

Intellectual capital, the actual need for Islamic banks in the knowledge economy

رأس المال الفكري، الحاجة الفعلية للمصارف الإسلامية في اقتصاد المعرفة

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Received: 08/07/2024

Accepted: 12/07/ 2024

Published:15/07/ 2024

Abstract:

The study clearly aimed to emphasize the importance of Islamic banks ' orientation towards adopting the concept of intellectual capital, as a basis that serves them strategically and ensures the continuity of their work, especially in light of the orientation of the world's economies towards a knowledge-based economy, in which the latter is a pillar of excellence and competition among business organizations. Based on the deductive approach, the concept of intellectual capital and its components were explained, the reasons for the need of Islamic banks for this concept were explained, as well as a vision was presented that would develop and build intellectual capital in those banks. The study concluded that there is a real need to adopt this concept in response to the requirements and challenges of its business environment, and in order to find a practical path for it, the study turned to putting forward a number of practical suggestions.

Keywords: intellectual capital, Islamic banks, building.

ملخص:

هدفت الدراسة بشكل واضح إلى التأكيد على أهمية توجه المصارف الإسلامية نحو تبني مفهوم رأس المال الفكري، كأساس يخدمها استراتيجيا ويضمن استمرارية عملها خصوصا في ظل توجه اقتصاديات العالم نحو الاقتصاد القائم على المعرفة، والذي تعد فيه هذه الأخيرة ركيزة للتميز والتنافس بين منظمات الأعمال. وبالاعتماد على المنهج الاستنباطي، تم شرح مفهوم رأس المال الفكري ومكوناته، وتبيان أسباب حاجة المصارف الإسلامية لهذا المفهوم، وكذلك تقديم رؤية من شأنها تطوير وبناء رأس المال الفكري في تلك المصارف. انتهت الدراسة إلى حقيقة وجود حاجة فعلية لتبني هذا المفهوم، استجابة لمتطلبات وتحديات بيئة أعمالها، وفي سبيل إيجاد مسار عملي لذلك له اتجهت الدراسة إلى طرح جملة من الاقتراحات العملية.

كلمات مفتاحية: رأس المال الفكري، المصارف الإسلامية، البناء.

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1. INTRODUCTION

The developments that have taken place and are still taking place in the business field have affected many concepts of Economics and management, there are concepts that have disappeared, there are concepts that have been modified, and new concepts and ideas have appeared. Since the business environment is in constant motion and dynamic, the pace of these developments will accelerate, and the reason for this is the survival of the human mind and the development of its capabilities over time. This fact is reflected by two well-known facts, the first is that decades ago the privilege belonged to organizations with large capital, rare natural resources and a very important strategic location. The second is that we have become living in a world characterized by a large accumulation of knowledge and information, where it has been accompanied by a change in communication methods and ways of doing work, which is a result of the technology revolution and its endless rapid developments, and therefore we are not mistaken if we say that it is an era based on human knowledge as the basis of value and as a source of wealth.

Excellence and competition – whether between countries or organizations - have moved from the material resource to the knowledge resource, thus knowledge has become the boundless and inexhaustible power after it was just an addition to the power of other resources, and the human resource has become a source of creative thought and creative knowledge, or rather, the human element has become the influencer in the success of organizations and makes the difference between them and their competitors.

Therefore, business organizations should strive to invest in the human resource, develop and retain it in order to enhance their strength and competitiveness, that is, to build a renewable capital of ideas, human knowledge and intellectual assets in general, and to take care of what develops the spirit of creativity and innovation and raises the performance of their employees, Islamic banks are of course no exception to this, and therefore they should consider their relationship and position from the knowledge economy, not there is no need to call it Islamic, in addition, the Islamic religion is the origin of science He was interested in the use of reason for the benefit of man.

From here, Islamic banking institutions must have something to help them understand their basics and work with them to serve their goals and mission, they need, first of all, workers who possess Islamic knowledge and are good at it, and seek to provide a banking service characterized by speed and quality in accordance with the requirements of the Sharia, as well as an internal organization to perform work Islamic banking as a whole.

Perhaps what calls the Islamic financial industry institutions in general and Islamic banks in particular to pay attention to building intellectual capital and reinforces the need for it is the growing interest in Islamic banking, day after day, the importance of Islamic thought in the performance of financial and banking transactions is taking root among economists and financiers all over the world, as the Islamic financial system has proven its effectiveness in contributing to economic development as well as in solving many economic problems, and has shown an

ability to overcome the financial crises that hit banks and the economies of countries alike, which was proved by the last crises known to the world in 2008, when the adoption of the Islamic financial system has reduced its damage and negative consequences on institutions that operate in accordance with Islamic Sharia regulations.

But on the other hand, despite the growing growth in the Islamic banking industry, it still has a long way to go, and the challenges it still faces and the risks surrounding it in order to remain in a business world characterized by rapid change and intense competition. The researchers have agreed that one of the most important challenges facing Islamic banks is the lack of scientifically and practically qualified human capital in Islamic banking affairs, because their quest to embody their mission and achieve their goals should focus on human resources and how to qualify them with regard to the principles and Shari'a controls to perform work in them, because human resources have become the basis for building a competitive advantage that is difficult for others to imitate easily.

In this context, this research paper comes to clarify the importance and need of Islamic banks to build intellectual capital that serves its own mission and achieves its goals in terms of economic and social development as well as achieving profitability, and this is addressed through the following main axes.

