

Public Awareness on Corporate Social Responsibilities of Saudi Islamic Banks¹

Sutan Emir Hidayat²

Suliman Abdulrahman Alhur³

The purpose of this study is to evaluate public awareness on the corporate social responsibilities (CSR) of 11 Islamic retail banks in Saudi Arabia (3 full-pledge Islamic banks and 8 Islamic windows). A survey was conducted using a questionnaire administered to 100 Islamic bank depositors to determine the level of their awareness with regard to the pursuit of the corporate social responsibilities of the banks in terms of various issues. The questionnaire and its components were developed based on the Accounting and Auditing Organization for Islamic Financial Institution's (AAOIFI) Governance Standard No. 7: Corporate Social Responsibility Conduct and Disclosure for Islamic Financial Institutions. The level of public awareness of the banks' pursuit of corporate social responsibility is found to be limited in the light of the small number of questionnaire items which the respondents agreed to or of which they had adequate knowledge. The level of public awareness of the pursuit of corporate social responsibilities between the sample banks also varies significantly as shown by the differences of the respondents' answers to the questionnaire when grouped according to their respective banks, age, and educational attainment. The findings of this study are expected to benefit the Islamic banks in general in the sense that they should intensify their efforts to make their clients more aware of the programs and activities undertaken by them in pursuit of their corporate social responsibility.

Key Words: Public Awareness, Corporate Social Responsibilities, Islamic Banking, Saudi Arabia

1. Introduction

In the modern era nowadays, enterprises are realizing the need of running their operations not just to make profit but also to contribute to the betterment of society. The activities undertaken by enterprises for the betterment of society on a voluntary basis are known as Corporate Social Responsibility (CSR). It is also known by other names such as corporate responsibility, corporate

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² Corresponding Author. Senior Lecturer, University College of Bahrain. E: sutan@ucb.edu.bh.
Mobile: +973-39361625

³ University College of Bahrain

citizenship, responsible business, sustainable responsible business, or corporate social performance (Wood, 1991).

However, the concept of CSR from Islamic perspective is distinct. The concept of CSR can be found in the *maqasid al shari'ah* (the objectives of *shari'ah*) and the principles of *maslahah* (the public good) (Dusuki et al (2010). The *shari'ah* covers all aspects of life, including the family and society, and intertwined with *maslahah*, provides benefits and prevents harm to people and society. Unity (*Tawhid*), justice (*Al 'Adl*), free will (*Ikhtiyar*), and responsibility (*Fardh*) are the axiomatic principles upon which the conceptual framework of Islamic perspective of CSR rests (Mohammed, 2007).

Farook and Shiroh (2010) assert that an enterprise should not just perform what is required by God but also "on every aspect of its existence." This refers to compliance by businessmen and business enterprises with mandated responsibilities and what can be done on a voluntary basis to pursue corporate social responsibility. A holistic approach is taken by Islam towards CSR, based on the teachings of the Quran and the sayings and practices of the Prophet Muhammad (Dusuki, 2007). In conclusion, the Muslim businessman pursues his social responsibility more of a religious conviction than a social contract.

Essential to the successful operation of a business enterprise is awareness of its mission, strategies, and programs on the part of the people who use its products and services. Public awareness refers generally to the attitudes, opinions, activities, and behaviors of people towards pieces of information they get about an organization (Gregory & Miller, 1998). Such awareness promotes better public understanding and acceptance of the firm.

Islamic financial institutions (IFIs) were established with the aims to achieve the *maqasid al-sharia'h* (the objectives of *shari'ah*). Therefore, all IFIs must direct their activities towards realizing the objectives of *shari'ah*. In general, the objectives of *shariah* can be divided into three categories namely education (*Tarbiyah*), justice (*Adalah*) and the welfare of the society (*Maslahatul Ammah*) (Hidayat, 2010).

Each objective of *shari'ah* mentioned above should be reflected in the operations of IFIs. For an example, the role of an Islamic bank in education is to increase the awareness of its staff and the public on Islamic banking products. Practically, this objective can be achieved through close cooperation with training institutes, the mass media and higher learning institutions. In a collective action, IFIs can establish an endowment fund intended to sponsor potential students to attend Islamic finance programs held by reputable higher learning and training institutions (Hidayat, 2010).

Adalah (justice) principle implies that all IFIs must establish justice in their operations. This objective can be achieved through transparency in financial reporting, fair distribution of profits from the investment, and fair charges on services provided to the customers. In practice, IFIs should take care of the interests of all stakeholders equally. Unlike a conventional financial institution whose main goal is to maximize the shareholders' wealth, IFIs' main goal is to ensure

fairness to all parties dealing with the institutions. This is also due to the fact that in Islamic economics all factors of production have equal weight (Hidayat, 2010).

The welfare of the society (*Maslahah*) can be achieved through allocating financing to the area that can enhance Islam and *dakwah* in general and benefit a large number of people. It is not supposed to focus only on areas that benefit a few, even though they are the most profitable ones. For example, if a large number of people in the society need agricultural financing, there must be a significant percentage of financing allocated by an Islamic bank to the sector, although real estate financing offers the highest rate of return. In fact, the improvement in the welfare of society in which IFIs are operating is one of the more important success indicators of the operations of IFIs (Hidayat, 2010).

Based on the above explanations, it is part of the activities of Islamic Financial Institutions (IFI) to fulfill its religious, economic, legal, ethical and discretionary responsibilities as financial intermediaries for individuals and institutions (AAOIFI, 2007). Therefore, this study is aimed to evaluate public awareness of the corporate social responsibilities of various Islamic banks in Saudi Arabia in 2010. It is expected to determine how much the public knows about what the banks are doing to promote the welfare of the society beyond their business objectives. The objectives of the study can be further put in details into answering the following questions:

1. What is the level of awareness of the public in Saudi Arabia with regard to the pursuit of the corporate social responsibilities by the banks?
2. Is there a significant difference in the level of awareness of the public on the pursuit of corporate social responsibilities by the banks when grouped according to, Bank, Age and Educational attainment?

The study is also aimed to test the following hypotheses:

H_{0a}: There is no significant difference in the level of awareness of the respondents on the pursuit of corporate social responsibilities by the banks when grouped according to their respective banks.

H_{0b}: There is no significant difference in the level of awareness of the respondents on the pursuit of corporate social responsibilities by the banks when grouped according to age.

H_{0c}: There is no significant difference in the level of awareness of the respondents on the pursuit of corporate social responsibilities by the banks when grouped according to educational attainment.

The study is expected to add value to the existing literatures on corporate social responsibility (CSR), public awareness and Islamic banking. The findings of the study will serve as a reference for policy makers and planners in the area of corporate social responsibility of Islamic financial institutions. However, the study only revolves around Islamic banks in Saudi Arabia. Therefore, the findings cannot give a universal conclusion about CSR of Islamic banks.

The study starts with the introduction to corporate social responsibility, the objectives of the study, significance and limitations of the study followed by section two expounds on the nature of public awareness, provides a deeper insight into Islamic banking public awareness, and further expounds on corporate social responsibility. Section three provides some information on Saudi Arabia, conventional and Islamic banking. Section four describes the research design and methodology explaining the exact steps to be undertaken to address the hypotheses and/or research questions. Section five presents the analysis of the data found in the study and section six submits the interpretations, conclusions, and recommendations drawn on the findings of the study.

