

BEYOND THE SUSTAINABLE DEVELOPMENT IN ISLAMIC ECONOMICS: A BIBLIOMETRIC ANALYSIS

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Abstrak: Tujuan penelitian ini adalah untuk mengetahui tren perkembangan pembangunan berkelanjutan dari perspektif ekonomi Islam dan mempelajari mekanisme Islam dalam mencapai pembangunan berkelanjutan. Pendekatan penelitian yang digunakan bersifat kualitatif dan kuantitatif. Analisis kualitatif dilakukan melalui tinjauan literatur dan analisis kuantitatif dilakukan melalui analisis bibliometrik menggunakan R Studio dan VOSviewer pada artikel yang terindeks Scopus. Penelitian ini menemukan 180 artikel yang relevan terkait topik tersebut dari tahun 2008-2023, yang menunjukkan meningkatnya kesadaran untuk menjadikan Islam sebagai solusi alternatif terhadap masalah ekonomi, sosial, dan lingkungan. Berdasarkan hasil tinjauan literatur, instrumen keuangan Islam menjadi tema pembahasan yang cukup dominan dalam model pembangunan berkelanjutan Islam. Model pembangunan tersebut telah diterapkan oleh sejumlah negara dan berdampak positif dalam mewujudkan kesejahteraan sosial. Penerapan etika Islam yang didasarkan pada maqashid syariah juga terus didorong oleh para penulis artikel agar menjadi landasan pembangunan bagi negara-negara muslim. Penelitian ini diharapkan dapat berkontribusi terhadap kemajuan sistem ekonomi Islam serta rujukan bagi penelitian selanjutnya.

Kata kunci: Pembangunan Berkelanjutan, Ekonomi Islam, Etika Islam, Maqashid Syariah, Analisis Bibliometrik

Abstract: The main objective of this research is to find out the trend of sustainable development from an Islamic economic perspective and study the mechanisms Islam provides to achieve sustainable development. The research

methodology involves both qualitative and quantitative methods. Qualitative analysis is done through a literature review, while quantitative analysis is conducted through bibliometric analysis using R Studio and VOSviewer on articles indexed by Scopus. The study identified 180 relevant articles related to the topic from 2008 to 2023, which indicates a growing awareness of using Islam as an alternative solution to economic, social, and environmental issues. Based on the results of the literature review, Islamic financial instruments are a fairly dominant discussion theme in the Islamic sustainable development model. This development model has been implemented by many countries and has had a positive impact on realizing social welfare. The application of Islamic ethics based on maqashid sharia is also continuously promoted by article writers so that it becomes the basis for the development of Islamic countries. It is hoped that this research can contribute to the progress of the Islamic economic system and become a reference for further research.

Keywords: Sustainable Development, Islamic Economics, Islamic Ethics, Maqasid Sharia, Bibliometric Analysis

Introduction

Sustainable development has recently become an increasingly massive issue raised in global projects. Research has been conducted from various points of view, including Islam. However, there has not been much research on sustainable development based on an Islamic economic perspective, and shows research gaps. Bello & Haneef examined trends in the development of the Islamic economy based on research published in 2010-2019.¹ The research found that although there continues to be an increase over time regarding Islamic economic trends, most of them are dominated by Islamic banking and finance compared to social finance, labor, wages and so on which are closer to prosperity and reducing poverty rates. Apart from that, a lot of Islamization or modifications to conventional Sharia-based products, will not lead to the desired results because the economic essence of capitalism is not in line with Islam.² Khalifah et al. stated that Islam has its own rules regarding

¹ Lawan Bello and Mohamed Aslam Haneef, "Trends and Contributions in Islamic Economics Research: A Decade Bibliometric Analysis of Four Journals in Scopus Database," *Journal of King Abdulaziz University, Islamic Economics* 35, no. 2 (2022): 3–20.

² Umair Riaz, Musafar Khan, and Naimat Khan, *An Islamic Banking Perspective on Consumers' Perception in Pakistan*, *Qualitative Research in Financial Markets*, vol. 9, 2017.

economics and their overall implementation is supported by Islamic politics.³ However, regarding relevant publication trends regarding Islamic political economic research in 1980-2021, only 39 documents were found published on the Web of Science and Scopus as reputable and credible international journals.

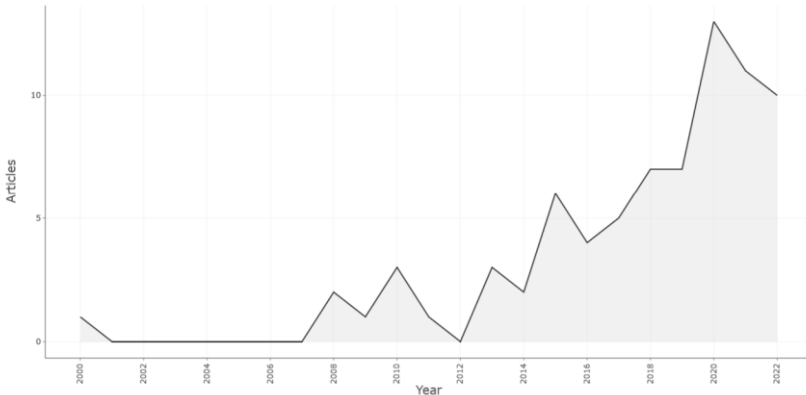


Figure 1
Trends in Publication of Islamic Economics and Sustainability Articles

The capitalist system gives birth to sustainable development through the United Nations Development Program (UNDP) to improve the economic welfare of society sustainably, including social balance in society maintaining the quality of the environment, and carrying out development.⁴ Various international conferences are also held by the United Nations Conference on Environment and Development (UNCED) which focus on sustainable development and environmental issues.⁵ The conference in New York on 25-27 September 2015 produced 17 points of sustainable development goals (Sustainable Development Goals/SDGs) to eradicate poverty and create a safer, healthier, and more sustainable world whose goals can be achieved by 2030.⁶ The goal

³ Mohamad Handi Khalifah et al., “The Metamorphosis of the Islamic Political Economy Publications (1980-2021) – a Bibliometric Analysis,” in *Qualitative Research in Financial Markets*, 2023, 1755–4179.

⁴ UNDP, *SDG Guidebook for Youth in Action*, 2022.

⁵ United Nations, “Green Economy,” last modified 2023, <https://sdgs.un.org/topics/green-economy>.

⁶ Asyraf Hj Ab Rahman et al., “Sustainable Development From Islamic Perspective,” *International Journal of Civil Engineering and Technology (IJCIET)* 9, no. 1 (2018): 985–992.

of sustainable development is the basic development goal for countries in the world, especially member countries of the United Nations (UN).

Sustainable development is motivated by global conditions which show many phenomena of environmental damage and climate change which causes global warming. This can threaten the sustainability of the ecosystem.⁷ According to the 2023 Intergovernmental Panel on Climate Change (IPCC) synthesis report, global surface temperatures reached 1.1 degrees Celsius in 2011-2020, higher than in 1859-1900. The global warming that occurs is largely caused by human activities in energy use, changes in land use, unsustainable lifestyles, and consumption, thereby increasing greenhouse gas emissions which can cause global warming.⁸

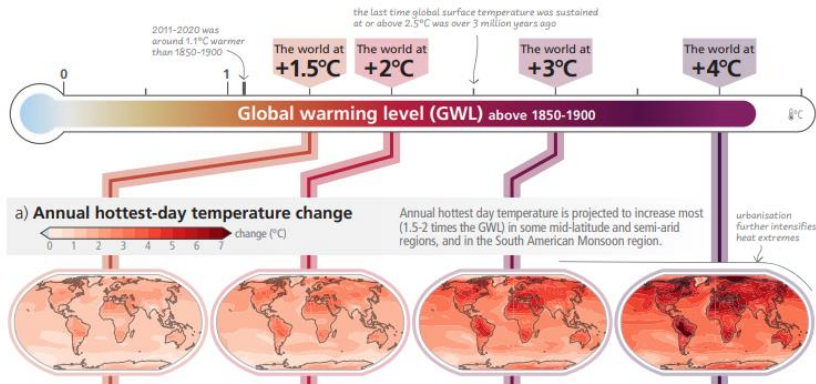


Figure 2
Temperature Changes on the Annual Hottest Day

Environmental damage and global warming that are currently occurring are the result of human activities that are influenced by the existence of the capitalist system. Neoliberal capitalism is a global paradigm adopted by Western countries and contains the wrong application of ethics.⁹ Taqiyudin An-Nabhani said that the application of ethics, morals, or a person's code of conduct cannot be separated from a

⁷ Seema Arora-Jonsson, "The Sustainable Development Goals: A Universalist Promise for the Future," *Futures* (2023): 1–14.

