

Islamic Banking Windows in Algeria: Reality, Challenges and Future Direction

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Abstract: This study analyzes the operational reality and challenges faced by Islamic banking windows within traditional Algerian banks. Employing a qualitative research methodology, the study gathered data through in-depth interviews with a purposive sample of five expert managers from Islamic windows operating in the Bordj Bou Arreridj. The collected data was rigorously analyzed using the Nvivo 14.

Key findings reveal that Algeria's Islamic banking experience is in its early stages but shows promising growth driven by increasing customer demand. While Sharia compliance is generally robust, significant challenges persist. These include difficulties in attracting sufficient capital due to customer unfamiliarity, a shortage of specialized human resources, and profit margins that render Islamic products less competitive.

Keywords: Islamic windows; Islamic financing product; Qualitative research; Algeria.

1. Introduction

Islamic finance has seen remarkable expansion and growth, especially after the 2008 global financial crisis, achieving many successes and spreading widely, becoming one of the most important elements of the global financial system. As a result of these successes, traditional banks have turned to Islamic banking through Islamic windows affiliated with these traditional banks to offer products that comply with Islamic Sharia law.

Some branches of traditional banks in certain countries have achieved tangible success and attracted many customers who wish to conduct their banking transactions in accordance with Islamic Sharia law. This has led Algeria to develop its banking system by opening the door to Islamic banking through the Currency and Credit Law issued in 1990, which approved the establishment of Al Baraka Bank Algeria, which began operations in 1991.

Algeria continued its efforts to adopt Islamic finance by implementing a series of reforms, particularly following the collapse of oil prices in 2014 and its direct impact on the Algerian economy. It began with the issuance of Decree 18-02 dated November 4, 2018, under the name of participatory banking, which was renamed with the issuance of Decree 20-02 dated March 15, 2020, from participatory banking to Islamic banking. It is also known for its various Islamic banking products, which can be accessed through counters located within traditional banks.

This research paper aims to analyze the reality of Islamic counters in traditional Algerian banks by analyzing a series of interviews conducted with Islamic counter managers in banks

operating in the province of Bordj Bou Arreridj.

2. Islamic windows in Algeria

2.1. The concept of Islamic windows

There are many definitions of Islamic banking, including the Islamic Services Council's definition of it as part of a traditional financial institution that can be a branch or a specialized unit, providing fund management (investment accounts), financing, and investment in accordance with Islamic Sharia law using separate funds. It can also provide takaful and retakaful services. They are also defined as branches belonging to conventional banks that conduct all banking activities in accordance with Islamic Sharia law (براق، 2020).

Islamic windows are a section or space that a conventional bank allocates in one of its branches or at its headquarters to provide banking services that do not conflict with Islamic Sharia law. The bank appoints a Sharia supervisory board responsible for reviewing the legality of the activities carried out by this window and their compliance with the provisions of Islamic Sharia (كوديد و درويش، 2022).

Based on the above definitions, it can be said that Islamic banking windows are special windows in a traditional bank that are financially independent and use Islamic financing formulas under the supervision of competent Sharia supervisory boards. They are characterized by the following:

- Islamic banking windows take into account the Sharia aspect in all their activities and services, as all their transactions are subject to the supervision of a Sharia board;
- Islamic banking windows are characterized by the application of various Islamic financing formulas such as murabaha, mudaraba, musharaka, and ijara;
- Investment is based on the principle of participation, whereby investment account holders in Islamic windows receive a common share of the profits achieved in accordance with the mudaraba contract, and if the window does not achieve profits, they bear the loss;
- A specific amount is allocated to the window so that its capital is independent of the capital of the conventional bank;
- If the window needs financing, the main bank deposits an investment deposit with the window, subject to profit and loss like any other depositor;
- The window is a division or unit that is administratively affiliated with the bank and does not reach the level of an independent bank. It is physically linked to the conventional bank or branch on whose level it was established.

2.2. The emergence of Islamic windows in Algeria

The system 20-02 dated Rajab 1441 AH, corresponding to March 15, 2020 AD, is the cornerstone for establishing Islamic banking in Algeria by allowing banks and financial institutions to open windows to provide banking services within the framework of Islamic Sharia law, which defined the regulatory framework and various related banking operations.

