

Ethical Performance of Islamic Banks: the Case of the Tunisian Banking "Zaytuna" Journal of Islamic Banking and Finance

Slimene Nadia¹, and Makni Sonia² and Ben Rejeb Jaleddine³

Abstract

Since the financial crisis, the economy is moving more and more towards a world of finance more accountable and equitable. Islamic finance, which is based on ethics and Islamic law of transactions, is part of this movement while putting the real economy at the heart of the system. To compete with conventional finance, Islamic finance faces challenges comparable to that of conventional finance performance. The objective of this study is to combine a religious dimension in the study of Islamic banking performance, for the review of existing literature has shown us that it is represented mainly by the financial and economic indicators quantitative or quantifiable at when the main objective of Islamic banks is not financial. Taking support on the case of the bank "Zitouna" we used a qualitative measure based on a questionnaire sent to bank customers while focusing on the variables religion, the core of an Islamic bank and the variable satisfaction indicator of ethical performance.

Keyword: banque islamique, performance éthique, religion, satisfaction-client

Introduction

The proliferation of the Islamic banking institutions throughout the world, as well as the entry of a large number of conventional banks into this market are all undeniable evidence of the growth of the Islamic banking.

¹ PhD student at Institute of Management of Sousse, University of Tunisia.
Phone: (+216) 21 366 462, Email: slimenenadia@yahoo.fr

² Institute of Finance and Fiscality of Sousse, University of Tunisia.
Phone: (+216) 23 290 478, Email: sonia_makni@voila.fr

³ Institute of Management of Sousse, University of Tunisia.
Phone: (+216) 97 592 054, Email: Jaleddine.BenRejeb@esct.rnu.tn

This continuous growth is driven by several factors, the most important of which raised by analysts, is the performance achieved by this sector. Therefore, understanding the performance of the Islamic banking industry and its determinants has become a major issue.

The way companies measure performance has a significant impact on the development of strategic guidelines, the assessment of the organizational objectives, and therefore, on their survival. The performance evaluation procedure is in a close relationship with the organization, as well as with its objectives, its control system and its strategy. A properly developed measure can help ensure the organization's success. When the analysis is about the Islamic banks, choosing performance measures seems to be quite a difficult task due to their specificity compared to the conventional banking system.

Studies on the performance of Islamic banks are various and common throughout the world.

Whatever the applied approach (traditional financial ratios, DEA and SFA approaches), literature essentially divides the factors of performance of the Islamic banks into internal quantitative (financial statements) and external (macroeconomic) variables and showed that the banking performance was as good as or better than that of alternative banks (Turen. S. (1995), Samad. A. and Hassan. M. K. 2000, Bashir A.H.M. 2001, Hassan. M. and Ghani. A.2005, Bader, M. K., Shamsher, M., Ariff, M. and Taufiq, H. 2007, Ari. K. W. 2008, Safiullah. Md. 2010, Shahid. H., Rehman. R, Niazi. G. S. K, et Raoof. A 2010, Qureshi, M. A., and Shaikh, M. 2012). However, these studies emphasize only financial performance; whereas the main objective of Islamic banking is not solely financial.

Under the Islamic banking system, beside the financial goals of achieving profits, the banking compliance with the rules of Islamic „Sharia“ is crucial, insofar as the very purpose of this activity is fundamentally based on the rules of Islamic Sharia. Therefore, we believe that all the previous measurements of the Islamic banking performance are either partial or insufficient.

In our study, we believe that a new concept of banking performance is fundamental and complementary to the variables used in the evaluation of performance. We believe that Islamic banking performance should not be separated from both its financial and ethical targets.

Taking "Shariah" into account is a crucial factor in the diagnosis of overall performance. As a consequence, our study is going to be different from the previous analyzes of Islamic banking performance.

More important, several studies on the Islamic banking performance in various countries, either Muslim and / or non-Muslim, showed that Islamic banks are more efficient than the conventional ones. To our knowledge, no study has so far analyzed the Islamic banking performance in Tunisia. Therefore, we would like to contribute by suggesting this analysis.

