

CUSTOMERS PERCEPTION TOWARDS DOMESTIC ISLAMIC BANKS: EVIDENCE FROM PAKISTAN

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Abstract: The aim of study is to explore customer perception towards domestic Islamic banks under the scope of Pakistan. Following the scope of study, we have collected a data from 400 individuals but sample of study limited up to data from 390 respondents because we had to eliminate the data of 10 respondents due to missing and the same pattern in data. Multiple regression and factor analysis technique have been adopted to examine the overall customer satisfaction through Corporal efficiency, Compliance with Islamic Law, Convenience, availability of efficient Core-Banking facility, perceived Confidence and Cost-Benefit analysis. Islamic banks in Pakistan have to uninterruptedly monitor the issues related to customer satisfaction to make an attraction for customers in Shari`ah based products..

Keyword: Customers Perception, Corporal Efficiency, Core Banking, Cost-Benefit Analysis, Islamic Banking

1. Introduction

A financial institution that primarily serves as an agent of payments, borrowing and lending of money for customers is known as a bank. In this context, a World Bank typically refers to organizations that provide deposit facilities to the general public. As per (Woelfel, 1994), a modern-day bank is such an organization that serves for money with respect to the responsibility of accepting deposit, advances money in form of loan, make a transfer of money, and exchanging the money both internationally and locally.

Banks through their transitional channel earn their maximum revenue from interest. They charge a high amount of interest on credits/loans to bear all their expenses, generate profit for their owners, and to extract the cost of funds. However, there is one substitute method of banking refers to as Islamic Banking that governed under the Islamic principles of Shari`ah. Such type of banking is focused on the doctrine of mutual consent, reciprocal social enlargement, and partnership (Dusuki & Abdullah, 2007) and (A. Ahmad & Bashir, 2014).

Islamic banking is dissimilar from the standard banking system refers as conventional/commercial banking system based on belief and principles associated with two approaches. In Islamic banking, the payment of interest is known as 'Riba' and is strictly forbidden. Allah (S.W.A) has highlighted by emphasizing in many verses of the Holy Quran that indulging in Riba is similar to inviting a war against Allah (S.W.A) and His Prophet Muhammad (S.W.A). Allah (S.W.A) has also made clear and the distinction between profit and Riba and has firmly instructed to not get confused between them. This too is mentioned in the Quran that the profit should be earned by the exchanging of goods and services, not by the exchanging of money solely. To accomplish these fundamental necessities of Muslims, Islamic banks developed to deliver banking products and services that are under the shelter of Islamic prudential and regulations (Ayub, Shahzad, & Rehman, 2019).

1.1. Growth in Islamic Banking Product and Services

The industry of Islamic financial services has encountered a tremendous rise in growth in the last four decades. Calculations estimated that the growth rate from 1995 to 2015 grew over 10% - 25% (Imam & Kpodar, 2016). The website of (I.F.S.B) Islamic Financial Services Board in 2008 estimated that the overall assets which were approximately \$ 900 billion in 2015 can grow at an annual rate of 20% up to \$ 2.1 trillion by the year 2022. Moreover, it can also reach upon \$ 2.8 trillion considering the same escalation pace. Amongst the non-Muslims residing in various parts of the world, Islamic financial services are admired to a great extent (Knight, 2007).

Considering the fact of an increase in demand, many multinational banks have started to open the Islamic banking channel which illustrates the Riba free (non-interest) facility to a large majority of people (Huda, Chisty, & Rashid, 2007) and (Asdullah & Yazdifar, 2016). However as perceived widely: "the harder the struggle, the more glorious the triumph" (Swami Sivananda), Islamic banking is also facing immense challenges against the standard/commercial banks and non-banking financial institutions such as mutual funds and insurance companies. Large Insurance companies and the current Islamic commercial banking groups are also a key confront in the upbringing of such challenges. To counter and endure such enmity the element

of satisfaction of customers should be highlighted and uplifted according to the principles of Islamic Shari`ah (McIver & Naylor, 1986).