2. Literature Review

This section contains the theoretical frameworks and some previous researches in the area of public awareness and corporate social responsibilities. Therefore, this section is divided into two subsections namely public awareness and corporate social responsibility.

2.1 Public Awareness

Public awareness is a term relating to factors existing between a public and an organization. According to Gregory & Miller (1998), it is the attitudes, behaviors, opinions and activities of members of a public towards an organization. The literature on communications and public opinion includes public awareness because the objective is to bring out the best advocacy results, to make people aware of a new piece of information, fill a knowledge gap in understanding an issue, stimulate the change of public attitudes and ultimately change public behaviors (Pettigew, 1996). A public awareness campaign can be successful if it incorporates essential elements (Smith, 2006). These elements include a clear goal for the campaign, defined target audience, appropriate presentation and provision of information, and follow-up evaluation to determine what works and what does not.

Public awareness is also related to global concerns. O'Loughlin & Wegimont (2007) argue that global issues and processes should be explained to and understood by citizens in a global society, a democratic government needs public understanding and acceptance of what it is doing for the country, and support for ongoing developments is sustained by a good measure of understanding between a donor country and a recipient country. The authors further say that the achievement of particular development goals is dependent on a well informed public. These perspectives also refer to development education, information, and awareness-raising.

Organizations in the development sector undertake public awareness work in different ways (McCloskey, 2009). First, activities are undertaken to create public awareness of a long-term organizational goal like climate change. Second, work is done to elicit public responses to critical situations like natural disasters. Third, international development agencies are tapped for their support for fundraising and campaigns. Large numbers of people can be mobilized by public awareness campaigns to respond to a specific issue or issues like aid or trade. Campaigns can be undertaken at a national level or at an international level and for a period of weeks, months, or years. Public awareness campaigns and development education have a common

denominator: both have an objective of intensifying public consciousness of an issue and getting organizations and individuals to cooperate on addressing it. However, there is a distinction between campaigns and development education. Campaigns usually aim to reach a wide audience quickly, while development education takes time because it usually involves a long-term project.

The past few years have seen the robust growth of market for Islamic banking. It started in a niche market and became an active part of mainstream financial services. Today, Islamic banks offer high quality products and services needed by their customers to keep up with the strong competition, expectation of customers for high quality services, and the rapid changes of technology. More than a decade ago, approximately 180 Islamic banks and financial institutions were already operating in Asia, Africa, Europe and the USA with more than 8,000 branches with an estimated \$170 billion (Kamal et al., 1999). However, there are only limited studies that study the public awareness of Islamic banking activities and its role in the enhancement of society. The next subsection describes the corporate social responsibility and some previous researches in the area.

2.2 Corporate Social Responsibility

There is no single definite definition of CSR (Crowther & Aras, 2008). The broadest definition refers to it as the relationship between global corporations, governments of countries, and individual citizens (Crowther & Aras, 2008). On the local level, it refers to the relationship between a corporation and the local society in which it resides or operates. It can also refer to the relationship between a corporation and its stakeholders. All CSR activity operates on three basic principles, namely, sustainability, accountability, and transparency, according to the same authors. Sustainability requires that no resource shall be used by society more than it can be regenerated. Accountability refers to the responsibility of a corporation for the effects of its activities on the external environment. Transparency means that the corporation has the necessary mechanisms to disseminate to the public truthful information about its operations.

Companies gain various benefits from pursuing corporate social responsibility such as "increased profits, customer loyalty, trust, positive brand attitude and combating negative publicity (McDonald & Rundle, 2008). Because of these positive developments, the international banking community has implemented their own programs. Banks around the globe are spending millions of dollars for different kinds of CSR strategies with the purpose of building their public image and strengthening their ties with their stakeholders. However, the authors point that there is little research attention being given to the relationship between Islamic banking and CSR.

Society is now looking at CSR as corporate activities that go beyond making profits. These include caring for employees, being ethical in trading, protecting the environment, and getting involved in the local community. It also refers to a set of standards of behavior that is followed by a company that desires to have a rightful place in the business world (Dusuki et al, 2010). The paragraphs below describe some examples of previous researches in the area corporate social responsibilities in Islamic banking and other companies.

Mohammed (2007) made a survey on six Islamic banks located in different countries and obtained primary data from two well selected managers of each bank in face-to-face structured interviews. He concluded that the "four ethical axioms (unity, equilibrium, free will, and responsibility)," the foundation of any Islamic business and society, were quite extensively implemented by them. This study is similar to that of Mohammed as it focuses also on CSR as applied in Islamic banks. However, the sources of the data are different. Mohammed's study obtained the data from bank managers. This study will be based on responses of bank depositors to a survey questionnaire.

Corporate social responsibility studies are also available in other countries. A study made by Dusuki (2007) on two Islamic banks in Malaysia revealed that their stakeholders had generally positive views of CSR. The seven groups of stakeholders were financing customers, depositors, employees, branch managers, *shari'ah* advisors, regulators, and members of the outlying communities. He used the descriptive research method and obtained primary data through a survey questionnaire. His statistical tools included frequency distribution and the Kruskal-Wallis test to compare the perceptions of the respondents.

Generally positive views were gathered from the responses of the stakeholders on these CSR related factors: product price, customer service quality, convenience (e.g., available parking space, interior comfort), location being near home or work, friendly personnel, knowledgeable and competent personnel, Islamic working environment, economic and financial reputation, respect for human rights, Islamic reputation and image, involvement in community (e.g., giving donation, scholarship), and environmental practice and impact. This study is similar to that of Dusuki as it evaluates perceptions of respondents. However, only two banks were involved in Dusuki's study. On the other hand, this study focuses on 11 Islamic banks in Saudi Arabia and gathers responses from bank depositors.

Donatus and Jude (2008) studied the effect of CSR on the performance of some companies in Sweden, Denmark, and Nigeria. They found that, according to the employee (80%), the pursuit of socially oriented programs would contribute to employee retention and boost morale; the customer respondents (68%) said they would increase their patronage of the goods and services from companies; and suppliers (58%) would be motivated to become more efficient in the supply of their goods.

The qualitative research method was used. Primary data were gathered through interviews, observation, and survey. The researchers used the Likert Scale for the analysis and quantification of the findings. Donatus and Jude's study focused on CSR effects on employees, customers, and suppliers. On the other hand, this study revolves around awareness of bank depositors on CSR activities done by banks. The next section describes briefly Saudi Arabia, fundamental differences between Islamic and conventional banks and conventional and Islamic banking in Saudi Arabia.

3. Saudi Arabia, Conventional and Islamic Banking

3.1 Saudi Arabia

Saudi Arabia, officially Kingdom of Saudi Arabia, is the largest Arab country in the Middle East. It is the place where the two holiest places in Islam. The economy of Saudi Arabia is petroleum-based. Its oil industry yields roughly 75% of budget revenues and 90% of export earnings. It comprises about 45% of the country's gross domestic product with approximately 260 billion barrels ($4.1 \times 10^{10} \text{ m}^3$) of oil reserves. This represents about 24% of the proven total petroleum reserves of the world (Energy Information Administration, 2009). The oil industry has experienced high and low cycles. In the 1990s, a significant contraction of oil revenues was experienced that was combined with a high rate of population growth. Oil price increases of 2008-2009 brought about a second oil boom, pushing Saudi Arabia's budget surplus to \$28 billion (110SR billion) in 2005. Saudi Arabia has a high per capita income of \$23,221 (2009)⁴ which makes it one of fast-growing countries in the world.

