

A Bibliometric Analysis of Islamic Work Ethics: Research Trends and Future Directions

Akhmad Nur Zaroni

UIN Sultan Aji Muhammad Idris, Samarinda, Indonesia
akhmadnurzaroni@uinsi.ac.id

Dirga Lestari

Universitas Mulawarman, Samarinda, Indonesia
dirga.lestari@feb.unmul.ac.id

Abstract

Islamic Work Ethics (IWE) has been the focus of growing research, including its influence on organizational performance, leadership, and the development of work culture based on Islamic values. This study maps the trends, main themes, and research contributions on Islamic Work Ethics (IWE) globally through bibliometric analysis of scientific publications in 2012–2024 using Publish or Perish and VOSviewer. The results show three main phases of IWE development: (1) conceptual exploration in the Islamic finance and education sector (2012–2017), (2) application in Islamic value-based organizational management (2018–2019), and (3) its impact on performance, job satisfaction, and organizational justice (2019–2024). Malaysia, Indonesia, and Pakistan are the largest contributors, focusing on education, MSMEs, and Islamic banking. The study also uncovered research gaps, such as the global application of IWE, cross-cultural relations, and its influence on multicultural generations. This research offers strategic directions for the development of IWE in the Islamic education sector and modern organizations.

Keywords: *Bibliometric Analysis, Islamic Education, Islamic Work Ethics, Research Trends, Organizational Performance*

INTRODUCTION

Islamic Work Ethics (IWE) is a value system rooted in Islamic principles, which emphasizes honesty, responsibility, justice, and hard work as a guide in carrying out daily activities, including in the workplace, as well as instilling spiritual values into professional behavior (Al-Shamali et al. 2021). In the context of organizations, the implementation of IWE not only impacts individuals, but is also able to form an ethical work culture, improve organizational performance, and promote long-term sustainability (Aldulaimi, 2016). This makes IWE relevant in the midst of the complexity of the modern world of work, which is faced with the challenges of globalization, digital transformation, and ethical issues.

Islamic Work Ethics can affect individual performance, because it is an attitude that arises from the will and self-awareness based on a work-oriented cultural value system. Islamic work ethic is based on the cultural values that shape Islamic Work Ethics in each individual, so that it is

able to significantly influence their performance (Aini 2020). In addition to being related to individual performance, Islamic work ethics also significantly shape organizational culture and shared values among Muslim employees, as shown in research on the Impact of Islamic Work Ethics on Organizational Culture among Muslim Staff (Chupradit et al., 2022).

One of the important aspects of Islamic Work Ethics is religiosity. Religiosity based on religious values has a positive impact in the workplace. A Muslim who is aware of the responsibility of the hereafter will tend to avoid unethical behavior, because he understands that every action will be judged. Work done with ethics and integrity reflects *piety* or awareness of God (Mahan & Bhatti, 2019). Therefore, religiosity plays an important role in guiding individual behavior and decisions, both in daily life and in the world of work.

Along with the increasing attention to the importance of spiritual values in organizations, academic studies on IWE have also continued to grow. Several bibliometric studies have been conducted prior to this one. For instance, Alam *et al.*, (2024) in their study titled "Developments and Themes in Islamic Work Ethic Studies: A Bibliometric Analysis"¹ explored general themes and trends in IWE. Christiyanto *et al.*, (2022) focused on Islamic Work Ethics specifically within Indonesia's Islamic Microfinance Institutions², while Johara *et al.*, (2023) provided a broader bibliometric review of IWE literature in the Journal of Economic Cooperation and Development³. These studies contributed significantly to understanding the structure and thematic direction of IWE literature. However, they are limited by narrower scopes in terms of geography, sectoral focus, or data range. In contrast, this study offers a more comprehensive and updated analysis covering the period from 2012 to 2024, using integrated data from both Scopus and Web of Science. Furthermore, it emphasizes underexplored areas such as IWE's relevance to Islamic education, cross-cultural applications, and organizational transformation in contemporary settings.