⁸ UNEP, *Climate Change 2023: Synthesis Report | UNEP - UN Environment Programme*, 2023.

⁹ Muhammad Rafi Siregar, Masrizal, and Rifyal Zuhdi Gultom, "Sustainable Development Dalam Pembangunan Islam," *Hukum Islam* 20, no. 1 (2020): 81–94.

person's perspective in understanding life, humans, and the universe, also known as ideology.¹⁰ Meanwhile, capitalism only focuses on individual interests and ignores moral values.¹¹ The principle of freedom adopted by the West requires every individual to be able to control capital to obtain as much profit as possible. Therefore, it is inevitable that weak parties will be dominated by parties with large capital and create economic disparities in society. The free market mechanism has become a tool of capitalism in carrying out imperialism in developing countries, thus showing failure in realizing justice, especially in protecting the economies of other countries and the safety of the earth.¹²

In a capitalist economy, the main indicator in measuring the success of development is the level of economic growth by maximizing the process of capital accumulation and industrialization.¹³ This is different from Islam, religion has an important role for humans in carrying out all aspects of life, including economic matters. Everything related to non-material aspects has a very important role in ensuring spiritual needs and material well-being.¹⁴ Qayyum et al.¹⁵ prove that religion has a positive and significant influence on economic development and the non-formal economy (shadow economy). The utility function is standardized to achieve *falah*, namely prosperity in this world and the hereafter. The development carried out must be able to realize sustainable progress towards improving the value of piety. The development carried out must cover various dimensions of human life and not focus on one dimension that contains material personal interests.¹⁶ Thus, the goal of *mardhatillah*, or seeking

¹⁰ Taqiyuddin An-Nabhani, “*Peraturan Hidup Dalam Islam* (HTI-Press, 2006).

¹¹ Hans A. Baer, “Climate Change and Capitalism,” *The Routledge Handbook of Transformative Global Studies* 14, no. 14 (2020): 259–272.

¹² Ziauddin Sardar, “Beyond Development: An Islamic Perspective,” *European Journal of Development Research* 8, no. 2 (1996): 36–55.

¹³ Lincoln Arsyad, “Modul 1: Ekonomi Pembangunan Dan Pembangunan Ekonomi,” *Ekonomi Pembangunan Lanjutan* (2015): 1–37.

¹⁴ M Umer Chapra, “The Islamic Vision of Development in the Light of Maqāsid Al-Sharī ‘Ah,” in *The International Institute of Islamic Thought*, 2008, 1–55.

¹⁵ Unbreen Qayyum, Sohail Anjum, and Samina Sabir, “*Religion and Economic Development: New Insights, Empirica*, vol. 47 (Springer US, 2020).

¹⁶ Hafas Furqani, Gunawan Adnan, and Ratna Mulyany, “Ethics in Islamic Economics: Microfoundations for an Ethical Endogeneity,” *International Journal of Ethics and Systems* 36, no. 3 (January 1, 2020): 449–463.

Allah's approval becomes important in the ethics of the Islamic social and economic development framework.¹⁷

In addition, sustainable development in Islam must be carried out based on maqashid sharia.¹⁸ Maqashid Sharia aims to fulfill, guarantee, and safeguard basic human needs which include life, property, mind, heredity, and religion.¹⁹ The concept of maqashid sharia was discussed in detail by Al-Ghazali, namely maintaining the five basic needs to achieve falah and benefit.²⁰

Rahman et al. analyzed environmental issues that occurred based on the Al-Qur'an and hadith, stating that religion has a large role in instilling human awareness of the environment sustainably.²¹ Likewise, in terms of the role of Islamic economics in realizing sustainable development, such as research conducted by Harahap et al. who found that Islamic finance can support the achievement of SDGs and has the greatest contribution to humanity.²² Meanwhile, research by Lada et al. found 76 documents related to Islamic economics and sustainability from 2000-2022.²³ The trend at this time continues to increase from year to year and has the opportunity to open up new research on Islamic economics more broadly.

Thus, based on the previous explanation, the researcher intends to conduct research that aims to provide knowledge regarding development trends as well as a compilation of sustainable development

¹⁷ Necati Aydin, "Islamic VS Conventional Human Development Index: Empirical Evidence from Ten Muslim Countries," *International Journal of Social Economics* 44, no. 12 (2017): 1562–1583.

¹⁸ Atih Rohaeti Dariah, Muhammad Syukri Salleh, and Hakimi M. Shafiai, "A New Approach for Sustainable Development Goals in Islamic Perspective," *Procedia - Social and Behavioral Sciences* 219 (2016): 159–166.

¹⁹ Chara Pratami Tidespania Tubarad, Maslinawati Mohamad, and Nor Farizal Mohammed, "A Decade of Maqasid Shariah Research: A Bibliometric Analysis," *Management and Accounting Review* 21, no. 2 (2022): 211–238.

²⁰ Wahyu Jatmiko and A. Azizon, "Can Religious Values Reinvigorate the Links Between Development and Falah?," *Journal of Islamic Accounting and Business Research* 13, no. 1 (2021): 32–53.

²¹ Rahman et al., "Sustainable Development From Islamic Perspective."

²² Burhanudin Harahap, Tastaftiyah Risfandy, and Inas Nurfadia Putri, "Islamic Law, Islamic Finance, and Sustainable Development Goals: A Systematic Literature Review," *Sustainability (Switzerland)* 15, no. 8 (2023).

²³ Suddin lada et al., "Islamic Economy and Sustainability: A Bibliometric Analysis Using R," *Sustainability (Switzerland)* 15, no. 6 (2023)., *Sustainability (Switzerland)* 15, no. 6 (2023).

literature from an Islamic economic perspective analyzed through bibliometrics. Apart from that, it also aims to find out the mechanism of Islamic economics in realizing sustainable development which can be a solution to the problems that occur. Therefore, researchers hope to be able to answer existing research gaps and provide benefits and input for Muslims, the general public, government, and academics as well as for further research.

Literature review

Sustainable Development

The definition of sustainable development according to the 1987 Brundland Report is interpreted as an effort to meet current needs without sacrificing the conditions and abilities of future generations. Then developed at the Summit in Rio de Janeiro in 1992, sustainable development is a development effort that can balance economic, social, and environmental concerns.²⁴ Thus, the goal of sustainable development is to maximize the goal of achieving these three pillars simultaneously.²⁵

In September 2015, the UN designed sustainable development goals (SDGs) as new development guidelines to continue the success of the Millennium Development Goals (MDGs) throughout the world which ended in 2015.²⁶ In January 2016, the SDGs were officially launched as a recommendation for UN member countries to implement 17 SDG goals with 169 targets as a national development framework covering interrelated social, economic, and environmental aspects with achievement targets until 2030.²⁷

UNDP systematically designed four basic principles of SDGs as considerations when taking action.²⁸ These basic principles consist of inclusive, universal, integrative, and transformative. In addition, UNDP classifies 17 sustainable development goals into five themes also known as 5P, namely 1) People, namely ensuring a better quality of life for

²⁴ Rahman et al., "Sustainable Development From Islamic Perspective."

²⁵ Desta Mebratu, "Sustainability and Sustainable Development: Historical and Conceptual Review," *Environmental Impact Assessment Review* 18, no. 6 (1998): 493–520.

²⁶ UNDP, *SDG Guidbook for Youth in Action*.

²⁷ M M S Billah, *Islamic Wealth and the SDGs: Global Strategies for Socio-Economic Impact, Islamic Wealth and the SDGs: Global Strategies for Socio-Economic Impact*, 2021.