2. the concept of intellectual capital:

For all institutions, regardless of the nature of their activity, it has become imperative for them to integrate into the knowledge economy, where knowledge and knowledge assets have become more important than material and financial assets, and investment in the human resource has become necessary for survival and integration into the new economy. The OECD has included indicators related to human resources to denote the knowledge economy, and this indicates the importance of this dimension in development.

Investing in the human resource is mainly related to what has become known as intellectual capital, which officially appeared in the nineties of the last century, promised an important development in managerial thought, and changed many concepts of performance and competition in the business environment, it has been said that the emergence of the knowledge economy led to the emergence of three concepts related to it mainly: knowledge management, educated organization and intellectual capital (Van Deventer, Martha Johanna, 2002:18), the latter is the focus of the following detail.

2-1. Definition of intellectual capital

The concept of capital is a purely economic concept, which includes land, labor, capital or funds, all of which enter into the productive process, and through which the organization aims to achieve and maximize profits. researchers in the field of administrative and Social Sciences were inspired by it to call the sum of skills, experience and knowledge accumulated by an individual the term human capital, and then evolved to include other elements and called intellectual capital, which in turn focuses on intellectual power as an asset of the organization intangible assets,

thereby affecting the profitability of the organization just as physical assets in capital (novel Hassan, 2003: 361). It is called intellectual capital, knowledge capital, knowledge assets, intellectual assets, intellectual assets, intangible or moral assets, and it is defined as the group of individuals who use their minds more than they use their hands, because they possess experiences, values, culture, and the ability to innovate and create in order to find a specialized solution or create value (Saad Al-Enezi and Saleh Ali, 2009: 168), it is thus about the power of thought and collective knowledge of the employees of the organization.

From the same angle, it can be said that intellectual capital represents a group of workers who possess mental abilities, the elements of which (knowledge, skill, experience and values) can be employed and invested in increasing intellectual contributions, improving the performance of the organization's operations, and developing its creative space in a way that achieves effective relations with all parties dealing with it (Sufyan Abdul Aziz and Madiha bakhush, 2011: 5).

Thomas Stewart is considered one of the most important who wrote about intellectual capital, and there are those who consider him the father of this modern managerial thought. According to this researcher, intellectual capital represents the total value of an organization's intellectual resources that can be put to use for wealth creation, and these resources are expressed by talent, skills, technical knowledge, relationships, as well as the machines that embody them and can be used to create wealth (Thomas Stewart, 2004: 14).

In order to accurately define the concept of intellectual capital, it can be said that everything except the tangible physical assets and assets that appear in the organization's budget, that is, intellectual assets, which consist of two types, human: represents the source of innovation, knowledge and innovation, and structural and represents the supporting part of human capital as the information system, market channels and customer relations (Edvinsson, 1997: 369). The OECD added that intellectual capital is the economic value of two categories of intangible assets of a particular organization: organizational or structural capital and human capital (Akhmed Makhoulf, 2011: 06).

From the above, it can be seen that intellectual capital, although there are many points of view about it, is generally related to the creation of value and wealth, as well as the knowledge worker, and the awareness of the knowledge that the human resource and the organization have, but this does not mean any knowledge, but what is meant is that useful knowledge that can be used to achieve excellence, and it is called distinguished or strategic knowledge, that is, it means the knowledge that exists among a category or elite of employees in the organization who have their skills, competencies and accumulated experience.

Intellectual capital can be described as the power of collective thought in any organization (De derloff, 2009: 144), and it may not appear in the organization as is the case with physical or tangible capital, and this does not reduce its value and position in the organization, intellectual capital is something that you can not touch in the organization but it can enrich you and enrich you or, as Stewart says (Van Deventer, Martha Johanna, 2002:51), it is not limited to a certain management level

and assumes that it is available within a flexible, less centralized and formal organizational environment, and this is necessary to adapt to the latest developments in science, knowledge and technology, in addition, it is more suitable for more learning opportunities for employees.

2-2. Components of intellectual capital

There are researchers who believe that intellectual capital consists of human capital, or more precisely represented by the knowledge that the human resource has, and this is considered true, the human element is the basis, but where did the knowledge that the organization has of structures, systems, patents and other knowledge go Thus, as can be seen from the previous definitions, intellectual capital is not one thing, but it is a set of data that contribute to its structure, and there are several opinions on this point, but in their entirety they do not differ in essence, even if they differ in nomenclature, and thus several divisions of the components of intellectual capital or types of intellectual capital appeared, as some researchers Considering that intellectual capital is formed as a result of the interaction between these components, therefore, the management of the organization must be aware of these components in order to understand and understand the sources and causes of value creation in a specific and accurate manner, and these components are human capital, structural capital and relational capital.

1. Human capital: it mainly concerns the knowledge that employees possess and the organization does not possess, that is, what is stable inside the heads of employees (de derloff, 2009: 148), and is expressed by all the individuals working in the organization who have accumulated experience and knowledge, and have creative and innovative skills and abilities. in this regard, Sveiby, one of the pioneers of this thought, adds that human capital is represented by the level of education, experience, knowledge of employees, the spirit of valuable innovation and training (Mohammed said Hani, 2008: 31), in short, it can be said that all the contributions of researchers in this field relate human capital to the sum of competencies, skills and knowledge possessed by employees of an organization, which have a direct impact on achieving the goals of the organization and raising its performance.

2. Structural capital: this component relates to the knowledge that remains in the organization even if its employees leave, whether temporarily or permanently. the term structural or organizational capital or infrastructure assets refers to the organizational and financial structures of the organization, information systems, policies and procedures in the organization, organizational culture, communication technology, operational processes and other elements that the organization possesses, each element can be used by the organization's management to serve its future goals and interests.