No formal banking system existed in Saudi Arabia until the mid-twentieth century (The Library of Congress Country Studies, 2004) most likely because. The injunction of the Quran against interest most likely inhibited the development of banking. There were some banking services offered by such groups like the money changers in Mecca, but they were not connected with international currency markets. In 1926, a foreign bank was established in Jeddah but its importance was not seen. As revenues from oil started to rise, foreign and domestic banks were set up. Their principal activities were providing short-term loans to finance imports, commercial trading, and enterprises serving the needs of pilgrims. In the meantime, government expenditures rose sharply, company spending for foreign oil increased, and there was a need to regulate the increasing number of private banks. In 1952, the Saudi Arabian Monetary Agency (SAMA) was established to serve as the central bank within the confines of Islamic law and set the overall monetary policy of the country,

3.2 Conventional vs. Islamic Banks

An Islamic bank and a modern Western bank are similar in almost all financial intermediation functions (Ghannadian & Goswami, 2004). The main difference between Islamic and conventional banks lies in the fact that interest is charged and paid by the conventional banks, but this is not done Islamic banks which follow *riba*, a prohibition outlined in the Quran. Despite such, Islamic law does not require the seller of a product to be Muslim.

The prohibition of the element of interest in banking business is the main difference between conventional and Islamic banking. Interest is eliminated in Islamic banking on the concept that money is not a commodity that should have a price for its (Ayub, 2007). Money is regarded only as a unit of measurement, a store of value, and a medium of exchange. Instead, business and trade activities that turn in a fair and legitimate profit are encouraged by Islam. In conventional banking, the banker is a debtor and the customer is a creditor. In this relationship, a profit is

⁴ IMF report as quoted from www.wikipedia.com

made by a bank from the difference between the interest charged on the borrower of funds and the interest paid to the depositors. In Islamic banking, there is no debtor-creditor relationship between the bank and the customer. Instead a different agreement is made based on Islamic principles (Ayub, 2007)..

Islamic banks also provide the same intermediary functions as conventional banks. However, they do not charge a predetermined interest from borrowers and do not pay a predetermined interest to the depositors. The profit made by the banks is based on profit sharing agreements with the depositors and the customers who take financings from the banks. The absence of pre-determined bank service fees is based on *Quranic* commands and interpretations using *Shari'ah* principles (Ariff, 2006).

Islamic banking started to become as a feasible and viable alternative of financial intermediation only in the early 1970s (Iqbal, Munawar & Molyneux, 2005). This was after the launch of the First International Conference on Islamic Economics organized by King Abdul Aziz University in Makkah, Saudi Arabia. Thereafter, Islamic banking showed a double digit average annual rate of growth. Its size grew from a few hundred thousand dollars in 1975 to reach hundreds of billions of dollars by 2005 with 280 Islamic banks in 48 countries. In addition, 300 conventional banks established branches or started to provide Islamic financial products. In Saudi Arabia, three Islamic retail banks (Al-Rajhi, Al-Jazira and Al-Bilad) reported at the end of the 2006 that all their operations were conducted in a Shari'a-compliant manner (full pledge). While, eight retail banks have Islamic windows division.

4. Research Design and Methodology

This section describes the research design and methodology explaining the exact steps to be undertaken to address the hypotheses and/or research questions

4.1 Research Method

A survey was conducted using a questionnaire to be administered to bank depositors in order to gather answers for Question 1 (What is the level of awareness of the public in Saudi Arabia with regard to the pursuit of the corporate social responsibilities of the banks in terms of various issues?). The questionnaire and its components are developed based on the Accounting and Auditing Organization for Islamic Financial Institution's (AAOIFI) Governance Standard No. 7: Corporate Social Responsibility Conduct and Disclosure for Islamic Financial Institutions.

4.2 Subjects and Respondents of the Study

The retail banks used as the subject of this study and the corresponding number of clients (Islamic depositors) who took part in the survey are:

Bank	No of Respondents
1. SABB (Saudi British Bank)	26
2. The National Commercial Bank	21
3. Al Rajhi Bank	15
4. Al Bank Al Saudi Al Fransi	13
5. Riyadh Bank	9
6. Saudi Hollandi Bank	5
7. Arab National Bank	3
8. Samba Financial Group	3
9. Bank Al Jazira	2
10. Alinma Bank	2
11. Bank AlBilad	1
Total	100

The study covers 11 banks. Four (4) banks are represented by 75 respondents, or three-fourths (3/4) of the total The Saudi British Bank (SABB) with 26; The National Commercial Bank, 21; Al Rajhi Bank, 15; and Al Bank Al Saudi Al Fransi, 13 respondents). For that reason, the study groups the remaining banks as other banks.

In terms of age, the 100 respondents are distributed as follows: 25 years of age & below – 15%, 26-35 years old – 60%, 36-45 years old – 18%, 7% did not disclose their ages. The average age of the respondents is 36. As regards to educational attainment, 74% of the respondents have a bachelor's degree, 21% have a diploma, and 5% did not disclose their educational backgrounds.

In terms of occupation, 95% of the respondents are employees of business firms, 3% are business owners, 2% are professionals, and 1% is a postgraduate university student. It can be inferred that the respondents are mature and have enough capability to answer the questionnaire intelligently and honestly.

4.3 Research Instrument

The questionnaire is prepared in both Arabic and English for better understanding by the respondents. For validation purposes, the questionnaire was administered to 8 bank clients who did not participate in the study as a pilot study. After they had completed filling up the

questionnaire, the researchers interviewed them and determined that all the items were clear and unequivocal to them, that they could be expected to be truthful in their answers, and that the questions were not boring and uninteresting. The inputs from the 8 bank clients are taken to improve the questionnaire.

Part I of the questionnaire gathers the profile of the respondents in terms of the banks they patronize, chronological age, educational attainment, and occupation. Part II of the questionnaire asks the respondents to respond to the statements related to the policies and conduct of the banks on the pursuit of their corporate social responsibilities. The fifteen statements are:

1. The bank has a policy to screen prospective clients for Shari'a compliance that is actively implemented to avoid using the bank in criminal activities, such as money laundering.
2. The bank has a policy for responsible dealing with clients with provisions relating to marketing ethics, implementing responsible financing practices in all types of transactions with clients, and dealing with late repayment and insolvent clients.
3. The bank has a policy to restrict earnings and expenditures prohibited by Shari'a.
4. The bank has a policy for employee welfare that stipulates provisions for the rights and obligations of employees, avoidance of discrimination, expected behavior of all employees, and merit-based salary and promotion structure for all employees.
5. The bank has a policy for the collection and distribution of Zakah revenues on behalf of clients, customers, or shareholders.
6. The bank has a policy of Qard Hasan distribution for social reasons.
7. The bank has a policy for the reduction of the adverse impact of bank activities on the environment.
8. The bank assists poor and needy individuals and families on health, education, and business.
9. The bank has investment targets for the development of small to medium size enterprises that offer significant growth potential for the country.
10. The bank has targets for impact investments that aim to protect the environment and increase the use of renewable sources of energy.
11. The bank has been implementing a policy to develop and monitor par excellence customer service skills of its employees.
12. The bank has a policy to assist micro and small businesses through special features and terms of these types of investment depositors.
13. The bank has a policy to encourage social savings for marriages, children's education, community-based programs, and other social welfare programs.
14. The bank has established a charity fund and avenues for voluntary donations by donors.
15. The bank has a policy of managing Waqf properties on behalf of their beneficiaries.

