

The contribution of corporate social responsibility to sustainable development: A Case Study of Bank Islam Brunei Darussalam (BIBD)

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ABSTRACT : Corporate social responsibility (CSR) is a broad term used in business. It usually describes a company's commitment to conducting its business in an ethical manner. And sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. This study investigates how Bank Islam Brunei Darussalam (BIBD) provides corporate social responsibility through sustainable development. The study adopts a qualitative method of research. The study reveals that provides Corporate Social Responsibility (CSR) which are BIBD Catalyst, BIBD "Special Entrepreneurial Empowerment & Development Scheme" (BIBD SEED), BIBD Advocating Life-Long Learning for an Aspiring Future (BIBD ALAF) and the commendable "Community for Brunei".

Keywords: Sustainable Development, Corporate Social Responsibility, Bank Islam Brunei Darussalam (BIBD), Covid-19.

I. INTRODUCTION

Corporate social responsibility (CSR) is a broad term used in business. It usually describes a company's commitment to conducting its business in an ethical manner. This means that they manage their business processes taking into account social, economic and environmental impacts as well as human rights. On the other hand, sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

This paper investigates how Bank Islam Brunei Darussalam (BIBD) provides corporate social responsibility through sustainable development.

II. CONCEPT OF CORPORATE SOCIAL RESPONSIBILITY (CSR)

According to the definition of the World Business Council for Sustainable Development, corporate social responsibility is "the ongoing commitment of companies to behave ethically and contribute to economic development while improving the quality of life of employees and their families, the local community and society as a whole" (World Business Council for Sustainable Development 2008).

CSR concepts have a long historical background. The need for companies to undertake certain activities that are considered beneficial to society has been discussed extensively in the literature and has been the subject of academic research for many years (Heald, 1957, cited in Ullmann, 1985).

The concept of corporate social responsibility (CSR) has a long and varied history. Although interest in social responsibility emerged in the 1930s and 1940s, the modern era of corporate social responsibility (CSR) began in the 1950s (Carroll, 1999). According to Bowen (1953, cited in Carroll, 1999), CSR is the commitment of business leaders to pursue decisions, strategies and courses of action that are necessary with respect to social goals and values. In the 1960s, Frederick (1960), in an overview of CSR, defined CSR as an action taken by entrepreneurs to manage the operations of an economic system to meet public expectations. That is, production and distribution must be done in a way that improves overall socio-economic well-being. Frederick (1960) referred to five important thoughts on corporate responsibility during this period, all of which attempted to solve the problems of power in a difficult society and emphasized the importance of corporate responsibility to society (Frederick, 1960).

Davis (1960) divided CSR into socio-economic obligations and socio-human obligations. In terms of socio-economic obligation, the role of the entrepreneur is to manage economic units in society, with a broad obligation to the community in terms of economic development and public welfare. In terms of socio-human obligation, entrepreneurs are required to nurture and develop human values such as morality, cooperation and motivation. These two obligations should inspire the decisions and actions of entrepreneurs, which should be made for reasons that at least honestly transcend the direct economic or technical interests of the business (Davis, 1960). In the 1970s and 1980s, the debate on CSR commitment was extended to groups other than shareholders. Jones included CSR in the notion that companies have a responsibility to social groups other than shareholders and legally or contractually defined groups. First, this responsibility is voluntary, and second, it is a comprehensive obligation that goes beyond the traditional duty to shareholders and other social groups such as customers, employees, suppliers, and neighbouring communities (Jones, 1980). According to Carroll, research on CSR increased in the 1980s and 1990s. Three conceptual categories have been used to discuss corporate performance: Business Ethics, CSR, and Corporate Social Responsibility. These categories have influenced the perception of the role of corporations (Epstein, 1987).

Frederick (1986) divides CSR into four categories, referred to as CSR1, CSR2, CSR3 and CSR4. CSR1, the first wave of CSR, began in the early 1950s and lasted until the mid-1970s. Its focus was on corporate social responsibility. During this period (1950-1970), people felt that something was wrong with the norms of business conduct. Furthermore, while scholars recognised the importance of CSR and accountability, their work was unclear regarding the values of CSR (Frederick, 1986). Husted and Allen (2000) pointed out that during this time, scholars only talked about what businesses should do to improve the social environment and not how they should respond (Husted et al., 2000).

