

Conceptualising Pedagogy in Islamic Finance Education: A Maqasid al-Shariah-Oriented Approach in Malaysian Private Universities

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Abstract

Malaysia's aspiration to be a global leader in Islamic finance has prompted substantial investments in Islamic finance education. Despite the progress, concerns persist regarding the limited Islamic financial literacy among Malaysians and the shortage of qualified talent to meet the industry's needs. This research addresses these issues by proposing a pedagogical framework engrained in the principles of Maqasid al-Shariah and Value-Based Intermediation (VBI). The researchers tend to explore how pedagogy in Islamic finance can go beyond technical financial knowledge by integrating ethical, spiritual, and value-based dimensions to shape future professionals with a strong sense of accountability, integrity, and social responsibility. Using a qualitative research design, this research will engage thorough interviews and focus group discussions involving Islamic finance lecturers and students from private universities in Malaysia. Thematic analysis will then be conducted utilising NVivo software to uncover patterns and insights on effective teaching practices that align with Maqasid al-Shariah. The proposed framework aims to empower students not only with financial wisdom but also with a *minda maqasid*, a mindset grounded in preserving religion, life, intellect, descendants, and property. Furthermore, this research contributes to closing the literature gap in Islamic finance education by providing a holistic, values-driven pedagogical model. It concurrently aligns with the Sustainable Development Goals (SDGs), particularly in boosting quality education (SDG 4), promoting decent work and economic growth (SDG 8), and advancing sustainable communities (SDG 11). Ultimately, this research aims to foster future Islamic finance professionals who are not just capable but also uphold Islamic ethical standards in promoting the growth of the finance industry globally.

Keywords: Islamic Finance Literacy, Islamic Finance Pedagogy, Maqasid al-Shariah, “Minda Maqasid”, Value-Based Intermediation.

Introduction

The golden age of Islam has witnessed the birth of many prominent Islamic scholars in various

disciplines including science, mathematics, and arts. Their contribution has paved the way for global civilizations, advent of technology, governance, and knowledge. The flourish of this contribution was attributable to the Muslims' endless pursuit of knowledge, their eagerness to learn and their stance against any forms of inequality.

The First word from the Almighty to the Prophet Muhammad SAW is 'Iqra' which means read, the word emphasises on reading, it urges the mankind to read, ponder and reflects, because only with knowledge one can make better decision, improve life and manage one financial to optimal (Annisa, 2021; Setyowati et al., 2018) and lack of knowledge leads to poor achievement, poverty, poor financial planning behaviour (Hasan & Hoque, 2021; Nanda & Azmy, 2020; Xie et al., 2023). The same holds true for Islamic finance, absence of knowledge would lead to parochial thinking and dogmatism which would bring development of Islamic finance to a standstill, preventing the industry to progress to a new level of excellence (Ibrahim, 2015).

Malaysia intends to become an international hub for education in Islamic banking and finance; as part of this effort, the Malaysian Education Blueprint 2015-2025 for Higher Education in Malaysia was launched. The aims of this blueprint among are to ensure a high degree of quality in Islamic finance tertiary education. In support of this blueprint, the country now placed 46 higher education institutions (including colleges, university colleges and universities) offering Islamic finance programmes, with a total 110 programmes relating to Islamic finance (MQA, 2020), yet challenges remain. Among them are the persistent gaps in Islamic financial literacy, the scarcity of industry-ready talent, and the fragmentation between theoretical knowledge and ethical application in practice (Alhabshi, 2021; Aziz et al., 2021; Abdullah et al., 2022). In this essence education in Islamic finance is the key to address this shortage, this call for a view on understanding how knowledge is imparted in Islamic finance programme whilst achieving the Maqasid al-Shariah.

Existing literature proclaims that Islamic finance differs greatly from conventional finance (Jasin et al., 2023; NZ Abu et al., 2014). Its transaction and operation are expressed not only in the minutiae of its transactions upholding the shariah principles but also its role in realizing the Maqasid al-Shariah. The concepts of Maqasid al-Shariah aim at promoting the welfare of a life and preventing harm (mafsadah). It is indeed a wholesome concept that goes beyond business daily transaction, it equips humans with value that underlies thinking and actions. In the context of Islamic finance education, teaching of Islamic finance goes beyond understanding the financial operations and how to maximize profits, it includes education on how to be human and to become ethical human in conducting business. Achieving the former require a special formula to bring the value of Islamic finance. This is where the concept of Maqasid al-shariah comes in.