1-Characteristics of an Islamic Bank

As a section of ethical finance, Islamic finance can be defined as a new system built around a subtle combination between economics, ethics and the Islamic transaction law. Islamic finance takes its sources from "Sharia", a divine law, and from the code of conduct through a set of standards and rules governing the moral, ethical, spiritual and social dimensions of the Muslims' private and public life, particularly, in economic and business activities. According to this law, describing an Islamic bank as only a bank that prohibits interests does not reflect its real image. Besides this prohibition, which is the very core of the bank, there are some great Islamic principles that govern its functioning.

In "Sharia", an Islamic bank is based on the concept of interest prohibition. The fact that any form of enrichment through mere passage of time is unjustified, prohibition is mainly substituted by a fair sharing of gains and risks between the creditor and the debtor. In the use of this practice, the focus will be on the "community spirit" of cooperation and solidarity rather than individualism. This principle, which is called "Profit and Loss Sharing (PLS)", is to connect any financial transaction between parties to a real asset. Besides this obligation, there is the refusal of any purely financial speculation, the principle of "asset backing" according to which any Islamic financial transaction must be backed by an identifiable tangible asset. This means that in Islam, money is only a tool that creates value and facilitates trade, but it can, in no case, be exchanged itself.

Islamic banking also attaches great importance to the customer's morality in the way that it requires Muslims to ensure the legitimacy of an activity before engaging in it. This is the principle of prohibiting some activities called "haram" (illicit), as is the case of selling alcohol, drugs, weapons or gambling, swine breeding,

Banking services are essential for a proper transaction implementation. Since interest is prohibited, Islamic banks must therefore find alternative ways compatible with the Sharia pillars for the various banking functions. As a consequence, their financial intermediation is made on clean financing modes in two ways. The first method consists in associating capital and labor in participatory operations (Mudaraba and Musharaka). The second applies to the credit sale of goods or services on a basis of a fixed margin (Murabaha, Ijara, Salam and Istisna).

2-Measurement of Ethical Performance of an Islamic Bank: Customer Satisfaction: Assessment Criterion

The Sharia committee encourages Islamic banks to have and adopt a positive attitude to achieve economic wealth and make profits according to the Islamic ethics. However, this type of banking performance is measured by the managers' degree of compliance with the Sharia principles concerning the operations conducted by the bank. The objectives of the Islamic banking are well beyond the mere economic dimension. The main thing is to promote the Islamic principles, laws and values and apply them to the financial sphere. It is also about building other social relationships around economics by reintegrating it in the social and not maximizing income of its capital.

In this regard, a good performance of the Islamic banking is not only to achieve and increase profits, but also to take into account power requirements and religious beliefs. The relationship between religion and business led to the creation of a causal model that helped establish a link between performance and customer's satisfaction. The basic principle behind this relationship is based on the notion that the profitability of an institution increases due to a higher customer's satisfaction.

Customer's satisfaction is the main source of banking differentiation. Along with Howard and Sheth (1969), three general satisfaction characteristics can be identified.

Actually, satisfaction is an emotional response to an evaluation process by which the benefits obtained are equal or above to what is expected (cognitive dimension) through which consumers can have a variety of feelings or emotions associated with the various results (affective dimension), which may vary over time (evolutionary dimension).

Several studies underlined the need to understand customer's satisfaction by studying its determinants and consequences, either on customer loyalty, (Zeithaml and al. 1996, Ngobo P. V. 1997; Rahim. M, Osman. M, Ramayah. T. 2010), or on some indicators of the business's performance (Anderson, E. W., Fornell, C. and Lehmann, D. R. 1994, Rust and al. 1995, Kurt. M, Hans H. H, Christian. D, Maximilian. H. 2005).

However, the current competitive environment and the increasing complexity of banks and financial markets make it very difficult to gain customer loyalty. The Islamic bank-customer relationship depends on several selection criteria that justify mainly the customers' religious beliefs, their needs, their expectations and their attitudes regarding the received services. Actually, gaining customer's loyalty has become the main success criterion of a bank.