Many studies previously proclaimed that Islam (religion) is the focal cause of adopting Islamic banking and the banks in this pool have been restricted within the limitations of the Quran (The Holy book of Muslims) & Hadith [The legitimate sayings of the last Prophet (P.B.U.H)]. Besides this, the definitive researches conducted in Bahrain, Kuwait, Bangladesh, and Malaysia enlightened the factors of cost benefits, efficiency, etc. as the concurrence with the religion and are exhibited as the dominant factors while choosing Islamic banking, as suggested by (Loo, 2010), (Buchari, Rafiki, & Al Qassab, 2014) and (Al-Hunnayan & Al-Mutairi, 2016) and (Hassan, Ahmad, & Rashid, 2018).

1.2. Islamic Banking in Pakistan

Development of Islamic Development Bank (IDB) in 1970 serves as a basis to introduce banking services based on Islamic banking principles rather than conventional banking infrastructure (Alharbi, 2015). Following the scope of the study, Meezan Bank taken an initiative in 2002 for the establishment and enhancement of Islamic banking in Pakistan (M. I. Ahmad & Baloch, 2007). According to (Ayub et al., 2019), 5 Islamic and 17 commercial banks are either opening Islamic banking through devoted branches or their owned subsidiaries such as Muslim Commercial Bank (MCB) as Islamic Bank.

Although, Islamic banking products and services have been offered and made available throughout Pakistan the exposure of services is not consistent with the 95% Muslim population. Share of Islamic banks only contributed 14.5% in overall banking assets which are relatively below the intensities of over 25 % in Gulf States and Malaysia where Muslims are around 51% of the total population. Even though Islamic finance program was familiarized by Pakistan in 2012 which refers to stand on 7th rank after Bahrain, United Arab Emirates, Saudi Arabia, Kuwait, Malaysia, and Oman but the credibility of Shari`ah based banking was not considered and significant because of lack of Islamic banking conveniences, undefined customer satisfaction criteria and difficulties prevail in regulatory framework (Khaleequzzaman, Mansoori, & Rashid, 2016).

1.3. Scope of the Study

Islamic banking in Pakistan seems to fail to provide a real base Shari`ah product to determine the issues caused by the commercial banking system. Higher demand for Islamic banking products comes along firm competition, the higher level of return and accountability headed for customers demand which entails superior understanding regarding customer transaction/satisfaction pattern and demographic aspects. Islamic banks in Pakistan have to uninterruptedly monitor the issues related to customer satisfaction to make an attraction for customers in Shari`ah based

products. This work will explore customer perception and attitude of towards domestic Islamic banks under the scope of Pakistan. It will inspect fundamental and significant variables that stimulus the level of customer satisfaction for the product and services delivered by different Islamic banks in Pakistan. Following hypothesis has been designed to conceive the basic objective of the study,

H1: The better corporate efficiency helps the Islamic banks in Pakistan to develop more customer satisfaction.

H2: The improved compliance helps the Islamic banks in Pakistan to develop more customer satisfaction.

H3: The higher convenience helps the Islamic banks in Pakistan to provide more customer satisfaction.

H4: The competitive core banking helps the Islamic banks in Pakistan to provide more customer satisfaction.

H5: The higher level of confidence helps the Islamic banks in Pakistan to provide more customer satisfaction.

H6: The sustainable cost-benefit analysis helps the Islamic banks in Pakistan to provide more customer satisfaction.

The outstanding portion of this study move with the following pattern, section 2nd explains the literature review/ theoretical background. Section 3rd based on methodology and design of research while 4th and 5th explain about analysis and conclusion of the study.

2. Literature Review/ Theoretical Background

Many studies which have focused on the banking sector and have conceded upon the customer's insight and their awareness. (Holliday, 1996). Productive studies should be taken place to ensure the level of customers satisfaction. Previously conducted researches essentially payed attention on the service quality, satisfaction of customers with Islamic banking, observations and conduct of ongoing Islamic banking policies, and the awareness of Islamic banking in Kuwait, Iran, Indonesia, Malaysia, Bangladesh, and Pakistan. The continuation of these researches integrated the studies of managerial and legal frameworks within the system of Islamic financing. The definitive acquaintance of Islamic economics was also found an integral part in the satisfaction of customers and the uplifting of the Islamic financial system in the banking industry (N. Ahmad & Haron, 2002), (Behdad, 2005), (Rashid, Hassan, & Ahmad, 2009) and (Zaman, 2012).

Furthermore, many studies illustrated the set up of global uniform for organizing the Islamic banks as per the Shari'ah laws. As the last Prophet of Muslims (P.B.U.H) addressed that the Muslims should achieve anything most artistically and scientifically (Awan & Azhar, 2014), therefore it is important to focus on the quality aspect to boost the management for customers in Islamic banking.

