

A Review Of Islamic Ethics Research in Business Studies Through Bibliometric Coupling Analysis

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Abstract: Purpose: This study clarifies the structure of Islamic ethics and facilitates dialogue among studies that attempt to better understand the variables related to this research area through bibliometric methods.

Design/methodology/approach: This study adopts the science mapping workflow to conduct bibliometric analysis in four main stages: research design, compilation of bibliometric data, analysis, and visualization.

Findings: The clusters derived from our bibliometric analysis serve as the foundation for the construction of a robust research agenda. This bibliometric review has significant implications for the research on business ethics, international business, and organizational design. This also provides a roadmap for future research endeavors in this field.

Originality/value: Islamic ethics, which has been considered a set of contextual variables that could affect organizational settings, has recently begun receiving attention from scholars of international business, business management and business ethics. However, research in this area remains nascent, and studies employing these constructs have appeared in diverse research areas. Despite the topic being an emerging field in the literature, it exhibits high levels of fragmentation, which impedes these studies from forming a coherent and impactful stream of research.

Keywords: Islamic Work Ethics, Islamic Business Ethics, Bibliometric Analysis, Bibliometric Coupling

İŞLETME ÇALIŞMALARINDA İSLAMİ ETİK ARAŞTIRMALARININ BİBLİYOMETRİK EŞLEŞME ANALİZİ YOLUYLA İNCELENMESİ

Amaç: Bu çalışmada, İslami Etik çalışmalarının entelektüel yapısının belirlenmesi ve bu alanda yapılmış olan çalışmaların birbirleri ile ilişkisinin bibliyometrik yöntemler aracılığıyla incelenmesi amaçlanmıştır.

Tasarım/metodoloji/yaklaşım: Çalışmamızda, bibliyometrik analiz yapmak için bilim haritalama iş akışı metodu kullanılmış; bu doğrultuda araştırma tasarımı, bibliyometrik verilerin derlenmesi, analiz ve görselleştirme olmak üzere dört ana aşama kullanılmıştır.

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✎ Research Article

Bulgular: Bibliyometrik analiz sonucunda elde edilen kümeler, zengin bir araştırma gündemi oluşturmak için temel teşkil etmektedir. Bu bibliyometrik inceleme, iş etiği, uluslararası iş ilişkileri ve organizasyonel tasarım alanlarındaki literatürlerde gelecekteki araştırma girişimleri için bir yol haritası sağlamaktadır.

Özgünlük/değer: Örgütsel ortama önemli etkileri olan bağlamsal değişkenler olarak, İslami Etik çalışmaları son zamanlarda uluslararası işletme, işletme yönetimi ve iş etiği alanlarındaki araştırmacıların dikkatini çekmeye başlamıştır. Ancak, bu alandaki araştırmalar hala emekleme aşamasındadır ve bu kavramları kullanan çalışmalar geniş bir yelpazede ortaya çıkmaktadır. Henüz gelişmekte olan bir literatür olmasına rağmen, bu çalışmaların tutarlı ve etkili bir araştırma akışı oluşturmasını engelleyen yüksek düzeyde parçalanma olduğu görülmektedir.

Anahtar kelimeler: İslami Çalışma Etiği, İslami İş Etiği, Bibliyometrik Analiz, Bibliyometrik Eşleştirme

INTRODUCTION

Researchers studying alternative worldviews (*Weltanschauung*) and their effects on social contexts seek to improve the current understanding of the micro-foundations of organizational phenomena (e.g., Barkema et al., 2015; Ma & Tsui, 2015). The Islamic worldview is a source of alternative epistemology (Ceyhan & Barca, 2023; Khan & Naguib, 2019; Ul-Haq & Westwood, 2012) with nearly two billion adherents, including individuals in the upper echelons of multinational organizations who wield substantial economic power. As a result, gaining better insight into the effects the application of this paradigm, which governs one's views regarding what is right and wrong (e.g., Ali, Al-Aali, & Al-Owaihian, 2013), in organizational settings would provide insight on the various ethical choices individuals and organizations make. Additionally, this set of contextual variables can help explain how and why certain organizational variables are amplified or attenuated in specific international organizations.

More specifically, for its adherents, Islamic ethics permeates every aspect of social and economic life, introducing a religious angle to the regular course of business. This religious aspect of business is most visible in the area of social responsibility (Ceyhan & Barca, 2021). For example, productive work is typically framed as a religious observance activity, provided that this material work leads to some kind of social improvement, even if this happens relatively indirectly, such as increasing one's annual donations to charity (Williams & Zinkin, 2010). Similarly, the value of any business activity is judged – at least when engaging in communication with others – in relation to its contribution to the welfare of the society (Ali, Al-Aali, & Al-owaihian, 2013). That is, activities that lack a prosocial component and only benefit oneself (i.e., proself) are typically downplayed in social communication. These fundamental differences in communication patterns and sensemaking make Islamic ethics a set of variables with substantial explanatory power for the purpose of understanding social tendencies at the individual and organizational levels of analysis.

Due to the explanatory power of this concept, especially regarding the ethical behaviors of and within organizations, an increasing number of business ethics studies have appeared in prominent journals (e.g., Helfaya et al., 2018; Murphy & Smolarski, 2020). On the one hand, research in this area is still at a nascent stage but is rapidly expanding. On the other hand, due to the holistic nature of the Islamic ethics concept, the range of areas it can be and is being applied to is quite broad (Şentürk et al., 2016). The combination of these two factors has resulted in a highly fragmented research area in which different studies do not effectively build upon and communicate with each other.

In this study, bibliometric coupling is used to provide insight into the current structure of the Islamic ethics literature. Therefore, we seek to make three contributions to this area. First, by observing similarities among the studies using different terms related to Islamic ethics, we organize the research into small groups denoted by higher-order umbrella terms. In doing so, we aim to synthesize many disconnected studies into a smaller number of coherent research streams. Second, by observing the key dissimilarities among these research streams, we aim to provide divergent validity to the umbrella terms representing the research streams. Finally, by reviewing the higher-order umbrella terms and related streams of literature, we intend to develop an agenda for future research.

The remainder of this paper is structured as follows. First, we provide an overview of prior bibliometric work in this area and differentiate our review from previous studies. Next, we describe the methods we used to conduct this bibliometric coupling study. Then, we present our bibliometric map and review the literature streams. Finally, we develop a research agenda based on the literature streams we have described.