3. Relational Capital: this component is related to the organization's relationship with its customers, suppliers, competitors and all parties related to the organization, such as the government, stakeholders or alliances, for example(Hassan's novel, 2003: 366) and is referred to by the researcher Brooking market assets, and it includes the relationship with customers expressed by their own knowledge related to meeting customer needs, customer satisfaction and how to gain

new customers and maintain the loyalty of existing customers, in addition to the relationship with suppliers, brands and reputation of the organization in the market.

2-3. The importance of intellectual capital

There is no doubt that the world in general and the business world in particular are aware of rapid and dynamic transformations and developments manifested in many data, most notably the intensification of competition, technological and scientific developments, in addition to the development of markets, and the impact of customer trends in the decisions of organizations. all this accelerated the pace of transformation towards a knowledge economy, in which the power of knowledge and intellectual assets emerges, and those who possess outstanding and strategic knowledge and benefit from it stay in it. hence, the importance of intellectual capital for business organizations is revealed and its value rises just as it has the ability to raise the value of the organization.

There are many studies and statistics that emphasize the importance of intangible assets represented by intellectual capital, and confirm that the shift is underway in business organizations towards reducing the size of their physical assets compared to an increase in the size of intellectual and knowledge assets, in addition, from the same statistics conducted on several successful organizations in the world, many managers have confirmed the importance of intellectual capital in creating value and giving superiority to their organizations, and thus expressed their commitment to give more priority and attention to knowledge capital, especially in light of the new economy, changing competition conditions, globalization of markets and the resulting changes affecting business organizations. (Mohamed El Sayed Hani, 2008: 22).

The importance of intellectual capital is manifested in being a competitive weapon necessary for this era, and success is always an ally of those who manage their mental capital wisely, the management of intellectual assets leads, according to Stewart, to reduce costs and rationalize the use of physical capital in the organization, in addition, intellectual capital can open up other and diverse areas to achieve competitive advantage, as Dr. yerqi comments, intellectual capital is considered the fuel of research, development and production processes in various areas of performance in the organization, and represents a source of innovations and inventions that if registered in the name of the organization as patents and trademarks, and protection as an intellectual property, was a key way To strengthen its competitive position (Hussein yarqi, 2008: 16).

Not only that, this resource is obviously related to knowledge workers and those with outstanding minds, and this alone is a sufficient entrance to achieve excellence and excellence in a renewed and continuous manner-of course, if it is managed effectively-and competitive excellence can be in one of the following areas-not exclusively - (Hussein yarqi, 2008: 164):

- Support the fame and reputation of the organization, by offering new products, high quality levels and reasonable prices.
- Developing, developing and improving the performance, knowledge and skills of the rest of the employees in the organization.

- Speed of response to sudden and rapid changes in the competitive environment.

- The organization is better able to cope with crisis management.

- The speed of the organization's response to organizational change.

The importance of intellectual capital for some researchers reaches the point that it represents the difference between the market value and the book value of the assets of a business organization, that is, the difference between the two values is attributed and due to intellectual capital, in other words, it is the reason for it, as Kolnig sees, although there are a number of reservations to this statement, the most important of which is that market value can be affected by other things such as market conditions (supply and demand) in addition to the prevailing economic and political conditions in the country and not only intellectual capital is the only reason for it.

So it has become obvious that intellectual capital is considered a decisive factor in the life of organizations of all kinds, as it plays the role of the key to success and excellence, and that depends on the ability of the organization to manage and deal with it, and today business organizations have become more based on knowledge and knowledge workers, therefore they must make of it an intellectual asset and capital whose advantages are endless, it is the intellectual capital that has become part of the capital of the organization and one of its assets on which it is based, hence every organization, including Islamic banks, should realize this fact and prepare for this era, which recognizes only the power of Science and knowledge. And the following Axis implies some kind of elaboration of this point.

3. the importance of intellectual capital for Islamic banks

Islamic banks derive the foundations of their existence from the principles of Islamic economics, as they mobilize funds and perform banking services within the scope of Islamic law in order to achieve an appropriate return for their investment clients and achieve social and symbiotic goals and objectives to serve the Muslim community. One of its objectives is to strive to upgrade the Islamic banking business by focusing on innovation and excellence in everything it offers, including the development of integrated products and services that are fully consistent with the provisions, principles, and even the purposes of Sharia (e-economic newspaper, 2009, issue 5899).

Although the life span of Islamic banks is considered short compared to the traditional banking activity in the world, the Islamic banking system is considered the main tool on which the Islamic economic system is based in achieving its goals (Shahada Qandil Ali, 1990: 199). This easy experience has become a mirror for Islam and Muslims, and it was imperative to take care of and promote it in the service of our religion and the Islamic nation.

Since its inception, Islamic banks have been trying to establish their presence in banking and economic life in many Islamic countries, and little by little they are witnessing developments and leaps at the local, regional and global levels, so Islamic banking has become required even by non-Muslims because of the strength of

thought, goals and sound performance.

Islamic banks, regardless of their activity-financial, investment or service-they are based mainly on the principles and rules of Islamic transaction jurisprudence, and therefore it is necessary to provide knowledge of these rules and facilitate working with them based on building a labor that is aware of this and respects the specificity of knowledge and thought followed in the performance of Islamic banking, and not workers they differ from the employment of traditional banks.