The study of pedagogy in Islamic education is not new (Hussein et al., 2021), the practice of teaching is now extended to various area including Islamic finance (Suddahazai & Manjoo, 2021). As Islamic finance strives to maintain both its economic relevance and spiritual integrity, there is a growing consensus that its pedagogy must evolve beyond conventional, technical instruction. A pedagogy solely anchored in financial mechanics risks producing graduates who are well-versed in technical knowledge but detached from the ethical, spiritual, and social foundations that underpin Islamic finance. The need, therefore, is for an

approach that not only imparts knowledge but also cultivates *minda maqasid*—a mindset informed by the higher objectives of Shariah: the preservation of religion, life, intellect, lineage, and property. Institutions of higher learning represent the culminating stage in nurturing students before they step into the realities of the working world. Because Higher education is undergoing rapid transformation (Oraibi et al., 2024), hence an effective pedagogy is critical to ensure the development of reflective and critical Islamic Finance talent that is capable in building and mobilising knowledge to solve problems, to create and innovate ideas in ever changing Islamic finance industry. A good-quality pedagogy in teaching Islamic finance is hoped to have positive impact in reducing the gap of scarce in talent and contribute sustainability of the industry.

Problem Statement and Literature Review

Problem Statement

Malaysia's reputation as the leader of Islamic Finance in the world is reported to be well-established ("Case Studies on Innovations in Islamic Finance," 2023). The well-establishment of Islamic Finance in Malaysia which has led to a steady Islamic Finance industry stemmed from the comprehensive market infrastructure, robust regulatory framework and dynamic market participants (Bank Negara Malaysia, 2018). The comprehensive market infrastructure as well as the robust regulatory framework of Islamic Finance following the Shariah Islamic law (Shariah Compliant) aim to foster greater financial inclusion, especially of large, underserved Muslim populations who may avoid conventional interest-based financial institutions because of the prohibition of *riba* (interest) ("Case Studies on Innovations in Islamic Finance," 2023).

Despite Malaysia's renowned status as a country with a well-established and robust Islamic finance sector, dating back 41 years, the confidence in the position of Islamic Finance, particularly within Malaysia, remains uncertain (Abdullah et al., 2023). The uncertainty arises from the observation that, as of 2020, the market share of Islamic Finance lags behind the conventional finance. The discrepancy is reported due to the underutilisation or inadequate promotion of available Islamic finance products (Abdullah et al., 2023). The underutilisation, on the other hand, is attributed to a scarcity of individuals possessing expertise and comprehensive understanding of the actual Islamic Finance concepts, rendering them to be ineffective in conveying the benefits of Islamic Finance products. Consequently, potential users are hindered from recognising the advantages and even the existence of Islamic Finance options, leading many individuals to default to conventional finance solutions (Md Nawawi et al., 2022). This has become a greater concern since it has affected the financial well-being of Malaysians, including the Muslims (Md Nawawi et al., 2022).

Moreover, Md Nawawi et al. (2022) purported, there is an urgent need to address the financial well-being of the Malaysians. This assertion stems from the prevalence of financial challenges among a significant portion of the Malaysians struggling with financial hardship, limited financial resilience, and substantial indebtedness. This concern is accentuated by the bankruptcy statistics, which reveal a notably high percentage of bankruptcy cases in Malaysia from 2019 to 2023, amounting to 12.89% of the total recorded cases. The most distressing concern is the fact that 58.14% of these cases involve Malay individuals classified under the category of bank loans (Statistik Kebankrapan Tahun 2023, 2023). The alarming bankruptcy issue warrants serious consideration, as it has the potential to hinder the country's economic

growth, elevate tax burdens, discourage investor engagement in the Malaysian market, diminish government allocations for public services, and contribute to unemployment and underemployment, thereby adversely impacting the societal welfare (Che-Yahya et al., 2023).

According to Abdullah et al. (2023), financial hurdles such as bankruptcy caused by bank loans as underscored earlier commonly happened due to inadequate knowledge and awareness of Islamic finance which can only be mitigated or avoided through Islamic finance literacy. This is because the literacy plays great role in spreading knowledge among the societies in making smart ends meet especially in term of financial decisions. Sadly, to date the Islamic finance literacy remain very limited in Malaysia leading to many financial challenges, hence has triggered the researchers' interest to undertake this research. It is hoped that the findings from this research can shed lights on matters in relation to Islamic finance, thereby informing practical implications.

