

Development Strategy of Islamic Funeral Insurance in Indonesia: Synergy Bundling Product between Islamic Insurance Company and Commercial Funeral Institution

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Abstract: The purpose of this paper is to analysis the strategy of development of Islamic funeral insurance in Indonesia. This research uses descriptive method of analysis with qualitative approach using Etnometodology approach. The conclusion of the dissertation is the development of the Islamic funeral Insurance will be more effective through the product collaboration with the funeral institution. Islamic funeral Insurance development strategy in Indonesia is divided into 2 aspects, first, the strategy of business developments of Islamic Insurance funeral and second, strategy development of Islamic Insurance funeral product.

1 INTRODUCTION

Islamic insurance industry generally has assets and penetration that are relatively small compared to assets and penetration of conventional insurance (Putri, 2016). Compare than global Islamic finance, Islamic Insurance only has a market share of 1% of the total global financial assets with a predicted value in 2018 of \$ 3 Trillion, consisting of more than 600 Islamic financial institutions in 75 countries around the world. To increase market penetration, the Islamic Insurance industry needs to make many breakthroughs so that it can reposition itself in financial markets, one of which is to create new products. One product that has the potential to be developed, especially in developing countries like Indonesia, is a Islamic Micro Insurance product (Kamaruddin, 2004). One of the Islamic micro Insurance products that has the potential to be developed is Islamic Funeral Insurance (Susan, 2012).

Islamic micro insurance (Takāful micro) products in several studies can be marketed alone (Erlend Bergb, 2001). However, there are many studies which state that Takāful micro products should be marketed with joint products (bundling products) with certain institutions. Islamic Funeral Insurance is a product that is still relatively new in Indonesia, along with the development of

commercial and social services for professional funeral institutions in Indonesia, it is hoped that the Islamic Funeral Insurance products will also develop well (Nitesh Behare, 2013).

Funeral costs, especially by being buried, are getting higher and higher, especially in developed countries, such as America, Europe, Australia and even in developing countries in Africa (Anne Case, 2013). Burial costs are the main factor that challenges Muslims in the world, in addition to other factors, such as limited land, regulatory provisions in a country and the majority culture and religion. The burial in Islam refers to the Qur'an and Al Hadist in detail has been explained and become fardh kifayah for all Muslims, Islam teaches Muslims who die must be bathed, condoned, inscribed and buried. Islam does not regulate cremation, because no texts clearly mention cremation (Fuusje de Graaff, 2016). In the Qur'an, Allah SWT has said about the funeral, namely:

“Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother.

He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful.”

“..From the earth We created you, and into it We will return you, and from it We will extract you another time.”

The burial industry in the world is an industry that is quite old and big. In America, the management of funeral activities is a business that is quite large valued at \$ 20.7 billion per year which is carried out by 115,547 employees with 25,429 business managers. Ref. [8] In Japan, the value of ¥ 1.6 trillion involves 6,500 managers, in Southeast Asia the accumulation of funeral businesses in 4 countries, namely Indonesia, Malaysia, Singapore and Thailand is estimated to exceed \$ 4.16 billion. The management of funeral funds is also supported by insurance financial institutions that also market funeral insurance products that contribute to developing the insurance industry in developed countries worth billions of dollars.

In Indonesia, funeral management is a relatively new business that began with the emergence of an elite tomb area by the Lippo group, namely Sandiagio Hills Memorial Park, after which also appeared the Islamic grave manager, Al Azhar Memorial Garden, after that another manager, Firdaus Memorial Park. The development of this exclusive funeral activity drew criticism and criticism from the public, which was finally responded by the Indonesian Ulema Council by publishing a Haram Fatwa for the management of the Luxury Tomb. In this fatwa, it is stated that the sale and purchase of Luxury tombs is haram, but for simple graves, the law is permissible, aiming to maintain that Muslims get proper services and not mix them between Muslim and non-Muslim tombs.

