبار العلاقة بين إجمالي الودائع المصرفية وإجمالي القروض والإئتمان باستخدام نموذج الانحدار البسيط وقد أظهرت النتائج في الجدول (5) وجود علاقة إيجابية ذات دلالة إحصائية بين إجمالي

الودائع وإجمالي القروض حيث بلغت قيمة معامل إجمالي القروض 0.1533 وذلك يعني أن زيادة مقدارها 1% في الناتج المحلي الإجمالي تؤدي إلى زيادة مقدارها 15.3% في إجمالي القروض. كما أشارت النتائج إلى أن قيمة معامل التحديد 96.1% وذلك يعني أن إجمالي الودائع تفسر 96.1% من التغيرات في إجمالي القروض والإئتمان، كذلك فإن قوة النموذج ممثلة بقيمة F المحسوبة قد بلغت 276.24 وهي قيمة مقبولة وذات دلالة إحصائية.

الجدول (5) نتيجة اختبار الفرضية الثالثة:

المتغير التابع	المعامل	قيمة ت المحسوبة	قيمة اختبار F	معامل التحديد R ²
القروض والإئتمان	0.1533	(16.62)*	(276.24)*	96.1

* عند مستوى معنوية أقل من 0.05.

كذلك فقد تم استخدام مؤشر أهمية الودائع (نسبة إجمالي الودائع المصرفية إلى القروض والإئتمان) لاختبار هذه الفرضية أيضاً، والمبدأ في هذا المعيار هو وجود علاقة طردية ودائمة وفقاً للعلاقة التلقائية بين الودائع والإئتمان حيث بلغت قيمة معامل الارتباط 0.98.

العمود الرابع في الجدول (3) يشير إلى وجود اتجاه متصاعد لمؤشر أهمية الودائع للفترة من عام حتى عام 2005 ثم بدأ بالتناقص. كذلك تشير النتائج أن قيمة كل من الوسط الحسابي والوسيط قد بلغت 141%، 142% على التوالي، بانحراف معياري قليل 0.15، وقد تراوحت قيم المؤشر بين 164% كأعلى قيمة عام 2005 و 117% كأقل قيمة عام 2012.

يستخلص من هذه النتائج أن إجمالي ودائع المصارف الإسلامية الأردنية تمثل موارد كافية لتقديم التمويل للإقتصاد القومي ويعكس ذلك قدرة المصرف في استخدام أموال المدخرين لتغطية حاجة القطاعات الإقتصادية. كما ويعكس أيضاً مدى التناسق بين الودائع والإئتمان وبالقدر الذي يبين كفاءة المصرف وفاعليته في جذب الودائع وتعبئة المدخرات، وتعكس أيضاً تحسن القدرة الإيداعية للمصارف الإسلامية بشكل يتناسب وإتجاهات المصارف الإئتمانية والإستثمارية، مما يعني عدم الحاجة إلى لجوئها إلى السيولة المتاحة لتغطية وتعويض عجز الودائع (الزبيدي، 2004) خاصة إذا ما قورنت مع المصارف التجارية الأردنية التي بلغت بها هذه النسبة 170% ومع الدول الأخرى مثل الجزائر التي بلغت بها هذه النسبة 82.68 بالمائة عام 2002 (عبد اللطيف، 2006)، ومع فلسطين بلغت 207 بالمائة عام 1999 (أبو معمرو، 2002).

كما يمكن القول أن المصارف الإسلامية الأردنية نجحت في تنمية الودائع من خلال الإستراتيجيات الشاملة التي من خلالها يتم تعبئة أكبر مقدار ممكن من تلك الودائع، من خلال جذب المزيد من الأموال الطليقة في الإقتصاد وذلك بما يتفق مع استمرار برامج التنمية الإقتصادية والرغبة بمعدلات أكبر للنمو الإقتصادي التي تقتضي رفع معدل النمو في الإئتمان المصرفي (النيف والفواز 2009).

وقد برهنت النظرية النقدية على أن جزءاً من الإئتمان المصرفي الممنوح لتلك القطاعات يعود مرة أخرى إلى النظام المصرفي بشكل ودائع جديدة، ويقتضي أن يكون مستوى الإئتمان المصرفي متوافقاً مع الحاجات الفعلية للنشاط الإقتصادي ومتناسباً مع خطط التنمية لتحقيق الإستقرار والنمو الإقتصادي (عبد اللطيف، 2006). وبناءً على ذلك، فإننا نرفض فرضية النفي التي تقول بعدم وجود تحسن في قدرة المصارف في توظيف المدخرات المالية لتغطية حاجة القطاعات الإقتصادية، ونقبل الفرضية البديلة القائلة بعكس ذلك.

الفرضية الفرعية الرابعة:

لا تستجيب الودائع المصرفية بصورة منتظمة للتغير الذي يحصل في الناتج المحلي الإجمالي.

لإختبار هذه الفرضية فقد تم استخدام معيار المرونة الداخلية للودائع المصرفية (التغير بالودائع ÷ الودائع) ÷ (التغير بالناتج المحلي الإجمالي ÷ الناتج المحلي الإجمالي)، وهو أحد المعايير التحليلية لتقييم الأداء المصرفي في تعبئة المدخرات من خلال جذب الودائع، ويقوم هذا المفهوم على تحديد درجة إستجابة الودائع المصرفية للتغير الذي يحصل في الناتج المحلي الإجمالي بشكل منتظم أو غير منتظم، باعتباره أحد مؤشرات الإقتصاد الكلي.

وتعكس هذه العلاقة الطاقة الإبداعية للاقتصاد عموماً، ومنها يمكن الحكم على الإبداع المصرفي بأنه يستجيب بصورة نظامية للتغيرات في الدخل الحقيقي إذا كان معامل المرونة يزيد عن واحد صحيح، مما يعني وجود إمكانيات لدى المصارف لتوليد موارد مالية كافية لتمويل الاقتصاد ويستخدم أيضاً كمقياس لدرجة استخدام التمويل الذاتي للاقتصاد الوطني (الزبيدي، 2004). وكما يظهر العمود الخامس في الجدول (3) فإن متوسط هذه النسبة هو (1.381) وبلغت قيمة الوسيط (1.396).

بشكل عام، يمكن القول بأن اتجاه معامل المرونة متناقص وإن كانت قيمته في معظم الأحوال أكثر أو قريبه من الواحد الصحيح، وهي قيم مقبولة. ويفسر الارتفاع في القيمة عن الواحد الصحيح بحدوث توسع في الائتمان لا يتناسب مع توسع مماثل في حجم النشاط الاقتصادي، مما قد يولد ضغوطاً تضخمية ويؤثر سلباً على معدلات النمو الاقتصادي. والانخفاض في القيمة عن (1) يبين حالة الانكماش حيث تكون شديدة إذا ابتعدت كثيراً عن واحد صحيح كما في الأعوام 2006 و2007 و2012. إن الأرقام المتذبذبة تدل على التناسب غير العادي بين الائتمان المصرفي والنشاط الاقتصادي، وبالتالي فالسياسة الائتمانية للبنوك كانت متذبذبة بين المرنة والمتشددة (النيف والفواز 2009).

وبما أن متوسط هذا المؤشر كان أكبر من واحد صحيح، فإننا نرفض فرضية النفي التي تقول بعدم وجود إستجابة منتظمة من الودائع المصرفية للتغير الذي يحصل في الناتج المحلي الإجمالي. ونقبل الفرضية البديلة القائلة بعكس ذلك.

الفرضية العدمية الخامسة:

لا توجد علاقة ذات دلالة إحصائية بين نصيب الفرد من الودائع ونصيب الفرد من الناتج المحلي الإجمالي. لاختبار هذه الفرضية فأنا سنستخدم طريقة المربعات الصغرى بنموذج الانحدار البسيط حيث تشير نتائج تحليل الانحدار في الجدول (6) إلى وجود علاقة إيجابية وذات دلالة إحصائية بين نصيب الفرد من الودائع ونصيب الفرد من الناتج المحلي الإجمالي، فقد بلغت قيمة اختبار T المحسوبة 9.532 وبمستوى معنوية أقل من 0.05 وبمعامل قدره 0.185 ويعني ذلك أن زيادة 1% في نصيب الفرد من الناتج المحلي الإجمالي تؤدي إلى زيادة قدرها 0.189 في نصيب الفرد من الودائع، كما بلغت قيمة معامل التحديد 92.8% والذي يعني أن نصيب الفرد من الناتج المحلي الإجمالي يفسر 92.8% من التغيرات في نصيب الفرد من الودائع، أما بالنسبة لقوة النموذج فقد بلغت قيمة F المحسوبة 90.87 وهي ذات دلالة عند مستوى أقل من 5%.

الجدول (6) نتيجة اختبار الفرضية الخامسة: نصيب الفرد من الودائع

المتغير التابع	المعامل	قيمة T المحسوبة	قيمة اختبار F	معامل التحديد R^2
نصيب الفرد من الودائع	0.185	(9.532)*	(90.87)*	92.8

* عند مستوى معنوية أقل من 0.05.

وبناءً على هذه النتائج فإننا نرفض فرضية العدم القائلة بعدم وجود علاقة ذات دلالة إحصائية بين نصيب الفرد من الودائع ونصيب الفرد من الناتج المحلي الإجمالي.

الفرضية العدمية السادسة:

لا توجد أهمية للودائع بتكوين رأس المال الثابت.

لإختبار هذه الفرضية فإن الجدول (7) يبين نسبة تسهيلات البنوك الإسلامية إلى إجمالي التسهيلات المقدمة من كافة البنوك المرخصة وفقاً للنشاط الاقتصادي، ويظهر الجدول أن متوسط نسبة مساهمة المصارف الإسلامية من إجمالي التسهيلات المصرفية المقدمة لقطاع النقل خلال فترة الدراسة قد بلغ 57.2%. بمعنى أن كل دينار تسهيلات قدمته البنوك المرخصة لقطاع النقل كانت مساهمة البنوك الإسلامية 57.2 قرش منه، تلاه من حيث الأهمية قطاع المنشآت بمتوسط 16.8% ثم قطاع الخدمات العامة بمتوسط 12.4%، وكانت مساهمة المصارف الإسلامية في قطاعي الزراعة والصناعة والتعدين حوالي 4%. وبناءً على هذه النتائج فإننا نرفض فرضية العدم القائلة بعدم وجود أهمية للودائع بتكوين رأس المال الثابت ونقبل الفرضية البديلة القائلة بعكس ذلك.

الجدول (7) (نسبة تسهيلات البنوك الإسلامية إلى تسهيلات البنوك مجتمعة وفقاً للنشاط الاقتصادي)

التجارة العامة	المنشآت	الزراعة	الصناعة والتعدين	النقل

0.35	0.03	0.01	0.15	0.05	2000
0.41	0.03	0.02	0.16	0.06	2001
0.39	0.04	0.02	0.18	0.05	2002
0.53	0.04	0.02	0.17	0.1	2003
0.73	0.06	0.02	0.17	0.1	2004
0.91	0.06	0.05	0.19	0.13	2005
0.88	0.05	0.03	0.19	0.15	2006
0.94	0.05	0.08	0.1	0.23	2007
0.48	0.04	0.06	0.14	0.17	2008
0.46	0.03	0.02	0.15	0.14	2009
0.47	0.02	0.06	0.13	0.15	2010
0.43	0.04	0.08	0.17	0.16	2011
0.45	0.06	0.04	0.20	0.15	2012
0.48	0.04	0.08	0.22	0.14	2013
0.572	0.042	0.043	0.166	0.127	المتوسط

المصدر: اعداد الباحث استنادا على البيانات المنشورة من التقارير السنوية.

الاستنتاجات:

بناء على النتائج التي توصلت اليها الدراسة يمكن استنتاج مايلي:

- أولاً: وجود عدد من نقاط القوة لدى المصارف الإسلامية ينبغي على اداراتها تعزيزها وتطويرها وتتمثل في:
- تزايد فاعلية المصارف الإسلامية الأردنية في تحفيز الطلب على الودائع المصرفية.
- قدرة وفعالية استراتيجيات المصارف الإسلامية في جذب الودائع وتحفيز الطلب على الودائع المصرفية بشكل عام.
- قدرة المصارف على استخدام أموال المدخرين لتغطية حاجات القطاعات الاقتصادية، مما يعكس التحسن المطلق في القدرة على جذب الودائع.
- تحسن القدرة الإيداعية للمصارف الإسلامية بشكل يتناسب وإتجاهات المصارف الائتمانية والاستثمارية، مما يعني عدم الحاجة إلى لجوئها إلى السيولة المتاحة لتغطية وتعويض عجز الودائع.
- وجود مجال واسع أمام المصارف لتحفيز الأفراد بمختلف طرق التحفيز.
- ثانياً: وجود عدد من نقاط الضعف لدى المصارف الإسلامية ينبغي على إداراتها معالجتها وتتمثل في:
- تراجع مؤشر الميل الحدي للإيداع المصرفي والذي قد يعزى لعدم وجود سياسة إيداعية واضحة من قبل المصارف.
- عدم استقرار السياسة الائتمانية للبنوك.
- تواضع مساهمة المصارف الإسلامية في التسهيلات المقدمة لبعض القطاعات مثل قطاعي الزراعة والصناعة والتعدين متواضعة.

التوصيات:

بناء على النتائج التي توصلت اليها الدراسة فإن الباحث يوصي بما يلي:

- تعزيز تزايد فاعلية المصارف الإسلامية الأردنية في تحفيز الطلب على الودائع المصرفية، وإدامة قدرة وفعالية استراتيجياتها في جذب الودائع وتحفيز الطلب على الودائع المصرفية بشكل عام.
- أن تراجع الميل الحدي للإيداع المصرفي تستوجب الاهتمام والمعالجة، لذلك لابد من زيادة فاعلية السياسات المتبعة حتى تستطيع المصارف تغيير اتجاهات الميل نحو الإيداع المصرفي وتحفيز الطلب على الودائع المصرفية. ولتحقيق ذلك لابد من وجود سياسة ادخارية واضحة من قبل المصارف ووجود سياسات مرنة

تتناسب مع تطور النشاط الاقتصادي وتحفيز الودائع المصرفية عن طريق معدلات الفائدة ووجود خدمات متعددة لتحفيز الأفراد على الإيداع.

- العمل على إيلاء الاستقرار بالسياسة الائتمانية أهمية خاصة حيث تدل الأرقام المتذبذبة لمعامل المرونة على التناسب غير العادي بين الائتمان المصرفي والنشاط الاقتصادي، وبالتالي فالسياسة الائتمانية للبنوك كانت متذبذبة بين المرونة والتمشدد.
- زيادة مساهمة البنوك الإسلامية في التسهيلات المقدمة للقطاعات الاقتصادية المختلفة وتنويع محفظة التسهيلات.
- العمل على إيجاد البيئة المناسبة وتشجيع عمليات الاندماج لأنشاء مصارف اسلامية ذات رؤوس اموال ضخمة تستطيع منافسة البنوك التقليدية العملاقة ولتساهم مجتمعة في توفير التمويل اللازم لإحداث نقلة نوعية في اقتصادات الدول.

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 صندوق النقد العربي، تقارير سنوية وشهرية، عدة إصدارات.

المصادر الإلكترونية:

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حساسية وتصور المستهلك التونسي تجاه المصارف الاسلامية

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Tunisian Consumers' Sensitivity and Perceptions Towards Islamic Banks

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Abstract

This study aims to identify the level of consumers' knowledge of and perceptions about the concepts and products related to Islamic banking. It also investigates the level of consumers' respect for the Islamic principles governing finance and distinguishes between Islamic and traditional banks through the point of view of a sample of users and non-users of the Islamic banks services in Tunisia.

Keywords. Knowledge, understanding, evaluation, islamic principles, distinction

المخلص :

هدفت هذه الدراسة إلى التعرف على مستوى معرفة وإدراك المستهلك المصرفي لمفاهيم ومنتجات المصارف الإسلامية وإلى التعرف على تصورات المستهلك المصرفي حول مدى احترام المصارف الإسلامية للضوابط الإسلامية وتمييزها عن المصارف التقليدية. وذلك من خلال وجهة نظر عينة من المتعاملين وغير المتعاملين مع المصارف الإسلامية في تونس.

الكلمات المفتاحية :

معرفة، إدراك، تقييم، ضوابط شرعية، تميز

المقدمة

تعد المصارف الإسلامية من المؤسسات المالية الحديثة التي عرفت انتشارا واسعا في البلدان الإسلامية وغير الإسلامية. وهذا الانتشار الواسع يعود لما حققته من معدلات نمو متزايد من سنة لأخرى مكنها من تعزيز مكانتها في النظام المالي. حيث قدر نمو الأصول الإسلامية بـ 17% بين 2009 و 2013 حسب مجلس الخدمات المالية الإسلامية IFSB.

وفي تونس تعود تجربة المصارف الإسلامية إلى عام 1983 مع إنشاء بنك التمويل التونسي السعودي، بنك البركة حاليا. وقد ساهم بنك البركة في تمويل العديد من المشاريع التنموية بالبلاد التونسية إلى جانب تمويل الشركات الكبرى إلا أن نشاطه كان محدودا في السوق التونسية نظرا لكونه بنك غير مقيم موجه بالخصوص لتمويل الاستثمار في القطاعات المصدرة.

ثم في عام 2010 تم إنشاء بنك الزيتونة وهو أول بنك إسلامي تونسي. ويعتبر بنك الزيتونة أول بنك إسلامي تجاري يقدم خدمات ومنتجات للأفراد والمستثمرين. ورغم قدم تجربة الصيرفة الإسلامية في تونس فإنها تبقى محدودة حيث لا تتعدى نسبة الأصول الإسلامية 2.2 % وفقا لتقرير البنك الإفريقي للتنمية نشر في 2011.

وقد عرفت المالية الإسلامية اهتماما متزايدا في أعقاب ثورة 2011 من قبل الحكومات المتعاقبة. حيث يرى العديد من الفاعلين السياسيين والاقتصاديين أن التمويل الإسلامي يمكن أن يساهم في تحقيق الانتعاش الاقتصادي وفي إيجاد حلول لمشاكل البطالة والفقر التي تعتبر من أهم المشاكل الاقتصادية.

وقد وقع الاهتمام بإعداد الإطار القانوني والتشريعات الخاصة بالمالية الإسلامية كما أقرت بعض التحفيزات الجبائية على بعض التمويلات الإسلامية مثل عقود المراجعة والإجارة. كما انتظمت العديد من الندوات والمحاضرات العلمية التي تباحثت دور المالية الإسلامية في استقطاب الموارد المالية داخليا وخارجيا لتحفيز الاستثمار والنهوض بالاقتصاد.

وعلى الرغم من الاهتمام المتزايد بالمالية الإسلامية نظرا لأهميتها للأفراد والمؤسسات وللاقتصاد عموما، فإن المصارف الإسلامية لم تتمكن من توسيع قاعدة عملاءها بالشكل الكافي، وهو ما يثير عديد التساؤلات حول أسباب عزوف المواطن التونسي. لذلك فإن دراسة العوامل المؤثرة في قابلية تبني المصارف الإسلامية يعد إحدى السبل لمعرفة جوانب القصور فيها للحد منها وهو ما يساعد على تطويرها والدفع نحو الاقبال على خدماتها.

مشكلة البحث

برزت مشكلة البحث من خلال الشعور بأن هناك ضعف في تبني الخدمات المصرفية الإسلامية من طرف المستهلك المصرفي التونسي مما يستوجب البحث في العوامل المؤثرة في اختيار وتبني المصارف الإسلامية. تتمثل فرضية البحث في التساؤل عن أسباب ضعف تبني الخدمات المصرفية الإسلامية وهذا التساؤل يقودنا الى تساؤلات فرعية حول مدى معرفة وإدراك وتقييم المستهلك المصرفي بوصفها من أهم عوامل التبني. ويمكن تلخيص هذه التساؤلات كالتالي:

- ما مدى معرفة وإدراك المستهلك المصرفي التونسي تجاه خدمات ومنتجات المصارف الإسلامية ؟
- ما هو تصور وتقييم المستهلك المصرفي التونسي حول مدى احترام الضوابط الشرعية من طرف المصارف الإسلامية ؟
- ما هو تصور وتقييم المستهلك المصرفي التونسي حول مدى امتياز المصارف الإسلامية عن التقليدية ؟
- هل يوجد فروق بين تصورات وتقييمات المتعاملين وغير المتعاملين مع المصارف الإسلامية ؟

هدف البحث

تهدف الدراسة بشكل أساسي الى:

- التعرف على مستوى معرفة وإدراك المستهلك المصرفي لمفاهيم ومنتجات المصارف الإسلامية.
- التعرف على تصورات المستهلك المصرفي حول مدى احترامها للضوابط الإسلامية وامتيازها عن المصارف التقليدية من خلال وجهة نظر عينة من مستخدمي الخدمات المصرفية الإسلامية والتقليدية.
- معرفة إدراكات العملاء وتصوراتهم وتقييماتهم حول البنوك الإسلامية يساعدها على تحديد جوانب القصور فيها ويدفعها الى اتخاذ القرارات الملائمة من أجل تحسين حصتها السوقية وجلب عملاء جدد.

منهج البحث

اشتمل منهج البحث على محورين اثنين:

- المحور الاول نظري: يبحث في مفهوم التبني ومراحله، ثم في المبادئ والضوابط الشرعية في المعاملات المالية ومنتجات البنوك الإسلامية فضلا عن العوامل المؤثرة في تبني البنوك الإسلامية.
- المحور الثاني تطبيقي: تضمن وصف لمنهجية البحث الميداني وعرض لأهم النتائج والاستنتاجات والتوصيات.

المحور الاول: الإطار النظري

عملية التبني : التعريف والعوامل المؤثرة

يعتبر النظام المصرفي الاسلامي نظام جديد نسبيا نظرا لتاريخه القصير مقارنة بالنظام المصرفي التقليدي. على الرغم من انشاءه منذ سنوات عديدة وتخطيه مراحل متقدمة من النمو والتطور سواء في البلدان الإسلامية او غير الإسلامية، فإنه يعتبر جديدا بالنسبة للمجتمعات والنظم التي اعتمدته حديثا.

من اجل تناول العوامل المؤثرة في العميل البنكي في تبني المصارف الاسلامية بوصفها مؤسسات تقدم خدمات بنكية وصيغ تمويل مبتكرة ترتكز على مبادئ وأليات ومنتجات غير متعارف عليها في النظم البنكية، لا بد من التطرق الى نظرية تبني الابتكارات والأفكار الجديدة.

تعريف التبني:

عرف (Wolfe et al, 1990) التبني على أنه عملية ذهنية يمر بها متخذ القرار. تبدأ بالمعرفة والوعي بابتكار جديد او فكرة جديدة او ممارسة جديدة او تكنولوجيا جديدة او منتج جديد. كما عرف (Rogers, 2003) التبني بأنه العملية الذهنية التي يقوم من خلالها متخذ القرار بالانتقال من مرحلة المعرفة بوجود المبتكر الى مرحلة تكوين اتجاه نحو الابتكار ثم الى مرحلة اتخاذ قرار بتبني او رفض هذا الابتكار. وعرفه (Kotler et Dubois, 1997) على انه الآلية التي يتم من خلالها معرفة منتج جديد وتجربته ثم اتخاذ قرار بتبنيه او عدم تبنيه.

واعتبر (Schiffman, 2005) انه مرحلة من مراحل اتخاذ قرار باستخدام منتج او خدمة جديدة بشكل منتظم تأتي بعد الادراك والاهتمام والتقييم والتجربة.

ويعتبر تبني منتج او خدمة جديدة جزء من عملية انتشاره على نطاق واسع بعد قبوله من النظام الاجتماعي. ويقوم الانتشار على تدفق المعلومات والقبول عبر وسائل الاعلام.

يرى الباحثون (Rogers, 2003), (Shiffman 2005), ان المستهلك يمر بخمس مراحل متسلسلة قبل تبني منتج او خدمة جديدة، اولها ادراك وجوده وهي مرحلة اكتشاف وجود المنتج او الخدمة الجديدة والتعرف عليه من خلال قنوات الاتصال المتعددة. بعد ادراك وجود الابتكار يمر المستهلك الى مرحلة الانتباه والشعور بأهميته. ويتولد الشعور بأهمية الابتكار حال توافقه مع اهتمامات وميول الفرد مما يدفع الفرد للبحث عن معلومات حول خصائصه ووظائفه.