As purported by Haneef (2018), Islamic economics and finance have experienced significant growth and demand since the twenty years ago. The surge in demand has prompted numerous educational institutions to develop and offer programs and courses in Islamic finance, catering to the growing need for qualified professionals in this field. Malaysia alongside the United Kingdom and Pakistan, is no exception reported as one of the prominent players in the education sector for Islamic Finance (Haneef, 2018).

However, despite the leading education sector status, Malaysia is not immune to issues related to Islamic Finance education. A commonly cited issue pertains to the literacy and competency level of educators responsible for delivering Islamic Finance courses (Hishamudin et al., 2023; Talib et al., 2023). This is not surprised since Malaysia has been criticised as one of the regions whereby the financial literacy level is at the bottom end and requiring serious attention (Haneef, 2018; Md Nawawi et al., 2022). The level of literacy and competency among educators in teaching Islamic finance has resulted in an outcome wherein future talents having lack proficiency in both concepts and products of Islamic finance. The deficiency in knowledge subsequently constrains their ability to accurately convey information regarding Islamic finance, thereby hindering potential buyers or users from comprehending and appreciating its merits (Hishamudin et al., 2023). Consequently, a significant portion of individuals opted or remains entrenched in conventional finance, leading to a persistent lag in the market share of Islamic finance compared to its conventional counterpart. As a result, the progress and integration of Islamic finance and its industry into the global economy remain stagnant (Abdullah et al., 2023).

Malaysian universities' students were also criticised to have inept Islamic financial literacy, and the situation has not changed since 2018 (Md Nawawi et al., 2022; Rahman et al., 2018). A deficiency in Islamic financial literacy has been shown to adversely affect the communities well-being, potentially exposing individuals to financial distress (Abdullah et al., 2021). This concern is compounded by recurring critiques regarding the adequacy and contextual relevance of Islamic finance curricula, which may limit their effectiveness in equipping learners with practical financial competencies (Alhabshi, 2021). The criticism and the frequent questions regarding curriculum content relevancy were then rationalise when Malaysia is reported to still falling behind in developing an educational framework for Islamic finance (Hishamudin et al., 2023). Increased emphasis should be placed on the alignment of Islamic

finance curriculum content to enhance students' literacy, aiming not only to bolster their future marketability in this specialised field but also recognising literacy in Islamic finance as a fundamental requirement for individuals' financial well-being, particularly among the Muslims. This is underscored by the significant incidence of bankruptcies and financial hardships experienced by Malaysian Muslims, which can be attributed to inadequate financial acumen or poor financial behaviours (Md Nawati et al., 2022). Hishamudin et al. (2023) has therefore recommended research to be conducted pertaining to the development of Islamic finance education model and should be published to help improve the education progress. In line with the recommendation, the researchers are motivated to conduct this research with the focus to help future generation in becoming Islamic finance experts through the introduction of effective pedagogy.

Another pivotal challenge confronting the Islamic financial sector pertains to the degree of adherence of Islamic finance practices to Shariah principles (Hailu & Tekdogan, 2023; Muhammad Shahid et al., 2022). The adherence to Shariah principles is closely intertwined with the competency issues among educators teaching Islamic finance, as well as the adequacy and relevance of curriculum content in Islamic finance programs. Further to responding to Hishamudin et al. (2023) recommendation and due to lack of research done on methodological approaches in regard to Islamic finance education, this research is implemented to introduce the pedagogy in Islamic finance education embedding the Value Based Intermediation (VBI) towards the attainment of Maqasid (Daruyyiyat) Shariah.

