



COMMUNITY EMPOWERMENT ACCELERATION MODEL TO INCREASE THE ROLE OF MICRO WAQF BANK AULIA CENDEKIA IN SHARIA ECONOMIC DEVELOPMENT

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Abstract: Micro Waqf Bank is an intermediary institution that has enormous potential to increase Islamic economic development through financing accompanied by business assistance. The purpose of this study is to analyze the implementation of Micro Waqf Banks in Aulia Cendekia and formulate a model for accelerating empowerment in improving economic development. This study used a descriptive qualitative approach, data were obtained from observation and interviews, and analytical techniques used triangulation. The results of this study found that the Micro Waqf Bank in Aulia Cendekia not only offers capital loans but seeks to empower people who become customers from the beginning to become potential customers until after becoming customers, namely facilities in the form of socialization, training, Compulsory Group Training, to weekly Group activities commonly called HALMI. The impact of implementation of the empowerment acceleration model of Micro Waqf Bank Aulia Cendekia has a positive impact on customers from a shared responsibility system, without collateral or interest resulting in usury, there are no other costs that reduce customer profits. In addition, Micro Waqf Banks are also carried out to empower the community under the supervision of OJK through accountability of internal reports to avoid actions outside the objectives and functions of Micro Waqf Banks as a means of empowering communities in micro businesses to achieve sharia economic development.

Keywords: *micro waqf bank, qardhul hasan, financing, empowerment*

A. Introduction

Competition in the business world is very fierce in today's global era. Not a few business people thoughtlessly do unhealthy competition to seek profit (Yuliaty, Shafira, & Akbar, 2020). Market participants must think clearly and anticipate this despite having limitations, one of which is capital. Provide access to capital based on *Usury A* system coupled with a burdensome collateral system is certainly contrary to the principles of Islamic economics which uphold justice and mutual benefit in its business activities (Badina & Rosiana, 2022). The establishment of many banks in the country has solved the problems only in the upper middle class. In fact, in general, those at the bottom level are considered to have less funding potential by financial institutions which can hamper the economic pace of the lower middle class.



Micro Waqf Bank is a Sharia micro institution registered and supervised by the Financial Services Authority (OJK) which aims to provide access to capital for small communities who do not yet have access to formal financial institutions. Unlike financial institutions in general, Micro Waqf Banks are not allowed to take deposits from the public (*Non-Deposit Retrieval*) because they have a focus on community empowerment through financing accompanied by business assistance. In general, banks charge considerable interest to debtors or customers. Meanwhile, Micro Waqf Bank only charges operational costs and administrative fees of 3% per year. Thus, small capital loans can be obtained by the public through this Micro Waqf Bank.

The establishment of Micro Waqf Banks in Islamic boarding schools aims to enable people or residents living around the internal and external environment of Islamic boarding schools to learn how to manage micro businesses effectively. If the Micro Waqf Bank is developed and developed, it will certainly have an impact on the pace of the economy which will run more smoothly and optimally. This indicates that the pesantren system is not only limited to educational and da'wah institutions but adds to its function as an institution that exercises power in efforts to empower the economy of surrounding residents.

Thus, the selection of the Aulia Cendikia Micro Waqf Bank as the object of this research is based on several considerations, including the Aulia Cendikia Micro Waqf Bank being one of the first Micro Waqf Banks established or operating in Islamic boarding schools throughout the South Sumatra Region, so far there are only 2 banks. Micro Waqf in the South Sumatra Region, the next reason is that this Micro Waqf Bank has obtained an operational license, has legal protection, has complete data for research, has access to outreach, has clear sources of information, and has the potential to be developed and imitated.

This study aims to analyze the application of qardh contracts in waqf institutions. Theoretical *Qardh* is derived from the Arabic word *Qirad* which means "to cut". While *Hasan* also comes from Arabic, namely *Ihsan* which means kindness to others. *Qardhul Hasan* is a form of loan given to a party who needs a loan for a certain period, not having to pay interest or profits. (Sudianto & Septiana, 2021) .