Corporate Social Responsibility emerged in 1970 as a response to the lack of clarity about CSR1 to provide managers with tools for managing CSR1. It is an ethical-philosophical notion of CSR, as corporate social responsibility is seen as a concern: "the ability of the corporation to respond to social pressures in a seemingly antagonistic environment with the corporation on one side and 'stakeholders' on the other" (Frederick, 1998).

Academic interest then shifted to the question of how companies can develop skills and effectiveness in dealing with social pressure (Carroll, 1979). CSR2 represented a shift from an ethical and philosophical concept to an action-oriented management concept of social responsiveness. Frederick later described CSR3 as a corporate social attitude: "CSR3 embodies the notion of moral correctness in the actions taken and strategies formulated. Its general value reference is the set of sometimes vaguely and inadequately expressed but deeply rooted moral convictions that make up the culture of ethics (Carroll, 1991).

A CSR3 company whose normative elements are based on ethics and values will:

- (a) Recognize that ethics is essential and not merely a constraint on management decisions and strategies;
- (b) employ and train managers who accept and practice the important role of ethics;
- (c) have sophisticated tools to recognize, potentially anticipate and truthfully address ethical issues affecting the company and its employees; and
- (d) endeavor to align their current and planned future policies with the core values of the ethical culture.

Finally, Frederick (1998) proposed CSR4, which considers the cosmos, science and religion in matters of social responsibility. CSR4 was developed as a result of the inadequacies of the prevailing CSR definition at the time. Frederick (1998) made it clear that in CSR4 the researcher needed to broaden the study of CSR to reflect the broadest areas of human knowledge and experience, rather than limiting the analysis to the norms and values of a particular society or historical period. Frederick (1998) also noted that it is important for the researcher to examine CSR from a religious perspective. Religious beliefs are important in CSR research because they can influence corporate decision making and workplace behaviour (Carroll, 1994). Carroll (1991) argued that one of the factors contributing to the uncertainty that usually dominates discussions of social responsibility is the lack of consensus on the meaning of the concept. The concept of CSR explained by Carroll (1979; 1991 and 1994) includes four levels of CSR or four types of social responsibility: economic, legal, ethical and philanthropic. Carroll (1991) identified the four components of CSR, starting from the basic idea that economic performance underlies all of them. At the same time, companies are expected to comply with the law, as the law is society's primary reference for acceptable and unacceptable behaviour. They are also expected to do what is right, just and fair and to refrain from actions that could harm stakeholders. Companies are also expected to behave as good corporate citizens. This can be achieved through philanthropic responsibility, where companies are expected to provide financial and human resources to the community and improve the quality of life (Kamali, 1998).

In contrast to Western theories, the Islamic view of CSR takes a more holistic approach. It offers an integrated spiritual view based on the teachings of the Qur'an and Sunnah and provides a better alternative philosophical framework for man's interaction with nature and with other human beings. The moral and ethical principles derived from the divine revelations are more stable, eternal and absolute (Ahmad 2002).

Given the prominence of shar'iah in the Islamic paradigm, the religious bond plays a more important role than the social contract. Islam requires people to submit to the Shar'iah by submitting to the contractual obligation and leading their lives in accordance with high virtues and moral consciousness as stipulated in the Shar'iah guidelines. This means that people are not expected to carry out economic, social and other worldly activities as self-centered economic entities, but to balance the rights and duties of the individual and society (Chapra 1992).

CSR practices have been prevalent in the banking and financial sector in the United States and European countries, including the United Kingdom, for more than three decades. As a result, both corporations and financial institutions are moving towards more ethically acceptable business practices, or new forms of ethical businesses and financial organizations are being established to respond to increasing demand from civil society. In this regard, CSR practices are an integral part of Islamic teachings, according to which ethics (akhlak) together with faith (taqwa) guide all aspects of life, including economic and financial activities, in order to achieve eternal reward in this world and the hereafter as defined by the falah or salvation process (Dusuki 2008; Mohd Nor & Asutay 2011).