Regulation 20-02 defines the operations related to Islamic banking and the rules for its practice by banks and financial institutions. Where the term Islamic banking is used and defined as a banking operation that does not involve the collection or payment of interest, provided that these operations comply with the provisions referred to in Articles 66 to 69 of Decree No. 11-3 on currency and credit. This system also lists banking operations related to Islamic banking and the rules governing their practice by banks and financial institutions, in addition to the conditions for prior authorization by the Bank of Algeria.

Furthermore, Article 17 of this regulation defines an Islamic banking window as a structure within a bank or financial institution that is exclusively responsible for Islamic banking services and products, where there must be a complete separation between its accounting and the accounting of the bank's other structures. Article 22 of this regulation also stipulates that Islamic banking products are subject to all legal and regulatory provisions relating to banks and financial institutions (النظام 02-20، 2020).

Article 02 of this regulation also stipulates that usury is prohibited in Islamic banking, as it stipulates that no interest shall be collected or paid on any banking transaction related to Islamic banking. Meanwhile, Article 12 of the same regulation states that deposits in investment accounts are term deposits left at the disposal of the bank by the depositor, which are invested in Islamic finance and generate profits. Therefore, depositing large amounts of capital in Islamic banking windows will increase the profitability of conventional banks . (النظام 02-20، 2020)

2.3. Islamic financing products according to regulation 20-02

Regulation 20-02 contains 24 articles, the fourth of which specifies the products of Islamic banking, which are: murabaha, musharaka, mudaraba, ijara, Salam, Istisna, deposit accounts, and investment account deposits. Each of these formulas is explained in the following articles (Articles 5 to 12). This system was further reinforced by Instruction 20-03 issued by the Bank of Algeria to address the shortcomings identified in Instruction 20-02. These formulas are explained below: (النظام 02-20، 2020)

A. Musharaka: Article 14 of Instruction No. 03-2020 defines musharaka as a contract between a bank or financial institution and one or more parties, with the aim of participating in the capital of an institution or project or in commercial operations in order to generate profits. It classified musharaka as fixed musharaka, whereby the share of the bank or financial institution in the capital of the project remains fixed during the period of musharaka specified in the contract, or decreasing musharaka, whereby the bank undertakes, by means of a unilateral commitment separate from the musharaka contract, to transfer its share in the capital to one or more partners, in accordance with the agreed exit procedures.

B. Mudaraba: Article 19 of Instruction 03-2020 defines mudaraba as a contract whereby a bank or financial institution, known as the lender (rab al-mal), provides the necessary capital to the contractor (mudarib), who undertakes work on a project in order to make a profit. The contribution of the bank or financial institution may be in cash or in kind, or both, but at a specified value. Article 23 of the instruction classifies speculation as absolute speculation, which is where the bank or financial institution authorizes the contractor to manage the speculation operations without restriction, giving the contractor the freedom to choose the investments he wishes to make. However, the contractor remains obliged to look after the interests of both parties in order to achieve the objective of the mudaraba. Restricted mudaraba is where the bank or financial institution imposes restrictions on the contractor's activities in terms of the sector of activity, the methods and conditions of investment, or any other aspect it deems appropriate.

C. Murabaha: This is divided into

- **Simple murabaha:** Defined in Article 03 of Instruction 03-2020 as a contract whereby a bank or financial institution sells a specified commodity to a customer, whether movable or immovable, owned by the bank or financial institution, at the cost of acquisition of the commodity, with the addition of a profit margin agreed upon in advance and in accordance with the payment terms agreed upon between the parties.

- **Murabaha for the purchaser:** Article 09 of Instruction 03-2020 defines murabaha for the purchaser as a contract whereby the bank or financial institution acquires from a third party, other than the purchaser or his agent, based on the request and specifications of the purchase order, movable or immovable goods with the aim of selling them to the purchaser at a price equal to the cost of acquisition, plus a profit margin agreed in advance and in accordance with the payment terms agreed between the parties.

D. Ijarah: Article 24 of Instruction 03-2020 defines ijarah as a rental contract through which the bank or financial institution (the "lessor") places at the disposal of the customer (the "lessee") a movable or immovable commodity owned by the bank or financial institution on a rental basis for a specified period in exchange for the payment of rent specified in the contract.