The crucial role of customer satisfaction is the driving force of bank performance (Duncan, E and Ellrot, G. (2004), Ahmad, A., Bashir, M., Malik, M.I. (2010). However, religious motivation may not be the only criterion for selecting an Islamic bank. Some studies have even built gradually other qualitative variables (service quality, cost difference between the Islamic and the conventional system, culture) which identify the customer's attitude towards the bank and explain his satisfaction with the provided services. (Metawa. S. A., Almosawi. M, 1998, Haron. S., Ahmad . N. and Planisek. S. 1994, Gerrard. P and Cunningham. J. B. 1997, Naser K., Jamal A. and Al-Khatib K. 1999, Al-Tamimi and Al-Amiri 2003, Naser. K., Al Salem. A and Nuseibeh. R. (2013)).

All these studies attribute two closely related functions to Islamic banks; a financial intermediation function and a religious one. They state that Islamic banks operate in accordance with ethical principles which are based on social equity and justice. However, they should not rely only on the religious factor as a strategy to gain their customers' loyalty, but also must provide good-quality and effective services.

This article suggests looking for what drives customers to choose an Islamic bank on the basis of economic and religious factors.

3- Bank Overview, Methodology and Result Analysis

In the current circumstances, there is a growing interest in Islamic finance in Tunisia. This is supposed to be a solution to the crisis that has been shaking the country since the collapse of the old regime, the true date of birth of Islamic finance in Tunisia. Therefore, in the past three years, several associations have been created in Tunisia. They are involved in Islamic finance and its development by trying to explain to the Tunisians some of its principles. Besides, the Tunisian government encouraged the adoption of this system and made it a part of the Tunisian economy in a relevant way. This has led to the gradual evolution of the "Zaytuna" bank.

The "Zaytuna", the first Islamic commercial bank, officially began to operate in 2010 with a capital of 70 million dinars and started providing all the market segments, households, businesses and professionals with an innovative range of products and services compliant with the "Sharia". The bank has developed to have now more than forty branches in the country.

Compared to the Islamic bank, "Al Baraka", the "Zaytuna" bank has diversified its products and services so that individuals can respect the principles of "ethical solidarity" (accounts Hisseb RACID, Hisseb Tawfir) and companies can choose the appropriate mechanisms to finance their projects and investments (Murabaha, Musharaka, Moudharaba, Ijara ...). For these reasons, our empirical study focuses on the "Zaytuna" bank.

Due to a religious conviction and a recovery and return of confidence of private Tunisian customers, the bank managed to expand its network and complete Islamic banking landscape through the creation of Takaful insurance. Nevertheless, the contribution of this bank in the Tunisian economy remains very limited. Indeed, the bank's assets represent only 1% of the overall assets of the Tunisian banking sector.

The table below gives the growth figures of the funds deposited in the Zaytuna's various agencies between 2010 and 2012.

Deposits	2010	2011	2012
Financial and banking deposits	19 513	893	1863
Customers' deposits	393 625	419 931	595 049
Call accounts	131 827	104 651	201 227
Savings accounts	49 209	92 244	207 430
Other financial products	124 662	121 957	79 137
Participatory DÉPOSIT ACCOUNTS	68 810	75 582	90 725
Other amounts owed to customers	18 448	23 838	15 303
Debt related to the customers' accounts	669	1 659	1 227

Source: Zaytuna Bank (2010-2012)

3.1. Methodology

Customer satisfaction is a feeling resulting from a judgment that compares the performance of a product with what it is expected. For this reason, the methodology used in our paper is based on the study of the degree of the customer satisfaction about the compliance of the banking services with the "Sharia" rules. Moreover, this goal is justified by the customers' attitude in their choice of an Islamic banking as well as the variables influencing their behavior.

Data collection is made through individual interviews. The survey is conducted using a questionnaire consisting of 18 closed questions handed over to 200 "Zaytuna" Islamic bank's customers for a two-month period, May and June 2013. This questionnaire has two dimensions. A dimension about the level of knowledge of the Islamic banking products and another related to the criteria applied in the choice of the studied bank while taking into account the educational level of the surveyed customers. To achieve this, we introduced some elements of the selected choices which present the main factors that influence the behavior of a client while focusing on the implementation of recommendations of Islamic law.