The most significant study in this context was conducted by (Othman & Owen, 2001) which emphasized the improvement of service eminence and awareness of customers concerning the Islamic banking. They examined and surveyed the customers from Kuwait Finance House (K.F.H) and resulted in a well-known quality model named "C.A.R.T.E.R". This model consists of six-dimensional denotation as indicated from its letters which illustrates 'C' for Compliance, 'A' for Assurance, 'R' for Reliability, 'T' for Tangibles, 'E' for Empathy and 'R' for Responsiveness. The authors also suggested that to get successful in Islamic Banking, it is also important to be superficially impeccable (refers towards the significant charms and benefits of the banking services) rather than being acquiescent internally (means to avoid Riba/interest and acquiescence with Shari`ah laws). They also emphasized on the significance of SERVPERF, SERVQUAL models.

Different groups of customers have different levels of satisfaction on Islamic banking e.g students, corporate customers, etc. In Malaysia (N. Ahmad & Haron, 2002) studied the response of corporate customers towards Islamic banking. They conducted a survey study for 100 respondents and brought forward that an average of 55% of the respondents focused on religion as a foremost reason during the selection of Islamic Banking. However, they also illustrated that around 75% of the respondents thought that the Government of Malaysia should emphasize the promotion of Islamic Banking through marketing channels. This study also found that the efficiency of employees, convenience, cost-benefit ratio, reputation, and size of banks are the key elements in the selection of a bank. Hence we can say that the analysis was generally common apart from being intensively religious (Islamic) however, it does classify many future prospective studies.

(Rammal & Zurbruegg, 2016) examined the knowledge and awareness of Islamic banking amongst the student group by conducting a survey. Based on a lack of Islamic product knowledge, they examined different hypotheses. The survey study mainly focused on the urge of having an adequate and ample educational and marketing policy on Islamic banking and Economics. They also found out that because of the language obstruction, the students are reluctant to study regarding the Islamic financial system.

While evaluating the customer's satisfaction amid Islamic banking, the aspect of religion doesn't dominant but operational diversification, efficiency, etc. do. (Mahmoud & Abduh, 2014) examined the three parameters in the process of selection of banks, which are; friendliness, speed, and efficiency. Nevertheless, around 40% of the participants still supported Islam to be the main criteria while choosing Islamic banking. In Jordan upon the survey of 206 bank customers, (Naser, Jamal, & Al-Khatib, 1999) examined parallel results. They surveyed that 70% of the participants acknowledged religion to be the main criteria while choosing Islamic banking.

(Gerrard & Cunningham, 1997) studied that 25% of the participants figured religion to be the most important element while choosing an Islamic bank. But, they examined no difference between non-Muslims and Muslims on the bank selection criterion. They also found that customers are keen to find the sound appearance of “interior facilities” and “parking space” while relating to customer satisfaction. The customer also desires to execute his/her transactions irrespective of time, place, and manner. Moreover, they also require in diminishing the cost of transactions and to consider time management (Cohen, Gan, Hwa, & Chong, 2006). Ethical investment and corporate social responsibility (CSR) are the foremost factors while choosing Islamic banks as suggested by (Alamer, Salamon, Qureshi, & Rasli, 2015) and (Platonova, Asutay, Dixon, & Mohammad, 2018).

(Marimuthu, Chan, Lim, Low, & Tan, 2010) and (Ramadan, 2013) documented that the image and name of the bank, the influence of family and friends, necessities of service quality, and the element of confidentiality are those factors that play an important role while selecting Islamic banking products and services. (Usman, Tjiptoherijanto, Balqiah, & Agung, 2017) revealed that the capability and courteousness of employees are exceptionally vital in choosing a bank. The capacity of the staff to earn the feeling of guarantee and trust from its customers is also a very significant part that plays a role in the selection of banks. Moreover, they documented that the protagonist of religious standards, the significance of attributes, and information sources in the relationship between religiosity play a vital role to be a part of Islamic banking. (Hassan et al., 2018) investigate the factors which were considered important to attract the customer for Islamic banking services under the scope of domestic Islamic banks operated in Bangladesh. They collected a data from 371 respondent and concluded that convenient financial transactions system, cost benefit analysis and consistency in products are the major factor which attract the customer to choose Islamic banking products rather than products of commercial banking.