The achievement of Maqasid al- Shariah is intricately linked to the adherence to Shariah principles, as Maqasid al- Shariah is inherently concerned with knowledge. Through knowledge, individuals gain the capacity not only to discern between right and wrong but also to make informed decisions to pursue good (create good) while avoiding bad (rejecting harm) (Dar'u al-Mafasid wa Jalb al Masalih) (Raus et al., 2023). The Maqasid (Daruyyiyat) Shariah represents the fundamental essence of human existence, as its absence may lead to individual destruction (Minda Maqasid, 2020). As a result, providing Islamic finance students with a comprehensive grasp of Maqasid al- Shariah empowers them to fulfil their responsibilities. They can effectively convey precise information on Islamic finance to potential clients, demonstrating integrity, honesty, empathy, and a genuine desire to aid others which is align with the Maqasid al- Shariah's core tenets namely, (1) Preserving Religion; (2) Preserving Life; (3) Preserving Intellect; (4) Preserving Descendants; and (5) Preserving Property (Rifa'i, 2022). Furthermore, adhering to the principles of Maqasid al- Shariah guides students away from wrongful actions, as their decisions are grounded in the teachings of the Quran and the Sunnah (Figure 1: The Maqasid al- Shariah Model by Al-Allaf, 2012), ensuring their practices remain aligned in the righteous path (Saad & Rajamanickam, 2021).

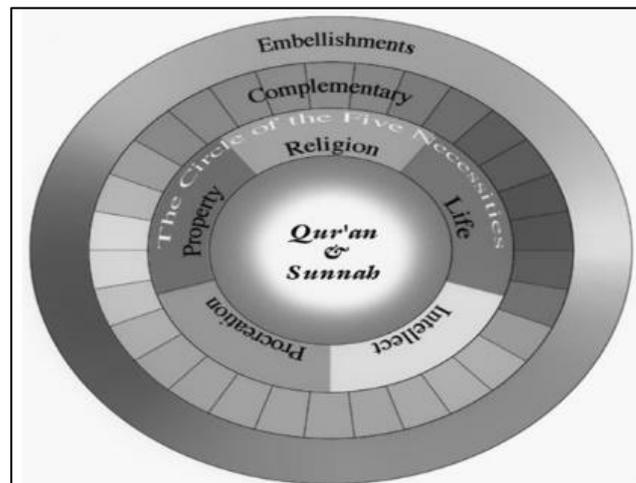


Figure 1: The Maqasid al- Shariah Model

Source: Al-Allaf (2012)

Similarly, when the educators adopt the VBI-based learning pedagogy and guided with the Maqasid al- Shariah principles, they become more accountable for delivering comprehensible information in class (Saad & Rajamanickam, 2021). The VBI, emphasising “best conduct” encourages educators to continuously enhance their teaching approaches to ensure students receive accurate, updated, and reliable information on Islamic finance, thereby fostering greater satisfaction. Furthermore, the “self-governance” aspect in VBI ensures inclusive learning environments where all students are encouraged to participate, ask questions, express opinions, and engage with diverse ideas, creating livelier classrooms that is conducive to nurturing students with financial literacy complemented with “minda maqasid”.

Therefore, this research proposes qualitative research using focus group to elicit information for the development of Islamic finance education model or pedagogical framework embedding the VBI theory towards the achievement of Maqasid (Daruriyyat) Shariah. It is anticipated that the proposed pedagogy framework can contribute significantly to the body of knowledge in the field of Islamic finance. It seeks to close the highlighted literature gaps and responding to previous literature suggestion specifically the urgency for students to understand the importance of Islamic finance for human life from maqasid syariah perspectives (Kholish et al., 2020). It addresses the identified issues while also providing appropriate education for future generations, ultimately aspires in nurturing “minda maqasid” and facilitating the formation of Madani (civil) society.

Finally, this research is also expected to contribute significant implications in assisting Malaysia in the effort to achieve competency in spearheading the promotion of the SDGs to attain global economic and social justice (Rosman et al., 2022), finance inclusion (Bank Negara Malaysia, 2023a), the projected future finance landscape (Bank Negara Malaysia, 2018), and finally ensuring that Islamic finance is actively and correctly used per Maqasid Al-Shariah Guidance.

Based on the discussed issues, the main objectives of this research are:

1. To assess the extent to which Maqasid al- Shariah principles are integrated into the Islamic Finance education in Malaysian private universities.

2. To explore the various pedagogical approaches employed in Islamic Finance education within Malaysian private universities.
3. To propose pedagogical framework that contribute to an effective Islamic Finance education aligned with Maqasid al- Shariah.