While companies strive to make profits, this is not their only goal, as they must protect the interests of creditors, suppliers, employees, consumers, and society as a whole. Conversely, the maqasid of Shari'ah serves individual as well as public and societal interests (Zahid, 2010). Islam provides a complete code of conduct for life as it covers every aspect of life. CSR is therefore not remote from an Islamic perspective and is one of the most important concepts of Islamic teachings. Dusuki and Abdullah (2007b) pointed out that the concept of CSR is deeply rooted in Shariah. Therefore, a company such as an Islamic bank that claims to follow Shariah-based principles should naturally practice CSR as this protects the true spirit of Islam (Williams et al., 2010). Williams and Zinkin's study on the compatibility between Islamic doctrine and the United Nations Global Compact found that Islamic doctrine not only closely aligns with the ten principles of the United Nations Global Compact, but that the alignment exists in many respects and even goes beyond the minimum standards adopted by this framework [20]. In their study, Williams and Zinkin found that Islamic teachings exceed the requirements of the Global Compact in many important respects: (Dusuki, 2007)

1. They appear to be more comprehensive, such as the development of human capital and transparency requirements in business transactions.
2. They have a clear codification that defines what is permissible or halal and what is forbidden or haram.
3. Islam has a clear enforcement mechanism in the Shari'ah and also in the community, and individuals bear the ultimate responsibility for their wrongdoings on the Day of Judgement. Therefore, Islamic banks have social obligations to the community they serve. Islamic financial institutions have a dual accountability - one to God (in the form of social accountability to society and stakeholders) and one to the counterparty (Williams et al., 2010).

Various Islamic banks around the world play an important role in promoting social responsibility. Islamic banks have taken several initiatives in the area of social responsibility. These initiatives include caring for people with disabilities, while many focus on environmental issues. In Malaysia in particular, each bank has a zakat fund that provides financial assistance to poor and needy people. Furthermore, in South Africa, there is an initiative launched by Al Baraka Islamic Bank to reduce racial discrimination (Belkacem et al., 2015).

Furthermore, the "Charity" t'azur Takaful program in Bahrain is an example of the programs established by Islamic financial institutions. Companies involved in this program often receive the award for the best Islamic insurance company in recognition of their role in corporate social responsibility and their activities in accordance with Islamic law. The company received the award for the best Islamic insurance company in recognition of its role in corporate social responsibility and its activities in accordance with Islamic law. The "Charity T'azur" product is the first charity insurance product of its kind launched by T'azur in the month of Ramadan 2009. It helps charitable donors to save regular donations over several years, which are invested in private funds based on the provisions of Islamic law. At the end of this period, the accumulated capital is transferred to charities selected by the donor (Williams et al., 2010).

Another example is the Islamic Bank of Jordan, which was founded in 1979. The bank typically engages with the community on numerous levels and through a range of products and means, such as donations, financing programs, social facilities, student education, and environmental protection (Kamali, 1999).

It is recommended that Islamic financial institutions engage in more activities that benefit the society to ensure that they do not lag behind their conventional counterparts in serving the community (Abubakar, 2016).

III. SUSTAINABLE DEVELOPMENT THROUGH CORPORATE SOCIAL RESPONSIBILITY (CSR)

In the 1960s, the concept of 'sustainable development' emerged, which is actually about moral values and ethics. The concept of sustainable development initially focused more on environmental issues that were influenced by industrial activities (Iqbal 2005).

The 1987 report of the World Commission on Environment and Development entitled 'Our Common Future'," often referred to as the 'Brundtland Report' (WCED 1987), provides the most commonly used definition for the concept of sustainable development:

"Seeking to meet the needs of the present without compromising the ability to meet the future generation to meet their own needs".

According to this definition of sustainable development, there are four important points that should be emphasised (Hassan & Chachi 2005; Hornby 2007):

- (i) social progress that meets the needs of all people;
- (ii) effective protection of the environment;
- (iii) prudent use of natural resources; and
- (iv) the maintenance of a high and stable level of economic growth and employment

Within sustainable development, the concepts of sustainable human development (SHD) and sustainable livelihood (SL) are closest to Islam. The motivation of poverty alleviation, which is repeatedly mentioned in the Qur'an and Sunnah, proves that from an Islamic and conventional perspective, similar goals can be achieved to secure a promising future. For example, the Shariah prescribes Zakah for every Muslim who has a certain amount of wealth to alleviate poverty and fulfil the needs of the poor and needy (Yousri 2005).

The concept of sustainable development can be interpreted and defined in many different ways, but the most commonly used, well-known and quoted definition dates back to 1987 by the World Commission on Environment and Development ("Brundtland Commission"). In its highly influential report "Our Common Future", sustainable development was defined as: "development that meets the needs of the present without compromising the ability of future generations to meet their own needs." (WCED, 1987, P. 9).