ثم يمر المستهلك بمرحلة الاقتناع وهي مرحلة تكوين اتجاه نحو تفضيل او عدم تفضيل المنتج او الخدمة الجديدة وفقا لمصادر داخلية او خارجية. وهي مرحلة عاطفية تعتمد على المشاعر المتولدة تجاه المنتج الجديد تبدأ بعد مرحلة المعرفة والتقييم.

العوامل المساعدة على تكوين اتجاه نحو المنتج او الخدمة الجديدة

هي خمسة و يمكن تلخيصها كالتالي :

الميزة النسبية للمنتج او الخدمة الجديدة حسب تصور المستهلك. من ذلك:

- الربحية الاقتصادية،
- مستوى الاداء،

- إمكانية الاستخدام المريح للمنتج أو الخدمة الجديدة

- مدى أفضلية المنتج أو الخدمة الجديدة عن البديل الحالي.

وتعتبر الميزة النسبية من أكثر الخصائص أهمية في عملية اتخاذ قرار التبني.

وفي ما يخص المصارف الاسلامية فإن ما يميزها عن المصارف التقليدية هو أنها مؤسسات مالية تتبنى في جميع معاملاتها مبادئ الشريعة الاسلامية وأولها عدم التعامل بالفائدة لأنه محرم. كما انها تقدم صيغ تمويل وخدمات بنكية مبتكرة تتوافق مع احكام الشريعة الاسلامية ومختلفة عن تلك المقدمة من طرف البنوك التقليدية.

توافق المنتج او الخدمة الجديدة مع احتياجات المستهلك ومع المعايير والقيم:

فكلما كان المنتج الجديد متفقا مع قيم ومعتقدات وحاجات الافراد، كلما زاد معدل قبوله والعكس صحيح.

وفي ما يخص المصارف الاسلامية فإنها تقدم منتجات وخدمات تتوافق مع رغبة المتعاملين في الالتزام الديني (Hegazy, 1996, Metwally, 1996, Metawa & Almoussawi, 1998). الى جانب ذلك تعتمد المعايير الاخلاقية والاجتماعية عند الاستثمار. فهي ملزمة بتقديم المساعدة لمن هم بأمر الحاجة اليها عبر الاستثمار في

المشاريع الاجتماعية وتقديم القروض الحسنة. وهي تعمل على ارساء قيم انسانية ومجتمعية من اجل بناء مجتمع اسلامي متكامل يقوم على التوزيع العادل للثروات وعلى تحقيق التنمية للأفراد والمجتمعات.

درجة التعقيد/ التبسيط المنتج او الخدمة الجديدة:

ويقصد بها مدى صعوبة فهم واستخدام المنتج او الخدمة الجديدة. درجة التعقيد تأثر سلبا على قرار تبني منتج جديد. فالمستهلك الذي يجد صعوبة في فهم واستيعاب المنتج او الخدمة الجديدة لن يتبناه بسهولة. كذلك بالنسبة لمنتجات وآليات التمويل الاسلامي، بقدر ما تكون صعبة الفهم والاستيعاب بالنسبة للمستهلك بقدر ما تكون قابلية استخدامها وتبنيها ضعيفة.

من اجل ذلك يلعب العاملون في البنوك الاسلامية دورا اساسيا في تبسيط المفاهيم والآليات المعتمدة في العمل المصرفي الاسلامي. وهذه المهمة لا تكفل بالنجاح إلا اذا توفر لديهم إلى جانب المؤهلات العلمية المتعلقة بالمسائل المالية والمصرفية، المعرفة بالمسائل الشرعية التي تعين على الإجابة على استفسارات العملاء في النواحي الشرعية المرتبطة بعمل المصرف الاسلامي.

قابلية ملاحظة المنتج او الخدمة الجديدة:

وذلك من خلال رصد مزايا وسمات المنتج او الخدمة الجديدة بواسطة الآخرين في النظام الاجتماعي.

وفي ما يخص المصارف الاسلامية فإن قابلية الملاحظة تكون عبر:

- تغطية اكبر قدر من المجتمع من خلال الانتشار الجغرافي لفروعها لكي توفر خدماتها للعملاء في اماكن تواجدهم.
- التعريف بالمصارف الاسلامية عبر وسائل الاتصال من أجل "نشر الوعي المصرفي الاسلامي وتطوير ثقة المواطنين بالنظام الاقتصادي الاسلامي باعتباره النظام الأمثل للتنمية الاقتصادية والنقد الاجتماعي للدول والشعوب الاسلامية وسبيلها للإنعتاق من المشاكل والأزمات المالية والاقتصادية والاجتماعية " (علي قنديل شحادة، 2001).

الخطر المدرك عند تبني منتج او خدمة جديدة:

وهي المخاوف المتصلة بالمنتج الجديد حول النواحي الاقتصادية والمادية والنفسية والاجتماعية التي تتولد لدى متخذ القرار. للتقليل من هذا الشعور يبحث الفرد عن المعلومات التي تتحدث عن مزايا وعيوب المنتج الجديد من المحيطين به للاستئناس بتجارب وخبرات الآخرين، مما يمكنه من تكوين اتجاه ايجابي او سلبي يساعده على اخذ القرار.

وبخصوص المصارف الاسلامية فإنها تتميز بانخفاض نسبة المخاطرة مقارنة بالمصارف التقليدية لكونها تعمل وفق مبدأ المشاركة في الربح والخسارة وهو ما يعني اقتسام مخاطر الاستثمار بينها وبين المتعاملين معها. كما انها تقوم بدراسة عميقة للعوامل الأساسية للمشروع (الجدوى الاقتصادية، النفقات، الفترة اللازمة لاستعادة المبالغ المستثمرة، الربح، ...) للتحقق من المنفعة التي يمكن ان تحققها سواء للعميل او للبنك او للمجتمع.

بعد الاقتناع بالخدمة الجديدة يمر المستهلك الى مرحلة التجريب للتحقق من منافعه وتقييم تلك المنافع. وتمثل تجربة الخدمة الجديدة العامل الحاسم في تيسير عملية اتخاذ القرار خاصة بالنسبة للخدمات القابلة للتجربة. ويلعب السوق دورا هاما في تشجيع المنتفع على تبني الخدمة من خلال التعريف بمزاياها وتقديم العروض المحفزة والاستشهاد بالآخرين.

وفي آخر مراحل التبني يصل المستهلك الى مرحلة اتخاذ القرار بتبني او رفض المنتج او الخدمة الجديدة. بعد مرحلة الاقتناع والتجريب يتكون لدى المستهلك اتجاه نحو المنتج او الخدمة الجديدة سواء بتبنيه او رفضه. ويكون التبني باتخاذ قرار بأن يصبح مستخدما للخدمة الجديدة بشكل كلي ومتكرر.

تعريف المصارف الاسلامية

منذ نشأة المصارف الاسلامية اعطى الباحثون والهيئات التي ساهمت في انشاءها تعاريف عدة. كما جاء في كتابات كثيرة تعاريف للأعمال التي تقوم بها هذه المؤسسات (عائشة الشراوي المالكي، 2000، ص25). فعرف الاتحاد الدولي للبنوك الاسلامية (1977) في الفقرة الاولى من المادة الخامسة (اتفاقية إنشاء الاتحاد الدولي للبنوك

الإسلامية، 1977، ص10) البنك الاسلامي على انه المؤسسة التي ينص قانون إنشاءها ونظامها الاساسي صراحة على الالتزام بمبادئ الشريعة وعلى عدم التعامل بالفائدة اخذا وعطاء. وعرف البنك الاسلامي على انه "المؤسسة التي تلتزم باجتنب التعامل بالفوائد الربوية اخذا وعطاء بوصفه تعاملًا محرما شرعا ويجنبها أي عمل مخالف لأحكام الشريعة الإسلامية على اساس المحافظة على القيم والأخلاق الإسلامية" (الكفراوي، 2006).

وعليه فان البنوك الإسلامية هي البنوك اللاربوية أو البنوك التي لا تتعامل بالفائدة كما يطلق عليها البعض غير ان هذه الخاصية لا تعني انحصار وظيفة البنك الاسلامي في عدم التعامل بالفائدة وإنما لا بد من تبني جميع احكام الشريعة الإسلامية في جميع تعاملاتها. "فالمصرف الاسلامي لا يكون اسلاميا إلا اذا كانت اعماله كلها ملتزمة بأحكام الشريعة الإسلامية قولا وفعلا وتطبيقا" (د.محمد كمال عطية، 1984). وإذا كان أساس عمل المصرف الاسلامي هو التعامل وفق احكام الشريعة الإسلامية فانه يعمل كذلك وفق القيم والمبادئ الإسلامية وينظر الى المال على أساس انه وسيلة وليس هدفا بحد ذاته. فهو أساسا ملك لله مسخر للإنسان من أجل اعمار الارض وتحقيق الرفاه والتنمية للمجتمعات.

وقد عرف المصرف الاسلامي على انه "مؤسسة نقدية مالية تعمل على جلب الموارد النقدية من افراد المجتمع وتوظيفها وفقا لأحكام الشريعة الإسلامية بشكل يضمن نموها ويحقق هدف التنمية الاقتصادية والتقدم الاجتماعي للشعوب والمجتمعات الإسلامية (علي قنديل شحادة، 2001). كما عرفت المصارف الإسلامية بكونها "أجهزة مالية تستهدف التنمية وتعمل في اطار الشريعة الإسلامية وتلتزم بقيمها الاخلاقية وتسعى الى تصحيح وظيفة راس المال في المجتمع. بالإضافة الى كونها اجهزة تنمية اجتماعية فهي مؤسسات مالية حيث انها تقوم بما تقوم به البنوك التجارية من وظائف ومعاملات. وهي مؤسسات تنمية لأنها تهدف الى خدمة المجتمع وتنميته" (احمد ابو عبيد، www.kantakji.com).

فنجد من خلال هذه التعاريف ان المصارف الإسلامية ذات رسالة اقتصادية واجتماعية تعمل وفق الالتزام بالأحكام والأخلاق الإسلامية من اجل المساهمة في تنمية الاقتصاد والمجتمع. فهي تقوم بدورها في المجتمع من خلال الاستثمار في المشاريع الأكثر نفعاً لا فقط الأكثر ربحاً من اجل تحقيق هذا الهدف. الى جانب ذلك تقوم بدورها في تقديم الخدمات المالية والمصرفية. فكونها مؤسسات لاجتذاب الموارد المالية وتوظيفها، فهي مؤسسات مالية تقوم بكافة المعاملات والخدمات المصرفية. وتقدم مختلف الخدمات المصرفية التي تقوم بها المصارف التجارية كفتح الحسابات الجارية وحسابات التوفير، تحصيل الشيكات والتحويلات النقدية واستبدال العملات الى جانب فتح حسابات للاستثمار وتوفير التمويلات.

الضوابط الشرعية وصيغ تمويل المصارف الإسلامية

بوصفها مؤسسات مالية إسلامية تلتزم المصارف الإسلامية بان تكون كل اعمالها وفق مبادئ وأحكام الشريعة الإسلامية المستمدة من القرآن الكريم والسنة النبوية المطهرة. وتمثل احكام الشريعة الإسلامية الضوابط الأساسية لسلوك المتعاملين (البنك، الموظفين والعملاء) ضمن التقيد بقاعدة الحلال والحرام واعتماد القيم الاخلاقية في التعاملات المالية. وضمن التزام البنك الاسلامي بمبادئ وأحكام الشريعة يتوجب عليه ابتداءا اجتناب التعامل بالفائدة اخذا وعطاء لكونها محرمة.

الأنشطة المحرمة على البنك الاسلامي

تحريم الفائدة (أخذا وعطاء) :

الفائدة هي المبلغ المضاف الى مقدار رأس المال نظير اقراض المال او امداد اجل السداد. وهذه الزيادة في المال التي يدفعها المقرض للمقرض تعتبر ربا وهو محرم شرعا. وقد جاء تحريم الفائدة بالنص القرآني الصريح في قوله تعالى: "وأحل الله البيع وحرم الربا" (البقرة، 275). وقد أحل الله البيع وحرم الربا لأن في البيع تبادل منافع بينما في الربا ظلم واستغلال لحاجة الآخرين وأكل لأموال الناس بالباطل. وعليه فان المصارف الإسلامية كمؤسسات مالية لتجميع الاموال وتوظيفها ملتزمة بعدم التعامل بالفوائد سواء عند الاقراض او عند استثمار الودائع لأنه يعتبر محرما. كما انها ملتزمة بعدم الاتجار بالمال لأن المال لا يباع ولا يشتري وليس غاية للتربح وإنما هو وسيلة للاستثمار في أنشطة اقتصادية توفر فرص عمل للتكسب.

تحريم الاحتكار والاكتناز:

الاحتكار هو شراء ما يحتاجه الناس وحبسه انتظارا لغلائه وارتفاع ثمنه. اما الاكتناز فهو حبس المال ومنعه من التداول. وهي من الأنشطة المحرمة لكونها تشجع على تراكم الثروة دون جهد. فالاكتناز المال يؤدي الى ترك الاستثمار وتعطيل التنمية والاحتكار يؤدي الى اختلال السوق وكسب المال بطريق الظلم. وعليه يتوجب على البنوك الاسلامية ان تمتنع عن تمويل أنشطة تؤدي الى استغلال حاجات الناس واحتكار سلع او حصر التمويل في أنشطة دون أخرى او فئة من العملاء دون أخرى. كما يتوجب عليها محاربة الاكتناز والعمل على استثمار المال في أنشطة اقتصادية تساهم في تحريك الدورة الاقتصادية وتحقيق التنمية.

تحريم الغرر :

الغرر هو بيع غير المعلوم الى اجل غير معلوم وهو محرم لما فيه من الظلم والإضرار بمصالح الناس. وكون معاملات المصارف الاسلامية تقوم على المتاجرة في الاصول العينية للحصول على ربح فانه يتوجب عليها امتلاك هذه الاصول قبل المتاجرة بها اعتمادا على عدم جواز البيوع المجهولة لنهي الرسول صلى الله عليه وسلم عن بيع الانسان ما لا يملك. كما يتوجب عليها توثيق التعاملات المؤجلة وبيان كل اركانها في العقود دفعا للغرر اعتدادا بقوله تعالى: "يا أيها الذين آمنوا إذا تداينتم بدين فاكتبوه إلى أجل مسمى" (البقرة، 282) وهو إرشاد منه تعالى بوجوب كتابة وتوثيق المعاملات المؤجلة ببيان وتفصيل حفظا للحقوق ودرءا للنزاع والتباغض. وعليه فالمصرف الاسلامي ملتزم بالابتعاد عن الكتمان واعتماد الوضوح والصدق والشفافية في كل تعاملاته حيث لا بد عند اجراء العقود والمعاملات من ايضاح كل العناصر خلال كل المراحل. فمثلا في عقود التمويل القائم على البيوع يتوجب تبيان كل عناصر العقد الاول حتى تكون معلومة للعميل (المنتج، سعر الشراء، هامش الربح، الاجل، المتعاقد الاول، ...). غير انه يجوز الجهالة اليسيرة في بعض البيوع الأجلة من باب التيسير والتخفيف على الناس كما في عقود السلم.

تحريم الاستثمار في الأنشطة المحرمة :

لا يجوز استثمار المال في المشاريع التي حرمها الله عز وجل (مثل تجارة الخمر، اندية القمار، المراهي، ...) لأنها تعتبر أنشطة غير مسئولة و ذات ضرر اجتماعي وإنما يجب استثماره في الطيبات. وقد حدد الدين الاسلامي اوجه انفاق المال ومن ذلك شجع على استثمار المال في الأنشطة الاقتصادية المشروعة التي تحقق منفعة وتنمية للفرد والمجتمع. وعليه فإن البنوك الاسلامية ملتزمة بالامتناع عن تمويل كل نشاط محرم ودعم كل استثمار حلال.

صيغ تمويل المصارف الاسلامية

صيغ التمويل القائمة على المتاجرة مع هامش معلوم :

وهي صيغ التمويل القائمة على البيوع والإيجار والتي يكون فيها هامش الربح معلوما. وفيها 5 أنواع:

المرابحة : المرابحة هو ان يذكر البائع للمشتري الثمن الذي اشترى به السلعة ويشترط عليه ربحا بإضافة نسبة معينة الى الثمن (التكلفة) (د.محمد كمال عطية، 1984، ص124). تعد أحد صيغ التمويل القائمة على البيوع المعتمدة في البنوك الاسلامية ويسمى "بيع المرابحة للأمر بالشراء". حيث يقوم البنك بشراء سلعة معينة بمواصفات محددة لفائدة أمر الشراء (العميل) ثم يقوم ببيعها له مرابحة أي بهامش ربح متفق عليه أجلا او تقسيطا او نقدا. وتعتبر هذه الصيغة من أكثر صيغ التمويل شيوعا في المصارف الاسلامية وهي تقوم على تبادل اصول مقابل المال مع هامش ربح. وهي بديل عن القرض الربوي الذي يقوم على تبادل المال مقابل المال مع زيادة في راس المال وهو ما يعتبر محرما. ويشترط لصحة بيع المرابحة أن يكون الثمن الاول معلوما للعميل وان يكون الربح معلوما وان يتملك البنك السلعة قبل اعادتها للعميل.

البيع الآجل : هو من صيغ التمويل القائمة على البيوع مثل البيع بالمرابحة غير أن الثمن يدفع أجلا او تقسيطا. يتم بموجبه تسليم السلعة في الحال مقابل تأجيل سداد الثمن الى وقت معلوم:

- فإذا تم سداد القيمة مع نهاية المدة المتفق عليها فهو بيع آجل

- وإذا تم السداد على أقساط فهو بيع بالتقسيط. حيث "يجوز زيادة الثمن لأجل التقسيط بشرط أن يتم الاتفاق عليها عند التعاقد ولا يجوز الزيادة على الثمن عند التأخير في السداد لأن القسط صار قرضا ودينًا وزيادة عليه ربا محرما" (وهبي الزحيلي، ص 19، www.kantakji.com).

السلم: وهي الصورة العكسية للبيع الآجل، ففيها يتم دفع المال مقابل سلعة آجلة على أن تكون السلعة محددة وموصوفة وصفا دقيقا. وبيع السلم هو من صيغ التمويل التي يستخدمها البنك الإسلامي لتمويل الأنشطة الفلاحية والتجارية والصناعية لتمكينها من تغطية نفقات التشغيل أو الإنتاج. إلى جانب ذلك يمكن استعمال السلم في الانشاءات العقارية لبيع الوحدات قبل انشاءها لتغطية نفقات الانجاز. ويشترط لصحة بيع السلم أن تكون السلعة مضبوطة بالوصف، مثبتة في الذمة، وأن تكون معلومة القدر ومؤجلة مع تحديد الآجل بوقت معلوم دفعا للغرر وتمكينها للبائع (العميل) من الوفاء. كما يشترط في راس المال أن يكون معلوما وأن يقبض عند التعاقد مراعاة لحاجة البائع (د. محمد كمال عطية، 1984، ص 254).

الاستصناع: هو من عقود البيوع يعرف بأنه عقد مع صانع على صناعة سلعة موصوفة بناء على طلب المستصنع (المشتري) والحصول عليها عند أجل التسليم على أن تكون تكلفة العمل من الصانع وذلك في مقابل الثمن المتفق عليه وعلى كيفية سدادها (حالا أو مقسطا أو مؤجلا) (د. محمد كمال عطية، 1984). وهو من صيغ التمويل الملائمة لتمويل المشاريع الاستثمارية والسكنية حيث توفر للمستصنع المواد الخام إضافة إلى العمل نفسه. يختلف عقد الاستصناع عن عقد السلم لكون السلعة موضوع الاتجار هي مصنعة من طرف مقاول لفائدة المستصنع وليست سلعة مشتراة. ويشترط في عقد الاستصناع أن تكون السلعة المصنعة معلومة وأن يكون الآجل محددا دفعا للغرر وأن يكون الثمن معلوما.

الإجارة: هي عقد إيجار يقوم بموجبه البنك بتأجير أصول ثابتة (كالمباني، الأراضي، الآلات، المعدات) للعميل للانتفاع بها واستخدامها نظير الإجارة (قيمة الأصل مع هامش ربح متفق عليه) التي تدفع على أقساط مدة عقد التأجير. وهناك صيغتان من عقود الإجارة:

- الإجارة المنتهية بالتملك (أو الإجارة التمويلية) وهي الصيغة التي بموجبها يصبح العميل مالكا للأصل عند انتهاء مدة الإجارة.

- الإجارة-المشاركة (أو الإجارة التشغيلية) وهي التي يسترجع بموجبها البنك الأصل موضوع الإجارة عند انتهاء مدة العقد ليقوم بإيجاره لعميل آخر.

صيغ التمويل القائمة على المشاركة:

وهي صيغ التمويل القائمة على الاستثمار المشترك والتي يكون الربح فيها غير معلوم وفيها نوعان:

المضاربة: هو شركة في الربح بين المال والعمل (د. محمد عطية، ص 183) تنعقد بين طرفين صاحب راس المال والمضارب. يكون الطرف الأول مشاركا بالمال والثاني بالجهد. وهناك صيغتان للمضاربة في المصارف الإسلامية:

- **المضاربة التمويلية:** وهي أن يدفع البنك راس مال محددا ومتفقا عليه لعميله (صاحب العمل أو الشركة) من أجل توظيفه في نشاط اقتصادي متفق عليه على أن يتم توزيع الربح على أساس نسب محددة متفق عليها. وهذه الصيغة تكون غالبا مقيدة بشروط من البنك (صاحب المال) على المستثمر (المضارب) لضمان ماله وتعتمد لتمويل أصحاب الأنشطة الاقتصادية.

- **المضاربة الاستثمارية:** وهي تقوم على استقطاب مدخرات العملاء وتوظيفها في أنشطة استثمارية متفق عليها مع تقاسم الربح حسب نسب متفق عليها. وتكون غالبا من المضاربة المطلقة حيث يقوم أصحاب ودائع الاستثمار بإعطاء تصريح للبنك لاستثمار ودائعهم على أساس المضاربة والقيام بكل التصرفات التي فيها مصلحة دون الرجوع اليهم.

المشاركة : هي عقد بين البنك وأطراف أخرى (عميل أو أكثر) على الاشتراك في راس المال والعمل للقيام بأنشطة اقتصادية محددة بهدف تحقيق الربح الذي يجب ان يكون مشتركاً بينهم. اما الخسارة ان حدثت فيشترط ان تكون حسب حصة كل شريك في راس المال (العجلوني, 2008, ص 223). وللمشاركة ثلاث صيغ :

- **المشاركة الثابتة المنتهية:** وهي التي تستمر بموجبها المشاركة الى غاية تصفية المشروع موضوع المشاركة. مثال ذلك مشاركة البنك في تمويل صفقة تجارية معينة قصيرة الاجل او مشاركة البنك في راس مال شركة (مشروع معين طويل الاجل).
- **المشاركة المتتالية المتغيرة:** أي مساهمة متتالية في راس مال مشروع معين وبالتالي زيادة حصة المصرف في راس مال المشروع عبر الزمن.
- **المشاركة المنتهية بالتملك:** (تسمى المشاركة المتناقصة) وهي التي بموجبها تتناقص حصة البنك في راس مال الشركة كلما استرد جزء من تمويله لتعود فيه ملكية المشروع لطالب التمويل بعد الانتهاء من تسديد مبلغ التمويل بالكامل.

كما يوجد صيغ أخرى للمشاركة خاصة بالأنشطة الفلاحية مثل المساقاة والمزارعة، إلا ان استخدامها محدود. ويلعب البنك الاسلامي فيهما دور الممول لمشروعات مياه الشرب والري واستصلاح الاراضي لزراعتها وتحسين مردوديتها وذلك باستخدام التكنولوجيا الحديثة في حين يلعب العميل (صاحب الارض) دور الشريك القائم على سقي الارض او زراعتها على حسب نوع العقد المبرم بينهما (محمود حسن الصوان , 2001, ص 177).