Given the expanding volume of literature, a bibliometric method was chosen for this study to provide a systematic, quantitative, and visual representation of the evolution of IWE research. Bibliometric analysis allows for the identification of trends, influential authors, thematic clusters, and research gaps in a way that traditional literature reviews may not. It enables researchers to assess the development and structure of the field based on empirical publication data, offering clearer insights into how the scholarly conversation on IWE has progressed and where it may be headed.

Previous research has shown that IWE has a significant influence on various aspects of the organization, such as employee performance c job satisfaction (Saban et al., 2020), and ethical leadership (Raja et al., 2019). In the Islamic education sector, IWE plays an important role in shaping teacher behavior and creating an ethical, innovative, and productive learning environment (Balakrishnan, 2017; ElKaleh, 2019).

Naeem & Rashid (2022) research concluded that Islamic Work Ethics has a significant influence on employee performance. Mehnaz et al. (2020) also found that Islamic Work Ethics improves teacher performance in educational institutions, while Saban et al. (2020) shows the positive influence of Islamic Work Ethics on employee performance, both directly and through job satisfaction. Zahra (2016) added that the application of Islamic values, such as honesty and integrity, correlates with improved individual performance among administrative staff in Malaysia. Idrus et al. (2023) stated that Islamic Work Ethics, along with value-based leadership such as honesty and responsibility, increase organizational commitment and employee performance. Setiawan et al. (2019) shows that Islamic Work Ethics has an effect on job satisfaction and

performance at Bank Rakyat Indonesia Syariah. Din et al. (2019) supports these findings by showing a positive correlation between Islamic Work Ethic, intrinsic motivation, and job performance in university faculties in Pakistan.

This research aims to map the development of IWE literature, including its contribution to the Islamic education sector, as well as provide insight into the future direction of research. By understanding research patterns and trends, this study is expected to support the development of IWE as a relevant framework in a variety of modern organizational contexts.

LITERATURE REVIEW

The Concept Of Islamic Work Ethics

Islamic Work Ethics (IWE) is a value system grounded in Islamic principles that emphasize honesty, responsibility, justice, and diligence as guiding principles in professional life (Al-Shamali et al., 2021; Aldulaimi, 2016). IWE integrates faith-based morality into daily work practices, positioning labor as both a form of worship and a moral duty. Mahan and Bhatti (2019) argue that religiosity plays a vital role in IWE since individuals who are conscious of divine accountability are more likely to avoid unethical behavior and act with integrity.

Aldulaimi (2016) contrasts IWE with Western ethical paradigms such as the Protestant Work Ethic, explaining that IWE is intention-centered (niyyah-oriented) and spiritually motivated. Mohammad and Quoquab (2016) further assert that IWE's foundation in Islamic teachings distinguishes it by linking productivity with spirituality, where success is defined not only by material achievement but also by spiritual fulfillment.

IWE and Individual or Organizational Performance

A growing body of empirical studies has established that IWE significantly improves both individual and organizational performance. Naeem and Rashid (2022) found that IWE enhances employee performance and reduces counterproductive work behavior, mediated by job satisfaction. Similarly, Mehnaz et al. (2020) and Saban et al. (2020) confirmed that adherence to Islamic ethical values positively influences motivation, satisfaction, and performance among teachers and employees.

Athar et al. (2016) demonstrated that job satisfaction mediates the relationship between IWE and organizational commitment. Idrus et al. (2023) found that Islamic leadership and IWE jointly improve organizational loyalty and performance among government employees. Setiawan et al. (2019) reported similar results in the Islamic banking sector, showing that IWE correlates positively with both employee satisfaction and performance.

Further evidence from Din et al. (2019) and Hamzah et al. (2021) reveals that IWE strengthens intrinsic motivation and builds an Islamic organizational culture that supports productivity and ethical conduct. Collectively, these findings suggest that IWE enhances both personal morality and collective organizational outcomes.

IWE, Leadership, and Organizational Culture

Leadership plays a pivotal role in implementing and sustaining IWE within organizations. Raja et al. (2019) and Ebrahimi et al. (2019) observed that ethical and servant leadership foster positive workplace attitudes and satisfaction through the integration of IWE principles. Esenaliev and Ferguson (2022) further confirmed that IWE-based leadership promotes a collaborative and ethical organizational culture.