The development of the CSR concept has led to its scope being extended to other elements. For example, since the 1990s, organisations have attempted to achieve the goal of sustainable development through CSR contributions, including the banking sector since the early 2000s (Relaño 2011). Moon (2007) argued that the interest in CSR has led to an increased socialisation of the market and also to a change in governance at national and global levels in line with ethical expectations. Consequently, Islamic banking needs to rethink its position on social issues and should move towards an ethical position by taking care of the welfare of society as theorised by Islamic economists and as embodied in the first example of an Islamic bank in Egypt in the late 1960s. One method to achieve such a development is to introduce concepts of corporate social responsibility (hereafter CSR) into the policies of Islamic banks. This is done through the pursuit of social banking aimed at sustainable development, which by definition should be an endogenous component of IBF, as suggested by the 'Islamic' in the IBF prefix (Shifa Mohd Nor and Noor Azuan Hashim, 2015).

In an attempt to mitigate the consequences of mainstream economic and financial institutions and overcome the 'ethical deficit', the concepts of corporate social responsibility (CSR) and sustainable development are brought to the surface as dynamic tools to uphold social justice. These two important concepts of social justice together form a complementary paradigm that emphasises the importance of social concerns in business and finance, which by definition is in line with Islamic aspirations of a moral economy. Islamic banks must ensure that the impact of CSR and sustainable development reaches society and meets the development needs of society. A key finding from the reveals that poverty alleviation is not a priority for Islamic banks. Therefore, a paradigm shift in Islamic banking is required, i.e. a return to the goal of promoting socio-economic justice. Hence, social Shariah compliant banking is important at this juncture to play the role of IBF in poverty alleviation and community development (Shifa Mohd Nor and Noor Azuan Hashim, 2015).

IV. Sustainable Development through Corporate Social Responsibility (CSR) in Bank Islam Brunei Darussalam

This case is about the social responsibility initiative of Bank Islam Brunei Darussalam (BIBD). BIBD aims to facilitate and transform the market for distressed entrepreneurs during the pandemic. Bank Islam Brunei Darussalam's (BIBD) corporate social responsibility (CSR) initiatives have been recognized by the Global Good Governance Awards¹ as the Best CSR Initiative or Best Community Development Initiative. BIBD's CSR initiatives were developed to give something back to the community. With this motto, BIBD is committed to helping the less fortunate through its CSR initiatives and thus contributing to the country (Siti Rozaidah & Siti Fatimahwati, 2023).

"Community for Brunei" was one of BIBD's CSR initiatives. It is a digital marketplace that was originally set up to support small businesses during the outbreak of the COVID-19 pandemic. BIBD supported the country's small, medium and micro entrepreneurs to actively and competitively grow their businesses through the Brunei Community. The Community for Brunei used technology to connect the community by providing an online environment and digital payment system to create a digitized society with a cashless economy (Siti Rozaidah & Siti Fatimahwati, 2023).

"Community for Brunei" quickly evolved into a community-oriented and socially responsible platform compared to its start as a digital marketplace when COVID-19 first appeared in Brunei in 2020. Besides the digital marketplace, "Community for Brunei" has evolved into a social charity platform that conducts charity drives in collaboration with other non-governmental organizations (NGOs) and is a donation platform that enables the community to donate and give back to the nation during difficult times such as the COVID-19 pandemic (Siti Rozaidah & Siti Fatimahwati, 2023).

As part of BIBD's overall commitment to uphold the United Nations (UN) Sustainable Development Goals (SDGs), the promotion of green practices and events related to Community for Brunei has also ensured that urban areas are inclusive, safe, resilient and sustainable. BIBD's CSR initiatives also promoted sustainable consumption and production patterns and took urgent action to respond to climate change and its impacts (BIBD, 2022) (Siti Rozaidah & Siti Fatimahwati, 2023).

The first wave of COVID-19 in the early 2020s had a serious impact on the economy, including on the financial conditions of companies. During this uncertain period, micro, small and medium-sized enterprises (MSMEs) undoubtedly faced enormous negative impacts due to their limited resources. Immediately after the outbreak of the pandemic, many governments, such as that of Brunei, began to extend fiscal and other forms of support to MSMEs and their employees, as smaller businesses were more vulnerable to negative shocks to their supply chain, labor force, and final demand for goods and services than larger businesses (Siti Rozaidah & Siti Fatimahwati, 2023).