In Islamic finance or economics, *Qardhul Hasan* is a loan that is not profitable or profitable at all from the borrower but is still determined to repay the loan amount. This product/scheme is one of the most important Islamic financial systems in supporting economic recovery or sustainability.

Qardhul Hasan Is a loan without being charged (only required to pay the principal amount of the debt), this type of money loan follows sharia provisions (no usury), because if you lend money then you cannot ask for a return greater than the loan given. However, the borrower can freely give the excess principal of the loan.

While pillars and terms of *Qardhul Hasan's contract* Include: borrowers, lenders, amount of funds and approvals, and qabul. Furthermore, the conditions include: the willingness of both parties to enter into the contract, and the funds to be used are useful and lawful.

The Qardhul Hasan contract for al-Qardh products according to fatwa DSN-MUI No. 19/DSN-MUI/IV/2001 *Al-Qardh* Products good financing to finance productive and consumptive sectors for the poor. *Qardhul Hasan* is soft financing with a social mission provided by Islamic banks to debtor customers with the obligation not to make returns other than the loan capital received. *Qardhul Hasan* is Not profit-oriented because the

use of funds comes from gifts from Muslims through zakat, infak, alms, and also this time waqf.

For financing to be carried out properly and on target, the distribution of *Qardhul Hasan Financing* shall be guided by fatwas established by the National Sharia Council. Based on the fatwa, *Qardh* is permissible under Islamic law as long as the procedure for its implementation follows applicable provisions.

Financing or *Financing* is funding provided by one party to another party to support investment plans, either carried out alone or by an institution. In other words, financing is funding spent to support a planned investment.

According to banking law no. 10 of 1998, financing is the provision of money or bills that can be equated with it, based on an agreement or agreement between a bank and another party that is financed to return money or bills after a certain period in return or profit sharing (Ulpah, 2020).

Qardhul Hasan Financing is financing based on a sense of concern for others. In other words, *Qardhul Hasan* is a loan between one party and another party who needs it and *Ta'awun* (help-help) of the same nature, provided that the loan provided must be returned by what is received and the borrower is not required to return anything except the loan capital. This is called *Qardhul Hasan* Because this financing model is a manifestation of the social role of Islamic financial institutions to help Muslim communities who lack finances.

Research on the Model of Accelerating Community Empowerment to Increase the Role of Micro Waqf Banks Aulia Cendekia in Sharia Economic Development begins with various phenomena and facts that have been described by researchers. Then, after the researcher deepened several previous studies, the researcher found a gap for further analysis of researchers on the development of the Islamic economy. Among them is the research of Fahrur Ulum on Community Economic Empowerment by Financial Institutions The result of his research is the economic empowerment of the community here Involves three main elements of empowerment, namely empowerment strategies, empowerment, and conditioning techniques (Ulum, 2015).

Fahmi Medias has found Waqf Bank: Solution for Indonesian Socio-Economic Empowerment, the research results show that Waqf is an endowment fund for community welfare, the potential of Waqf has not been optimized as much as possible, establishing a Waqf bank is considered the right idea and breaking through to realize social welfare and help overcome the contemporary Indonesian economic crisis (Media, 2017).

In 2018 Fasiha also researched qardh contracts in Islamic Financial Institutions, the results of his research were that in Islamic banking, qord contracts are carried out to fulfill the social functions of banks, the funds come from zakat, infak, alms or taken from bank profits. The difference with this study is that the scope of the institution studied is not specifically like the author at the Micro Waqf Bank Auli Cendekia, while the similarity is that they both discuss the use of Qard contracts (Eloquent, 2018).

Then Mohammad Ash-Shiddiqy examined the Analysis of Qardh Financing Contracts at Sharia Microfinance Institutions in the Special Region of Yogyakarta, the results of the research in practice follow Sharia principles, while the difference with this study is that research is carried out on financial institutions in the form of cooperative level but sharia-based, while the author's research was carried out in financial institutions in the form of Micro Waqf Bank in pesantren, while the similarities both discuss Qardh

contracts in Islamic microfinance institutions (Shodiqqy, 2019). The conclusions of some of the studies mentioned above do have similarities in terms of financial management in Islamic institutions, but specifically, the researchers developed from previous studies. In this study, the author perfects the discussion of micro waqf bank management in Islamic boarding schools with the Qardhul hasan contract to manage social funds for the sustainability of community micro-businesses following the purpose of establishing institutions. Furthermore, this research aims to build a model of Islamic Economic Development.