Commercialization of funeral business in various countries presents a formidable challenge for Muslims in carrying out the management of tombs that are in accordance with sharia and in a social way. In many developed countries, such as in Europe, America, Japan and Australia, minority Muslim communities have established social institutions centered on mosques to gather waqf funds as a solution to the establishment of Islamic funeral, but due to the limited number and value, there are still many Muslims who are not served even their heirs must sell valuables for burial fees.

This is the reason behind the author doing research on Islamic Funeral Insurance, through the concept of Islamic Insurance, the solution of funeral costs can be fulfilled through proper financial planning. The concept of Islamic Insurance will form a mutual fund (tabarru 'fund) jointly and organized, so that the accumulated funds collected will be sufficient to provide funeral services for Muslims.

The concept of Islamic Insurance has existed since the time of the Prophet Muhammad, known as

the concept of al-ilahāqilah. Some of the provisions of Aqilah which are part of the concept of social insurance are stated by the Prophet Muhammad in the Medina Charter. The term Islamic Insurance itself means joint responsibility, as an alternative term for Islamic insurance, while according to Islamic insurance fatwa (Ta'min, Takāful or Tathamun) is an effort to protect and help one another among a number of people / parties through investment in assets and / or tabarru 'which provides a return pattern to deal with certain risks through aqad (engagement) in accordance with sharia. In the Qur'an, the concept of Islamic Insurance is in accordance with the word of Allah SWT, namely:

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah ; indeed, Allah is severe in penalty”

The development of Islamic funeral insurance in various countries in the world has begun, especially in developed countries such as Europe and developing countries in Asia, this is due to the limitations of Islamic funeral management services and the concept of financial planning that supports funeral services is also needed. In Indonesia the concept of commercial Islamic funeral management is a newly formed industry and continues to develop well and has high growth potential in the future. Financial planning for the Muslim community in Indonesia through the Islamic Funeral Insurance product is also needed to support the existing potential.

Development of Islamic Funeral Insurance products in general in various countries in the world, always through collaboration with funeral organizations, this also happens in Indonesia at this early stage of development. Increasingly intensive and larger scale collaboration is needed to improve the development of Islamic Funeral Insurance in the future.

2 MANUSCRIPT PREPARATION

2.1 Literature Review

Research related to micro Islamic Insurance products conducted in Indonesia, the products studied are microtakāful souls for financing in Islamic microfinance institutions, this study is a reference for researcher in conducting micro-studies of Islamic Funeral Insurance products that suit the needs of participants in Indonesia (Anja Erlbeck: 2012).

Research that explains the potential of microorganisms in the world and the results of this study states that the success of microtakāful implementation is to build an efficient delivery channel, which is adapted to the conditions of the country based on financial inclusion and conditions for developing the Islamic insurance market. Distribution through microfinance institutions is still an effective choice and efficient. In this study became the basis for the authors in developing the concept of developing a Islamic Funeral Insurance market in Indonesia (Nikunj Kumar Gor, 2013).

Likewise, research on funeral insurance products in Tanzania and Ethiopia is still marketed through bundling products with micro-credit (Stefan Dercon, 2006), as well as other studies, explaining how microinsurance health products are forced and bundled with credit in microfinance institutions (Abhijit Banerjee, 2014). Microinsurance in Pakistan also does the same thing, where microinsurance marketing is still offered through microfinance institutions and associations or organizations through credit to the public.

Other research on the development of funeral insurance products in a city in India, namely Pune City, the results of the study indicate that funeral insurance products in India are still new products and are still difficult to market and so funeral products are not recommended for stand alone, but only as an additional part of the cover of other insurance products (Theresa Thompson, 2013). Through this research can be a reference for writers that Islamic Funeral Insurance products are new products in developing countries as well as in Indonesia.