Related Reviews vs. Our Review

Recently, several high-quality bibliometric reviews on Islamic concepts have been published in business journals (see Table 1 below for a list of these studies and their keywords). However, almost all these reviews focused specifically on Islamic finance (e.g., Islamic finance, Islamic banking, and Islamic insurance). The one notable exception is a recent study by Yagmur, Ethiyar, and Aksu (2020), which focused on Islamic tourism. However, despite the growing number of studies in business ethics, no bibliometric reviews on the topic have been published. Thus, in this study, we address this gap.

Table 1. Prior Reviews and Their Keywords

Keywords	Fields	Index	Years	Reference
“Islamic finance”, or “Islamic bank”	all fields	Scopus	1990-2020	(Biancone et al., 2020)
“Takaful”, “Islamic insurance”, “Insurance and Islamic finance”, “Islamic mutual insurance”, “Islamic cooperative insurance”		WOS	2010-2018	(A. Khan et al., 2020)
“Islamic finance”	all fields	Scopus	1999-2020	(Bollani & Chmet, 2020)
“sukuk” or “Islamic bonds” or “Sharia stock” and “Islamic Finance”		WOS + Most influential papers	1950-2018	(Paltrinieri et al., 2019)
“halal tourism”		WOS	2011-2018	(Yagmur et al., 2020)

METHOD

This paper adopts Zupic and Cater’s (2015) bibliometric method of conducting science mapping. This workflow consists of a research design, compilation of bibliometric data, analysis, and visualization.

Research Design

In the initial stage of the research, we focused our study by selecting the appropriate methods to address research questions related to the knowledge base, research front, and social network. Specifically, the research question for this study aimed to evaluate Islamic ethics studies in the business field. To achieve this, we evaluated the network via citation and bibliometric coupling analyses. Citation analysis involves examining the frequency of citations in a given field by analyzing cited journals, authors, and source titles. Meanwhile, bibliometric coupling analysis explores the relationships between studies and enables researchers to compare multiple articles that have cited a particular pair of documents and to identify similarities or differences in the content of the studies (Koseoglu et al., 2015). Kessler’s bibliometric coupling analysis (1963) connects documents, authors, or journals by

using the number of shared references between two studies to measure similarity (Zupic & Čater, 2015). In other words, this method aims to elucidate the relationship between studies by assessing the similarities between their reference lists. The degree of overlap between the references of one article and those of another is considered to indicate the extent of the relationship between these two articles (Zupic and Čater, 2015).

Compiling Bibliometric Data

As per Zupic and Cater's (2015) suggestion, it is important to identify an appropriate database and clearly outline the criteria used for filtering and exporting bibliometric data, such as search parameters, journal selection, manual filtering, and citation threshold value. In this paper, we have divided the process into three subsections: selecting a suitable database and journal, extracting relevant articles, and exporting bibliometric data.

Selecting Database and Journals

In this study, the Association of Business Schools (ABS) Academic Journal Guide was used to identify leading academic journals in the field of business and management sciences. The Academic Journal Guide guide was created with the participation of academics from leading business schools around the world. Many universities measure their academics' performance based on the ratings in this guide. In line with this, many prior bibliometric studies have used this list as a database for identifying prominent authors (e.g. Donthu, Kumar, & Pattnaik, 2020; Bhukya et al., 2022; Walker et al. 2023). Journals from a total of 22 sub-categories in this guide with ratings of 4*, 4, and 3 were used for this study.

Extracting Relevant Articles

Before proceeding with the extraction of related articles, we made several decisions. First, we chose not to limit the time period for the analysis; this resulted in a search that covered all available issues of the selected journals up until the end of October 2023. Second, we opted to focus on full-length articles and research notes as they provide verified information and underwent a peer-review process prior to publication. Third, we selected keywords based on those used in previous studies, including those used by Biancone et al. (2020), A. Khan et al. (2020), Bollani and Chmet (2020), and Paltrinieri et al. (2019) to identify articles on Islamic ethics in leading business and management journals. Fourth, we determined which sections of the output to scan for the selected keywords, such as article titles and abstracts.

This approach is similar to that used in other bibliometric studies. The search yielded 121 articles from the selected journals. These studies were conducted between 2007 and 2021. No suitable articles published in 2022 and 2023 were identified in the search.

In the final step of this work, we screened the sample studies to determine whether they directly or indirectly related to Islamic ethics in the context of business. Articles that met this criterion were included for subsequent analysis. To determine direct relevance, we assessed whether the main topic focused on one or more of the specified keywords. As to indirect relevance, we considered whether the article discussed one or more keywords tangentially. More specifically, one author extracted the articles from the journals, while another author reviewed them and coded them as “suitable” or “unsuitable.” To ensure data validity and reliability, unrelated articles were reviewed again by both authors, and a consensus was reached. A total of 74 articles related to Islamic ethics research with a business focus were included in the study.

Exporting Bibliometric Data

The reference lists of the output articles is required to conduct citation and bibliometric coupling analysis. To retrieve these reference lists, the authors followed a two-step procedure. First, the reference lists for 121 articles was automatically extracted from the Web of Science database. Afterwards, the reference lists for 74 articles were manually separated from the other articles. The distribution of articles by year and their categories are shown in Table 2, while Table 3 provides the distribution of articles by journal.

Table 2. The Distribution of Articles by Year and Their Categories

NO	YEAR	ARTICLE TITLE	CATEGORY
1	2021	Abusive supervision and knowledge sharing: work ethic and learning goal orientation moderating roles of Islamic	IWE
2	2020	Religion and CSR: An Islamic “Political” Model of Corporate Governance	IBE
3	2020	Temporal Spaces of Egalitarianism: The Ethical Negation of Economic Inequality in an Ephemeral Religious Organization	IBE