Literature Review

The Malaysian Islamic Financial market has played a crucial role in supporting Malaysian economic growth. This system has proven to be effective and essential for the nation's economic development, positioning Malaysia as one of the leading global Islamic Financial centres. However, there are some areas or challenges that urgently need attention for Malaysia to enhance its status as a fully developed and inclusive Islamic financial centre, considering the substantial Muslim population in the country (Bank Negara Malaysia, 2023b).

One of the challenges faced is the increase in interest rates as higher interest rates can dampen demand for financing from consumers and businesses (Bank Negara Malaysia, 2023b). Of greater concern, particularly for Islamic finance institutions, is the recent revelation of high bankruptcy rates in Malaysia from 2019 to 2023, accounting for 12.89% of total recorded cases (Statistik Kebankrapan Tahun 2023, 2023). This alarming trend necessitates serious attention, as it has the potential to reduce demand for Islamic finance products like home financing or business loans. Such a decline could impact the growth and profitability of Islamic finance institutions, ultimately contributing to unemployment and underemployment, and negatively affecting societal welfare (Che-Yahya et al., 2023).

Based on statistical reports, the ethnic group with the highest percentage experiencing financial difficulties is the Malay community. Abdullah et al. (2023) indicated that Islamic financial literacy significantly influences financial decisions which could impact individuals' financial well-being. Therefore, it is always encouraged, especially for the Muslim community, to enhance their ability to manage personal finances in accordance with Shariah principles by improving their Islamic financial literacy, as it is considered a critical life skill (Talib et al., 2023). Moreover, Islamic financial literacy is a religious obligation for every Muslim to achieve al-falah (salvation/happiness/well-being) (Md Nawawi et al., 2022).

In relation to the aforementioned issue concerning Islamic Finance literacy, Malaysia is also facing a crisis in Islamic Finance education. A commonly discussed problem involves the literacy and competency levels of educators responsible for teaching Islamic Finance courses (Hishamudin et al., 2023; Talib et al., 2023). The insufficient literacy and competency among educators in teaching Islamic Finance have led to a situation where future generations lack proficiency in both the concepts and products of Islamic Finance. The lack of knowledge restricts their capacity to manage personal finances according to Shariah principles, leading to unnecessary spending, debt, and unwarranted commitments.

Furthermore, the uncertain proficiency among educators also hinders future Islamic Finance talents from accurately conveying information about Islamic Finance, thereby impeding potential buyers or users from grasping its advantages (Hishamudin et al., 2023). This issue may be related to a recent challenge faced by many Islamic Finance Institutions, namely, the underutilisation of Islamic hedging instruments (Bank Negara Malaysia, 2023b). The lack of interest for Shariah-compliant products, such as Islamic financing (shariah-compliant loans),

is due to limited awareness or thorough understanding of these instruments' existence and its operational methods. Consequently, the advancement and integration of Islamic Finance and its industry into the global economy will stagnate without comprehensive improvements (Abdullah et al., 2023).

Although issues related to Islamic Finance literacy have existed for several years (Abdullah & Anderson, 2015), they remain a highly debated topic of discussion (Md Nawī et al., 2022). This provides researchers with an opportunity to conduct research that address issues concerning Islamic Financial literacy. Furthermore, research on Islamic Financial literacy is still relatively scarce, especially within the context of the Malaysian higher education sector involving students (Md Nawī et al., 2022; Rahman et al., 2018).

Another profound challenge in the Islamic Finance sector is ensuring adherence to Shariah principles, which is closely linked to educators' competency and curriculum content relevance (Hailu & Tekdogan, 2023; Muhammad Shahid et al., 2022). Hishamudin et al. (2023) suggested conducting research to develop an Islamic Finance education model to enhance educational improvement. Following this recommendation, researchers aim to introduce effective pedagogy to help future generations in becoming a “minda maqasid-expert” in Islamic finance. The attainment of Maqasid al- Shariah is intricately tied to upholding Shariah principles, as it inherently emphasises the significance of knowledge. Knowledge empowers individuals not just to distinguish between right and wrong but also to make informed choices to pursue good and prevent harm (Dar’u al-Mafasid wa Jalb al Masalih) (Raus et al., 2023).

To date, available literatures on Islamic Finance education is still limited. Hishamudin et al., (2023) reported that many researchers are keen in the topic of financial education but not in Islamic Finance education, especially research introducing pedagogical frameworks aimed at enhancing proficiency and understanding of Islamic Finance concepts holistically. The available research from Haneef (2018) focuses on the adequacy of resources in advancing Islamic Finance education, while Hishamudin et al., (2023) research relates to the intention to use digital platforms for Islamic Financial education.