4.3 Statistical Treatment of the Data

The researchers use the following statistical tools for the interpretation and analysis of the data that were gathered in the survey:

1. The percentage of each score was computed with the use of this formula:

$$\% \text{ Distribution} = \frac{F}{N} \times 100$$

where:

$$\begin{aligned} F &= \text{frequency of an item or response} \\ N &= \text{total number of items or responses} \end{aligned}$$

2. Weighted Mean - The arithmetical average when all the scores are added and divided by number of items obtained with the use of this formula:

$$M = \frac{\sum X}{N}$$

where:

$$\begin{aligned} M &= \text{mean} \\ \sum X &= \text{sum of the scores / measures in the series} \\ N &= \text{number of cases} \end{aligned}$$

3. Kruskal-Wallis H test was used to determine whether or not significant differences exist in the means obtained by the responses of the respondents when grouped according to banks, age, educational attainment, and occupation (Research question 2). The formula is:

$$H = \frac{12}{N(N+1)} \left[\sum \frac{R_i^2}{N_i} \right] - 3(n+1)$$

where :

$$\begin{aligned} N &= \text{the number in all samples combined} \\ R_i &= \text{the sum of ranks assigned to the } N_i \text{ values of the } i\text{th sample} \\ N_i &= \text{the numbers in } i \text{ samples} \end{aligned}$$

Respondents rated the items using a 5-point Likert scale with the following scale values:

- 5 – Strongly Agree
- 4 – Agree
- 3 – Neutral / I don't know
- 2 – Disagree
- 1 – Strongly Disagree

Thus, a high score indicated a high level of agreement with the statement.

5. Analysis and Findings

This section reveals the results of the survey on public's perception on what the Islamic banks are doing to promote the welfare of society beyond their business objectives. This section is divided into two subsections namely public awareness on the CSR of Islamic banks and the comparative analysis of the respondents' awareness of the pursuit of the corporate social responsibilities by the Islamic Banks.

5.1 Public Awareness on the Corporate Social Responsibilities of the Banks

The complete statements for each item in the questionnaire are presented in section 4. The answers to the questionnaire provided by 100 respondents were used for the data analysis. The tabulated data are available at the appendices. This section elaborates the results of the survey.

Five (5) out of 15 items in the survey questionnaire obtained weighted means with a verbal interpretation of "agree" from the answers of all the respondents (Table 1). These are "Screening clients for Shari'a compliance" (M = 3.96), "Development of par excellence customer service" (M = 3.84), "Responsible dealing with client" (M = 3.80), "Earning and expenditure prohibited by Shari'a" (M = 3.78) and "Encouragement of social savings" (M = 3.57). Ten (10) items got weighted means with a verbal interpretation of "Neutral / I don't know." The items with the lowest weighted means are "Management of Waqf properties" (M = 3.07), "Assistance to poor and needy families" (M = 3.38), "Collection and distribution of Zakah revenues" (M = 3.16), "Qard Hasan distribution" (M = 3.23), and "Impact Investments to protect the environment" (M = 3.33). The average weighted mean received by all items was 3.45 with a verbal interpretation of "Neutral / I don't know".

The next five tables show how the respondents answered the items in the survey questionnaire when grouped per bank. Six (6) out of 15 items in the survey questionnaire received weighted means with a verbal interpretation of "agree" from the answers of respondents for SABB (Table 2). These are "Screening clients for Shari'a compliance" (M = 4.23), "Earning and expenditure prohibited by Shari'a" (M = 4.00) "Responsible dealing with client" (M = 4.00), "Development of par excellence customer service" (M = 3.85), "Encouragement of social savings" (M = 3.81) and "Investments for the development of small to medium size enterprises" (M = 3.58). Nine (9) items obtained weighted means with a verbal interpretation of "Neutral / I don't know." The items with the lowest weighted means are "Management of Waqf properties" (M = 2.88), "Qard Hasan distribution" (M = 2.92) and "Charity fund and avenues for voluntary donations by donors" (M = 3.00). The average weighted mean received by all items was 3.45 with a verbal interpretation of "Neutral / I don't know".

Seven (7) out of 15 items in the survey questionnaire obtained weighted means with a verbal interpretation of "agree" from the answers of respondents for The National Commercial Bank (Table 3). These are "Responsible dealing with client" (M = 3.76), "Development of par excellence customer service" (M = 3.76), "Screening clients for Shari'a compliance" (M = 3.71), "Impact investments to protect the environment" (M = 3.57), "Assistance to micro and small businesses" (M = 3.52), and "Charity fund and avenues for voluntary donations by donors" (M =

3.52). Eight (8) items got weighted means with a verbal interpretation of “Neutral / I don’t know.” The items with the lowest weighted means are “Collection and distribution of Zakah revenues” (M = 3.14), “Qard Hasan distribution” (M = 3.29), Employee welfare” (M = 3.38), and “Reduction of adverse impact of bank activities on the environment” (M = 3.38). The average weighted mean received by all items was 3.48 with a verbal interpretation of “Neutral / I don’t know”.

Twelve (12) out of 15 items in the survey questionnaire obtained weighted means with a verbal interpretation of “agree” from the answers of respondents for Alrajhi Bank (Table 4). These are “Earning and expenditure prohibited by Shari’a” (M = 4.00), “Development of par excellence customer service” (M = 4.00), “Screening clients for Shari’a compliance” (M = 3.93), “Responsible dealing with client” (M = 3.87), “Encouragement of social savings” (M = 3.87), and “Charity fund and avenues for voluntary donations by donors” (M = 3.87). The rest of the items got weighted means with a verbal interpretation of “Neutral / I don’t know.” The items with the lowest weighted means are “Impact investments to protect the environment” (M = 3.27), “Investments for the development of small to medium size enterprises” (M = 3.33), and “Assistance to poor and needy individuals and families” (M = 3.40). The average weighted mean received by all items was 3.68 with a verbal interpretation of “Agree”.

As shown in Table 5, three (3) out of 15 items in the survey questionnaire obtained weighted means with a verbal interpretation of “agree” from the answers of respondents for Al Bank Al Saudi Al Fransi. These are “Development of par excellence customer service” (M = 3.69), “Screening clients for Shari’a compliance (M = 3.62), and “Encouragement of social savings” (M = 3.62). Thirteen (13) items got weighted means with a verbal interpretation of “Neutral / I don’t know.” The items with the lowest weighted means are “Management of Waqf properties” (M = 2.77), “Collection and distribution of Zakah revenues” (M = 2.92), “Assistance to poor and needy individuals and families” (M = 3.00), “Impact investments to protect the environment” (M = 3.08), and “Qard Hasan distribution” (M = 3.08). The average weighted mean received by all items was 3.27 with a verbal interpretation of "Neutral/I don't know".