It seems that Islamic banks urgently need to reconsider their policies towards their human capital and how they view and deal with it, because the important thing is not only the completion of daily banking operations, but they must be aware and aware that they sell knowledge and thought in the form of services to customers, and therefore the way of Management in them must be up to dealing with knowledge and knowledge workers and invest in them to preserve their Islamic thought and seek to spread it, and also to build an innovative and creative workforce that can keep up with developments and develop competitive Islamic products.

3-1. the importance of developing intellectual capital for Islamic banks

There are a number of factors that make Islamic banks and their supervisors realize the importance of developing their human resources, structures and relationships in order to build intellectual assets that employ them to serve their strategic goals, among which we find the following factors:

The evolution of the size of the Islamic banking industry:

The Islamic financial industry is growing rapidly due to the increasing demand for its services and the adoption of its ideas by many banks and countries in the world, and this would not have happened if it had not been for the specificity of knowledge and thought in the performance of financial work in Islamic banks, that thought based on the teachings of the Islamic religion and its sharia controls. Reports and statistics issued by several Islamic bodies indicate the status that Islamic finance has reached, including Islamic banks. in their assessment of the future situation, experts in the field stated that all indicators related to Islamic banks and institutions will continue to grow and rise, starting with their number, which is estimated to reach 800 institutions, as well as the number of employees in them, which is expected to reach half a million employees, in addition to their total assets, which may reach more than 3 trillion dollars. all these estimates were for 2015 (AL-ektisadiya newspaper, 2007).

This unprecedented spread of Islamic banking has brought with it many requirements and challenges, including that this expansion and spread requires resources to achieve it on the ground, perhaps the most important and most important of which is the availability of a qualified human element aware of the concepts of Islamic banking, and this resource requires providing a knowledge base on the basics of Islamic business and building a workforce armed with Sharia and banking knowledge to provide the best service to customers and investors.

Strong competition:

At the beginning of its inception, Islamic banks were trying to prove their existence and market their Islamic ideas and they were barely counting on the

fingers, today, decades later, they are finding a place in the banking business environment, and they have become able to overcome the obstacles they had previously encountered, and they have become a presence comparable to the largest banks in the world, and this enabled them to compete with traditional banks and shake the throne of the traditional financial system on the banking industry in the world, and this is still the case, especially in recent years, the resilience of Islamic financial institutions in the face of the current financial turmoil has led many analysts to come up with the ability of Islamic finance and the Islamic banking system to provide The solution to the weakness of the traditional financial system can be a viable alternative to it (reports of the Center for statistical, economic and Social Research and training for Islamic countries 2009: 02).

The most prominent manifestations of competition between Islamic banks and traditional banks were manifested in the fact that the latter offered Sharia-compliant products, and this is due to the growing demand for these products, so it opened special sections and branches in order to attract a new segment of customers who prefer Islamic banking transactions (www.almasrifiah.com, 2010), in addition, we cannot lose sight of the importance of competition between Islamic banks and each other, this process ultimately leads to the advancement of Islamic banking and its reputation as long as each Islamic Bank tries to improve its position and satisfy its customers by providing high-quality Islamic banking services.

All this increases the pressure on Islamic banks to increase their competitive capabilities, so they should move towards enhancing the capabilities of their human resources and qualify them to provide high-quality banking services at all levels, foremost of which is knowledge of the purposes of Sharia law with regard to Islamic banking, as they must build a collective and distinct thought force that supports their competitive goals by gaining new customers and maintaining the bank's relations with its existing customers.

Technological and economic developments:

We don't need a lengthy explanation to realize the reality of the technological, scientific and economic development that the world is witnessing. suffice it to say that the only constant in it is change, and any organization must be armed with what enables it to face the change that is happening at all levels. organizations must spread awareness and awareness and qualify a human cadre with skills, knowledge and field experience and believe in the culture and values of his organization and respect it, which makes him able to adapt and face any change that occurs technologically or economically and absorb it to serve the goals of the organization, and this is exactly what Islamic banks should realize.

Specificity of Islamic knowledge:

What distinguishes Islamic banking is the Islamization of the entity, it requires adherence to the principles and provisions of Islamic law based on the triad of faith, ethics and jurisprudence (Abdul Sattar Abu ghuddah, 2006: 04), and this triad should be reflected in the actions of employees of Islamic banks, as Islamic work has a specificity and bases that differ from those on which the traditional banking system is based, such as the Prohibition of dealing with bank interest and the principle of

profit and loss sharing in addition to the goal of economic and social development of society, and therefore the orientation should be on this basis so that Islamic banks must be very keen to ensure the availability of knowledge of Sharia controls and understanding by the human resources working in it, and this is what makes us say that the skills and capabilities of those human resources should be developed within the framework of the Islamic banking mission.

The need to develop new Islamic banking products:

Innovation and creativity are two basic requirements for building a sustainable competitive advantage for any business organization. One might say that the products in Islamic banks are clear and well-known, and none of the employees in them can invent something new, they just have to pay attention to applying the existing services, as if Islamic banking has reached the saturation point and there is no room to invent more of its products, which is one of the most prominent challenges for the Islamic financial and banking industry (Mohammed Al-Beltagi, 2010: 09).

However, Islamic banks can develop existing Islamic banking instruments and develop new ones in order to mobilize more resources and find new channels to employ them in a way that covers the needs of individuals and complies with the requirements of the Times (Shehadeh Qandil Ali, 1990: 198). Islamic banks can simulate some traditional banking products and modify them in accordance with the provisions of Sharia so that they may be applied on the ground. The Prophet (peace and blessings of Allaah be upon him) accepted products handled by the people of Jahiliyya after amending what was required to be amended (buhrawa said, 2010: 08).