²⁸ *SDG Guidbook for Youth in Action*.

everyone starting from sufficient income, easy access to food, education, and treatment regardless of gender; 2) Prosperity, namely ensuring a decent life and no exploitation and discrimination; 3) Planet, namely ensuring the environment is maintained and resources are used sustainably; 4) Peace, namely realizing justice and peace; and 5) Partnership, namely strengthening the participation of all countries in overcoming global challenges.

The implementation of the SDGs program has now been implemented by various countries, especially UN member countries, both developed and developing countries. These countries are required to report the realization of SDGs achievements globally to determine the success of the program's achievements.²⁹ However, Deif & Logan stated that until now no country has been able to achieve all SDGs targets.³⁰ Swain explains that SDGs tend to be inconsistent, and difficult to measure and implement because they are not binding and too broad.³¹ The planning and realization of the SDGs are left to each country independently.

Sustainable Development in Islamic Perspective

The concept of development in Islam as a whole includes moral, spiritual, and material aspects. Development is an activity oriented towards goals and values to optimize human welfare in various dimensions.³² Monzer Kahf stated that the Islamic State plays a role in realizing the welfare of society by ensuring the fulfillment of the living needs of each individual and improving the quality of life of the community by providing the necessary resources.³³ Therefore, the state is also obliged to provide employment opportunities to help society achieve material prosperity to create economic stability and equality, as well as social balance. The development carried out is multidimensional, so all efforts are required to achieve balance in various factors so as not

²⁹ DESA United Nation, *Handbook for the Preparation of Voluntary National Reviews*, 2019.

³⁰ Ahmed M. Deif and Logan Cochrane, "A Values-Based Approach for Development: An Islamic Perspective," *Journal of Islamic Ethics* 9, no. 9 (2022): 284–310.

³¹ Ranjulan Bali Swain, "A Critical Analysis of the Sustainable Development Goals," in *World Sustainability Series*, 2018, 341–355.

³² Sardar, "Beyond Development: An Islamic Perspective."

³³ Monzer Kahf, "The Economic Role of State in Islam," in *Seminar on Islamic Economics*, 1991, 2–27.

to create gaps.³⁴ Sustainable development must uphold justice, social capital, and environmental awareness which must be by Islamic law.³⁵

Based on the main sources of Islamic law, namely the Al-Qur'an and As-Sunnah, the concept of sustainability in Islam has been regulated.³⁶ Humans as leaders (caliphs) on earth must be responsible for managing the environment in a sustainable manner as ordered by Allah in the Al-Qur'an Surah Al-Baqarah verse 30. Al-Qurtubi and some other scholars have made this verse as proof indicating the obligation to raise a leader to decide all matters among humans by enforcing the law (Islam) and protecting people from injustice and various forms of earth damage.³⁷

Spiritual and material welfare have an important role in carrying out worship, and realizing justice and equality for all humans.³⁸ Spirituality is part of the pillars of sustainable development, even Al-Ghazali said that the basic human need is essentially religion, while welfare is a secondary need after religion.³⁹ Islam as a way of life protects the five human needs through the principles of maqashid sharia, namely protecting religion (*diin*), soul (*nafs*), reason (*aql*), lineage (*nasl*), and property (*mal*). In general, the principle of maqashid sharia has the aim of realizing benefit (prosperity) and avoiding mafsadah (damage).⁴⁰ Maqashid sharia has an important role in directing the economy following sharia and is a valuable instrument for community development. The values contained in maqashid sharia prove that Islam supports the continuity of human life in a just and sustainable manner so that it can spread grace to the universe.⁴¹

³⁴ Siregar, Masrizal, and Gultom, "Sustainable Development Dalam Pembangunan Islam."

³⁵ Dariah, Salleh, and Shafiai, "A New Approach for Sustainable Development Goals in Islamic Perspective."

³⁶ Ahmad Sarkawi Azila, Abdullah Alias, and Norimah Md. Dali, "The Concept of Sustainability from the Islamic Perspectives," *International Journal of Business, Economics and Law* 9, no. 5 (2016): 112–116.

³⁷ Muhammad Abdul Ghafar et al., *Tafsir Ibnu Katsir Jilid 1* (Bogor: Pustaka Imam Asy-Syafi'i, 2004).

³⁸ Rahman et al., "Sustainable Development From Islamic Perspective."

³⁹ Dariah, Salleh, and Shafiai, "A New Approach for Sustainable Development Goals in Islamic Perspective."

⁴⁰ Mohd Ma'sum Billah, *Islamic Wealth and the SDGs: Global Strategies for Socio-Economic Impact*.

⁴¹ Harahap, Risfandy, and Futri, "Islamic Law, Islamic Finance, and Sustainable Development Goals: A Systematic Literature Review."

The application of Islamic economics in developing countries has been proven to support sustainable development. Kalkavan et al.⁴² states that the moral values taught in Islam have a significant influence on sustainable economic development in developing countries. A fair legal system in Islam creates equal distribution of income, thereby reducing poverty and unemployment. Aziz et al.⁴³ prove that zakat has a negative and significant influence on multidimensional poverty in developing countries so that it can support the achievement of the SDGs, especially in education, health, and poverty. Asha'ari et al.⁴⁴ also prove that the application of Islamic work ethics in chemical companies can contribute to social sustainability and practice efficient and environmentally friendly production processes. However, the opportunity to realize sustainable development is greater and can be achieved with the existence of Islamic political institutions and structures that can support humans in carrying out all their roles as caliphs on earth. This shows that the Islamic system not only guarantees the achievement of sustainable development fairly but also obtains Allah's approval. Because, Islam believes that life after this world correlates with human actions while in the world.⁴⁵

Method

This research uses quantitative and qualitative approaches through bibliometric analysis and literature review. Bibliometrics is a popular analytical tool, especially for exploring and analyzing large

⁴² Hakan Kalkavan, Hasan Dinçer, and Serhat Yüksel, “Analysis of Islamic Moral Principles for Sustainable Economic Development in Developing Society,” *International Journal of Islamic and Middle Eastern Finance and Management* 14, no. 5 (2021): 982–999.

⁴³ Yasir Aziz et al., “The Nexus Between Zakat and Poverty Reduction, Is the Effective Utilization of Zakat Necessary for Achieving SDGs: A Multidimensional Poverty Index Approach,” *Asian Social Work and Policy Review* 14, no. 3 (2020): 235–247.

⁴⁴ Maryam Jamilah Asha'ari, Salina Daud, and Norazah Mod Suki, “Linking Sustainable Design and Social Sustainability Performance of Chemical Manufacturing Firms: Moderating Role of Islamic Work Ethics,” *Sustainability (Switzerland)* 15, no. 7 (2023).

⁴⁵ Dariah, Salleh, and Shafiai, “A New Approach for Sustainable Development Goals in Islamic Perspective.”, *Procedia Social and Behavioral Sciences* 219, (2016): 159-166.

amounts of data⁴⁶ using collections of literature.⁴⁷ The sample used in this research is a type of secondary data consisting of 180 documents from 2008-2023. This data contains a collection of published articles or international scientific journals that are indexed by Scopus and have relevance to the research topic. The data collection process in Scopus begins by entering keywords that are appropriate to the research topic which may be contained in the article title, abstract, or keywords from each journal. The development of publication trends related to this research topic was then analyzed using R Studio (Biblioshiny), and VOSviewer. Meanwhile, in literature reviews, researchers use scientific literature, either from articles, books, or official websites related to the research topic.

The analysis used in bibliometrics consists of two types of studies, namely descriptive and evaluation. Descriptive studies function to analyze trends in articles, books, and other formats by looking at authorship patterns, starting from the gender of the author, type of work, level of collaboration, productivity of the author, institution, and subject of the article. Evaluation studies analyze the use of literature by counting references or citations in research articles, books, or other things.⁴⁸

⁴⁶ Naveen Donthu et al., "How to Conduct a Bibliometric Analysis: An Overview and Guidelines," *Journal of Business Research* 133, no. March (2021): 285–296.

⁴⁷ Ayman Abdalmajeed Alsmadi and Marwan Alzoubi, "Green Economy: Bibliometric Analysis Approach," *International Journal of Energy Economics and Policy* 12, no. 2 (2022): 282–289.