3. Methodology and Design of Research

3.1. Population and sample

The foremost objective of this research is to find those individuals who are more interested in domestic Islamic banking and explore their attitude and perception for Shari`ah based products and services offered in Pakistan. However, population of this study is heterogeneous based on demographics structure but homogeneous based on their demands for Islamic banking services. Complications exposed to pretesting encouraged us to talk to bank authorities to get access to a list of customers. So, we have collected data from 500 respondents from the list provided by respective banks on a random basis. The population of the study consists on five Islamic banks such as Meezan Bank Limited, Dubai Islamic Bank, Al

Baraka Bank, Bank Islami Pakistan Limited and Soneri Mustaqeem Islamic Bank while seventeen conventional banks are either opening Islamic banking through devoted branches or their owned subsidiaries such as Askari Bank Ltd, MCB Islamic Banking, UBL Islamic Banking, HBL Islamic Banking, National Bank of Pakistan, Bank Al Habib Islamic Banking, Bank of Punjab Islamic Banking and Allied Islamic Bank, etc. To be consistent with the scope of the study, we have to limit our sample based on 5 Islamic banks and 5 Islamic subsidiaries of commercial banks as Askari Bank Ltd, MCB Islamic Banking, UBL Islamic Banking, HBL Islamic Banking and National Bank of Pakistan.

3.2. Data Collection

We have selected 1 branch randomly from each bank located in Lahore, Gujranwala, Gujrat, Faisalabad, and Sargodha to disseminated the total sample size in identical proportions. Therefore, each bank should result in 50 respondents. We come with a 390 sample size because we had to eliminate the data of 10 respondents due to missing and the same pattern in data after allocation code to data in SPSS.

(Table: I describe the respondent statistics based on gender, level of education, age structure, profession, income and expenses on monthly basis to justify the scope of study. Data have been collected from 64.7 male correspondent while rest of the goes for female with the justification that males are usually more involved in Islamic banking activities. Majority of the data have been collected from undergraduate with a 56.12% proportion along with age gap between 21 to 30. While the occupation of customers are concern, majority of data have been collected from personal involved in private job and students with the proportion of 33.87% and 28.57% respectively. 55.57% respondent are married to justify the scope of study with the fact that they are more interested in making transaction with banks. 50.7% people earn within the income bracket of 10000 to 40,000 pkr and contributed 90.12% of total data.

Respondents information		Frequency	Percent	Cumulative Percent
Gender of Respondent	Female	173	35.3	35.3
	Male	317	64.7	100
	Total	490	100	
Education level of Respondent	Below high school	15	3.06	3.06
	High school	37	7.55	12.73
	Undergraduate	275	56.12	68.22

Table:II Factor Analysis Result				
Epistemology December 2020		Rotated Component Matrix		
Customers Perception		Domestic Islamic Banks...		
	Postgraduate	163	33.27	100
	Total	490	100	
Age of Respondent	17-21	25	5.12	5.1
	21-30	236	48.16	58.34
	31-40	115	23.46	84.55
	40+	114	23.26	100
	Total	490	100	
Occupation of Respondent	Public sector	40	8.19	8.19
	Private sector	166	33.87	52.33
	Self employed	65	13.26	58.26
	Semi-government agency	14	2.85	61.01
	Students	140	28.57	85.32
	Others	65	13.26	100
	Total	490	100	
Marital status of Respondent	Married	273	55.71	55.71
	Unmarried	210	42.85	97.34
	Widowed	7	1.44	100
	Total	490	100	
Monthly income of Respondent	Less than 10,000/=	168	34.28	34.28
	10,000/= to 40,000/=	247	50.4	90.12
	41,000/= to 1,00,000/=	60	12.24	89.76
	More than 1,00,000/=	15	3.08	100
	Total	490	100	
Monthly savings of Respondent	Less than 5,000/=	321	65.51	65.51
	5,000/= to 20,000/=	135	27.55	89.11
	21,000/= to 50,000/=	28	5.71	92.12
	More than 50,000/=	6	1.23	100
	Total	490	100	

