

博士学位論文審査要旨

2018年7月16日

論文題目: The Contribution of the Islamic Economic Theory and Institutions to Human Economic Security: The Case of the Islamic Redistributive Institution “Zakat” in Malaysia

(和訳) 人間の経済安全保障に対するイスラームの経済理論と制度の貢献——マレーシアにおけるイスラーム再分配制度「ザカート」の事例研究

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要 旨:

本論文は、マレーシアを事例研究の対象として、人間の経済安全保障に対するイスラームの経済理論およびボランティアな再分配制度（ザカート）の貢献を明らかにするべく執筆された。問題意識を体系的に表明した第1章、人間の安全保障と人間の経済安全保障をめぐる諸問題を国連の言説をふまえてイスラーム的な視点から整理した第2章、イスラームの経済思想と経済制度を金融とボランティア部門の対抗関係をふまえて議論した第3章、マレーシアの政治経済と歴史を整理した第4章、最も脆弱な人々を対象とするザカートの実践の意義と限界を、現地調査で収集したナラティブを軸に解説する第5章、ザカートの実践の歴史的な拡大を統計的に解説する第6章、結論と政策提言を提示する第7章で構成される。

イスラームの思想と実践を、国際連合が提唱した国際規範である人間の安全保障と接続させた論考は、世界的にもほとんど前例がなく、きわめてオリジナルな貢献だということができる。論文の前半部では、聖典クルアーンやイスラーム学者の研究を引用しながら、UNDP（国連開発計画）やILO（国際労働機関）が提示した人間の経済安全保障の概念を豊富化していく密度の濃い議論を展開している。論文の後半部では、現代マレーシアの政治経済を背景に、イスラーム共同体の再分配制度としてのザカートの概要と意義を記述し、それらがマレーシアのイスラーム指導者および市民にどう認知されているか、またその規模がどのように推移してきたかを議論している。マレーシアの経済成長とともにザカートは大きく成長してきたが、この制度が本来の強みを発揮するには、マレーシア政府がより効果的な支援を提供すべきであることが主張される。

論文審査では、45分間にわたる論文草稿のプレゼンテーションの後、審査委員との45分間の質疑応答が行われた。そこでは審査員より、マレーシアの歴史と政治経済に関する議論がやや薄いこと、ザカートの制度としての機能およびマレーシア企業がザカートをどのように支えているかを十分に明らかにできていないこと、マレーシアの経験が他のイスラーム諸国に対してどのような含意をもつかが明示的に議論されていないこと、政府の課税とザカートの制度的な関係が必ずしも明確に説明されていないこと、などが指摘された。しかし、全体として本論文は、人間の安全保障とイスラームという二つの要素を思弁的に結びつけて議論することに成功している。現地で収集したインタビュー・ナラティブを効果的に使いながら、マレーシアにおいてイスラーム経済制度が機能する現場の実態に光を当てた功績も、非常に大きい。その意味で、審査員による

指摘は本論文の学術的意義を損なうものではなく、今後の研究に期待される点が確認された。

以上より、本論文は、博士（グローバル社会研究）（同志社大学）の学位論文として十分な価値を有するものと認められる。

総合試験結果の要旨

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要 旨:

2018年6月21日(木)午後4時30分から6時00分まで、論文内容について多角的に質問し、申請者の学力を測る総合試験を行った。本学位論文は主として人間の安全保障研究、イスラーム研究、経済学の分野で評価されるべきものであるが、申請者がそれぞれの学問分野の方法論をしっかりと身につけており、定性データの収集と分析についても十分な力を備えていることが、45分間のプレゼンテーションで証明された。また、それらの学力が十分な応用力とフィールドワーク経験に裏打ちされていることが、プレゼンテーションの後の45分間の質疑応答で明らかになった。申請者は渡日前に米国で学位を取得しており、英語でのコミュニケーション能力と文献読解能力にはまったく問題がない。今回の総合試験も質疑応答はすべて英語で実施されたが、論文のテーマおよび関連する学術分野に関する申請者の知見を証明する応答がなされた。

よって、総合試験の結果は合格であると認める。

博士學位論文要旨

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(人間の経済安全保障に対するイスラームの経済理論と制度の貢献 — マレーシアにおけるイスラーム再分配制度「ザカート」の事例研究)

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要旨：

Three main components represent the pillars of this research: Human Economic Security (HES), Islamic economics, and the Malaysian economy and policies addressing economic insecurities. HES is part of Human Security (HS), and both are presented in this research from the Islamic perspective to relate to both Islamic economics and Malaysia, the constitutionally Islamic country. To reach a conclusion regarding the subject, the researcher asks the question: “Can Malaysia actualize HES on the bases of equity and justice for all its citizens through enlarging and enhancing the performance of the Islamic Voluntary Economic Sector (IVES) institutions, specifically the redistributive institution of zakat?” The methodological approach of this research is basically a qualitative one. The philosophical and analytical nature of the research necessitated fieldwork in the form of interviews with prominent stakeholders so that we can grasp the essence of the interrelatedness of the three themes at hand. Additionally, given the economic nature of the research, a descriptive quantitative method is employed to reinforce the qualitative conclusions.