Permana et al. (2019) found that leadership styles emphasizing Islamic values—justice, discipline, and trustworthiness—directly influence employee performance. Zahra (2016) and Gheitani et al. (2018) emphasized honesty and integrity as central tenets of IWE that significantly improve moral conduct, satisfaction, and commitment among employees.

IWE in Education and Social Contexts

In education, IWE contributes to character formation and professional ethics among educators and students. Balakrishnan (2017) argued that moral education grounded in Islamic values is essential for sustaining harmony in multicultural societies. ElKaleh (2019) showed that leadership in educational institutions that integrates Islamic ethical values fosters ethical, innovative, and productive learning environments. Mehnaz et al. (2020) also found that teachers who adhere to Islamic work ethics perform better and display stronger moral commitment. Anggadwita et al. (2021) explored the application of IWE in Islamic boarding schools (*pesantren*) through the *humane entrepreneurship* approach, which emphasizes compassion, sustainability, and social responsibility in Islamic education and entrepreneurship.

Global and Sectoral Perspectives on IWE

Globally, IWE research has been concentrated in Malaysia, Indonesia, Pakistan, and several Middle Eastern countries (Musa et al., 2020; Hassi et al., 2021; Almasradi, 2024). In Saudi Arabia, IWE is closely linked with employee identification and social responsibility (Ali et al., 2023), while Badar et al. (2024) demonstrated in Qatar that the employee relations climate mediates IWE's effect on organizational performance.

In Egypt, Helfaya et al. (2018) and Abdelzaher et al. (2019) revealed that Islamic ethical principles foster accountability and transparency in financial institutions. Özcan and Özdemir (2022) conducted a content analysis mapping the conceptual development of IWE globally, showing its evolution from normative ethics toward managerial and performance-oriented frameworks.

METHOD

This study uses a bibliometric approach to analyze trends, patterns, and contributions in literature related to Islamic Work Ethics (IWE). This approach aims to comprehensively map scientific publications, providing insight into key themes, collaboration networks, and potential future research directions. Data was collected from major scientific databases, namely Scopus and Web of Science, which include journals, conference proceedings, and IWE-related publications. The search process was carried out using keywords such as "Islamic Work Ethics", "IWE", and "Islamic Ethics". The published time range analyzed is 2015–2024 to reflect the latest developments in IWE research. Relevant articles are filtered based on inclusion criteria, only English-language publications with complete bibliographic data are included, while articles that do not meet these criteria are excluded. From the search using the Publish or Perish tool, as many as 200 journals were found, and after being selected based on relevance, 180 journals were used for further analysis.

The collected data was analyzed using the VOSviewer software, as suggested by Van Eck & Waltman (2023), to generate visualizations of publication trends, inter-author relationships, and key themes. The study analyzed the number of annual publications, geographic contributions, dominant keywords, and the most productive journals and authors. Data visualization is carried out through network maps and density maps to understand research distribution patterns and inter-

topic relationships. This analysis identifies three main phases of IWE research development, namely conceptual exploration, practical application, and organizational impact analysis (Aldulaimi, 2016).

In addition, this research also reveals research gaps, such as the application of IWE in the global, cross-cultural, and Islamic education sectors (Mohammad & Quoquab, 2016). To ensure the validity of the results, an evaluation is carried out on articles with high citations to ensure the accuracy of the data and the relevance of the findings. The results of the analysis are compared with the existing literature to identify new contributions and future research directions. With this approach, this research is expected to make a significant contribution to mapping IWE literature and open up opportunities for further development, especially in the context of Islamic education and modern organizations.

RESULT AND DISCUSSION

Number of Publications and Trends in Islamic Work Ethics Topics

Based on the search results using *Publish or Perish* in the range of 2015 to 2024, as many as 200 journals were found that discussed the topic of Islamic work ethics. After a screening process based on certain criteria, the number of relevant journals narrowed to 153. These findings show that there is considerable attention to the study of Islamic work ethics in that time span.