4. Data Analysis

4.1. Rotated Component Matrix

Variables	Fundamental Constituent					
	C.E	COMP	C.B	CONV	C.B.A	CONF
Rapid & proficient services	0.825	0.088	0.22	0.272	0.334	0
Pace & quality of transactions	0.807	0.11	0.422	0.201	-0.04	0.088
Internal easiness of branches	0.772	-0.07	0.197	0.093	0.1	0.42
Well organized management	0.712	0.21	0.149	0.377	0.454	-0.07
Quick financial advice accessibility	0.753	0.288	0.516	0.173	-0.22	0.065
Rapidly dealing customer files/documents	0.644	0.064	0.051	0.287	0.31	0.217
Awareness of customer's business's portfolio	0.689	0.214	0.132	0.041	0.177	0.323
Prerequisite of interest free loans	0.139	0.856	0.062	0.183	0.091	-0.03
Understanding of Islamic financing	0.139	0.813	0.088	0.172	0.167	0.042
Following of Islamic rules and regulations.	0.053	0.833	0.153	0.142	0.181	0.156
Well educated knowledge of profit sharing	0.063	0.848	0.035	0.012	0.177	0.15
Zero interest on and from saving loans.	0.072	0.614	0.246	0.201	0.132	0.118
Extensive Communication system	0.318	0.083	0.822	0.132	0.141	0.132
Broad network worldwide	0.113	0.355	0.762	0.183	0.164	0.061
adequate transactions time	0.41	0.154	0.636	0.182	0.147	0.229
Easy to access branch	0.361	-0.03	0.662	0.276	0.403	-0.02
Attention on promoting services	0.414	0.31	0.032	0.722	0.081	0.052
Viable dealings on products	0.32	0.047	0.313	0.814	0.084	0.016
Equal services in every branch	0.162	0.301	0.22	0.667	0.134	0.177
Excessive liberties on (C.A) Current account	0.131	0.288	0.031	0.732	0.14	0.144
Internal bank Confidentiality	0.331	0.405	0.14	0.131	0.812	0.16
Confidence upon Bank's management	0.37	0.251	0.246	0.173	0.709	0.19
Size of Bank (capital/assets)	0.082	0.416	0.377	0.416	0.707	0.104
Minor servicing charges	0.077	0.24	0.175	0.34	0.26	0.762
Standard suitable return	0.371	0.146	0.072	0.312	0.09	0.85

Note: Kaiser-Meyer-Olkin measure of sampling adequacy = 0.897 (Sig. = 0.000).
Total variance explained = 72.234%.

Subsequently after the checking of the status and errors of the enlisted variables. We underwent through Factor Analysis which was performed upon the selecting groups according to the basic hypothesis as shown through (Table:II). The total of six paradigms are provided namely; C.E: Corporal Efficiency, COMP: Compliance, CONV: Convenience, C.B: Core Banking, CONF: Confidence, C.B.A: Cost-Benefit Analysis result to the

customers. In the end, a total of 25 variables were resulted through the rotated component matrix. They explained 72.234% of the accumulative variance.

4.2. Summary Statistics

(Table:III) present a summary statistics which include a number of observations, mean, standard deviation, minimum, maximum, and mean ranking for the preference of customers towards Islamic banking in Pakistan. The confidence of customers contributes highest in the study with the mean value of 4.78 while the compliance factor shows the lowest level of contribution regarding customer attraction for Islamic banking products with a mean value of .015. Core banking and corporal efficiency more variation in data with the standard deviation of .66 and .60 respectively. Core banking, convenience, and cost-benefit analysis also contribute significantly to the mean values of 4.24, 3.21, and 1.04.

Variables	Observations	Mean	Std. Dev.	Min	Max	Mean Rank
C.E	490	.056	.60	.006	2.71	5
COMP	490	.015	.13	.003	2.47	6
CONV	490	3.21	.02	1.34	8.34	3
C.B	490	4.24	.66	1.65	9.54	2
CONF	490	4.78	.56	1.21	8.43	1
C.B.A	490	1.04	.32	.733	5.65	4

Note: C.E: Corporal Efficiency, COMP: Compliance, CONV: Convenience, C.B: Core Banking, CONF: Confidence, C.B.A: Cost-Benefit Analysis.

