
Editorial

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Research in Islamic banks has grown rapidly in line with the development of Islamic banks worldwide. It has been noted by Narayan and Phan (2017) that, by 2017, more than hundreds of papers are published in good journals, and this condition differs from ten

years back when the empirical paper was sparse. It has been predicted that studies that compare Islamic vs. conventional banks' business models and performance will be no longer popular, but recent empirical papers still focus on the comparisons between the two bank types (Albaity et al., 2022; Bilgin et al., 2021; Dibooglu et al., 2022; Risfandy et al., 2022; Suripto, 2022). The impact of Covid-19 has also been taken into account to enrich the comparison issue (Aliani et al., 2022; Ashraf et al., 2022). One of the main reasons comparing two bank types remains popular for empirical approach in Islamic banks research is the availability of data. The data for Islamic banks, especially the annual report (balance sheet and income statements), is available both on the banks' websites or in databases such as BvD BankFocus and BvD Osiris. Combining two samples will give an advantage regarding the number of observations and the regression results from the combined sample is usually better. Another reason why the researchers are still interested in comparing two bank types is that the empirical result of investigating Islamic banks' sole performance without comparing them to conventional banks is relatively unsound, flawed, and imperfect.

However, papers focusing solely on Islamic banks' characteristics and performance are actually also developing rapidly. New issues have been investigated in recent publications, such as equity financing (Meslier et al., 2020; Risfandy et al., 2019), 'Islamicity' (Bakhouche et al., 2022), religious agency (Shahzad Virk et al., 2022), spin-off policy for Islamic windows (Trinugroho et al., 2021), and intellectual capital efficiency (Ur Rehman et al., 2022). This special issue, entitled "Islamic banks: Novel topics and challenges", is created to fill the gap in the Islamic banking literature and empirical approach, particularly on the analysis of Islamic banks solely. However, this special issue also contains a comparative analysis of Islamic and its conventional counterparts by considering new empirical strategies. In total, the issue contains five papers that can enrich empirical literature in Islamic banks, especially focusing on recent phenomena that previously have been muted.

The first paper in this issue by Utami et al. (2022) provides a case study of the establishment of Bank Syariah Indonesia (BSI). The new Islamic bank is created through mergers of three state-owned Islamic banks in Indonesia. With total assets of around IDR 240 trillion, BSI is the biggest Islamic bank in Indonesia and ranked 7th among all Indonesian banks. The merger is initiated because of two reasons: (1) to increase the competitiveness of Islamic banks (*market forces reason*) and (2) to increase the capital (*regulatory reason*). Utami et al. (2022), by looking at the concentration ratio and Herfindahl index, finds that the competition in the Indonesian Islamic banking market decreases after the merger. This might be good for the market because dual market competition often leads to lower bank stability, confirming the 'competition-fragility' nexus (Kabir and Worthington, 2017; Risfandy et al., 2022). However, the Indonesian regulator should also be cautious because although the BSI merger previously brought a positive reaction in the stock markets, the stock price of BSI consistently decreased after the mergers.

The second paper, written by Mukhibad et al. (2022), also focuses solely on Islamic banks. They investigate the accounting-based performance of Islamic banks and their relationship with *the Shariah* supervisory board and *maqasid syariah* (the goal of the Islamic law implementation). Using *maqasid syariah* Index, the authors find that *maqasid syariah* is positively associated with profitability. In other words, the more banks comply to the *Shariah*, the better their performance will be. However, Mukhibad et al. (2022) do not find a significant impact on governance variables such as SSB Size, SSB Meeting,

SSB Tenure, and SSB expert. The non-significant impact of the SSB could be because of the limited sample size (only Indonesian Islamic banks) that the authors have.