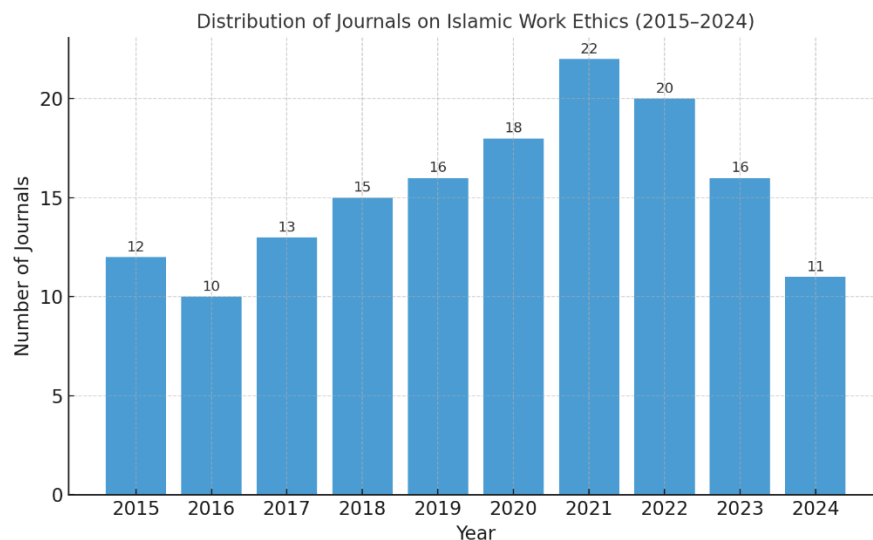


Figure 1. Distribution of Journals on Islamic Work Ethics (2015-2024)

Source: Research data processed

In the 2019–2020 period, the focus of research began to shift towards more specific organizational outcomes, such as employee performance and job satisfaction, with *Islamic Work Ethic* (IWE) playing a key role in influencing these variables. **The research focus** of this period highlights the impact of IWE on **employee performance**, **organizational fairness**, and **leadership style**. Key keywords: *Job satisfaction* (Saban et al., 2020), *employee performance* (Hamzah et al., 2021), *mediating role* (Al-Douri et al., 2020), *organizational justice* (Raza et al., 2020), dan *servant leadership* (Ebrahimi et al., 2019). *Impact* and *effect* show attention to the real impact of IWE in the context of the organization. Research has also begun to examine **the role of IWE mediation and moderation** in various relationships between variables.

Countries Most Contributing to IWE Research

A country's contribution to research on Islamic Work Ethics (IWE) usually reflects academic interest, industry needs, and cultural relevance to the concept. Countries with a majority Muslim population or academic communities active in the field of Islamic ethics tend to make a significant contribution in the number of publications. In addition, institutional support, international partnerships, and access to research resources play a role in determining the volume of publications. The analysis of the distribution of country contributions can provide in-depth insights into the development of IWE topics globally as well as identify the countries that are key actors in this research. The following are the countries that contributed to the research on Islamic Work Ethics.