B. Method

This research is a type of qualitative research. This study of the community empowerment acceleration model uses qualitative research with the type of field study. The source of data used in this study is primary data, data collection techniques are observation and interviews. Data analysis techniques in this study use a descriptive approach and are systematically made easier to understand in the process of making conclusions. In this study, researchers tried to display and describe the results of systematic analysis with images so that they are easy to understand, especially for the model of accelerating community empowerment at the Aulia Cendikia Micro Waqf Bank.

C. Results and Discussion

1. Implementation of Micro Waqf Bank at Aulia Cendikia Islamic Boarding School

The presence of the Aulia Cendikia Micro Waqf Bank in the Talang Jambe area contributes significantly to the community, which is assisted by micro-scale business capital loans by empowering Micro Waqf Banks not only in terms of business or business but also in terms of religious insight as a form of spiritual nutrition for customers. To obtain the right to form a Micro Waqf Bank, Aulia Cendikia Islamic Boarding School, like other Micro Waqf Banks, must meet some standards and undergo due diligence. Several parties from Micro Waqf Banks and OJK have carefully calculated and researched which Islamic Boarding Schools will get this opportunity. OJK stated the same, appointing pesantren to build this small waqf bank in stages. Although loan funds are still light and on a micro scale, the assessment still determines the quality of Islamic boarding schools in carrying out the responsibility of establishing Micro Waqf Banks. (Zayanie et al., 2019).

Micro Waqf Bank was established based on benefits or benefits for community micro-enterprises. So the influence of the Micro Waqf Bank is very large both for the community and for the Islamic boarding school itself. If the material is obtained by the community, then the benefit for Islamic boarding schools is to provide empowerment opportunities for alumni as recruits to manage Micro Waqf Banks.

This is delegated directly to management, especially managers, supervisors, and admins who are directly involved and know more about customer activities, in the context of being in charge of Micro Waqf Bank activities and programs. Meanwhile, the central OJK and Micro Waqf Bank only accept management reports.

The establishment of Micro Waqf Bank in Aulia Cendikia Islamic Boarding School in the context of its goals and reality is synergistic and right on target because people who are given capital loans come from a micro-scale and need loan assistance without burdening customers. Every activity or program at the Micro Waqf Bank is also centralized and follows SOPs to ensure there is no difference in money allocation because it is closely supervised by OJK as the supervisor.

Aulia Cendikia Islamic Boarding School as a forum for the establishment of Micro Waqf Banks in Palembang, is also given the right and authority to empower the community or customers. As for what is meant, among others, in HALMI AKBAR activities every 3 months, customers will gather together and receive material in the form of business or business from the leaders of the Aulia Cendikia Islamic Boarding School and OJK.

Micro Waqf Bank has more value when compared to other Islamic banks, when viewed through the results of interviews, Micro Waqf Bank provides convenience for customers including easy submission requirements, no collateral or collateral and no riba and other excess fees, besides that there is also Weekly Halaqoh (HALMI) as a form of convenience for customers to make deposits and meetings for togetherness with other customers which certainly has a positive impact.

The uniqueness of BWM, a product of Laznas, lies in its location in the Pesantren and serves the well-being of the surrounding community. In addition, BWM also offers other religious values as simple loans. During debt collection, the team responsible for BWM also carries out regular weekly visits, conducts religious studies, and receives remittances as part of HALMI activities. So that the community also acquires religious knowledge and business based on Sharia law.

The system used by Micro Waqf Bank for customers who want to borrow capital is like the requirements in general, namely self-identity, and business, but more than that, Micro Waqf Bank also provides special requirements as its characteristic, namely socialization as a feasibility test for disbursement of funds such as Compulsory Group Training, surveys and customer honesty tests with tests from Micro Waqf Banks.