Whether the developed product is an innovation or a simulation of another traditional one, Islamic banks can enhance the creative and innovative capabilities of their employees by working to develop their knowledge and skills in all fields, and in this context, one of the scholars at the Australian Monash University points out, "Islamic banking, which is growing 25% annually, requires pumping part of its investments to develop its human resources" because talent is the engine of creativity towards the innovation and creation of future Islamic products to bring this industry out of the acute shortage suffered by these products (economic electronic journal, 2007: issue 4856).

Abuse of Islamic banking:

Islamic banks need to build a clear intellectual base, whether for their workers or customers, because there is a fact mentioned by several researches and studies, which is that there may be a misunderstanding of the purposes of Sharia regarding a banking or financial transaction, and therefore some Islamic financial products are misused, deviating from their Islam and legitimacy due to their proximity, perhaps, or similarity with Riba products, and this is of course due to the obvious lack of awareness of employees of the principles of Islamic banking, either because of their background and experience of riba or lack of practical and applied experience to perform work, so there are employees who do not distinguish between Murabaha and loan for example, usury, so the employee of the Islamic Bank acquired scientific knowledge. Its applicability and availability all the time is an indisputable imperative.

The phenomenon of transformation towards Islamic banking:

Islamic banking is no longer limited to Islamic banks only, but it has exceeded them to be offered by some traditional banks, so it was a phenomenon of the latter's transformation towards Islamic banking activity, whether in whole or in part, and this phenomenon has spread widely from the Arab region to banks around the world. Whatever the motivation behind the attraction of traditional banks to Islamic banking, however, the process requires great study and effort in order to succeed and achieve its goals. among the challenges faced by the transformation process is how to train, develop and motivate employees towards Islamic banking (Mustafa Mustafa Ibrahim, 2006: 121). the basis of the transformation is the clarity of vision among the management of the traditional bank and its employees. therefore, the starting point towards transformation touches the thinking of individuals and their conviction of the new thought, i.e. Islamic thought.

Due to these and other factors, the Islamic banking departments must adopt an orientation towards building a qualified workforce in all that serves the mission of Islamic banking. the first steps of this orientation are to work on developing their human resources or to transfer their human capital, as it is the basic building block towards building intellectual capital. structural capital and relationship capital are linked to it and it is not possible to work on their development without developing human capital and providing it with the necessary knowledge to provide a banking service that respects Sharia regulations and meets the wishes and needs of customers and investors wishing to deal with the Islamic Bank. However, if we look at the reality, it tells us about other things, and tells us that human resources is still the most prominent challenge in the world of the Islamic financial and banking industry, not a new slander, but in accordance with the studies and opinions of experts in the field, which is the focus of the next discussion of the research.

3-2. problems facing human resources in Islamic banks

The achievements of the Islamic banking industry cannot be underestimated and it is still able to move forward. This would not have happened without the blessing of God Almighty, as well as the efforts of hardworking people in the field, but success and ascent to the top may be followed by a fall from it in a blink of an eye, so it is more difficult than success to maintain it and the best means of defense is to attack as they say, and Islamic banks and those in charge of Islamic financial work should only strive for continuous development and provide the best to customers so that they do not realize it elsewhere.

Continuous development means ensuring the availability of knowledge and its applications in the Islamic Bank first, as well as its renewal and improvement in such a way as to give the bank excellence and at the same time maintain its Islamism, in addition to the continuous follow-up of all new technological developments and economic developments in the field of banking performance, aware that they can serve the goals of the bank and its customers with high quality.

One of the most important areas of development is the development of human capital and investment in it towards building intellectual capital in order to maintain excellence and excellence, which is something that the Islamic financial and banking

industry is still facing its challenges and the results of its shortage on the ground, there is no report or study conducted on human resources in the Islamic financial and banking industry (economic electronic journal, 2007: issues 02, 4856) to say that the latter suffers from a shortage of qualified human cadres to perform Islamic banking, and has suffered from it since its inception due to the specificity of work in it (Gharbi Abdul Halim 2008: 51), and in parallel with the expansion it is witnessing, it still suffers from the same problem despite the attempts and diligence of many bodies dealing with Islamic financial and banking work.

If we are going to talk specifically about the problems that Islamic banks suffer from regarding human resources, we can detail them as follows:

Inability to provide qualified human cadres in Shari'a science and Islamic banking:

The main pillar in the work of Islamic banks is their reliance on Islamic Sharia in providing their products and this is their advantage that separates them from traditional banks, and this is what employees in Islamic work should have, but in fact, more than one study indicated that Islamic banks suffer in terms of providing employees with knowledge of Sharia controls and at the same time knowledge of banking Arts and basics, which led to irregularities and errors in the legitimacy of the product provided to customers, which may affect the credibility of the Islamic Bank with the public.

If the Islamic Bank is unable to provide qualified human cadres with Sharia knowledge and believes mainly in its lofty mission and goals, the consequences will be negative for the Islamic financial and banking industry as a whole, because the confidence of customers who went to the Islamic Bank will be shaken if they do not find answers to their queries about Islamic products or some sharia fatwas in the financial and banking field (Gharbi Abdul Halim, 2008: 51) and Dr. Mohammed Abdul Halim Omar, Director of the Saleh Kamel Center for Islamic economics, adds that the majority of Islamic banks are still facing the problem of providing the cadres required by Islamic banking, which combines Sharia knowledge and Islamic banking experience, which had a negative impact on the performance of these banks (Al-Sharq al-Awsat newspaper, 2007: N°10479).