E. Salam: Article 36 of Instruction 03-2020 defines a salam contract as a contract whereby a bank or financial institution, acting as the buyer, purchases an item that is delivered to it at a later date by its customer in exchange for immediate cash payment. When the bank or financial institution enters into another salam contract with a third party, independent of the first contract, for the sale of a commodity with specifications identical to those of the commodity covered by the first contract, delivered at a later date and at an agreed price, payable immediately and in cash.

F. Istisna'ah: Istisna'ah is defined in Article 44 as a contract whereby the bank or financial institution undertakes to deliver goods to its customer, the principal, or to purchase from a manufacturer goods that will be manufactured in accordance with specific characteristics agreed upon by the parties, at a fixed price and in accordance with payment terms agreed upon in advance by the parties. In the event of a second contract being concluded, known as a "parallel istisna'ah" contract, with a manufacturer to manufacture the product that is the subject of the istisna'ah contract.

G. Savings products in Islamic banking windows: These include:

- **Deposit accounts:** These are accounts containing funds deposited in the bank by individuals or other entities, with the bank undertaking to return them to the depositor on demand or according to any other agreed terms. They are similar to traditional accounts but do not generate interest, and these deposits are subject to the provisions of Regulation No. 02-2020 relating to the bank deposit guarantee system.

- **Deposits in investment accounts:** Deposits in investment accounts are term deposits left at the disposal of the bank by the depositor for the purpose of investing them in Islamic financing and generating profits. They are divided into unrestricted investment accounts, which are deposits made under a mudaraba contract, without any particular restrictions on the bank regarding the use of these deposits, and restricted investment accounts, which are deposits that, in accordance with the agreement between the parties, must comply with the conditions requested by the depositor regarding the use of these deposits.

3. Methodology

3.1. Study sample

In qualitative research, a sample is defined as the selection of specific data sources from which data is collected for the purpose of achieving research objectives. This type of research relies on purposive samples, or what are referred to as significant cases or information-rich cases, which are gradually formed and composed during the various stages of the data collection process. The qualitative researcher deliberately selects individuals in order to understand the problem under study. Therefore, the researcher carefully selects the sample individuals, the appropriate form of observation, and the number of individuals or locations necessary to select as a sample (Creswell & Poth, 2018).

In this study, a purposive sample was used, consisting of a group of experts responsible for Islamic windows in traditional Algerian banks operating in the province of Bordj Bou Arreridj. The following table shows the characteristics of the study sample:

Table .1. Study sample

Expert	Level of education	Years of experience
Expert 1	University	10
Expert 2	University graduate	15
Expert 3	University graduate	16
Expert 4	Postgraduate	20
Expert 5	University graduate	12
Total	5 experts	

Source: Prepared by researcher

From the table above, we can see that the study sample consisted of 5 experts, who were selected from Islamic windows at different conventional banks, and who had a good level of education and experience in the banking field.

3.2. introduction to the Nvivo program

Nvivo is one of the most popular programs used in qualitative data analysis. Developed by QSR International, Nvivo is a program that allows the collection, organization, and analysis of content from interviews, group discussions, surveys, videos, etc. Using this program during the data analysis process helps to manage, organize, and store data. It also allows researchers to organize documents according to type and has the ability to use video or audio data directly as a data source, thereby facilitating the analysis of different qualitative data (Bazeley & Jackson, 2013).

A set of results can be extracted according to the approaches adopted in qualitative analysis. The three approaches can be summarized as follows: (Faleery & Rodhain, 2007)

- **Lexical approach:** Lexical analysis of qualitative data relies on the proximity between the words used and their frequency statistics. This approach aims to describe what we talk about and is based on frequency statistics and the similarity between the words used.
- **The linguistic approach:** This approach aims to describe how we talk and allows for two levels of discourse to be understood: not only the order and grammatical classification (who said "what"), but also the matching of meanings in a scientific way ("how," "with what effect").
- **Thematic approach:** Its goal is to interpret content, and it relies on reading the document section by section. To do this, we code the content into categories that can be understood and interpreted.