In addition to the government, the private sector, including financial institutions, has also played a role in initiating strategies to revitalise the economy and promote its recovery. The strategies have mainly had to do with supporting MSMEs, the key players in Brunei in realising its vision. An example of this is BIBD, a financial institution that has consistently supported entrepreneurship through its business products and CSR initiatives. The Chief Marketing Officer of BIBD, Hajah Nurul Akmar binti Haji Mohd Jaafar, believes that giving back to the community and supporting the growth of small businesses are at the core of BIBD's CSR pillars - namely education, entrepreneurship and community (Siti Rozaidah & Siti Fatimahwati, 2023).

In recognition of its inspiring and noble CSR efforts, BIBD received two major awards for its leadership, innovation and excellence in SME banking and its strong commitment to its CSR initiatives. The two awards that BIBD received were the "Best SME Bank Brunei 2020" and "Best CSR Bank Brunei 2020" awards. The Best CSR Bank Brunei 2020 award was given to BIBD in recognition of its commitment to empowering communities in Brunei to grow and become financially independent through entrepreneurship and quality education. These awards symbolize BIBD's focus on providing comprehensive solutions that make banking more efficient, cost-effective and accessible to SME customers, as well as creating long-term support and sustainable change through education, community and development of local entrepreneurs (Siti Rozaidah & Siti Fatimahwati, 2023).

When Brunei Darussalam was faced with the unprecedented outbreak of the COVID-19 pandemic, both government agencies and the private sector joined forces to support the country. Recognizing that a whole-of-government approach is key to the success of the national and community-building agenda, BIBD has demonstrated its commitment as a Partner in Progress throughout the challenging time to help the nation contain the risks of a renewed outbreak of the virus and mitigate its impact on the Sultanate through its CSR. BIBD's

notable CSR initiatives include BIBD Catalyst, BIBD "Special Entrepreneurial Empowerment & Development Scheme" (BIBD SEED), BIBD Advocating Life-Long Learning for an Aspiring Future (BIBD ALAF) and the commendable "Community for Brunei" (Siti Rozaidah & Siti Fatimahwati, 2023).

(a) BIBD Catalyst

BIBD Catalyst was a program created for start-ups and potential entrepreneurs to learn and gain experience from reputable and renowned brands. This enabled local MSMEs to showcase themselves in both the local and international markets. The main objective of the program was to develop high potential businesses in various industries that can export their products beyond Brunei. Some of the successful local fashion brands that have gone through the BIBD Catalyst program are Bait-al-Hijab, Rozai Hijab, Mukaku Cosmetics, Mudaser and Mumtaz Collections, led by the well-known Malaysian brand FashionValet (Siti Rozaidah & Siti Fatimahwati, 2023).

(b) BIBD SEED

The BIBDSEED program is an award-winning initiative that aims to improve the livelihoods of underprivileged mothers in Brunei by training them to become independent entrepreneurs capable of competing in the local and international markets. BIBDSEED is a business empowerment program that provides single mothers with the essential skills to start a business. It is a collaboration between the BIBD, the Ministry of Religious Affairs, the Ministry of Culture, Youth and Sports (MOCYS) and is supported by the Ministry of Home Affairs (MOHA). The aim of this program is to improve the livelihood of underprivileged mothers in Brunei Darussalam by empowering them to become strong and successful entrepreneurs. The program has evolved into a shorter program of 9 months, with the first batch consisting of four phases that included continuous monitoring and coaching by representatives from related industries and local training organizers. From 2018 to 2019, 93 underprivileged mothers have participated, with 9 and 10 participants from the first and second cycles of BIBDSEED, respectively, now owning their own food and beverage stamps. Since the launch of the program in 2018, BIBDSEED participants have been frequently seen at business fairs and exhibitions. For the program, BIBD was awarded the 2019 Global Good Governance (3G)" Award for Women's Empowerment in Jakarta. (Siti Rozaidah & Siti Fatimahwati, 2023).

(c) BIBD ALAF

Another notable BIBD CSR initiative was the BIBD ALAF program, which has become a permanent fixture since its launch in 2013 and in which a total of 243 students have participated as of January 2020. BIBD ALAF is the bank's funding initiative for underprivileged children to break the cycle of poverty through education. The program finances school and tuition fees, teaching materials, tutoring and counseling needs, among other things. One of BIBD ALAF's outstanding achievements was sending the first scholarship holder to Egypt to study at the renowned Al-Azhar College. The aim of BIBD ALAF is to create a future "generation of change" that can help the country achieve its development goals and visions (Siti Rozaidah & Siti Fatimahwati, 2023).