4	2019	Exploring the Nexus Between Human Capital, Corporate Governance and Performance: Evidence from Islamic Banks	IBE
5	2019	Explaining Helping Behavior in the Workplace: The Interactive Effect of Family-to-Work Conflict and Islamic Work Ethic	IWE
6	2019	Epistemic Healing: A Critical Ethical Response to Epistemic Violence in Business Ethics	IBE
7	2019	Impact of abusive supervision on deviant work behavior: The role of Islamic work ethic	IWE
8	2019	Exploring Muslim Attitudes Towards Corporate Social Responsibility: Are Saudi Business Students Different?	IBE
9	2018	Is buying counterfeit sinful? Investigation of consumers' attitudes and purchase intentions of counterfeit products in a Muslim country	IBE
10	2018	Qur'anic Ethics for Environmental Responsibility: Implications for Business Practice	IBE
11	2018	When and how abusive supervision leads to knowledge hiding behaviors: An Islamic work ethics perspective	IWE
12	2018	The relationship between Islamic work ethic and workplace outcome: A partial least squares approach	IWE
13	2018	When is an Islamic work ethic more likely to spur helping behavior? The roles of despotic leadership and gender	IWE
14	2018	Issues in Islamic Equities: A Literature Survey	IWE
15	2018	Perception of politics and job outcomes: moderating role of Islamic work ethic	IWE
16	2017	Beyond Environmental Regulations: Exploring the Potential of Eco-Islam in Boosting Environmental Ethics Within SMEs in Arab Markets	IBE
17	2017	Exploring the Diversity of Virtues Through the Lens of Moral Imagination: A Qualitative Inquiry into Organizational Virtues in the Turkish Context	IBE

18	2017	Feminizing leadership in the Middle East Emirati women empowerment and leadership style	IWE
19	2017	Impact of human resource (HR) practices on organizational performance Moderating role of Islamic principles	IWE
20	2017	Work ethic, religion and moral energy: the case of Turkish SME owner-managers	IWE
21	2016	Islamic corporate financing: does it promote profit and loss sharing?	IBE
22	2016	Measuring and validating Islamic work value constructs: An empirical exploration using Malaysian samples	IWE
23	2016	Islamic work ethics and individualism in managing a globalized workplace: Does religiosity and nationality matter?	IWE
24	2016	An Empirical Alternative to Sidani and Thornberry's (2009) 'Current Arab Work Ethic': Examining the Multidimensional Work Ethic Profile in an Arab Context	IWE
25	2016	The Role of Individual Variables, Organizational Variables and Moral Intensity Dimensions in Libyan Management Accountants' Ethical Decision Making	IBE
26	2016	Exploring the mechanism of consumer responses to CSR activities of Islamic banks The mediating role of Islamic ethics fit	IBE
27	2016	God blesses those who wear Prada Exploring the impact of religiousness on attitudes toward luxury among the youth of Indonesia	IBE
28	2016	Impact of Islamic Work Ethics on Organizational Citizenship Behaviors and Knowledge-Sharing Behaviors	IWE
29	2016	Bridging the gap between justice and citizenship behavior in Asian culture	IWE
30	2015	Entrepreneurship from an Islamic Perspective	IBE
31	2015	Ethical Reporting in Islami Bank Bangladesh Limited (1983-2010)	IBE

32	2015	Managerial Mindsets Toward Corporate Social Responsibility: The Case of Auto Industry in Iran	IBE
33	2015	Discourses of Collective Spirituality and Turkish Islamic Ethics: An Inquiry into Transcendence, Connectedness, and Virtuousness in Anatolian Tigers	IBE
34	2015	Marketing and Ethics: What Islamic Ethics Have Contributed and the Challenges Ahead	IBE
35	2015	New Conceptual Foundations for Islamic Business Ethics: The Contributions of Abu-Hamid Al-Ghazali	IBE
36	2015	How Islamic Business Ethics Impact Women Entrepreneurs: Insights from Four Arab Middle Eastern Countries	IBE
37	2015	Islamic Capitalism? The Turkish Hizmet Business Community Network in a Global Economy	IBE
38	2015	The influence of Islamic values on management practice in Morocco	IBE
39	2015	Human resource management practices and project success, a moderating role of Islamic Work Ethics in Pakistani project-based organizations	IWE
40	2015	Religion, religiosity, and leadership practices An examination in the Lebanese workplace	IWE
41	2014	The End of Religion? Examining the Role of Religiosity, Materialism, and Long-Term Orientation on Consumer Ethics in Indonesia	IBE
42	2014	The one-billion-plus marginalization: Toward a scholarly understanding of Islamic consumers	IBE
43	2013	Bringing Work Back in Islamic Ethics	IWE
44	2012	Salvation, theology and organizational practices across the centuries	IBE
45	2012	Do Muslims Believe More in Protestant Work Ethic than Christians? Comparison of People with Different Religious Background Living in the US	IWE
46	2011	The Impact of Intrinsic Religiosity on Consumers' Ethical Beliefs: Does It Depend on the Type of Religion? A Comparison of Christian and Moslem Consumers in Germany and Turkey	IBE

47	2010	Islam and CSR: A Study of the Compatibility Between the Tenets of Islam and the UN Global Compact	IBE
48	2010	The Current Arab Work Ethic: Antecedents, Implications, and Potential Remedies	IWE
49	2010	Introduction: Islam and human resource management	IBE
50	2010	Islamic challenges to HR in modern organizations	IBE
51	2009	Measuring Consumer Perceptions of Business Ethical Behavior in Two Muslim Countries	IBE
52	2009	The Islamic Work Ethic and the Emergence of Turkish SME Owner-Managers	IWE
53	2009	Islamic work ethic among Arab college students in Israel	IWE
54	2008	Cross-cultural Comparisons of Managerial Perceptions on Profit	IBE
55	2007	Usury and just compensation: Religious and financial ethics in historical perspective	IBE
56	2006	Pro-environmental behavior in Egypt: Is there a role for Islamic environmental ethics?	IBE
57	2005	The concept of free agency in monotheistic religions: Implications for global business	IWE
58	2005	Balancing ethical responsibility among multiple organizational stakeholders: The Islamic perspective	IBE
59	2005	A cross-cultural study of the role of religion in consumers' ethical positions	IBE
60	2001	International marketing ethics from an Islamic perspective: A value-maximization approach	IBE
61	2001	Islamic work ethic - A moderator between organizational commitment and job satisfaction in a cross-cultural context	IWE
62	2000	Religion, ethics and stock trading: The case of an Islamic equities market	IBE
63	1999	Islamic ethics and the implications for business	IBE
64	2018	'Fatwa Repositioning': The Hidden Struggle for Shari'a Compliance Within Islamic Financial Institutions	IBE
65	2016	Ethical Screening and Financial Performance: The Case of Islamic Equity Funds	IBE