4. Results and Discussion

4.1. Analysis of the results of the lexical approach

The lexical approach aims to describe what the respondents said about the study variables, mainly Islamic windows in traditional Algerian banks, by identifying the most frequently used terms in the interviews. It is based on frequency statistics and similarities between the words used. The frequency statistics for 100 repeated words with more than four characters were extracted using the nvivo14 program, and we selected the words that were relevant to the study topic. The following table shows the most frequently used terms according to the study sources:

Table .2. Frequency of basic terms in the study

Terms and similar terms	Frequency
Islamic	72
Products – Product – Services	72
Bank – Banks	68
Sufficient	64
Windows	64
Finance – Financing	59
Experience	56
Diversification	52
Legal	50
New	48
Success – Successful	47
Financial	47
Legitimacy	46
Organizational	46
Independence	45
Composition – Composition	43
Support	43
Challenges	40

Source: Outputs of the Nvivo

The table above shows the terms that were frequently repeated according to the results of the Nvivo program. The frequency of the terms shows that the responses of the sample individuals from the Islamic windows of traditional Algerian banks express the phenomenon under study. We note that some terms recurred with high frequency, indicating their importance to the experts and their relevance to the subject of the study, as most of the terms reflect the basic variables of the study.

According to experts, the establishment of Islamic (a term that was repeated 72 times) finance (a term that was repeated 59 times) windows (a term that was repeated 64 times), within conventional banks (a term that was repeated 68 times), in Algeria represents a novel (a term that was repeated 48 times) experience (a term that was repeated 56 times). These windows offer a range of Islamic banking products and services (a term that was repeated 72 times), and from a legal (a term that was repeated 50 times), Sharia (a term that was repeated 46 times), and regulatory (a term that was repeated 46 times) standpoint, they are deemed sufficient (a term that was repeated 64 times) for their success (a term that was repeated 47 times) in Algeria. However, these Islamic windows face a variety of challenges (a term that was repeated 40 times) that can be overcome through the training (a term that was repeated 43 times) of their dedicated human capital, as well as by supporting (a term that was repeated 43 times) them through product diversification (a term that was repeated 52 times) and

ensuring the independence (a term that was repeated 45 times) of these Islamic windows from the conventional banks.

4.2. Analysis of the results of the thematic approach

The thematic approach aims to interpret the content and relies on reading the document section by section. To this end, we code the content into categories that can be understood and interpreted, and the results of the thematic approach can be extracted using the nvivo 14 program, where the researcher can extract the coverage ratios for the various nodes (questions) included in the study.

In this study, coverage ratios (equal to the coverage ratio in a specific node, the number of words from a single source about a specific node, divided by the total number of words from the same source in 100) were extracted for each question in each interview separately, to identify the questions that were given more attention by each respondent. The coverage ratios for the nodes were as follows:

Table.3. Coverage ratio for nodes

Node	Coverage ratio (%)				
	Expert 1	Expert 2	Expert 3	Expert 4	Expert 5
Node 1	14.65	13.80	12.16	10.64	13.28
Node 2	13.83	13.34	14.83	22.35	14.92
Node 3	18.18	9.70	14.61	8.73	9.36
Node 4	14.51	11.53	21.88	22.78	7.77
Node 5	11.69	8.69	16.07	20.88	8.03
Node 6	10.91	36.10	10.36	9.03	5.87
Node 7	10.61	6.69	13.95	5.32	42.66

Source: Outputs of the Nvivo

The table above shows the coverage rates for the six nodes for each source. These rates vary in coverage for each node from one expert to another and can be explained as follows:

For the first node, which is the evaluation of the experience of Islamic windows in Algerian banks, the coverage rates ranged between 10.64% and 14.65%. with the highest coverage ratio being that of the first expert, who indicated that the experience of windows specializing in Islamic financial transactions is new at the bank level and needs more support in order to achieve the desired results. This was followed by the second and fifth experts, with similar coverage rates estimated at between 13.80% and 13.28% for this node. The second expert believes that the Islamic windows experience is still in its infancy and does not cover all Islamic financial transaction products and services, and therefore cannot be evaluated. while the fifth expert believes that although Islamic banking is a new experience, it is one that is constantly evolving, as reflected in the growing demand from customers and inquiries about the various products offered by Islamic banks. This node also achieved a coverage ratio of 12.16% in the words of the third expert, who believes that the Islamic banking experience is a successful one given the growing demand for the various products and services offered at these banks. Finally, the fourth expert achieved a coverage rate of

10.64%, who believes that the Islamic banking experience is a successful one and that consideration should be given to a project for the independence of Islamic banks in the form of branches specializing in Islamic financial transactions.