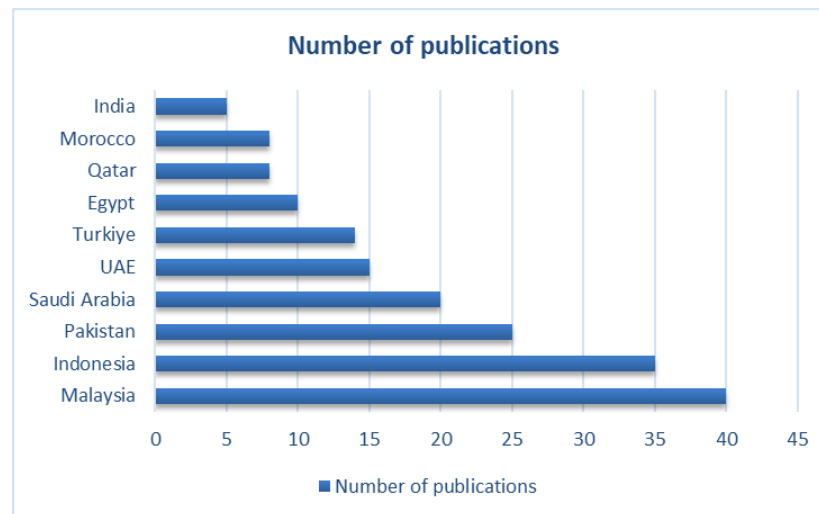


Figure 3. Distribution of IWE Publications by Country

Source: Processed from research data, 2024

Research on Islamic work ethics (IWE) shows a varied distribution based on country contributions and sectoral focus. Malaysia is the main contributor with around 40 articles, the majority of which discuss work ethics in the Islamic banking sector and higher education (Musa et al., 2020). Indonesia, with about 35 articles, highlights the implementation of IWE in Islamic boarding schools, MSMEs, and the government sector (Anggadwita et al., 2021) Pakistan contributed about 25 articles examining the influence of IWE in organizations, especially in the education and public service sectors (Athar et al., 2016).

Between 2017 and 2024, Saudi Arabia has produced about 20 scholarly works on Islamic Work Ethics (IWE), focusing on its application within Islamic banking and business sectors. Studies such as Almasradi (2024) and Ali et al., (2023) reveal that IWE principles strongly influence employee behavior, organizational identification, and social responsibility—particularly highlighting the rising participation of women in the workforce. In the UAE, around 15 studies emphasize how IWE integration into management practices strengthens employee motivation, commitment, and workplace harmony in both public and private institutions. Similarly, research in Turkey—around 15 articles—examines the interplay between IWE, entrepreneurship, and family business ethics, as shown by Özcan & Özdemir (2022), who discuss the evolution of IWE toward understanding ethical leadership and organizational culture in Islamic enterprises.

Egypt has contributed around ten studies focusing on how Islamic values and ethics enhance institutional performance and governance. Scholars like Helfaya et al., (2018) and Abdelzaher et al., (2019) demonstrate that Islamic ethical principles shape accountability, transparency, and employee conduct, particularly within financial institutions and CSR frameworks. The findings show that in Egypt, IWE has developed from an individual moral principle into a structural element of ethical governance that enhances both performance and spiritual accountability.

Qatar and Morocco, each with about eight publications, highlight the integration of Islamic moral values into human resource and leadership systems (Badar et al., 2024; Hassi et al., 2021). Their research shows that aligning HR practices with Islamic ethics boosts motivation, leadership integrity, and organizational harmony. Meanwhile, India—with around five studies—provides a unique Muslim-minority perspective, where IWE principles enrich secular workplaces. Udin et al., (2022) and Rubbab (2024) found that IWE fosters affective commitment, productivity, and trust across diverse settings. Collectively, these studies show that IWE’s practice and interpretation vary by socio-cultural and institutional context, forming a comparative foundation for understanding Islamic ethics across Muslim-majority and minority environments.

Journal with the Most Publications on Islamic Work Ethic (IWE)

From the results of the analysis of the documents, it was found that several journals often publish research related to Islamic Work Ethics (IWE).

Table 1
Journal with the Most Publications on Islamic Work Ethics

No	Journal	Number of Articles
1	Journal of Business Ethics	25
2	Journal of Islamic Marketing	15
3	Journal of Management Development	12
4	International Journal of Islamic and Middle Eastern Finance and Management	10
5	Journal of Asian Finance, Economics and Business	8
6	Middle East Journal of Business	5

Source: Processed from research data, 2024

The Journal of Business Ethics explores the link between Islamic work ethics (IWE) and organizational performance, job satisfaction, and fairness (Clercq et al., 2017). The *Journal of Islamic Marketing* examines Islamic business ethics in relation to marketing and entrepreneurship (Hasan, 2020). Meanwhile, the Journal of Management Development highlights how IWE shapes leadership and organizational culture, with recent studies showing its role in fostering ethical leadership and positive workplace engagement (Esenaliev & Ferguson, 2022).

International Journal of Islamic and Middle Eastern Finance and Management, highlights IWE in the context of Islamic finance, such as Sharia banking (Saygılı et al., 2022). Journal of Asian Finance, Economics and Business, analysing the impact of IWE on performance and work motivation in the Asian financial sector (Aflah et al., 2021). Middle East Journal of Business, discusses aspects of Islamic spirituality and work ethics in organizations (Shaikh & Noordin, 2019).