الدراسات السابقة حول العوامل المؤثرة في تبني المصارف الاسلامية

تناولت الدراسات السابقة العديد من العوامل المؤثرة في اتجاهات الزبون في تبني المنتجات والخدمات المصرفية الاسلامية. وقد تناولت ضمن هذه العوامل مسألة إدراك ومعرفة المستهلك بمفاهيم وآليات التمويل الاسلامي الى جانب تأثير العامل الديني والميزة التنافسية على سلوك المستهلك. ضمن هذا الاطار سنقوم باستعراض الدراسات السابقة التي تناولت اثر المعرفة والإدراك واثار العامل الديني الى جانب اثر الميزة التنافسية في اختيارات الزبون التعامل مع المصارف الاسلامية. ويمكن الاشارة هنا ان اغلب الدراسات تناولت مسألة تأثير العديد من العوامل سواء الدينية او غير الدينية على اختيار المستهلك بشكل مستفيض غير ان دراسة مستوى الفهم والإدراك وتقييمات عمل المصرف الاسلامي من حيث احترامه للضوابط الشرعية الى جانب تقييمات ميزته التنافسية من وجهة نظر المستهلك المصرفي تبقى قليلة. تأتي هذه الدراسة استكمالاً للدراسات السابقة للتحديث عن حساسية وتصور المستهلك تجاه المصرفية الاسلامية في تونس.

دراسة مطاوع والموسوي (Metawa & Almousawi, 1998) تناولت سلوك المستهلك المصرفي البحريني تجاه المصارف الاسلامية. واهتمت بخصائص مستخدمي الخدمات المصرفية الاسلامية ودرجة معرفة واستعمال مختلف الخدمات والمنتجات الاسلامية من طرف المستهلكين الى جانب مستوى رضاهم عن الخدمات المقدمة. فيما يخص درجة الوعي والاستعمال لمختلف الخدمات و المنتجات فقد اظهرت الدراسة انها مرتفعة بالنسبة لحسابات التوفير و حسابات الاستثمار والحسابات الجارية وكذلك الصراف الآلي، غير انها ضعيفة نسبياً بالنسبة لطرق التمويل الاسلامي. وأثبتت الدراسة ان دوافع اختيار المصارف الاسلامية تعود بدرجة اولى الى اعتبارات دينية ثم للعائد. كما خلصت الدراسة الى ان المستهلكين راضين عن عدد من خدمات ومنتجات البنوك الاسلامية وبشكل خاص عن حسابات الاستثمار وحسابات الادخار والحسابات الجارية وخدمات الصراف الآلي. كما انهم راضون عن موظفي البنك وأماكن تواجد البنك.

دراسة هارون , احمد وبلانسيك (Haron, Ahmed & Planisek, 1994) تناولت دوافع اختيار المصارف الاسلامية في بيئة تتميز بنظام بنكي مزدوج (تقليدي وإسلامي) كما هو الحال في ماليزيا. الى جانب ذلك تناولت مستوى معرفة المستهلك لخصائص المصرف الاسلامي. وجاءت الدراسة بعدم وجود اختلاف جوهري بين المسلمين وغير المسلمين من حيث دوافع الاختيار حيث ثبت ان جودة الخدمة المقدمة هي أهم دافع وبخاصة سرعة انجاز الخدمة والفعالية في أدائها الى جانب المعاملة الودية لموظفي البنك وسرية التعامل. اما من حيث مستوى المعرفة فان المسلمين لهم فهم اكبر لخصائص البنك الاسلامي مقارنة بالبنك التقليدي. كما اثبتت الدراسة ان

المستجوبين يستخدمون بشكل اكبر الخدمات المتعارف عليها في البنوك التقليدية وبشكل اقل وسائل التمويل الاسلامية وان اكثر من نصف المستجوبين مستعدون لان يصبحوا مستخدمين لمنتجات المصرف الاسلامي اذا توفر لهم فهم لهذه المنتجات.

دراسة ناصر, احمد والخطيب (Nasser, Ahmed & Al-Khatib, 1999) تناولت دوافع اختيار المستهلك المصرفي ان يكون عميلا لمصرف تقليدي وإسلامي في نفس الوقت في ظل نظام بنكي مزدوج كما هو الحال في الاردن. وهدفت الى اختبار مدى ادراك العملاء لخصائص البنوك الاسلامية ورضاءهم عن خدماتها. وتوصلت الدراسة الى ان غالبية العملاء يدركون الخدمات والمنتجات المقدمة من البنك الاسلامي غير ان نسبة الاستعمال تظهر تباين كبير في مدى استعمال الخدمات والمنتجات. حيث ثبت ان نسبة كبيرة من المستجوبين تستعمل الخدمات البنكية المتعارف عليها في البنوك التقليدية إلا ان نسبة استعمال المنتجات المالية ضعيفة. حيث انه رغم ادراك العملاء لعدد من المنتجات الاسلامية كالمراجحة, المضاربة والمشاركة إلا ان نسبة استعمالهم لها ضعيفة. وتوصلت الدراسة الى ان اهم دوافع لاختيار البنك الاسلامي هي سمعة البنك الجيدة وتمكنه من كسب ثقة عملاء الى جانب عمل البنك وفق مبادئ الشريعة. كما توصلت الى ان العملاء راضين بشكل عام عن الخدمات والمنتجات التي تقدمها المصارف الاسلامية. وهذا الانطباع الايجابي حول جودة الخدمات ساعد على اكتساب ثقة العملاء وعزز من سمعة البنك وصورته الجيدة لدى العملاء.

دراسة جيرار وكاتنغهام (Gerrard & Cunningham, 1997) حول معايير اختيار المصارف الاسلامية من طرف المستهلكين المسلمين وغير المسلمين في سنغافورة. وقد افضت نتائج الدراسة الى عدم وجود اختلافات كبيرة بين المسلمين وغير المسلمين من حيث معايير الاختيار ومع ذلك تم الكشف عن بعض الاختلافات. حيث تبين ان المسلمين مقارنة بغير المسلمين اكثر تأثرا من قبل العائلة والأصدقاء ووسائل الاعلام في عملية اختيار البنك وتعلق اهمية اقل للعوائد الناتجة عن ودائعهم. اما من ناحية الجانب المعرفي بالثقافة المصرفية الاسلامية فقد خلصت النتائج الى انها محدودة بالنسبة للمسلمين وشبه منعدمة بالنسبة لغير المسلمين. فعلى الرغم من درايتهم بالمفاهيم الاساسية للإسلام فان المسلمين لا يدركون مفهوم المضاربة والمشاركة والإجارة.

دراسة وهيونى (Wahyuni, 2012) حول العوامل التي تؤثر على سلوك المستهلك تجاه استخدام المنتجات المصرفية الاسلامية في اندونيسيا. وهدفت الى تحديد دور كل من الموقف الايجابي والتأثير الاجتماعي والمعرفة والسعر في نوايا المستهلك في استخدام المنتجات المصرفية الاسلامية. وتوصلت الدراسة الى ان موقف المستهلك الايجابي ومعرفة هذه المنتجات لهما تأثير حاسم على نوايا الاستخدام بينما العامل الاجتماعي لا يلعب دورا كبيرا وكذا سعر هذه المنتجات. وخلصت الدراسة الى ان المستهلك الذي لديه معلومات اضافية حول المنتجات المصرفية الاسلامية تكون لديه نوايا لاستخدامها.

دراسة لي واولاه (Lee & Ullah, 2011) حول العوامل المحفزة لاختيار العملاء للبنوك الاسلامية في باكستان. وهدفت الدراسة بشكل خاص الى النظر في اهمية امتثال البنك الاسلامي لأحكام الشريعة والمخاطر المترتبة في حالة انتهاكها بالنسبة للعملاء. وكشفت النتائج ان العملاء يولون اهمية كبرى لمدى امتثال البنك للشريعة وخلصت الى ان الانتهاكات المتكررة للشريعة تؤدي الى سخط العملاء وتدفعهم الى سحب ودائعهم. كما توصلت الدراسة الى ان الامتثال للشريعة ليس مقياس الرضاء الوحيد للعملاء وإنما تمثل اريحية مكان تواجد البنك , تقدمه التكنولوجي واستخدامه الوسائل والتقنيات الحديثة وتوفير الامان بالنسبة لراس المال عوامل محفزة للاختيار.

دراسة اوين والبخاري (Awan & Bukhari, 2011) حول العوامل التي تزيد من القدرة التنافسية للبنك الاسلامي امام البنك التقليدي عبر فهم موقف المستهلك تجاه المنتجات والخدمات الاسلامية وبحثت الدراسة رضاء العملاء في المقارنة بين البنوك الاسلامية والتقليدية التي تقدم منتجات وخدمات على اسس اسلامية. وتوصلت الدراسة بعد جمع البيانات من عملاء بنوك اسلامية وعملاء نوافذ اسلامية في باكستان الى النتائج التالية : لا يوجد اختلاف في عوامل اختيار البنوك الاسلامية او النوافذ الاسلامية حيث ثبت ان اهم العوامل من وجهة نظر المستجوبين حسب درجة الاهمية هي قدرة البنك على توفير خيارات تمويل متنوعة , الحصول على عوائد مرتفعة

, انخفاض كلفة الخدمة , سهولة الوصول الى الخدمات والسمعة الطيبة للبنك التجاري بينما العامل الديني هو الاقل اهمية بالنسبة للمتعاملين مع البنوك الاسلامية. كما توصلت النتائج الى ان اهم العوامل هي خصائص المنتجات وجودة الخدمة المقدمة. واستنتج البحث ان البنوك الاسلامية لا تولي اهمية كافية لتوفير خيارات تمويل تنافسية كتلك المتوفرة من طرف البنوك التقليدية وبخاصة وسائل الاستثمار طويلة الاجل. كما افضت الدراسة الى وجود قلة وعي بالآليات الاساسية لوسائل التمويل الاسلامية بالنسبة لفئتي المستجوبين (عملاء بنوك وعملاء نوافذ اسلامية). كما توصل الباحثون الى ان موظفي البنك يفتقرون الى القدرة على توفير معلومات ذات مصداقية حول مدى التزام العمل المصرفي الاسلامي بأحكام الشريعة.

دراسة فيصل كريم (Faisal Karim, 2012) حول مدى ادراكات ورضاء العملاء عن جودة الخدمات والمنتجات المصرفية الاسلامية. وهدفت الى تحديد مدى رضاء العملاء عن عدد من ابعاد جودة الخدمات المصرفية في باكستان. وتوصلت النتائج بعد جمع البيانات من عملاء لديهم حسابات بنكية لدى بنك اسلامي وآخرين لديهم حسابات لدى بنك اسلامي وتقليدي الى ان العملاء راضين بشكل عام عن عدد من ابعاد جودة الخدمات مثل صورة البنك وسمعته الى جانب المحافظة على سرية التعامل. الى جانب ذلك تعتبر كفاءة موظفي البنك وتفاعلهم مع العميل عبر تقديم المشورة وإبداء روح الصداقة وقدرتهم على انشاء علاقات ودية عناصر رضاء من جانب العملاء. كما اظهرت النتائج ان العملاء راضون عن الجوانب الملموسة للخدمة مثل تهيئة الفضاء والديكور الداخلي لما توفره من شعور بالراحة اثناء تواجدهم بالمصرف. إلا ان الدراسة اظهرت عدم رضاء العملاء عن السياسة الاعلانية فيما يتعلق بالمنتجات الجديدة. وخلصت الدراسة الى ان الميزة التنافسية للبنك الاسلامي هي اكتسابه ثقة عملاءه وهذا الرضاء عن الخدمات كان له انعكاس على ولاءهم تجاه البنك.

دراسة ريما البزري (Bizri Rima, 2014) حول العوامل التي تجعل العملاء يختارون التعامل مع البنوك الاسلامية عن البنوك التقليدية الى جانب دراسة الخصائص الديمغرافية التي تميز عملاء البنوك الاسلامية. وتوصلت الدراسة الى ان اهم خمس دوافع لاختيار البنك الاسلامي هي الثقة في البنك وفي مدى التزامه بالمبادئ الاسلامية , درجة المعرفة بصيغ التمويل , تكلفة التمويل وكلفة المعاملات الى جانب تواجد الفروع في المكان الملائم والمناسب وجودة الخدمة المقدمة. وتوصلت الدراسة الى ان من لهم قابلية لان يصبحوا عملاء لبنك اسلامي هم من المسلمين , العاملين والأكبر سنا.

المحور الثاني : الاطار التطبيقي

منهجية البحث التطبيقي

يتكون مجتمع الدراسة من الافراد الذين يتعاملون او لا يتعاملون مع المصارف الاسلامية المتواجدين في محافظة تونس الكبرى والذين تزيد اعمارهم عن 18 عاما. تشكلت عينة الدراسة من 80 عميلا لبنوك اسلامية وغير اسلامية تم اختيارها بطريقة المعاينة الملائمة (convenience sampling). وقد تم توزيع الاستمارات على أفراد العينة اعتمادا على الطريقة الذاتية وذلك من اجل رفع مستوى الاستجابة وخفض مدة جمع البيانات (Evrard & al. 1997).

تم جمع البيانات والمعلومات المتعلقة بالدراسة باستخدام استمارة. بدأت الاستمارة بسؤال عن نوع البنك الذي يتعامل معه المستجوب وذلك للتمييز بين المستخدمين من غير المستخدمين للخدمات المصرفية الاسلامية. تكونت الاستمارة من ثلاثة اجزاء:

الجزء الاول تضمن فقرتين:

الفقرة الاولى: تعلق بدرجة المعرفة بأساسيات العمل المصرفي الاسلامي والتي تضمنت :

- المعارف المتعلقة بتواجد البنوك الاسلامية
- المبادئ والمفاهيم الاسلامية
- التمويلات المتاحة والحسابات القائمة على المشاركة والودائع
- الفرق بين البنوك الاسلامية والبنوك التقليدية.

الفقرة الثانية: تمحورت حول درجة معرفة مختلف صيغ التمويل الاسلامية المقدمة.

وقد افرغت ضمن مقياس بثلاث خيارات (اعرف - لدي القليل من المعرفة - لا اعرف) وذلك استنادا الى البحوث السابقة (Haron, Ahmad et Planisek, 1994 ; Marimuthu, Jing, Gie, Mun, Ping, 2010) **الجزء الثاني تضمن فقرتين:**

● الفقرة الاولى تناولت اسئلة حول تصورات وتقييمات المستجوبين حول طبيعة البنك الاسلامية ومدى احترام الطوابط الشرعية

● الفقرة الثانية تناولت اسئلة حول تصورات وتقييمات المستجوبين حول تنافسية البنك الاسلامي وتميزه عن البنك التقليدي.

افرغت كل هذه الاسئلة ضمن مقياس بخمسة خيارات (موافق بشدة - موافق - محايد - غير موافق - غير موافق على الاطلاق) وذلك استنادا الى مقياس ليكرت الخماسي.

الجزء الثالث تضمن اسئلة عامة حول الجنس، الفئة العمرية والمستوى التعليمي.

خضع الاستبيان إلى اختبار على عينة من 15 شخصا وذلك للتحقق من درجة الوضوح والدقة وحذف كل العبارات التي تتطوي على سوء الفهم.

وتم استخدام اسلوب الاحصاء الوصفي لتحليل البيانات والمتمثل في النسب المئوية والمتوسط الحسابي والانحراف المعياري. استعملت النسب المئوية لوصف العينة واستعمل المتوسط الحسابي لتحديد مستوى الاجابة عن الاسئلة المتعلقة بفهم وادراكات وآراء المستجوبين واستعمل الانحراف المعياري لقياس معامل التشتت عن الوسط الحسابي. وتم استخدام اختبار α Cronbach لاختبار مدى اتساق فقرات المقياس المستخدم. وقد تجاوزت قيمة α الحد الأدنى للنسبة المقبولة (60%). وتم استخدام اختبار "ت" للفرق بين المتوسطين لمعرفة ما اذا كان هناك تماثل او اختلاف في تصورات وتقييمات المتعاملين وغير المتعاملين مع المصارف الاسلامية. وتم اعتماد برنامج التحليل الاحصائي SPSS Version 20.

نتائج البحث

خاصيات العينة المدروسة

يلاحظ من خلال نتائج التحليل الاحصائي لخصائص عينة الدراسة أن:

- هناك تفاوتاً في الفئات العمرية لعينة الدراسة مثلما يبينه الجدول (أ).

الجدول (أ) : توزيع الفئات العمرية للعينة

الفئة العمرية	
35- 49	42,5%
25-34	27,5%
50 سنة فما فوق	21,3 %

الجدول (ب): توزيع أفراد العينة حسب الجنس

الجنس	النسبة
ذكور	32,5%
إناث	67,5%

- تفاوت في المستوى التعليمي غير ان المستوى الجامعي هو المهيمن حيث يلاحظ ان 65% من العينة لديها شهادة جامعية.
- وفيما يتعلق بخاصية التعامل المباشر مع البنوك الاسلامية فان 67,5% من العينة لا تستعمل الخدمات المصرفية الإسلامية و 32.5% تستعملها.

مناقشة النتائج

معرفة أساسيات العمل المصرفي الاسلامي

الجدول (1): نتائج التحليل الوصفي الاحصائي الخاصة بمستوى معرفة وإدراك المفاهيم العامة للخدمات المصرفية الإسلامية

مستوى المعرفة	لا أعرف	أعرف قليلا	أعرف	الوسط الحسابي	الانحراف المعياري	المقترحات	
						مفردة	%
وجود بنوك اسلامية	5	6,3 %	16	20 %	55	73,8 %	0,5905
المبادئ والمفاهيم	17	21,3 %	39	48,8 %	24	30 %	0,7150
التمويلات المتاحة	38	47,5 %	19	23,8 %	23	28,8 %	0,8582
الودائع, حسابات التوفير والحسابات القائمة على المشاركة	38	47,5 %	20	25 %	22	27,5 %	0,8479
الفرق بين المصارف الاسلامية والتقليدية	14	17,5 %	38	47,5 %	28	35 %	0,7075

تظهر نتائج التحليل الاحصائي في الجدول (1) ان معرفة أساسيات الصيرفة الإسلامية محدودة وذلك لكون الوسط الحسابي في حدود او اقل من متوسط اداة القياس (2) باستثناء اجابات عينة الدراسة حول معرفة وجود البنوك الإسلامية التي كانت اكبر بقليل من متوسط اداة القياس. حيث صرحت 73.8% من العينة أن لديها معرفة بوجود البنوك الإسلامية في حين أن 20% تعرف القليل و 6.3% تجهل ذلك. على الرغم من أن غالبية أفراد العينة على علم بوجود البنوك الإسلامية، فإن معرفة المبادئ والمفاهيم الخاصة بالعمل المصرفي الاسلامي ومعرفة الفرق بين البنوك الاسلامية والتقليدية محدودة حيث اعلن 30% من العينة انهم يعرفون مبادئ ومفاهيم الصيرفة الإسلامية و 35% انهم يعرفون الفرق بين البنوك الإسلامية والبنوك التقليدية.

أما في ما يخص التمويلات المتاحة والودائع وحسابات التوفير والحسابات القائمة على المشاركة فإن مستوى معرفتها ضعيف وذلك لكون الوسط الحسابي اقل من وسط اداة القياس. فقد صرح 28.8% فقط من العينة انهم يعرفون أساليب التمويل و 27.5% انهم يعرفون الاستثمارات المعروضة. بينما 47.5% من العينة لا يعرفون شيء.

وبذلك تظهر النتائج أن العملاء الحاليين والمحتملين ليست لديهم معلومات كافية حول أساسيات العمل المصرفي الإسلامي. على الرغم من علمهم بوجود البنوك الإسلامية إلا انهم لا يعرفون سوى القليل عن التمويلات المتاحة والودائع وحسابات التوفير والحسابات القائمة على المشاركة. كما يعرفون القليل عن المبادئ والمفاهيم التي تحكم عمل البنوك الإسلامية، والفرق بين البنوك الإسلامية والبنوك التقليدية.

معرفة صيغ التمويل الاسلامية

الجدول (2) : نتائج التحليل الوصفي الاحصائي الخاصة بمستوى معرفة صيغ التمويل الاسلامية

مستوى المعرفة	لا أعرف	أعرف قليلا	أعرف	الوسط الحسابي	الانحراف المعياري	صيغ التمويل	
						مفردة	%
المضاربة	47	58,8 %	20	25 %	13	16,3 %	0,7593
المرابحة	35	43,8 %	25	31,3 %	20	25 %	0,8128
البيع الآجل	49	61,3 %	16	20 %	15	18,8 %	0,7911
بيع السلم	62	77,5 %	8	10 %	10	12,5 %	0,6954
الاجارة	48	60 %	17	21,3 %	15	18,8 %	0,7907

0,6674	1,3125	11,3 %	9	8,8 %	7	80 %	64	الاستصناع

يتبين من الجدول (2) أن معرفة التمويلات المتاحة من طرف البنوك الإسلامية محدودة للغاية وذلك لكون الوسط الحسابي اقل من متوسط اداة القياس (2). وقد صرح 25 ٪ من العينة انهم يعرفون المربحة بينما 43.8 ٪ لا يعرفونها. أما المضاربة والإجارة فهما معروفتان على التوالي بنسبة 16.3 ٪ و 18.8 ٪ فقط من العينة. بينما اقر 12.5 ٪ من العينة معرفته بيع السلم و 11.3 ٪ معرفته الاستصناع. وبذلك تظهر النتائج ان معظم صيغ التمويل الإسلامية غير معروفة من قبل غالبية المستجوبين حيث فاقت نسبة الغير عارفين 60 ٪ من أفراد العينة. وعلى الرغم من أن المربحة والمضاربة هي الصيغ المعروفة نسبياً، فإن نسبة من يقرون بمعرفتهم المحدودة بها هي في حدود 31.3 ٪ و 25 ٪ على التوالي. وبذلك تشير النتائج أن مستوى معرفة صيغ التمويل الإسلامية محدودة للغاية بين العملاء الحاليين والمحتملين.

تصورات وتقييمات المستجوبين حول التزام الضوابط الشرعية من قبل المصرف الاسلامي
الجدول (3) : نتائج التحليل الوصفي الاحصائي الخاصة بتقييمات وآراء المستجوبين حول احترام الضوابط الشرعية من طرف البنوك الاسلامية

النتيجة	الانحراف المعياري	الوسط الحسابي	موافق بشدة	موافق	محايد	غير موافق	غير موافق إطلاقاً	درجة الموافقة المقترحات
اعلى من المتوسط	1,1659	3,5875	26,3%	30%	25%	13,8%	5 %	1.البنك الاسلامي يضمن الامتثال لمبادئ الشريعة
اعلى من المتوسط	1,3480	3,6750	38,8%	22,5%	13,8%	17,5%	7,5%	2. لا يمارس اسعار الفائدة على القروض
اعلى من المتوسط	0,9413	3,5000	16,3%	30%	43,8%	7,5%	2,5%	3.المعاملات المالية شفافة وواضحة
اعلى من المتوسط	0,9132	3,6625	20%	35%	37,5%	6,3%	1,3%	4.يتعامل وفق مبدأ اقتسام الارباح والخسائر في الصيغ القائمة على المشاركة
اعلى من المتوسط	1,0075	4,1875	48,8%	30%	16,3%	1,3%	3,8%	5.لا يستثمر في الانشطة المحظورة

تظهر نتائج التحليل الاحصائي في الجدول (3) ان تقييمات عينة الدراسة كانت ايجابية نحو المقترحات التي تقيس احترام الضوابط الشرعية وذلك لكون الوسط الحسابي لآراء عينة الدراسة اكبر من متوسط اداة القياس (3) والانحراف المعياري اقل من نصف الوسط الحسابي.

تظهر النتائج ارتفاع درجة موافقة العملاء على الضابط الاول من الضوابط الشرعية وهو امتثال البنك لمبادئ الشريعة حيث بلغ متوسط الاستجابة للعينة 3,5875 وبانحراف معياري 1,1659. وهذا يشير الى تصور العملاء الايجابي نحو عمل المصرفية الإسلامية الذي يقوم على الامتثال لأحكام الشريعة الإسلامية في المعاملات. غير انه وجب الإشارة ان هذا التصور الايجابي لا يشاطره عدد من المستجوبين. حيث اعر 18,3 ٪ عن تقويمهم السلبي و 25 ٪ عن حيادهم.