Chapter 2 is foundational to this thesis as it presents two frameworks: the first explains HS from the Islamic perspective, and the second explains the Islamic solution to economic insecurities. The discussion over HS involves an analysis of the United Nations discourses and their quest for international security and peace, and also revolves around the thoughts of Imam Al-Shatibi and Imam Ibn Khaldun as well as Amartya Sen and Mahbub’ul Haq. The discussion over HES that produces the second Islamic framework features mainly the thoughts of the contemporary Muslim scholar Imam Al-Qaradawi because HES relates more to contemporary economic security matters.

Chapter 3 discusses Islamic economics which has two main sectors, the Islamic Finance and Banking Sector (IFBS) and IVES. The Chapter also showcases the development of Islamic economics. The objective of Islamic economics is to contribute to human well-being, that is, to play the role of an enabler; one that empowers and liberates people for freedoms. There are two main points in this Chapter. The first is about the central role of religion, even in

economics. When connecting the logic presented in Chapter 2 to the argument in this chapter, one would realize the centrality of religion which seems to be the main difference between Islamic and conventional views on HS. The second point connects to the finding of the IFBS that is about to replace the previously more influential economic institutions of zakat and waqf. Despite the sector's profit-driven strategies, it is found that religious institutions such as Al-Azhar in Egypt called for the establishment of financial institutions that serve the Muslims' financial needs through Islamic financial transactions. Upon this, the idea of HES is valuable because it prioritizes the financial security of the individual.

Chapter 4 introduces the historical development of Malaysia. After multiple periods of occupation and colonization, there was the creation of the multi-ethnic nation-state of Malaysia, and after the 1970s, economic development becomes the center of policy discussion in Malaysia. The nation's economic policies featuring the New Economic Policy (NEP) and Vision 2050 are presented in this chapter. Chapter 4 primarily discusses two points: first, the nation's objectives behind the most major economic policies, namely, national unity and economic justice, and second, the development of Islamic economics as a significant part of the Malaysian economy. The importance of these two points is strongly connected to the ideas presented with the terms HS and HES as discussed in Chapter 2.

Chapter 5 demonstrates more in-depth analysis by shedding light on the redistributive institution of zakat. Unlike Islamic banks, the institution of zakat is originally Islamic. Being targeted at redistributing wealth, zakat entirely belongs to the societal level and operates to ensure human well-being. Furthermore, the institution of zakat in Malaysia is distinct for its ability to reach the most marginalized parts of society. The discussion on HS that focuses on the individual, as well as the discussion on HES that showcases the importance of economics and money in achieving satisfactory levels of security for individuals and communities, connect very well with the role of zakat. Additionally, Malaysia is an ideal place to develop this discussion as it manages the best zakat and waqf system regarding collection and distribution of wealth. However, the expectations that the institution of zakat highly contributes to HES was not necessarily met in the Malaysian contexts. The conclusion of the chapter explains how a holistic Islamic system is necessary for each Islamic institution to be able to live up to its potential.

Chapter 6 is unique as it surveys professionals' views on the three research components at hand. This chapter covers views on the development of Islam in Malaysia, an in-depth discussion on the government economic policies, and the roles of individual Malaysians in the economy. Furthermore, the development of Islamic economics in Malaysia has been significant, as the Malaysian institution of zakat has played an important role in uplifting peoples lives and contributing to economic well-being. HES, the Malaysian economic policies, and Islamic economics all seek human well-being. However, despite the perfect combination, theory and practice are sometimes completely different matters. Both government policies and Islamic economics evidence a gap between the promise and the practice. The narrative in this chapter supports the theoretical discussion presented in both Chapter 3 and 4 and points to the gap in practice.

In the concluding chapter (Chapter 7), the researcher finds that Islamic economics could

grow to become more social, more so through the growth of the IVES, not the IFBS. By examining the potential of the institution of zakat which is a substantial part of the IVES, the researcher finds that this sector will always grow, and is not only highly resilient to financial crises, but also firmly connected to the Malaysians' compliance to religious and Islamic financial practices. However, a steady growth of the sector is not enough to actualize HES noticeably in Malaysian contexts. A more robust growth rate in the sector is conditional to decisive government interventions that favor the growth of the IVES.

Finally, the researcher confidently concludes that, as it is present today, the institution of zakat solely cannot protect HES on the Malaysian national level. Furthermore, the robust growth of the IVES is the key for Islamic economic sectors to become more social and live up to the promise of achieving human well-being, which is one of our ultimate objectives. On the Malaysian national level, economic development relates more to physical, not human, development. The development of Islamic economic sector in Malaysia relates more to the IFBS which seeks profit generation through engagement in the physical section of the Malaysian economic development and relates less to the IVES. Regardless of the institution being Islamic or conventional, the Malaysian developmental mindset has focused on manufacturing and infrastructure development for a long time; and that has led to lots of success in the 1980s and the 1990s. However, after that, development slowed. In the Malaysian national strategic planning, social and human development is featured, but whether that specific type of development will be given the attention it deserves remains a question for future research.