Other studies that also support the author's research on the development of microinsurance, in this study are presented in full about many studies on microinsurance in the world and concluded that the development of microinsurance really requires a supportive market environment of institutions (Nitesh Behare, 2013), institutions and associations or organizations that support microfinance itself, in this study also describes micro insurance products, namely related to agriculture, funeral and health (James Brau, 2011).

Other studies explain the potential of microinsurance in Nigeria and India which is quite large but still cannot be realized because it is very dependent on the level of financial literacy in the community, especially the lower classes.

Research conducted in India, also a reference for the authors in determining what factors are the risks and challenges in developing a product, this research

has similarities in terms of assessing a product in a country, different in research this is intended for Indian countries, while the author is intended for the Indonesian state (Frank Bassey, 2017). There are also several studies related to the challenges of developing the Islamic Insurance industry in Malaysia which were carried out by the daughter of this research, which stated that there were almost similar obstacles faced by Indonesia, namely the low penetration of Islamic Insurance products (Mohammed Ahmar, 2017).

This research is compared with various previous studies, especially the studies described above (Puteri, 2016), so it can be concluded that this research can be categorized as research that has high originality, because there has not been a single study in national and international journals that specifically examines Islamic funeral insurance products. This research is the first research that has the potential to be developed in more depth with further research, along with the increasing demand by the Islamic insurance industry, both in Indonesia and at the global level.

2.2 Research Methodology

This study uses descriptive analysis research methods with qualitative approaches using an ethnometodology (Garfinkel, Harold, 2002), namely empirical research on methods used by individuals to interpret their reasoning to make decision. The place of research is Islamic funeral managers and Islamic insurance in Indonesia which are selected according to the research theme. The author takes the research of selected Islamic funeral managers, namely Al Azhar Memorial Garden, the first Islamic funeral manager in Indonesia and the only one that uses commercial models and has used Islamic Funeral Insurance products to its members. For the selected Islamic insurance company, PT Asuransi Jiwa Syariah Jasa Mitra Abadi, is the only Islamic insurance that has sold Islamic Funeral Insurance products at the Islamic funeral institution, namely Al Azhar Memorial Garden.

In this study, the authors collected data in the following ways:

- a. Indepth interview, namely data collection methods by conducting in-depth interviews with various parties involved in the development of Funeral Islamic Insurance in Indonesia, namely the management of PT Syariah Life Insurance Services Mitra Abadi, Al Azhar Memorial Garden, PT Insc Multi Pratama (Insurance Broker), Service Authority Finance (OJK), and

MUI National Sharia Board (DSN). In this in-depth interview the author will explore the right strategy in the development of Islamic funeral insurance in Indonesia.

- b. Observation, to find out in detail directly the activities of the research subject, the authors have made in-depth observations on the subjects on the object of research, namely at the burial location at Al Azhar Memorial Garden.
- c. Documentation study, this method is used to obtain secondary data, namely Islamic insurance data and Islamic funeral managers, including general description of the company, performance, management policies and others

2.3 Result and Discussion

Funeral traditions in the Islamic world are closely related to the existence of mosques and water sources. This is not surprising, because in the Qur'an the water is a source of life and on the other hand, water is also used to bathe the body, when a Muslim dies. This condition has become a global tradition in the Muslim world that the process of death in Islam is always closely related to the existence of mosques at the cemetery management site (in other words, Islamic burial administrators are always managed by mosque administrators, because the process of death of a Muslim is very It is closely related to the ability to manage the process and it is always carried out by trained and experienced mosque officers (Anissa, 2013).

Business Funeral or funeral in most of the world is very closely related to the flow of economy, but the interesting thing is that when the economy declines, the demand for funeral business, does not automatically decline, this is because funeral needs are absolute, funeral managers always offer flexible if consumers have difficulty paying or replacing funeral services that are more affordable.