Islamic banks resort to hiring workers with Riba-based background:

This problem may be the main one among what human resources suffer in Islamic banks or, let's say, it is the cause of the rest of the problems. Islamic banks have found themselves forced to hire people with usury banking expertise in order to form their administrative and executive apparatus. This has led to a weakening of the belief of employees in the bank's mission and goals, as well as their preference for the traditional banking method that has failed in their minds (irshid Mahmoud, 2008: 523). The biggest loser in this equation is the Islamic Bank and the message it carries, because this will negatively affect the perception of customers. Things may get more complicated if we know that those with usury banking experience may move up and down the administrative ladder to the leadership of Islamic banks, and here the latter becomes Islamic as a form and a guaranteed status, and it is not a disadvantage to resort to those who have good banking experience, they need it, but

before that, it is necessary to make sure that they are aware of the goals of Islamic work before practicing it on the ground

Inadequate recruitment and recruitment systems in Islamic banks:

At its beginning, the launch of Islamic banks suffered from the problem of qualified human resources for Islamic banking, and the method of recruiting employees in them was not fundamentally different from traditional banks, due to the loss of the alternative, and the level of qualification for ordinary banking, and the extent of years of experience in it was reliable in assigning functions and costs to tasks (Shariah review house, 2005: 03), and therefore there were no clear and unified criteria for recruiting employees in Islamic banks, because the nature of the latter's work requires sufficient care to appoint those who are more competent in terms of knowledge of the principles and controls of Sharia in terms of performing banking services, as well as in terms of skill the technique of work.

With regard to the recruitment and selection requirements for its employees, Islamic banks have found themselves between two options: Either they accept experienced people coming from traditional financial institutions, even if their understanding of the purposes, values and provisions of Islamic finance is weak, or the priority is to give priority to the acceptance of those who understand the purposes, goals, basic values and provisions of Islamic finance, even if their understanding of the applied technical aspect is weak (buhrawa said, 2008: 10). whatever the reason for this, the solution to this problem remains obvious, which is training both categories of job applicants in the Islamic Bank. It can be said that there has been a noticeable improvement towards determining the necessary criteria for employees in Islamic financial and banking institutions, but care should be taken to adhere to them when new appointments are needed, which is still unclear, as the survey conducted by the International Institute of Islamic thought indicated that the first place in the selection of employees in a number of Islamic banks is for personal considerations, followed by efficiency and presumably there is a conflict between personal considerations and efficiency factors (Gharbi Abdul Halim, 2008: 51).

Separation between the scientific and practical reality of Islamic banking regulations:

The flaw in this point is that even if an employee has theoretical and forensic knowledge about financial transactions, whether at the university or through training courses, he remains confused if he does not learn the practical applications of that knowledge, and this may be due to the quality of training and qualification programs, but it is important that theoretical knowledge is something and application has something, so it is necessary to avoid a performance gap between the two, and work to qualify them in practice to allow them to link reality and its variables on the one hand, and the jurisprudence of the Islamic text on the other (Al-Sharq al-Awsat newspaper, 2007: issue 10479), otherwise this will affect the relationship of the Islamic Bank the recipient of the service.

Downplaying the importance of the ethical aspect in the practice of Islamic banking:

It is not enough for an employee of an Islamic Bank to understand the

knowledge of the Shari'a controls for financial transactions, but there is another important dimension in the performance of work, as in our life in general, which is the ethical dimension that is linked to the system of transactions in a binding manner in Islamic legislation and jurisprudence, and this is due to the fact that Islam is a creed, Sharia, religion, world and sharia are cults, transactions and ethics (Abdul Hamid al-Baali, 24).

But the reality of the situation does not prove this, as some studies have shown that some employees and trainees in Islamic banks do not care about values and ethics, and consider them just public sermons that do not relate much to the practical technical aspect, which reduces the degree of utilization of those values or keenness to comply with them (Dar Al-Murad al-Shariah, 2005: 05), researcher ershid reinforces this statement through his work as a Shariah Observer in several Islamic banks, pointing out that there are some Shariah violations in the behavior of some employees in Islamic banks that do not reflect the principles and values of the Islamic religion (ershid Mahmoud, 2008: 03), therefore, attention should be paid to this aspect and not to lose sight of its importance, since adherence to ethical values and principles in labor relations and the decisions necessary to facilitate them are positively reflected on the reputation of the organization, its financial, investment and administrative performance, and therefore on costs, and then revenues and profitability (Abdul Hamid al-Baali, 49), and the attention of international institutions to him is the best evidence of the importance of his position at work.

Returning to talking about intellectual capital and its importance, Islamic banks should understand that building human capital intellectually armed with knowledge and its applications is a necessary thing on which the bank's continuity and survival depend, as it avoids many problems and risks that are indispensable, and if it is unable to provide this, it will enter the spiral of solving problems and correcting mistakes so as not to lose its status and then lose focus on its activity and its primary goal.

The banking business faces several risks, especially Islamic ones, because the latter carries an apparent diversity in its activities, financial products and services it provides, unlike traditional banking, and if we analyze some types of these risks, we find that they are mainly related to the knowledge and availability in the Bank, both among human cadres and in its structures and activities. One of the examples is that the nature of the investments made by Islamic banks constitutes one of the main sources of the risks they face (Hamza Abdul Karim Hammad, 2007: 32), and therefore they require feasibility studies and evaluation to determine their suitability for the bank, and follow up on their investment operations if approved and completed.