66	2016	Does Shari'ah Screening Cause Abnormal Returns? Empirical Evidence from Islamic Equity Indices	IBE
67	2015	Organizational Justice and Job Outcomes: Moderating Role of Islamic Work Ethic	IWE
68	2014	Islamic Corporate Governance: Risk-Sharing and Islamic Preferred Shares	IBE
69	2014	Global Business Norms and Islamic Views of Women's Employment	IBE
70	2014	Socially responsible investment: insights from Shari'a departments in Islamic financial institutions	IBE
71	2013	Islamic Perspectives on Profit Maximization	IBE
72	2011	Business Ethics Perceptions of Public and Private Sector Iranians	IBE
73	2009	The Impact of Perceived Organizational Ethical Climate on Work Satisfaction	IBE
74	2007	Exploring the ethical identity of Islamic banks via communication in annual reports	IBE

Table 3. The Distribution of Articles by Journal

NO	ARTICLE TITLE	SOURCE
1	Abusive supervision and knowledge sharing: work ethic and learning goal orientation moderating roles of Islamic	MANAGEMENT DECISION
2	Religion and CSR: An Islamic "Political" Model of Corporate Governance	BUSINESS & SOCIETY
3	Temporal Spaces of Egalitarianism: The Ethical Negation of Economic Inequality in an Ephemeral Religious Organization	JOURNAL OF BUSINESS ETHICS
4	Exploring the Nexus Between Human Capital, Corporate Governance and Performance: Evidence from Islamic Banks	JOURNAL OF BUSINESS ETHICS
5	Explaining Helping Behavior in the Workplace: The Interactive Effect of Family-to-Work Conflict and Islamic Work Ethic	JOURNAL OF BUSINESS ETHICS

6	Epistemic Healing: A Critical Ethical Response to Epistemic Violence in Business Ethics	JOURNAL OF BUSINESS ETHICS
7	Impact of abusive supervision on deviant work behavior: The role of Islamic work ethic	BUSINESS ETHICS-A EUROPEAN REVIEW
8	Exploring Muslim Attitudes Towards Corporate Social Responsibility: Are Saudi Business Students Different?	JOURNAL OF BUSINESS ETHICS
9	Is buying counterfeit sinful? Investigation of consumers' attitudes and purchase intentions of counterfeit products in a Muslim country	INTERNATIONAL JOURNAL OF CONSUMER STUDIES
10	Qur'anic Ethics for Environmental Responsibility: Implications for Business Practice	JOURNAL OF BUSINESS ETHICS
11	When and how abusive supervision leads to knowledge hiding behaviors: An Islamic work ethics perspective	LEADERSHIP & ORGANIZATION DEVELOPMENT JOURNAL
12	The relationship between Islamic work ethic and workplace outcome: A partial least squares approach	PERSONNEL REVIEW
13	When is an Islamic work ethic more likely to spur helping behavior? The roles of despotic leadership and gender	PERSONNEL REVIEW
14	Issues in Islamic Equities: A Literature Survey	EMERGING MARKETS FINANCE AND TRADE
15	Perception of politics and job outcomes: moderating role of Islamic work ethic	PERSONNEL REVIEW
16	Beyond Environmental Regulations: Exploring the Potential of Eco-Islam in Boosting Environmental Ethics Within SMEs in Arab Markets	JOURNAL OF BUSINESS ETHICS
17	Exploring the Diversity of Virtues Through the Lens of Moral Imagination: A Qualitative Inquiry into Organizational Virtues in the Turkish Context	JOURNAL OF BUSINESS ETHICS

18	Feminizing leadership in the Middle East Emirati women empowerment and leadership style	GENDER IN MANAGEMENT
19	Impact of human resource (HR) practices on organizational performance Moderating role of Islamic principles	INTERNATIONAL JOURNAL OF ISLAMIC AND MIDDLE EASTERN FINANCE AND MANAGEMENT
20	Work ethic, religion and moral energy: the case of Turkish SME owner-managers	INTERNATIONAL JOURNAL OF HUMAN RESOURCE MANAGEMENT
21	Islamic corporate financing: does it promote profit and loss sharing?	BUSINESS ETHICS-A EUROPEAN REVIEW
22	Measuring and validating Islamic work value constructs: An empirical exploration using Malaysian samples	JOURNAL OF BUSINESS RESEARCH
23	Islamic work ethics and individualism in managing a globalized workplace: Does religiosity and nationality matter?	JOURNAL OF MANAGEMENT & ORGANIZATION
24	An Empirical Alternative to Sidani and Thornberry's (2009) 'Current Arab Work Ethic': Examining the Multidimensional Work Ethic Profile in an Arab Context	JOURNAL OF BUSINESS ETHICS
25	The Role of Individual Variables, Organizational Variables and Moral Intensity Dimensions in Libyan Management Accountants' Ethical Decision Making	JOURNAL OF BUSINESS ETHICS
26	Exploring the mechanism of consumer responses to CSR activities of Islamic banks The mediating role of Islamic ethics fit	INTERNATIONAL JOURNAL OF BANK MARKETING
27	God blesses those who wear Prada Exploring the impact of religiousness on attitudes toward luxury among the youth of Indonesia	MARKETING INTELLIGENCE & PLANNING

28	Impact of Islamic Work Ethics on Organizational Citizenship Behaviors and Knowledge-Sharing Behaviors	JOURNAL OF BUSINESS ETHICS
29	Bridging the gap between justice and citizenship behavior in Asian culture	CROSS CULTURAL & STRATEGIC MANAGEMENT
30	Entrepreneurship from an Islamic Perspective	JOURNAL OF BUSINESS ETHICS
31	Ethical Reporting in Islami Bank Bangladesh Limited (1983-2010)	JOURNAL OF BUSINESS ETHICS
32	Managerial Mindsets Toward Corporate Social Responsibility: The Case of Auto Industry in Iran	JOURNAL OF BUSINESS ETHICS
33	Discourses of Collective Spirituality and Turkish Islamic Ethics: An Inquiry into Transcendence, Connectedness, and Virtuousness in Anatolian Tigers	JOURNAL OF BUSINESS ETHICS
34	Marketing and Ethics: What Islamic Ethics Have Contributed and the Challenges Ahead	JOURNAL OF BUSINESS ETHICS
35	New Conceptual Foundations for Islamic Business Ethics: The Contributions of Abu-Hamid Al-Ghazali	JOURNAL OF BUSINESS ETHICS
36	How Islamic Business Ethics Impact Women Entrepreneurs: Insights from Four Arab Middle Eastern Countries	JOURNAL OF BUSINESS ETHICS
37	Islamic Capitalism? The Turkish Hizmet Business Community Network in a Global Economy	JOURNAL OF BUSINESS ETHICS
38	The influence of Islamic values on management practice in Morocco	EUROPEAN MANAGEMENT JOURNAL
39	Human resource management practices and project success, a moderating role of Islamic Work Ethics in Pakistani project-based organizations	INTERNATIONAL JOURNAL OF PROJECT MANAGEMENT
40	Religion, religiosity, and leadership practices An examination in the Lebanese workplace	LEADERSHIP & ORGANIZATION DEVELOPMENT JOURNAL

