

The Nexus between Islam and Development: A Review and Bibliometric Analytics

Nurus Shalihin

Universitas Islam Negeri (UIN) Imam Bonjol, Padang, Indonesia
nurus_shalihin@uinib.ac.id

Abstract. This study aims to map bibliometric information related to the topic of Islamic relations and development, critically classify topics related to Islam's position in development, and the instruments that Islam offers for the development agenda. To that end, the study used a bibliometric approach and analyzed 273 articles from the Scopus database. To top it off, the study also used a systematic literature review (SLR) method to classify issues in 54 articles related to Islam and development. The findings of this study confirm that the topic of Islam and development in international journals showed an increase in the period 2012-2016, and the studies of Timur Kuran and Hossein Askari showed a reasonably high impact on the development of studies related to Islam and development.

Keywords: Development; Islam; Islamic economics; growth; zakat; waqf; economic decline.

Introduction

The relationship between Islam and development is debatable, even giving rise to the ambivalent attitude of the si, especially among Muslim economists. This ambivalence is related to seeking and identifying what Islam and development look like—whether Islam has an essential function in economic growth or vice versa. In this regard, two attitudes arise: First, religion, like Islam, is considered by many economists to be *a caterist paribus* towards development¹. That is, the role of Islam is not considered very important in development. The second is a view built on the assumption that Islam contributes to

¹ Robert J. Barro and Rachel M. McCleary, "Religion and Economic Growth across Countries," *American Sociological Review* 68, no. 5 (October 2003): 760, <https://doi.org/10.2307/1519761>.

economic growth². These differing views on the relationship between Islam and economic growth are driven by different assumptions regarding the function of Islam in development.

Rudnyckyj (2015) believes that the relationship between religions, including Islam, and development can be proven historically and empirically in various parts of the world. However, the contours of the relationship between these two things vary, depending on the historicity and local politics in which the relationship between Islam and development takes place³. Nevertheless, Rudnyckyj (2015) believes Islam strongly relates to development. In fact, according to him, development in Islamic societies cannot be understood without paying serious attention to how Islam is practiced in Muslim societies⁴. This can be understood, and even justified because generally Islamic scholars agree that Islam for the Muslim community is not just a belief system, which contains theological doctrines alone, but Islam is a worldview that determines how Muslims live their lives, and develop the economy⁵. That is, Islam determines muslim behavior and vision of various lives, including the economy. In this context, various Islamic scholars then tried to believe in the relationship between Islam and the economy.

Rudnyckyj (2015) believes that the relationship between Islam and the economy, can be identified from the Islamic vision of development. Islam in this case becomes a source of morals, and an ethical framework for development⁶. Moreover, Islam is believed by other Muslim scholars not only to be a moral foundation for development, but more sub-stantively, thus Islam determines a different pattern of development from development in neo-liberal reason. The

² Filipe Campante and David Yanagizawa-Drott, "Does Religion Affect Economic Growth and Happiness? Evidence from Ramadan," *Quarterly Journal of Economics* 130, no. 2 (2015): 615–58, <https://doi.org/10.1093/qje/qjv002>.

³ Daromir Rudnyckyj, *Religion and Economic Development, The Routledge Handbook of Religions and Global Development* (Taylor and Francis, 2015), <https://doi.org/10.4324/9780203694442-41>.

⁴ Rudnyckyj.

⁵ S. J. Flower, "Islam and Sustainable Development: New Worldviews," *Journal of Islamic Studies* 25, no. 3 (September 1, 2014): 397–400, <https://doi.org/10.1093/jis/etu031>.

⁶ Rudnyckyj, *Religion and Economic Development*.

pattern can be identified from Islam's offer of economic institutions such as the Islamic financial system⁷. In the broader realm, Islam influences development through established social and cultural structures, and is influenced by Islamic values, for example the presence of Islamic socio-cultural institutions in the community, i.e., mosques, mushala, and educational institutions, which ultimately encourage the development of the community⁸. Likewise with the sosio-economic capital inherent in the Islamic system. The existence of the term *zakat*, *waqf* and *sedeqah* (alms) in Islam is believed to be strong as Islamic capital in encouraging development⁹. However, skeptic views on Islam's contribution to development are also found in various literatures and studies.

Timur Kuran (1997) through his one article, *Islam and Underdevelopment: An Old Puzzle Revisited*, explains why Muslim countries thus show poor development conditions, to be called lagging behind in the economy¹⁰. In this regard, Kuran (1997) statistically proved that the relationship between Islam and the per capita income of the state, with a high Muslim population, shows a negative relationship¹¹. Ragab (1980) in another study, sought to prove whether Islam is a barrier to development in Muslim countries. Referencing the view of Ragab (1980), in the Western scholarly view the causes of the backwardness of Muslim countries can be grouped into four classifications: First, the ideal Islamic belief system, not conducive to modernization. Second, the application (*injumctions*) of Islamic ideal behavior is not conducive to modernization. Third, the main problem does not lie in Islamic beliefs or

⁷ Daniel Hummel and Ayesha Tahir Hashmi, "The Possibilities of Community Redevelopment with Islamic Finance," *Journal of Islamic Accounting and Business Research* 10, no. 2 (March 4, 2019): 259–73, <https://doi.org/10.1108/JIABR-07-2016-0086>.

⁸ Musahadi, "The Role of Mosque and Khutba in Socio-Economic Development of Indonesia: Lessons from Kauman Mosque in Central Java," *Global Journal Al-Thaqafah* 8, no. 2 (2018): 55–66, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85068354145&partnerID=40&md5=84e3d36a7e5b4a6b68b2232c4a5e1141>.

⁹ Siti Nur Asmad Che Hassan and Asmak Ab Rahman, "The Potential of Cash Waqf in the Socio-Economic Development of Society in Kelantan," in *New Developments in Islamic Economics* (Emerald Publishing Limited, 2018), 67–82, <https://doi.org/10.1108/978-1-78756-283-720181005>.

¹⁰ Timur Kuran, "Islam and Underdevelopment: An Old Puzzle Revisited," *Journal of Institutional and Theoretical Economics - JITE*, 1997.

¹¹ Kuran.

behavioral guidance, but rather the ineffectiveness, i.e., the belief system and standards of Islamic behavior, guiding and being used as a reference by the followers of Islam itself. Finally, massive corrupt behavior is the result of the gap between the Ideal order of Islam and actual reality ¹². These two classifications of views, i.e., optimistic and pessimistic, are actually based on strong studies. It's just that serious studies conducting classification, functions and structures of Islam such as what can contribute to development, have not been seriously and systematically studied. For this reason, this study is aimed at filling in the gaps of related studies, and is directed to answer the following research questions:

- Q1. What is the literature map related to Islam and Development?*
- Q2. What is the function and what is the position of Islam towards development?*
- Q3. What are some of the Islamic instruments that existing researchers have successfully identified, contributing to development?*

The three study questions, which were asked, basically confirm the focus of this study are: (1) to map the issues that arise and are contained in the literature related to Islam and development; (2) identify the position and function of Islam towards development; and (3) identify the instruments that Islam offers for use in development. Thus, then the structure of this article is structured as follows: First, is the introductory part, which narrates the arguments, gaps and novelty that this study will offer. Second, literature review, which explores several important concepts related to Islam and development. Third, the study method, which includes the collection procedure to the data analysis approach. Fourth, narratives against findings, both in the context of bibliometrics and systematic literature review. Fifth, a discussion that addresses the findings critically. In this case, what kind of relationship can be formulated between Islam and development. The last is a conclusion that elaborates on the important contribution of the research, the limitations of the research and suggestions for subsequent research.

¹² Ibrahim A. Ragab, "Islam and Development," *World Development* 8, no. 7-8 (July 1980): 513-21, [https://doi.org/10.1016/0305-750X\(80\)90036-4](https://doi.org/10.1016/0305-750X(80)90036-4).

Literature Review

Development: Definition, Scope and Measurement

Panth (2020) interprets development through three keywords, namely: definition, *scope* and measurement. In some meanings, the definition of development still varies. This is due to the different perspectives in formulating the meaning of development among economists. Even the definition of development that emerges, sometimes stuck in two main categories, namely "development" and "underdevelopment". This differentiation seems, even feels very ambiguous. Because there is no concrete and comprehensive definition explaining the scope of these two concepts, i.e., development and underdevelopment¹³. Intending to survive the ambiguitas, Panth (2020) formulated a definition of development as a structural transformation of the economy through the introduction of more mechanized things, and *upadate* technology to increase productivity, workers, income, and human standards of living. In addition, development is also interpreted as an effort to improve infrastructure and develop political and social institutions to facilitate economic transformation¹⁴. The transformation of the economic structure, generally aimed at reducing the level of poverty. This confirms one thing, that efforts to alleviate poverty are an important goal of development. In addition, poverty alleviation is also an indicator of economic transformation, from underdevelopment to "development."

Basically, the difference in definitions of development, in addition to perspectives, is also caused by the different indicators used to classify the development phase and underdevelopment of a country. In this context, it is then necessary to identify the scope of development. Leys (1996) understands that development, is not partial, but rather requires

¹³ Prabha Panth, *Economic Development: Definition, Scope and Measurement*, ed. Walter Leal Filho et al., Encyclopedia of the UN Sustainable Development Goals (Cham: Springer International Publishing, 2020), <https://doi.org/10.1007/978-3-319-69625-6>.