وتشير النتائج الى ارتفاع مستوى الاستجابة نحو الضابط الثاني من ضوابط الشريعة وهو عدم التعامل بالفائدة وقد بلغ المتوسط الحسابي 3,6750 وبانحراف معياري 1,3480. وهذا يظهر التقويم الايجابي للعملاء لعمل المصرف الاسلامي الذي لا يتعامل بالربا لأنه محرم في الاسلام. غير انه يلاحظ ان الانحراف المعياري بالنسبة لهذا الضابط هو الاكبر مقارنة بالضوابط الاخرى وهذا يشير الى تباين في الآراء بشأن الامتثال لهذا المبدأ من طرف البنك الاسلامي. وقد أظهرت النتائج ان 25 ٪ يبدون تصورهم السلبي و 13,8 ٪ عدم يقينهم.

اما بالنسبة لتصورات العملاء حول شفافية المعاملات، فإن النتائج تظهر التقييم الايجابي للمعاملات المصرفية الإسلامية التي تتسم وفق رأيهم بالشفافة والخلو من الغرر. وقد بلغ المتوسط الحسابي 3.500 والانحراف المعياري 0.9413. وهذه النتيجة تبين أن العملاء يعتبرون أن معاملات البنوك الإسلامية شفافة وتكتنفها أقل مخاطرة وذلك لأنها تستند إلى عقود محددة مسبقا. ومع ذلك، فإن وجود نسبة عالية من المحايدين (43.8%) يظهر عدم اليقين لدى عدد من العملاء الذي قد يعكس عدم درايتهم أو شكهم في ممارسات الصيرفة الإسلامية.

وفيما يتعلق بمبدأ تقاسم الأرباح والخسائر، فإن النتائج تشير الى التقييم الايجابي للعملاء حيث يبلغ المتوسط الحسابي 3.6625 والانحراف المعياري 0.9132. وعليه يعتبر الزبائن أن المصرف الإسلامي باعتماده تقاسم الأرباح والخسائر عند استثمار الودائع في المشاريع ينتهج العدالة في التوزيع. ومع ذلك، لا يشارك هذا التصور نسبة معتبرة من أفراد العينة (37,5 %) والتي أعربت عن عدم اليقين والشكوك.

اما بالنسبة لضابط عدم استثمار البنوك الإسلامية في أنشطة غير مشروعة، فإن الوسط الحسابي بلغ 4.1875 وهو المعدل الاعلى مقارنة بنتائج الضوابط الاخرى والانحراف المعياري 1.0075، وهو ما يشير إلى أن هناك تصورا إيجابيا تجاه الاستثمار المصرفي الإسلامي حيث أن غالبية الزبائن واثقة من أن البنوك الإسلامية لا تستثمر في أنشطة تحظرها الشريعة.

وبذلك تظهر نتائج تقييمات وآراء المستجوبين حول تصوراتهم تجاه المصرف الإسلامي من حيث احترامه للضوابط الشرعية ان هناك تقييما ايجابيا للعمل المصرفي الإسلامي عامة، غير ان هذا لا ينفي وجود عدم اليقين وتشكيك من قبل البعض من العملاء حول تطبيق الضوابط الإسلامية في المعاملات المالية، وهذا يتجلى خصوصا بالنسبة لشفافية المعاملات والتعامل وفق مبدأ تقاسم الأرباح والخسائر.

تصورات وتقييمات المستجوبين حول تنافسية المصرف الإسلامي

الجدول (4) نتائج التحليل الوصفي الاحصائي الخاصة بتقييمات و آراء المستجوبين حول الميزة التنافسية للبنك الإسلامي مقارنة بالبنك التقليدي

النتيجة	الانحراف المعياري	الوسط الحسابي	موافق جدا	موافق	محايد	غير موافق	غير موافق إطلاقا	درجة الموافقة المقترحات
اعلى من المتوسط	1,1501	3,3625	18,8 %	28,8%	27,5 %	20 %	5 %	1. الموظفين متمكنون من المالية الإسلامية
اعلى من المتوسط	1,1273	3,7125	26,3 %	40%	17,5%	11,3%	5 %	2. البنوك الإسلامية قادرة على منافسة البنوك التقليدية
اعلى من المتوسط	0,9678	3,5000	12,5 %	43,8%	27,5%	13,8%	2,5 %	3. خدمات ومنتجات البنوك الإسلامية مختلفة عن البنوك التقليدية
متوسط	1,1729	3,0625	11,3 %	26,3%	31,3%	20 %	11,3 %	4. خدمات ومنتجات البنوك الإسلامية اقل تكلفة من البنوك التقليدية
اقل من المتوسط	0,9202	2,8375	5 %	12,5%	51,3%	23,8 %	7,5 %	5. العوائد في البنوك الإسلامية أعلى من البنوك التقليدية

يبين الجدول (4) المتوسطات الحسابية والانحرافات المعيارية لإجابات عينة الدراسة على المقترحات الخاصة بتقييمات الميزة التنافسية للبنك الإسلامي مقارنة بالبنك التقليدي. حيث يتضح ان المتوسط الحسابي للمقترح المتعلق بتقييم مهارات الموظفين في مجال التمويل الإسلامي اعلى بقليل من متوسط اداة القياس وهو ما يشير الى تقييمات ايجابية لعمل موظفي البنك من حيث درايتهم بالبادئ والمنتجات الإسلامية. ولكن ما تجدر الإشارة اليه هنا ان هذا التقييم الايجابي لا يتبناه عامة المستجوبين حيث اعرب 27,5 % عن حيادهم و 25 % عن تقييمهم السلبي. وهو ما

يعني ان هناك نسبة معتبرة من العملاء يعتقدون أن موظفي البنوك الإسلامية يفتقرون إلى الخبرة والمعرفة حول المسائل الشرعية والآليات الخاصة بمجال التمويل الإسلامي.

اما في ما يتعلق بقدرة البنوك الإسلامية على منافسة البنوك التقليدية فان تقييمات المستجوبين كانت ايجابية. حيث بلغ المتوسط الحسابي 3,7125 وهو المعدل الاعلى مقارنة بنتائج المقترحات الاخرى والانحراف المعياري 1,1273. وهذه النتيجة تبين ان معظم المستجوبين يعتقدون في قدرة المصارف الإسلامية على منافسة البنوك التقليدية. إلا ان هذه النتيجة لا تنفي وجود بعض المشككين (17,5%) والمخالفين لهذا الرأي (16,3%).

اما بالنسبة لتصورات العملاء حول اختلاف الخدمات والمنتجات الإسلامية عن التقليدية، فقد بلغ المتوسط الحسابي 3.50 والانحراف المعياري 0.9678 وهذا يشير إلى تقييم ايجابي. غير أنه على الرغم من ذلك، فان هناك شكوك لدى البعض حيث بلغت نسبة المحايدین 27,5٪ ونسبة المقيمين سلبيا 16,3٪. وهو ما يؤشر الى وجود تشكيك لدى البعض في الطبيعة الإسلامية للمنتجات التي تقدمها البنوك الإسلامية وعدم ادراك لوجود اختلاف حقيقي بين هذه المنتجات وتلك التي تقدمها البنوك التقليدية.

وتبين النتائج ان تقييمات تنافسية البنوك الإسلامية من حيث تكلفة الخدمات والمنتجات متوسطة حيث بلغ المتوسط الحسابي 3,0625 والانحراف المعياري 1,1729. وهو ما يؤشر ان العملاء لا يرون ان البنوك الإسلامية تقدم خدمات ومنتجات منافسة من حيث السعر مع البنوك التقليدية. وقد اعرّب 31,3٪ من المستجوبين عن تقييمهم السلبي واعتبارهم انها مرتفعة التكاليف و 31,3٪ عن حيادهم. وهذا يعني ان اسعار الخدمات والتمويلات المقدمة من المصارف الإسلامية تعتبر مرتفعة وهو ما من شأنه ان يؤدي الى عزوف الناس على الاقبال عليها نتيجة ارتفاع تكاليف الحصول عليها.

اما في ما يخص تقييمات تنافسية البنك من حيث العوائد فهي اقل من المتوسط حيث بلغ المتوسط الحسابي 2,8375 والانحراف المعياري 0,9202. كما تشير النتائج الى ان هناك نظرة سلبية تجاه هذا البعد لدى 31,3٪ من العينة وحياد لدى 51,3٪. وهو ما يعني ان غالبية العملاء يرون ان الودائع ليست مجزية بما فيه الكفاية. وهذا من شأنه ألا يشجع الافراد على ايداع مدخراتهم لدى البنوك الإسلامية وبالتالي يقلل من فرص الاستثمار.

اختلاف التصورات والتقييمات بين المتعاملين وغير المتعاملين مع المصارف الإسلامية

جدول (5) نتائج اختبار "ت" للفرق بين المتوسطين حول تصورات وتقييمات احترام الضوابط الشرعية من قبل المتعاملين وغير المتعاملين

المقترحات	الوسط الحسابي		الانحراف المعياري		اختبار "ت"	مستوى الدلالة
	المتعاملون	غير المتعاملون	المتعاملون	غير المتعاملون		
1. البنك الاسلامي يضمن الامتثال لمبادئ الشريعة	3,9231	3,4259	1,1635	1,1427	1,812	0,074
2. البنك الاسلامي لا يتعامل بالفائدة على القروض	4,000	3,5185	1,3856	1,3138	1,508	0,136
3. المعاملات المالية للبنك الاسلامي شفافة وواضحة	3,500	3,500	1,0296	0,9060	0,000	1,000
4. البنك الاسلامي يمارس مبدأ اقتسام الارباح والخسائر على العمليات التشاركية	3,5769	3,7037	0,9868	0,8823	-0,579	0,564
5. البنك الاسلامي لا يستثمر في القطاعات المحظورة	4,4615	4,0556	0,9047	1,0355	1,709	0,092

نلاحظ من خلال نتائج تطبيق اختبار "ت" في الجدول 5 عدم وجود فروق معنوية بين متوسطي العينتين فيما يتعلق بتصورات وتقييمات ضوابط عدم التعامل بالفائدة , شفافية ووضوح المعاملات واعتماد مبدأ تقاسم الارباح والخسائر. غير ان هناك اختلاف ذو دلالة احصائية وبواقع 0.1 بالنسبة لتصورات عمل البنك الاسلامي وفق مبادئ

الشريعة وعدم الاستثمار في القطاعات المحظورة. حيث تشير نتائج الوسط الحسابي ان المتعاملين مع المصارف الاسلامية هم اكثر اقتناعا من غير المتعاملين بالتزام هذه الضوابط.

جدول (6) نتائج اختبار "ت" للفرق بين المتوسطين حول تصورات وتقييمات الميزة التنافسية للبنك الاسلامي مقارنة بالبنك التقليدي من قبل المتعاملين وغير المتعاملين

المقترحات	الوسط الحسابي		الانحراف المعياري		اختبار "ت"	مستوى الدلالة
	المتعاملون	غير المتعاملون	المتعاملون	غير المتعاملون		
1. موظفي البنك الاسلامي متمكنون من المالية الاسلامية	3,3462	3,3704	1,2310	1,1209	-0,088	0,930
2. البنك الاسلامي قادر على منافسة البنك التقليدي	4,000	3,5741	1,0583	1,1427	1,598	0,114
3. خدمات ومنتجات البنك الاسلامي مختلفة عن تلك المقدمة من البنك التقليدي	3,5769	3,4630	0,9868	0,9657	0,491	0,625
4. خدمات ومنتجات البنك الاسلامي أقل تكلفة من البنك التقليدي	2,5769	3,2963	1,1017	1,1431	-2,667	0,009
5. العوائد في البنوك الاسلامية أعلى من البنوك التقليدية	2,6923	2,9074	0,9282	0,9167	-0,979	0,331

تظهر نتائج تطبيق اختبار "ت" في الجدول 6 عدم وجود فروق معنوية بين متوسطي العينتين بخصوص تقييمات وتصورات تنافسية المصارف الاسلامية مقارنة بالتقليدية باستثناء تصورات تكلفة الخدمات والمنتجات حيث اظهرت النتائج وجود فروق معنوية بين العينتين وبواقع دلالة 0.01. وتشير نتائج الوسط الحسابي أن المتعاملين ينظرون سلبي الى تكاليف الخدمات والمنتجات مقارنة بغير المتعاملين. وبذلك تشير نتائج اختبار "ت" ان تجربة التعامل مع المصارف الاسلامية لم تغير كثيرا في تقييمات وتصورات العملاء حول احترام الضوابط الشرعية والميزة التنافسية للمصرف الاسلامي وهو ما يعني ان قابلية تبني الخدمات والمنتجات الاسلامية ضعيفة.

الاستنتاجات والتوصيات

بعد عرض النتائج يتضح ان امام البنوك الاسلامية مجموعة من التحديات التي يتعين عليها مواجهتها من اجل ان تكسب مكانة في القطاع المالي التونسي. سنقوم بعرض الاستنتاجات المستقاة من نتائج البحث مع التوصيات.

أظهرت النتائج ضعف مستوى المعرفة والإلمام بالتمويل الإسلامي. حيث اتضح ان المعارف حول اساسيات العمل المصرفي الإسلامي جزئية لدى العملاء الحاليين وغير العملاء. كما ان الألفة ومستوى المعرفة بالمنتجات المالية الاسلامية محدودة جدا. باستثناء "المرابحة"، فإن المنتجات الإسلامية غير معروفة من قبل عامة العملاء سواء المستخدمين او غير المستخدمين للخدمات المصرفية الإسلامية. وهذه النتيجة تتفق مع ما توصل اليه Metawa (1999), Ahmad et al (1999), Haron et al (1994), Almoussawi (1998) & من حيث ضعف الألفة مع وسائل التمويل الاسلامية. وضعف الألفة والمعرفة بخصائص التمويل الاسلامي يؤدي الى ضعف الاقبال عليه ويؤثر على تصورات وتقييمات العملاء وقد يؤدي الى شكوك وعدم اليقين او الى تصورات خاطئة.

وهذه النتيجة تقودنا الى استنتاج ان البنوك الإسلامية لم تبذل جهدا كافيا لرفع مستوى المعرفة والوعي حول خصوصيات التمويل الإسلامي من أجل تحفيز العموم على استخدام المنتجات والخدمات المصرفية الإسلامية. ولذلك، فمن المستحسن تكثيف حملات التوعية ونشر المعلومات عن خصوصيات الخدمات والمنتجات المصرفية الإسلامية مقارنة مع العروض التقليدية وذلك باستعمال وسائل الإعلام التقليدية مثل التلفزيون والإذاعة والملصقات وإعلانات الصحف، الى جانب استعمال وسائل الإعلام التفاعلية مثل الانترنت. وينبغي أن تكون الرسائل إعلامية غنية بالمعلومات من أجل شرح خصائص ومزايا استخدام المنتجات والخدمات الإسلامية.

أظهرت النتائج وجود بعض الشكوك والتحفظات من قبل العملاء فيما يتعلق بالامتثال للضوابط الشرعية في المعاملات المالية مما يدل على انه ليس هناك ثقة تامة في النظام المصرفي الاسلامي. وهذا يعني ان البنوك الاسلامية لم تكسب ثقة عملاءها وهو ما من شأنه ان يعيق تحول العملاء الحاليين الى متبنين بشكل تام لخدماتها كما انه يعيق استقطاب عملاء جدد. وقد اكدت الدراسات السابقة اهمية التزام البنك الاسلامي بمبادئ الشريعة بوصفها من اهم عوامل اختيار التعامل مع البنوك الاسلامية (Bizri, 2014) ومن عوامل رضا العملاء الذي له انعكاس على ولائهم تجاه البنك (Lee & Ullah, 2011). وعليه يجب على البنوك الاسلامية العمل على تعزيز الصورة والسمعة الجيدة من خلال بيان كيفية مطابقة معاملاتها مع أحكام الشريعة لكسب ثقة العملاء.

كما أظهرت النتائج وجود تحفظات وعدم ادراك للاختلافات بين الخدمات والمنتجات الاسلامية والتقليدية لدى العديد من العملاء. لذلك يجب على البنوك الاسلامية ان تضع استراتيجيات للتمايز تركز فيها على اوجه الاختلاف بينها وبين ما تقدمه البنوك التقليدية. ويجب ان تركز استراتيجيات التمايز على البعد الاخلاقي والديني والخدماتي لعمليها من اجل كسب ثقة ورضا العملاء.

وأظهرت النتائج وجود تحفظات وصورة سلبية لدى العملاء نحو البنوك الاسلامية من حيث قدرتها على منافسة البنوك التقليدية في ما يخص تكاليف التمويل وعوائد الادخار. وتتفق هذه النتيجة مع ما توصل اليه Metawa & Almoussawi (1998) وما خلص اليه (Awan & Bukhari 2011) حول ان العملاء يدركون ان البنوك الاسلامية لا توفر خيارات تمويل تنافسية لتلك المتوفرة من قبل البنوك التقليدية ولا تمنح عوائد مرتفعة. ولذلك ومن اجل تحفيز العملاء على استعمال الخدمات والمنتجات الاسلامية يجب على البنوك الاسلامية ان تجعل عروضها تنافسية مع تلك المقدمة من قبل البنوك التقليدية. فعملاء البنوك الاسلامية يقيمون الخدمات والمنتجات المتوفرة على اساس التكاليف والأرباح وليس فقط على اساس توافقها مع احكام الشريعة.

وأظهرت النتائج وجود تحفظات وتقييم سلبي لدى البعض فيما يتعلق بكفاءة موظفي البنوك الاسلامية. وهذا التقييم قد يعود الى أن غالبية العاملين في القطاع المصرفي الإسلامي تمتلك مؤهلات في العمل المصرفي التقليدي وتفتقر الى المؤهلات الشرعية. بينما موظفي البنوك الإسلامية يجب ان يكون لهم تكوين متخصص في مجال المصرفية الاسلامية ليصبحوا قادرين على شرح المسائل الشرعية للمنتجات والخدمات الاسلامية وهو ما من شأنه ان يجعل العملاء أكثر اطمئنانا وثقة في امتثال البنك لأحكام الشريعة.

واعتبارا للدور الذي يلعبه موظفي البنوك وخاصة المكلفين بالعملاء في الترويج للمنتجات الإسلامية، فعلى البنوك الإسلامية تنظيم حلقات دراسية وتدريبية لتمكينهم من إتقان آليات التمويل الإسلامي وخصوصيات المنتجات الإسلامية حتى يتمكنوا من توضيح هذه الآليات للعملاء. وتدريب المكلفين بالعملاء يمثل أولوية لأنهم هم المسؤولون عن تسويق هذه المنتجات، ولأن هذه المهمة تتطلب مهارات مختلفة عن تلك التي تتطلب لتسويق المنتجات التقليدية. والموظف الذي له دراية بما فيه الكفاية بقواعد الشريعة والصيرفة الإسلامية يستطيع أن يجادل ويقنع بصورة أفضل العملاء.

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محددات اختيار البنوك الإسلامية في السياق التونسي

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The Determinants of the Choice of Islamic Banks in the Tunisian Context
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Abstract

The study aims to understand the motivations for the choice of Islamic banks from the point of view of users and non-users of Islamic banking in a context where conventional banks dominate.

The results obtained, through an empirical study among a sample of users and non users of Islamic banking, show that clients attach great importance to the Islamity of the bank while non-clients attach great importance to the quality and accessibility of services and the availability of online and electronic services.

Keywords. Islamic character, quality, accessibility, online service, electronic banking

الملخص

تهدف الدراسة لفهم دوافع اختيار البنوك الإسلامية من وجهة نظر المتعاملين وغير المتعاملين مع البنوك الإسلامية في ظل هيمنة البنوك التقليدية في تونس. أظهرت نتائج بحث ميداني حول عينة من المتعاملين مع البنوك الإسلامية وغير الإسلامية أن العملاء يولون أهمية كبرى للطابع الإسلامي للبنك بينما غير العملاء يولون أهمية كبرى لجودة الخدمات وسهولة الوصول إليها ولتوفر خدمات عبر الانترنت وشبائيك الصرف.

الكلمات المفتاحية

الطابع الإسلامي، جودة وسهولة الخدمات، خدمات عبر الانترنت وبطاقة الائتمان

المقدمة

يشهد التمويل الإسلامي منذ عدة عقود تطورا كبيرا ونموا مطردا في الصناعة المالية حول العالم حيث يقدر نمو الأصول الإسلامية حسب الدراسات بين 15 و 20 بالمائة في السنة (موقع ورلد فيننس، موقع ذي بنكر). يرجح هذا النمو السريع إلى عدة عوامل من ذلك الطفرة النفطية الأولى (وارد، 2000)، التطورات السياسية والاقتصادية (وردة، 2000، اقبال، 2001)، و صعود الهوية الإسلامية في الدول الإسلامية (زاهر وحسن، 2001). هذه العوامل وغيرها ساهمت في جعل المصارف الإسلامية فاعل أساسي في القطاع المالي في الدول الإسلامية وغير الإسلامية. ففي الدول الإسلامية أنشئت مراكز ومؤسسات إسلامية تنظم المالية الإسلامية من ناحية المبادئ، الآليات، المفاهيم والمنتجات واعتمدت بعض البلدان على غرار إيران والسودان وباكستان النظام المالي الإسلامي بينما اعتمدت دول أخرى مثل الكويت، قطر و الامارات العربية نظام مزدوج بين البنوك التقليدية و الإسلامية.

في الدول الغير الإسلامية عرف التمويل الإسلامي كذلك اعترافا واسعا من قبل غير المسلمين (دسوقي وعبد الله، 2007). طموح الدول الغربية لاستقطاب رؤوس أموال إسلامية قادها للترخيص لافتتاح مصارف إسلامية كما كان الحال بالنسبة للمملكة المتحدة التي اعتمدت ممارسة التمويل الإسلامي منذ 2004 مع افتتاح البنك الإسلامي البريطاني وغيرها من البلدان التي فتحت فيها نوافذ إسلامية من طرف بنوك غربية (مثل سيتي بنك، أي بي س وغيرها). وقد أصبح التمويل الإسلامي موجود في أكثر من 75 بلدا حول العالم وفي أكثر من 712 مؤسسة مالية تقدم خدمات مالية متوافقة مع أحكام الشريعة الإسلامية (موقع ذي بنكر).

وفي تونس يشهد التمويل الإسلامي كذلك اهتماما متزايدا منذ قيام الثورة وينظر إليه على أنه يمكن أن يكون محرك حقيقي لتحقيق الانتعاش الاقتصادي وفرص العمل وذلك من خلال جذب رؤوس الأموال الإسلامية. مع ذلك تشير التقديرات إلى أن حصة التمويل الإسلامي هي في حدود 2.2 بالمائة من اجمالي الموجودات البنكية (تقرير للبنك

الافريقي للتنمية، 2011) وهي حصة وإن كانت ضعيفة بالمقارنة مع المعدلات في دول عربية أخرى (61 بالمائة بالمملكة العربية السعودية، 42 بالمائة بالإمارات العربية) فإنها تتلاءم جزئياً مع تلك المقدرة في بلدان شمال افريقيا (4.9 بالمائة في مصر، 1.1 بالمائة بالجزائر). وتعكس هذه النسبة المنخفضة هيمنة المصارف التقليدية في النظام المالي التونسي. فمن مجموع 21 بنك منتشر عبر شبكة في حدود 1400 فرع لا يمثل التمويل الإسلامي إلا من خلال بنكي البركة والزيتونة.