There is another type of risk called reputational risk, which may arise from the availability of a negative impression of the bank, which may lead to customers switching to competing banks (Abu muhaimid Musa Omar Mubarak, 2008: 21). among the reasons for this may be the lack of sufficient knowledge among the employees entrusted with customer service, the employee is unable to respond to the customer's question regarding a Shari'a ruling or request an explanation of a

particular Islamic formula or product, or lack of awareness of quality standards in the provision of services, these or other cases may lead to shaking the customer's trust and therefore the bank may lose it. This is where we really understand what building intellectual capital can do for Islamic banks.

4. building intellectual capital in Islamic banks

It has become clear why Islamic banks should adopt a trend towards developing their own intellectual capital, all of the above elements in this research lead us to the following question: How can Islamic banks build intellectual capital on the ground? The answer will be to know what the construction process requires, as first of all it is necessary to understand the theoretical and practical knowledge required in the performance of the work, then we move on to translating that knowledge into components of intellectual capital, and finally we will mention some important and necessary practical suggestions in building intellectual capital in Islamic banks.

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The performance and provision of services in Islamic banks is based on the awareness of many forms of knowledge, including what is Islamic and private, and what is public and is used by all traditional and Islamic banks. The intellectual capital depends on building on the knowledge and intellectual assets owned by the bank, and therefore the Islamic Bank should have the following knowledge:

1. Legitimate knowledge:

These are the Shari'a principles and rules of Islamic transaction jurisprudence, on which the financing, investment and service activities in Islamic banks depend. They serve as Shari'a controls governing this activity (Mahmoud Ashraf, 2006). They include the assimilation of Shari'a financing and investment formulas, such as Murabaha, term sale, peace, istisnaa, Ijara, mudaraba and participations, because Islamic banking is based on functions based on these contracts, so they should be known and understood in a way that facilitates their application on the ground.

2. Banking or technical knowledge:

Related to the rules of traditional banking with the exclusion of what has to do with interest-bearing interest (Nadia amin Muhammad Ali, 2009: 17), means that the employee is able to provide financial and banking services to customers, aware of all the bases and mechanisms adopted for their performance and aware of the various quality and performance standards that the bank must provide information about and make it accessible to service providers, and among the required technical knowledge we find the ability to evaluate investment projects and conduct their

feasibility studies to make it easier for the bank to make the appropriate decision, as well as follow-up on the processes related to that, in addition to all this, it is natural to understand the way of daily work, which is not performed without The necessary knowledge to perform the work.

3. Management knowledge:

It is part of the bank's work system, and employees in it should be aware of everything related to the bank's management and how the process is carried out by familiarizing themselves with the bank's goals and Plans, Administrative Procedures and related decisions at all levels, in addition to that the mechanism of Sharia control over banking operations should be informed of the responsibility, the foundations and the usefulness of this kind of knowledge that the milestones of work are clear to the employee and thus he knows with whom to deal and to whom to turn if he encounters a problem or a query about a fatwa or a specific financial product. It is very important for an employee to be aware of the organizational culture and the set of values and Customs prevailing in the bank.

4. Ethical and behavioral knowledge:

Islamic banking is part of a distinct contractual, legislative, transactional and ethical system (Jaafar Abdulkader Jaafar, 2009: 38), so care should be taken to instill and establish ethical values among the bank's employees, as Dr. Abdul Hamid al-Baali says that ethics are standards of conduct and behavior, and therefore the ethics of professional business activity in general can be viewed as expressing the direction of the organization and its behavior towards employees and its customers, and the actions of employees and their behaviors towards the organization and its customers (Abdul Hamid al-Baali, 62).

Among the ethics and behaviors required in banking, we find good role models and the subsequent reflection of the image of Islam in Word and deed, fulfillment of contracts, mastery of work and sincerity in it, honesty in the performance of work, smile and fluency of the face advice and spirit of cooperation between the team and other virtues required for a successful and good conduct of Islamic banking and the bodies concerned with Islamic banking, aware of the importance of ethics and its role, therefore, the accounting and Auditing Authority for Islamic financial institutions has drafted the Charter of employees of Islamic financial institutions, which contains a detail of all ethical and behavioral rules in Islamic banking, which include:: Subjective rules of conduct affecting job performance are the rules of conduct with the owners of property rights in the institution, investment account holders and employees, in addition to the rules of conduct with the institution's clients and other related parties, but this step is not enough, but care must be taken to ensure that Islamic banks adhere to them consciously and in accordance with them (Shariah review house, 2005: 10).

5. Knowledge related to the role of Islamic Bank economically and socially:

One of the most important advantages of Islamic banks is that one of their goals is to achieve economic and social development, and it is good that the human staff is aware of this advantage, because it is part of the bank's services and in order to maintain it and find the best ways to apply it on the ground.

We have already mentioned the most important knowledge that Islamic banks must provide, whether through their employees or through their systems. It is noted that this knowledge is integrated and interrelated to ultimately create value for the bank's customer, and it can be translated to reflect the basic components of intellectual capital. One of those knowledge is related to human capital and the knowledge and information that he must realize, and in fact he must realize almost all of them. Human capital is required to carry legitimate, technical and administrative knowledge and to reflect ethics and behavior indicative of the Islamization of the bank and even thought. One of the knowledge embodied in the structural or organizational capital of the bank is banking knowledge of the bank's Information System, the mechanism of service provision, the bank's culture and objectives, and other knowledge related to relationship capital, such as studying customer needs and some ethical values and behavioral principles to attract new customers and maintain the bank's customers.