Table 6 shows that 5 out of 15 items in the survey questionnaire obtained weighted means with a verbal interpretation of “agree” from the answers of respondents for the other banks. These are “Screening clients for Shari’a compliance” (M = 4.08), “Earning and expenditure prohibited by Shari’a” (M = 3.88), “Development of par excellence customer service” (M = 3.88), “Employee welfare” (M = 3.68), and “Responsible dealing with client” (M = 3.76). Ten (10) items got weighted means with a verbal interpretation of “Neutral / I don’t know.” The items with the lowest weighted means are “Management of Waqf properties” (M = 2.84), “Assistance to poor and needy individuals and families” (M = 2.92). Reduction of adverse impact of bank activities on the environment” (M = 2.96), and “Collection and distribution of Zakah revenues” (M = 3.04). The average weighted mean received by all items was 3.39 with a verbal interpretation of “Neutral / I don’t know”.

The next three tables show how the respondents answered the items in the survey questionnaire when grouped per age bracket. As shown in Table 7, 10 out of 15 items in the survey questionnaire obtained weighted means with a verbal interpretation of “agree” from the answers

of respondents aged 25 & below. These are “Development of par excellence customer service” (M = 4.00), “Charity fund and avenues for voluntary donations by donors” (M = 3.87), “Screening clients for Shari’a compliance” (M = 3.80), “Earning and expenditure prohibited by Shari’a” (M = 3.73), and “Management of Waqf properties” (M = 3.73). Five (5) items got weighted means with a verbal interpretation of “Neutral / I don’t know.” The items with the lowest weighted means are “Assistance to poor and needy individuals and families” (M = 3.20), “Collection and distribution of Zakah revenues” (M = 3.40), “Reduction of adverse impact of bank activities on the environment” (M = 3.40), and “Investments for the development of small to medium size enterprises” (M = 3.40). The average weighted mean received by all items was 3.60 with a verbal interpretation of “agree”.

Seven (7) out of 15 items in the survey questionnaire obtained weighted means with a verbal interpretation of “agree” from the answers of the 26 - 35 years old respondents (Table 8). These are “Screening clients for Shari’a compliance” (M = 4.02), Development of par excellence customer service” (M = 3.90), “Responsible dealing with client” (M = 3.88), “Earning and expenditure prohibited by Shari’a” (M = 3.83), and “Encouragement of social savings” (M = 3.63). The rest of the items got weighted means with a verbal interpretation of “Neutral / I don’t know.” The items with the lowest weighted means are “Collection and distribution of Zakah revenues” (M = 3.08), “Assistance to poor and needy individuals and families” (M = 3.15), “Management of Waqf properties” (M = 3.18), “Qard Hasan distribution” (M = 3.32), and “Impact investments to protect the environment” (M = 3.32). The average weighted mean received by all items was 3.50 with a verbal interpretation of “Agree”.

Six (6) out of 15 items in the survey questionnaire obtained weighted means with a verbal interpretation of “agree” from the answers of the 36 - 45 years old respondents (Table 9). These are “Screening clients for Shari’a compliance” (M = 3.95), “Responsible dealing with client” (M = 3.84), “Encouragement of social savings” (M = 3.84), “Development of par excellence customer service” (M = 3.79), and “Earning and expenditure prohibited by Shari’a” (M = 3.63). Nine (9) items got weighted means with a verbal interpretation of “Neutral / I don’t know.” The items with the lowest weighted means are “Management of Waqf properties” (M = 2.63), “Qard Hasan distribution” (M = 2.89), “Assistance to poor and needy individuals and families” (M = 3.21), and “Charity fund and avenues for voluntary donations by donors” (M = 3.21). The average weighted mean received by all items was 3.42 with a verbal interpretation of “Neutral / I don’t know”.

The next two tables show how the respondents answered the items in the survey questionnaire when grouped according to educational attainment. Table 10 shows that 6 out of 15 items in the survey questionnaire obtained from the answers of the respondents with diploma education weighted means with a verbal interpretation of “agree”. These are “Earning and expenditure prohibited by Shari’a” (M = 4.10), “Responsible dealing with client” (M = 3.95), “Screening clients for Shari’a compliance” (M = 3.76), “Development of par excellence customer service” (M = 3.67), and “Encouragement of social savings” (M = 3.67). Nine (9) items got weighted means with a verbal interpretation of “Neutral / I don’t know.” The items with the lowest weighted means are “Charity fund and avenues for voluntary donations by donors” (M = 3.05), “Management of Waqf properties” (M = 3.10), “Collection and distribution of Zakah revenues”

(M = 3.29), and “Employee welfare” (M = 3.38). The average weighted mean received by all items was 3.49 with a verbal interpretation of “Neutral / I don’t know”.

As shown in Table 11, five (5) out of 15 items in the survey questionnaire obtained weighted means with a verbal interpretation of “agree” from the answers of the respondents with a Bachelor Degree. These are “Screening clients for Shari’a compliance” (M = 3.99), “Development of par excellence customer service” (M = 3.92), “Responsible dealing with client” (M = 3.73), “Earning and expenditure prohibited by Shari’a” (M = 3.66), and “Encouragement of social savings” (M = 3.54). Ten (10) items got weighted means with a verbal interpretation of “Neutral / I don’t know.” The items with the lowest weighted means are “Assistance to poor and needy individuals and families” (M = 3.01), “Collection and distribution of Zakah revenues” (M = 3.04), “Management of Waqf properties” (M = 3.05), “Qard Hasan distribution” (M = 3.20), and “Reduction of adverse impact of bank activities on the environment” (M = 3.34). The average weighted mean received by all items was 3.43 with a verbal interpretation of “Neutral / I don’t know”.

5.3 Comparative Analysis of the Respondents’ Awareness of the Pursuit of the Corporate Social Responsibilities by the Banks

This section shows the statistical treatment of the data gathered in the study. This subsection aims to answer the research question : “Is there a significant difference in the level of awareness of the public on the pursuit of corporate social responsibilities by the banks when grouped according to bank, age, gender, educational attainment, and occupation?”.

There exist significant differences among the five groups of respondents as revealed by the computed H-value of 11.52 which is greater than the critical value of 5.60 at the .05 level of significance with 2 degrees of freedom (Table 12). Thus, the null hypothesis (H0a) is rejected. Based on the analysis of the data gathered, Alrajhi obtained the highest rating followed by NCB and SAAB. The other banks combined emerged fourth and Al Saudi Fransi was fifth.

There exist significant differences among the three age groups of respondents as revealed by the computed H-value of 33.92 which is greater than the critical value of 5.60 at the .05 level of significance with 2 degrees of freedom (Table 13). Thus, the null hypothesis (H0b) is rejected. Based on the analysis of the data gathered, the youngest age group had the highest level of awareness of the pursuit of corporate social responsibilities by the bank. This is probably because CSR is relatively new issue which was not that much discussed in past decades.

There exists a significant difference between respondents with diploma and respondents with a Bachelor degree with regard to their awareness of the pursuit of corporate social responsibilities by the banks as revealed by the computed t-value of 4.2069 which exceeds the critical value of 1.6602 at the .05 level of significance with 2 degrees of freedom (Table 14). Thus, the null hypothesis (H0c) is rejected. Based on the analysis of the data gathered, the respondents with diploma were more aware of the pursuit of corporate social responsibilities by the bank than the respondents with a Bachelor degree.

