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This book addresses an understudied topic concerning the place that *sharia* now occupies in the modern corporate workplace in Malaysia. This is a significant ethnographic study in which the author interviewed Malay-Muslim executives, owners, and personnel working at large corporations such as public-listed Islamic banks, government-linked companies (GLCs), and government-linked insurance companies (GLICs), to mention a few.

In the West, there is a growing fear of “creeping” *sharia*, which stigmatizes and portrays Islamic *sharia* as a rigid, dangerous, and inflexible dogma embracing brutal criminal penalties, misleading practices, and intolerance of secular modern life. The book under review displays a completely different view, depicting *sharia*, understood by the elites and personnel of Malaya corporations, as a core driver of modern capitalism in Malaysia. The author shows how corporate leaders, businessmen, and owners employ their shared *sharia* vision to buttress the position of Islam in Malaysia not only as a social and economic substitute to Western capitalism but also as a solution to national and ethnic problems.

This study, tackling the increasing role of *sharia* in political, social, and corporate life in Muslim Malaysia, explores “the dimensions of corporate Islam in a professional, state-sponsored, scholarly, and institutional *sharia* realm far above the interests, knowledge, and understanding of most Malay Muslims and the emplacement and peopling of *sharia* in the institutions and industry of Malaysian Islamic finance” (p. 26). The book examines the subjectivities and impact of the *sharia* elite and their theories concerning the way Islamic capitalism mends unethical “Western” capitalism while serving as a bridge to the West. For both the corporate *sharia* elite and corporate personnel, Islamic tenets and principles intersect with what can be called neoliberal Islamic capitalism.

All eight chapters address, consistently though differently, the concept of *sharia* as the force regulating the political, economic, social, moral, and religious spheres in Malaysia. The study shows that *sharia* encompasses two categories, *muamalat* and *munakahat*. The first (*muamalat*) concerns human-to-human practices such as commercial transactions including sureties and sales; the second (*munakahat*) indicates personal-status laws related to issues of marriage, family, and inheritance. The author proposes that *muamalat* regulates the way in which the corporate *sharia* elite in Malaysia deal with financial and economic opportunities, while *munakahat* reflects a more conservative and uniform application of *sharia* in the domain of relationships between men and women.

Sloane-White observes that the Malay-Muslim corporation becomes a regulated *sharia* space once Islamic norms are enforced as part of the corporation’s organizational policy. She argues that the modern spirit of Islamic *sharia*-informed capitalism is a state or society as well as an elite oriented system in which corporate leaders conduct their business according to religious interpretations or *ijtihadic* principles of *sharia* guided by *sharia* advisors or consultants. Good Muslims are expected to be aware of what is permitted (*halal*) and what is forbidden (*haram*) in Islam. According to the leaders of Muslim corporations, managers should connect with workers personally and professionally. Such an Islamic strategy, the author argues, is akin to the American or modern business concept of MBWA “management by walking around” (p. 68).

Although the study focuses on *sharia* elites, it does not overlook the ordinary personnel or the human resources and their interaction with the corporates’ leadership. The author refers to this domain as “personnel *sharia*” (p. 27) and includes the regulation of workplaces, along with the experiences and demeanors of the personnel who embrace the policies that the corporate leaders have outlined for them. Job applicants may be hired by corporate Islamic companies based on both credentials and religious piety or Islamic-*sharia*

compliance. The ultimate purpose of work in corporate Islam in Malaysia is not solely to make a profit, albeit conceived as necessary, but to do right for others or for the public good (*maslaha*) and gain God's blessings (*barakah*). Muslims should serve the public good (*maslaha*) in order to fulfil the second human obligation (*fard al-kifayah*) required by *sharia*. The first obligation, *fard al-ayn*, is to worship Allah. The emphasis of corporate *sharia* elites on ethics, society, and public good in conducting their business or work and the positive outcome for society of such work go beyond the Protestant ethic or Calvinist capitalism studied by Max Weber. The author explains, "Where Protestant success as Weber understood it reflected a dyadic exchange relationship between a businessman and God. Islam creates...a 'triadic reciprocity'...a three-way exchange entailing God, a businessman, and *society*" (p. 65, italics original).