The same applies to studies involving Shariah compliance and Maqasid al- Shariah. Most previous literatures discuss Shariah compliance and Maqasid al- Shariah within the banking context (Kamis et al., 2023) or within the Islamic Financial institutions context (Shinta et al., 2023). Although researchers Raus et al. (2023) have done research on Maqasid al- Shariah, but it was in the context of Islamic education. Meanwhile, Kholish et al. (2020) research on Maqasid al- Shariah was done among the community from Indonesia. Therefore, from thorough literature review, it can be concluded that research applying Maqasid al- Shariah in the context of Islamic Finance education are still lacking, contributing to novelty of this research.

Education is a crucial element in shaping human being, which plays a pivotal role in determining the direction of a country's development in the future. Positive development is in line with current needs and challenges, which require a stable framework and direction to ensure it can have the best impact on society development in a country (Saad & Rajamanickam, 2021). The proposed pedagogy framework aims to fill gaps in Islamic Finance literature and address the importance of understanding Islamic Finance from a Maqasid al-

Shariah perspective. It also seeks to provide relevant education for future generations and the development of a civil society.

Proposed Research Framework and Underpinning Theory

Figure 2 depicted the proposed research framework for this research. The underpinning theory to underpin the proposed research framework is the Value-Based Intermediation (VBI) theory that was introduced by Bank Negara Malaysia in 2018. The reason of adopting VBI as the underpinning theory is because, it advocates stakeholders' long-term interest through shariah compliance practices and conducts (Bank Negara Malaysia, 2018). This subsequently leading to positive and sustainable outcomes in term of economy, community and environment which has been proven through its adoption by many Islamic Financial Institutions in Malaysia (Engku Abdul Rahman et al., 2022).

Moreover, the constituent elements of VBI (entrepreneurial mindset; community empowerment; good self-governance; and best conduct) shape individuals into embodiments of Shariah outcomes, embodying the concept of "minda maqasid". This quality holds significant value as it serves to mitigate the likelihood of individuals being subjected to unjust elements, such as uncertainties and exploitation ("Case Studies on Innovations in Islamic Finance," 2023). Hence, by incorporating VBI into the educational approach to Islamic Finance, it is anticipated that future talents in Islamic Finance will not only possess a deeper understanding of Islamic Finance but will also exhibit the qualities of "minda maqasid." These individuals will be equipped to contribute to the enhanced Maslahah (well-being) of society by safeguarding faith, lives, intellect, wealth, and future generations, thereby facilitating the realisation of desired outcomes for Malaysia.