41	The End of Religion? Examining the Role of Religiosity, Materialism, and Long-Term Orientation on Consumer Ethics in Indonesia	JOURNAL OF BUSINESS ETHICS
42	The one-billion-plus marginalization: Toward a scholarly understanding of Islamic consumers	JOURNAL OF BUSINESS RESEARCH
43	Bringing Work Back in Islamic Ethics	JOURNAL OF BUSINESS ETHICS
44	Salvation, theology and organizational practices across the centuries	ORGANIZATION
45	Do Muslims Believe More in Protestant Work Ethic than Christians? Comparison of People with Different Religious Background Living in the US	JOURNAL OF BUSINESS ETHICS
46	The Impact of Intrinsic Religiosity on Consumers' Ethical Beliefs: Does It Depend on the Type of Religion? A Comparison of Christian and Moslem Consumers in Germany and Turkey	JOURNAL OF BUSINESS ETHICS
47	Islam and CSR: A Study of the Compatibility Between the Tenets of Islam and the UN Global Compact	JOURNAL OF BUSINESS ETHICS
48	The Current Arab Work Ethic: Antecedents, Implications, and Potential Remedies	JOURNAL OF BUSINESS ETHICS
49	Introduction: Islam and human resource management	PERSONNEL REVIEW
50	Islamic challenges to HR in modern organizations	PERSONNEL REVIEW
51	Measuring Consumer Perceptions of Business Ethical Behavior in Two Muslim Countries	JOURNAL OF BUSINESS ETHICS
52	The Islamic Work Ethic and the Emergence of Turkish SME Owner-Managers	JOURNAL OF BUSINESS ETHICS
53	Islamic work ethic among Arab college students in Israel	CROSS CULTURAL MANAGEMENT-AN INTERNATIONAL JOURNAL

54	Cross-cultural Comparisons of Managerial Perceptions on Profit	JOURNAL OF BUSINESS ETHICS
55	Usury and just compensation: Religious and financial ethics in historical perspective	JOURNAL OF BUSINESS ETHICS
56	Pro-environmental behavior in Egypt: Is there a role for Islamic environmental ethics?	JOURNAL OF BUSINESS ETHICS
57	The concept of free agency in monotheistic religions: Implications for global business	JOURNAL OF BUSINESS ETHICS
58	Balancing ethical responsibility among multiple organizational stakeholders: The Islamic perspective	JOURNAL OF BUSINESS ETHICS
59	A cross-cultural study of the role of religion in consumers' ethical positions	INTERNATIONAL MARKETING REVIEW
60	International marketing ethics from an islamic perspective: A value-maximization approach	JOURNAL OF BUSINESS ETHICS
61	Islamic work ethic - A moderator between organizational commitment and job satisfaction in a cross-cultural context	PERSONNEL REVIEW
62	Religion, ethics and stock trading: The case of an Islamic equities market	JOURNAL OF BUSINESS ETHICS
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64	'Fatwa Repositioning': The Hidden Struggle for Shari'a Compliance Within Islamic Financial Institutions	JOURNAL OF BUSINESS ETHICS
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66	Does Shari'ah Screening Cause Abnormal Returns? Empirical Evidence from Islamic Equity Indices	JOURNAL OF BUSINESS ETHICS
67	Organizational Justice and Job Outcomes: Moderating Role of Islamic Work Ethic	JOURNAL OF BUSINESS ETHICS
68	Islamic Corporate Governance: Risk-Sharing and Islamic Preferred Shares	JOURNAL OF BUSINESS ETHICS
69	Global Business Norms and Islamic Views of Women's Employment	BUSINESS ETHICS QUARTERLY

70	Socially responsible investment: insights from Sha-ri'a departments in Islamic financial institutions	BUSINESS ETHICS-A EUROPEAN REVIEW
71	Islamic Perspectives on Profit Maximization	JOURNAL OF BUSINESS ETHICS
72	Business Ethics Perceptions of Public and Private Sector Iranians	JOURNAL OF BUSINESS ETHICS
73	The Impact of Perceived Organizational Ethical Climate on Work Satisfaction	JOURNAL OF BUSINESS ETHICS
74	Exploring the ethical identity of Islamic banks via communication in annual reports	JOURNAL OF BUSINESS ETHICS

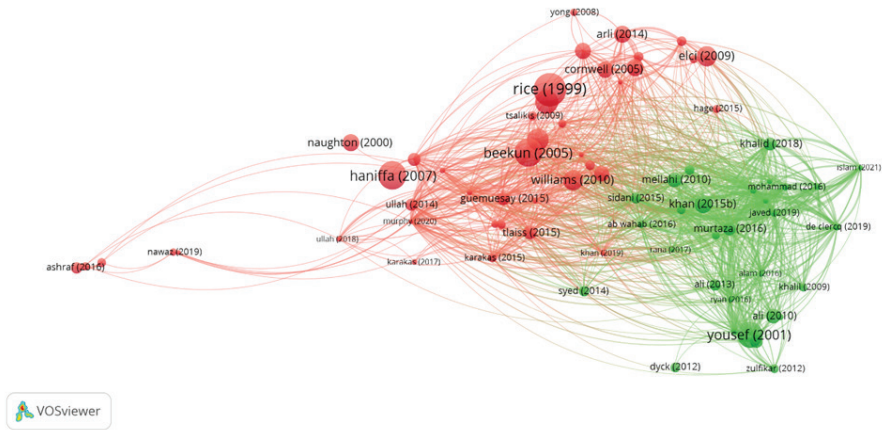
Analysis

This step involves outlining the data cleaning and subfield identification methods as well as selecting appropriate bibliometric software. We entered the data into an Excel spreadsheet. As the co-authorship analysis was conducted using source titles instead of source author(s), a frequency analysis was carried out to identify spelling errors. All errors in the dataset were corrected prior to commencing the analyses. Network analysis was preferred due to its significant advantages in terms of identifying the positions of actors within a community or field. BibExcel was chosen as the bibliometric software because it can automatically prepare the data for network analysis by considering the cooccurrence of citations.