This questionnaire is meant to validate our theoretical work which focuses on the objective and the rationale of Islamic banking (religious reasons).

Our choice is based on the religious argument because it is an opportunity to transmit the customer's view about the Islamic banking practice in Tunisia, and therefore it shows us the level of the customer's satisfaction of the services provided by the Islamic banks. This is the main question of the bank's success regarding the compliance of its products to the Islamic norms especially that the individual's behavior in his choice requires the maintaining of some Islamic values.

By studying the reason linking the Islamic bank to its customers, we can say that the choice of such a bank is not a random act but a well-studied where the customer's behavior is being forced to meet some Islamic standards. In this regard, we formulated the following hypothesis:

H1: the customer chooses an Islamic bank because it complies with the Islamic standards and values.

Our second hypothesis is about the functioning compliance of the Islamic banks with the "Sharia". As a result of this assumption, we can show to what extent religious behavior guides Islamic Banking. This can help visualize and clarify the path of the Islamic financial system for individuals.

H2: Zaytuna Bank respects the pillars of "Islamic Sharia".

However, the position held by an Islamic Bank in the religious life is seen to be a crucial factor in reflecting its economic image. In other words, the bank's economic position depends on its understanding of the Islamic values. It assumes that the more its products and operations are compatible with the requirements of "Sharia", the more the Bank meets the needs of its clients and therefore there it is very likely that it can achieve very high levels of performance.

According to this hypothesis, "Zaytuna" Bank's performance achievement is related to the understanding of its customers regarding the product legitimacy corroborated by their satisfaction.

H 3: The compliance of the banking services with the "Sharia" rules identifies the Islamic Banking performance

Nevertheless, this performance is not only limited to the Bank customer's satisfaction, but can go beyond that to set up a long-term relationship based on a mutual commitment. Performance must include the improvement of the banking services and products so that customers will be confident and committed.

In this way, another complementary factor that identifies the bank's excellence is the customer's level of loyalty, hence the formulation of the fourth hypothesis for the study of the overall performance of the "Zaytuna" bank.

H4: Do customers remain faithful to their bank?

To test these hypotheses, we should conduct a principal component analysis using the Sphinx software. The data extraction under this software helped retrieve the results presented in the next section.

3.2. Empirical Results

Our study focuses on a heterogeneous sample as it is composed of persons with different profiles in terms of age, gender, level of education and service. 67% of the surveyed customers, who used the services of the agencies of "Zaytuna" Islamic Bank during the study period, are males. Most of the respondents are educated, 37.5% of them have a college education, 57.5% have a higher education level and only 5% have a primary level. Since the educational level has an important role in the transmission of culture, this leads us to wonder to what extent the education level of some Muslims influence their choice of an Islamic Bank and how much they know about the banking products and services.

At this level, we asked the customers if they are a little or well informed about the products offered by the "Zaytuna" Bank. Their responses were varied: 9% of them have full information and know very well the characteristics of an Islamic Bank, whereas more than a half of the respondents, that is 62.5%, are in general a little informed about the provided banking products. We have further examined the above percentages in order to know if the information degree is linked to the educational level as we believe that the educational level plays an crucial role in the culture transmission.

Table 1: Relationship between the Educational Level and the Knowledge of the Banking Products

information/educational level	Primary	Secondary	University	TOTAL
Good	0,0%	4,5%	4,5%	9,0%
A little	3,0%	20,0%	39,5%	62,5%
None	2,0%	13,0%	13,5%	28,5%
TOTAL	5,0%	37,5%	57,5%	

According to the used software, dependence is not significant ($\chi^2 = 6.03$, $ddl = 4$, $1-p = 80,33\%$), which implies that the educational level does not affect the customer's information level. This independence is justified, on the one hand, by the banks' failure to provide the people with banking data, and on the other hand, the inability of getting information about the various services provided by the bank. The relationship between an Islamic Bank and its clients is based mainly on Islamic principles and laws. Consequently, the fundamental principle that supports the relationship between religion and performance conveys the Islamic Banking image to the customer and confirms the customers' understanding of Islamic banking practice. In order to know how successful and achievable "Zaytuna" Bank is, we asked the customers of our sample what made them choose such Bank and the variables that affected their choice. The collected responses show that the customers' decisions and behavior depend on two major variables in which 68.5% of the customers think that there is a religious impact, whereas 31.5% justified their choice by economic and other purposes (searching for profits and cost minimization) because they believe that Islamic Banks have the same objectives as the conventional ones.