¹⁴ Panth; Krueger AO Myint H, "Economic Development," 2016, <https://www.britannica.com/topic/economic-develop%0Ament>.

the implementation of comprehensive and broad development¹⁵. Grabowski and Shields (2007) affirm, and identify that development seeks to drive economic transformation, from backwardness to economic modernization¹⁶. In its development, development gave birth to one very specific discipline, known as the economics of development. This discipline is oriented to examine the development process of developing countries and identify various factors that can be the foundation of the development model¹⁷. Then, the development economy provides many recommendations for the right development model for developing countries.

Interestingly, development in developing countries becomes a laboratory for development. In this context then the fall and rise of development theory can be identified in various development¹⁸. The fall of development theory, has implications for the method of measuring or evaluating development. This led to the differentiation of methods and indicators used to measure development, which were proposed by various economic scholars. First, per capita income (PCY). This indicator is built on the assumption that development takes place where the standard of human living is different in each place. In this context, then "real pe capita income" is believed to be the best index to map the average standard of living of the population. This assumption encourages the use of per capita income to photograph development in various countries¹⁹. Secondly, the change of structure. This measure is used because GNP and per capita income are not able to capture structural changes in the economy. Therefore, it is necessary to have a deep identification of

¹⁵ Colin Leys, *The Rise and Fall of Development Theory* (Indiana: Indiana University Press, 1996); Panth, *Economic Development: Definition, Scope and Measurement*.

¹⁶ Richard Grabowski, Sharmistha Self, and Michael P. Shields, *Economic Development: A Regional, Institutional, and Historical Approach* (London: M.E. Sharpe, 2007).

¹⁷ Panth, *Economic Development: Definition, Scope and Measurement*.

¹⁸ Leys, *The Rise and Fall of Development Theory*.

¹⁹ Panth, *Economic Development: Definition, Scope and Measurement*; David E. Bloom, David Canning, and Dean T. Jamison, *New Evidence Coupled with a Wider Perspective Suggest Sizable Economic Returns to Better Health, Finance and Development*, vol. 41, 2004.

various sectors that are growing and stagnant in a country's economy²⁰. Third, full employment. This indicator is used because in general in developing countries, the stagnation of development is characterized by a large quantity of unemployment. In addition, the full-employment indicator is the implication of structural changes in the economy and industrial growth in a country²¹. In addition, full-employment as an achievement of development also has broad implications for people's purchasing power, so that it will eventually encourage economic growth.

Fourth, normative values. Some economics scholars propose the importance of changing the social structure in developing countries. In this case, the modernization of production must be followed by the modernization of social and cultural views. Streeten (1972) asserts that: "development as the transformation of human beings also; he states: "development as an objective and development as a process, both embrace a change in fundamental attitudes to life and work, and in social, cultural, and political institutions²². " This means that structural changes in the economy, do not automatically encourage changes in people's economic values and views. Therefore, there needs to be an intensive push, so that the socio-economic and cultural views of the community are in line with the goals and vision of development. Fifth, the improvement of human status. This indicator refers to the views of scholars such as Goulet (1971), who emphasized that development must also be accompanied by efforts to improve the status of society. In this case, there are three basic components that are interconnected to be used as a reference for improving the status of society, namely: (i) *life sustenance*: to meet the basic needs of the community, i.e., income, food, clothing, houses, minimal education, and health facilities; (ii) *self-esteem*: it needs to be underlined that one country that is explored and dominated by another, causes that country to be unable to maintain and maintain "self-

²⁰ Panth, *Economic Development: Definition, Scope and Measurement*.

²¹ Panth; M M Mohammed et al., "Zakat as a Poverty Reduction Mechanism among the Muslim Community: Case Study of Bangladesh, Malaysia, and Indonesia," ed. Soliman K.S., *Jurnal Pengurusan* 6, no. 1 (March 16, 2020): 90-106, <https://doi.org/10.1108/01443580210414094>.

²² Paul Streeten, *The Frontiers of Development Studies, International Affairs*, vol. 49 (New York: The MacMillan, 1972), <https://doi.org/10.2307/2614059>.

respect." Therefore, every nation and state needs independence and is free from various interventions; (iii) *freedom*: there are three evils, namely: squalor, unanimity, and squalor. Therefore, development allows people to meet fundamental needs, namely education, employment, economic resources, mobility and material goods needed for life. To achieve and obtain this all ²³, it is necessary for the independence of a country to carry out development. In addition, other measures that are often used to evaluate development are: physical quality of life index (PQLI); Human Development Index; Poverty Index and sustainable development. The next question is, are these various concepts also proposed in the development of an Islamic perspective? For this reason, it is necessary to elaborate on how the concept of development in the Islamic scholarly tradition is needed.

Development from Islamic Perspective

Development as a concept, is basically not systematically proposed by Islam or Muslim scholars. However, efforts to formulate the concept of development in an Islamic perspective have only arisen due to the response to development problems faced by Islamic countries ²⁴. One of the important works of contemporary Islamic scholars, related to development in an Islamic perspective is, the study of Mirakhor and Askari (2010), *Islam and the Path to Human and Development*. This study not only discusses the concept of development through an Islamic perspective, but also compares it with the Western development paradigm. This is understandable, because this study departs from the assumption that the Muslim community is currently starting to look for the genuine Islamic paradigm to be used as a guide in development²⁵. The growing awareness among Muslims, especially Islamic scholars to make Islam a development paradigm, is inseparable from the failure of the Western development paradigm, which does not really accommodate

²³ Denis Goulet, *The Cruel Choice: An New Concept in the Theory of Development* (Cambridge, Massachusetts: Atheneum, 1971).

²⁴ Dimas Bagus Wiranata Kusuma, "Economic Development in an Islamic Perspective," in *International Conference on Business and Economics* (Padang: Andalas University, 2010), 1-7.

²⁵ Abbas Mirakhor and Hossein Askari, *Islam and the Path to Human and Economic Development* (New York: Palgrave Macmillan, 2010).

Islamic values.

The introduction of the Paradigam of Islamic development, inseparable from the desire to distinguish the Islamic version of the development model and the secular development economy. Such an important difference lies in the foundations and values underlying development, proposed by Islam. In this case Mirakhor and Askari (2010) introduce the foundational elements of the Islamic version builder. In this case, Mirakhor and Askari (2010) explore the meaning of the development of islamic metaframework, namely the Quran and the sunnah of the Prophet. This meaning was later called the "archetypal model" of Islamic development ²⁶. Archetypal the model, basically contains an idel model of how an development should be directed in accordance with the ideals and value system of Islam. It is considered an ideal form, because the archetive model is basically an abstraction of the historical model, how the Prophet Muhammad gave an example when in the medina era, as well as an abstraction of universal rules, both institutional and behavioral ²⁷. In this context there are three dimensions of development referring to Islamic metaframework, namely: (i) individual self-development called *rushd*; (ii) the physical development of the earth called *isti'mar*; and (iii) the development of the human collectivity, which includes the two preceding. As for the first concept of development, it determines the dynamic process of human personal growth towards perfection. The second concept of development determines the utilization of natural resources to develop the earth in order to provide for the material needs of individuals and mankind in general. While the third concept refers to the collective progress of human beings towards integrated development ²⁸. In addition, Mirakhor and Askari (2010) offer four fundamental concepts that are the foundation of justification for *the ruled-based system of Islam*, namely: First, the concept of *walayahh*: a concept of unconditional surrender to the Islamic system, and followed by a full love for the Supreme Creator, and believe that Allah is the source of sustenance and the first source of the universe.

²⁶ Mirakhor and Askari.

²⁷ Mirakhor and Askari.

²⁸ Mirakhor and Askari.

Second, the concept of *karamah*, or *human dignity*. This concept refers to man as a complete creation of God. Man is endowed with the intellect to know God, and is also endowed with the intellect to administer the universe. Third, is the concept of *meethaq*, where it refers to man's primordial covenant with God, the Creator. This concept contains three basic principles, namely: (a) *tawheed*--the One-and-Onlyness of the Creator, which unfolds into the one-and-onlyness of the created and its unity, including above all the unity of Humankind; (b) *nubbawah*--the continuous chain of humans appointed by the Creator to remind, warn, cleanse, teach, and induce humans to bring about and uphold justice within the created order through their position of agent-trustee assigned and empowered by the Supreme Creator; and (c) *maad*--the return of creation to its origin and the accountability of humanity (individually and collectively) for acts of commission and omission—success and failure in achieving, establishing, and upholding justice toward their selves, toward others of their kind, and toward the rest of creation²⁹. The foundation of development proposed by two scholars, i.e., Mirakhor and Askari (2010) not only distinguishes from the concept of conventional development, but also confirms that the purpose of development in Islam, is not only human-oriented, but much broader also directed towards holistic happiness, i.e., the world and the hereafter.

Ahmed (2011) also considers Islam as a paradigm of development. This paradigm was then used as the foundation of criticism of secular development theory. There are three fundamental criticisms that Ahmed (2011) put forward against the theory of secular development: First, the theory of secular development is ideologically a bias of the philosophy of market liberal-capitalism. As a result, this concept of development is not in line with the cultural values, traditions and social stability of developing countries. Second, secular economic thinking in general focuses on the role of economic factors as a whole, especially in analyzing the factors that hinder or encourage development in the economic dimension per se. This is an overstatement in reference to liberal literature. Third, the theory of secular development does not reflect the

²⁹ Mirakhor and Askari.

economic environment of developing countries. Fourth, secular development theory has ignored the question of "what ought to be" and focused only on "what is actually there" and "what is expected upon that"³⁰. This criticism then became an argument for the importance of considering the paradigm of development based on the Islamic system.