Visualization

When visualizing the relationships among actors in a community or field, researchers generally have two options: network analysis and multidimensional scaling. In this study, we opted for network analysis to depict the relationships among bibliometric couplings. To achieve this objective, we used the VOSviewer software program, which can display the strength of relationships within the network and automatically identify clusters in the field. Figure 1 displays the results of network analysis of Islamic ethics studies in the field of business.

Figure 1: Network Analysis of Islamic Ethic Studies in Business Area



RESULTS

After mapping the papers' contents, two different clusters of Islamic ethics were identified in the literature: Islamic work ethics (IWE) (colored green) and Islamic business ethics (IBE) (colored red). Although these two concepts have similar meanings, work ethics and business ethics differ in their precise definitions. Work ethics mostly focus on the individual attitudes and perceptions toward work (Uy-gur et al., 2017), while business ethics question the conduct of firms with an ethical lens and consider their impact on society, environment, and other stakeholders (Donaldson & Dunfee, 1994; Joyner & Payne, 2002).

IWE and IBE studies can both be found in the present literature. Cluster 1 (green) shows the strong influence of organizational behavior (OB) studies within the IWE field. The IWE scale developed by Ali (1988) has been examined under various topics of OB. Cluster 2 (red), on the other hand, illustrates the diverse applications of IBE works in the management field. The contributions of Islamic finance, corporate social responsibility (CSR), human resource management (HRM), and critical studies to the development of the IBE field are evident. In the following sections, these two clusters will be analyzed in greater detail to better portray the intellectual structure of Islamic ethics.

Cluster 1: Islamic Work Ethics

Articles in Cluster I (green) deal with work ethics and the perspective of the Islamic religion on work ethics. The vast majority of these studies contribute to the literature on organizational behavior (OB). A common characteristic of these articles is that, based on the IWE scale of Ali (1988), they develop new models to explain OB-related topics. These studies are mostly empirical and measure IWE's impact on various other scales, such as organizational citizenship behaviors and knowledge-sharing behaviors (Murtaza et al., 2016), helping behavior (De Clercq et al., 2018), individualism (Alam & Talib, 2015; Khalil & Abu-Saad, 2009), perceived organizational justice (Mohammad et al., 2018), and turnover intention (K. Khan et al., 2015). IWE has also been widely tested as a moderator variable between variables of abusive supervision and knowledge sharing/hiding behaviors (Islam et al., 2021a; Khalid & Khan, 2018), organizational commitment and job satisfaction (Yousef, 2001), organizational justice and citizenship behavior (Mohammad et al., 2016), abusive supervision and deviant workplace behavior (Javed et al., 2019), HR practices and project success (A. S. Khan & Rasheed, 2015), perceived organizational justice and turnover intention (K. Khan et al., 2015).

The richness of the application area of IWE in the OB field illustrates that Islamic work ethics (IWE) can find a place in the literature as a reliable and valid scale. The majority of IWE articles are assimilated in mainstream Western literature and treat Islam as a contextual factor; furthermore, they attempt to accumulate scientific knowledge by testing IWE scales in various fields. Although some claim that Protestant work ethic (PWE) and IWE are similar in terms of viewing work as a service/worship (Zulfikar, 2012), there also exist criticisms of the PWE's applicability in different religious contexts (Ryan & Tipu, 2016). Common representation of PWE as universal work ethics is arguable, as Muslim cultures and societies have their own work ethic characteristics that do not necessarily mirror those of the West (Ali & Al-Owaihian, 2008). Empirical IWE studies illustrate that understanding work ethics from an Islamic perspective are necessary to better examine Muslim societies' ethics in the workplace.

Cluster 2: Islamic Business Ethics

The co-cited articles in Cluster 2 (red) suggest that there is no single dominant theory in the field of Islamic business ethics (IBE). While IWE studies are largely conducted in the OB field, IBE has a wider application area in the management field. Researchers have explored alternative ethical perspectives from Islam in many ex-

isting management areas, such as HRM (Ali, 2010a; Mellahi & Budhwar, 2010), CSR (Murphy et al., 2019; Murphy & Smolarski, 2020; Williams & Zinkin, 2010), corporate governance (Nawaz, 2019), stakeholder theory (Ali, Al-Aali, & Al-owaihan, 2013; Beekun & Badawi, 2005) and entrepreneurship (Gümüşay, 2015). IBE has also been incorporated into discussions on gender equality (Syed & Van Buren, 2014), the morality of profit maximization (Ali, Al-Aali, & Al-owaihan, 2013), marketing ethics (Ali & Al-Aali, 2015; El-Bassiouny, 2014a; Saeed et al., 2001), environmental ethics (Abdelzaher & Abdelzaher, 2017; Helfaya et al., 2018; Rice, 2006), and consumer ethics (Arlı & Tjiptono, 2014; Cornwell et al., 2005; Schneider et al., 2011).

Another focus of IBE studies is Islamic financial institutions (IFI). IFIs are known for their socially responsible investments, which are drawn from Sharia principles (Ullah et al., 2014), and for their holistic business models, which require the making of financial sacrifices to facilitate ethical and engaging philanthropic activities (Ullah et al., 2018). Ethical issues associated with Islamic finance practices such as *murabahah* (Minhat & Dzolkarnaini, 2016), ethical screening of Islamic equities (Ashraf, 2016; Nainggolan et al., 2016), Islamic preferred shares (Al-Suhaibani & Naifar, 2014), and the ban of usury (Mews & Abraham, 2007), have also been discussed in the identified articles.

The cultural realities of different countries are considered important for understanding how business ethics are applied in diverse contexts (Yong, 2008). As such, IBE literature is widespread in the Muslim world, providing country-specific studies on Morocco (Forster & Fenwick, 2015), Turkey (Karakas et al., 2015, 2017), Pakistan (Rauf & Prasad, 2020), Egypt (Rice, 1999; Tsalikis & Lassar, 2009), Iran (Mujtaba et al., 2011), and Libya (Musbah et al., 2016). There are also comparative studies between Germany and Turkey (Schneider et al., 2011) and between Christians and Muslims (Hage & Posner, 2015).