This scattering makes us overturn the first hypothesis H1.

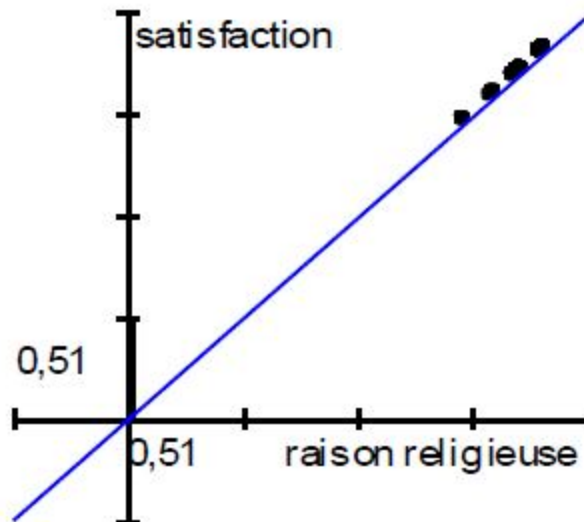
As far as the religious context of the products and services offered by the Bank are concerned, the result shows that 48% of the respondents totally agree that the products are compliance with the Islamic law since they ensured the success of the Bank in terms of ethical responsibility. 39.5% believe that "Zaytuna" bank does not properly comply with the "Sharia" but it rather seeks to make more money by attracting capitals using its purely religious character. Besides, these respondents believe that conventional and Islamic banking operations are relatively similar. The rest of the respondents have gone as far as ignoring the reality of the religious context of the mentioned Bank. The results of the questionnaire thus contradict hypothesis H2.

In the context of satisfaction, as a customer's opinion resulting from the difference between the product or service's image in his eyes and his expectations, we took into account the degree of satisfaction as an indicator of bank performance. We asked the customers of our sample if they are satisfied with their Islamic banks, in terms of their compliance with the Islamic law, and the services they provide.

To improve this article, we examined the relationship between the customers' variables "religion and satisfaction" using the correlation test to measure the linear relationship. This coefficient is equal to 1 if either variable is an increasing function of the other, and to -1, if it is decreasing. It can also take intermediate values that give indications about the degree of the linear dependence between the tested variables. The closer the coefficient is to the extreme values -1 and 1, the higher the correlation between the variables is. When the correlation is 0, this means that the variables are not correlated. To emphasize this relationship, we made the following hypotheses to be checked:

H0: there is a correlation between the two variables religious reason and satisfaction. H1: there is no correlation between the two variables religious reason and satisfaction.

Correlation satisfaction / religious reason



The graph shows that the dependence between the variables "religious reason" and "satisfaction" is very significant. (Equation of the regression line: $\text{satisfaction} = 1.00 \cdot \text{religious reason} + 0,00$). The correlation coefficient: +1,00 (religious reason explains 100% of the satisfaction variance). We therefore confirm H_0 according to which there is a correlation between the "religious reason" and "satisfaction" variables. When a customer is found to be satisfied with the product he uses, this means that the Islamic bank has a "adhesion to the Islamic principles."

On the basis of the results in (Table 2), it seems that the bank has failed to gain the confidence of all its customers, which suspects the compliance of its activity with the "Sharia" rules. The customers found to be very satisfied represent a minority (15%). These customers used Murabaha and Moudharaba products, current accounts, savings accounts and trading accounts, with proportions of 10%, 3.3%, 43.3%, 33.3% and 10% respectively. Those who are said to be satisfied (64%), also use, in a large part, classical current and savings accounts.

However, unsatisfied customers, who are about 21%, most often use the participatory Murabaha and the trading accounts (Table 3). These clients believe that the Islamic banking practice remains typical and classic and that religious is not the only Islamic banking objective but also the financial profits.