6. Conclusions and Recommendations

This chapter covers the conclusions and recommendations based on the study made by the researchers. The level of public awareness on the banks' pursuit of corporate social responsibility is limited in the light of the small number of questionnaire items which the respondents agree to or of which they have adequate knowledge. Based on the findings of the study, the Saudi public generally knows that the Islamic banks in the study:

1. Have a policy to screen prospective clients for Shari'a compliance that is actively implemented to avoid using the bank in criminal activities, such as money laundering.
2. Have been implementing a policy to develop and monitor par excellence customer service skills of its employees.
3. Have a policy for responsible dealing with clients with provisions relating to marketing ethics, implementing responsible financing practices in all types of transactions with clients, and dealing with late repayment and insolvent clients.
4. Have a policy to restrict earnings and expenditures prohibited by Shari'a.
5. Have a policy to encourage social savings for marriages, children's education, community-based programs, and other social welfare programs.

However, the public is not very much aware of banks' programs and activities related to the pursuit of corporate social responsibility in the following aspects, namely:

1. Having a policy of managing Waqf properties on behalf of their beneficiaries.
2. Assisting poor and needy individuals and families on health, education, and business.
3. Having a policy for the collection and distribution of Zakah revenues on behalf of clients, customers, or shareholders.
4. Having a policy of Qard Hasan distribution for social reasons.
5. Having a policy for the reduction of the adverse impact of bank activities on the environment.
6. Having targets for impact investments that aim to protect the environment and increase the use of renewable sources of energy.
7. Having a policy to assist micro and small businesses through special features and terms of these types of investment depositors.
8. Having established a charity fund and avenues for voluntary donations by donors.
9. Having a policy for employee welfare that stipulates provisions for the rights and obligations of employees, avoidance of discrimination, expected behavior of all employees, and merit-based salary and promotion structure for all employees.
10. Having investment targets for the development of small to medium size enterprises that offer significant growth potential for the country.

The level of public awareness of the pursuit of corporate social responsibilities by the banks in this study varies significantly as shown by the differences of the respondents' answers to the questionnaire when grouped according to their respective banks, age, and educational attainment. The oldest Islamic bank in the kingdom, Al-rajhi is perceived to be the best in term of CSR by the Saudi public according to the findings of this research. The youngest generation is more

aware about CSR than older generation. The respondents with diploma degree are found to be more aware about CSR than the respondents with bachelor degree.

The results of the study imply that the banks can make their clients more aware of their role as active corporate citizens by undertaking effective measures to disseminate information on programs and activities they undertake to pursue their corporate social responsibility. This will enhance their public image and instill more confidence in them on the part of their clients.

In consideration of the findings of the study, the study comes out with the following recommendations:

1. The Islamic banks in general and the Islamic banks used as the sample in this study in particular should intensify their efforts to make their clients more aware of the programs and activities undertaken by them in pursuit of their corporate social responsibility.
2. The same survey should also be administered to other stakeholders of the banks such as regulator to enable the banks to formulate appropriate programs related to the pursuit of their corporate social responsibility.
3. Similar studies may be conducted by other financial institutions as every enterprise is deemed to have a social responsibility to fulfill.

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Appendices

Table 1
Distribution of Respondents Based on Their Awareness of the
Pursuit of Corporate Social Responsibilities by Their Banks
N = 100

Item	5	4	3	2	1	Weighted Mean	Verbal Int.	SD
1. Screening clients for Shari'a compliance	32	44	17	2	5	3.96	AG	14.7
2. Responsible dealing with client	22	48	22	4	4	3.80	AG	16.7
3. Earning and expenditure prohibited by Shari'a	26	34	34	4	2	3.78	AG	14.2
4. Employee welfare	16	30	37	13	4	3.41	NE	11.9
5. Collection and distribution of Zakah revenues	12	20	47	14	7	3.16	NE	14.1
6. Qard Hasan distribution	16	22	39	15	8	3.23	NE	10.5
7. Reduction of adverse impact of bank activities on the environment	18	21	40	16	5	3.31	NE	11.4
8. Assistance to poor and needy individuals and families	23	14	29	20	14	3.12	NE	5.7
9. Investments for the development of small to medium size enterprises	21	22	39	14	4	3.42	NE	11.5
10. Impact investments to protect the environment	19	23	36	16	6	3.33	NE	9.8
11. Development of par excellence customer service	29	38	25	4	4	3.84	AG	13.7
12. Assistance to micro and small businesses	13	35	35	11	6	3.38	NE	12.4
13. Encouragement of social savings	19	36	32	9	4	3.57	AG	12.5
14. Charity fund and avenues for voluntary donations by donors	21	26	32	13	8	3.39	NE	8.6
15. Management of Waqf properties	11	18	49	11	11	3.07	NE	14.7
Average Weighted Mean = 3.45 Verbal Interpretation = Neutral / I don't know								

Table 2
 Distribution of Respondents from SABB Based on
 Their Awareness of the Pursuit of Corporate Social Responsibilities by the Bank
 N = 26

Item	5	4	3	2	1	Weighted Mean	Verbal Int.
1. Screening clients for Shari'a compliance	12	9	4	1		4.23	AG
2. Responsible dealing with client	7	13	5	1		4.00	AG
3. Earning and expenditure prohibited by Shari'a	8	10	8			4.00	AG
4. Employee welfare	5	6	7	4	4	3.15	NE
5. Collection and distribution of Zakah revenues	5	3	13	2	3	3.19	NE
6. Qard Hasan distribution	3	3	12	5	3	2.92	NE
7. Reduction of adverse impact of bank activities on the environment	6	5	9	5	1	3.38	NE
8. Assistance to poor and needy individuals and families	7	3	5	7	4	3.08	NE
9. Investments for the development of small to medium size enterprises	6	7	9	4		3.58	AG
10. Impact investments to protect the environment	6	5	9	5	1	3.38	NE
11. Development of par excellence customer service	8	9	7	1	1	3.85	AG
12. Assistance to micro and small businesses	3	9	8	4	2	3.27	NE
13. Encouragement of social savings	5	12	8	1		3.81	AG
14. Charity fund and avenues for voluntary donations by donors	4	5	8	5	4	3.00	NE
15. Management of Waqf properties	3	3	12	4	4	2.88	NE
Average Weighted Mean = 3.45 Verbal Interpretation = Neutral / I don't know							

Table 3
 Distribution of Respondents from National Commercial Bank Based on Their
 Awareness of the Pursuit of Corporate Social Responsibilities by the Bank
 N = 21

Item	5	4	3	2	1	Weighted Mean	Verbal Int.
1. Screening clients for Shari'a compliance	6	7	6		2	3.71	AG
2. Responsible dealing with client	7	5	7	1	1	3.76	AG
3. Earning and expenditure prohibited by Shari'a	4	8	7	1	1	3.62	AG
4. Employee welfare	3	5	10	3		3.38	NE
5. Collection and distribution of Zakah revenues	1	4	14	1	1	3.14	NE
6. Qard Hasan distribution	2	6	11		2	3.29	NE
7. Reduction of adverse impact of bank activities on the environment	3	5	10	3		3.38	NE
8. Assistance to poor and needy individuals and families	4	3	11	1	2	3.29	NE
9. Investments for the development of small to medium size enterprises	4	4	11	2		3.48	NE
10. Impact investments to protect the environment	4	5	11	1		3.57	AG
11. Development of par excellence customer service	4	9	7	1		3.76	AG
12. Assistance to micro and small businesses	3	6	11	1		3.52	AG
13. Encouragement of social savings	3	5	11	2		3.43	NE
14. Charity fund and avenues for voluntary donations by donors	5	4	9	3		3.52	AG
15. Management of Waqf properties	2	6	12		1	3.38	NE
Average Weighted Mean = 3.48 Verbal Interpretation = Neutral / I don't know							