In addition, some IBE works have adopted critical perspective on contemporary ethics. Max Weber himself underlined that the Western perspective on ethics is largely influenced by European values and beliefs that are shaped by industrial capitalism and differ from the values of other cultures (Islam et al., 2021b). In addition, several scholars have criticized the fact that academic perspectives from non-Western religious and cultural traditions are far less represented in business ethics literature (Murphy & Smolarski, 2020). Therefore, many studies approach IBE as an epistemic alternative to Western business ethics. Decolonial studies claim that Islam is misrepresented and underrepresented in the field and that its

perspectives are excluded and distorted (Ul-Haq & Westwood, 2012); thus, they call for “epistemic healing” (F. R. Khan & Naguib, 2019) to address this issue. Rich discussions on IBE in the literature seem to have the potential to provide an alternative ethical perspective to Western business ethics.

In terms of methodology, quantitative studies that apply surveys and testing models are dominant in the field. On the other hand, several qualitative studies focused on the foundational sources of normative Islam, namely, the Quran and *Hadith* (oral tradition referring to the sayings and actions of the prophet Mohammad). These studies attempt to incorporate original Islamic perspectives to the field of business ethics by referring to Islamic concepts such as *ihsan* (benevolence) (Ali, 2010a; Ali, Al-Aali, & Al-owaihan, 2013), *fardh* (religious duty) (Ali, Al-Aali, & Al-owaihan, 2013; Murphy & Smolarski, 2020), *niyah* (intent) (F. R. Khan & Naguib, 2019), *halal* (permissible), *haram* (forbidden) (El-Bassiouny, 2014b), *adl* (just) (Beekun & Badawi, 2005), *amal* (work), *amana* (trust) (Beekun & Badawi, 2005), *zakat* (charity for the needy) (Rauf & Prasad, 2020), *haqq* (right) (Syed & Van Buren, 2014), and *khalifah* (trustee) (Williams & Zinkin, 2010).

These areas provide opportunities for researchers to contribute to Islamic and mainstream business ethics research. However, considering the wide range of co-citations, it can be said that IBE has not been dominated by a single theory. While this situation may indicate the immaturity of the field, it also highlights the potential richness of the research area. Ultimately, IBE has the potential to make valuable contributions to many different topics.

Please refer to Table 4 below for an illustrative summary of IWE and IBE areas.

Table 4. Illustrative Summary of IWE and IBE Domains

Domain	Key areas of research	Example constructs	Example finding from this literature
Islamic business ethics	Finance	Ethical screening, socially responsible investment (SRI), the Ethical Identity Index (EII), corporate governance, and Islamic equity funds (IEF)	IEFs screen their investments for <i>haram</i> (sinful), <i>riba</i> (conventional interest/usury), <i>maysir</i> (gambling), <i>qimar</i> (speculation), and <i>gharar</i> (uncertainty tied with exploitation and unfairness) activities, which are strictly prohibited according to Islamic law. (Nainggolan et al., 2016)
	Corporate social responsibility	Normative Islam, <i>Maqasid al Shariah</i> (the objectives of Islamic law), <i>fard al 'ayn</i> (obligation upon all individuals within society), and <i>fard al kifayah</i> (obligation upon some individuals within society)	This Islamized stakeholder governance model democratizes corporate boards by including a multitude of organizational stakeholders into the decision-making bodies of these boards (i.e., the supervisory board). (Murphy & Smolarski, 2020)
	Consumer ethics	Intrinsic and extrinsic religiousness, consumer ethical beliefs, and <i>halal</i> and <i>haram</i> (sinful) products	Muslim Malaysian consumers prefer to buy <i>halal</i> products—products free of pork and alcohol. In addition, <i>halal</i> products are marketed as having been handled and distributed by Muslims. (Tsalikis & Lassar, 2009)
	Human resource management	Goodness and generosity in interaction and conduct (<i>ehsan</i>), commonly referred to as charity but signifying any sincere or beneficial deed (<i>sedakah</i>); the principle of consultation (<i>Shura</i>); and Islamic core values, such as the principles of honesty (<i>Al-sidq</i>), trust (<i>Al-Amanah</i>), justice and fairness in dealing with employees (<i>Al-adl</i>), team work and cooperation (<i>Al-Ta'waan</i>), and perfection/excellence (<i>Al-Ikhlās</i>)	The application of the philosophy of <i>ehsan</i> in the workplace offers a useful framework for positively safeguarding societal concerns... Islamic prescriptions on HR, if internalized, may guard against violating human dignity and ensure a fine balance between organizational and societal interests. (Ali, 2010b)

Islamic business ethics	Marketing	Equity and justice (constituting just dealing and fair play), permissible (<i>halal</i>), and pure (<i>twayyib</i>)	Business conduct has to be morally driven... the interests of the society are situated at the heart of the marketing function. Not only does morality transcend any market exchange concern, but social dimensions are also an integral part of market function. (Ali & Al-Aali, 2015). All unethical lapses in pricing are tantamount to injustice (<i>Dhulm</i>) and are considered sin. (Saeed et al., 2001)
Islamic work ethics	Job satisfaction	Motivation theories	The empirical results indicate that the Islamic work ethic directly affects both organizational commitment and job satisfaction, and that it moderates the relationship between these two constructs. (Yousef, 2000)
	Protestant work ethic	Muslims PWE scores	The Turkish Muslim population of the US work force positively contributes to the American business ethics values (Zulfikar, 2012)
	Hoftsedes personality traits	Individualism	There was a strong and highly significant correlation between the IWE and individualism scales. (Khalil & Abu-Saad, 2009)
	Helping behavior	Leadership theories	Islamic work values relate positively to helping behaviors, and this relationship is stronger when employees experience despotic leadership because their values motivate them to protect their colleagues against the hardships created by such leadership (De Clercq et al., 2018)
	Abusive supervision	Conservation of resources theory	The moderation of an Islamic Work Ethic on the relationship between abusive supervision and deviant work behavior was confirmed. (Javed et al., 2019)

Islamic work ethics	Turnover intention	Motivation theories	IWE was positively related to job satisfaction and negatively related to turnover intention and negligent behavior. (Rawwas et al., 2018)
	Organizational justice, organizational citizenship behavior	Social exchange, equity, and other orientation theories	The findings of this study revealed that justice has a direct effect on citizenship behavior directed toward individual and organization alike. These relationships were found to be more effective for employees who are high in IWE and weak for employees who are low in IWE. (Mohammad et al., 2016)

DISCUSSION

In this review, we have conducted a bibliometric analysis of the emerging Islamic ethics domain within the business ethics literature. The findings of this review show that, currently, research on various constructs in this area (e.g., Table 1) can be aggregated into two large clusters: Islamic work ethics and Islamic business ethics. The key difference between these two terms is the level of analysis: Islamic work ethics commonly refers to the application of Islamic ethics at micro levels, such as at the level of analysis of the individual or team. Conversely, Islamic business ethics refers to the broader work context, such as the extent to which organizational structures are based on Islamic ethics or whether Islamic ethics are a factor influencing the decisions by the upper echelons of the organization. We have reviewed these two clusters, as well as the common themes and constructs within them, to provide researchers in the business ethics field a clear understanding of this emerging field. This bibliometric study suggests that several potential areas of research within and surrounding the Islamic ethics domain are currently unexplored.