Hasan (1995) elaborates on the importance of development based on the Islamic system, lies in various dilemmas in the paradigm of secular development. The dilemma is besides the non-accommodation of Islamic values, as well as the irrelevance of development indicators proposed by conventional economic thinkers. For example, in various developing countries although Gross Domestic Product is growing, but it does not show the success of developing countries in alleviating poverty³¹. Therefore, Hasan (1995) views the process of development in Islam as something complex. It is not as simple as formulated by secular paradigm, where development is directed only at the process of meeting material needs alone³². But simultaneously, Islam encourages development on a broader aspect, not only economically oriented, but also the afterlife and spirituality. Ragab (1980) more critically then asks the question: "is Islam a barrier or is it compatible with development?" The historical approach ragab (1980) used to elaborate on the answer, and until he concluded the various Islamic systems run by the Ottoman dynasty, it thus directed the Islamic kingdom to retreat in economic development³³. However, ragab's (1980) view cannot be used as a pretext to reject Islamic systems and values in development. Assuming that development is locality, where the concept is very determinant of the value and environment in which development is carried out. That is, a country with a majority of the population is Muslim, certainly makes Islam a reference in broader life, including in economic activity.

³⁰ Abdel-rahman Yousri Ahmed, "An Introduction to an Islamic Theory of Economic Development," *8th International Conference on Islamic Economics and Finance*, 2011, <http://conference.qfis.edu.qa/app/media/248>.

³¹ Zubair Hasan, "Economic Development in Islamic Perspective: Concept, Objectives, and Some Issues," *Journal of Islamic Economics* 1, no. 6 (1995): 80–111.

³² Hasan; Saprinal Manurung, "The Concept of Economic Development in the Thought of Selected Muslim Scholars," *Tazkia Islamic Finance and Business Review* 7, no. 2 (May 1987): 277–99, <https://doi.org/10.1002/pi.4980190317>.

³³ Ragab, "Islam and Development."

Therefore, the proposed concept of development ideally responds to and takes into account the traditions and social environment of Muslim communities. In this context then development in the Islamic paradigm was proposed, and formulated to respond to the needs of the global Muslim community.

Methodology

This study is intended to: (i) quantify the development of literature related to Islamic issues and development, especially in reputable and indexed international journals Scopus. For this reason, the bibliometric approach is used to quantify and map the development trend of related literature³⁴; (ii) classify topics from existing literature, related to Islam and development. For this reason, a Systematic Literature Review (SLR) approach is needed, in order to classify topics that appear in the literature that are relevant to the issue of "Islamic relations and development." The SLR approach can basically help the reviewer to map out the topic³⁵ and theories that appear in the literature that are relevant to research issues.

Data Collection and search strategy

The data used was collected from the Scopus database, with the extension "bibtex." The data was collected from May to June 2022, using access to the Gadjah Mada University library, to the Scopus database. The terms used in the literature search are "Islam" AND "Development." This process resulted in 273 articles being selected for later use as data analyzed with a bibliometric approach (Figure A1). The choice of bibliometric approach is based on the argument that this approach is suitable for the purpose of studying to map and emphasize the trend of contributions of various scholars related to the topic of Islam

³⁴ Massimo Aria and Corrado Cuccurullo, "Bibliometric: An R-Tool for Comprehensive Science Mapping Analysis," *Journal of Informetrics* 11, no. 4 (November 2017): 959–75, <https://doi.org/10.1016/j.joi.2017.08.007>.

³⁵ Christian Fisch and Joern Block, "Six Tips for Your (Systematic) Literature Review in Business and Management Research," *Management Review Quarterly* 68, no. 2 (April 3, 2018): 103–6, <https://doi.org/10.1007/s11301-018-0142-x>; Nurul Indarti and Andy Susilo Lukito-budi, "A Systematic Review of Halal Supply Chain Research : To Where Shall We Go?," *Journal of Islamic Marketing*, 2020, <https://doi.org/10.1108/JIMA-05-2020-0161>.

and development. The approach is considered superior, although the wide range of published literature is broad, fragmented and even the sources of research published by a variety of different journals³⁶. Meanwhile, with the same procedure, for the SLR approach, 54 articles were obtained that became material for analysis and classified topics related to Islam and development. This approach is used, with the belief that the SLR approach is able to describe already developed knowledge³⁷, as well as be able to identify the development of a research topic .

Study eligibility criteria

There are two types of data obtained from the process of searching for related articles, namely: metadata with the "Bibtex" extension obtained from the Scopus database, and full versions of articles downloaded from the websites of each journal³⁸. These two forms of data are used for different approaches, where the "bibtex" extension for the bibliometric approach and the full version of the article for systematic literature review. However, the article selection criteria for these two approaches are relatively similar and homogeneous, which includes several things: (1) the selected article is specific to the topics of "Islam" and "development", (2) the article is available on the Scopus database, (3) the full version of the article can be downloaded, and (4) the selected article has the basic information needed for bibliometric analysis³⁹. In addition to these four basic criteria, specifically for systematic literature review analysis, one other criterion is needed to filter, so that the literature has strict relevance, namely: "the articles selected for the SLR must fully discuss the relationship between Islam and development."

³⁶ Aria and Cuccurullo, "Bibliometrix : An R-Tool for Comprehensive Science Mapping Analysis."

³⁷ Chitu Okoli, "A Guide to Conducting a Standalone Systematic Literature Review," *Communications of the Association for Information Systems* 37, no. 1 (2015): 879–910, <https://doi.org/10.17705/1CAIS.03743>.

³⁸ Victoria Houlden, Anant Jani, and Andy Hong, "Is Biodiversity of Greenspace Important for Human Health and Wellbeing? A Bibliometric Analysis and Systematic Literature Review," *Urban Forestry & Urban Greening* 66, no. October (December 2021): 127385, <https://doi.org/10.1016/j.ufug.2021.127385>.

³⁹ Fisch and Block, "Six Tips for Your (Systematic) Literature Review in Business and Management Research"; Aria and Cuccurullo, "Bibliometrix : An R-Tool for Comprehensive Science Mapping Analysis."

Data Analysis

The two approaches used in this study, require two different analytical techniques. First, in the tradition of bibliometric approaches, data analysis is carried out through several techniques such as "citation", "co-citation", and "bibliometric coupling." The choice of analysis techniques is tied to the purpose of the study. In this case, citation analysis provides information related to the influence of publications, where generally this analysis presents the most cited studies, both by authors and by journals. Analysis co-citation assumes that the analyzed article also references other studies. This analysis reflects the frequency of the two articles cited by the other article. Meanwhile, bibliographic-coupling analysis emphasizes identification of relationships between documents based on overlapping bibliographic references⁴⁰. In conjunction with this study, these three analyses were used simultaneously, and then reinforced by systematic literature review analysis⁴¹. This analysis emphasizes efforts to classify topics and developments in issues related to Islamic relations and development.

Results

The purpose of this study is to bibliometrically map articles related to the relationship between Islam and development. Then supported by *systematic literature review* analysis, so that this study not only quantitatively maps bibliometric information articles related to Islamic relations of development⁴², but also classifies issues and topics in articles in international journals. With these two approaches, an agenda can be formulated for the development of concepts and theories related

⁴⁰ Vanessa P.G. Bretas and Ilan Alon, "Franchising Research on Emerging Markets: Bibliometric and Content Analyses," *Journal of Business Research* 133, no. April 2020 (September 2021): 51–65, <https://doi.org/10.1016/j.jbusres.2021.04.067>; Aria and Cuccurullo, "Bibliometrix : An R-Tool for Comprehensive Science Mapping Analysis."

⁴¹ Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104, no. July (November 2019): 333–39, <https://doi.org/10.1016/j.jbusres.2019.07.039>; R Wahono, *Systematic Literature Review : Romi Satria Wahono*, 2016.

⁴² Muhammad Sholihin, Ramsah Ali, and Deri Wanto, "Shariah Compliance in Islamic Economics : A Bibliometric Analysis," *Malaysian Journal of Economic Studies* 58, no. 2 (2021): 315–37, <https://doi.org/https://doi.org/10.22452/MJES.vol58no2.7>; Aria and Cuccurullo, "Bibliometrix : An R-Tool for Comprehensive Science Mapping Analysis."

to the relationship of Islam and development.

Islam- Development Nexus: A Bibliometric Information

The development of studies related to Islamic relations and development is dynamic. This can be identified through a bibliometric approach, where systematically information related to studies related to the theme of Islam and development can be presented through several dimensions, namely: First, the growth of annual scientific production. In the context of Islamic issues and development, the annual growth of scientific production is shown through Table A1. Choudhuri (2014) is noted as the author with the highest number of citations globally, reaching 524 citations for issues of Islamic relations and development ⁴³. Then followed by Kuran (2012) who reached a citation of 188 ⁴⁴. The bottom position of the top 20 documents, with the lowest number of citations placed by Hummel (2019), where there were no citations in 2019. This citation figure is in line and linear with the annual production of articles related to issues of Islamic relations and development (Figure A2). Choudhuri (2014) still occupies as the first author, with a total citation of 12.15 points. In addition, Figure A2 also informed that the highest production related to the topic of Islam and development, occurred in 2015 with the number of documents reaching 19 documents.