4.3. Regression Analysis

(Table:IV) shows the multiple regression estimation to assess the hypothesis of study with the inclusion of Corporal Efficiency, Compliance, Convenience, Core Banking, Confidence, and Cost-Benefit Analysis as independent variables while overall customer satisfaction as a dependent variable of the study. The multiple regression model has an overall $F_{7,456}$ value of 78.000 ($p < .01$) with an R^2 of 0.667. Variance inflation factor (VIF) has been inducted to examine the multi co linearity issues based on individual factors and found the values of VIF under 10 for each variable which refers to the absence of multi co llinearity issue. (Table IV) documented that corporal efficiency and compliance are significant at 1% and explain overall customer satisfaction towards Islamic banking products and services with beta values of 47.4% and 19.70%. Convenience is the only factor that is insignificant and unable to explain customer satisfaction while standing 3rd in mean ranking which concluded that religion still considers as the superior factor to explain the customer satisfaction for

Islamic banking products. Confidence and core banking both are significant at 5% and 10% level and also stand on 1st and 2nd rank based on the mean.

	Standardized Coefficients		Significance	T-Value	Multicollinearity	
	B	St. Error			VIF	Tolerance
(Constant)	.729	.331	.002	3.623		
C.E	.474	.059	.000	5.653	3.268	.543
COMP	.197	.053	.000	2.998	2.786	.575
CONV	.056	.069	.520	1.654	1.990	.502
C.B	.235	.073	.001	3.764	1.632	.590
CONF	.089	.065	.009	1.980	3.786	.783
C.B.A	.072	.052	.092	2.129	2.762	.452

Note: $R^2 = 0.667$, $F_{7,456} = 78.000$, $p < .01$. Overall customer satisfaction treated as a dependent variable.

5. Conclusion

The primary factor, Corporal proficiency is an aggregate exertion of the framework, innovation, process, and proficient administration. Nonetheless, a considerable share of parts of Islamic Banks in Pakistan are subsequently not associated with E-trade offices. To adapt up to most recent Basel II guidelines and to diminish working danger, most recent innovative updates ought to be drilled. Hardly any respondents scrutinized that the chiefs of Islamic banks, as a rule, have an absence of excitement and missing "helping" mentality (receptive). Even though these are excellent cases, directors of Islamic banks should cautiously break down their corporal procedure and make an effective undertaking to the higher improvement of the general public. Quicker exchange framework and productive counter management can enhance the ordinary volume of exchanges and all the while increment consumer loyalty. Religion came after somatic skill in our investigation because our examination just included examples from Lahore, Gujranwala, Gujrat, Faisalabad, and Sargodha City and we didn't separate respondents dependent on their strictness.

There can be hardly any different explanations behind this startling outcome with the end goal that customers are presently truly learned about Islamic

preparing administrations in Pakistan. They need their cash rising without Riba as well as need the security, more rapid exchange, and accommodation. Additionally, the opposition among ordinary business banks giving Islamism financial branch offices, unadulterated Islamic banks, and global Islamic and customary banks has made it a most troublesome undertaking to continue just based on religion. Since Islamic banks rely upon conceivable productivity from speculation and the arrival to the investor's trust upon future chance; it is hard for the contributors to start a choice to manage an account with Islamic banks. Undoubtedly, Islamic banks ought not to contribute with any business that is against the social advancement in general for example any agent who builds cost only for making benefit or to exploit the more appeal of the market. The greater part of the clients is still out of the skyline of Islamic information. The mindfulness creation programs created by Islamic banks, along these lines, should be taken care of with more prominent concern. Trouble and multifaceted nature in understanding Islamic financial matters discourage the investors to approach Islamic banks. Compelling promoting programs alongside financial specialists' training programs must be there to make and extend mindfulness for Islamic banking.

This study documented that corporal efficiency; core banking, compliance, convenience, confidence, and cost-benefit analysis significantly influence the decision of individual customers in Pakistan to decide between commercial and Islamic banking products. Prudential regulation regarding Islamic banking in Pakistan should be vibrant and must be advertised in the general public for their understanding regarding Islamic banking.

Maybe the greatest inquiry is the nearness of the soul of Islam. Islamic banks necessity to bear their endeavors to coordinate the depth of Islam with viable administration and social progression exercises. To get by against contention and gain decent return for the proprietors and contributors, Islamic banks must plan purchaser benevolent, mechanically helped items, and lead widespread appropriation of the item from various branches both in provincial and urban territories. Segregate examination of the components among various sorts of users would assist with distinguishing organized and effective framework for Islamic banking. Be that as it may, a definitive thought, procedure, and attempt must be nearby the idea of Islamic Economics, which depends on The Holly Qur'an and The Hadith.

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