In addition to financial and educational support, the BIBD's ALAF program offers students the opportunity to participate in events such as workshops, motivational talks, career counseling and leisure activities. For students who need more support, there are also educational programs such as tutoring, personal coaching and study groups. The program is supported by the combined efforts of the private and public sectors as well as donations from businesses and the public (Siti Rozaidah & Siti Fatimahwati, 2023).

(d) Community for Brunei

When the first wave of the COVID-19 pandemic disrupted economic activity in Brunei and around the world, BIBD launched the "Community for Brunei" initiative - a collaboration with local entrepreneurs and social enterprises. This digital platform was first launched in April 2020 - it was relaunched in March 2021 and will continue to support the Bruneian community with new initiatives. It is the country's first integrated e-commerce platform for a digital marketplace where MSMEs can do business completely free of charge. It aims to support small businesses in particular and promote various social and charitable causes that are important to the heart of Brunei. The initiative was launched at the height of the COVID-19 pandemic in the country to help local micro businesses reach more customers. However, Hj Nurul Akmar believes that Community for Brunei is not only a platform to provide support and assistance during the pandemic, but she hopes that Community for Brunei will continue to be the platform of choice to support the growth of individual businesses and give people the opportunity to give back to the community. On the BIBD platform, 120 suppliers and 43 MSMEs from the food and beverage, artisanal products and services sectors as well as more than 43 non-governmental organisations presented their respective concerns, ranging from environmental protection to help for stray animals. Community for Brunei provided a digital marketplace that showcased various social and charitable causes that lie at the heart of Brunei and allowed the public to support these causes by purchasing from local businesses (Siti Rozaidah & Siti Fatimahwati, 2023).

BIBD, through its Corporate Banking Group (CBG), supports the Community for Brunei as one of the key promoters of the MSME industry. This is in line with the Government of Brunei's vision to enhance opportunities for local MSMEs and achieve a leadership position among business and industry players by developing greater competitive strength. BIBD has complemented national efforts by advancing its MSME-related initiatives and programs to ensure that it helps empower aspiring local entrepreneurs through robust and comprehensive digital business solutions with ease. Its suite of products such as BIBD BizNet, MSME Current Account and BIBD QuickyPay has helped bridge gaps and improve the way MSMEs do business - this is in line with the bank's objectives of meeting the needs of all types of MSMEs. The launch of its all-in-one platform SME360 has also helped to improve the management of MSMEs. The Bank continues to work closely with various stakeholders such as DARE (Darussalam Enterprise) to provide support, guidance and mentoring to its MSME clients (Siti Rozaidah & Siti Fatimahwati, 2023).

In addition to providing a digital marketplace, the Brunei community has also promoted local production and MSMEs. To meet food needs during the pandemic, the Government of Brunei, through Ghanim International Corporation, introduced the Buy Local Produce campaign to help local farmers access markets during the outbreak. Under this campaign, state-owned Ghanim purchased fruits and vegetables directly from local growers and supplied them to its retail network, which included its own junction outlets, supermarkets and restaurants, as well as the Community for Brunei platform. This initiative helped farmers and market traders to sell their harvest to supermarkets and restaurants and prevented losses incurred due to the closure of many markets due to the disease outbreak. The "Buy Local Produce" campaign involved 32 farmers who have supplied up to 93 different crop varieties since it was launched during the first outbreak of COVID -19. This initiative ensured a steady supply of local fruits and vegetables, which stabilized prices and encouraged farmers to continue growing. In the long term, this initiative will help Brunei reduce its dependence on imported food. It also has the potential to increase the productivity of local food producers and reduce Brunei's dependence on food imports, thereby increasing the income of local producers. In addition, "Community for Brunei" provides an opportunity to identify the supply and demand of goods and prevent the wastage of resources (Ministry of Finance and Economic Affairs, 2020) (Siti Rozaidah & Siti Fatimahwati, 2023).

Another initiative to support MSMEs in Brunei was the Community Farmer's Market organized by Community for Brunei in June 2020 to promote healthy lifestyles through eco-friendly practices. The event was held at the Bumiputera Complex in Bangar Town, Temburong District. More than 10 local vendors participated in the community farmer's market. The aim of the event was to help MSMEs in the country to be active, competitive and grow their business. It is hoped that Temburong district will become a preferred destination for local vendors to grow their business while giving the public an opportunity to give back to the society (Idris et al., 2019).

