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

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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 development 1. 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

economic growth. 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 place. 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 societies. 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 economy. 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 development. Moreover, Islam is believed by other Muslim scholars not only to be a moral foundation for development, but more substantively, thus Islam determines a different pattern of development from development in neo-liberal reason. The

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4 Rudnyckyj.
6 Rudnyckyj, Religion and Economic Development.
pattern can be identified from Islam’s offer of economic institutions such as the Islamic financial system. 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 community. 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 development. 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 economy. 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 relationship. 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 (injunctions) of Islamic ideal behavior is not conducive to modernization. Third, the main problem does not lie in Islamic beliefs or

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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. 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.

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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 underdevelopment. Intending to survive the ambiguities, Panth (2020) formulated a definition of development as a structural transformation of the economy through the introduction of more mechanized things, and update 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 transformation. 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

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the implementation of comprehensive and broad development. Grabowski and Shields (2007) affirm, and identify that development seeks to drive economic transformation, from backwardness to economic modernization. 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 model. 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 development. 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 per 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 countries. 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

18 Leys, *The Rise and Fall of Development Theory*.
various sectors that are growing and stagnant in a country's economy. 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 country. 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 institutions." 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-

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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 Economic 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 development 25. 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

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Islamic values.

The introduction of the Paradigm 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 walayah: 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 primodial 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-andonlyness of the created and its unity, including above all the unity of Humankind; (b) *nubbowah*—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 creation. 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." 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 poverty. 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 alone. 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 development. 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.
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 literature; (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 topic 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 tension ekstension "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


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 journals 36. 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 journal 38. 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."

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 references. In conjunction with this study, these three analyses were used simultaneously, and then reinforced by systematic literature review analysis. 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 development, 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

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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. Then followed by Kuran (2012) who reached a citation of 188. 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.,

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keywords) that appear in published articles. 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) group 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

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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 indek 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

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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 point\textsuperscript{50}. 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 relationship\textsuperscript{51}. 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 waq\textsuperscript{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\textsuperscript{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

\begin{itemize}
\item Kuran, “Islam and Underdevelopment: An Old Puzzle Revisited.”
\end{itemize}
became a reference for the economic system and behavior of its adherents. 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 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*. 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 development. 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 afterlife. 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 development. Islam is positioned as a force that

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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 development 59. 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 mankind 60. 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 programs 61. In this case, in addition to Islam it is positioned as metaframework 62, Islam is also defined as a worldview behind decisions in development.

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


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.”

economic well-being. 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 order. 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-being. Sixth, Islam is positioned as a framework for development. 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 women.

In the Islamic tradition, economic empowerment is built through various instruments, both institutionally and culturally. For example, in empowering women,
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

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social business. Fourth, waqf-based development. 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. Sixth, Baitul Mal wal Tamwil as an alternative development instrument. 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

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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 gain. 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 tsedeqah. 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 crisis. 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 problems. 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.


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.

References


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Nurus Shalihin: The Nexus between Islam and Development | 221


———. *The Long Divergence: How Islamic Law Held Back the Middle East. The Long Divergence: How Islamic Law Held Back the Middle East.*


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Appendix

1: Bibliometric Analysis

2: Systematic Literature Review

Figure A1. Procedure of Data Selection
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**Table A1.** 20 Top Author’s Document

![Annual Scientific Production](image)

**Figure A2.** Annual Scientific Production
Table A2. Average citation per year

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Figure A3. Co-occurrence network based on Keywords

Figure A4. Thematic Map
Figure A5. Document with the highest contribution

Figure A6. Topic Dendrogram
Figure A7. Author local impact by H-Index

Figure A8. Islam's position in development