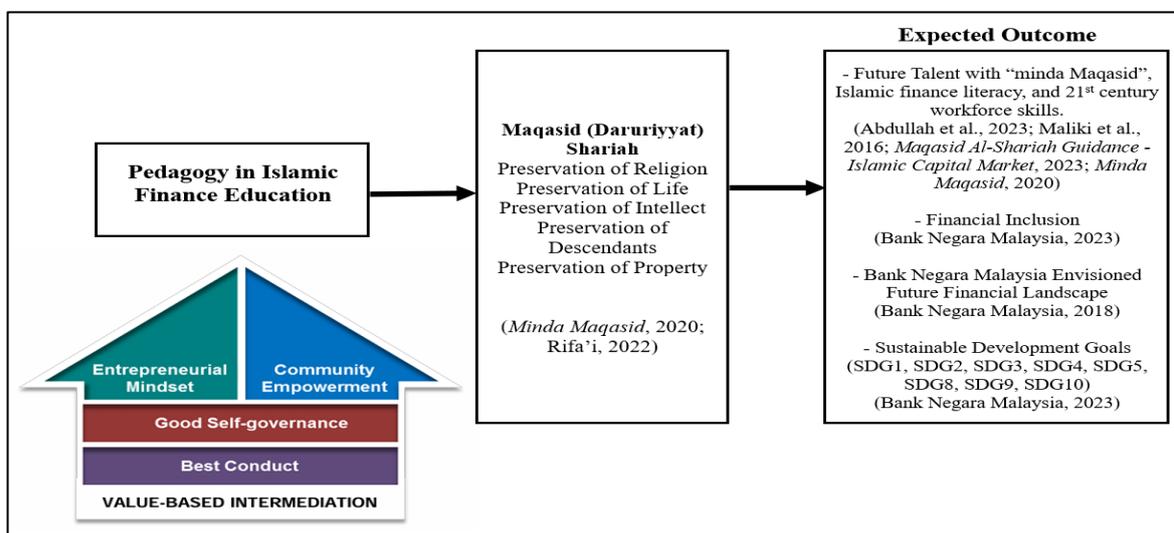


Figure 2: Proposed Research Framework

Source: Bank Negara Malaysia (2018); Minda Maqasid (2020); Rifa'i (2022)

Methodology

Population and Sample of Study

The research population comprises lecturers and students engaged in Islamic Finance education within Malaysian private universities in the Klang Valley. Purposive sampling will be employed to select lecturers actively teaching Islamic finance courses from non-Islamic

private universities, including UNITAR International University, Taylor's University, Universiti Tun Abdul Razak (UniRazak), and Universiti Kuala Lumpur (UniKL). The student sample will include second-year students enrolled in Islamic finance programmes, with no restrictions on their academic performance.

Research Design

A qualitative research methodology will be employed to comprehensively investigate the intricacies of pedagogical approaches within the domain of Islamic finance education. This selected approach is well-suited for in-depth exploration of the experiences, perceptions, and challenges confronted by both lecturers and students. Thematic analysis, facilitated through the utilization of NVIVO software, will intricately guide the scrutiny of essential themes arising from the collected data.

Research Instruments

Data will be gathered through in-depth interviews with lecturers and students to address the three research objectives of this study. In-depth interviews with lecturers will explore their pedagogical approaches, challenges faced, and the integration of Maqasid Shariah principles. Focus Group Discussions (FGDs) with students will provide a platform for discussing how pedagogy can align with Maqasid Shariah principles and impact their academic development. Additionally, relevant documents such as course materials and syllabi will be subjected to content analysis to complement interview and discussion data.

Data Collection Method

Data collection involves data mining processes from different resources. There are several resources for data mining involving qualitative data in achieving the objectives of this research. Data will be collected from various sources including internal and external databases, meetings, workshops, research papers, articles, and journals. The data mining processes include literature review, internal and external databases and in-depth interviews.

- Literature Review – Literature reviews will be conducted by referring to many resources such as articles, research papers, white papers as well as other related documentations. From this process, the gaps and challenges of incorporating Maqasid Shariah in Islamic Finance education pedagogy can be obtained which also lead to the recommendation proposal of a new pedagogy framework.
- Internal and External Databases – Information on the demands, gaps, and challenges of Islamic Finance education pedagogy approaches can be obtained from internal and external databases. These resources will serve as the basis for structuring the interview protocol.
- In-Depth Interviews – In-dept interviews will be conducted to gather primary data. In-depth interviews are chosen as they facilitate interactive discussions, allowing participants to express their views, share experiences, and engage in collective information. The use of in-depth interviews enhances the richness and depth of the qualitative data collected (Stewart & Shamdasani, 2015).

Data Analysis

Thematic analysis, utilising NVivo software, will be applied to the data collected from lecturers and students through the in-depth interview sessions to address all three research objectives. The iterative process involves systematic coding, categorisation, and interpretation to identify

emerging patterns and themes. This analysis will provide a nuanced understanding of how Maqasid Shariah may be integrated into Islamic Finance education with effective pedagogy approaches in Malaysian private universities. Figure 3 presents the summary of the proposed research approach of this research.