Table 4
Distribution of Respondents from Alrajhi Bank Based on Their Awareness
of the Pursuit of the Corporate Social Responsibilities of the Bank
N = 15

Item	5	4	3	2	1	Weighted Mean	Verbal Int.
1. Screening clients for Shari'a compliance	3	10	1		1	3.93	AG
2. Responsible dealing with client	2	9	4			3.87	AG
3. Earning and expenditure prohibited by Shari'a	5	6	3	1		4.00	AG
4. Employee welfare	3	4	7	1		3.60	AG
5. Collection and distribution of Zakah revenues	2	5	7	1		3.53	AG
6. Qard Hasan distribution	4	5	5	1		3.80	AG
7. Reduction of adverse impact of bank activities on the environment	3	4	7		1	3.53	AG
8. Assistance to poor and needy individuals and families	4	4	2	4	1	3.40	NE
9. Investments for the development of small to medium size enterprises	3	3	6	2	1	3.33	NE
10. Impact investments to protect the environment	3	3	5	3	1	3.27	NE
11. Development of par excellence customer service	4	8	2	1		4.00	AG
12. Assistance to micro and small businesses	2	7	4	1	1	3.53	AG
13. Encouragement of social savings	5	5	3	2		3.87	AG
14. Charity fund and avenues for voluntary donations by donors	4	6	4	1		3.87	AG
15. Management of Waqf properties	4	2	8	1		3.60	AG
Average Weighted Mean = 3.68 Verbal Interpretation = Agree							

Table 5
 Distribution of Respondents from Al Bank Al Saudi Al Fransi Based on Their
 Awareness of the Pursuit of Corporate Social Responsibilities by the Bank
 N = 13

Item	5	4	3	2	1	Weighted Mean	Verbal Int.
1. Screening clients for Shari'a compliance	2	7	2	1	1	3.62	AG
2. Responsible dealing with client	1	7	3	1	1	3.46	NE
3. Earning and expenditure prohibited by Shari'a	2	1	8	1	1	3.15	NE
4. Employee welfare	0	4	8	1		3.23	NE
5. Collection and distribution of Zakah revenues	0	5	4	2	2	2.92	NE
6. Qard Hasan distribution	2	1	7	2	1	3.08	NE
7. Reduction of adverse impact of bank activities on the environment	2	3	7	1		3.46	NE
8. Assistance to poor and needy individuals and families	2	1	6	3	1	3.00	NE
9. Investments for the development of small to medium size enterprises	2	5	4	1	1	3.46	NE
10. Impact investments to protect the environment	1	5	3	2	2	3.08	NE
11. Development of par excellence customer service	4	4	3	1	1	3.69	
12. Assistance to micro and small businesses	1	5	4	1	2	3.15	NE
13. Encouragement of social savings	3	5	3	1	1	3.62	AG
14. Charity fund and avenues for voluntary donations by donors	2	5	4		2	3.38	NE
15. Management of Waqf properties	2	1	5	2	3	2.77	NE
Average Weighted Mean = 3.27 Verbal Interpretation = Neutral / I don't know							

Table 6
 Distribution of Respondents from Other Banks Based on Their Awareness
 of the Pursuit of Corporate Social Responsibilities by Their Banks
 N = 25

Item	5	4	3	2	1	Weighted Mean	Verbal Int.
1. Screening clients for Shari'a compliance	9	11	4	0	1	4.08	AG
2. Responsible dealing with client	5	14	3	1	2	3.76	AG
3. Earning and expenditure prohibited by Shari'a	7	9	8	1		3.88	AG
4. Employee welfare	5	11	5	4		3.68	AG
5. Collection and distribution of Zakah revenues	4	3	9	8	1	3.04	NE
6. Qard Hasan distribution	5	7	4	7	2	3.24	NE
7. Reduction of adverse impact of bank activities on the environment	4	4	7	7	3	2.96	NE
8. Assistance to poor and needy individuals and families	6	3	5	5	6	2.92	NE
9. Investments for the development of small to medium size enterprises	6	3	9	5	2	3.24	NE
10. Impact investments to protect the environment	5	5	8	5	2	3.24	NE
11. Development of par excellence customer service	9	8	6		2	3.88	AG
12. Assistance to micro and small businesses	4	8	8	4	1	3.40	NE
13. Encouragement of social savings	3	9	7	3	3	3.24	NE
14. Charity fund and avenues for voluntary donations by donors	6	6	7	4	2	3.40	NE
15. Management of Waqf properties	0	6	12	4	3	2.84	NE
Average Weighted Mean = 3.39 Verbal Interpretation = Neutral / I don't know							

Table 7
 Distribution of Respondents of 25 Years of Age & Below Based on Their
 Awareness of the Pursuit of Corporate Social Responsibilities by Their Banks
 N = 15

Item	5	4	3	2	1	Weighted Mean	Verbal Int.
1. Screening clients for Shari'a compliance	3	6	6			3.80	AG
2. Responsible dealing with client	3	6	5		1	3.67	AG
3. Earning and expenditure prohibited by Shari'a	4	3	8			3.73	AG
4. Employee welfare	5	2	6	2		3.67	AG
5. Collection and distribution of Zakah revenues	2	3	9	1		3.40	NE
6. Qard Hasan distribution	3	4	6	2		3.53	AG
7. Reduction of adverse impact of bank activities on the environment	2	4	7	2		3.40	NE
8. Assistance to poor and needy individuals and families	3	2	7	1	2	3.20	NE
9. Investments for the development of small to medium size enterprises	3	3	7	1	1	3.40	NE
10. Impact investments to protect the environment	3	3	8	1		3.53	AG
11. Development of par excellence customer service	5	5	5			4.00	AG
12. Assistance to micro and small businesses	2	5	6	1	1	3.40	NE
13. Encouragement of social savings	3	5	6		1	3.60	AG
14. Charity fund and avenues for voluntary donations by donors	6	3	4	2		3.87	AG
15. Management of Waqf properties	4	3	8			3.73	AG
Average Weighted Mean = 3.60 Verbal Interpretation = Agree							

Table 8
 Distribution of Respondents of 26 – 35 Years of Age Based on Their Awareness
 of the Pursuit of Corporate Social Responsibilities by Their Banks
 N = 60