⁴⁸ Aam Slamet Rusydiana et al., "The Nexus Between a Green Economy and Islamic Finance: Insights from a Bibliometric Analysis," *ICR Journal* 13, no. 1 (2022): 51–71.

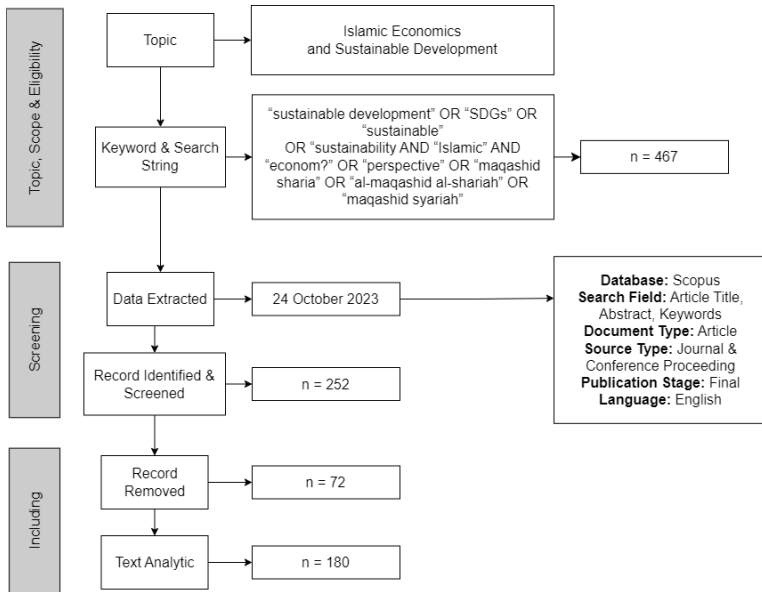


Figure 3
Data Collection Steps

Research data in the form of a collection of scientific articles in English and indexed by Scopus will be analyzed using Biblioshiny on R-Studio and VOSviewer software. The articles obtained contain a collection of information consisting of citation information, bibliography, abstract and keywords, references, and other information. The results of bibliometric analysis on these articles can show global research development trends which include the time and number of articles published, the development of articles based on publication sources, the most influential countries and contributors, and keywords that have the largest network on the research topic. These results can be a reference in knowing and determining the direction of research related to Islamic economics and sustainable development in the future. Apart from that, a literature review is also used in this research to further enrich the elements of discussion regarding Islamic economics and sustainable development.

Results and Discussion

Table 1
Document Profile

| Description | Result |
|------------------------------------|-----------|
| Main Information About Data | |
| Timespan | 2008:2023 |
| Sources (Journals, Books, etc) | 108 |
| Documents | 180 |
| Annual Growth Rate % | 15.18 |
| Document Average Age | 3.96 |
| Average citations per doc | 9.689 |
| References | 9217 |
| Document Contents | |
| Keywords Plus (ID) | 226 |
| Author's Keywords (DE) | 663 |
| Authors | |
| Authors | 461 |
| Authors of single-authored docs | 39 |
| Authors Collaboration | |
| Single-authored docs | 42 |
| Co-Authors per Doc | 2.73 |
| International co-authorships % | 26.67 |
| Document Types | |
| Article | 180 |

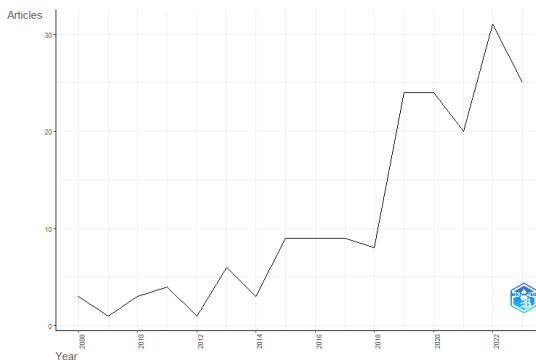


Figure 4
Annual Scientific Production (Total Published Articles from 2008-2023)

Based on data processing through Biblioshiny (R Studio) from articles indexed by Scopus, the analysis results shown in Table 1 were obtained, stating that these articles were published from 2008 to 2023. Even though they have an up-and-down trend, the graph in Figure 4 shows that the article continues to develop. Of the total of 180 documents obtained by researchers, table 1 shows that overall it is a type of article with annual growth of 15.18%, and has an average citation per document of 9,689 and a total number of references of 9,217.

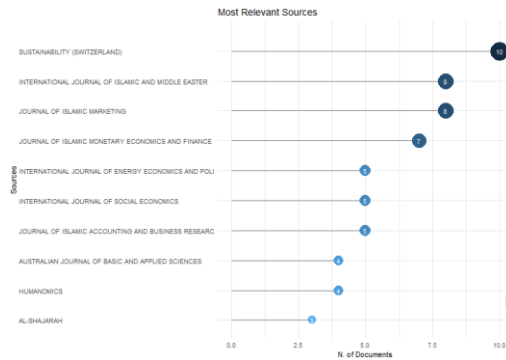


Figure 5
The Most Relevant Sources

Furthermore, in Figure 5 there are ten journal sources with article topics that are most related to the topic of Islamic economics and sustainable development. Sustainability (Switzerland) was the journal ranked first and most relevant to the research topic with 10 articles. This is because the journal Sustainability (Switzerland) has the scope of scientific research related to sustainability and sustainable development, both related to the environment, culture, economy, and society, as well as those related to technology and applied science. This journal aims to disseminate scientific understanding and the impact of change globally.⁴⁹

Then followed by the International Journal of Islamic and Middle Easter (8 articles), Journal of Islamic Marketing (8 articles), Journal of Islamic Monetary Economics and Finance (7 articles), International Journal of Energy Economics and Politics (5 articles), International Journal of Social Economics (5 articles), Journal of Islamic Accounting and Business Research (5 articles), Australian Journal of Basic and

⁴⁹ "Sustainability," *MDPI*, last modified 2024, <https://www.mdpi.com/journal/sustainability>.

Applied Sciences (4 articles), Humanomics (4 articles), and Al-Shajarah (3 articles).

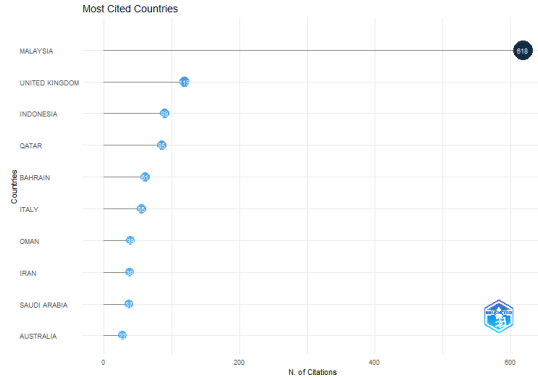


Figure 6
The Most Cited Countries

The top ten countries with the most citations are shown in Figure 6, placing Malaysia in first place with 618 citations and an average of 13.7 citations per year. This states that Malaysia has articles that can be a mainstay for article writers around the world, especially on the topics of Islamic economics and sustainable development. Apart from that, Malaysia had a Muslim majority population of 63.5% in 2020 and its higher education is actively conducting research at the international level such as the International Islamic University Malaysia, University of Malaysia, University Teknologi Mara, University Utara Malaysia, and others.⁵⁰

⁵⁰ U.S. Department of State, “Malaysia 2022 International Religious Freedom Report,” in *U.S. Department of State*, 2022.