Faced with the second wave of the COVID-19 pandemic in Brunei, responders worked around the clock to manage the pandemic, at times running out of manpower and resources. Against this backdrop, the Brunei Municipality updated its platform to enable digital donation and volunteering functions. The platform allowed NGOs to raise funds digitally, with the public visiting the Community of Brunei platform able to see which NGOs were raising funds, where the funds were going and how much the NGOs needed to achieve their goals. Several NGOs raised funds to support medical staff at the National Isolation Center in Tutong and various vaccination centers across the country. This included supplies such as gowns, food and daily necessities. Community for Brunei also collaborated with FERA Nursing and Healthcare to conduct a fundraising campaign to purchase face masks and gowns for medical staff at various hospitals across the country, and with the Impian Project to raise funds to provide face masks and hand sanitizers for underprivileged and special needs families. In addition, all NGOs collecting donations through the platform received approval from the relevant authorities and the digital payment methods used for donations were safe and secure. The platform also provided live news to the nation about the demands of medical first responders and premises to stop wastage and improve the coordination of donations from the platform's vendors. The platform also promoted the call for volunteers to join the cause and contribute by reaching out to non-governmental organizations such as the Youth Volunteers and the Brunei Red Crescent Society. Initiatives included distributing food and face masks to less fortunate people as well as supporting advocacy groups. Efforts also supported the Ministry of Health's efforts through the #keepbruneicovidsafe vaccination campaign to keep Brunei safe by raising awareness and encouraging the public to get vaccinated (Siti Rozaidah & Siti Fatimahwati, 2023).

As of October 2021, NGOs have raised more than BND27,000 in donations through the Community for Brunei platform, which has been used to scale up support for medical first responders and those affected by COVID - 19 since the start of the second wave. As of October 2021, 47 non-governmental organizations were listed on the online platform and 31 initiatives were running. According to Hjh Nurul Akmar Hj Mohd Jaafar, Chief Marketing Officer of BIBD, Community for Brunei has evolved into a community-oriented and socially responsible platform

compared to its start as an online marketplace when COVID -19 first broke out in Brunei in 2020. She added that during the first wave of COVID -19, BIBD helped to mobilize a lot of resources. However, in the second wave, the situation had worsened to an alarming extent, so more resources and volunteers were needed in the respective areas. The platform made it easier for volunteers to sign up and register to support people on the frontline and Bruneians were united as a nation to overcome COVID -19. The digital platform not only allowed the financial institution to give back to the community but also the entire nation to contribute to the local community (Siti Rozaidah & Siti Fatimahwati, 2023).

The activities and events of "Community for Brunei" are also aimed at the SDGs of the United Nations. Community for Brunei is part of BIBD's contribution to achieving the UN SDGs, particularly SDG8 (Decent Work and Economic Growth) and SDG10 (Reduce Inequalities), by partnering with relevant organizations to address a range of SDG issues affecting Brunei, in line with the Bank's commitment to sustainability and support for the SDGs. Community for Brunei partnered with BMS Engineering to fund solar-powered lamps for low-income neighborhoods. Another initiative, also related to the SDGs, is called "My Action for SDGs" and aims to raise awareness of the SDGs among young people. Community for Brunei collaborated with the Society for Community Outreach and Training (SCOT) as part of the #CommunityforSCOT movement, which aims to empower disadvantaged people, especially unemployed mothers, with entrepreneurial skills by encouraging them to sell their home-cooked meals through the Community for Brunei platform. An example of CSR is BIBD's role in promoting female-owned MSMEs through messaging and social media and supporting these businesses to inspire more women to become entrepreneurs and managers, and to increase the public's respect and gratitude for female-owned MSMEs. The program has helped to provide single mothers with entrepreneurial, technical and marketing skills to enable them to become entrepreneurs, while encouraging young people to volunteer and support single mothers. SCOT is one of the non-governmental organizations in Brunei whose aim is to fight poverty in a sustainable and creative way (Musa & Idris, 2019).