يعتبر بنك البركة أقدم بنك إسلامي في تونس وفي شمال افريقيا أنشئ سنة 1983 تحت مسمى "بنك التمويل التونسي السعودي" وهو بنك استثماري غير مقيم أقيم في إطار شراكة بين الدولة التونسية ومجموعة دلة البركة السعودية المملوكة لرجل الأعمال السعودي شيخ صالح كامل. نشط بنك البركة خصوصاً في قطاع التصدير نظراً لتوجهه إلى فئة المستثمرين وأصحاب الشركات مما جعل نشاطه منخفض نسبياً في السوق التونسية. على الرغم من محدودية هذا النشاط فإنه شهد نمواً في السنوات الأخيرة. ففي عام 2011 قدر نمو الودائع بـ 18 بالمائة مقارنة بعام 2010 و 14 بالمائة في عام 2013 مقارنة بعام 2012 (موقع بنك البركة تونس). لتدعيم نشاطه والتوسع في السوق التونسية عمل بنك البركة على تغيير صبغته من بنك غير مقيم إلى بنك مقيم. ومنذ حصوله على وضع بنك مقيم في أواخر 2013 قام بتوسيع شبكة فروعه من 8 إلى 15 حالياً.

أما بنك الزيتونة فهو أول بنك إسلامي تونسي تم انشاءه في عام 2009 من قبل صهر الرئيس المخلوع. وهو بنك تجاري انطلق نشاطه الفعلي في شهر مايو من 2010 بفتح 8 فروع عبر البلاد وقد حقق خلال السبعة أشهر الأولى من انطلاقه نتائج طيبة وارتفعت الودائع المالية بنسبة كبيرة. مع بداية 2011 إثر الثورة التونسية خضع البنك إلى فترة إدارة مؤقتة بعد مصادرته من قبل الدولة وذلك إلى حدود 2012 حيث أصبح تحت إشراف مجلس إدارة برئاسة السيد عز الدين خوجة وهو خبير بارز في مجال المالية الإسلامية. انطلاقاً من 2012 حدد البنك خطة عمل لمدة 5 سنوات لتطوير أعماله وتوسيع نشاطه. وفي هذا الاتجاه قام بعقد شراكة مع البنك الإسلامي للتنمية في 2014 أصبح بموجبها شريكاً لبنك الزيتونة بحصوله على حصة 21 بالمائة من رأس المال. وقام كذلك برفع رأس المال حتى يوسع قاعدة تمويله كما قام بتوسيع شبكة فروعه إلى ما يقرب 70 فرعاً منتشرة في أنحاء مختلفة من البلاد. وإن بدأ التمويل الإسلامي يتطور في تونس ما بعد الثورة نظراً لاعتباره عنصراً مهماً يمكن أن يساعد على مجابهة الأزمة الاقتصادية والاجتماعية من جهة و لتزايد الاقبال عليه من طرف الأفراد والمؤسسات من جهة أخرى فإنه مازالت هناك تحديات أمامه.

أولى هذه التحديات هو الإطار القانوني والتشريعي الخاص بالمالية الإسلامية. رغم تشكل العديد من اللجان الوطنية لتطوير المالية الإسلامية وسن قوانين خاصة بصناديق الاستثمار والصكوك الإسلامية إلى جانب المصارف الإسلامية وإنشاء نوافذ للمصارف الإسلامية والتأمين الإسلامي والزكاة والوقف إلا أن هناك تباطؤاً في اعتماد التشريعات المنظمة للمالية الإسلامية. ورغم التسريع في اعتماد التشريعات الخاصة بصناديق الاستثمار والصكوك الإسلامية منذ 2013 وذلك من أجل توفير التمويلات اللازمة للمشاريع التنموية لدفع عجلة الاقتصاد فإن القوانين الخاصة بالبنوك الإسلامية لم يقع سنّها بعد مما يمثل عائقاً أمام تسويق المنتجات المالية الإسلامية وجذب رؤوس الأموال التي تحرص على التعامل وفق قواعد الشريعة.

ومن التحديات كذلك التي تواجهها البنوك الإسلامية هو القدرة على المنافسة في بيئة تتميز بهيمنة البنوك التقليدية والمنافسة الشديدة نظراً لسهولة الحصول على الخدمات. فالقطاع البنكي التونسي يتميز بكثافة شبكة البنوك وباختراق بنكي مرتفع نسبياً مقارنة ببلدان المنطقة (1.3 فرع بنكي لـ 10000 نسمة مقارنة بـ 0.5 فرع بنكي في الجزائر و 0.3 في المغرب) (حسب تقرير قدم في ميدي 22 التمويل الأصغر بلكسمبورغ، 2012) وهو ما يمثل تحدي كبير للبنوك الإسلامية. لتحل مكاناً في السوق التونسية هي مطالبة بإثبات قدرتها على المنافسة وتطوير حصتها من السوق. وإن كانت للبنوك الإسلامية خاصية تمتاز بها عن التقليدية بوصفها مؤسسات مالية تعمل وفق المبادئ الإسلامية من خلال حظر الفائدة (اولسون والزعبي، 2008) مما يمكنها من تلبية طلب العملاء الذين يحرصون على القيام بمعاملاتهم المالية وفق ضوابط الإسلام فإن اللجوء لوسائل التمويل الإسلامي لا يخلو من التكاليف نظراً

لررسوم الإضافية التي يدفعها العميل و هو ما يعتبر "تكلفة كونه مسلماً" (الجمال، 2007). لذلك ينبغي على البنوك الإسلامية أن تعمل على فهم سلوك العملاء وبخاصة إنتظاراتهم بحيث تكون قادرة على منافسة البنوك التقليدية. في ظل منظومة بنكية تتميز بسيطرة البنوك التقليدية وبنظام مصرفي إسلامي في مرحلة النمو يتناول هذا البحث مسألة الدوافع المهمة التي تجعل المتعاملين مع البنوك يختارون البنك الإسلامي ويطرح السؤال التالي : ما هي الدوافع التي تساعد على شرح أفضل لخيار البنوك الإسلامية من طرف العملاء المفترضين في السياق التونسي ؟ يهدف البحث إلى إلقاء الضوء حول المحددات الرئيسية لاختيار البنوك الإسلامية من طرف مستخدمي الخدمات المصرفية وما مدى تأثير الدافع الديني في قرارهم. وهو ما من شأنه أن يساعد على معرفة تطلعات العملاء لتحديد الاستراتيجيات التسويقية التي تحسن من القدرة التنافسية للبنك الإسلامي. لتناول هذه المسألة اعتمد البحث في مرحلة أولى دراسة نظرية تناولت استخلاص أهم المحفزات الدافعة لاختيار البنوك الإسلامية من خلال مختلف الدراسات حول العالم. ثم في مرحلة ثانية دراسة ميدانية شملت وصف للمنهجية المتبعة وعرض لأهم النتائج والتوصيات.

الدراسة النظرية

أجريت عديد البحوث والدراسات حول سلوك المستهلك تجاه البنوك الإسلامية في أنحاء متفرقة من العالم وقد هدفت هذه الدراسات لتحليل عديد العوامل التي من شأنها أن تؤثر على قرار التعامل مع البنوك الإسلامية كنظرة وموقف ودوافع المستهلكين. من بين هذه الدراسات نجد تلك التي اهتمت بمعايير اختيار البنك الإسلامي من وجهة نظر العملاء وقد مثلت هذه الدراسة أهمية بمكان لمساعدتها في تحديد السياسة التسويقية للبنك التي تضمن لها رضا العملاء. وقد خلصت هذه الدراسات إلى وجود مجموعة من الدوافع التي يمكن أن يكون لها تأثير على اختيار البنوك الإسلامية إلا أنها لم تتفق على أهمية مختلف المحفزات.

بدراسة مختلف البحوث في هذا الجانب نجد أن الباحثين اتخذوا منحنيين مختلفين من حيث استخلاص العوامل المحفزة لاختيار البنك الإسلامي. الشق الأول ربط علاقة وطيدة بين القنوات الدينية واختيار الخدمات المصرفية الإسلامية واعتبر أن الدافع الرئيسي هو ديني بالأساس. ويدعم هذا الشق فكرة أن البنك الإسلامي يقدم منتجات وخدمات ذات طابع إسلامي وهو بذلك يستقطب عموماً اهتمام "العميل المتدين" وليس "العميل الغير المتدين" نظراً لرغبته في الامتثال لمبادئ الشريعة الإسلامية (ويل 2009). بينما الشق الثاني يعتبر أنه لا علاقة للدين باختيار البنوك الإسلامية ويستخلص أن اختيار العملاء لا يستند بشكل أساسي على الدافع الديني بل على نوعية الخدمة المقدمة باعتبار أن البنوك الإسلامية هي مصارف تقدم خدمة بنكية في بيئة تنافسية ويجب أن تكون قادرة على المنافسة.

من بين الدراسات التي خلصت إلى أن اختيار البنوك الإسلامية يعود أساساً لأسباب دينية نجد دراسة لحجازي (1995) في مصر. من خلال بحث استقصائي لعملاء اثنين من البنوك المصرية "بنك فيصل الإسلامي" و "بنك التجارة والتنمية" أجريت لتحديد العوامل الدافعة لاختيار الخدمات المصرفية الإسلامية من جهة والكلاسيكية من جهة أخرى ثبت أن اختيار البنك الإسلامي يستند بشكل أساسي على الدافع الديني. فقد خلصت الدراسة إلى أن معظم عملاء البنك الإسلامي هم من المسلمين الذين يريدون الامتثال لمبادئ الشريعة الإسلامية بينما عملاء البنك الكلاسيكي هم من المسلمين والمسيحيين الذين يعطون أولوية للعائد الذي يقدمه البنك.

وقد أيد متولي (1996) هذا الاستنتاج من خلال دراسة قام بها في ثلاث دول هي الكويت، المملكة العربية السعودية ومصر أظهر من خلالها أن الوازع الديني هو أهم معيار في اختيار البنوك الإسلامية. كذلك تبين في دراسة لمطاوع والموسوي (1998) في البحرين أن الدافع الحاسم في الاختيار بالنسبة للبحرينيين هو التمسك بالمبادئ الإسلامية يليه معدل العائد وهو ما أفضت إليه كذلك دراسة للعجمي والصالح (2009) في البحرين حيث تبين أن الدافع الأكثر أهمية في الاختيار هو المعتقد الديني ثم المسؤولية الاجتماعية.

يتجلى من خلال بحوث عديدة أن الدافع الديني عنصر مهم في اختيار البنك الإسلامي ويعود ذلك لرغبة العميل في البحث عن وسائل تمويل تكون مطابقة لمبادئ الشريعة. وإن كان العامل الديني هو الدافع الأساسي للجوء إلى البنك الإسلامي فإنه لا يمنع من إيلاء أهمية لجوانب أخرى. فقد أثبت في هذا الإطار غيث و ورتينتون (2008) في دراسة

أجريت في ليبيا أن السبب الرئيسي الذي يؤدي إلى استخدام أساليب التمويل الإسلامية هو المعتقد الديني يليه خدمة المجتمع والربحية.

وإن ثبت في عديد البحوث أن الدافع الرئيسي لاختيار البنك الإسلامي هو الرغبة في الامتثال لمبادئ الشريعة فانه يمثل كذلك عامل رضا للعملاء. فالتزام البنك باحترام الضوابط الإسلامية في التعاملات المالية يزيد من رضا العملاء. فوفقاً لدراسة قام بها ليبي وأولاه (2011) في باكستان فإن امتثال البنك لأحكام الشريعة الإسلامية في المعاملات المصرفية يزيد من تقدير العملاء بينما انتهاكات أحكام الشريعة يؤدي إلى استياء العملاء وقد يدفعهم إلى تغيير البنك.

ووفقاً للدراسات الحديثة تمثل ثقة الحريف في البنك الإسلامي عامل أساسي في اختياره التعامل معها. وفي هذا الصدد أثبتت دراسة لريما البزري (2014) أنه من بين محددات اختيار التعامل مع البنوك الإسلامية هي الثقة في مدى التزامها الفعلي بالشريعة الإسلامية في المعاملات المالية. فقد أظهرت دراسة قامت بها في لبنان أن العملاء تولي أهمية لمدى إرادة البنك الامتثال لمبادئ الشريعة عند التعاطي مع استثماراتهم خاصة بحظر الربا، المضاربة والمخاطرة. من جانبها أثبتت سياني ومناوي (2013) من خلال بحث حول عوامل اختيار البنوك الإسلامية والتقليدية في الامارات أن عملاء البنك الإسلامي أكثر اهتماماً بالجوانب الدينية وبكل ما يتعلق بالامتثال لمبادئ الشريعة الإسلامية لدرجة إبطال تأثير المحددات الأخرى في اختيار البنك. ومثلت مصداقية الهيئة الشرعية المحدد الحاسم والأكثر أهمية بالنسبة لعملاء البنك الإسلامي.

رغم ثبوت أهمية العامل الديني في اختيار البنك الإسلامي نظراً لإرادة المسلم القيام بمعاملاته المالية وفقاً لمبادئ الشريعة الإسلامية فإن هذا المعطى يبقى صحيح جزئياً بالنظر إلى اعتماد البنوك الإسلامية من طرف المسلمين وغير المسلمين عبر العالم. وقد أثبتت دراسات عدة أن اختيار البنك الإسلامي يستند إلى العديد من العوامل الأخرى غير الدينية. من بين أولى الدراسات في هذا الجانب دراسة قام بها إيرول والبدور (1989) بالأردن. فقد كشفت الدراسة وجود تشابه في معايير اختيار البنوك الإسلامية والتقليدية وخلصت إلى أن أهم المعايير المعتمدة من قبل العملاء هي كفاءة الموظفين وسرعة الخدمة إلى جانب سمعة البنك. وهو ما خلصت إليه دراسة ناصر، أحمد والخطيب (1999) حول مدى رضا الحريف الأردني تجاه البنوك الإسلامية حيث أكد أن الدين ليس هو العامل الأكثر أهمية بالنسبة للعملاء وإنما نوعية الخدمات المقدمة.

من جانب آخر حاولت الأبحاث التي أجريت في البلدان الآسيوية مقارنة سلوك المسلمين وغير المسلمين تجاه البنوك الإسلامية لمعرفة معايير الاختيار المعتمدة من قبل العملاء. ففي ماليزيا مثلاً حيث التمويل الإسلامي له حجم معتبر باحتلاله 23 بالمائة من الموجودات البنكية (تقرير للبنك الإفريقي للتنمية، 2011) وحيث يشكل المسلمون 60 بالمائة من السكان خلصت عديد الأبحاث إلى أن اختيار الخدمات المصرفية الإسلامية يعتمد على عدة معايير غير دينية. فوفقاً لهارون وأحمد (1994) هناك تشابه بين المسلمين وغير المسلمين الماليزيين من حيث معايير اختيار البنوك الإسلامية رغم وجود فروق في الترتيب من حيث الأهمية. فنجد أن العوامل الأكثر أهمية بالنسبة للمسلمين هي سرعة وفعالية الخدمة يليها التعامل الودي من طرف موظفي البنك وسرية التعامل. بينما بالنسبة لغير المسلمين يحتل تعامل موظفي البنك الترتيب الأول يليه سرعة وفعالية الخدمة ثم سمعة البنك وسرية التعامل. من جانبهم وجد ماريموثو و بينغ (2010) أن المحددات الرئيسية لاختيار المصرف الإسلامي سواء من طرف المسلمين أو غير المسلمين الماليزيين هي التكلفة والعوائد، نوعية الخدمات المقدمة، الملائمة وتأثير الأصدقاء وخلصوا إلى أن الدين والخلفية العرقية ليس لها تأثير على اختيار التعامل مع المصارف الإسلامية.

في سنغافورة حيث يشكل المسلمون 30 بالمائة من السكان خلصت دراسة لجيرار وكانينغهام (1997) إلى وجود تشابه بين المسلمين وغير المسلمين في دوافع التعامل مع المصارف الإسلامية. فأهم العوامل المعتبرة هي توافر الخدمة الإلكترونية إلى جانب موقع البنك ومدى قربه من المنزل أو مكان العمل وجودة الخدمة هذا مع استنتاج وجود بعض الاختلاف بينهما. فالمسلمون أكثر تأثراً بالعائلة والأصدقاء ووسائل الإعلام خلال اختيار البنك ويولون أقل أهمية للعوائد الناتجة عن ودائعهم على النقيض من غير المسلمين.

وأظهرت دراسة لدسوقي وعبد الله (2007) أن أسباب اختيار البنوك الإسلامية من طرف المالىزيين تعود بالأساس للسمعة الإسلامية و السمعة المالية للبنك ولجودة الخدمة. هذا دون اهمال الجوانب الأخرى التي تعتبر مهمة كالمسؤولية الاجتماعية للبنك، التعامل الودي وكفاءة الموظفين، المواءمة و تكلفة الائتمان. وأثبتت دراسة في باكستان لاوين و البكاري (2011) أهمية خصائص المنتجات المقدمة في اختيار البنك الإسلامي. فتنوع وسائل التمويل المقدم إلى جانب جودة الخدمة، الربحية وانخفاض سعر الخدمة تعتبر أهم دوافع الاختيار بالنسبة للعملاء. الدوافع الغير دينية لاختيار البنك الإسلامي لا تقتصر على جودة الخدمة والسعر وإنما يمكن أن تشمل موقف المستهلك تجاه البنك الإسلامي والتأثير الاجتماعي (امين و عبد الرحمان، 2011)، وجود شبكة من الفروع، أنظمة الانترنت إلى جانب ساعات العمل وتوفر المرافق الضرورية (رحمان، 2012).

تناولت الدراسات السابقة العديد من الدوافع المحفزة لاختيار البنوك الإسلامية إلا انها لم تخلص إلى نفس الاستنتاجات حول درجة أهمية كل دافع في قرار التعامل مع البنوك الإسلامية. نجد من جهة من يعتبر أن للأثر الديني دورا أساسيا في اختيار البنك الإسلامي وذلك لرغبة المتعامل احترام أحكام الشريعة الإسلامية في المعاملات المالية وفي مقدماتها وجوب الابتعاد عن الربا بوصفه محرما شرعا. ومن جهة أخرى من يعتبر أن العوامل الغير دينية مثل جودة الخدمات، تكلفة الائتمان ومردودية الودائع هي ما يحدد اختيار المتعاملين.

ما يميز هذه الدراسة عن غيرها هو اهتمامها بتأثيرات الدافع الديني والدافع الغير ديني في قرار التعامل مع البنوك الإسلامية من وجهة نظر المتعاملين وغير المتعاملين نظرا لضرورة اهتمام البنوك الإسلامية بالعوامل الغير دينية إلى جانب العوامل الدينية للمحافظة على العملاء الحاليين واستقطاب عملاء جدد لأنها تمثل أساس البقاء بالنظر إلى البيئة التنافسية التي تميز القطاع البنكي اسلاميا كان او كلاسيكيا.

المنهجية المتبعة في الدراسة الميدانية

تهدف الدراسة الميدانية إلى تحديد أهم دوافع اختيار البنك الإسلامي من وجهة نظر مستخدمي الخدمات البنكية. وقد أنجز لذلك بحث ميداني عن طريق استبيان على عينة من العملاء المفترضين للبنوك التونسية الإسلامية وغير إسلامية.

اختيرت العينة بطريقة غير عشوائية وذلك نظرا لعدم وجود حصر شامل ومستحدث للمجتمع الإحصائي من مصادر موثوقة (هيئات حكومية) ما جعل من الصعب تطبيق العشوائية. وقد اعتمدنا لذلك على عينة قصدية. من مجموع 150 شخصا شملهم الاستبيان لم يتم استرجاع سوى 101 استبانة وهو ما يمثل نسبة استجابة ب 67 بالمائة. وقد تم جمع البيانات من خلال الطريقة الذاتية وذلك من أجل زيادة معدل الاستجابة والحد من مدة وتكلفة المسح (افرار وآخرون، 1997).

شمل الاستبيان سؤال حول نوع البنك الذي يتعامل معه المستجوب وذلك لتمييز عملاء البنوك الإسلامية عن البنوك التقليدية. تضمن الجزء الأول أسئلة حول معايير اختيار البنك الإسلامي حسب درجة الأهمية. وقد اخترنا لذلك 19 معيار اختيار مستخلصة من البحث النظري السابق الذكر قمنا بتكييفها حسب الإطار التونسي. هذه المعايير تتعلق بالطابع الإسلامي للبنك (عدم التعامل بالربا، احترام مبادئ الشريعة والسمعة الإسلامية)، جودة الخدمة (السرعة، المطابقة للمأمول، كفاءة الموظفين، حسن التعامل، ...)، العائد والتكلفة، المسؤولية الاجتماعية، وغيرها. وتم استخدام مقياس مدى الأهمية الخماسي لدرجة الأهمية قسمت إلى خمس معايير (هام جدا، هام، هام إلى حد ما، غير هام، غير هام بالمرة). أما الجزء الثاني من الاستبيان فقد تضمن أسئلة حول الملامح الديمغرافية لأفراد العينة (الجنس، العمر، المستوى التعليمي والمهنة).

تم معالجة البيانات عن طريق برنامج SPSS نسخة 20 وتم استخدام مجموعة من الأساليب الإحصائية في تحليل البيانات. تم التحليل الوصفي باستخدام الوسط الحسابي لترتيب معايير الاختيار ترتيبا تنازليا حسب فئة المستجوبين (عملاء أو غير عملاء للبنك الإسلامي) والانحراف المعياري لمعرفة مدى تشتت البيانات عن وسطها الحسابي و لترتيب المتوسطات في حالة التساوي، حيث تعطى الرتبة الأفضل للدافع الذي انحرافه المعياري أقل (أ.د. أحمد عودة عبد المجيد عودة).

وتم استعمال اختبار "ت" للفرق بين المتوسطين بالنسبة للعينتين لمعرفة ما إذا كان هناك تماثل أو اختلاف في الآراء بين العملاء وغير العملاء حول مدى أهمية مختلف المحفزات.

وتم استعمال التحليل العاملي بهدف تلخيص 19 محدد اختيار البنوك الإسلامية إلى عدد أقل من العوامل المحددة حتى يمكن اختزالها في عوامل رئيسية ومعرفة مدى تأثير هذه العوامل. ثم تم استعمال التحليل المميز بهدف دراسة تأثير العوامل المحددة في الفئتين (عملاء وغير عملاء للبنك الإسلامي) وذلك لاستخلاص الدوافع التي تساهم في التمييز بين المجموعتين.

نتائج الدراسة الميدانية

خصائص العينة

يمثل الرجال 31.7 % من العينة و النساء 69.3 %. تشمل العينة فئات عمرية متنوعة مع هيمنة للبالغين حيث تمثل الفئة ما بين 35-49 سنة 44.6 % من العينة. بينما تمثل الفئة 25-34 سنة 26.7 % وفئة 18-24 سنة 8.9 % ويمثل من فوق 50 سنة 19.8 % من العينة. أما المستوى التعليمي للمستجوبين فهو مرتفع نسبيا حيث يمثل الأفراد ذوو مستوى دراسة الدكتوراه 28.7 % من العينة وذو شهاد جامعية (ليسانس أو إجازة) 37.6 % في حين أن 24.8 % من المستجوبين لديهم البكالوريا أو سنتين دراسة جامعية و 8.9 % لهم مستوى دراسي ابتدائي أو ثانوي. الأنشطة المهنية لأفراد العينة متعددة إلا أن الإطارات وأصحاب المهن الفكرية العليا يمثلون النسبة الأهم حيث تبلغ 46.5 % بينما يمثل الموظفون 27.7 % والتجار 7.9 %. أما العاطلون عن العمل فتبلغ نسبتهم 10.9 % والمتقاعدون عن العمل 4 %. من جهة أخرى يمثل عملاء البنوك الإسلامية 40.6 % من المستجوبين و غير العملاء 59.4 %.

نتائج التحليل الوصفي : ترتيب معايير اختيار البنوك الإسلامية

يعرض الجدول التالي احصاءات وصفية لمعايير اختيار البنوك الإسلامية مرتبة من حيث الأهمية وذلك لكل عينة واختبار "ت" للفرق بين العينتين.