Table 2: The Religious Context of the Services Offered by "Zaytuna" Bank

satisfaction/service	Current account	Mourabaha	Moudharaba	Savings account	Commercial account	TOTAL
A little satisfied (21 %)	31,0%	21,4%	2,4%	21,4%	23,8%	100%
Satisfied (64%)	35,2%	4,7%	4,7%	42,2%	13,3%	100%
Very satisfied (15%)	43,3%	10,0%	3,3%	33,3%	10,0%	100%

"Zaytuna" bank's performance is thus connected to the way its customers look at the legitimacy of the offered products which is seen in their satisfaction. The results state that most customers have confidence and are satisfied with the functioning of their bank. To explain performance with satisfaction, we set H3.

As far as the second performance criterion is concerned, we asked two questions in our questionnaire; the first is about if the customer intends to keep his account, and the second is why he does it.

The results of Table 3 clearly show that the affirmative answer is 87%. 62.5% of these customers justify their decision by the existence of Islamic laws and principles which influence their choices and encourage them to use products and services that meet their religious beliefs and thus they will be away from illegal operations performed by conventional banks. The remaining proportion of the customers considers that the religious belief has no impact on their attachment to the bank, but gave other reasons (cost, service quality, and proximity to the agency ...). 13% of the respondents believe that "Zaytuna" bank is like a conventional bank that respects the Islamic principles. Once they perfectly know its operation and mechanisms, they no more trust it and therefore they change to the conventional banks. The high costs, service quality, agency proximity and the tricks played on the basis of Islamic terms hit this confidence with the following proportions 6.5%, 2.5%, 0.5% and 3.5%. According to Table 3, hypothesis H4 is validated. Although there some customers are not really convinced of the religious objective, "Zaytuna" bank managed to regain the confidence of its customers and loyalty and therefore ensure its development and consider new perspectives.

Table 3: Degree of the Customer's Loyalty

Preservation/if not for what reason	No answer	Interesting cost	Service quality	Agency prximity	Religion reason	TOTAL
Yes	87,0%	4,5%	10,5%	9,5%	62,5%	87,0%
No	0,0%	6,5%	2,5%	0,5%	3,5%	13,0%
TOTAL	87,0%	6,5%	2,5%	0,5%	3,5%	100%

Conclusion

The constantly expanding research work carried on Islamic Banking and results confirming the superiority of the performance of the latter than conventional banks led us to find a relationship of this performance with the main purpose of Islamic banking which is to offer products that meet Islamic law and to promote fair and equitable transactions. From this, we added a religious ethic dimension measuring the true performance for an Islamic bank.

Using a questionnaire to customers of the bank " Zaytuna " in the sample studied , we showed a real benefit provides general welfare within the framework of Islamic norms

This result has not been checked for some Tunisian and bank " Zaytuna " failed to gain the full confidence of all its customers regarding the compliance of its activity in the percepts of Sharia , given the existence a non- significant effect of religion factor in the choice of an Islamic bank in Tunisia. These clients believe that Islamic banking practice in Tunisia is still typical and classic and that the religious factor is not the only attraction of the bank but it is always the financial profits. Although their choice support especially on other psychological and economic variables. For most clients, they trust and are satisfied with the functioning and affirm the ethical performance of their bank which pushes the bank "Zaytuna" to continue to improve its performance and development actions.