As for the second issue, which is the adequacy of the legal and regulatory aspects for the success of Islamic windows in Algerian banks, the coverage rates ranged between 13.34% and 22.35%, with the highest coverage rate being that of the fourth expert, who considers that the legal and regulatory aspects are insufficient and that these aspects should be strengthened by drawing on the experiences of leading countries in this field on the one hand and through consultations with specialists on the other. Followed by the fifth and third experts with similar coverage rates estimated at between 14.92% and 14.83% for this node, with both the fifth and third experts indicating that the legal and regulatory aspects governing Islamic windows are sufficient within the limits of the products offered by these windows. The fifth expert adds that these aspects can be strengthened by involving various actors and experts and benefiting from their proposals in this regard. This is followed by the coverage of the first and second experts with similar percentages estimated at between 13.83% and 13.34% for this node, with both the first and second experts confirming that the legal and regulatory aspects related to Islamic windows are sufficient within the limits of the products handled at the level of Islamic windows in conventional banks.

As for the third node, which is the suitability of the administrative aspects for the success of Islamic windows in Algerian banks, the coverage rates ranged between 8.73% and 18.18%, with the highest coverage rate being that of the first expert, who emphasized that administrative aspects contribute effectively to the success of Islamic banking at the level of conventional banks, followed by the third expert with a coverage rate of 14.61% for this node, who believes that the administrative requirements are insufficient and considered very simple compared to the importance of the objectives set for the success of Islamic banking at the level of traditional banks. This node also achieved a coverage ratio of 9.70% in the second expert's statement and 9.36% in the fifth expert's statement, where both the fifth and second experts indicate that the administrative aspects are compatible with the nature of the products dealt with at the level of Islamic windows. followed by the fourth expert with a coverage rate of 8.73%, who in turn considers that the administrative aspects are sufficient within the limits of the products offered by Islamic windows.

As for the fourth issue, which is the human resources working in Islamic windows in Algerian banks, the coverage rates ranged between 7.77% and 22.78%, with the highest coverage rate being that of the fourth expert, who believes that human resources are not well qualified for Islamic banking and that it is therefore necessary to train human resources working in Islamic banking to specialize in Islamic finance. This was followed by the third expert, with a coverage rate of 21.88% for this node, who believes that continuous training and development of human resources in Islamic banking is necessary to keep pace with developments in Islamic financial products and services. This node also achieved a coverage rate of 14.51% in the words of the first expert, who pointed out that human resources in Islamic banking still need more training and qualification in relation to Sharia-compliant financial transactions and provisions. and 11.53% in the words of the second expert, who considers human resources to be a key factor in the success of Islamic windows and therefore training courses should be conducted for human resources in Islamic windows to learn more about all the details related to Islamic financial products. Finally, the fifth expert, with a rating of 7.77%, pointed out that human resources need a lot of training to work in Islamic banking.

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As for the fifth issue, which is the adequacy of the legal aspects for the success of Islamic windows in Algerian banks, the coverage rates ranged between 8.03% and 20.88%, with the highest coverage rate coming from the fourth expert, who believes that the Sharia aspects are sufficient for the success of Islamic banking, but that they should be further strengthened. followed by the third expert with a coverage rate of 16.07% for this node, who believes that the Sharia basis is available and covers all aspects related to both the products and services offered at the Islamic banking counters, whether they are products that have been dealt with at the counters or those that have not yet been dealt with. This node also achieved a coverage ratio of 11.69% in the opinion of the first expert, who considers the legal aspects to be sufficient within the limits of the products traded at the Islamic windows. This node also achieved a coverage ratio of 8.69% in the second expert's statement and 8.03% in the fifth expert's statement, with both confirming the suitability of the Sharia requirements for products provided by Islamic windows in banks.