جدول 1 نتائج التحليل الوصفي

دوافع الاختيار	الوسط الحسابي		الانحراف المعياري		درجة الأهمية		اختبار "اليفيني" (مستوى الدلالة)	قيمة "ت" (مستوى الدلالة)
	بنك كلاسيكي	بنك إسلامي	بنك كلاسيكي	بنك إسلامي	بنك كلاسيكي	بنك إسلامي		
عدم التعامل بالربا	4833±4	8293±4	9653±0	5874±0	1	1	407 ±12 (001)±(0)	048±-2 (043)±(0)
احترام مبادئ الشريعة	9833±3	6585±4	4081±1	8546±0	8	2	368 ±11 (001)±(0)	742±-2 (007)±(0)
مطابقة الخدمة للمأمول	3667±4	9024±3	9382±0	1358±1	2	4	038 ±1 (311)±(0)	24 ±2 (027)±(0)
السمعة الإسلامية	9500±3	1951±4	3074±1	0054±1	9	3	066 ±4 (046)±(0)	013 ±-1 (314)±(0)
كفاءة الموظفين	1000±4	8049±3	0845±1	0300±1	4	6	571 ±0 (452)±(0)	370 ±1 (174)±(0)
سرعة الخدمة	1000±4	8049±3	1153±1	9544±0	5	5	809 ±0 (371)±(0)	383 ±1 (170)±(0)
تكلفة الائتمان	2500±4	4146±3	0833±1	4313±1	3	12	816 ±7 (006)±(0)	336 ±3 (001)±(0)
حسن التعامل والود	0000±4	6585±3	0892±1	1749±1	7	8	12 ±2 (149)±(0)	498 ±1 (137)±(0)
توفر خدمات عبر بطاقات الائتمان	9333±3	2439±3	0393±1	4103±1	10	15	625 ±9 (003)±(0)	828 ±2 (006)±(0)
السمعة الاقتصادية	8167±3	5854±3	2142±1	1613±1	12	10	0017 (895)±(0)	013 ±-1 (341)±(0)

335، 2 (022)، (0)	46، 4 (037)، (0)	14	10	3713، 1	1625، 1	3415، 3	9333، 3	سعر الخدمة
268، -0 (789)، (0)	237، 2 (138)، (0)	7	13	9285، 0	1324، 1	7073، 3	6500، 3	المسؤولية الاجتماعية
619، 2 (010)، (0)	487، 9 (003)، (0)	13	6	5472، 1	1749، 1	3902، 3	1000، 4	توفر خدمات عبر الإنترنت
370، 0 (712)، (0)	353، 0 (554)، (0)	9	13	2051، 1	1763، 1	5610، 3	6500، 3	القرب من مكان العمل أو البيت
299، 0 (766)، (0)	104، 0 (748)، (0)	11	15	2854، 1	2821، 1	4390، 3	5167، 3	موقع البنك
388، 1 (171)، (0)	417، 0 (520)، (0)	17	16	2082، 1	0476، 1	1220، 3	4333، 3	تنوع التمويلات
503، 0 (616)، (0)	528، 0 (024)، (0)	16	17	1878، 1	4575، 1	1951، 3	3333، 3	عائد الادخار
396، 1 (166)، (0)	36، 1 (246)، (0)	18	18	9601، 0	1213، 1	3171، 2	6167، 2	تهيئة البنك
965، 0 (337)، (0)	325، 0 (57)، (0)	19	19	1739، 1	2363، 1	1463، 2	3833، 2	تأثير العائلة والأصدقاء

تظهر النتائج أن أهم معيار في اختيار البنوك الإسلامية هو عدم التعامل بالربا حيث يبدو الوسط الحسابي الأعلى بالنسبة للعينتين (يساوي 4.8293 بالنسبة للعملاء و4.4833 بالنسبة لغير العملاء). بالرغم من تصنيف "عدم التعامل بالربا" كأهم حافز بالنسبة للعملاء وغير العملاء غير أن نتائج اختبار "ليفيني" واختبار "ت" تشير إلى وجود اختلاف بين العينتين. قيمة اختبار "ليفيني" هي 12.407 وبواقع دلالة 0.001 وهذه القيمة أصغر من مستوى الدلالة $\alpha = 0.05$ وهذا ما يجعلنا نفترض أن تباين العينتين غير متساوي. أما قيمة اختبار "ت" فهي -2.048 وبواقع دلالة 0.043 وهي أصغر من مستوى الدلالة $\alpha = 0.05$ وبالتالي يمكن أن نفترض وجود فرق معنوي بين متوسطي العينتين.

من خلال هذه النتائج نستطيع الاستنتاج أن أهمية عدم التعامل بالربا بالنسبة للعينتين (عملاء وغير عملاء) تعود لأسباب مختلفة. بالنظر إلى أن البنوك الإسلامية لا تتعامل بالفائدة عند الائتمان فإن ذلك قد يثير اهتمام الأفراد الذين يريدون الحصول على قروض بدون فوائد كما هو معطى مهم بالنسبة للأفراد الذين لا يريدون التعامل بالربا عند الاقتراض. إذن الأهمية المولدة لعدم التعامل بالربا قد تعود للرغبة في احترام الثوابت الدينية بالنسبة للأفراد الذين يولون أهمية لذلك وقد تعود للرغبة في الاقتراض بأقل تكلفة بالنسبة للأفراد المعنيين بذلك.

وبصرف النظر على أهمية "عدم التعامل بالربا" تشير النتائج إلى وجود اختلاف في تصنيف معايير الاختيار بين العينتين. بالنسبة لعملاء البنك الإسلامي يمثل الامتثال لمبادئ الشريعة الإسلامية المعيار الثاني من حيث الأهمية (الوسط الحسابي يساوي 4.6485) يليه السمعة الإسلامية، مطابقة الخدمة للمأمول ثم سرعة الخدمة وكفاءة الموظفين. أما بالنسبة لغير العملاء تعتبر مطابقة الخدمة للمأمول معيار الاختيار الثاني من حيث الأهمية (الوسط الحسابي يساوي 4.3667) يليه تكلفة الائتمان، كفاءة الموظفين، سرعة الخدمة ثم توفر خدمات عبر الإنترنت.

يتضح من خلال اختبار "ليفيني" أن هناك تباين بين العينتين في تصنيف الامتثال لمبادئ الشريعة وكذا بالنسبة للوسط الحسابي كما يبينه اختبار "ت". فقيمة اختبار ليفيني هي 11.368 وبواقع دلالة 0.001 وقيمة اختبار "ت" هي -2.742 وبواقع دلالة 0.007 وهما أصغر من مستوى الدلالة $\alpha = 0.01$ وهو ما يعني أن الفروق بين العينتين معنوية. نستطيع الاستنتاج أن هناك اختلاف في درجة أهمية الامتثال لمبادئ الشريعة بين العملاء وغير العملاء. مثلما يبينه الوسط الحسابي المدرج في الجدول فإن متوسط درجة الأهمية بالنسبة للعملاء أكبر من متوسط درجة غير العملاء.

وتشير النتائج إلى أن المعايير الأقل أهمية في اختيار البنوك الإسلامية هي تنوع التمويلات، عائد الادخار، تهيئة البنك وتأثير العائلة وذلك بالنسبة للعينتين. ومع ذلك يظهر اختبار ليفيني وجود تباين بين العينتين حول عائد الادخار.

فقيمة اختبار ليفيني هي 0.528 وبواقع دلالة 0.024 وهذه القيمة أصغر من مستوى الدلالة $\alpha = 0.05$ وهو ما يشير أن تباين العينتين غير متساوي.

من خلال تطبيق اختبار "ت" نلاحظ وجود فروق بين متوسطي العينتين (عملاء وغير عملاء للبنك الإسلامي) بالنسبة لمطابقة الخدمة للمأمول، تكلفة الائتمان، إمكانية التعامل ببطاقة الائتمان، سعر الخدمة و توفر الخدمة عبر الانترنت وهو ما يشير إلى وجود اختلاف في متوسط درجة الأهمية بين العملاء وغير العملاء. فحسب الوسط الحسابي فإن عملاء البنك الكلاسيكي يولون أهمية أكبر لهذه العوامل مقارنة بعملاء البنك الإسلامي.

نتائج التحليل العاملي

التحليل العاملي هو أسلوب احصائي يهدف إلى تبسيط الارتباطات بين متغيرات عدة للوصول لتصنيفات مستقلة قائمة على أسس نوعية من التصنيف (ديوسف محجوب، محمد إبراهيم محمد نواره، 2010). أجرى التحليل العاملي بهدف توليف المتغيرات (عوامل الاختيار 19) وذلك للحصول على عدد أقل من العوامل.

تشير مؤشرات تقييم التحليل العاملي "كايزر ماير أولكين" KMO واختبار "بارتلي" Bartlett أن مصفوفة الارتباطات ذو دلالة معنوية (انظر الجدول التالي). فاختبار "برتلي" معنوي و كايزر ماير أولكين قدره 0.79 وهو احصائيا يعتبر جيد ويستجيب لما هو معتمد في الدراسات الميدانية (ديرون، 2001).

أفضى التحليل العاملي إلى تلخيص المتغيرات 19 واستخلاص ستة مكونات (عوامل) رئيسية ذات قيم مميزة تزيد عن الواحد بنسبة تباين جمالية تقدر ب 67.035 %. وهي نسبة تستجيب للمعايير المعتمدة في الإحصائيات الميدانية التي توصي بوجود اعتماد نسبة تباين لا تقل عن 50 بالمائة (افرار وآخرون، 1997). المكون الرئيسي الأول له أكبر قيمة مميزة (تباين المكون) ويساوي 5.425 ويفسر نسبة 28.551 % من التباينات الكلية للمتغيرات، أما المكون الرئيسي الثاني فله قيمة مميزة تساوي 2.360 ويفسر 12.423 % من التباينات الكلية للمتغيرات، والمكون الرئيسي الثالث له قيمة مميزة تساوي 1.478 ويفسر 7.787 % من التباينات الكلية. أما المكون الرئيسي الرابع فله قيمة مميزة تساوي 1.268 ويفسر 6.676 % من التباينات الكلية والمكون الرئيسي الخامس له قيمة مميزة تساوي 1.162 ويفسر 6.116 % من التباينات الكلية و المكون الرئيسي السادس له قيمة مميزة تساوي 1.043 ويفسر 5.488 % من التباينات الكلية.

2 نتائج التحليل العاملي جدول

المكونات	المكونات الرئيسية (Factors)						عوامل الاختيار
	1	2	3	4	5	6	
سرعة الخدمة	806,0						687,0
قرب البنك	707,0						686,0
مطابقة الخدمة للمأمول	594,0						561,0
حسن التعامل والود	702,0						541,0
تكلفة الائتمان	582,0						575,0
موقع البنك	591,0						508,0
السعة الاقتصادية	565,0						641,0
عدم التعامل بالربا		770,0					646,0

727.0					744.0		السمعة الإسلامية
626.0					711.0		احترام مبادئ الشريعة
580.0				680.0			المسؤولية الاجتماعية
674.0				589.0			تنوع التمويلات
731.0				672.0			كفاءة موظفو البنك
828.0			833.0				توفر الخدمة عبر الانترنت
835.0			873.0				إمكانية التعامل ببطاقة الائتمان
603.0		547.0					كلفة الخدمة
728.0		840.0					عائد الادخار
694.0		619.0					تهيئة البنك
865.0	922.0						تأثير العائلة
	043.1	162.1	268.1	478.1	360.2	425.5	القيم المميزة
	488.5	116.6	676.6	781.7	423.12	551.28	النسبة المئوية للتباين المفسر
	035.67	547.61	431.55	756.48	975.40	551.28	نسبة التباينات الكلية
	-	612.0	782.0	654.0	711.0	831.0	α الفا كرونباخ
مستوى الدلالة = 0.000		درجة حرية = 171	مربع كاي = 684.606		Bartlett اختبار		KMO 0.790 =

لقياس ثبات العوامل المستخرجة استعمل اختبار "الفا كرونباخ" α . أظهرت النتائج أن الفا كرونباخ أكبر من 0.7 بالنسبة لثلاث عوامل (1، 2 و 4) وأكبر من 0.6 بالنسبة لعاملين (3 و 5) وهي نتيجة مقبولة تظهر ارتباط المتغيرات المكونة لكل عامل بعضها ببعض. كما تستجيب لتلك المعتمدة من الباحثين في الإحصائيات الميدانية التي تعتبر أن الفا كرونباخ بين 0.6 و 0.7 مقبول (افرار وآخرون، 1997، هابر وآخرون، 2008).

أجرى التدوير المتعامد باستخدام معيار أكبر تباين (فاريماكس Varimax) بغرض استخراج عوامل مكونة من متغيرات مرتبطة بها ارتباطاً وثيقاً وفي نفس الوقت غير مرتبطة بالعوامل الأخرى حتى يسهل التعرف على العوامل (كاريكانو وبوجول، 2010). ويهدف تدوير المحاور إلى جعل الأحمال (لودينغ Loading) الكبيرة أكبر والأحمال الصغيرة أصغر مما عليه قبل التدوير (ديوسف محجوب، محمد إبراهيم محمد نواره، 2010).

تظهر النتائج المعروضة في الجدول التالي أن القيم الأولية للاشتراكيات تتجاوز 0.5 وهو يعتبر جيد وتتجاوز 0.8 بالنسبة لبعض المتغيرات وهذا يعتبر جيد جدا حسب بعض المراجع (افرار وآخرون، 1997). وبذلك يمكن القول إن العوامل المشتركة تفسر نسبة عالية من تباين المتغيرات حيث نلاحظ أن أقل نسبة هي 0.508 للمتغير "موقع البنك".

وتظهر نتائج أحمال مكونات المصفوفات الست والتي ترمز لمعامل الارتباط بين المكون (أو العامل) والمتغير، الارتباط بين العوامل والمتغيرات التابعة لها. فأقوى المتغيرات ارتباطا بالعامل الأول هو سرعة الخدمة (0.806) ثم قرب البنك (0.707) وحسن التعامل والود (0.702). أما أقوى المتغيرات ارتباطا بالعامل الخامس فهو عائد الادخار (0.840). وأما العوامل 2، 3، 4 و6 فإن المتغيرات التابعة لها قوة الارتباط بها بدرجة متقاربة. وبالنظر للمتغيرات المرتبطة بالعوامل المستخرجة فقد وقع تسمية العامل الأول "جودة وسهولة الخدمة" وتسمية العامل الثاني "الطابع الإسلامي للبنك" وتسمية العامل الثالث "توفر الخدمة للفرد والمجتمع". أما العامل الرابع فقد وقع تسميته "الخدمة عبر الانترنت وبطاقة الائتمان" وأما العامل الخامس فقد وقع تسميته "عائد الادخار" والعامل السادس "تأثير العائلة".

Discriminant analysis نتائج التحليل المميز

يعد التحليل المميز أحد طرق تحليل متعدد المتغيرات الذي يستخدم لدراسة العلاقة بين متغير تابع اسمي (الانتماء إلى مجموعة) ومجموعة من المتغيرات المستقلة الكمية. هناك هدفان أساسيان للتحليل المميز. الهدف الأول تصنيف مفردة أو مجموعة من المفردات إلى مجموعتين أو أكثر من المجتمعات بالاعتماد على متغيرات و الهدف الثاني التعرف على المتغيرات التي تساهم في عملية التصنيف (افرار وآخرون، 1997). بغرض معرفة أين من العوامل المستخلصة من التحليل العاملي مساهمة في شرح أفضل لخيار المصرف الإسلامي من قبل العملاء وغير العملاء تم إجراء التحليل المميز. الهدف من التحليل المميز في هذا البحث التعرف على العوامل (المتغيرات) التي تساهم في التصنيف بين العملاء وغير العملاء للبنك الإسلامي.

المتغير التابع المعتمد: عميل لبنك إسلامي / غير عميل لبنك إسلامي
المتغيرات المستقلة: F1. جودة وسهولة الخدمة ، F2. الطابع الإسلامي للبنك ، F3. توفر الخدمة للفرد والمجتمع ، F4. الخدمة عبر الانترنت وبطاقة الائتمان ، F5. عائد الادخار ، F6. تأثير العائلة.

اختبار معنوية الدالة المميزة الخطية

يشير اختبار مقياس ولكس Wilks إلى معنوية الدالة المميزة حيث أن قيمة ولكس 0.823 وهي أقل من 0.9 وقيمة مربع كاي 18.67 بمستوى دلالة 0.005 وهي أقل من مستوى المعنوية 1% (جدول 3). وهذا يعني أن دالة التمييز المحسوبة ناجحة أي أن هناك فرق معنوي وتميز بين المجموعتين.

جدول 3 اختبار مقياس ولكس ومربع كاي

اختبار الدالة	مقياس ولكس	مربع كاي	درجة حرية	مستوى المعنوية
1	0.823	18.670	6	0.005

اختبار معنوية المتغيرات في الدالة المميزة

يظهر اختبار F (جدول 4) أن الدالة المميزة لها القابلية على التمييز بين المجموعتين اعتمادا على العوامل المدرجة. غير أن العوامل ذات الدلالة الإحصائية هي "جودة وسهولة الخدمة" ، "الطابع الإسلامي للبنك" و "توفر الخدمة عبر الانترنت وبطاقة الائتمان". يشير اختبار معنوية العوامل إلى أهمية العامل "الطابع الإسلامي للبنك" في الدالة حيث نلاحظ أنه يمتاز بمعنوية عالية (مستوى معنوية = 0.006) يليه الخدمة عبر الانترنت وبطاقة الائتمان (مستوى معنوية = 0.017) ثم جودة وسهولة الخدمة (مستوى معنوية = 0.077).

جدول 4 اختبار F لكل متغير في الدالة المميزة

المتغيرات (العوامل)	F	ddl1	ddl2	مستوى المعنوية
جودة وسهولة الخدمة (F1)	198,3	1	1	077,0
الطابع الاسلامي للبنك (F2)	885,7	1	1	006,0
خدمة الفرد والمجتمع (F3)	195,0	1	1	660,0
(F4) توفر خدمات عبر الانترنت وبطاقة الائتمان	938,5	1	1	017,0
عائد الادخار (F5)	805,0	1	1	372,0
تأثير العائلة (F6)	509,0	1	1	480,0

نلاحظ من خلال معاملات التمايز (جدول 5) أن العامل " الطابع الإسلامي للبنك " له أكبر تأثير في عملية التصنيف وهذا التأثير سلبي (-0.685) يليه العامل "الخدمة عبر الانترنت وبطاقة الائتمان" (0.606) ثم "جودة وسهولة الخدمة" (0.456). وتظهر معاملات هيكل المصفوفة المدرجة في الجدول نفس النتائج.

جدول 5 معاملات التمايز ومعاملات هيكل المصفوفة

العوامل	معاملات التمايز الكنسي الموحدة	معاملات هيكل المصفوفة
الدالة	الدالة	الدالة
الطابع الإسلامي للبنك	685, -0	609, -0
الخدمة عبر الانترنت وبطاقة الائتمان	606, 0	529,0
جودة وسهولة الخدمة	456,0	388,0

يظهر جدول 6 معاملات التمايز حسب مجموعة الانتماء (عميل / غير عميل لبنك اسلامي) حيث نلاحظ أن العوامل لها نفس التصنيف إلا ان إشاراتها متضادة. حيث أن "الطابع الإسلامي للبنك" له تأثير كبير وإيجابي بالنسبة لعملاء البنك الإسلامي وتأثير كبير وسلبي بالنسبة لغير العملاء بينما "الخدمة عبر الانترنت وبطاقة الائتمان" و"جودة وسهولة الخدمة" لهما تأثير عكسي.

جدول 6 معاملات الترتيب بين المجموعتين

العوامل	مجموعة الانتماء	مجموعة الانتماء
	عميل بنك اسلامي	غير عميل لبنك اسلامي
الطابع الإسلامي للبنك	393,0	269, -0
الخدمة عبر الانترنت وبطاقة الائتمان	344, -0	235,0
جودة وسهولة الخدمة	256, -0	175,0

الثابت	847،-0	765،-0

حساب احتمال التصنيف الصحيح

أما بخصوص نسب التصنيف الصحيح لدالة التمييز فهي مدرجة في الجدول التالي. نسبة التصنيف الصحيح لفئة عملاء البنك الإسلامي كانت 68.3 % ولغير العملاء 75%. ونسبة التصنيف الصحيح في دالة التمييز الخطية 72.3% حيث أن 73 (28 + 45) من أصل 101 صنف بشكل صحيح إلى الفئة التي تنتمي إليها بينما 28 (13 + 15) مفردة صنف بشكل خاطئ. يظهر اختبار إعادة التصنيف أن التصنيف الصحيح لفئة عملاء البنك الإسلامي 63.4% والتصنيف الصحيح لغير العملاء 68.3% بينما صنف 67 (41 + 26) من أصل 101 بشكل صحيح إلى الفئة التي تنتمي إليها وهو ما يعني أن دالة التصنيف الخطية أفضل.

جدول 7 نتائج التصنيف التنبئي

المجموع	التصنيف التنبئي		نوع البنك	المفردة	
	غير إسلامي	إسلامي		Count	Original
41	13	28	إسلامي	Count	Original
60	45	15	غير إسلامي		
100	31.7	68.3	إسلامي	%	
100	75	25	غير إسلامي		
41	15	26	إسلامي	Count	Cross- valid
60	41	19	غير إسلامي		
100	36.6	63.4	إسلامي	%	
100	68.3	31.7	غير إسلامي		

الاستنتاجات والتوصيات

أظهرت نتائج التحليل المميز أن العوامل الطابع الإسلامي للبنك ، توفر خدمات عبر الانترنت وشبابيك الصرف وجودة الخدمات وسهولة الوصول إليها لها تأثير حاسم على قرار اختيار البنوك الإسلامية غير أن هناك تأثيرا معنويا كبيرا قياسا للعوامل الأخرى ، للعامل " الطابع الإسلامي للبنك" في التمييز بين العملاء وغير العملاء. هذا العامل يؤثر بشكل ايجابي بالنسبة لفئة العملاء وبشكل سلبي بالنسبة لغير العملاء. وهو ما يعني أنه بالنسبة لمستخدمي خدمات البنك الإسلامي الحاليين العامل الديني هو الدافع الرئيسي لاختيارهم التعامل مع البنك أما بالنسبة لغير العملاء فهو عائق بالنسبة لهم.

كذلك أظهرت النتائج أن العاملين "الخدمة عبر الانترنت وبطاقة الائتمان" و"جودة وسهولة الخدمة" لهما تأثير معنوي ولكن بشكل أقل من تأثير "الطابع الإسلامي للبنك" وهذا التأثير يتجلى خصوصا بالنسبة لغير العملاء. حيث تبين أن قرار غير العملاء بشأن اختيار البنوك الإسلامية يستند أكثر على جودة الخدمة وتوفر خدمات عبر الانترنت وخدمات شبابيك الصرف.

كما أظهرت نتائج التحليل أن العوامل "خدمة الفرد والمجتمع"، "عائد الادخار" وتأثير العائلة " ليس لها تأثير معنوي في حالة التصنيف المدروسة (عميل / غير عميل لبنك إسلامي). ونلاحظ من خلال نتائج معاملات التحليل بين المجموعتين نتائج مثيرة للانتباه حيث يبدو أن الطابع الإسلامي للبنك له ارتباط عكسي مع قرار اختيار البنك الإسلامي بالنسبة لغير العملاء وهو ما يعكس النظرة السلبية تجاه البنك. ويمكن تفسير هذه النتيجة بشكوك غير المستخدمين حول مدى مطابقة الخدمات والمعاملات المصرفية الإسلامية للضوابط الشرعية وهو ما يعكس عدم الثقة في امتثال البنك للشريعة الإسلامية. على الرغم من أن البنك الإسلامي يعزز طابعه الإسلامي عن طريق الهيئة الشرعية التي تعمل على تطبيق أحكام الشريعة الإسلامية في المعاملات المالية إلا أن هذا الدور ليس جلياً بالنسبة لغير العملاء. وقد تعود النظرة السلبية تجاه البنك الإسلامي للصورة التي شابت أحد البنوك الإسلامية الموجودة نتيجة امتلاكه سابقاً من أحد رموز النظام السابق الفاسدين. على الرغم من إدارته بعد الثورة من قبل مجلس إدارة بقيادة شخصية بارزة في مجال المالية الإسلامية يبدو أنه لم يتم مسح الصورة القديمة للبنك.