References

- Ahmad, A., Bashir, M., & Malik, M.I., (2010). Performance Evaluation of Conventional Banks in Pakistan by using Non - Financial Measures. *Interdisciplinary Journal of Contemporary Research in Business*, 2(7): 145-154.
- Al-Tamimi, A, Al-Amiri (2003). Analysing service quality in the UAE Islamic banks; *Journal of Financial Services Marketing* 8 (2), 119-132
- Anderson, E. W., Fornell, C. and Lehmann, D. R. (1994) Customer satisfaction, market share and profitability: findings from Sweden, *Journal of Marketing*, 58(2), pp. 112–122
- Ari K. W (2008) The Interest Prohibition and Financial Performance of Islamic Banks: Indonesian Evidence. *International Business Research* Vol. 1, No. 3, 98-109.
- Bader, M. K., Shamsheer, M., Ariff, M. and Taufiq, H. (2007). Cost, revenue, and profit efficiency of Islamic versus conventional banks: International evidence using financial ratios approach. Paper submitted to the Special Issue on Performance Analysis of the Islamic Banking and Financial Industry, *Review of Islamic Economics*, Volume 11, number 1, May 2007 Issue, (forthcoming).
- Bashir, A.H.M. (2001), "Assessing the Performance of Islamic Banks: Some Evidence from the Middle East," in American Economic Association Annual Meeting, New Orleans, Louisiana.
- Gerrard, P. et Cunningham, J. B. (1997). Islamic Banking: A Study in Singapore. *International Journal of Bank Marketing*, 15(6), 204–16.
- Haron, S., Ahmad N, and Planisek, S. (1994), „Bank Patronage Factors of Muslim and Non-Muslim Customers“, *International Journal of Bank Marketing*, Vol. 12, No. 1, pp. 32 40.
- Hassan, M. et Ghani, A. (2005). Financial performance of commercial banks: a study of Bahrain banking, *Middle East Business and Economic Review*, Vol.17, No.1, pp.20-28.
- Howard J.A. et Sheth J.N. (1969), *The theory of Buyer Behavior*, Business & Economics.
- Kurt. M, Hans H. H, Christian. D et Maximilian. H (2005). The Relationship between Customer Satisfaction and Shareholder Value. *Total Quality Management* Vol. 16, No. 5, 671 –680, July 2005.
- Metawa. S. A., Almosawi. M, (1998) "Banking behavior of Islamic bank customers: perspectives and implications", *International Journal of Bank Marketing*, Vol. 16 Iss: 7, pp.299 – 313.
- Naser. K., Al Salem. A et Nuseibeh. R. (2013) Customers Awareness and Satisfaction of Islamic Banking Products and Services: Evidence from the Kuwait Finance House. *International Journal of Marketing Studies*; Vol. 5, No. 6; 2013.
- Naser, K. Jamal, A. Al-Khatib, K. (1999). Islamic banking: a study of customer satisfaction and preferences in Jordan. *International Journal of Bank Marketing* 17 (3), 135-151.
- Ngobo P. V. (1997), "La satisfaction et la qualité perçue des services : un état des recherches" *Revue Française du Marketing*, n°3, pp. 67-79.
- Qureshi, M. A., et Shaikh, M. (2012). Efficiency of Islamic and Conventional Banks in Pakistan: A Non-parametric Approach. *International Journal of Business and Management*, 7(7), 40-50.

- Rahim. M., Osman. M., Ramayah. T. 2010. Service Quality, Customer Satisfaction and Loyalty: A Test of Mediation. *International Business Research* Vol. 3, No. 4; October 2010.
- Rust, R.T., Zahorik, A.J. et Keiningham, T.L. (1995). Return on Quality (ROQ): Making Service Quality Financially Accountable. *Journal of Marketing*, 59, 58-70.
- Safiullah .Md. (2010). Superiority of Conventional Banks & Islamic Banks of Bangladesh: A Comparative Study. *International Journal of Economics and Finance* Vol. 2, No. 3; August 2010.
- Samad, Abdus.(2004). Performance of interest free islamic banks vis-à-vis interest based conventional banks of Bahrain, *IIUM Journal of Economics and Management*, Vol.12, No.2, pp 115-129.
- Samad, A. Hassan, M. K. (2000). The performance of Malaysian Islamic Bank During 1984 - 1997: An Explanatory Study. *Thoughts on Economics*, 10 (1&2), 7-26.
- Shahid, H. Rehman, R.. Niazi, G. S. K and Raof, A. (2010), Efficiencies comparison of islamic and conventional banks of Pakistan, in *Int. Res. J. of Finan. and Econ.*, pp. 24-42, 2010.
- Turan, S. (1995). Performance and risk analysis of Islamic banks: the case of Bahrain Islamic Bank. *Journal of King Abdul-Aziz University: Islamic Economics*.
- Zeithaml, V. A., Berry, L.L. & Parasuraman, A. (1996). The behavioural consequences of service quality. *Journal of Marketing Management*, 60(No. April), 31-46.