The joint responsibility system is one of the advantages possessed by Micro Waqf Banks, with the joint responsibility of customers who have difficulty depositing installments, can be temporarily assisted by members of the Indonesian Islamic Boarding School Community Business Group (KUMPI). Another bright side of Micro Waqf Bank is the existence of Weekly Halaqoh (HALMI) as a means for customers not only to deposit installments but also to make friendships and get business materials, financial training, and religion.

The characteristics mentioned earlier are that Micro Waqf Bank has empowerment which is carried out with mandatory weekly HALMI meetings per KUMPI, and 'HALMI AKBAR' for all customers as a form of instilling sharia business insights to customers and providing spiritual insights for them as HALMI's advantages. This is an advantage that other financial institutions do not have. Micro Waqf Bank Aulia Cendikia is given the right to determine selected customers ranging from outreach, direct business surveys, PWK training to due

diligence and the amount of loan funds and HALMI conducted by BWM Aulia Cendikia managers.

The principle that applies when using the *Qardhul Hasan* contract is that the Aulia Cendikia Micro Waqf Bank must not take advantage of customers both for additional operational costs, interest, and administrative as well as loan guarantees, for ujroh in HALMI activities carried out based on willingness, if burdensome then customers may not give the ujroh.

The financing available at BWM does not require customers to deposit more money than the nominal loan, while BWM has conditions that customers are required to comply with including Pre-PWK, 5-Day PWK, or HALMI. If the customer declines, the loan application will also be rejected. While clients may feel at an advantage because there are no additional costs in exchange for these courses, this is certainly true even if they are not used to or do not have much more time to take these courses. Since the community receiving capital support from BWM Aulia Cendikia is close to urban or suburban areas, customers who are in business are more engaged than customers who live in rural areas.

Micro Waqf Bank Aulia Cendikia does not only provide loan capital like other financial institutions. However, Micro Waqf Bank carries out its function to empower the community so that before the disbursement of funds is given, Micro Waqf Bank conducts training, and after that HALMI is carried out so that customers get insight and information related to their business or business.

The application of Qardhul Hasan's condition is that the contract championed by the Aulia Cendikia Micro Waqf Bank is still used because the principle of the contract really aims to utilize funds for the benefit of the community without taking advantage and no riba and collecting other fees, purely limited to the amount of funds borrowed and light deposits.

In the implementation of the Aulia Cendikia Micro Waqf Bank, which has been adjusted to the procedures of the central Micro Waqf Bank and supervised by the OJK, it has been approved by Muhammad Akbar Rahib in his research "*Micro Waqf Bank as an Effective Capital Financing Alternative for MSME Actors*." Stating that the development of cash waqf has contributed to the presence of Micro Waqf Banks in Indonesia. Micro Waqf Bank is an intermediary institution that has enormous potential to increase the economic growth of underprivileged communities and MSMEs both in terms of volume and number of businesses.

Approved by Budi Priyono in his research "*Micro Waqf Bank as a Bridge to the Economic Welfare of Indonesian Society*." The concept of joint responsibility carried out by the Micro Waqf Bank will make members included in KUMPI have joint responsibility, where if one member of KUMPi cannot pay installments, the other members will bear the installments jointly or jointly.

A study by Ilyas Adhi Purba, "*The Role of Lirboyo Waqf Children in Increasing Sharia Financial Inclusion of Kediri MSME Actors Islamic Welfare Perspective*," explains that the profit side of BWM involves risk management models in the form of shared responsibility to stay ahead of customers I am unable to do this. refund. Gain time. Through this group, the spirit of Ta'awun, or helping each customer is developed. The author also received this model at BWM Aulia

Cendikia, through which, in addition to Sharia law, the financing system applicable to BWM Aulia Cendikia also helps through the liability system.

The implementation of the Aulia Cendikia Micro Waqf Bank for economic empowerment of community micro-enterprises has been carried out and managed under the purpose of its establishment, creating and developing community micro-businesses and providing empowerment with ease or relief of the loan system according to the Qardhul Hasan contract *used*.