أما بالنسبة لعملاء البنك الإسلامي فتشير نتائج معاملات التحليل إلى أن الطابع الإسلامي للبنك هو المحدد الرئيسي لاختيارهم لدرجة إبطال تأثير المحددات الأخرى. فاختيار البنك الإسلامي يعود أساساً لاعتبارات دينية قد تدفعهم للتضحية بمستوى جودة الخدمات ومدى تقدم البنك من ناحية توفر خدمات عبر وسائل الاتصال الحديثة. من خلال نتائج التحليل نستطيع الاستنتاج أن هناك صنفين من العملاء المحتملين للمصارف الإسلامية. العملاء ذوو الدافع الديني والعملاء ذوو الدافع الخدماتي. العملاء ذوو الدافع الديني يولون أهمية كبرى لضوابط الشريعة في معاملاتهم المالية وهم يمثلون العملاء الحاليين للبنوك الإسلامية. أما العملاء ذوو الدافع الخدماتي فيولون أهمية لجودة الخدمة والتقدم التكنولوجي للبنك وهم يمثلون عملاء البنوك التقليدية المنافسة. وهذه الشريحة من العملاء لديها موقف سلبي تجاه البنوك الإسلامية بسبب الشكوك حول تطابق المعاملات المالية مع أحكام الشريعة الإسلامية. للمحافظة على العملاء الحاليين يجب على البنك الإسلامي أن يلبي تطلعاتهم وذلك بالعمل على ضمان احترام مبادئ الشريعة الإسلامية في المعاملات المالية حتى يعزز ولائهم وثقتهم في البنك. ولجذب عملاء جدد يجب من جهة تغيير النظرة السلبية للمشككين في إسلامية البنك ومن جهة أخرى العمل على توفير خدمات ذو جودة عالية ومتطورة.

تشير نتائج البحث أن اختيار المصارف الإسلامية يعتمد بالأساس على طابعها الإسلامي وتوافقها مع القناعات الدينية للفرد وهو ما يدعم النتائج التي توصل إليها حجازي (1995)، متولي (1998)، مطاوع والموسوي (1998)، سياني وميناوي (2013) و البزري (2014) وغيرهم غير أن هذا لا ينفي أهمية جودة الخدمات وتطورها في قرار التعامل مع البنوك الإسلامية. فقد أظهرت نتائج البحث (التحليل الوصفي، التحليل العاملي والتحليل المميز) أن غير العملاء الحاليين يولون أهمية كبرى لسرعة الخدمة ومطابقتها للمأمول، تكلفة الائتمان وكفاءة الموظفين وتوفير خدمات عبر الانترنت وشبابيك الصرف وهو ما لا يفند النتائج التي توصل إليها ارول والبدور (1989)، هارون وأحمد (1994)، ناصر، أحمد والخطيب (1999) وغيرهم. وبذلك تؤكد هذه الدراسة حقيقة أن الدافع وراء اختيار البنك الإسلامي ديني إلا أنها تدعم كذلك أهمية الدوافع الغير دينية في قرار العملاء المفترضين. لتطوير أعمالها وتحسين قدرتها التنافسية يجب على البنوك الإسلامية أن تولي اهتماماً لامتثال للمبادئ الإسلامية في التعاملات المالية وبنفس الوقت لجودة وتطور الخدمات المقدمة عند وضع استراتيجياتها التسويقية. ويجب لذلك الانتباه إلى الاختلافات في تطلعات العملاء المحتملين ووضع استراتيجيات وفقاً لفئات العملاء وذلك للحفاظ على العملاء الحاليين وجذب عملاء جدد.

من الأهمية بمكان الامتثال لمبادئ الشريعة الإسلامية لأن ذلك يعزز صورة وسمعة البنك الإسلامي وهو ما يمكنها من ناحية من الحفاظ على العملاء الحاليين الذين هم في الأغلب من المتدينين ويمكنها من ناحية أخرى بالفوز بثقة غير العملاء وجذبهم وهم في الأغلب من غير المتدينين. من جانب آخر يجب عدم إهمال نوعية الخدمة المقدمة واستخدام القنوات الالكترونية لتعزيز قدرتها التنافسية أمام البنوك التقليدية.

ويجب على البنوك الإسلامية دفع المزيد من الجهود للتواصل مع العملاء المفترضين وذلك لشرح مدى مطابقة المعاملات المالية لمبادئ الشريعة الإسلامية وذلك باستخدام مختلف وسائل التواصل بما في ذلك الوسائط الإلكترونية التي تتيح التفاعل لجعل الناس يفهمون الآليات الدينية لعمل البنوك الإسلامية.

الخاتمة

أنجز هذا البحث بغرض فهم الدوافع التي تساعد على شرح أفضل لخيار البنوك الإسلامية من طرف العملاء المفترضين في السياق التونسي. أفضت دراسة ميدانية حول عينة من عملاء البنوك التونسية الإسلامية وغير إسلامية إلى نتائج مهمة حيث تبين أن دوافع اتخاذ قرار بفتح حساب لدى بنك إسلامي تستند على طبيعة البنك الإسلامية، جودة الخدمات المقدمة وسهولة الوصول إليها، ومدى التقدم التكنولوجي للبنك. في حين أن خدمة المجتمع، عائد الادخار والعائلة ليس لها تأثير على هذا القرار.

بالرغم من أهمية النتائج فإن البحث يشتمل على نقائص عدة من ذلك أنه ذو طابع استقصائي. كما أن العينة التي وقع دراستها صغيرة إلى حد ما ومختارة بصفة قصدية مما لا يمكننا من افتراض تمثيلها للمجتمع التونسي. كما أن دوافع الاختيار التي وقع إدراجها لا تمثل كل الدوافع المعتمدة من العملاء عند اتخاذ قرار التعامل مع البنوك الإسلامية. لأجل ذلك نوصي بتعميق البحث حول هذا الموضوع مع اعتماد عينة أكبر في الدراسة الميدانية. من المواضيع المهمة بعلاقة حول سلوك المستهلك تجاه البنوك الإسلامية التي يمكن البحث فيها دراسة تأثير الخصائص الديمغرافية إلى جانب خاصيات البنك، دراسة تأثير مستوى التدين على سلوك العملاء، تحديد مختلف شرائح العملاء حسب معايير الاختيار وتحديد خاصيات هذه الشرائح وذلك بالاعتماد على التحليل العنقودي.

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الوقف ودوره في دعم مؤسسات التعليم العالي: وقف جامعة الملك سعود نموذجاً

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The Role of Waqf in Supporting Higher Education Institutions: King Saud University Waqf as an Example

Dr. Thamer Alnoyran

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Abstract

Many of the institutions of higher education in the Arab World suffer from a large financial deficit in their budgets as a result of the lack of permanent funding sources. This deficit has significantly affected the scope and quality of the services provided by these institutions. In order to deal with their financial problems, the majority of the institutions of higher education depended on government support, external borrowing, or raising the prices of a variety of services provided for students. Such solutions proved to have negative impact on the field of higher education in the Arab World.

This study investigates the role of endowments in solving the financial problems of the institutions of higher education in the Arab world by referring to the experience of King Saud University in this field.

Keywords: Endowment, Research Endowment, King Saud University.

الملخص

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى اله وصحبه أجمعين، ومن اتبع هديه إلى يوم الدين. أما بعد.

تعاني العديد من مؤسسات التعليم العالي في الوطن العربي من عجز مالي كبير في ميزانياتها نتيجة عدم توفر مصدر تمويل دائم لتلك المؤسسات، وقد أثر هذا العجز بشكل واضح في حجم ونوعية الخدمات المقدمة من قبل تلك المؤسسات، وفي سبيل مواجهة تلك المؤسسات التعليمية لهذه المشكلة فإنها تعتمد على الدعم الحكومي أو الاقتراض الخارجي أو رفع سعر الخدمات المقدمة لطالبي العلم، الأمر الذي أثر بشكل سلبي على التعليم العالي في الوطن العربي. ولقد جاءت هذه الدراسة لبيان دور مؤسسة الوقف في حل مشكلة تمويل مؤسسات التعليم العالي في الوطن العربي، من خلال الإشارة لتجربة جامعة الملك سعود في هذا المجال.

كلمات مفتاحية: الوقف، الوقف العلمي، جامعة الملك سعود المقدمة

تعاني العديد من مؤسسات التعليم العالي في الوطن العربي من عجز مالي كبير في ميزانياتها نتيجة عدم توفر مصدر تمويل دائم لتلك المؤسسات، وقد أثر هذا العجز بشكل واضح في حجم ونوعية الخدمات المقدمة من قبل تلك المؤسسات، وفي سبيل مواجهة تلك المؤسسات التعليمية لهذه المشكلة فإنها تعتمد على الدعم الحكومي أو الاقتراض الخارجي أو رفع سعر الخدمات المقدمة لطالبي العلم، الأمر الذي أثر بشكل سلبي على التعليم العالي في الوطن العربي.

وفي سبيل مواجه مشكلة تمويل التعليم العالي، تطرح العديد من الحلول لهذه المشكلة، والتي أخذت حيزاً كبيراً من النقاش العلمي، وفي هذا المجال فقد جاءت هذه الدراسة لبيان دور مؤسسة الوقف في حل مشكلة تمويل مؤسسات التعليم العالي في الوطن العربي، مع الإشارة لتجربة جامعة الملك سعود في هذا المجال، فالوقف في التشريع الإسلامي معروف منذ القرون الأولى، وقد اهتم به العلماء اهتماماً كبيراً لما له من آثار متعددة على المجتمع والفرد،

حيث أسهمت الأوقاف الإسلامية في تنمية الحياة الدينية والعلمية والاجتماعية والاقتصادية، وإثراء المرافق المختلفة للدولة الإسلامية، من خلال إقامة الأوقاف المتنوعة كأوقاف المساجد والكتاتيب والمدارس والمعاهد والجامعات والمراكز الإسلامية، ودور العلم، والمستشفيات، وغيرها من الأوقاف، والتي تخرج منها علماء في شتى فروع المعرفة البشرية، مما ساهم في التقدم العلمي والفكري والثقافي للدولة الإسلامية، ويمكن القول أن الوقف العلمي هو المصدر الرئيسي لدعم وتمويل المشاريع التعليمية والإنفاق على العلماء ومراكز العلم في المجتمعات الإسلامية في سابق العصور، حتى قيل أن الوقف صانع الحضارة.

وهذا ما تنبّهت له بعض الجامعات الغربية حيث أنشأت العديد من الأوقاف العلمية للإنفاق على تلك المؤسسات ودعم البحث العلمي ويمكن الإشارة هنا إلى أن أوقاف جامعة هارفرد مثلاً تبلغ حوالي 35 مليار دولار، تغطي احتياجات الجامعة المالية.

أهمية الدراسة

أن أهمية هذا الدراسة تنبع من أهمية الأوقاف في دعم مؤسسات التعليم والعلماء، فكما هو معلوم فإن للعلم أهمية عظيمة ودور أساسي في رقي وتقدم الشعوب على مر العصور، لذلك فقد اهتمت الدول المختلفة بالعلم والعلماء ووفرت لهم جميع المستلزمات الضرورية للقيام بواجبهم على أكمل وجه، وفي عالمنا الإسلامي فإن صعوبة الأوضاع الاقتصادية لدى الكثير من الدول الإسلامية انعكس بشكل مباشر على قيمة الدعم المقدم لمؤسسات التعليم العالي، مما أثر على حجم النتاج العلمي لتلك الدول، ولعل الواقع الذي تعيشه الدول الإسلامية خير دليل على ذلك، وفي سبيل البحث عن بدائل للدعم الحكومي لتلك المؤسسات، فإن الأوقاف على المؤسسات التعليمية تعتبر خير بديل لذلك الدعم الحكومي.

هدف الدراسة

هدف هذه الدراسة لبيان الدور الذي من الممكن أن تقوم به الأوقاف الإسلامية في تمويل مؤسسات التعليم العالي في الوطن العربي، واعتبارها بديلاً عن الدعم الحكومي الذي يقدم حالياً لمعظم تلك المؤسسات.

مشكلة الدراسة

شعر الباحثان بوجود مشكلة تواجه الوضع المالي لمؤسسات التعليم العالي، والتي تنعكس سلباً على أداءها، بالإضافة إلى عدم قدرة بعض الطلبة المتميزين من إكمال دراستهم الجامعية، وذلك بسبب ارتفاع التكاليف المترتبة عليهم، فكان البحث عن سبيل لتوفير الدعم المالي لتلك المؤسسات، وذلك من خلال الوقف الإسلامي.

سبب اختيار الموضوع

لقد تم اختيار هذا الموضوع لعدة أسباب وهي:-

- أهمية الأوقاف في المجتمع الإسلامي عامة، وكونها أحد أهم عوامل الازدهار العلمي فيه.
- أن الوقف كان أحد أهم مصادر الدعم الأساسية لمعظم المؤسسات التعليمية في البلاد الإسلامية.
- حاجة الكثير من مؤسسات التعليم العالي لوسائل دعم مادي.
- حاجة المكتبة العربية لدراسات تبين دور الوقف في دعم مؤسسات التعليم العالي.

تعريف الوقف

أولاً: الوقف لغةً:

عند الرجوع للمعاجم اللغوية نجد اتفاقاً بين أصحابها حول تعريف الوقف لغتاً، فالوقف أصلاً مأخوذ من المكث، وهو مصدر وقف بمعنى الحبس والمنع، ويقال وقف الشيء وأوقفه، وجمعة وقوف، (ابن فارس، 1991، ص 135)، والوقف والحبس والتسبيل كلها بمعنى واحد، وسمي الوقف وقفاً لأن العين موقوفة، وحبساً لأن العين محبوسة، والجمع أوقاف وأحباس، (ابن منظور، 1996، ص 369).

ثانياً: الوقف اصطلاحاً:

اختلف الفقهاء في بيان معنى الوقف، وذلك لاختلافهم في بعض أحكامه، مثل لزومه وعدمه، وشروطه أيضاً، لذا فقد جاء كل تعريف ليعبر عن الوجهة التي اختارها صاحب التعريف، وقد عرفه ابن قدامه في المغني بأنه " حبس الأصل وتسبيل المنفعة"، وبديل هذا التعريف على أنه في الوقف يتم حبس العين، بحيث لا يتصرف بها لا بيعاً ولا

رهناً ولا هبة ولا تنتقل بالميراث، أما المنفعة فإنها تصرف لجهات الوقف على حسب شروط الواقف. (سعيد، 1999، ص 23).

أما اقتصادياً فإن الوقف يعني " تحويل جزء من الدخل والثروات إلى موارد تكافلية تخصص منافعها وعوائدها لتلبية احتياجات الفئات المستفيدة من هذا الوقف" (العوشن، 2011، ص 48)

مشروعية الوقف

إن القول بصحة الوقف هو مذهب جمهور الفقهاء ومن بعدهم، لأدلة كثيرة من الكتاب والسنة، يقول ابن قدامة: (وأكثر أهل العلم من السلف ومن بعدهم على القول بصحة الوقف)، (ابن قدامة، 1997، ص 184). وقد تعالى: بآيات من كتاب الله سبحانه وتعالى، وأحاديث الرسول صلى الله عليه وسلم، فمن كتاب الله استدلوا بالآيات التالية:-

- قوله تعالى: ﴿وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ¹⁰²﴾. (آل عمران، 15).
 - وقوله تعالى: لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ، (آل عمران، 92)
 - وقوله تعالى: ﴿وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ (البقرة، 280).
- أما من السنة فاستدلوا بحديث الرسول صلى الله عليه وسلم الذي يقول فيه "إذا مات ابن آدم انقطع عمله إلا من ثلاثة، صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له". (مسلم، 1992، ص 886).

أركان الوقف

أن للوقف أركان معينة ومحددة لا بد من توفرها، مثله مثل سائر الالتزامات والعقود وهذه الأركان هي (شحادة، 2008):-

- الواقف: وهو الذي بذل المال وحبسه في سبيل الله، واشترط الفقهاء فيه شروط، وهي البلوغ والعقل والرشد والحرية والملك، وأن لا يكون الواقف محجوراً عليه لسفه وغفلة بحكم القاضي، وأن يكون الواقف مختاراً وألا يكون الواقف مديناً، وأن يكون الواقف غير مريض مرض الموت، وأن لا يكون الواقف مرتدّاً عن الإسلام.
- الموقوف: وهو العين المحبوسة التي تجري عليها أحكام الوقف، واشترط الفقهاء أن يكون مالاً متقوماً، وأن يكون قد ورد أمر بجواز وقفة، وأن يكون مملوكاً للواقف حين وقفة، وأن يكون مفرزاً غير شائع (عبد السلام، 2008).
- الموقوف عليه: وهو الجهة المنتفعة من العين الموقوفة، واشترط الفقهاء أن يكون أهلاً للتملك، وأن يكون معلوماً وأن يكون جهة خير وبر.
- الصيغة: ويقصد بها لفظ الوقف، هو اللفظ الذي يدل على إرادة الوقف، أو ما يصدر من العاقد من قول أو فعل أو كتابة أو إشارة مفهمة تعبيراً عن إرادته وبياناً لما في نفسه.

أنواع الوقف

قسم العلماء الوقف لعدد من التقسيمات وهي: مختلفة وهي (حشيش، 1435):-

- الوقف الديني:
- وهو الوقف لأغراض العبادة بمعناها الضيق مثل وقف المساجد ودور العبادة.
- الوقف الذري أو الأهلي:-
- وهو الوقف الذي جعل خيرة وريعه ابتداءً على الواقف وذريته، كالأهل والأولاد والأحفاد وغيرهم من الأهل والأقارب أو عليهما معاً، أو على شخص معين، ثم من بعدهم على إحدى جهات الخير المختلفة، ويقصد بهذا الوقف الحفاظ على الأملاك من البيع أو سوء تصرف الورثة. (آل عبد المحسن، 1434).

- الوقف الخيري العام:-
- وهو الوقف الذي جعل ابتداء على جهات البر التي لا تنقطع، وقد سمي خيرياً لاقتصار منفعته على المجالات والأهداف الخيرية، كالفقراء والمحتاجين وطلبة العلم.
- الحكمة من مشروعية الوقف**
- للوقف فوائد أغراض وحكم كثيرة ومتنوعة، فهو قرينة من العبد لربه في الدرجة الأولى، كما أن الوقف ساهم مساهمة فعالة في تقدم المجتمع الإسلامي على مر العصور في مناحي متعددة، ويمكن تلخيص فوائد وحكم الوقف بما يلي:- (شافعي، 2001) ، (عبد السلام، 2008).
- فتح باب التقرب إلى الله سبحانه وتعالى وتحصيل المزيد من الأجر والثواب، والامتنال لأمر الله سبحانه وتعالى بالإنفاق والتصدق في وجوه البر المختلفة.
- استمرار الخير والأجر للمؤمن حتى بعد موته وانقطاع عملة في الدنيا من خلال هذا الوقف.
- تحقيق الكثير من مصالح الأمة الإسلامية، فأموال الأوقاف فيها اثر كبير وفوائد جمة على مصالح المسلمين المختلفة، كبناء المساجد والمدارس ودور العلم.
- المساهمة في تطوير مستويات الخدمات الطبية المقدمة للمجتمع، وذلك من خلال الأوقاف المخصصة للمستشفيات والمصحات، والأبحاث العلمية المرتبطة بالمجالات الطبية.
- تعتبر الأوقاف من أهم وسائل تحقيق التكافل والترابط بين أفراد المجتمع، وذلك من خلال الأوقاف المخصصة للفقراء والمحتاجين.
- تساهم الأوقاف في تحقيق الرعاية الاجتماعية، وذلك من خلال الوقف الذي على الأقارب والأوقاف الخيرية المخصصة لرعاية الأرملة والأيتام والأشخاص ذوو الاحتياجات الخاصة.
- للوقف اثر ايجابي على خزينة الدولة، وذلك من خلال إنشاء مشاريع البنية التحتية، كالطرق والجسور وآبار المياه، كما أن هناك أوقاف كانت تخصص للدفاع عن بلاد المسلمين وسد الثغور.

دور الوقف في المجال الاقتصادي

للوقف آثار اقتصادية بارزة وواضحة في دفع عجلة التنمية الاقتصادية، وذلك من خلال إسهامه في حفظ الأصول الموقوفة من التلاشي والضياع من خلال توليد دخل مستمر يوفر حاجات المستفيدين في الحاضر والمستقبل، وذلك من خلال معالجة أحد أهم محاور التنمية الاقتصادية المنشودة وهي مكافحة الفقر. (العوشن، 2011)

المبحث الثاني: دور الوقف العلمي في دعم مؤسسات التعليم.

الوقف العلمي

كما اشرنا سابقاً فإن الأوقاف الإسلامية تعتبر من أسمى الأنظمة الاقتصادية التي ساهمت في بناء المجتمعات الإسلامية وتطورها على مر العصور، ولقد كانت إحدى أهم مساهمات الوقف هو ما يتعلق بمساهمته في التقدم العلمي والفكري والثقافي للمجتمعات الإسلامية، حيث أسهمت الأوقاف في نشر العلم وبناء صروحته المختلفة، من خلال بناء ورعاية المساجد والكتاتيب والمدارس والمعاهد والمكتبات، والتي ساهمت في تخريج العديد من العلماء وطلبة العلم الذين اثروا البشرية بعلومهم واختراعاتهم المختلفة، ولم يقتصر الأمر على العلوم الشرعية بل تعدى ذلك لمختلف العلوم البحثية والتطبيقية والاجتماعية (العاصم، 2009) ، وفي هذا المبحث سنتطرق للوقف العلمي من حيث تعريفه وأهميته وأغراضه وأهم المشاكل التي تواجه التعليم في العالم الإسلامي، بالإضافة للتعريف بأهم الأوقاف العلمية في العالم، ومن ثم تقديم مقترح حول كيفية دعم الأوقاف لمؤسسات التعليم العالي.

تعريف الوقف العلمي

لا يختلف تعريف الوقف العلمي عن الوقف بشكل عام، سواء أن ثمره الوقف توجه للأغراض التعليمية المختلفة، (شحادة، 2008) ، وقد عرف بعدة تعريفات ولعل اشمها هو أن المقصود بالوقف العلمي انه يعني " الوقف المخصص للجوانب العلمية المختلفة والتي لها دور في رفق الحركة العلمية كوقف المساجد والمدارس والمكتبات والجامعات ونشر الأبحاث وأدوات التعلم المختلفة وكفالة العلماء وطلبة العلم" (راغب، 2006) ، كما عرف الوقف

العلمي أيضا بأنة "وقف مالي يستخدم لأغراض تحقيق تقدم علمي وتكنولوجي، ويعمل على دعم المشاريع والصناعات التي تؤدي إلى تنمية علمية واجتماعية واقتصادية في مجتمعاتنا"، (العاصم، 2009).

الأوقاف العلمية

يعتبر الوقف من المؤسسات الرائدة التي كان لها دور فعال في تنمية التعليم في المجتمعات الإسلامية سابقاً، من خلال الدعم المقدم للمساجد والمدارس والمعاهد والمكتبات، حيث رعت الأوقاف الخيرية عملية التعليم من مرحلة الدراسة الأساسية حتى مرحلة الدراسات العليا، مما ساعد في نقل المجتمع آنذاك من مجتمع بسيط إلى مجتمع مبدع في مختلف العلوم، حيث أدت تلك الأوقاف إلى مد المجتمع بما يحتاجه من الأشخاص المؤهلين الذين ساهموا في النشاطات الاقتصادية والاجتماعية والثقافية للمجتمع، وقد استخدم كل ذلك الرقي والتقدم العلمي فيما بعد كأساس رئيسية لبناء الحضارة الحديثة التي نعيشها اليوم، (عبد الغني، 2011).