In Europe, which is a Muslim minority country, one such as in the Netherlands, Islamic burials have started to emerge (Islamic Cemetery). The first Islamic cemetery in the Netherlands was established in 2007, this cemetery is part of a public burial area managed by the city government and Muslim citizens, most of whom are Surinamese who buy land for special Muslim funerals. In one study it was shown that there were 25% of city cemeteries in a special Muslim area. This area is separate from other areas, this is because provisions in Islam require Muslims to be buried separately from non-Muslims and graves must face Mecca (Beverly Bunch, 2015).

Unlike in Germany, descendants of Muslims from Turkey are immigrants who dominate there. The German Muslim community, which is mostly Sunni, has been around since 2010 when there have been a lot of deaths in the German Muslim community, most of them want to be buried in their home countries, Turkey. This is because it is very difficult and the cost of managing tombs is very difficult, so repatriation of tombs is a cheaper and easier choice, only around 2% is buried in Germany. It is estimated that around 70-95% of Muslims are repatriated to be buried in their home countries, this condition is a percentage that is common in most European countries. Even so there are 250 Islamic cemeteries in Germany which constitute only 1 percent of the total burials in the country (Nadja, 2016)

Different conditions occur in the majority Muslim countries, such as in the Middle East, where burial sites (home funerals) that are managed in Islam are not an issue. The topic that is needed there is how funeral management carried out in Islam can be managed professionally, so that it has a standardized standard procedure for conducting funeral processions that are more efficient and the costs are more controlled. The pattern of McDonald's restaurants is an interesting concept to emulate there in terms of the concept of better management of Islamic tombs (Zafar, 2011).

Professional grave managers currently belong to an international organization based in America, the organization is ICCFA (The International Cemetery, Cremation and Cemetery Cemetery). This organization was founded in 1887, providing guidance for its members in carrying out professional funeral service standards and holding international certification to become experts as tomb managers (Funeral director), currently ICCFA has as many as 9,100 members spread throughout the world, including in Indonesia. This organization can also be a mediation for consumers who submit complaints to members of the association.

Besides that, there is also an Islamic Funeral Institution that began to transform into a financial institution, namely to become Sharia Insurance, as happened in the Netherlands, namely PPME AIA Onderlinge Uitvaartvereniging (OWM) Sharia Insurance which was established in Amsterdam, is a moving Islamic Insurance entity as a provider of services and funds in the management of bodies and funerals. They are here to answer the needs of the Muslim community in the Netherlands for Islamic choice in ensuring the future of individuals and families easily and reliably. Broadly speaking, the

products they offer are divided into two, namely services, including the management of bodies, grave and repatriation reservations, and funding services, in the form of providing *noodfonds* according to the needs of members. With their joint efforts, in the future this OWM will become a fully functional Sharia Insurance Institution with broader Sharia Insurance products and variatives (currently in process at Dutch Central Bank).

As for services, namely (1) Arrangement of bodies, they provide a complete body of mortuary services, starting from the bathing process, transportation, prayer services, prayer processions, room rentals to burials. (2) Reservation of the tomb, Noting the cost of the burial ground which is increasing every year, grave reservations are a wise choice and guarantee. They provide several schemes for making reservations at fixed prices from 20 to 50 years. (3) Repatriation of the corpse, Repatriation of the corpse to the family's hometown in the country (Indonesia, because most Muslims who are members of this community are of Indonesian descent, ie as many as 200,000 residents), this is a sufficiently sought option. In addition to repatriating the body and taking care of related documents, we also facilitate the family of members to be able to go home to deliver.