In addition, the goals, functions, vision, and mission of the BWM creation have been aligned with the program SOPs and are making good progress. BWM not only offers capital loans but also looks for financing for people who become customers, from the beginning of their potential customer status to customer entry such as Facilitation in the form of socialization, training, PWK to HALMI activities.

2. Community Empowerment Acceleration Model for Sharia Economic Development

Although Micro Waqf Banks have provided relief and convenience to customers, the existence of other savings and loans has also influenced the interests of the customers themselves, especially for people who feel that HALMI is an activity that limits and conflicts with their activities and is a burden for the public to choose Micro Waqf Banks as a place to borrow capital.

Although the funds provided to customers are still relatively small compared to other capital lending institutions, the installments are relatively light, without interest and other excess fees, but HALMI's liability regulations provide value to customers for the next loan amount.

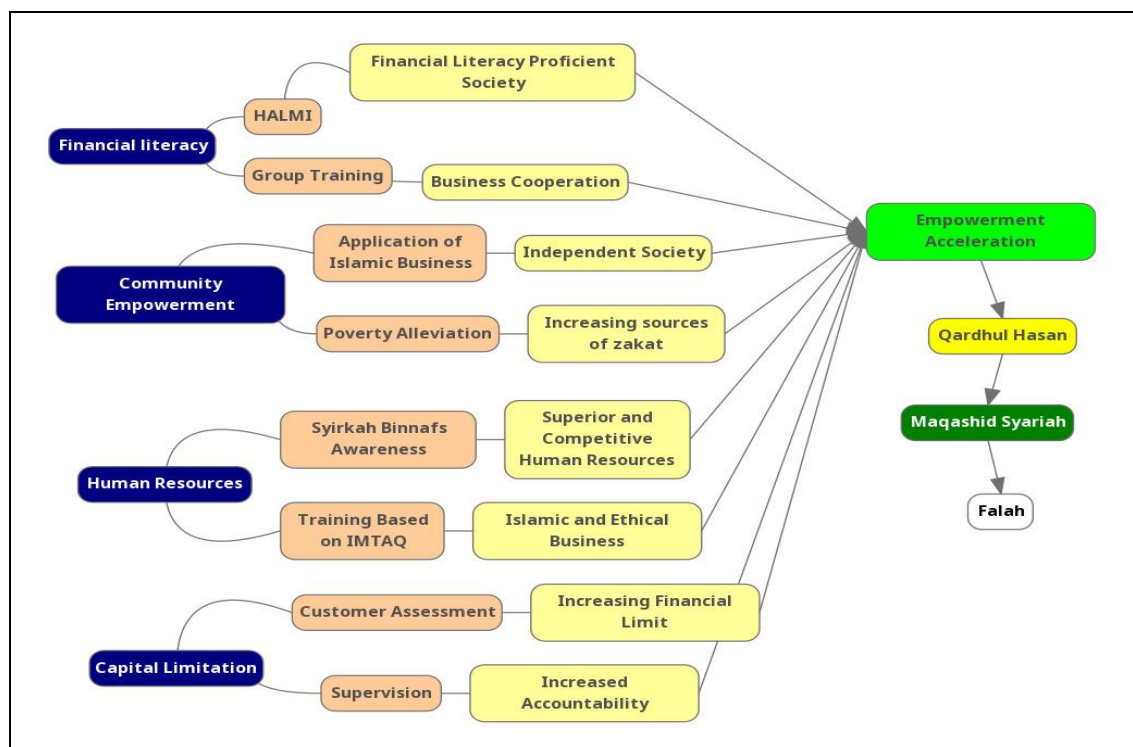


Figure 1. Community Empowerment Acceleration Model

The Qardhul Hasan contract has the advantage of customers who expect convenience for their business on a micro and limited scale, this contract provides access for customers to expand their business without worrying about the fate of collateral usury, and other costs that are not included in this contract.

For now, the number of customers at Micro Waqf Bank has more than 100 members, the system that is easy and not difficult for the community does not make them interested in borrowing capital, the existence of HALMI's obligations is an obstacle and burden on the community so that some people choose other places to borrow capital at additional costs.