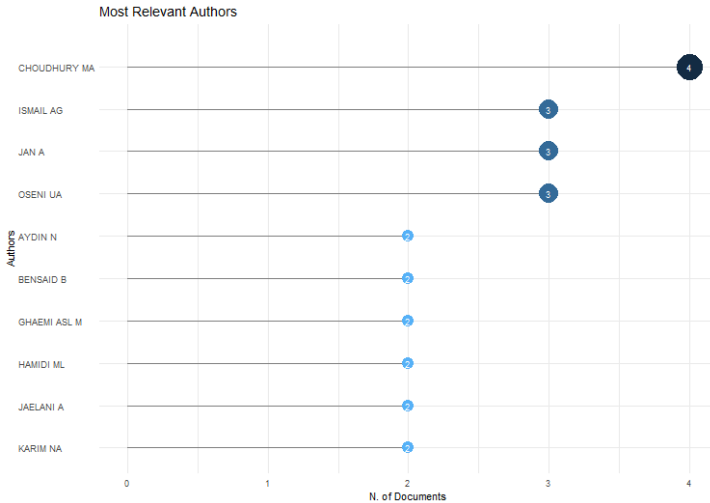


Figure 7
The Most Relevant Authors

The author of the article most relevant to the topic of Islamic Economics and sustainable development as shown in Figure 7 is Choudhury, M.A. as the author with the highest number of documents, namely 4 documents, followed by Ismail, A.G., Jan, A., and Oseni, U.A. each of which consists of 3 documents. Choudhury or Masudul Alam Choudhury is a Western Muslim economist and well-known writer whose works have circulated throughout the world and is known as a figure who often carries out studies and developments regarding Islamic economics and finance.⁵¹

Among the many works produced, Masudul Alam Choudhury introduced Islamic economic epistemology through his book entitled "Islamic Economics and Finance: An Epistemology Inquiry" in 2011. Shalihin & Sholihin said that in the book written by Masudul Alam Choudhury, it was stated that Islam is termed consciousness which has the meaning of monotheism as the center of all actions of Muslims and is the basis for unity in Islamic economics which must be able to face economic realities.⁵² This is what differentiates Islamic economics from conventional economics.

⁵¹ Nurus Shalihin and Muhammad Sholihin, "Fenomenologi-Ekonomi Islam: Lit Review Atas Epistemologi Ekonomi Islam Masudul Alam Choudhury," *AL-FALAH: Journal of Islamic Economics* 2, no. 2 (2017): 167–89.

⁵² Ibid.

Table 1
The Most Influential Author

| Author | Title | Journal | T C | AF | TCpY | PY |
|------------------|---|---|--------|------|------------|------|
| Choudhury, M. A. | Islamic Finance Instruments for Promoting Long-Run Investment in The Light of The Well-Being Criterion (Maslaha) | Journal of Islamic Accounting and Business Research | 6 | 3.33 | 1.2 | 2019 |
| Choudhury, M. A. | Micro-money, Finance, and Real Economy Interrelationship in The Framework of Islamic Ontology of Unity of Knowledge and The World-System of Social Economy | International Journal of Social Economics | 7 | - | 1.16666667 | 2018 |
| Choudhury, M. A. | Unity of Knowledge Versus Kant's Heteronomy with a Reference to The Problem of Money, Finance and Real Economy Relations in a New Global Financial Architecture | International Journal of Social Economics | 12 | - | 0.85714286 | 2010 |
| Choudhury, M. A. | Operation of Dual Monetary Policy for Stabilization Role in Indonesia: an Islamic Political Economy Approach | International Journal of Applied Business and Economic Research | 1 | - | 0.0625 | 2008 |
| Jan, A. | Islamic Corporate Sustainability Practices Index Aligned with Sdgs Towards Better Financial Performance: Evidence from The Malaysian and | Journal of Cleaner Production | 3 | 0.70 | 3 | 2023 |

| Author | Title | Journal | T C | AF | TCpY | PY |
|---------------|--|---|--------|----------|----------------|----------|
| Ismail, A. G. | Indonesian Islamic Banking Industry Sukuk and Monetary Policy Transmission in Indonesia: The Role of Asset Price and Exchange Rate Channels | Journal of Islamic Accounting and Business Research | 5 | 0.9 5 | 1.6666666 7 | 202 1 |
| Jan, A. | Sustainable Business Practices and Firm's Financial Performance in Islamic Banking: Under The Moderating Role of Islamic Corporate Governance | Sustainability (Switzerland) | 20 | - | 4 | 201 9 |
| Jan, A. | The Nexus of Sustainability Practices and Financial Performance: From The Perspective of Islamic Banking Towards a Shari'ah Compliant Equity-Based Crowdfunding for The Halal Industry in Malaysia | Journal of Cleaner Production | 51 | - | 10.2 | 201 9 |
| Oseni, U. A. | Taking Stock of The Waqf-Based Islamic Microfinance Model | International Journal of Business and Society | 26 | 1.3 3 | 3.7142857 1 | 201 7 |
| Ismail, A. G. | | International Journal of Social Economics | 17 | - | 2.4285714 3 | 201 7 |

Notes: TC = Total Citation; AF = Average Fractionalised; PY = Publication Year; TCpY = Total Citation per Year

Table 2 displays a list of authors, article titles, and journal origins that have the most influence on research on Islamic economics and sustainable development based on article citations. The number of citations made can show the influence of the author's ideas on the

wider community. In general, there are four influential writers, namely Choudhury, M.A. (2019; 2018; 2010; 2008), Jan, A. (2019; 2023), Ismail, A.G. (2017; 2021), and Oseni, U.A. (2017). Jan, A. is the author of the article with the highest total citations, namely 74 citations, followed by Choudhury, M.A. and Oseni, U.A. with a total of 26 quotes. Of all the articles, two article titles have the highest citations, namely (1) "The Relationship between Sustainability Practices and Financial Performance: from an Islamic Banking Perspective"; and (2) "Towards Sharia-Compliant Equity-Based Crowdfunding for the Halal Industry in Malaysia" with a total of 51 and 26 citations.

Tabel 2
The Most Influential Sources

| Element | PY | TC | NP | <i>h_index</i> | <i>g_index</i> | <i>m_index</i> |
|--|------|-----|----|----------------|----------------|----------------|
| Journal of Islamic Marketing | 2014 | 85 | 8 | 5 | 8 | 0.5 |
| Sustainability (Switzerland) | 2018 | 62 | 10 | 5 | 7 | 0.83333333 |
| Humanomics | 2009 | 42 | 4 | 4 | 4 | 0.26666667 |
| International Journal of Islamic and Middle Eastern Finance and Management | 2008 | 266 | 8 | 4 | 8 | 0.25 |
| International Journal of Social Economics | 2010 | 40 | 5 | 4 | 5 | 0.28571429 |
| Journal of Islamic Accounting and Business Research | 2019 | 43 | 5 | 4 | 5 | 0.8 |
| Journal of Cleaner Production | 2019 | 118 | 3 | 3 | 3 | 0.6 |
| Journal of Islamic Monetary Economics and Finance | 2019 | 30 | 7 | 3 | 5 | 0.6 |
| Al-Shajarah | 2017 | 9 | 3 | 2 | 3 | 0.28571429 |
| Australian Journal of Basic and Applied Sciences | 2011 | 15 | 4 | 2 | 3 | 0.15384615 |

Notes: PY = Publication Year; TC = Total Citation; NP = Number of Publications

Meanwhile, table 3 contains the journal sources that have the most influence on the topic of Islamic economics and sustainable development. These journals are generally dominated by journals related to the fields of economics and finance. Journal of Islamic Marketing is

the journal with the highest h-index with a score of 5, consisting of 8 documents and a total of 85 citations. The H-index shows the productivity and impact of a work published by a scientist or academic. This index is measured based on the number of works produced and citations obtained from other publications. Based on this table, it is also stated that journal publication began in 2008, namely the International Journal of Islamic and Middle Eastern Finance and Management with a total of 266 citations. Apart from that, the table also shows that there are journals that are explicitly related to the field of economics or finance, such as the Journal of Cleaner Production, Sustainability (Switzerland), and the Australian Journal of Basic and Applied Sciences.



Figure 8
The Word Cloud

The set of keywords in Figure 8 are keywords that influence articles on sustainable development and Islamic economics during the period 2008 to 2023. The keywords can be determined from the number of occurrences per year of the main keywords plus the author, title, and abstract keywords. Figure 8 shows the keywords that are dominant and have an important role in research on the topic of sustainable development and Islamic economics which can be seen based on the size of the keywords. The keywords “Sustainable Development”, “Islamism”, and “Sustainability” are the three most dominant forms of keywords and have the highest frequency of being used in most articles. In addition, Figure 8 also illustrates that there is a relatively similar relationship between keywords and the topics of sustainable development and Islamic economics, such as “sustainable development goals”, “environmental economics”, “climate change”, “banking”, “ethics”, “Indonesia”, and so

on. This means that these keywords are often used in various studies and become important or interesting discussion points.