Table A2 presents some important information, related to the average citations each year to articles that carry the issue of Islam and development. In 2014 there were 17 articles, with the average citation of each article reaching 43.11 and the average citation in 2014 of 5.38. In the year 2016 with the number of related articles published as many as 5 articles, and the average citations per article reached 3.8 and the average citation per year reached only 0.63. In addition, the co-occurrence of network keywords used by the authors of articles related to Islam and development, refers to the potential relationship of two items (i.e.,

⁴³ K N Chaudhuri, *Trade and Civilisation in the Indian Ocean, Trade and Civilisation in the Indian Ocean: An Economic History from the Rise of Islam to 1750* (Cambridge University Press, 1985), <https://doi.org/10.1017/CBO9781107049918>.

⁴⁴ Timur Kuran, *The Long Divergence: How Islamic Law Held Back the Middle East, The Long Divergence: How Islamic Law Held Back the Middle East* (Princeton University Press, 2012), <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84924148675&partnerID=40&md5=6b41dcf5f52401516964bc2db0f56601>.

keywords) that appear in published articles ⁴⁵. In this case, the co-occurrence network using the "keyword plus" in the bibliometrics analysis, succeeded in identifying three groups of term relationships formed (Figure A3), namely: (1) the term groups "development", "Islam", "religion", and "Islamism"; (2) a group of terms consisting of "socioeconomics", "women's status", "socioeconomic factors", and "womens rights"; (3) groupk terms consisting of networks such as "population", "economics", "developing country", and "demographic factors." This classification of terms is then strengthened by mapping through a "topic dendrogram" (Figure A6). Various relationships between topics can be noticed, and specifically the term "Islamism" has a connection with many terms, both those that refer directly to the terms of development and specifically to religion. In this case, the term "Islamism" relates to the terms "female" and "human(s)" as well as the terms "development", "religion", and "population characteristics."

Studies related to the relationship between Islam and development, of course, are influenced by various studies spread globally. This can be identified through Figure A5, where there are several articles that contribute quite high to the topic of Islam and development. The contributions of this article can be classified into two clusters. In cluster

⁴⁵ Xiaobei Zhou et al., "A Probabilistic Model for Co-Occurrence Analysis in Bibliometrics," *Journal of Biomedical Informatics* 128 (April 2022): 104047, <https://doi.org/10.1016/j.jbi.2022.104047>.

1 there are ⁴⁶, and cluster 2 include ⁴⁷. As for referring to the identity of the author, it can be classified as the author with the highest to lowest impact on the development of Islamic issues and development. Kuran (2010, 2016, 2018) is the author with the highest h-index, reaching 4 points ⁴⁸. It was followed by Askari (2010); Platteau (2008), where both highlight the index of Islamic development (Askari), and the relationship between religion, politics and development (Platteau). These two studies are already very popular for identifying the relationship between Islam and development ⁴⁹. Hamid (2016) is the author with the lowest h index

⁴⁶ Q Lai and A Thornton, "The Making of Family Values: Developmental Idealism in Gansu, China," *Social Science Research* 51 (2015): 174–88, <https://doi.org/10.1016/j.ssresearch.2014.09.012>; S Anderson, "Legal Origins and Female HIV," *The American Economic Review* 108, no. 5 (2018): 1407–89, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85052819644&partnerID=40&md5=5f25c6dbce9b1cea0ef102439efc075b>; Y Almurtaji et al., "Gender and Behavioural Differences in Kuwait Primary Schools," *Emotional and Behavioural Difficulties* 23, no. 2 (2018): 141–53, <https://doi.org/10.1080/13632752.2017.1370283>; N Baumard et al., "Increased Affluence Explains the Emergence of Ascetic Wisdoms and Moralizing Religions," *Current Biology* 25, no. 1 (2015): 10–15, <https://doi.org/10.1016/j.cub.2014.10.063>; J C Dixon, "A Clash of Civilizations? Examining Liberal-Democratic Values in Turkey and the European Union," *British Journal of Sociology* 59, no. 4 (2008): 681–708, <https://doi.org/10.1111/j.1468-4446.2008.00215.x>; E P Renne, "Perceptions of Population Policy, Development, and Family Planning Programs in Northern Nigeria," *Studies in Family Planning* 27, no. 3 (1996): 127–36, <https://doi.org/10.2307/2137918>; P Naidenova, "The Importance of Tradition for the Reproductive Behavior of African Peoples [Znachenie Na Traditsiite Za Reprodktivnoto Povedenie Na Narodite Ot Ekvatorialna Afrika]," *Naselenie (Sofia, Bulgaria: 1983)* 3, no. 3 (1985): 51–70, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-0022240505&partnerID=40&md5=135f3cfca8a1acedd4736d9f38cd0b15>.

⁴⁷ M S Karim, "Socio-Economic Development, Population Policies, and Fertility Decline in Muslim Countries," *Pakistan Development Review* 43, no. 4 II (2004): 773–89, <https://doi.org/10.30541/v43i4iipp.773-789>; M Tessler, "Do Islamic Orientations Influence Attitudes toward Democracy in the Arab World? Evidence from Egypt, Jordan, Morocco, and Algeria," *International Journal of Comparative Sociology* 43, no. 3–5 (2002): 229–49, <https://doi.org/10.1177/002071520204300302>.

⁴⁸ Timur Kuran, *Modern Islam and the Economy, The New Cambridge History of Islam: Muslims and Modernity Culture and Society Since 1800* (Cambridge University Press, 2010), <https://doi.org/10.1017/CHOL9780521844437.020>; Timur Kuran, "The Islamic Commercial Crisis: Institutional Roots of Economic Underdevelopment in the Middle East," *The Journal of Economic History* 63, no. 2 (2016): 414–46; Timur Kuran, "Islam and Economic Performance: Historical and Contemporary Links," *Journal of Economic Literature* 56 (2018): 1292–1359, <https://doi.org/10.1257/jel.20171243>.

⁴⁹ Scheherazade S. Rehman and Hossein Askari, "How Islamic Are Islamic Countries?," *Global Economy Journal* 10, no. 2 (May 21, 2010): 1850198,

for Islamic issues and development, reaching only 1 point⁵⁰. From Figure A7, juda can be identified the same is also achieved (i.e., h-index with 1 point) by A.B. Rahman (2020); Abdul Aziz (2013).

Referring to the various results of bibliometric analysis of 273 articles based on the Scopus database, the issue of Islamic relations and development is discussed in two patterns, namely: first, articles that seek to criticize and re-question the relationship⁵¹. Second, articles that optimistically highlight the relationship between Islam and development, and find a positive contribution of Islam to development, especially through philanthropic schemes, i.e., zakat, and waqf ⁵². Although these two views have different conclusions in identifying Islamic relations, they even tend to contradict each other. It should be underlined, that Islam for the Muslim community has become part of the process of development, even a spirit to survive in various obstacles and economic challenges ⁵³. Departing from these views and assumptions, it seems necessary to map the function or position of Islam in development and instruments that are considered effective come from Islam to encourage development.

Islam and development: Positions and Instruments

Islam is a value system, and serves as a guide for the entire life system of its adherents. Furqani (2018) termed Islam a worldview, which

<https://doi.org/10.2202/1524-5861.1614>; J.-P. Platteau, "Religion, Politics, and Development: Lessons from the Lands of Islam," *Journal of Economic Behavior and Organization* 68, no. 2 (2008): 329–51, <https://doi.org/10.1016/j.jebo.2008.06.003>.

⁵⁰ A B A Hamid et al., *Design of Prayer Room in Shopping Mall: A Feasibility Study, International Colloquium of Art and Design Education Research (i-CADER 2014)* (Springer Singapore, 2016), https://doi.org/10.1007/978-981-287-332-3_65.

⁵¹ Kuran, "Islam and Underdevelopment: An Old Puzzle Revisited."

⁵² P Suharso, S Sarbini, and D Sumarsono, "The Philanthropy Culture in the Local Area: The Role Study of Philanthropy Institution after the Termination of PNP in Boyolali Regency," in *E3S Web of Conferences*, ed. Amin M., vol. 68 (EDP Sciences, 2018), <https://doi.org/10.1051/e3sconf/20186801012>; F Johari et al., "Zakat Distribution and Programme for Sustaining Muallaf Belief and Thought," *Jurnal Teknologi (Sciences and Engineering)* 66, no. 1 (2013): 35–43, <https://doi.org/10.11113/jt.v66.1940>.

⁵³ Mohammed et al., "Zakat as a Poverty Reduction Mechanism among the Muslim Community: Case Study of Bangladesh, Malaysia, and Indonesia"; C M Henry and R Springborg, *Globalization and the Politics of Development in the Middle East, Second Edition, Globalization and the Politics of Development in the Middle East, Second Edition* (Cambridge University Press, 2010), <https://doi.org/10.1017/CBO9780511778162>.

became a reference for the economic system and behavior of its adherents⁵⁴. In relation to development, it can be believed that Islam regulates and becomes the framework for the course of development. Islam provides a useful instrument for development. It's just that what distinguishes the concept of development in the Islamic and conventional traditions, lies in the purpose of development. Mirakhor and Askari (2010) introduced the goals and directions of development in Islam covering three dimensions, namely: (1) individual self-development also known as *rushd*, (2) the physical development of the earth which is termed *isti'mar*, and (3) the development of the human collectivity, which includes *rushd* and *isti'mar*⁵⁵. The views of these two scholars affirm that Islam has a specific position in development. This prompted various studies to try to identify this and then be classified into 7 (seven) categories of Islamic positions in development.