As for the sixth node, this represents the challenges facing Islamic banking windows in Algerian banks, its coverage ranged between 5.87% and 36.10%. With the highest coverage rate by the second expert, who believes that one of the most important obstacles facing Islamic windows in conventional banks is attracting capital from customers, given that many of them are unaware of Islamic financial transactions and confuse them with conventional financial transactions. In addition to the lack of human resources in Islamic windows with regard to Islamic finance. This was followed by the first and third experts, with a percentage of 10.91% and 10.36%, respectively, for this node. The first expert believes that one of the most prominent challenges facing Islamic windows is attracting capital, which is also confirmed by the third expert, who believes that in light of the demand for Islamic financing formulas, it is necessary to seek new customers and attract financial resources in order to maintain a permanent balance between liquidity and financing requests. This node also achieved a coverage ratio of 9.03% in the fourth expert's statement, who believes that one of the most prominent challenges facing Islamic banks is the profit margin imposed on Islamic financial products, which does not put them on an equal footing with traditional products in terms of competition. This node also achieved a coverage ratio of 5.87% in the opinion of the fifth expert, who believes that one of the most important challenges facing Islamic windows is how to collect and attract resources in order to meet the financing needs of the various products offered by Islamic windows.

As for the seventh node, this consists of proposals to promote the activity of Islamic windows in Algerian banks, its coverage ranged between 5.32% and 42.66%. with the highest coverage rate being that of the fifth expert, who believes that in order to promote Islamic banking, Islamic banking should be separated from traditional banking and made into branches specializing in Islamic financial products, in addition to the continuous training of human resources in Islamic finance and hosting experts and specialists to benefit from their experience in the field, as well as diversifying Islamic financial products and not relying on a single product, supporting this with advertisements in various media outlets and holding exhibitions dedicated to Islamic financial products. This is followed by the third expert with a percentage of 13.95%, who believes in the need to diversify services at the level of Islamic windows and activate various financing formulas, not limiting oneself to the murabaha formula alone. Then the first expert with a percentage of 10.61%, who believes that strengthening the activity of Islamic windows in Algerian banks, should be done by separating Islamic banking from the bank through the allocation of branches specializing only in Islamic financial transactions. This node also achieved a coverage rate of 6.69% in the words of the second expert, who pointed to the need to educate customers about Islamic

financial products. Finally, the fourth expert achieved a coverage rate of 3.31%, attributing the development of Islamic windows to the belief of employees in Islamic finance.

4.3. Analysis of the results of the linguistic approach

The linguistic approach aims to describe how the interviewees speak, or in other words, to measure the similarity of the terms used in answering the questions in the various interviews. It shows the similarity in the experts' speech (similarity in the content and meaning of the text) through their answers to the interview questions.

The linguistic approach shows the textual similarity coefficients between experts or Pearson's correlation coefficient, which indicates the degree of similarity in the experts' speech (similarity in text content and meaning) through their answers to the interview questions. We will compare the interviews conducted with five experts from a group of banks. The qualitative analysis Nvivo14 showed the results shown in the following table:

Table .4. Similarity of sources according to the text similarity coefficient

Source A	Source B	Pearson coefficient
Expert 2	Expert 1	0.565764
Expert 5	Expert 4	0.561875
Expert 5	Expert 1	0.499871
Expert 5	Expert 2	0.492753
Expert 5	Expert 3	0.428669
Expert 4	Expert 2	0.422244
Expert 3	Expert 2	0.336668
Expert 4	Expert 3	0.295946
Expert 3	Expert 1	0.268957
Expert 4	Expert 1	0.259058

Source: Outputs of the Nvivo

The table above shows that the correlation coefficients between experts ranged from 0.259058 to 0.565764. These results indicate a moderate to low degree of textual similarity in terms of the content and substance of the interviews and the direction of each expert's answers, which indicates the diversity of views among the experts surveyed with regard to their understanding and interpretation of the study's problem. The textual similarity coefficients between the experts can be interpreted and analyzed as follows:

- Most experts agreed that the experience of Islamic banking in traditional Algerian banks is a recent one and therefore needs more support to ensure its success and achieve its desired goals, especially with the increasing demand from customers for Islamic financial services and products offered by Islamic banks. They also considered the independence of Islamic windows from traditional banks in terms of physical space by establishing branches dedicated to Islamic financial products and services;
- Experts differed on the adequacy of the legal and regulatory aspects for the success of Islamic windows in Algerian banks. The fourth expert considered that the legal and

regulatory aspects were insufficient for the success of Islamic windows and that it was therefore necessary to strengthen these aspects through consultation with experts and by drawing on pioneering experiences in Islamic finance. while the other experts considered them sufficient within the limits of the products offered by these windows and that they could be supported and strengthened by drawing on the expertise of specialists in the field;

- The experts disagreed on the suitability of the administrative aspects for the success of Islamic windows, with the third expert believing that the administrative requirements are insufficient for the success of the Islamic windows experience when compared to the objectives set for these windows. while the other experts believe that the administrative aspects are compatible with the activities of Islamic windows and contribute effectively to their success at the level of traditional banks, especially within the limits of the services and products they offer;

- The experts agreed on the importance of human resources in the success of Islamic windows in traditional Algerian banks, but human resources remain unspecialized in the field of Islamic finance and therefore their skills should be developed through various training courses;

- The experts agreed that the Sharia aspects are sufficient and appropriate for the success of Islamic windows, as they cover various aspects related to the services and products offered by Islamic windows;

- The experts agreed that Islamic windows in traditional Algerian banks face many challenges, but they differed on the nature of these challenges, which can be summarized as follows:

- Difficulty in attracting capital from customers due to ignorance of Islamic financial transactions and confusion between them and conventional financial transactions;
- Lack of human resources training in Islamic finance at Islamic windows;
- Increased demand for Islamic finance products despite limited financial resources;
- The profit margin imposed on Islamic financial products, which does not place them on an equal footing with conventional products.

- The experts agreed on the need to enhance the experience of Islamic windows in traditional Algerian banks, proposing a number of points that can be summarized as follows:

- Separating Islamic banking windows from traditional banks so that they take the form of branches specializing in Islamic financial products;
- Continuous training of managers and human resources working in the field of Islamic finance;
- Hosting experts and specialists and seeking to benefit from their experience in the field;
- Diversifying Islamic financial products and not relying on a single product in financing operations, namely murabaha;
- Advertising campaigns in various media outlets;
- Holding exhibitions dedicated to Islamic financial products;
- Educating customers about Islamic financial products;
- Ensuring that employees believe in Islamic finance.

5. Conclusion

Through this study, we have reached a number of conclusions that can be summarized as follows:

- Islamic windows are a space within a traditional bank that specializes in Islamic financial transactions and is financially and administratively independent from the rest of the bank;
- Regulation 20-02 on Islamic banking and the rules governing its practice by banks and financial institutions was the first step in Algeria's opening up to Islamic banking through Islamic windows, and was supported by Instruction 20-03 on knowledge of Islamic banking products and specifying the procedures and technical characteristics for their implementation by banks and financial institutions;
- Regulation 20-02 covers the various Islamic transactions offered by Islamic windows, namely murabaha, musharaka, mudaraba, ijara, salam, istisna, deposit accounts, and investment accounts.
- The experience of Islamic windows in traditional Algerian banks is still in its infancy and needs more support to ensure its success and achieve its desired objectives, especially with the increasing demand for its products and services;
- Islamic windows face a number of challenges, including difficulty in attracting financial resources and a lack of human resources, in addition to the fact that the profit margin imposed on Islamic financial products does not place them on an equal footing with conventional products.

This study recommends:

- Separating Islamic banking from traditional banking so that it takes the form of branches specializing in Islamic financial transactions;
- Training human resources working in the field of Islamic finance and utilizing human resources specialized in Islamic finance and banking that have been trained at many Algerian universities;
- Diversifying the products offered at Islamic banking counters and not limiting them to a single product, namely murabaha;
- Organizing exhibitions on Islamic financial products and awareness campaigns on the various products available at Islamic counters;
- Reducing the profit margin applied to various Islamic financial products in order to attract more customers and economic operators.

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