Here we realize that it is not difficult to adopt the concept of intellectual capital in Islamic banks and measure what is not, it exists in all Islamic banks, but it has not been given its right as a strategic asset that has a very great value, perhaps the departments have not yet realized, and the evidence is the problems that are still facing human resources in particular.

The process of developing and maintaining intellectual capital as an intellectual asset with strategic dimensions requires imparting knowledge to the performance and activities of the bank –this is the cornerstone - and it is not a new language or a strange term for Islamic banks, but at the same time it is not a piece for grabs and easy to adopt, planting it until it is harvested requires faith and awareness of its value first, and then requires efforts to crystallize its features on the ground. If we look at the case of Islamic banks, we find that knowledge and all the related terms of skills, competencies, science, experience and systems already exist, but they should be put in their proper place and used effectively and properly to perform their role and take their place, which they have become in the largest organizations in the world, this is intellectual capital.

We will not add much to the recommendations presented by conferences and research papers regarding the qualification of human resources for Islamic banking (Shariah review house), I have paid attention to the process of training human cadres legitimately, technically and ethically, as well as to the recruitment, selection and promotion process, which is the most important in general, but we can provide some observations and suggestions necessary for the success of the desired:

- Evaluate the vision of Islamic banks and their view of the reality of the knowledge economy and think seriously about finding practical ways to position in it and keep up with its requirements, including intellectual capital.
- Seeking to include the concept of intellectual capital in its code, administrative system and culture, in order to protect its interests and encourage its employees if they are given that value, which is the size of the capital.
- Leadership is a very important element for organizations, so Islamic banks must rely on competencies and experiences familiar with Islamic banking to lead the

course of their activities and be a certain good for the human cadre in it, in addition, future leaders of this work must be formed from young people and the second-grade category of their employees.

- The knowledge required for banking work should be clear to everyone and to the management before the employees, especially Sharia knowledge, should be clear so that the employee does not fall into confusion or get confused opinions, including that Islamic banks should develop an appropriate mechanism to obtain sharia rulings from their specialists, commitment to the application of fatwas and to monitor compliance with Sharia in all aspects of their products, operations and activities (Bresh Abdulkader and Zeitouni Abdulkader, 2008: 18).

- With regard to training, it should be complete, comprehensive and integrated, especially Shari'a qualification, because it relates to the Shari'a provisions, they can either be fulfilled, and the behavior is legitimate, or lost or reduced, and it is not legitimate (Nadia amin Muhammad Ali, 2009: 18), as well as training programs should move away from the usual stereotypes, and try to constantly renew and diversify in the materials provided and methods adopted.

- If we talk about the need for Sharia qualification, it should be more practical and applied, and not just texts that are given in the form of lectures or manuals, and then the worker leaves to take up the job, as it is possible to include the method of case study and take previous or hypothetical applied models on the provision of some Islamic products and fiqh transactions in general.

- As for technical and banking training, it is more practical, perhaps, than legitimate training, but at the same time, care must be taken to update the employee's mind with everything new in the field of work performance, including quality standards, management ideas, advanced techniques and methods to ensure the use of the highest technologies.

- The need for Islamic banks to pay attention to scientific research and stimulate it in order to open a wide field for the development and innovation of Islamic financial products to trade with traditional products and compete with them.

- Continuous study of the needs of customers, understanding their requirements and what is new in them, and work on developing the technical and technical methods necessary for them (Abdul Karim Kunduz, 2009: 15), this forms part of building knowledge about them.

- Employees in Islamic banks should be put in the picture of what is happening from local and international developments related to financial and banking work, discuss them and take their ideas about it, who knows, this may open a field for innovative and creative ideas.

- To emphasize - out of keenness and in practice-respect for the system of ethical and behavioral values in transactions, which must be taken into account in every banking, financial, investment and development transaction (Abdul Malik Yusuf Al-Hamar, 2003: 12).

- Strengthening and activating performance evaluation systems and linking them to the incentives and rewards system, for example, if the bank develops the idea of an award for the best behavior or, for example, to convey the slogan"role model of the

month" or an award for the best employee of creation or performance and relationship with customers, and so on.

- Increasing the awareness of employees of the economic and social role of the Islamic Bank by involving them in the activities and details of that role, and this means that it improves their attitudes and perception of the bank and increases their confidence and loyalty to the mission it carries, and then increases the level of enthusiasm and performance.

5. CONCLUSION

The bottom line is that the era in which business organizations live tomorrow is clearly defined and its requirements are known and Islamic banks are not isolated from it, they are part of it affects and is influenced by it, and it has been shown from the above that the weapon and power in that era has become the hands of those who own knowledge and improve its use and exploitation, and then the importance of intellectual capital as one of the advanced weapons that cares about knowledge and uses it as a raw material for construction and progress, and Islamic banks are not poor in this regard, but they are unable to benefit from it, and their biggest deficit is their inability to develop and qualify their human capital, and whatever the reasons, Islamic banks should she wakes up and realizes that she has a lasting advantage is her Islamic Knowledge, which is a source of strength Not only her, but even her competitors from traditional financiers will compete with her in possessing that knowledge, and it has already happened, so we must invest in its development, development and education to serve our religion and serve her position.

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