The analysis of only Islamic banks samples and ‘ignoring’ their conventional counterparts is also presented in the third paper on this issue written by Fairuz et al. (2022). Motivated by the lack of research that associate mosque and Islamic banks, Fairuz et al. (2022) investigate the factors that influence financial inclusion in Indonesian mosques and determinants of mosque leaders’ Islamic banks’ account ownership. The authors argue that the position of the mosque leaders is important and powerful, as they can influence the governance of the mosque to use only Islamic bank services because of the prohibition of interest/usury (*riba*). The mosque leaders can also have the opportunity to influence their hundreds or even thousands of followers to use only Islamic banks account and ignore conventional bank products. Overall, Fairuz et al. (2022) find that the level of Islamic financial inclusion in Indonesian mosques is considerably low, as most of the Indonesian mosques do not have an Islamic bank account. They also find that the higher education level of the mosque’s leader is positively associated with the ownership of Islamic bank accounts, jointly with other factors such as the number of congregants, the size of the building, and how much the donation that the mosque can obtain regularly. The result of the study calls the policymakers (e.g., the ministry of religion) to provide training and workshop to the mosque administrators. The government can also directly intervene in the mosque by suggesting using Islamic banking products.

Nadhilah and Sudrajad (2022)’s work, presented as the fourth paper in this special issue, provides an analysis of the Islamic banks’ business model and how it impacts performance and stability. They find that Islamic banks in Indonesia have three business model types: (1) profit-sharing oriented, (2) margin-oriented, and (3) customer-oriented. Nadhilah and Sudrajad (2022) find that only the first two tend to increase profitability and maintain the stability of Islamic banks. Although it uses only a single country, the authors provide an extensive investigation because they use a sample of both full-fledged Islamic banks and Islamic windows, with a total of 31 banks and 948 bank-year observations. Interestingly, Nadhilah and Sudrajad (2022) also provide robustness checks using generalised methods of moments (GMM), a very popular tool in banking and finance research nowadays. The result in overall very strong and several recommendations for future research are also provided by the authors.

Deposits in Islamic banks are a never-ending topic to be discussed. The fact that Islamic banks’ deposits mimic their conventional peers have been known by Islamic banks stakeholders. Many papers have confirmed this issue, but it has to note that although Islamic banks’ deposit is pegged to their conventional ones, the drivers of deposit rate setting in both bank types are different (Meslier et al., 2017). Islamic banks, therefore, seemed to be less impacted by the competition. Cahyono et al. (2022) provide a novel investigation of the determinants of the deposit rate of Islamic and conventional banks in Indonesia. Different from prior studies focusing on the bank-level determinant, the author focuses on country-level determinants such as industrial production index, inflation, and market interest rates. Cahyono et al. (2022) overall find that the hypothesised variables significantly impact the rate of deposits of Islamic and conventional banks.

The last paper presented in the special issue is a work from Fitri et al. (2022). Focusing on intellectual capital and its relation to performance, the paper is close to Ur Rehman et al. (2022). However, Fitri et al. (2022) uses a different sample. While Ur

Rehman et al. (2022) use 129 Islamic banks from 29 Muslim countries, Fitri et al. (2022) focus on a single country, Indonesia. They used 13 Islamic banks in Indonesia from 2010 to 2019, resulting in 130 bank-year observations. Although there is a cross-country study investigating a similar issue, a study that focuses on a single country is important because it can reveal some country characteristics that cannot be discovered in a multiple-country study. The authors find that intellectual capital positively affects the profitability of Islamic banks in Indonesia. However, as the authors also find that banks' liquidity and financing ineffectiveness also matter for performance, the Indonesian government should monitor those two and suggest that Islamic banks to behave prudently and minimise risk-taking.

All of the abovementioned six papers use Indonesia as a sample. We argue that this is not because of a lack of ideas and data by the authors. Instead, Indonesia provides a unique setting for Islamic banks' analysis because of a couple of factors. First, with approximately 230 million Muslims, Indonesia is the biggest Muslim country in the world. It, therefore, opens an opportunity for Islamic banks to develop and gain a higher market share. Second, according to Refinitiv (2021), Indonesia is ranked 2nd regarding Islamic finance development indicators. In other words, the Indonesian Islamic finance industry is ranked 2nd out of 135 countries worldwide. The assessment is based on five industry development criteria: quantitative development, knowledge, governance, corporate social responsibility, and awareness. Third, Indonesia has plenty of Islamic financial institution types such as Islamic banks, Islamic rural banks, *Baitul maal wat Tamwil* (Islamic cooperatives), Islamic peer-to-peer lending, etc. This setting enables researchers to empirically investigate particular issues using various regression methods.

All in all, the editor wishes that this special issue can provide a new perspective on Islamic banking research and provide an avenue for future empirical work.

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