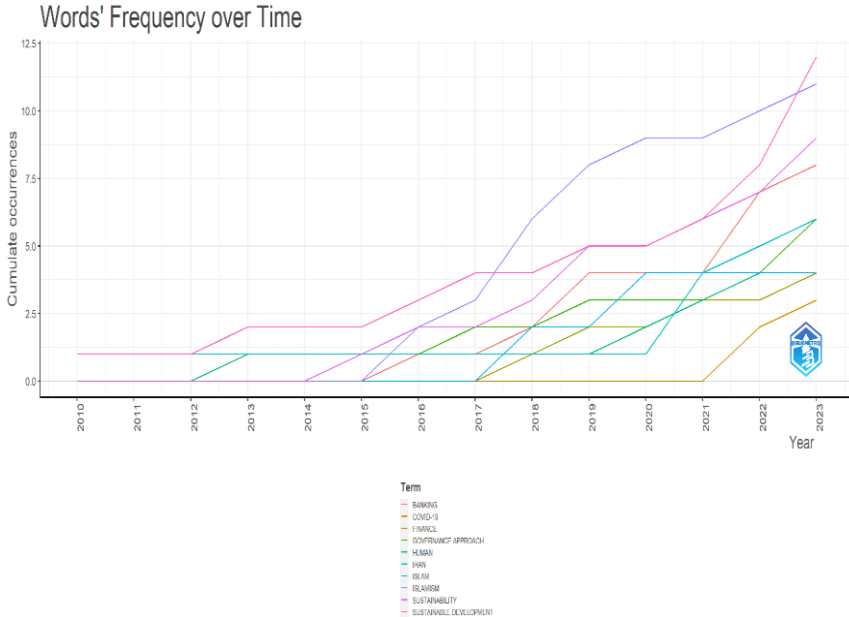


Figure 9
The Word Dynamic

Figure 9 statistically shows the dynamics or trends of the ten keywords that have the most dominant and significant influence from year to year based on the level of occurrence of keywords simultaneously at a certain time (cumulative occurrence). In 2012 “sustainable development” experienced an increasing trend and continued to grow. Research-based on an Islamic perspective or “Islamism” began in 2015 and continued to increase significantly until 2020 and continued to grow until 2023. Also, the discussion of keywords related to “finance”, “banking”, “Covid-19”, “governance approach”, “human”, and “Iran” has a significant trend in the studies that have been conducted.

relationship. This illustrates the relationship of Islam in certain fields such as economics, banking, blockchain, and meat slaughtering because it can determine its halal status. In addition, Islamic ethics can also be the basis for policy-making, regulating relationships with stakeholders, and an institution's sustainability report.

Table 4
Cluster and Keywords

| Cluster | Keywords |
|----------------------|--|
| Cluster 1 (17 items) | Bangladesh, blockchain, csr, disclosure, economics, esg, ethics, halal, halal supply chain, investment, Islamic, Islamic bank, morality, policy making, slaughterhouse, stakeholder theory, sustainability reporting |
| Cluster 2 (16 items) | Accountability, alternative energy, climate change, compliance, covid-19, energy conservation, environmental economics, governance approach, human development index, Islamic economy, Islamic social finance, renewable energy, sadaqa, sustainable development goals, value-based intermediation, waqf |
| Cluster 3 (13 items) | Ardl, corporate finance, economic growth, equity, halal tourism, Indonesia, Islamic banking, Islamic finance, Islamic fintech, Islamic stocks, pakistan, stock market, sukuk |
| Cluster 4 (12 items) | Business sustainability, corporate governance, corporate social responsibility, customer satisfaction, financial institution, financial performance, Islamic business ethics, Islamic perspective, shariah governance, sustainability performance, sustainability goal, sustainability goals (sdgs) |
| Cluster 5 (12 items) | Article, ecological impact, entrepreneurship, human, human capital, Iran, land use change, nature, social impact, stakeholder, theoretical study |
| Cluster 6 (12 items) | Education, environment, environmental crisis, environmental issues, environmental sustainability, Islam, Islamic financial institution, maqashid al-shariah, qur'an, social, spirituality, trade |
| Cluster 7 (9 items) | Demographic factors, experts, financial services, intention, Islamic microfinance, microfinance, religion, social entrepreneurship, takaful |
| Cluster 8 (9 items) | Economic development, economic system, Islamic banks, Islamic economics, literature review, management, poverty, sustainable development, worldview |
| Cluster 9 (6 items) | Developing world, development, financial inclusion, government, Islamic law, socio-economics justice, urban planning, urban planning, zakat |

| Cluster | Keywords |
|-----------------------|--|
| Cluster 10 (10 items) | Banking, business development, Islamic moral economy, Malaysia, social banking, sustainability practices |
| Cluster 11 (4 items) | Comparative study, finance, Islamism, monetary theory |
| Cluster 12 (3 items) | Circular economy and Islamic finance, environmental, sustainability |

Islamic Sustainable Development Model

Based on the results of the previous bibliometric analysis, it can be seen that the development of Islamic economic research has continued to increase, especially regarding sustainable development, over the past 16 years in Scopus-indexed articles. The year 2022 is the year with the highest number of publications, which is 31 articles from 2008 to 2023. Most of the research topics in these articles are motivated by a series of events that occur and are popular in certain conditions, such as the post-Covid-19 pandemic, financial crisis, halal food, and tourism wave trends, to environmental issues in 2022 that can affect the sustainability of a country's development.

The Covid-19 pandemic that occurred at the end of 2019 left a tremendous impact globally and currently, the economies of most countries in the world are still in the recovery stage. Kuwait has made Islamic finance guided by maqashid sharia an important part of development planning, namely through sukuk, zakat, Qard Al-Hassan, and waqf mechanisms which have been proven to be able to mitigate the impact of Covid-19.⁵⁴ During the Covid-19 pandemic, all Kuwaiti Sharia banks provided relief to customers in the form of deferring installments. Apart from that, Kuwait Islamic banks also support philanthropic institutions in providing and distributing basic needs for communities affected by the pandemic.

Journal sources for the most influential articles in Table 3 are dominated by journals that are not from higher education institutions (non-university). This could be because research on sustainable development, especially based on an Islamic perspective, has not been carried out too massively by various educational institutions or it could

⁵⁴ Salah Alhammadi, "Analyzing the Role of Islamic Finance in Kuwait Regarding Sustainable Economic Development in COVID-19 Era," *Sustainability (Switzerland)* 14, no. 2 (2022).

also be because the research that has been carried out has not been able to meet the criteria for Scopus indexed journals.⁵⁵

Ranked as the most influential source of articles among other international journals is the Journal of Islamic Marketing. The journal, which originated in the UK and is published by Emerald Publishing Limited, is a marketing journal that is ranked 9th out of the top 20 global marketing journals as measured by the h-index. Scimago Journal Country and Rank (SJR) states that in the period 2010-2024, the Journal of Islamic Marketing has an h-index of 49 and has Q2 status as the best quartile.⁵⁶ This shows that the Journal of Islamic Marketing has had a major impact on the field of research, especially Islamic marketing (2017) and also related to Islamic banking and finance (Allah Pitchay et al., 2020; Hamidi & Washington, 2021), Islamic ethics (2020), to halal products and tourism (2022). In addition, as a form of appreciation for the contributions made, the Journal of Islamic Marketing is also active in giving awards to the best journal authors every year which are announced on the journal's website.

Then, the high frequency of occurrence of the keywords “sustainable development”, “sustainability”, and “Islamism” in Figures 8 and 9, indicates conformity with the topic of the articles found by researchers, namely sustainable development based on an Islamic perspective or Islamic economics. Based on the articles found, Deif & Logan offer a holistic and fundamental approach that development based on Islamic values (ethics) can be used as the fourth pillar besides economic, social, and environmental.⁵⁷ The values highlighted by Deif & Logan include representation (*istiklaf*), justice (*adl*), excellence (*ihsan*), tranquillity (*sakinah*), and freedom (*hurriyah*) as the root of an epistemic and ideological orientation that is very different from the ethics applied in general that are dominant today, namely capitalism. Capitalism's conceptualization and measures of development do not promote justice and sustainability in society but instead lead to recurring crises.