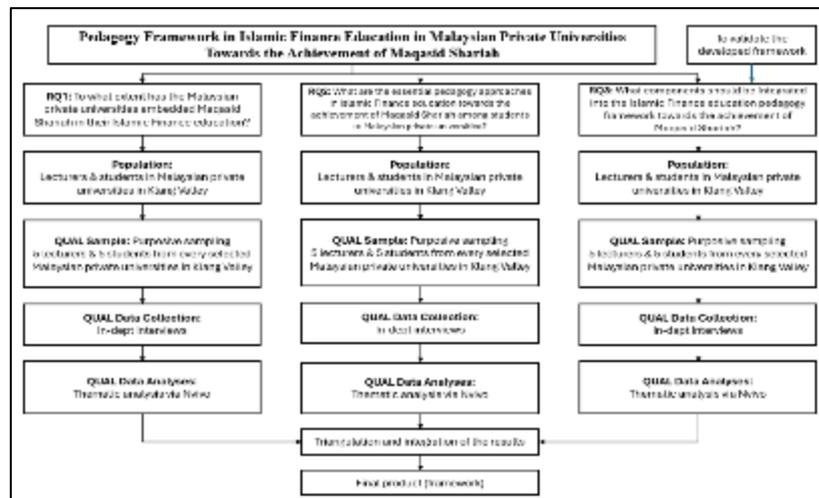


Figure 3: Proposed Research Approach
 Source: Authors' Own Work

Expected Contribution

The proposed research makes a significant contribution to the field of Islamic Finance by presenting a holistic pedagogy framework that inherently incorporates Maqasid Shariah principles. This expected contribution aligns closely with Sustainable Development Goal 4 (SDG 4), which focuses on “Quality Education.” The holistic framework embedded with Maqasid Shariah principles contributes to the advancement of education in Islamic finance, thus supporting the broader objectives of SDG 4. By incorporating Maqasid Shariah principles, it provides a comprehensive and values-based approach to financial education, contributing to the accessibility of quality education for individuals interested in Islamic finance. This aligns with the promotion of global citizenship and shared values, fostering an educational environment that goes beyond technical knowledge to instil ethical considerations in financial practices.

Furthermore, the research plays a pivotal role in nurturing talent within the Islamic Finance sector. By advocating for increased collaboration between central bank (Bank Negara Malaysia), commercial banks and the Islamic finance sector, the research seeks to open avenues for Islamic finance talents to contribute meaningfully to the financial landscape. This aligns with the broader goal of fostering a supportive environment wherein the central bank and commercial banks recognise and embrace the expertise offered by Islamic Finance professionals. This expected contribution is aligned with the SDG 8, focuses on “Decent Work and Economic Growth”, which emphasises the goal of achieving full and productive employment and decent work for all. This research promotes equal opportunities for experts in Islamic Finance to work with banking entities, fostering a more equitable distribution of educational resources and opportunities within the Islamic finance sector.

In addition, this research not only serves as an innovative and comprehensive model for Islamic finance education pedagogy but also aligns with the broader societal benefits outlined

in the Maqasid Shariah concept. This research is its emphasis on supporting the empowerment of the community through strategic collaborations with the State Department of Islamic Religion. By creating opportunities for experts in Islamic finance to engage with and contribute to the initiatives led by the State Department of Islamic Religion, the research seeks to bridge the gap between academia and practical application. This collaboration not only enriches the expertise of these professionals but also facilitates the translation of theoretical knowledge into tangible benefits for the community, which closely aligned with SDG 11, "Sustainable Cities and Communities."

In summary, these expected contributions collectively aim to advance the field of Islamic finance, enhance societal well-being, and promote the recognition and utilisation of Islamic finance expertise at all levels.

Conclusion

In the nutshell, the researchers believe that this research can address the critical shortcoming in Islamic finance education in Malaysia via the introduction of a value-based pedagogical model, being integrated into the theory of Maqasid al-Shariah and Value-Based Intermediation (VBI). As highlighted earlier, the present education pedagogy which is considered not comprehensive and backdated has caused Malaysia to lack graduates with competency and do not possess both ethical and spiritual values which are very important to Islamic finance. By embedding the underscored principles into teaching methods, educators can cultivate a maqasid mindset among the younger generation. Having a maqasid mindset is important among students to ensure that they apply Islamic finance in a way that emphasises on social justice, economic stability as well as individual well-being.

The framework proposed, result of this research offers significant implications for the broader Islamic finance ecosystem. It encourages and calls for collaboration between academic institutions, regulatory bodies, and industry stakeholders to ensure the delivery of knowledge is consistently high-quality, and ethically sound. The implementation and integration of this framework can also help graduates to nurture their confidence level in mastering Islamic financial products and enhance financial inclusion, simultaneously contribute meaningfully to national development goals. Eventually, this research highlights the importance of the role of education in forming a resilient and values-driven Islamic finance sector. A resilient and values-driven Islamic finance sector is very important as it can navigate global challenges while remaining true to the religious foundations.

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