Figure A8 illustrates the classification of Islam's position in the development agenda, which includes: *First*, Islamic texts, i.e., Quran and hadith, positioned as the foundation for Islamic education and then in the long run Islamic education becomes an effective capital for development⁵⁶. More complex than that, education in the Islamic tradition thus gives a noble meaning and a more comprehensive direction to the course of development. Development in Islam, is directed not only at achieving prosperity in the world, but also happiness in the afterlife⁵⁷. Two ultimate goals of development can be achieved, one of which is through the process of Islamic education. Second, Islam is positioned as a stimulator of development⁵⁸. Islam is positioned as a force that

⁵⁴ Hafas Furqani, "Worldview and the Construction of Economics: Secular and Islamic Tradition," *TSAQAFAH* 14, no. 1 (May 31, 2018): 1, <https://doi.org/10.21111/tsaqafah.v14i1.2294>.

⁵⁵ Mirakhor and Askari, *Islam and the Path to Human and Economic Development*.

⁵⁶ Adryan Wallace, "Agency through Development: Hausa Women's NGOs and CBOs in Kano, Nigeria," *Feminist Economics* 20, no. 4 (October 2, 2014): 281-305, <https://doi.org/10.1080/13545701.2014.963636>.

⁵⁷ Wadad Kadi, "Education in Islam — Myths and Truths," *Comparative Education Review* 50, no. 3 (2012): 311-24.

⁵⁸ A Mohseni-Cheraghlo, *Islamic Finance, Financial Inclusion and Poverty Reduction in Mena, The Routledge Handbook of Religions and Global Development* (Taylor and Francis, 2015), <https://doi.org/10.4324/9780203694442-33>; Hamdi Khalfauoui and Hassan Guenichi, "Does Islam Promote Growth: Evidence from Arab Muslim Countries

promotes development. This is in line with Islamic doctrine, which is contained in QS. 62:10, 73:20, 2:198, and 2:29.

Third, Islam has an important position as a doctrine that contains a framework for development to achieve equitable development⁵⁹. Islam has outlined, and emphasized the importance of enforcing the principle of justice, including in the realm of development. Rahim (2003) in this case asserts that justice is a reflection of Islamic ethics. Therefore development, ideally reflects and upholds justice for all mankind, not only specifically for the Islamic community, but also for all mankind⁶⁰. Therefore, Islam became a religion *of lil-alamin grace*, or brought blessings and mercy to the entire universe. *Fourth*, Islam is positioned as a reference and even a guide in deciding development strategies and programs⁶¹. In this case, in addition to Islam it is positioned as metaframework⁶², Islam is also defined as a worldview behind decisions in development.

Fifth, Islam is positioned as an inspiration for the realization of

and Non-Arab Muslim Countries," *International Journal of Law and Management* 64, no. 2 (January 27, 2022): 206–24, <https://doi.org/10.1108/IJLMA-07-2021-0166>; M U Chapra, "Ibn Khaldun's Theory of Development: Does It Help Explain the Low Performance of the Present-Day Muslim World?," *Journal of Socio-Economics* 37, no. 2 (2008): 836–63, <https://doi.org/10.1016/j.socec.2006.12.051>; Mirakhor and Askari, *Islam and the Path to Human and Economic Development*.

⁵⁹ M Clarke, "Points of Equilibrium: Religious Beliefs and Economic Development Policy," *Sustainable Development* 24, no. 3 (2016): 181–89, <https://doi.org/10.1002/sd.1620>; E de Jong, *Culture and Economic Development, International Encyclopedia of the Social & Behavioral Sciences: Second Edition* (Elsevier Inc., 2015), <https://doi.org/10.1016/B978-0-08-097086-8.64002-3>; Kuran, *Modern Islam and the Economy*.

⁶⁰ Shafinah Rahim, "Distributive Justice: A Perspective from Islamic Economics Literature," *Journal of Emerging Economies and Islamic Research* 1, no. 3 (September 30, 2013): 77, <https://doi.org/10.24191/jeeir.v1i3.9131>; Muhammad Abdullah and Muhammad Junaid. Nadvi, "Understanding the Principles of Islamic World-View," *The Dialogue* 4, no. 3 (2011): 268–89.

⁶¹ Wallace, "Agency through Development: Hausa Women's NGOs and CBOs in Kano, Nigeria"; Hummel and Hashmi, "The Possibilities of Community Redevelopment with Islamic Finance."

⁶² Zamir Iqbal and Abbas Mirakhor, *Economic Development and Islamic Finance*, ed. Zamir Iqbal and Abbas Mirakhor (The World Bank, 2013), <https://doi.org/10.1596/978-0-8213-9953-8>; Hossein Askari, Zamir Iqbal, and Abbas Mirakhor, *Introduction to Islamic Economics: Theory and Application* (New Jersey: John Wiley & Sons, Ltd, 2015).

economic well-being⁶³. It is believed to be an inspiration because Islam has outlined an ideal order for humans, by carrying out development in accordance with the Islamic order⁶⁴. Historically, the state of Medina organized by the Messenger of Allah is a representation of how Islam as a whole was used as an inspiration to encourage economic well-being⁶⁵. Sixth, Islam is positioned as a framework for development⁶⁶. This classification is in line with the common belief among Islamic economic scholars, that Islam for its adherents is not only positioned as a guide, but also becomes a paradigm, especially for *stakeholders*, in formulating programs and directions of development. *Seventh*, Islam is positioned as the main foundation for development oriented towards the empowerment of communities, especially women⁶⁷. In the Islamic tradition, economic empowerment is built through various instruments, both institutionally and culturally. For example, in empowering women⁶⁸,

⁶³ Clarke, "Points of Equilibrium: Religious Beliefs and Economic Development Policy"; Farhana Mohamad Suhaimi, Asmak Ab Rahman, and Sabitha Marican, "The Role of Share Waqf in the Socio-Economic Development of the Muslim Community," ed. Professor Masudul Alam Choudhury, *Humanomics* 30, no. 3 (August 5, 2014): 227–54, <https://doi.org/10.1108/H-12-2012-0025>; Musahadi, "The Role of Mosque and Khutba in Socio-Economic Development of Indonesia: Lessons from Kauman Mosque in Central Java."

⁶⁴ Abul Hassan and Masudul Alam Choudhury, "Ethics in Islamic Economics," *Islamic Economics* (Routledge, 2019), <https://doi.org/10.4324/9780429432088-2>.

⁶⁵ Havis - Aravik and Achmad Irwan Hamzani, "Homo Islamicus Dan Imperfect State: Konsep Manusia Dan Al-Madinah Al-Fadilah Menurut Al-Farabi," *AL-FALAH: Journal of Islamic Economics* 4, no. 1 (2019), <https://doi.org/10.29240/alfalah.v4i1.714>.

⁶⁶ Wallace, "Agency through Development: Hausa Women's NGOs and CBOs in Kano, Nigeria"; Kusuma, "Economic Development in an Islamic Perspective"; M S Ebrahim and M Sheikh, "The Political Economy and Underdevelopment of the Muslim World: A Juridico-Philosophical Perspective," *Arab Law Quarterly* 32, no. 4 (2018): 385–412, <https://doi.org/10.1163/15730255-12324051>; Khalfaoui and Guenichi, "Does Islam Promote Growth: Evidence from Arab Muslim Countries and Non-Arab Muslim Countries."

⁶⁷ Wallace, "Agency through Development: Hausa Women's NGOs and CBOs in Kano, Nigeria"; E Haghghat, "Establishing the Connection between Demographic and Economic Factors, and Gender Status in the Middle:East Debunking the Perception of Islam's Undue Influence," *International Journal of Sociology and Social Policy* 34, no. 7–8 (2014): 455–84, <https://doi.org/10.1108/IJSSP-01-2013-0004>.

⁶⁸ Rajen Mookerjee and Krista Beron, "Gender, Religion and Happiness," *Journal of Socio-Economics* 34, no. 5 (2005): 674–85, <https://doi.org/10.1016/j.socec.2005.07.012>; Benjamin G Bishin and Feryal M Cherif, "Women , Property Rights , and Islam Author (s): Benjamin G . Bishin and Feryal M . Cherif Source : Comparative Politics , Vol . 49 , No . 4 (July 2017) , Pp . 501-519 Published

Islam lays the foundations of protection of women.

Another classification of topics related to literature on the relationship of Islam and development is the instrument of development, which is outlined and introduced by Islam normatively (Figure A9). This is based on assumptions, and the belief that Islam is present in the economic sphere, not merely offering an ethical, and normative framework. But it also provides and offers solutions, through concrete development instruments. The instrument, referring to the literature on Islam and development, can be classified into 6 (six) topics, namely: *First*, zakat as an instrument of social security ⁶⁹. Assessing zakat as an instrument of social security, because zakat is defined by Islam as a form of scheme aimed at providing social security for vulnerable groups in the economy (*asānif*), especially from the pakir-poor, orphans and people who are in debt ⁷⁰. *Second*, zakat and *waqf* are instruments that are believed to be able to alleviate poverty ⁷¹. *Third*, *waqf* is believed to be able to become a financial instrument, which is based on the principle of

by : Comparative Politics , Ph . D . Programs in Political Science , City U” 49, no. 4 (2020): 501–19.

⁶⁹ Khoutem Ben Jedidia and Khoulood Guerbouj, “Effects of Zakat on the Economic Growth in Selected Islamic Countries: Empirical Evidence,” *International Journal of Development Issues* 20, no. 1 (March 16, 2021): 126–42, <https://doi.org/10.1108/IJDI-05-2020-0100>.