Additionally, gender relations are discussed within the *sharia* corporate workspace in Malaysia as being hierarchically reconstructed in such a way that empower Muslim men to chastise, guide, and control women, as is the case within the domestic sphere. According to their understanding of Islam, Muslim men can be promoted to senior management positions or higher-level managers (*khalifah*) of personnel, but women cannot (p. 109). Concerning the issue of women's coverage or veiling, Sloane-White contends that prior to the 1970s, there was no strict veiling practice in Malay-Muslim public life. She also observed during her ethnographic study in the 1990s that the *hijab* (locally called *tudung*) was relatively uncommon among women working in the private sector. However, two decades later, among the *sharia* generation, it is uncommon to see Malay-Muslim women in the workplace or public zone without a veil. There is also no handshaking (no-*salam* by hand) with men.

The author examines the impact of *zakat* or *sharia* Islamic tithing on both society and corporate life, particularly in the domains of collecting and distributing religious money. *Zakat* has become an effective mechanism for capital investment as well as for Malaysian state-sponsored socioeconomic development. However, the author argues that *zakat* has become associated with processes that contribute more to the capital investment for Islamic corporations than to the privilege of the poor. In addition to *zakat*, the book addresses Islamic charity (*sadaqa*) as a driving force of Islamic corporate social responsibility (I-CSR), dedicated to serving the public good in Malaysia regardless of race and religion. For the corporate *sharia* elite, I-CSR is a model that maintains ethical manners of Muslim philanthropy and goes beyond amoral Western capitalism. Sloane-White proposes that I-CSR is different from other forms of the CSR because Muslim corporate activities are connected to Islamic concepts of piety and divinity, the impact of which goes beyond just helping the needy.

Since Islam first came to the Malay Peninsula in the thirteenth century through trade, the roots of peaceful transactions in association with Islam were established notwithstanding the changes that have occurred throughout history. Says the author, "Malays 'inherited' their capacity for trade alongside *sharia*, Islam's beliefs and practice. Their commerce then took them far and wide" (p. 57). Currently, however, elites of corporate Islam are different from the Malaysian religious bureaucracy. They are hybrid, global, and cosmopolitan in orientation in addition to being flexible, easily traversing Arab, Islamic, Malaysian, and Western academic, financial, and secular arenas. As hybrids, they move from the mosque to the market and are able "to reorient the stage of Islamic knowledge from the Arab world to Malaysia" (p. 40).

The future of corporate Islam is to be maintained by the capitalist *sharia* generation, whose orientation is the result of Malaysia's capitalist-minded New Economic Policy (NEP) generation. However, there are problems related to moving *sharia* into the domain of civil and federal law, where *sharia* has jurisdiction over non-Muslim persons (p. 37). The author, however, does not make an all-encompassing generalization of the applicability of corporate Islam to the entire Malaysian society or all Malay-Muslim corporations.

This is a great book, but one concern relates to redundancy. For instance, the term *sharia* is extensively used in the book in such a way that the reader might struggle to differentiate such phrases as “corporate *sharia*,” “capitalist *sharia* generation,” “*sharia* elite,” “personnel *sharia*,” “*sharia* scholar,” “*sharia* advisors,” “*sharia* guidance,” “*sharia* entrepreneur,” “*sharia* officer,” “*sharia* star,” “*sharia* lawyer,” “*sharia* vision,” “*sharia* perspectives,” “*sharia* standards,” “*sharia* knowledge,” “*sharia* practices,” “institutional *sharia* realm,” “*sharia* space,” “*sharia* theory of leadership,” “fractal *sharia*,” “liberal *sharia*,” “*ijtihadic* principles of *sharia*,” “*sharia* compliant,” “*sharia*-upgraded,” “policing *sharia*,” and pro-*sharia* forces, to mention a few. Despite these minor limitations, the book is a welcome contribution to Islamic studies in general, and Islamic law, *sharia*, and its impact upon the socio-economic and political life of Malaysia, in particular.

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