In addition to the 3 services above, this institution also serves funding services. They provide members of *noodfonds* (emergency funds) of € 2,000 quickly and responsively. This emergency fund allocation is prepared for members who (1) do not have insurance, (2) have insurance but compensation does not cover the total cost of managing the corpse (3) has insurance with sufficient compensation, but is slow in the disbursement process. This institution is located at Jan van Genstraat 140 1171 GN Badhoevedorp Noord-Holland, The Netherlands. (Mukti, 2017)

The manager of the funeral (home funeral) in Southeast Asia, especially in Indonesia has grown quite rapidly, this is due to the need for funeral services in countries in Southeast Asia, such as Malaysia, Singapore, Thailand and Indonesia are getting bigger (Frost, 2013), It is estimated that the total market value of this industry reached \$ 4.1 billion with Indonesia ranked second after Thailand. Factors that support the increasing need for commercial funeral services are socio-economic factors, such as economic growth, urbanization, rising incomes, population growth and increasing age in a country. Besides that it is also influenced by the increase in mortality rates, Indonesia alone from 1000 population occurred 6.4 deaths. Frost &

Sullivan estimates that the funeral service business in Indonesia in 2013 will reach \$ 1.7 billion and will be \$ 2.8 billion in 2018, the market share is controlled by private (commercial) tomb managers above 66%, the rest there are more than 100 managers a tomb managed by the city government or commonly called TPU (Public Cemetery).

In Indonesia, several private grave managers who provide services in a professional manner, such as Sandiego Hills, Al Azhar Memorial Garden and Paradise Memorial Garden. Al-Azhar Memorial Garden itself is the manager of the first tomb which is fully dedicated as the manager of the Islamic tomb (Islamic Cemetery full pledge) and managed commercially. Al-Azhar Memorial Garden cemetery has a complete range of quality facilities and services, such as: exclusive funeral parks, mosques, beautiful meadows for outdoor activities, spacious parking and walkaway tracks, Lounge and Playground and main access directly to the Jakarta Cikampek Rest Area toll road KM 52, making it easy for pilgrims and families to visit the area which has a land area of 25 hectares. Firdaus Memorial Park was born on the basis of the increasingly narrow burial grounds and increasing funeral costs, especially in Bandung, this condition is certainly very burdensome for families of poor people. Through the concept of being a productive waqf institution, there is a Firdaus Memorial Park Program managed by endowments, not business or commercial.

Unlike the case of Al Azhar Memorial Garden and Firdaus Memorial Park which are specifically for Muslims, the San Diego Hill Memorial Park & Cemetery Homes is a commercial burial complex that has high standards for all religious circles, but in the area there are special funeral complexes for Muslim consumers. The San Diego Hills Memorial Parks and Cemetery Homes stated that they were the first burial area in the world to offer a complete range of quality facilities and services, including: exclusive cemetery, 8 Ha lake, chapel, musholla, Italian restaurant, jogging track, swimming pool, florist & gift shop, beautiful grasslands for outdoor activities, to multi-purpose buildings with a capacity of 250 people. The design of this area which has an area of 500 Ha was adapted from the world's leading cemetery, Forest Lawn Memorial Parks & Mortuaries in California United States. The Muslim funeral complex is called the Five Pillars Garden which adopts the concept of 5 pillars of Islam (Creed, Prayers, Fasting, Zakat, and Hajj), Five Pillars Garden of 25 Ha. is a Muslim funeral park with Islamic philosophy designed by Dr. Mona

Siddiqui, professor from Glasgow University majoring in Islamic Studies and Public Understanding and Janet Benton, landscape consultant from Scotland.

The synergy between Islamic insurance companies and funeral institutions in product development at each institution is important because basically these two institutions reinforce each other, through Islamic insurance companies which are financial institutions can be a stage of introduction and education for the community in financial planning in the face of cost management death for families that are increasingly expensive and difficult. Financial institutions can also help commercial funeral institutions to build funeral infrastructure that is also better at national and international services.

In the early stages of product development in these two institutions can work together, both in terms of joint product development, marketing cooperation and public education and investment cooperation.

1. Product cooperation for business operational efficiency and effectiveness

In order for these two institutions to provide financial management and funeral services to the public more effectively and efficiently, it can be through joint product collaboration, namely where the products of each institution are integrated, so that participants get one integrated and non-segregated service.