⁷⁰ Abdullaah Jalil, Asmaddy Haris, and Asharaf Mohd Ramli, “The Concept of Social Security in Islamic Economy,” in *Conference: Islamic Economic System Conference 2015 (IECONS 2015)*, vol. 106 (Krahi, Thailand: Faculty of Economics and Muamalat, Universiti Sains Islam Malaysia, 2014), 1–5, <https://doi.org/10.1111/boc.201400003>.

⁷¹ Mahadi Ahmad, “An Empirical Study of the Challenges Facing Zakat and Waqf Institutions in Northern Nigeria,” *ISRA International Journal of Islamic Finance* 11, no. 2 (2019): 338–56, <https://doi.org/10.1108/IJIF-04-2018-0044>; Syed Musa Alhabshi, Agastya Widhi Harjunadhi, and Lisa Listiana, “Waqf for Socio-Economic Development: A Perspective of Ibn Khaldun,” *Journal of Ibn Haldun Studies, Ibn Haldun University* 5, no. 1 (2020): 83–94, <https://doi.org/10.36657/ihcd.2020.67>; Ahmet Suayb Gundogdu, “Part VI The Miser : Wealth Distribution through Zakat and Poverty Alleviation,” *A Modern Perspective of Islamic Economics and Finance*, 2019, 119–38; Elleriz Aisha Khasandy and Rudy Badrudin, “The Influence of Zakat on Economic Growth and Welfare Society in Indonesia,” *Integrated Journal of Business and Economics* 3, no. 1 (January 5, 2019): 65, <https://doi.org/10.33019/ijbe.v3i1.89>; Shaikh Hamzah Abdul Razak, “Zakat and Waqf as Instrument of Islamic Wealth in Poverty Alleviation and Redistribution: Case of Malaysia,” *International Journal of Sociology and Social Policy* 40, no. 3–4 (2020): 249–66, <https://doi.org/10.1108/IJSSP-11-2018-0208>.

social business ⁷². Fourth, waqf-based development ⁷³. That is, waqf is made an important instrument of development, because the waqf funds collected can be produced, and the profits can be used for the social benefit of the people. *Fifth*, Islamic social business also functions as an instrument to alleviate poverty ⁷⁴. *Sixth*, Baitul Mal wal Tamwil as an alternative development instrument ⁷⁵. These six classifications are believed to be specific development instruments proposed by Islam, based on the argument that this instrument (Figure A9) is an implementation of the Islamic system, and is clearly found in Islamic scientific traditions, especially Fiqh (*Islamic law*). Another argument that can be put forward, this instrument is the product of *ijtihad* (systematical and radical research) carried out by Muslim scholars and scholars.

Discussion

A critical question that can be posed as a reflection of the findings, either through maupu SLR's bibliometrics approach, is "does Islam as a whole have a contribution to development?" The answer to this question is actually dynamic. Judged dynamic, because there are two typologies of answers. The first is scholars who believe that Islam does not fully

⁷² Ascarya Ascarya, Jardine A. Husman, and Hendri Tanjung, "Determining the Characteristics of Waqf -Based Islamic Financial Institution and Proposing Appropriate Models for Indonesia," *International Journal of Ethics and Systems*, April 26, 2022, <https://doi.org/10.1108/IJOES-01-2022-0001>.

⁷³ Mohammad Abdullah, "Waqf, Sustainable Development Goals (SDGs) and Maqasid Al-Shariah," *International Journal of Social Economics* 45, no. 1 (January 8, 2018): 158–72, <https://doi.org/10.1108/IJSE-10-2016-0295>; Alhabshi, Harjunadhi, and Listiana, "Waqf for Socio-Economic Development: A Perspective of Ibn Khaldun"; Ascarya, Husman, and Tanjung, "Determining the Characteristics of Waqf -Based Islamic Financial Institution and Proposing Appropriate Models for Indonesia"; Mohamed Aslam Mohamed Haneef, Noraini Mohd Ariffin, and Mustafa Omar Mohammed, "The Role of Zakat and Waqf Institutions in Enhancing Small and Medium Enterprises towards the Socio-Economic Development of Muslim Countries: Leveraging on Malaysia's Potentials Myra Incentive Research Grant Scheme (Mirgs) International Islamic University," 2012; Mohamad Suhaimi, Ab Rahman, and Marican, "The Role of Share Waqf in the Socio-Economic Development of the Muslim Community."

⁷⁴ M. Nusrate Aziz and Osman Bin Mohamad, "Islamic Social Business to Alleviate Poverty and Social Inequality," *International Journal of Social Economics* 43, no. 6 (2016): 573–92, <https://doi.org/10.1108/IJSE-06-2014-0129>.

⁷⁵ Permata Wulandari and Salina Kassim, "Issues and Challenges in Financing the Poor: Case of Baitul Maal Wa Tamwil in Indonesia," *International Journal of Bank Marketing* 34, no. 2 (2016): 216–34, <https://doi.org/10.1108/IJBM-01-2015-0007>.

contribute to development, especially regarding the dimensions of economic growth. Ragab (1980) can be grouped on this first typology. Because he believes and has historically recorded that Islam, with its political system has shown a decline in the economy, even led to the collapse ⁷⁶. This view is based on four basic arguments, namely: (1) the ideal Islamic belief system is incompatible with the spirit of modernization. For the belief system refers to the abstract, which is difficult to unravel into contemporary life; (2) the cultivation of ideal Islamic behavior is irrelevant to the spirit of modernization; (3) the main problem is not in Islamic beliefs or Islamic rules of behavior, but lies in ineffectiveness, i.e., *beliefs* and *behavior*, being a guide for the actions of Islamic believers, and (4) the main problem of degradation of Islamic idealization is the massiveness of corrupt behavior as a result of not even the difficulty of Islamic doctrines to be realized ⁷⁷. Ragab's view (1980) is not the only one that shows a pessimistic attitude, the existence of Islamic relations and contributions to the economy.

Kuran (1997) has also put forward a thesis that Islam does not support development. He built this through three theses, namely: (1) the economic irrelevance thesis: in this case that the economic effect on Muslim countries is not only contributed by Islam, but there are other economic factors that contribute more, (2) the economic advantage thesis: related to this thesis, although in some Muslim countries it shows good economic growth, but the growth is not as stable as economic growth in Western countries, (3) the economic disadvantage thesis: related to this concept, it is believed that empirical facts show that Muslim countries do not show stable economic growth, even tend to show economic decline ⁷⁸. In addition to the thesis proposed by Ragab (1980) and Kuran (1997), Kuru (2019) proposed a more comprehensive thesis on how Islam does not contribute much to development, even considered to be counterproductive to the economy. In simple terms, Kuru's criticism (2019) can be formulated in several conclusions, namely: (1) the level of authoritarianism in a Muslim-majority country is higher than in other

⁷⁶ Ragab, "Islam and Development."

⁷⁷ Ragab.

⁷⁸ Kuran, "Islam and Underdevelopment: An Old Puzzle Revisited."

countries, (2) in general Western scholars consider that Islam is considered a factor that causes Muslims to fall behind, because it is overshadowed by acts of violence, and a culture of authoritarianism, (3) clerics in countries with an Islamic majority population are thus part of the oligarchy, by utilizing religion for personal gain⁷⁹. The view of Islamic relations and development, essentially departs from the moral decline that plagued the country with an Islamic majority population, and substantively that view is not based on the main characteristics of Islam as a belief system and value system.

Contrary to the first view, the second opinion is precisely the opposite, and shows an optimistic belief that Islam has a strong relationship with development. When diving into Islam as a value system, it was found that there were many schemes offered by Islam to support the development agenda. For example, *zakat*, *waqf*, *infaq* and *tsedekah*. In this context then this second view shows that Islam has prepared an instrument of development, which is not only relevant for Muslim believers and communities, but also a solution to the global development crisis⁸⁰. However, it should be noted that the schemes (i.e., *zakat*, *waqf*, and *tsedeqah*) offered by Islam for development, have not shown success, and are effective in solving and being solutions to economic problems⁸¹. This is not due to irrelevant Islamic doctrines, but rather shows problems at the level of management of the management of philanthropic systems, i.e., *zakat* and *waqf*, by Islamic institutions. Therefore, the thing that needs to be improved is the management system, and management is structured with welfare, so that it is more equitable and can reach various levels of society.

⁷⁹ A T Kuru, *Islam, Authoritarianism, and Underdevelopment a Global and Historical Comparison, Islam, Authoritarianism, and Underdevelopment: A Global and Historical Comparison* (Cambridge University Press, 2019), <https://doi.org/10.1017/9781108296892>.

⁸⁰ Umma Farida, "Umer Chapra Contribution in Building Muslim Civilization," *Addin* 11, no. 2 (2017): 267, <https://doi.org/10.21043/addin.v11i2.3349>; Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Element of the Worldview of Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1995).

⁸¹ Ebrahim and Sheikh, "The Political Economy and Underdevelopment of the Muslim World: A Juridico-Philosophical Perspective."

Conclusion

This study contributes to the topic of Islamic relations and development, through two fundamental conclusions. First, existing studies on the topic of Islam and development show a downward trend. That is, the relationship between Islam and development is not a major issue in the development economy. Nevertheless, the study conducted by Timur Kuran; and Hossein Askari has a high impact on the topic of Islam and development. This can be identified from the h-index of the two authors to reach 4 points. Second, topics related to Islam and development resulted in several classifications of issues, namely: the position of Islam in development and the instrument of development offered by Islam as a belief system value system. Regarding the position of Islam in development, there are seven sub-classifications (Figure A8) and related Islamic instruments for development result in six sub-classifications of issues (Figure A9). However, this study does not substantially question and examine empirical evidence of how Islam relates to development, especially in countries with An Islamic majority population. Therefore, these weaknesses can be used as suggestions that can be researched by other scholars, in the future.