⁵⁵ Tahere Jowkar and Narjes Vara, “The Triple Helix of University, Government and Industry in the Field of Veterinary Science in Iran: Comparison of ISC and WOS Publications,” *International Journal of Information Science and Management* 18, no. 1 (2020): 73–91.

⁵⁶ Scimago Journal Country and Rank, “Journal of Islamic Marketing,” last modified 2024, <https://www.scimagojr.com/journalsearch.php?q=21100236016&tip=sid&clean=0>.

⁵⁷ “A Values-Based Approach for Development: An Islamic Perspective.”

In response to public concerns regarding environmental damage, various article writers found by researchers are trying to find alternative solutions that originate from Islam. Javaid places Islamic values as principles in a circular economy, Islamic metaphysics plays a role in directing humans towards a more meaningful and environmentally responsible life goal.⁵⁸ Economic activities, such as production and consumption, automatically follow circulation that takes into account the continuity of the ecosystem from the process of extracting raw materials to consumption, thereby preventing exploitation and waste. Other authors, in the same year also used an environmental approach based on Islam to achieve justice and sustainability, as did Puglisi & Buitendag (2022), Bsoul et al. (2022), and Nasir et al. (2022).

Contemporary scholars have also participated in efforts to resolve the environmental crisis by exploring Islamic laws derived from the arguments of the Quran and Sunnah. In addition to making maqashid sharia the goal of Islamic law to achieve benefit (*maslahat*) and avoid damage (*mafsadah*), Yusuf Qhardawi, distinguishes the environment into two, namely dynamic (alive) and static (dead) in the discussion of Islamic law on the environment or fiqh al-bi'ah.⁵⁹ The dynamic environment includes humans, animals, and plants. Meanwhile, the static environment includes Allah's creation, such as the environment on earth, the sky, the universe, and man-made industries such as houses, canals, and manufacturing.

The concept of environment in Islam cannot be separated from its view of nature, while the environment cannot be fully understood without linking the Islamic concept of humans.⁶⁰ In the Qur'an Surah Al-Baqarah verse 30, Allah states that humans act as caliphs (leaders) who are responsible for protecting the earth from all forms of damage that threaten life in it.⁶¹ Thus, humans and nature are related to each other and cannot be separated.

⁵⁸ “The Principles of a Circular Economy in the Light of Islamic Values and Beliefs,” *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 214–230.

⁵⁹ Hartini, “Eksistensi Fikih Lingkungan Di Era Globalisasi,” *Al-Daulah* 1, no. 2 (2013): 38–49.

⁶⁰ Munib et al., “Conservation Environmental Sustainability in the Perspective of Islamic Legal Philosophy,” *Samarah* 6, no. 2 (2022): 556–572.

⁶¹ Chapra, “The Islamic Vision of Development in the Light of Maqāsid Al-Sharī ‘Ah.”

Meanwhile, based on articles found by researchers regarding sustainable development and Islamic economics, researchers summarize some of these articles in Table 5 to find out the Islamic sustainable development model that has been researched and practiced by many countries.

Table 5
Islamic Sustainable Development Model Contained in the Article

| Dimensions | Overview | Islamic Sustainable Development Model |
|-----------------|---|---|
| Economic | Instruments of the Islamic economic system in achieving sustainable development | Sharia value-based banking increases economic resilience and inclusive and sustainable economic growth. ⁶² Musyarakah and Mudharabah contracts in sharia banking contribute to sustainable socio-economic development in Micro, Small, and Medium Enterprises (MSMEs) in Indonesia. ⁶³ Hisbah plays a role in maintaining a balance between production, consumption, investment, and employment as an indicator of economic stability and development. ⁶⁴ Innovation in sharia crowdfunding contributes to sustainable development. ⁶⁵ Waqf has become part of the most literature review discussions on Islamic microfinance research topics globally. ⁶⁶ |

⁶² Evren Tok and Abdurahman Jemal Yesuf, “Embedding Value-Based Principles in the Culture of Islamic Banks to Enhance Their Sustainability, Resilience, and Social Impact,” *Sustainability (Switzerland)* 14, no. 2 (2022): 1–23.

⁶³ Ari Pratiwi, “Islamic Banking Contribution in Sustainable Socioeconomic Development in Indonesia: An Epistemological Approach,” *Humanomics* 32, no. 2 (2016): 98–120.

⁶⁴ Zeki Yaka, “The Effects of Measures Taken in the Scope of the Islamic Price Policy on Investment, Production, Employment, and Stability,” *Ilahiyat Studies* 13, no. 1 (2022): 83–117.

⁶⁵ Stefania Testa et al., “The Innovation Potential of Islamic Crowdfunding Platforms in Contributing to Sustainable Development,” *European Journal of Innovation Management* 25, no. 6 (2022): 1008–1035.

⁶⁶ Pupun Saepul Rohman et al., “A Review on Literature of Islamic Microfinance from 2010-2020: Lesson for Practitioners and Future Directions,” *Heliyon* 7, no. 12 (2021): 1–11.

| Dimensions | Overview | Islamic Sustainable Development Model |
|---------------|--|---|
| | Islamic economic ethics in industrial activities | The Islamic economic system supports a green economy to implement company performance ethics that pay attention to the environment, health, and work safety in North Maluku nickel mining, Indonesia. ⁶⁷ Moral values based on maqashid sharia are the main basis for energy conservation and management by industry. ⁶⁸ |
| | Resilience to crises | The development of sharia investment in the Middle East and North Africa minimizes the impact of the crisis. ⁶⁹ The distribution of risks and profits, as a basic principle of Sharia finance, is relatively not easily affected by the global financial crisis. ⁷⁰ Islamic mechanisms through Islamic politics, economics, and social can overcome economic shocks due to oil inflation. ⁷¹ |
| Social | Social welfare | Zakat, shadaqah, and qardh hasan can support social businesses in achieving sustainable development and subjective welfare. ⁷² |

⁶⁷ Nihayatul Maskuroh et al., “Green Human Resource Management and Green Supply Chain Management on Sustainable Performance of Nickel Mining Companies in Indonesia,” *Uncertain Supply Chain Management* 11, no. 1 (2023): 203–212.

⁶⁸ Aan Jaelani et al., “Energy Conservation and Energy Management for Industry in Indonesia in Islamic Economic Perspective,” *International Journal of Energy Economics and Policy* 10, no. 3 (2020): 239–249.

⁶⁹ Zeinab Karake Shalhoub, “Private Equity, Islamic Finance, and Sovereign Wealth Funds in the MENA Region,” *Wiley InterScience* 50, no. 6 (2008): 359–368.

⁷⁰ Adel Ahmed, “Global Financial Crisis: An Islamic Finance Perspective,” *International Journal of Islamic and Middle Eastern Finance and Management* 3, no. 4 (2010): 306–320.

⁷¹ Adel Benhamed and Mohamed Sadok Gassouma, “Preventing Oil Shock Inflation: Sustainable Development Mechanisms vs. Islamic Mechanisms,” *Sustainability (Switzerland)* 15 (2023): 1–16.

⁷² Necati Aydin, “Islamic Social Business for Sustainable Development and Subjective Wellbeing,” *International Journal of Islamic and Middle Eastern Finance and Management* 8, no. 4 (2015): 174–196.

| Dimensions | Overview | Islamic Sustainable Development Model |
|------------|----------------------|--|
| | | <p>Sustainable consumption and subjective well-being influenced by the value of monotheism can lead to individual and societal happiness.⁷³</p> <p>Synergy between sharia banks and sharia cooperatives can optimize the sustainability of urban farmers.⁷⁴</p> <p>Sadaqah is a factor in building socio-economic sustainability.⁷⁵</p> <p>Zakat, sadaqah, and qardh hasan as instruments to encourage the redistribution of wealth in the Nigerian Muslim community.⁷⁶</p> <p>Baitul Maal wat Tamwil (BMT) as an Islamic microfinance institution in Indonesia which plays a role in developing the national economy and helping the poor.⁷⁷</p> <p>Providing inheritance rights to women maintains economic stability and protects women from deprivation of rights.⁷⁸</p> |
| | Reducing poverty | |
| | Concern about gender | |

⁷³ Necati Aydin, “Spirituality and Subjective Wellbeing: Living a Fulfilled Life without Falling into the Trap of Consumer Culture,” *Humanomics* (2017): 1–22.