2. Marketing and education cooperation in the community

With shared products, the two institutions can also conduct joint marketing cooperation, namely by cross-selling products, where each marketer from the institution can sell products to the existing participant data.

3. Investment cooperation in the development of funeral service infrastructure

With funds collected from insurance companies, Islamic insurance companies can help in investment in funeral infrastructure, such as the availability of burial grounds, call center services, international repatriation services and more.

This study proves that the development of Islamic Funeral Insurance is more effective with product collaboration through the Funeral Institution and an important element of the Islamic Funeral Insurance product is market, distribution and price education. This conclusion contradicts the results of research by Nitesh Behare and Dorothee Crayen stating that microinsurance can be marketed alone (stand alone). This study also strengthens the studies

conducted by Anja Erlbeck and Abhijit Banerjee which state that micro takaful (insurance) should be marketed with a joint product (bundling product) with certain institutions

Based on the results of this study, it can be concluded as follows :

1. Islamic Funeral Insurance Products are important to be developed in Indonesia, because of 4 (four) micro insurance products, namely micro credit insurance, health insurance, agricultural insurance and funeral insurance. Funeral insurance which is very potential as Takaful insurance with Indonesian citizens who are mostly Muslim and has become a habit for a long time to collect death funds through mosque and RT / RW organizations, so that it can be upgraded to a Islamic Funeral Insurance product in the future. In addition, with the development of Islamic micro Insurance products, this will increase the penetration rate of Islamic insurance in Indonesia.

2. The development strategy of the Islamic Funeral Insurance in Indonesia is divided into 2 aspects, namely the Strategy for the development of the Islamic Funeral Insurance business and the Funeral Insurance product development strategy. The business development strategy for Islamic Funeral Insurance, consisting of: (a) Collaboration with institutions, namely by marketing Islamic Funeral Insurance does not target individual targets, but only targets the institution's target, which is the institution that provides funeral services, be it companies, foundations, associations, Funeral service organizations at the national, provincial and RT / RW levels. (b) Collection scheme, namely the business scheme implemented is through a collection scheme, meaning that the Islamic Funeral Insurance policy is the parent policy and each individual receives a policy certificate. (c) Market Education. In order to increase market education for Islamic funeral insurance products, both through promotions and government agendas, the Islamic insurance industry should be able to use agency channels to educate consumers. Because the agency path is an effective and efficient path for now. The strategy of developing a Islamic Funeral Insurance product, consisting of: (a) Product Bundling, because the target market for Islamic Funeral Insurance is currently an institution, organization, association of funeral services, the product must be in the form of cooperation with the agency (bundling product). With this mechanism it is expected that marketing targets will be easier. (b) The price of contributions must be affordable, the price set in compiling a Islamic Funeral Insurance product must

be very affordable by consumers, so that consumers are not over charged and after feeling and knowing the benefits of this product, the price can be adjusted based on the level of risk of each consumer . (c) Simple design, design of Islamic Funeral Insurance products, must be simple and in accordance with the benefits and needs of consumers. This is to facilitate consumers in understanding the product.

4 CONCLUSIONS

In accordance with the conclusions of the above study, the authors put forward several suggestions, namely as follows:

1. The strategy of developing a Islamic Funeral Insurance business is more effective by collaborating through a funeral institution, both in the form of companies, foundations, associations, organizations that provide funeral services in Indonesia. This collaboration was built in the early stages of being able to go through agency distribution channels and brokers.
2. Strategic development of Islamic Funeral Insurance products, can take into account 3 important elements, namely market education, distribution and prices. Effective and efficient market education is done through effective agency and distribution channels and affordable prices for consumers.
3. The government must be able to provide incentives and incentives for the development of Islamic Funeral Insurance in Indonesia through promotion, ease of product licensing and synergy with local governments to make marketing breakthroughs for Islamic Funeral Insurance products.

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