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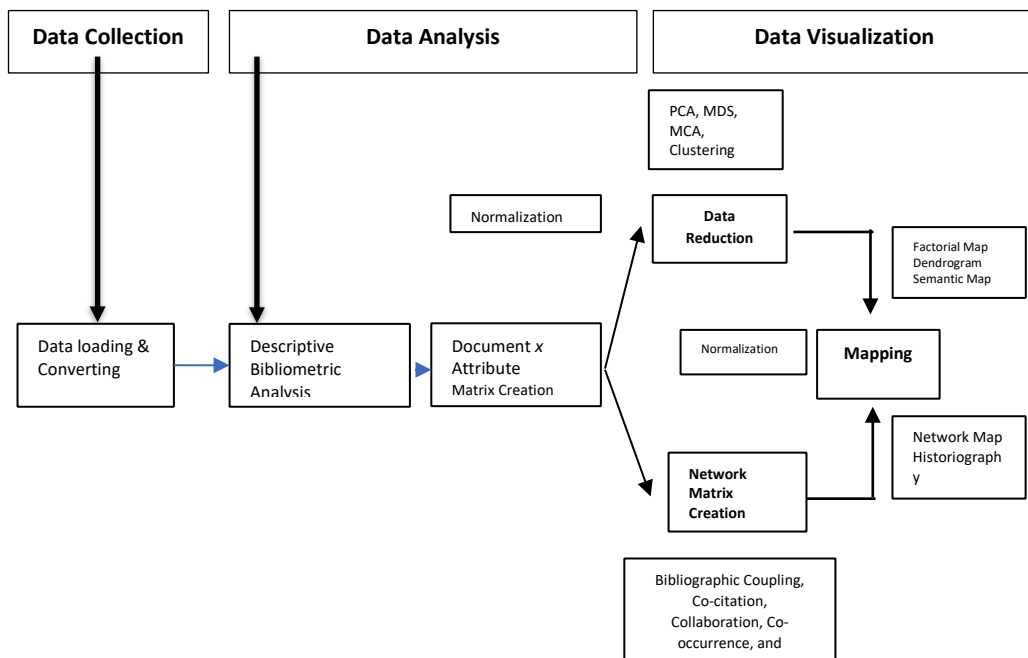
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Appendix

1: Bibliometric Analysis



2: Systematic Literature Review

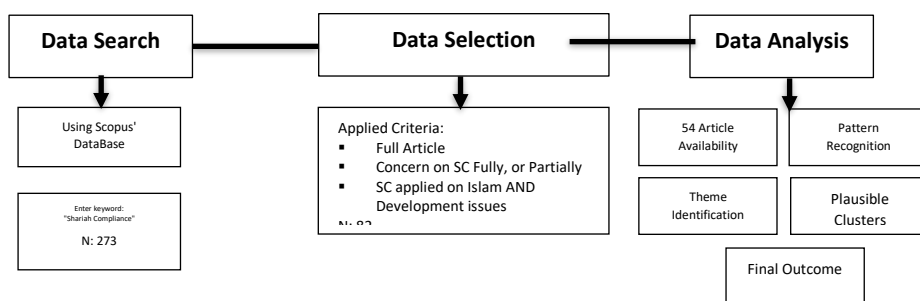


Figure A1. Procedure of Data Selection

Author/year	freq	Total Citation	TCpY
Askari H (2010)	3	95	7.308
Asongu S.A. (2018)	1	45	9.000
Asongu S.A. (2019)	1	28	7.000
Auriol E (2017)	2	12	2.167
Chaudhuri KN (1993)	1	15	0.500
Chaudhuri KN (2014)	1	524	58.222
Ersel H (2013)	1	3	0.300
Ersel H (2014)	1	1	0.111
Frederick I (2020)	2	4	1.333
Haghighat E (2005)	1	13	0.722
Haghighat E (2014)	1	9	1.000
Hummel D (2017)	1	4	0.667
Hummel D (2019)	1	0	0.000
Ibrahim MF (2013)	2	11	1.100
Johari F (2013)	2	11	1.100
Quran T (2010)	3	232	17.846
Quran T (2012)	1	188	17.091
Quran T (2018)	1	27	5.400
Leichman MA (2009)	1	12	0.857
Leichman MA (2014)	1	4	0.444

Table A1. 20 Top Author's Document

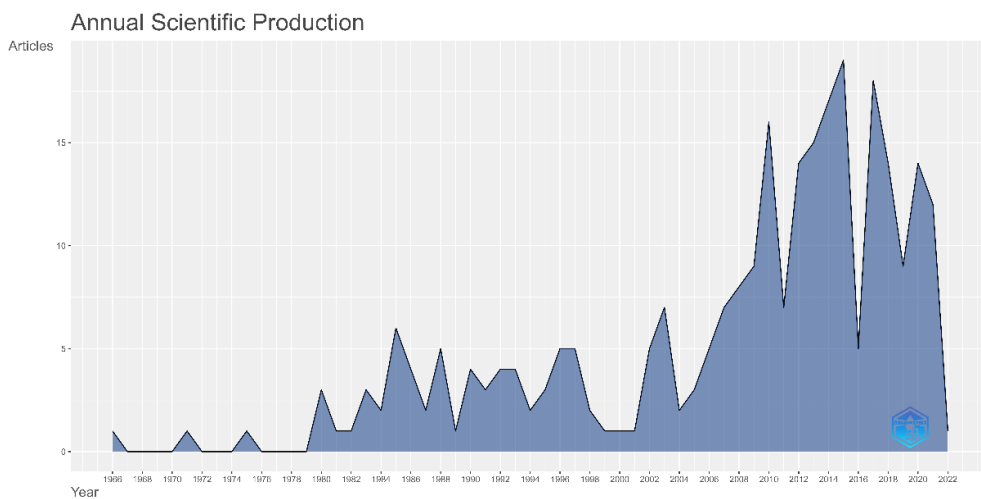


Figure A2. Annual Scientific Production

Year	N	MeanTCperArt	MeanTCperYear	CitableYears
2014	17	43.11764706	5.389705882	8
2019	9	10.33333333	3.444444444	3
2010	16	26.9375	2.244791667	12
2006	5	35	2.1875	16
2018	14	7.857142857	1.964285714	4
2009	9	24.11111111	1.854700855	13
2012	14	17.64285714	1.764285714	10
1999	1	32	1.391304348	23
2021	12	1.166666667	1.166666667	1
2015	19	8.052631579	1.15037594	7
2002	5	21.8	1.09	20
2007	7	15.28571429	1.019047619	15
2017	18	5.055555556	1.011111111	5
2008	8	14	1	14
2011	7	11	1	11
2020	14	1.5	0.75	2
1996	5	19.2	0.738461538	26
1991	3	21.33333333	0.688172043	31
2005	3	11.33333333	0.666666667	17
2016	5	3.8	0.633333333	6