Most Researchers

Authors who are prolific in discussing *Islamic Work Ethics* (IWE) have contributed significantly to the development of literature in this field. They often offer new perspectives, develop theories, and bridge research across disciplines. Identifying the top ten authors on IWE topics can provide an overview of the key figures driving discussion and research, while also showing the direction in which the study is developing globally.

Table 2
Top 10 authors who discuss Islamic Work Ethics (IWE)

No	Author	Number of Articles
1	Khuram Shahzad	15
2	Saeed Hameed Aldulaimi	12
3	Jihad Mohammad	11
4	Muhammad Abbas	9
5	Usman Raja	8
6	Muhammad Usman	8
7	Zahid Rahman	7
8	AM. Siti Khadijah	7
9	Mastura Ab. Wahab	6
10	Farzana Quoquab	6

Source: Processed from research data, 2024

Most Widely Used Methods

The research methods used in *the study of Islamic Work Ethics* (IWE) reflect a scientific approach to understanding this concept in a variety of contexts. Researchers often rely on quantitative, qualitative, or mixed methods to explore the relationship between IWE and aspects such as job performance, satisfaction, and organizational culture. Examining the most frequently used methods can provide insight into how IWE is studied and the validity of research results in this area.

Table 3
Research methods widely used in IWE studies

No	Method	Number of Studies
1	Quantitative	60
2	Qualitative	20
3	Mixed Methods	10
4	Conceptual or literary	15
5	Experimental or Longitudinal	5

Source: Processed from research data, 2024

The most widely used research method in studies on Islamic Work Ethics (IWE) remains quantitative, emphasizing the use of survey data and advanced statistical techniques such as Structural Equation Modeling (SEM) or multiple regression. For instance, Aflah et.al., (2021) employed SEM using AMOS to examine the influence of IWE—mediated by affective commitment and job satisfaction—on employee performance. Similarly, Amaliasita & Astuti (2023) utilized Partial Least Squares (PLS), a variant of SEM, to analyze both direct and mediated relationships between IWE, job satisfaction, and performance. Quantitative designs continue to dominate because they allow researchers to establish measurable relationships between ethical constructs, psychological variables, and work outcomes in a statistically rigorous manner.

Although less dominant, qualitative approaches have also been employed to gain deeper insights into the philosophical and behavioral dimensions of IWE. Through interviews, case studies, and textual analyses, these studies explore how Islamic ethical principles are interpreted and operationalized in real organizational contexts. For example, Özcan and Özdemir (2022) used a content-analysis approach to trace the conceptual development of IWE and to understand how organizations in various cultural contexts internalize Islamic ethical values within managerial practices.

Mixed-methods research, which combines quantitative surveys with qualitative techniques such as interviews or observations, has been increasingly adopted to provide a more holistic understanding of IWE in practice. Such designs enable triangulation—cross-validating quantitative findings with qualitative insights—to capture both statistical relationships and contextual nuances. For instance, Usman et al., (2015) integrated survey results with semi-structured interviews to better understand how IWE influences employee behavior and workplace attitudes, revealing that ethical leadership rooted in Islamic principles can enhance employees' motivation and integrity.

In addition to empirical approaches, conceptual and theoretical studies remain essential in enriching the intellectual foundation of IWE. Al-Samdi et al., (2021) proposed a comprehensive theoretical construct of IWE by synthesizing insights from Islamic teachings and contemporary management theories. Similarly, Özcan and Özdemir (2022) mapped the evolution of IWE research themes over time through a systematic content analysis. Furthermore, Khalid et al., (2018) developed a conceptual framework illustrating how IWE influences organizational behavior, while Aldulaimi (2016) examined the foundational assumptions of IWE, comparing its principles with Western ethical paradigms such as Protestant and Humanistic work ethics.

building in society. Meanwhile, the Yellow Cluster discussed leadership based on Islamic values and its influence on relationships and interactions in organizations.