The success of customers in running their micro businesses with Micro Waqf Bank loan funds has allowed customers to develop their businesses even better and have the opportunity to reach a wider market if they can create their labels. However, there are obstacles due to the condition of the community area in the *Urban District*, which makes their mindset tend to want things that do not involve many complicated activities / hinder their routine activities. HALMI is one of the reasons people still lack the use of Micro Waqf Banks because the time they have conflicts with these activities which are mandatory and will affect loans in the following year.

Customers feel a positive influence on the development of their business. Limited capital and many costs when borrowing from other places make Micro Waqf Bank an institution that makes it easier for customers to run their business without worrying about guarantees that require installments, usury, or other costs. *Akad Qardhul Hasan* as a means of waiving capital loans from Micro Waqf Banks. The significant impact felt by the community apart from loan relief, they received material moral and religious support from the Micro Waqf Bank. In addition, the COVID-19 pandemic is the beginning of the impact felt by the community because it is helped by unsecured loans, admin, interest, and no other excess costs so that customers get benefits that can cover other operations.

Micro Waqf Bank customer Aulia Cendikia has so far not received any sanctions for repaying the loan, because the customer will still return the funds, it's just that the problem is late and other members are borne together. For customers who cannot afford to pay, it will be transferred to the customer's family to pay off. For audit reporting, all belong to OJK as micro-supervisors, while the Sharia supervisory board only coordinates, but reports are delegated to MUI, not OJK. Transparency of reporting has not been carried out by OJK and is still closed unless there are companies that want publication for capital assistance to Micro Waqf Banks.

HALMI AKBAR activities are carried out every 3 months, attended by leaders of the Aulia Cendikia Islamic Boarding School as speakers or providers of sharia business materials to customers, and also OJK who participate in monitoring and acting as consultants for customers in their micro businesses. While HALMI is held at the customer's home, the prayer room of the Micro Waqf Bank Aulia Cendikia is held every week with ustad speakers from the Micro Waqf Bank.

KUMPI is a group of Micro Waqf Bank Aulia Cendikia which contains several customers to facilitate supervision, management, and consultation of each customer. KUMPI was formed as a place for customers to communicate easily and grow their business within their group. HALMI is a gathering place for KUMPI and also a place where the shared responsibility system is implemented.

The system used by Micro Waqf Banks for customers who want to borrow capital is like the requirements in general, namely self-identity, and business, but more than that Micro Waqf Banks also provide special requirements as their characteristics, namely socialization as a feasibility test for disbursement of funds such as PWK training, surveys and customer honesty tests with tests from Micro Waqf Banks.

BWM Aulia Cendikia's existence is more about quality than quantity. Therefore, it is not surprising that the data on the number of customers is not as high as other BWMs. However, BWM Aulia continues to prioritize the authorization to provide capital support under the main conditions mentioned above, so that the micro-enterprises they help pursue the purpose of the capital granted which is to strengthen and further develop customers' companies.

The following author explains the list of the number of BWM Aulia Cendikia customers until July 2023, including:

Table 1. Data Details Number of Customers

No.	Number of Customers	Year	H	K
1	6 customers	December 31, 2019	1	2
2	114 customers	December 31, 2020	12	34
3	129 customers	December 31, 2021	13	37
4	134 customers	December 31, 2022	14	39
5	125 customers	July 31, 2023	13 Halmi	37 Kumpi

Source: BWM Aulia Cendikia 2023 Documentation

Acknowledged by Muhammad Akbar Rahib in his research *"Micro Waqf Banks as an Effective Capital Alternative for MSME Actors"* stated that this financing was provided without the inclusion of collateral or collateral. In addition to establishing good relations with financing recipients, as a step to anticipate negative actions, Micro Waqf Banks organize a Joint Responsibility System and organize several mentoring programs.

Sudianto also agreed in his research *"Implementation of Qardhul Hasan Contract in the Alps of Barokah Mandiri Micro Waqf Bank Prenduan"* Prospective customers are required to follow PWK, HALMI, and the disbursement system following the stages, and there is assistance for Micro Waqf Bank customers during HALMI. *Qardhul Hasan's* contract program is the only contract implemented in Islamic banking. Since interest is forbidden in Islam, loans with these contracts are benevolent loans that are not commercial, but social in nature. This program is also expected to be a quick solution in providing access to capital or financing for people who have not been connected to formal financial institutions, especially in Islamic boarding schools.