⁷⁴ Abdulahanaa, “Synergy Sharia Banking and Sharia Cooperation in Farmer Economic Empowerment After Change Function of Agricultural Lands,” *International Journal of Scientific and Technology Research* 9, no. 2 (2020): 5020–5026.

⁷⁵ Benaouda Bensaid et al., “Ethico-Spiritual Dimensions of Charity: An Islamic Perspective,” *Middle East Journal of Scientific Research* 13, no. 2 (2013): 171–182.

⁷⁶ Nurudeen Abubakar Zauro, Ram Al Jaffri Saad, and Norfaiezah Sawandi, “Enhancing Socio-Economic Justice and Financial Inclusion in Nigeria: The Role of Zakat, Sadaqah and Qardhul Hassan,” *Journal of Islamic Accounting and Business Research* 11, no. 3 (2020): 555–572.

⁷⁷ Purwanto et al., “Alleviating Poverty through Islamic Microfinance: Outreach and Efficiency (Study on BMT and Islamic Cooperatives in Indonesia),” *Economy of Regions* 16, no. 4 (2020): 1362–1376.

⁷⁸ Farhana Mehmood, Manahil Yaqoob, and Nasira Mehmood, “An Anthropological Perspective of Female Share in Inheritance: An Appraisal of Gap between Islamic Law and Practice,” *Journal of Islamic Thought and Civilization* 12, no. 1 (2022): 199–211.

| Dimensions | Overview | Islamic Sustainable Development Model |
|-------------|--|--|
| Environment | Wellbeing in education | Islamic microfinance has an influence on improving the performance of women's businesses in Malaysia. ⁷⁹ Productive waqf has a significant influence on the welfare of Islamic boarding schools in Indonesia. ⁸⁰ Maqashid Syariah opens wider opportunities for Malaysian Sharia financial institutions to provide impacts on society, the environment, the economy, and others. ⁸¹ |
| | The urgency of implementing sharia law in overcoming the problem of environmental damage in the contemporary era | Encouragement for Muslim-majority countries to carry out sustainable development based on an Islamic perspective and maqashid sharia. ⁸² Effective human development can be built through community spirituality initiated by religious leaders to realize SDGs 2030. ⁸³ |
| | Ethics in environmental conservation | Education in the Islamic tradition is a central force for society in behaving ethically towards the environment. ⁸⁴ |

⁷⁹ Nur Hazirah Binti Hamdan and Salina Hj Kassim, "The Effects of Islamic Microfinancing, Human Capital and Ict Usage on Women Microentrepreneurs' Performance in Malaysia," *Journal of Islamic Monetary Economics and Finance* 8 (2022): 125–152.

⁸⁰ Ratih Winarsih, Atika Rukminastiti Masrifah, and Khoirul Umam, "The Integration of Islamic Commercial and Social Economy Through Productive Waqf To Promote Pesantren Welfare," *Journal of Islamic Monetary Economics and Finance* 5, no. 2 (2019): 321–340.

⁸¹ Nur Farhah Mahadi, Nor Razinah Mohd Zain, and Engku Rabiah Adawiah Engku Ali, "Leading Towards Impactful Islamic Social Finance: Malaysian Experience with The Value-Based Intermediation Approach," *Al-Shajarah* (2019): 69–87.

⁸² Nasir, Nair, and Ahmed, "Environmental Sustainability and Contemporary Islamic Society: A Shariah Perspective."

⁸³ Puglisi and Buitendag, "A Faith-Based Environmental Approach for People and The Planet: Some Inter-Religious Perspectives on Our Earth-Embeddedness."

⁸⁴ Bsoul et al., "Islam's Perspective on Environmental Sustainability: A Conceptual Analysis."

| Dimensions | Overview | Islamic Sustainable Development Model |
|------------|---|--|
| | Environmental ethical practices in Muslim countries | <p>Islamic legal philosophy as a guide to human life (ethics) in protecting the environment in a sustainable manner.⁸⁵</p> <p>Tawhid is a fundamental human value in understanding the environment.⁸⁶</p> <p>Economical use of natural resources.⁸⁷</p> <p>Islam plays a role in overcoming the challenge of climate change in Ghana, Africa.⁸⁸</p> <p>Implementation of the <i>iqta'</i> (land tax) system in Jordan in the Mamluk period.⁸⁹</p> <p>Utilization of dead land for sustainable productivity of halal food in Malaysia.⁹⁰</p> <p>The sustainability of land management and use is influenced by the political conditions of pre- and post-land reform until the post-Islamic revolution in Northern Iran.⁹¹</p> |

⁸⁵ Munib et al., “Conservation Environmental Sustainability in the Perspective of Islamic Legal Philosophy.”

⁸⁶ Asmawati Muhamad, Abdul Halim Syihab, and Abdul Halim Ibrahim, “Preserving Human–Nature’s Interaction for Sustainability: Quran and Sunnah Perspective,” *Science and Engineering Ethics* 26, no. 2 (2020): 1053–1066.

⁸⁷ Muhammad Widus Sempo and Norullisza Khosim, “Said Nursi’s Thoughts on Environmental Sustainability in Risale-i Nur,” *Afkar*, no. 2 (2020): 107–132.

⁸⁸ Ben Willie Kwaku Golo and Joseph Awetori Yaro, “Reclaiming Stewardship in Ghana Religion and Climate Change,” *Nature and Culture* 8, no. 3 (2013): 282–300.

⁸⁹ Sofia Lapidou and Arlene M. Rosen, “Intensification of Production in Medieval Islamic Jordan and Its Ecological Impact: Towns of the Anthropocene,” *Holocene* 25, no. 10 (2015): 1685–1697.

⁹⁰ R. Zulaipa et al., “Sustainability of Halal Food Products Through the Conversion of Abandoned Land for Agricultural Purposes,” *International Journal of Civil Engineering and Technology* 10, no. 2 (2019): 252–260.

⁹¹ Zakaria Mohammadi et al., “The Lived-Experience of Land-Use Among Northern Iranian Farmers in Land Risk Areas: A Phenomenology Study,” *Land Use Policy* 108, no. May (2021): 105534.

Conclusion

Sustainable development is carried out as an effort to resolve environmental, economic, and social damage problems. However, these efforts have not provided significant results after almost a decade of implementation capitalism plays a major role in the threat of failure of sustainable development. Thus, Muslim economists continue to try to carry out studies, developments, and discoveries based on Islam as solutions to problems that occur. Based on the results of the bibliometric analysis in this research, it can be seen that the development of published Islamic economics research articles, especially regarding sustainable development, began in the period 2008-2023. The results of the bibliometric analysis also show that Masudul Alam Choudhury is the author of the most influential article, Malaysia is the country with the most citations, and Sustainability (Switzerland) is the source of the most globally relevant articles discussing sustainable development from an Islamic perspective. The keywords "Sustainable development", "Islamism", and "Sustainability" are the three most dominant keywords and have the highest frequency which is often used in most articles. Apart from that, the most influential articles are articles that do not come from educational institutions (non-universities), so this is also an encouragement for all educational institutions, especially Indonesia, the country with the largest Muslim population in the world, to play an active role in conducting research regarding sustainable development and Islamic economics. However, the collection of article documents in this research was limited to journals indexed by Scopus and only used partial bibliometric analysis. Therefore, researchers suggest that further research can develop a more complete bibliometric analysis and utilize access to other international journals such as the Web of Science. It cannot be denied that the current challenge for Muslim economists, academics, and ulama is to make Islamic economics not only a science and thought but also a practical solution that can be applied, especially for Muslim countries in solving economic, environmental, and economic problems. social. Thus, further research can use an Islamic political-economic approach to realize sustainable development. It is hoped that the findings of this research can become a strong reference for society, especially for Muslims, in increasing awareness of the importance of implementing Islam in life.

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