Future Research Opportunities

Conceptual clarification and measurement. As with any nascent literature, research on IWE and IBE has faced early conceptual challenges that can be resolved through more the publication of conceptual studies. For example, while IWE and IBE are proposed as two different terms, it is worth considering whether the existence of these two terms causes unnecessary fragmentation in the literature. If the main difference between IBE and IWE is the level of analysis (as suggested in our review of the literature), it might be best to combine the two streams of literature

under one umbrella. Similarly, there is room for improvement in terms of scales. Currently, we have limited knowledge of the stability of existing scales of IBE/IWE. Similarly, we require studies that compare self-measured and other-measured IBE/IWE. Finally, we must also consider whether IBE/IWE is conceptualized as an internal construct or an external (behavioral) outcome. If IBE/IWE is a behavioral outcome, it may be necessary to emphasize other-measured (as opposed to self-measured/self-reported) scales, following research in the leadership area (e.g., Barbuto & Wheeler, 2006). Furthermore, the self-measurement of Islamic ethics (as with many ethical constructs) is subject to self-serving bias (e.g., Babcock & Loewenstein, 1997) and thus may not be reliable.

IWE/IBE, Moderating Variables and Multi-Level Outcomes. While most studies examining IWE/IBE focus on the effects of these constructs on a variety of outcomes, there are still several unexplored areas. For example, most studies are conducted at a single level of analysis, and there is a lack of multi-level studies that can help us observe the effects of IWE/IBE on broader organizations. There is also a lack of studies on the effects of IWE/IBE across organizations, such as in M&As (e.g., Oancea & Kamau, 2020) and B2B decision-making (e.g., Tuncdogan et al., 2019).

Furthermore, our knowledge regarding the factors moderating the relationship between IWE/IBE and its outcomes is limited. In other words, we must determine the circumstances in which we are likelier to reap the benefits of IWE/IBE. There are several classes of variables we can consider that can moderate these relationships, such as external environment (e.g., environmental turbulence – Bodlaj & Čáter, 2019), organizational structure (e.g., Zheng et al., 2010), organizational culture (e.g., Elsbach & Stigliani, 2018), leadership styles (e.g., Anderson & Sun, 2017), leadership behaviors (e.g., Inceoglu, et al., 2018), and other variables related to the overall psychological architecture of the organization (e.g., Powell, et al., 2011).

Antecedents of IWE/IBE. Currently, there is little to no knowledge regarding the emergence of Islamic work and business ethics within organizational settings. While the number and religiousness of Muslim individuals are two key factors, there are other relevant factors as well. For example, individuals may identify as Muslims but may not apply a religious ethics mindset to their work. Similarly, individuals may have Islamic work ethics (i.e., at the individual level), but the organizational structures may not involve elements of Islamic business ethics. It is thus important to identify the circumstances in which these different structures form and measure their overall effects on organizations.

Moreover, it is also possible for an organization to have IBE despite having members who are not Muslims. In this case, the question becomes: Under which circumstances does this yield a desirable result (e.g., performance, job satisfaction, connectedness)? Indeed, there are many successful organizations that are governed via religious principles and have many members who do not share the same religion. For example, Earlham College and John Hopkins University are successful institutions of higher education founded by Quakers. While Quaker principles play a role in these institutions, the way the religious principles are implemented has not prevented these institutions from achieving success. In fact, in the highly competitive landscape of US higher education, one can even argue that their religious roots helped to make these organizations more unique. Similarly, IBE at the organizational level may have positive effects on individuals who are not Muslims themselves.

Mediators between IWE/IBE and Multi-Level Outcomes. Finally, while we know that we have certain effects on IWE/IBE within organizational contexts, our knowledge regarding the specifics of these relationships remains limited. For example, if an organization is high on the IBE scale and that has an effect on performance in a certain context, what factors mediate these effects? Was it trust making transactions easier or a shared culture improving interpersonal sensemaking? We require theory-building research that can describe the specific mechanisms underlying the relationships between IBE/IBE and the various outcomes these constructs can predict.

CONCLUSION

In recent years, there has been an increasing interest in better understanding variables related to Islamic ethics as a set of contextual variables with multi-level effects within the organizational setting. In this study, we conducted a bibliometric coupling analysis to gain further insight into the ongoing evolution of research pertaining to this concept. Based on our observations, we developed a research agenda. Ultimately, we aim to help this set of studies grow into a coherent stream of literature.

In conclusion, our bibliometric analysis sheds light on the emerging field of Islamic ethics research within the business ethics literature. Our review highlights the distinction between Islamic work ethics and Islamic business ethics, emphasizing the varying levels of analysis these terms entail. In addition, we identified several areas for future research to further enhance our understanding of Islamic ethics in organizational contexts.

First, there is a need for conceptual clarification and refinement of the measurement scales used in the literature. Addressing early conceptual challenges and improving measurement scales will contribute to a more cohesive understanding of Islamic ethics. Additionally, consolidating Islamic work ethics and Islamic business ethics under one umbrella term could streamline future research efforts. Second, future studies should explore the moderating variables and multi-level outcomes of Islamic ethics. Investigating the contextual factors that influence the relationship between Islamic ethics and organizational outcomes should provide valuable insights for practitioners and scholars alike. Moreover, understanding the antecedents of Islamic work and business ethics within organizational settings is crucial. Exploring the emergence of these ethics frameworks and their impact on organizational structures and processes will contribute to a comprehensive understanding of Islamic ethics in practice. Furthermore, research should focus on identifying the mediators between Islamic ethics and multi-level outcomes. Exploring the specific mechanisms through which Islamic ethics influence organizational outcomes will facilitate the development of Islamic ethics theory and practical applications of Islamic ethics in the workplace.

In summary, our review highlights the importance of further research in understanding the complexities of Islamic ethics in organizational contexts. By addressing conceptual challenges, exploring moderating variables, investigating antecedents, and identifying mediators, future studies can contribute to a more nuanced understanding of Islamic ethics and its implications for business practices.

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