Table A2. Average citation per year

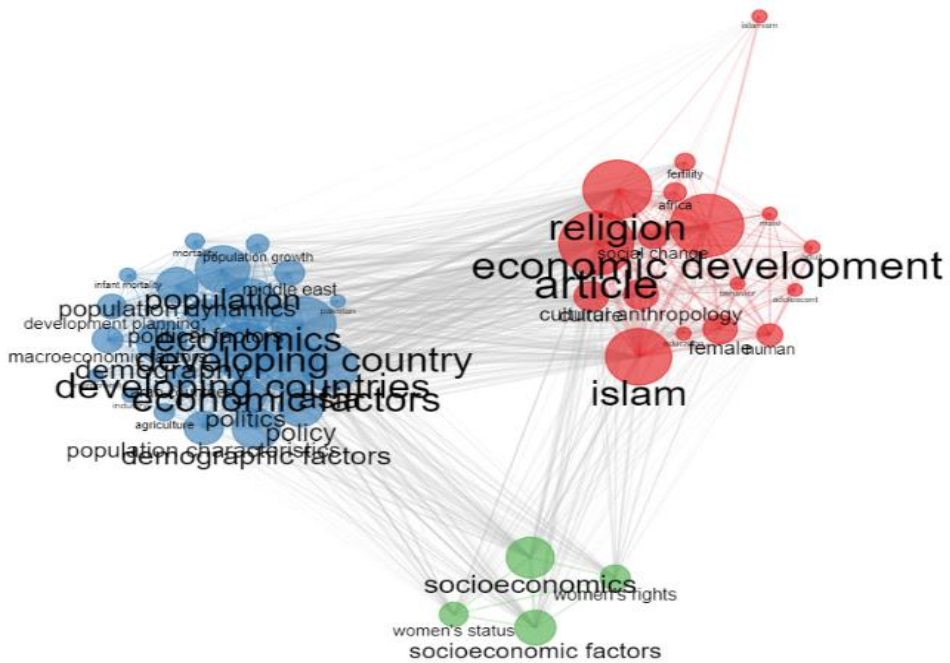


Figure A3. Co-occurrence network based on Keywords

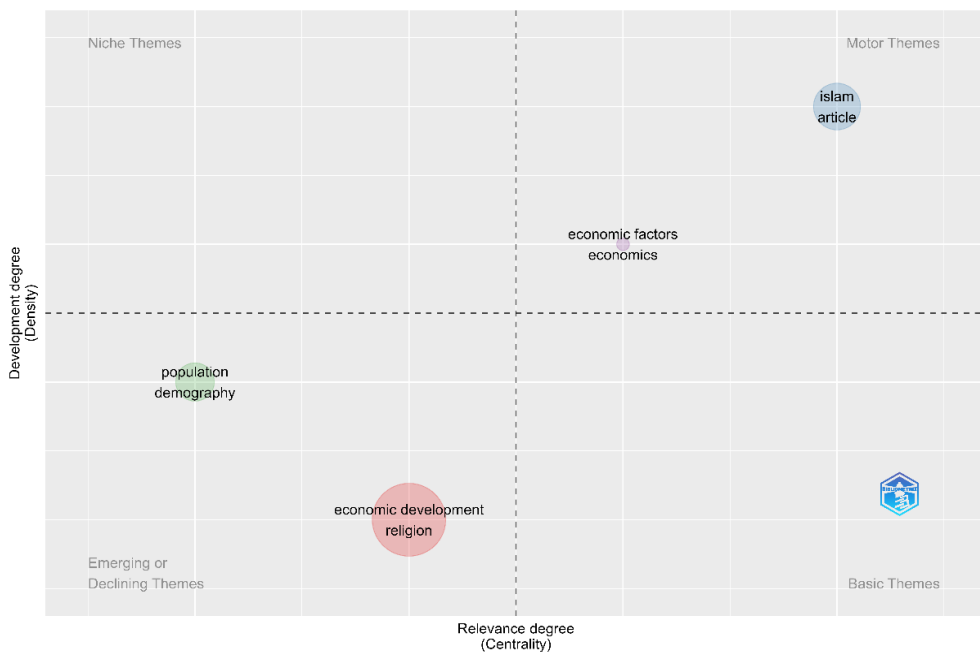


Figure A4. Thematic Map

Factorial map of the documents with the highest contributes

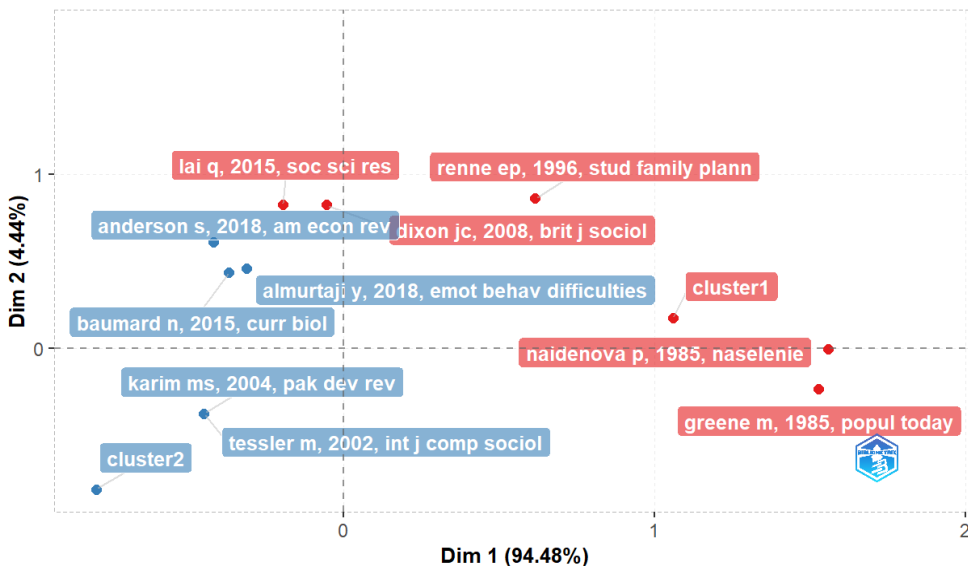


Figure A5. Document with the highest contribution

Topic Dendrogram

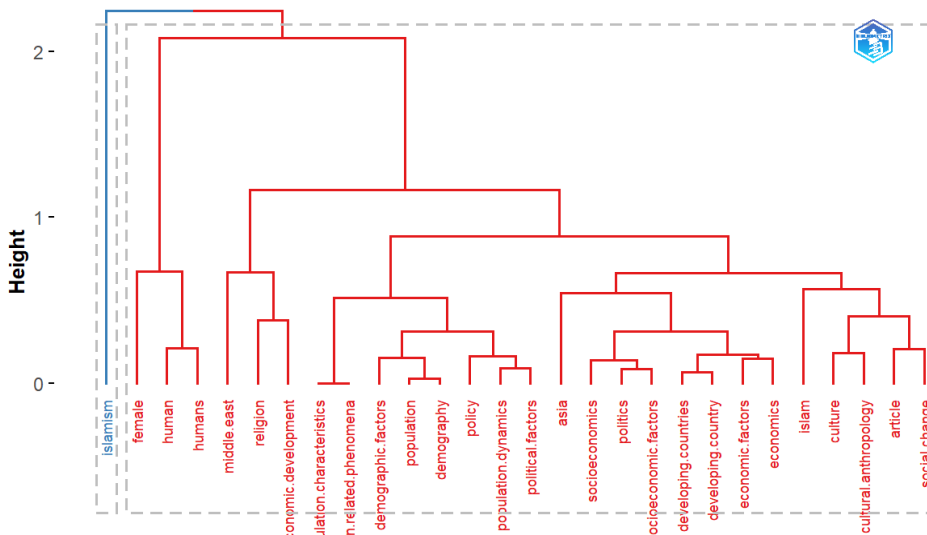


Figure A6. Topic Dendrogram

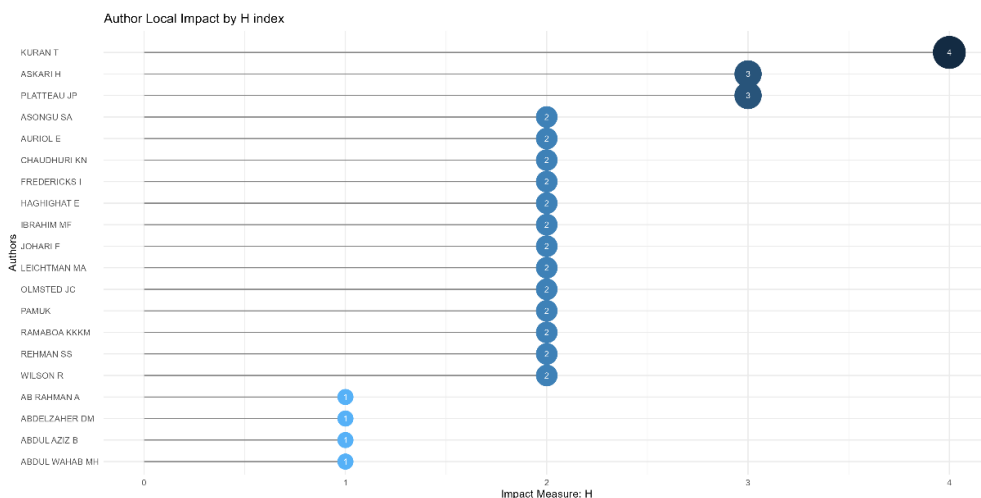


Figure A7. Author local impact by H-Index

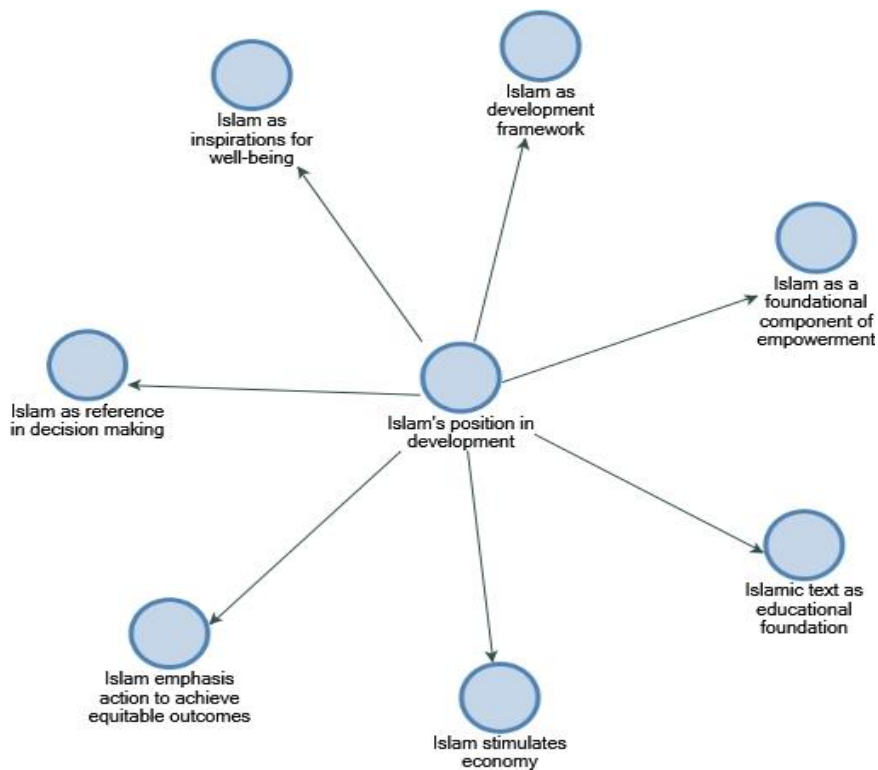


Figure A8. Islam's position in development