BIBD also collaborated with LiveWIRE Brunei in programs such as the Business Awards Funding Scheme and the AgroBiz project. In 2019, AgroBIZ was established as a project of Brunei Shell Petroleum with its social investment platform LiveWIRE Brunei in collaboration with the Institute of Brunei Technical Education Agro-Technology Campus. The aim of AgroBIZ is to promote the interest and knowledge of young people in agro-entrepreneurship and in the field of agro-technology as agro-technicians. Another main goal of AgroBIZ is to reduce the ecological footprint and environmental impact. Taking ecology into account, crops are treated with natural pesticides and natural fertilizers to achieve healthy yields while avoiding environmental damage (Musa et al., 2022). One of the products grown by the AgroBiz students is Sembada 188 rice - a locally produced, high-yielding hybrid variety that is organic and pesticide-free. It is sold on the Community for Brunei digital marketplace, which allows them to reach a wider audience (Siti Rozaidah & Siti Fatimahwati, 2023).

Furthermore, the Community for Brunei platform launched two community projects: "Community for COVID" and "Community for Ramadhan" In the fasting month of Ramadhan 2020, Community for Brunei launched its second project, Community for Ramadhan. The aim of this initiative was to create a digital "Gerai Ramadhan" that would allow the public to purchase food and beverages supplied by vendors who normally physically participate in the annual Ramadhan stalls. Onboarding for vendors began on April 20, 2020, and there were over 50 vendors registered for the site. The vendors who were included in the community for Brunei included BIBD SEED entrepreneurs as well as various Muaf entrepreneurs, including various vendors who normally participate in the MOHA and MOCYS annual Ramadhan stalls. Customers were able to place their orders on the website, where orders received by 6pm were scheduled for delivery by GoMamam. GoMamam is currently the only mobile application in Brunei for food delivery that allows customers to track the route of their orders by synchronizing the GPS location of the senders (drivers) with Google Maps technology (A. Wong, 2020a). The Chief Marketing Officer of BIBD, Hjh Nurul Akmar binti Hj Mohd Jaafar, hopes that the community for Ramadhan will enable Bruneians to feel the spirit of gerai Ramadhan online. Despite COVID-19 restrictions, it has helped bring together various vendors and customers in one digital marketplace. Customers were able to take advantage of the secure payment environment and have their fast-breaking meals delivered directly to their homes. Hjh Nurul Akmar saw this as an opportunity for MSMEs to do business digitally during the pandemic. There were no registration fees to join this platform, apart from a minimum fee of BND 50 to open a corporate account with BIBD. As part of the bank's efforts to support micro-enterprises during this difficult time, merchant fees were waived for sellers in the Brunei community so that all sellers who registered on the website received 100% of the sales. This removed the dilemma and worry of cash transactions or sourcing suppliers for MSMEs, as these elements were already included in the Community for Brunei ecosystem. This digital platform enabled small businesses to trade online and survive the difficult times (Siti Rozaidah & Siti Fatimahwati, 2023).

Another charity campaign carried out by Community for Brunei was Community for COVID, an initiative in collaboration with NGOs and other associations. One such case was working with Jab Gym on a fundraising campaign for Pusat Ehsan Al-Ameerah Al-Hajjah Maryam as part of a CSR initiative (Mahmud, 2020). Jab Gym is the first boxing fitness center in Brunei that combines training, lifestyle and luxury. Pusat Ehsan, on the other hand, is a charity organization dedicated to providing quality education, rehabilitation and training programs for people with special needs. It supports around 260 people with special abilities. The organization recognizes the need of these people to become independent members of society. The fundraising collaboration was through the sale of fine juices produced by Jab Juice Bar and high-quality cereal bars produced by Pusat Ehsan's professional class. The public could purchase these goods from the Community for Brunei website via a secure MasterCard payment portal using any debit or credit card. Jab Gym is a strong advocate of eco-friendly practices and guarantees that its kitchen is single-use plastic free. Recyclable glass bottles were used for the campaign juices. Proceeds from the campaign were donated to Pusat Ehsan to help the NGO run its programs, such as providing training, assistance and care for people with special needs. This collaboration had a great impact on the special needs community in Brunei, especially during the COVID -19 pandemic, and strengthened the community initiative as a whole (Siti Rozaidah & Siti Fatimahwati, 2023).

V. CONCLUSION

Corporate social responsibility is "the ongoing commitment of companies to behave ethically and contribute to economic development while improving the quality of life of employees and their families, the local community and society as a whole. On the other hand, sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. BIBD's notable Corporate Social Responsibility (CSR) initiatives include BIBD Catalyst, BIBD "Special Entrepreneurial Empowerment & Development Scheme" (BIBD SEED), BIBD Advocating Life-Long Learning for an Aspiring Future (BIBD ALAF) and the commendable "Community for Brunei".

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