ولقد شملت الأوقاف العلمية جميع الجوانب التي تخدم عملية التعليم، ومن أهم تلك الجوانب بناء المدارس والجامعات والمعاهد والمكتبات وتجهيزها، وتوفير جميع مستلزمات التعليم وكفالة المعلمين وتوفير جميع احتياجاتهم، ومن أهم تلك المرافق التي استفادة من تلك الأوقاف، (الشربجي، 2009):-

- وقف المساجد. كما هو معروف فان للمساجد دوراً علمياً معروفاً في نشر العلم على مر التاريخ الإسلامي، من خلال العلماء الذين كانوا يتخذون من المساجد مكاناً للتعليم ونقل المعرفة، بل أن بعض المساجد تحولت لجامعات مثل جامع قرطبة والجامع الأزهر وجامع الزيتونة، ولقد كانت الأوقاف هي التي تشكل المورد المالي الرئيسي لتلك المساجد من خلال الإنفاق على بناء المساجد وكفالة العلماء وطلبة العلم.
- وقف المدارس.
- لقد كان للأوقاف الإسلامية دوراً أساسياً في بناء المدارس والأنفاق عليها على مر التاريخ الإسلامي، سواء ما كان ملحق بالمساجد أو ما كان مستقلاً، بالإضافة للإنفاق على المعلمين فيها وتوفير احتياجات طلبة العلم المختلفة.
- وقف المستشفيات. لقد أوقفت أوقافاً كثيرة على المستشفيات ونشر علم الطب وتعليمه من خلال المعاهد والمدارس الطبية، ولم تكن تلك المستشفيات مخصصة فقط لعلاج الناس، بل تعدت ذلك لتدريس علوم الطب ودعم الأبحاث العلمية المتخصصة، (أل عبد المحسن، 1434).
- وقف المكتبات. لقد أنشأت العديد من المكتبات الوقفية في العالم الإسلامي من خلال الأوقاف التي انشأت لهذه الغاية، وذلك إيماناً بأن العلم لا ينتشر دون وجود كتب يتعلم منها.
- والوقف على المعلمين. فقد خصصت أوقاف للصرف على دفع رواتب المعلمين والمدرسين وتوفير جميع مستلزماتهم، ليتفرغوا لتعليم الناس.
- الوقف على المتعلمين

في سبيل تشجيع المتعلمين على الانخراط في التعليم فقد خصصت بعض أموال الأوقاف العلمية للصرف على المتعلمين وتوفير جميع مستلزماتهم من مأكل ومسكن وملبس، بالإضافة لتوفير الاحتياجات التدريسية من كتب وأقلام ودفاتر، وقد أشار الرحالة ابن جبير إلى ذلك حيث قال "وتكثر الأوقاف على طلاب العلم في البلاد الشرقية كلها وبخاصة دمشق، فمن شاء الفلاح من أبناء مغربنا فليرحل إلى هذه البلاد فيجد الأمور المعينة على طلب العلم كثيرة وأدلها فراغ البال من أمر المعيشة" (أل عبد المحسن، 1434، ص24).

أغراض الوقف العلمي

لوقف العلمي العديد من الأغراض المختلفة وهي:- (شافعي، 2001).

- إنشاء المختبرات ومراكز البحث المختلفة ودعمها.
- تجهيز الجامعات بالمعدات واللوازم المختلفة.
- دعم مؤسسات البحث العلمي.
- إقامة المكتبات العامة.

- مساعدة الطلاب للدراسة داخل البلاد وخارجها.
- تقديم المختبرات ومراكز مشروعات العلمية المختلفة والتي تعود بالنفع على المجتمع، (الشريجي، 2009).
- كفالة العلماء والمدرسين.
- التكفل بنفقات الكراسي العلمية.
- شراء الكتب ومستلزمات التعليم للطلبة.
- إقامة المختبرات ومراكز الأبحاث المتخصصة.
- بناء مساكن للمعلمين والطلاب.
- تقديم الخدمات الصحية لطلبة العلم.
- الدعم الجزئي لميزانية الجامعات، وشراء الأراضي التي تقام عليها تلك المؤسسات.

أهمية الأوقاف العلمية

تقدم الأوقاف العلمية العديد من المميزات للمؤسسات التعليمية وذلك من خلال ما يلي:- (العاصم، 2009).

- تعتبر الأوقاف العلمية مصدر تمويل ثابت ومستقر للمؤسسات التعليمية.
- تحقق الأوقاف العلمية الاكتفاء الذاتي مالياً للمؤسسات التعليمية.
- تسهم الأوقاف العلمية في تطوير التعليم العالي.
- توفر الأوقاف العلمية التمويل اللازم لإقامة المباني والمختبرات والتجهيزات العلمية لمؤسسات التعليم العالي.
- تعمق الأوقاف العلمية روح المسؤولية لدى أفراد المجتمع.

مشاكل التعليم في العالم الإسلامي

حتى يتضح لنا أهمية الوقف العلمي فأنه لابد من التعرّيج على بعضاً من المشاكل التي يعاني منها التعليم في العالم العربي ومن أهم تلك المشاكل ما يلي:- (عابد، 1998).

- قلة الكوادر العلمية المدربة والمؤهلة.
- انتشار الفقر في المجتمعات الإسلامية، مما يؤدي لخروج العديد من الأطفال من المدارس نتيجة لعدم قدرة أسرهم على إعالتهم واضطرارهم للعمل بدلاً من التعلم.
- تدنى المبالغ الموجهة للتعليم ومؤسساته في أغلب الدول الإسلامية، وذلك نتيجة للأوضاع الاقتصادية التي تعاني منها.
- تقليص ميزانية المؤسسات التعليمية.
- قلة عدد الكتب والأبحاث العلمية المنشورة مقارنة بدول العالم الأخرى.
- قلة عدد المكتبات العامة في العالم الإسلامي مقارنة بعدد السكان.
- عدم الاهتمام بالمبدعين من الطلبة والعلماء.

أن نصرة سريعة للمشاكل التي يعاني منها التعليم في العالم الإسلامي، يشير بوضوح لحجم المشكلة التي يعاني منها المسلمين، ولعل ذلك هو السبب الرئيسي في تخلف بلدان العالم الإسلامي، وبما أن العلم هو السلاح الذي تسلحت به الدول المتقدمة لتتطور وتتقدم، فأنه يمكن القول بأن الوقف على البحث العلمي يعد حلاً لجميع المشاكل التي يعاني منها التعليم في العالم الإسلامي من خلال توفيره لجميع الاحتياجات والمستلزمات لطلبة العلم والعلماء.

الوقف العلمي في الغرب

تعد الأوقاف العلمية في الغرب من أضخم الأوقاف على مستوى العالم، فمثلاً يبلغ حجم الأوقاف العلمية في أمريكا وحدها حوالي 135 مليار دولار، أما في بريطانيا فقيمة الوقف العلمي في عشر جامعات بريطانية حوالي 45 مليار دولار، وفي الجامعات الكندية حوالي 7 مليار دولار، أما جامعة كيوتو اليابانية فيبلغ حجم الوقف العلمي فيها 2,4 مليار دولار، أما على مستوى الجامعات العالمية فتحتل جامعة هارفارد الأمريكية المرتبة الأولى حيث يبلغ حجم الأوقاف فيها حوالي 35 مليار دولار، حيث تستخدم عوائد استثمار هذا الأوقاف في تغطية نفقات الجامعة، وتقديم مساعدات مالية للطلبة المتفوقين، (تقدر قيمة المساعدات السنوية للطلبة المتفوقين في الجامعة بـ 160 مليون

دولار)، ودفع رواتب أعضاء الهيئة التدريسية، وتمويل العديد من الكراسي العلمية، وصيانة مرافق الجامعة المختلفة، (أبو الفتوح، 2003).

ويمثل الجدول رقم (1) حجم الأوقاف العلمية في بعض من الجامعات العالمية

الرقم	اسم الجامعة	الدولة	قيمة الأوقاف
1	جامعة هارفارد	أمريكا	35 مليار دولار
2	جامعة ييل	أمريكا	23 مليار دولار
3	جامعة تكساس	أمريكا	13 مليار دولار
4	جامعة كامبريدج	بريطانيا	3،9 مليار جنيه إسترليني
5	جامعة كيوتو	اليابان	2،4 مليار دولار
6	جامعة تورين	كندا	1،3 مليار دولار كندي
7	جامعة سنغافورا الوطنية	سنغافورا	650 مليون دولار
8	جامعة كريغتون	ماليزيا	280 مليون دولار

المصدر: أبو الفتوح، عبد الله، الوقف ودوره في تقدم المسلمين، دار التجارة للنشر، الطبعة الأولى، القاهرة، 2003، ص103.

كما يمثل الجدول رقم (2) قيمة الأوقاف العلمية لبعض الجامعات الأمريكية

اسم الجامعة	قيمة الوقف (مليار دولار)
هارفارد	35
يال	22
ستانفورد	17
برينستون	16
تكساس	16
MIT	10
ميثيغن	7
كولومبيا	7

المصدر: أبو الفتوح، عبد الله، الوقف ودوره في تقدم المسلمين، دار التجارة للنشر، الطبعة الأولى، القاهرة، 2003، ص104.

تصور مقترح لكيفية دعم الأوقاف لمؤسسات التعليم العالي.

مما لا شك فيه أن دعم مؤسسات التعليم وخاصة التعليم العالي هو المفتاح للتقدم العلمي في أي مجتمع وذلك من خلال توفير هذا النوع من التعليم بشكل مجاني أو برسوم بسيطة، بالإضافة لتقديم المنح الدراسية للطلبة المتفوقين دراسياً ودعمهم ودعم أبحاثهم العلمية، وقد اتضح لنا الدور الذي كانت تقوم فيه الأوقاف الإسلامية في النهضة العلمية في العصور السابقة، فلا بد من الاستفادة من الأوقاف في هذا المجال وتوجيه الشركات ورجال الأعمال والموسرين لإنشاء مثل تلك الأوقاف والتي تشرف عليها الجامعات بنفسها، أو إيجاد هيئة مرجعية في وزارة التعليم العالي لهذا المجال من خلال نشر الوعي بالأوقاف العلمية، وبيان دورها في تقدم المجتمع، والتعريف بالمجالات التي من الممكن أن يسهم فيه الوقف في دعم مسيرة التعليم العالي، وضع الإجراءات واللوائح التي تنظم تلك الأوقاف. ويبدو ذلك أكثر أهمية خاصة إذا علمنا بأن المجتمعات العربية اليوم تتميز بأن الشباب يشكلون نسبة كبيرة من السكان، والذين يجب توفير التعليم العالي لهم، كما أن الزيادة السكانية العالية أيضاً تحتم على الحكومات والجهات الرسمية ضرورة فتح العديد من الجامعات التي تستقبل أولئك الشباب، مما يعني المزيد من الكلف المالية. كما لا بد من الإشارة هنا لوجود العديد من المبررات التي تدفع لضرورة تبنى مؤسسات التعليم العالي للوقف العلمي لغايات تمويل تلك المؤسسات، ومن هذه المبررات:

- حث الشريعة الإسلامية على الوقف في سبيل الله والترغيب فيه، كما أن الشريعة الإسلامية أيضاً حثت على طلب العلم والتشجيع عليه.
- التقليل من الأعباء المالية التي تتحملها الدولة في الإنفاق على التعليم العالي.
- يعتبر الوقف صمام الأمان لمؤسسات التعليم العالي بما يوفره من مورد مالي دائم لها خاصة مع التوجهات العالمية نحو التخاصية وتحلي الدولة عن الكثير من التزاماتها.
- سيفتح الوقف العلمي الباب أمام الكثير من الجهات والأفراد للمساهمة في هذه الأوقاف، ويمكن ربط ذلك بما يسمى الآن المسؤولية المجتمعية للمؤسسات.
- النمو السكاني المتزايد والذي يفرض إقامة مؤسسات تعليم عالي جديدة أو زيادة الطاقة الاستيعابية للمؤسسات القائمة حيث يوفر الوقف مصدر دائم لتمويل تلك المؤسسات.

المبحث الثالث: تجربة جامعة الملك سعود في إنشاء أوقاف علمية.

جامعة الملك سعود

تقع جامعة الملك سعود في مدينة الرياض، وقد تم افتتاحها عام 1957، وهي ثاني أكبر جامعة في المملكة العربية السعودية بعد جامعة أم القرى، وثاني أكبر جامعة من حيث المساحة في العالم، وبلغت ميزانية الجامعة عام 2015 حوالي 8 مليار ريال، ويدرس فيها حوالي (70 ألف) طالب وطالبة، يدرسون في مراحل الدبلوم والبيكالوريوس والماجستير والدكتوراه (موقع جامعة الملك سعود، 2016).

الوقف العلمي لجامعة الملك سعود

قامت جامعة الملك سعود بتأسيس الوقف العلمي للجامعة عام 2007م، حيث تمتلك جامعة الملك سعود محفظة استثمارية عقارية وقيمة يبلغ قيمتها حوالي 1.5 مليار دولار، وتسعى لان تصل إلى 25 مليار بحلول عام 2040م، وذلك للمساهمة في تعزيز الموارد المالية الذاتية للجامعة، ودعم مجالات البحث العلمي المختلفة، وقد كانت باكورة أعمال الوقف العلمي، إنشاء وقف عقاري يحتوي على احد عشر برج، تم تمويلها جزئياً من موارد الجامعة نفسها، والجزء الأكبر من مجموعة من رجال الأعمال السعوديين، وتبلغ كلفة هذه الوقف حوالي 1.3 مليار دولار، (الشهراني، 2012).

وقد تم اختيار موقع الوقف بعناية لكي يكون لهذا الموقع ميزة استثمارية، فهو يقع بالقرب من العديد من المؤسسات العلمية المهمة، مثل مدينة الملك عبد العزيز للعلوم والتقنية، وواحة الملك سلمان للعلوم، ومؤسسة الملك عبد العزيز ورجالة للموهبة والإبداع، بالإضافة لان الموقع يقع بالقرب من الحي الدبلوماسي في الرياض، ومنطقة الدرية التي تعتبر معلماً تاريخياً مهماً، كما أن الموقع يبعد عن مطار الملك خالد حوالي 28 كلم (الشهراني، 2012).

أهداف الوقف العلمي لجامعة الملك سعود

- لوقف جامعة الملك سعود عدد من الأهداف التي يسعى لتحقيقها وهي (التقرير السنوي، 1434):-
- تعزيز القدرات المالية للجامعة لتحفيز الإبداع والتميز على كافة الأصعدة.
- تمويل برامج البحث العلمي المختلفة وبما يخدم المجتمع المحلي، ويعزز اقتصاديات المعرفة لتحقيق التنمية المستدامة للوطن.
- دعم الأنشطة التي تؤدي إلى تحسين مستوى الجامعة في التصنيفات العالمية وتعزيز جهود البحث والتطوير والتعليم.
- كفالة الباحثين والمبدعين والموهوبين والتميزين ورعايتهم.
- زيادة الاستفادة من موارد الجامعة البشرية والبنية التحتية والتجهيزات.
- ودعم المستشفيات الجامعية، والأبحاث الصحية لعلاج الأمراض المزمنة وإجراء الأبحاث المفيدة للبشرية.
- تفعيل العلاقة بين الجامعة والمجتمع، تحقيقاً لرسالة الجامعة المبنية على تحقيق الشراكة المجتمعية لبناء مجتمع المعرفة.
- المساهمة في تنفيذ مشاريع متميزة رائدة وذات نفع عام.
- تعزيز أعمال الخير والتكافل الاجتماعي في المجتمع.
- استقطاب كوادر تعليمية وبحثية على قدر كبير من الكفاءة والتميز وبهذا تستطيع الجامعة تزويد المجتمع بمخرجات تعليمية أفضل.
- دعم وتوسيع البنية التحتية للجامعة دون إثقال كاهل ميزانية الجامعة.

مشاريع وقف جامعة الملك سعود

قامت جامعة الملك سعود من خلال إدارة وقف الجامعة بإنشاء عدة مشاريع مختلفة ذات أهداف متعددة وهذه المشاريع هي (أل عبد المحسن، 1434):-

أولاً: أبراج الجامعة.

تعتبر أبراج الجامعة أول مشاريع وقف جامعة الملك سعود، وهي عبارة عن مشروع استثماري مقام على ارض الجامعة، حيث يتكون المشروع من احد عشر برجاً تستخدم لأغراض متعددة فبعضها مرتبط بمجموعات فندقية عالمية وقصور للمؤتمرات بالإضافة للخدمات التجارية والأسواق.

وقد تم اختيار موقع الأبراج في منطقة حيوية مما يعكس الجدوى الاقتصادية للاستثمار في هذه الأبراج. كما أن موقع الوقف يمكن العاملين والدارسين في الجامعة من الاستفادة من الخدمات المقدمة فيه، بالإضافة للزائرين والسكان المحليين، حيث تقع الأبراج داخل المدينة الجامعية. وقد بدأ التشغيل الفعلي لهذه الأبراج عام 2015، ومحوالي 34 مشغلي هذه الأبراج مجموعة هيلتون العالمية للفنادق والتي أقامت فندقين في الأبراج وهما فندق هيلتون الرياض، وفندق وريزيدانس هيلتون جامعة الملك سعود.

يتكون المشروع من عدد من العناصر متعددة الاستخدامات وهذه العناصر هي:

منارة الملك عبد الله للمعرفة.

بعد إجراء العديد من الدراسات المتعلقة بالتجارب العالمية للأوقاف ثبت أن المشاريع متعددة الاستخدامات هي الأكثر جدوى، حيث أن الاستخدامات المتعددة تغذي بعضها البعض مما يشكل التوازن المطلوب لمثل تلك المشروعات، وقد اعتمدت هذه النتيجة في إنشاء منارة الملك عبد الله المعرفية، والتي تتكون من العديد من الاستخدامات الفندقية والمكتبية والتجارية والترفيهية بالإضافة لمركز مؤتمرات، كما أن موقع المنارة المميز على بوابة مدينة الرياض الشمالية الغربية يعطيها بعداً آخر، وتتكون المنارة من 49 دور، (التقرير السنوي، 1434).

برج الأجنحة الفندقية.

وهو البرج الأول من الجهة الشمالية لمنارة الملك عبد الله للمعرفة ويتكون من خمسة عشر طابقاً لفندق خمسة نجوم.

برج الأمير سلطان بن عبد العزيز للأبحاث الصحية وطب الطوارئ.

يقع بالقرب من مدخل الجامعة الجنوبي وتبلغ مساحته حوالي 34 ألف متر مربع بواقع أحد عشر طابقاً.

برج المعلم محمد بن لادن المكتبي.

يتميز البرج بموقعة بجوار المدخل الجنوبي للجامعة وتبلغ مساحة البرج 65 ألف متر مربع، وقد خصص للأعمال المكتبية ومواقف السيارات والمحلات تجارية ويتكون من سبعة ادوار.

برج مصرف الراجحي الطبي.

يتكون البرج من اثنا عشر طابق ويقع البرج بالقرب من المجمع الطبي لجامعة الملك سعود، ويقدم خدمات صحية عالية الجودة من خلال مراكز طبية متخصصة عالية الجودة، وعيادات خارجية، وتبلغ مساحته 40 ألف متر مربع، وقد تم تأجيره لغاية إقامة مستشفى عالمي، (التقرير السنوي، 1434).

برج الشيخ صالح كامل.

وهو برج مخصص للأجنحة الفندقية بمساحة 25 ألف متر مربع، ومواقف للسيارات وطوابق خدمات.

برج الدكتور ناصر الرشيد.

يقع بالقرب من مدخل الجامعة الجنوبي مساحته حوالي 24 ألف متر مربع، ويتكون من سبع ادوار.

برج الشيخ عبد الرحمن الهليل.

يقع بالقرب من مدخل الجامعة الجنوبي ومساحته 20 ألف متر مربع ويتكون من سبع ادوار.

برج الشيخ محمد العامودي

يتميز بأنه يقع بمكان مثل الجامعة مكوناً الوقية للجامعة مكون من اثنا عشر طابق ذو استخدامات متعددة.

ثانياً: أبراج الجامعة الطبية

وهي مجموعة من الأبراج المخصصة للخدمات الطبية والتشخيصية، بالإضافة لمول تجاري يقدم خدمات متعددة. وقد تم جمع تبرعات بقيمة 950 مليون ريال لهذه الغاية (التقرير السنوي، 1435).

نظام التبرع والاستقطاع

تم إنشاء نظام للتبرع للوقف وهو نظام الكتروني حيث يستطيع أي شخص التبرع لهذا الوقف الكترونياً، وقد تم إطلاق مبادرة داخل حرم الجامعة لاستقبال تبرعات منسوبي الجامعة والطلبة فيها (التقرير السنوي، 1434).

إيرادات الوقف

من المتوقع أن يحقق وقف جامعة الملك سعود إيراد سنوي قيمته حوالي أربعة مليار وسبعمائة مليون ريال، بواقع 30% من ميزانية الجامعة السنوية (الشهراني، 2012).

الخاتمة

مما لا شك فيه أن الوقف على مؤسسات التعليم العالي يمكن تلك المؤسسات من خدمة طلاب العلم وخاصة المتفوقين منهم والذين لا تسمح ظروفهم المادية من إكمال دراسته العليا، الأمر الذي يحرم المجتمع من أولئك المتفوقين وأصحاب الكفاءات في كافة المجالات والتي تصب في النهاية في خدمة المجتمع، أن أهم جامعات العالم اليوم تقوم

على أساليب تمويل مستقاة من الأوقاف الإسلامي، وهنا لابد من العودة لنظام الأوقاف الجامعية والتي تسهم في دعم مؤسسات التعليم العالي في العالم الإسلامي، وإذا نظرنا مثلاً لدولة مثل الأردن فإن مديونية الجامعات الحكومية تبلغ 139.5 مليون دينار وذلك عام 2015 (الرأي، 2016)، أن هذه المديونية تظهر الحاجة لوجود مؤسسات تعنى بدعم مؤسسات التعليم العالي وتقديم الدعم المالي لها، من خلال مصدر ثابت ومتجدد، وهذا ما تتميز به الأوقاف العلمية التي يجب استثمارها في هذا المجال.

النتائج

أهم النتائج التي توصلت إليها في هذا الموضوع:

- يعرف الوقف أصلاً من المكث، وهو مصدر وقف بمعنى الحبس والمنع، والوقف جائز في الإسلام، وهو مندوب إليه لفعله صلى الله عليه وسلم وفعل أصحابه، وللوقف أركان وأنواع معينة ومحددة.
- شرع الوقف لتحقيق العديد من المنافع سواء كان الأمر يتعلق بالوقف أو المجتمع بشكل عام من خلال تحقيق مصالح الأمة الإسلامية وتحقيق التكافل والترابط بين أفراد المجتمع المسلم.
- للوقف العلمي أغراض متعددة وأبرزها إنشاء المؤسسات التعليمية والبحثية المختلفة ودعمها، ومساعدة الطلاب على الدراسة، وتقديم التمويل لأصحاب المشروعات العلمية المختلفة والتي تعود بالنفع على المجتمع، وكفالة العلماء والمدرسين.
- قامت جامعة الملك سعود بتأسيس الوقف العلمي للجامعة عام 2007م، حيث تمتلك جامعة الملك سعود محافظة استثمارية عقارية ووقفية يبلغ قيمتها حوالي 1.5 مليار دولار، وتسعى لأن تصل إلى 25 مليار بحلول عام 2040م.
- لوقف جامعة الملك سعود عدد من الأهداف التي يسعى لتحقيقها أهمها تعزيز القدرات المالية للجامعة، وتمويل برامج البحث العلمي، وكفالة الباحثين والمبدعين، ويتكون وقف جامعة الملك سعود من عدة مشاريع هي أبراج الجامعة، وأبراج الجامعة الطبية.

التوصيات

في ضوء النتائج التي توصلت لها الدراسة فإننا نوصي بما يلي:-

- لابد من بيان وشرح المنافع والفوائد المختلفة التي تعود على الأمة بشكل عام من خلال تفعيل ودعم هذا النوع من الأوقاف ويتم ذلك من خلال التعريف بالوقف العلمي في وسائل الإعلام، والدروس والمحاضرات الدينية، بالإضافة لقد المؤتمرات العلمية المتخصصة بهذا المجال.
- دراسة تجارب بعض الأوقاف العلمية والاستفادة منها بما يحقق المصلحة العامة.
- إيجاد مؤسسات حكومية تعنى بهذا الموضوع من خلال وزارات التعليم العالي والشؤون الدينية في البلاد الإسلامية.
- تحفز رجال الأعمال والشركات والمؤسسات الخاصة للمشاركة في إقامة الأوقاف العلمية.

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