Item	5	4	3	2	1	Weighted Mean	Verbal Int.
1. Screening clients for Shari'a compliance	19	28	8	5		4.02	AG
2. Responsible dealing with client	15	28	13	3	1	3.88	AG
3. Earning and expenditure prohibited by Shari'a	16	23	17	3	1	3.83	AG
4. Employee welfare	7	21	22	8	2	3.38	NE
5. Collection and distribution of Zakah revenues	4	14	29	9	4	3.08	NE
6. Qard Hasan distribution	10	13	26	8	3	3.32	NE
7. Reduction of adverse impact of bank activities on the environment	12	14	24	8	2	3.43	NE
8. Assistance to poor and needy individuals and families	12	11	17	14	6	3.15	NE
9. Investments for the development of small to medium size enterprises	13	16	22	6	3	3.50	AG
10. Impact investments to protect the environment	11	12	24	11	2	3.32	NE
11. Development of par excellence customer service	19	20	18	2	1	3.90	AG
12. Assistance to micro and small businesses	8	24	19	5	4	3.45	NE
13. Encouragement of social savings	12	20	22	6		3.63	AG
14. Charity fund and avenues for voluntary donations by donors	11	15	23	8	3	3.38	NE
15. Management of Waqf properties	5	14	31	7	3	3.18	NE
Average Weighted Mean = 3.50 Verbal Interpretation = Agree							

Table 9
 Distribution of Respondents of 36 – 45 Years of Age Based on Their Awareness
 of the Pursuit of Corporate Social Responsibilities by Their Banks
 N = 18

Item	5	4	3	2	1	Weighted Mean	Verbal Int.
1. Screening clients for Shari'a compliance	6	8	4		1	3.95	AG
2. Responsible dealing with client	4	10	4		1	3.84	AG
3. Earning and expenditure prohibited by Shari'a	3	8	7		1	3.63	AG
4. Employee welfare	2	7	8	2		3.47	NE
5. Collection and distribution of Zakah revenues	4	5	5	5		3.42	NE
6. Qard Hasan distribution	2	4	6	4	3	2.89	NE
7. Reduction of adverse impact of bank activities on the environment	3	4	8	4		3.32	NE
8. Assistance to poor and needy individuals and families	7	1	4	3	4	3.21	NE
9. Investments for the development of small to medium size enterprises	5	4	6	4		3.53	AG
10. Impact investments to protect the environment	4	6	3	3	3	3.26	NE
11. Development of par excellence customer service	5	9	3		2	3.79	AG
12. Assistance to micro and small businesses	3	5	6	4	1	3.26	NE
13. Encouragement of social savings	6	8	2	2	1	3.84	AG
14. Charity fund and avenues for voluntary donations by donors	5	5	2	3	4	3.21	NE
15. Management of Waqf properties	3	1	6	4	5	2.63	NE
Average Weighted Mean = 3.42 Verbal Interpretation = Neutral / I don't know							

Table 10
 Distribution of Respondents With a Diploma Based on Their
 Awareness of the Pursuit of Corporate Social Responsibilities by Their Banks
 N =21

Item	5	4	3	2	1	Weighted Mean	Verbal Int.
1. Screening clients for Shari'a compliance	8	5	5	1	2	3.76	AG
2. Responsible dealing with client	8	7	4	1	1	3.95	AG
3. Earning and expenditure prohibited by Shari'a	8	7	6			4.10	AG
4. Employee welfare	6	4	6	2	3	3.38	NE
5. Collection and distribution of Zakah revenues	5	3	8	3	2	3.29	NE
6. Qard Hasan distribution	6	4	7	2	2	3.48	NE
7. Reduction of adverse impact of bank activities on the environment	5	5	6	4	1	3.43	NE
8. Assistance to poor and needy individuals and families	9	3	4	1	4	3.57	AG
9. Investments for the development of small to medium size enterprises	5	4	9	1	2	3.43	NE
10. Impact investments to protect the environment	5	5	6	4	1	3.43	NE
11. Development of par excellence customer service	9	2	6	2	2	3.67	AG
12. Assistance to micro and small businesses	3	5	7	2	4	3.05	NE
13. Encouragement of social savings	6	7	4	3	1	3.67	AG
14. Charity fund and avenues for voluntary donations by donors	5	1	9	2	4	3.05	NE
15. Management of Waqf properties	3	4	9	2	3	3.10	NE
Average Weighted Mean = 3.49 Verbal Interpretation = Neutral / I don't know							

Table 11
 Distribution of Respondents With a Bachelor Degree Based on Their
 Awareness of the Pursuit of Corporate Social Responsibilities by Their Banks
 N = 74

Item	5	4	3	2	1	Weighted Mean	Verbal Int.
1. Screening clients for Shari'a compliance	21	38	11	1	3	3.99	NE
2. Responsible dealing with client	11	40	18	2	3	3.73	NE
3. Earning and expenditure prohibited by Shari'a	15	26	28	3	2	3.66	NE
4. Employee welfare	9	23	29	11	2	3.35	NE
5. Collection and distribution of Zakah revenues	5	15	38	10	6	3.04	NE
6. Qard Hasan distribution	10	16	30	15	3	3.20	NE
7. Reduction of adverse impact of bank activities on the environment	13	14	34	11	2	3.34	NE
8. Assistance to poor and needy individuals and families	13	11	23	18	9	3.01	NE
9. Investments for the development of small to medium size enterprises	15	15	32	10	2	3.42	NE
10. Impact investments to protect the environment	11	23	28	11	1	3.43	NE
11. Development of par excellence customer service	20	32	18	4		3.92	AG
12. Assistance to micro and small businesses	9	26	28	9	2	3.42	NE
13. Encouragement of social savings	11	28	28	4	3	3.54	AG
14. Charity fund and avenues for voluntary donations by donors	12	24	24	9	5	3.39	NE
15. Management of Waqf properties	6	13	40	9	6	3.05	NE
Average Weighted Mean = 3.43 Verbal Interpretation = Neutral / I don't know							

Table 12

Summary of Values Showing the Results of the Kruskal-Wallis H-Test for the Significant Differences of the Respondents' Awareness of the Pursuit of Corporate Social Responsibilities by the Banks When Grouped According to Bank

Variable	SAAB		NCB		Alrajhi		Al Saudi		Other Banks		Computed H-Value	df	Decision
	wt. X	sum of rank	wt. X	sum of rank	wt. X	sum of rank	wt. X	sum of rank	wt. X	sum of rank			
Respondents' Awareness	3.45	541.5	3.48	604	3.68	794.7	3.27	402.5	3.39	505	11.52	2	p<. 05 Significant
Final Rank	3		2		1		5		4		H _{.05} = 5.60		

Table 13

Summary of Values Showing the Results of the Kruskal-Wallis H-Test for the Significant Differences of the Respondents' Awareness of the Pursuit of Corporate Social Responsibilities by the Banks When Grouped According to Age

Variable	25 & below		26-35		36-45		Computed H-Value	df	Decision
	wt. X	sum of rank	wt. X	sum of rank	wt. X	sum of rank			
Respondents' Awareness	3.60	406	3.50	323.5	3.42	302.5	33.92	2	p<. 05 Significant
Final Rank	1		2		3		H _{.05} = 5.60		

Table 14

Result of the t-test Applied on Average Weighted Means of the Respondents' Awareness of the Pursuit of Corporate Social Responsibilities When Grouped According to Educational Attainment

Item	Average Weighted Mean			Computed t value	Tabular value	df	Decision
	With Diploma	With Bachelor Degree	Diff.				
Respondents' Awareness	3.49	3.43	.06	4.2069	1.6602	2	p<.05 Significant

List of Abbreviations

AAOIFI: Accounting and Auditing Organization for Islamic Financial Institutions

CSR: Corporate Social Responsibility

IFIs: Islamic Financial Institutions

SAMA: Saudi Arabian Monetary Agency