Islamic Work Ethic (IWE) is a key buzzword in the study, with many connections to other terms such as job satisfaction and employee performance, which show great concern for the influence of IWE on these aspects. In addition, the leadership style has a close relationship with IWE, reflecting the importance of the role of leaders in implementing Islamic work ethics values. In a specific context, IWE is applied in the financial sector, such as in the performance of Islamic banks (Islamic banks and financial performance), as well as in Islamic education through strengthening character education, learning in Islamic boarding schools, and Islamic-based values.

The level of research density related to *Islamic Work Ethic (IWE)* can be explained in the following density visualization image:

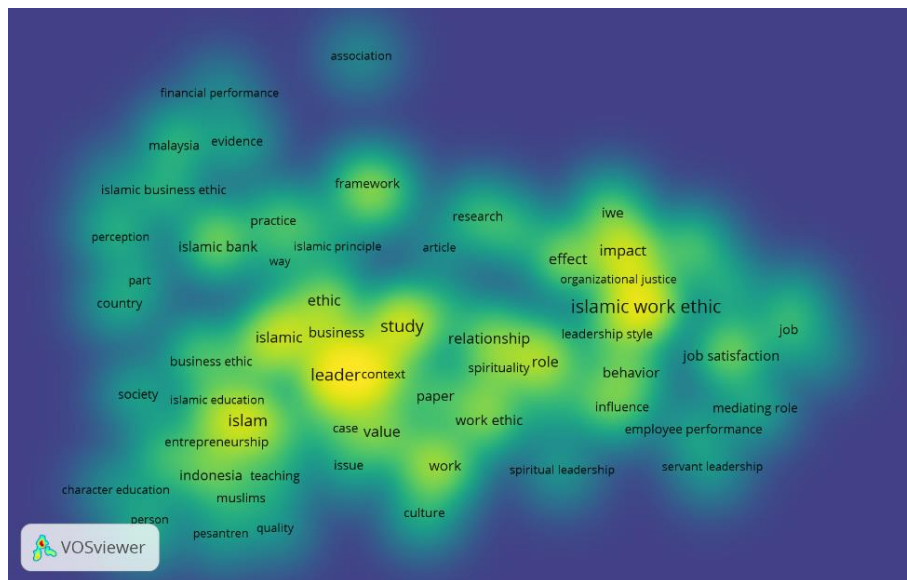


Figure 5. Visualization of Islamic Work Ethic (IWE) Research Density
Source: Results of Bibliometric Analysis using VOSviewer

Research on Islamic Work Ethic (IWE) can be grouped into three main areas based on their density level. First, high-density areas (bright yellow) cover topics such as job satisfaction, employee performance, leadership styles, and the impact of IWE in the organization. The great focus on the relationship between IWE and organizational outcomes shows the primary concern of the literature on IWE's contribution to workplace dynamics. Second, medium-density areas (green) involve the application of IWE in certain sectors, such as Islamic finance, as well as inter-sector relationships such as business ethics and leadership. Research in this area is growing, but it still leaves room for more in-depth exploration. Third, low-density areas (blue) include topics such as digitalization, character education, sustainability, Islamic boarding schools, and Islamic-based entrepreneurship. These topics are still underexplored, thus offering great opportunities for further research, especially in modern contexts.

Based on this visualization, there are several interesting research opportunities that can be explored further. First, the relationship between IWE and global business sustainability opens up opportunities to delve deeper into how Islamic ethical values can support sustainable business

practices. Second, the relationship between IWE and character education in various areas of Islamic culture and institutions, such as Islamic boarding schools, requires further research to understand its contribution to the moral and ethical formation of the younger generation. Third, the application of IWE in the context of spiritual and transformational leadership, such as *spiritual leadership* and *servant leadership*, shows a growing trend but still needs more in-depth exploration. Research in this area has the potential to provide new insights into the application of IWE in a variety of local and global contexts, while supporting more ethical and meaningful organizational practices.