Approved by Mohammad Faishol in his research "*The Role of Akad Qardhul Hasan Financing in Increasing Customer Income of Micro Waqf Bank Barokah Mandiri Alps* " One solution from Islamic financial institutions is to apply *Qardhul Hasan* or interest-free loans.

In the research by Wina Gania Balqis and Tulus Sartono, *Micro Waqf Bank as Empowering Micro, Small and Medium Enterprises* explained things that contradicted the author's research. While the previous study stated that BWM set a profit-sharing margin of 3% for operational purposes, the author did not apply this in the study, but rather from the customers themselves who voluntarily transferred the operation to the BWM team.

The point is that by not determining margin costs or additional costs for customers, the results or profits achieved by economic agents are maximized, which means that the desired empowerment value can be achieved through capital support that does not cut off the customer profit.

With *Qardhul Hasan's financing*, it does not rule out the possibility of borrowers who have difficulty getting short-term bailouts. So that these funds can be used as business capital to move the wheels of the economy so that later the business that is run can continue to exist and can continue to generate income from the business. In addition, Micro Waqf Banks are also carried out to empower the community under the supervision of OJK through accountability of internal reports to avoid actions outside the objectives and functions of Micro Waqf Banks as a means of community empowerment in micro businesses.

The model of accelerating community empowerment at the Aulia Cendikia micro waqf bank is an empowerment breakthrough that seeks to build an economy with Sharia and business foundations following Sharia contracts. This model aims to solve problems often faced by micro and macro finance institutions, including financial literacy, community empowerment, quality human resources, and overcoming capital problems (Bayumi, 2022).

Figure 1 contains activities carried out to run a model to accelerate community empowerment. One of the efforts that are believed and have been proven to be able to improve the standard of living of the community is through benevolent loans or *qardhul hasan*. In this way, the purpose of *maqashid sharia* will be achieved so that the long-term goal is to do business to achieve *falah* (Bayumi & Jaya, 2018; Hardiati, 2021; Nirmalasari & Putri, 2022). This is the true ideal of Islamic economics. A balance between the success of the world and the afterlife cannot be achieved by doing anything alone, but there needs to be a concerted effort and synergy to make the economy successful locally and globally (Fahmi Irhamsyah, 2019).

Based on the provisions of the BWM SOP, states that the use of *Qardh Al Hasan* is based on a loan agreement between a financial institution and a member, without any deductible being charged in return. *Al-Qardh Al-Hasan* is a benevolent loan where members cannot repay their loans as the funds come from social funds such as Zakat, Infak, and alms.

Taking into account the documentation, observations, theories, and research results, the author claims that the application of the *Qardhul Hasan* requirements is a contract sought by BWM. Aulia Cendikia is still used because the principle of the contract is aimed at using resources for the good of the

community. unused and there are no Riba or other fees, limited only to the amount of borrowed funds and light deposits.

D. Conclusion

The implementation of Micro Waqf Bank in Aulia Cendekia, the purpose, function as well as vision, and mission of establishing Micro Waqf Bank has been adjusted to the SOP program and has been running well. Micro Waqf Bank not only offers capital loans but seeks to empower people who become customers from the beginning as prospective customers to after becoming customers, namely facilities in the form of outreach activities, training, PWK to HALMI. The impact of the implementation of Micro Waqf Bank Aulia Cendekia for Community Micro Business Empowerment is that the essence of Micro Waqf Bank can be felt positively for customers from a system of shared responsibility, without collateral or interest that results in usury', there are no other costs that reduce customer profits. In addition, Micro Waqf Banks are also carried out to empower the community under the supervision of OJK through accountability of internal reports to avoid actions outside the objectives and functions of Micro Waqf Banks as a means of community empowerment in micro businesses. In essence, micro waqf banks ideally integrate financial literacy, community empowerment, quality human resources, and overcome capital limitations.

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