Table 4
Dominant Topics and Potential Research Gaps

No	Research Topic	Number of Studies	Main Focus Research	Research Gap	Potential Contribution
1	Employee Performance	30	The impact of IWE on productivity, job satisfaction and motivation	1. IWE in technology-based work 2. Generational differences in response to IWE	The relevance of IWE in modern and multigenerational work
2	Ethical Leadership and Organizational Culture	20	The relationship between IWE and leadership style and organizational culture	1. Islamic-based transformational leadership 2. Interaction of local cultures and IWE in the context of globalization	Relevant Islamic leadership models in global organizations
3	Corporate Social Responsibility (CSR)	15	Implementation of IWE in CSR and corporate social reporting	1. The effect of IWE-based CSR on customer loyalty 2. IWE and environmental sustainability in CSR	IWE value-based CSR strategy
4	Spiritual Motivation and Work Ethics	12	The role of Islamic spirituality in improving work ethics	1. Islamic spirituality and ethical decision-making 2. Spiritual motivation in multicultural organizations	Application of Islamic spiritual motivation in a multicultural work environment

5	Cultural Influences and Regional Contexts	8	Applying IWE across cultures and regions	1. Comparison of IWE implementation between Muslim majority and minority areas 2. IWE in global organizational culture	IWE's flexibility in a variety of cultural contexts
6	Islamic Business Ethics	10	IWE values-based business practices and sustainability	1. IWE in the development of Islamic startups 2. IWE and sustainable business models	A business model that integrates IWE and sustainability
7	Islamic Education and Work Ethics	12	Examining the implementation of IWE in Islamic education systems, including pesantren, madrasah, and higher education institutions.	1. Integration of IWE into teacher training and curriculum development. 2. Impact of IWE on student motivation, ethical behavior, and performance in Islamic education settings.	1. Development of educational frameworks that incorporate IWE for holistic learning. 2. Strengthening ethical leadership among educators in Islamic institutions. 3. Promoting a culture of work ethics rooted in Islamic values within educational organizations.

Source: Processed from research data, 2024

The table above outlines key thematic areas within the Islamic Work Ethics (IWE) literature and highlights potential avenues for future research. Each topic represents a cluster of scholarly interest, with a varying number of studies and evolving research foci. For instance, studies on employee performance dominate the field, primarily examining the role of IWE in enhancing motivation, productivity, and job satisfaction. However, most of these studies focus on conventional workplace settings, leaving gaps in technology-driven or hybrid work environments, particularly involving younger or multigenerational employees.

The second cluster, concerning ethical leadership and organizational culture, underscores how Islamic values shape leadership behaviors and internal organizational dynamics. Yet, further exploration is needed to localize Islamic leadership models within global and multicultural corporate contexts.

Topics such as Corporate Social Responsibility (CSR), Islamic business ethics, and spiritual motivation reflect the broader application of IWE beyond individual performance. These areas present opportunities to investigate how IWE can contribute to sustainability initiatives, social reporting, and entrepreneurship.

Furthermore, research on Islamic education and work ethics remains limited despite its potential to influence long-term behavioral outcomes. IWE's role in shaping character education, curriculum design, and educator professionalism in Islamic institutions is an especially rich area for development.

By identifying these gaps, the study provides a roadmap for future empirical and conceptual work that could significantly enrich the IWE discourse, especially through interdisciplinary approaches integrating education, leadership, digital transformation, and ethics.

CONCLUSION

This study provides a comprehensive overview of the development of literature related to Islamic Work Ethics (IWE) during the period 2012–2024 through a bibliometric approach. This analysis reveals three main phases of IWE research development: (1) conceptual exploration focusing on IWE's fundamental values, (2) practical application in Islamic-based organizations and business sectors, and (3) analysis of IWE's impact on organizational outcomes, such as employee performance, job satisfaction, and ethical leadership.

The results show that countries such as Malaysia, Indonesia, and Pakistan are the main contributors to the IWE study, focusing on the education, MSMEs, and Islamic banking sectors. Leading journals, such as the *Journal of Business Ethics* and the *Journal of Islamic Marketing*, are the main platforms for publications on this topic. The findings also highlight the dominance of quantitative methods in IWE research, although qualitative and mixed approaches are increasingly gaining attention for more in-depth exploration of IWE values.

This study identifies important gaps in the IWE literature, including the lack of exploration of IWE applications in global, cross-cultural, and multigenerational organizational contexts. In addition, the Islamic education sector, such as Islamic boarding schools and schools based on Islamic values, needs further research to understand the contribution of IWE in shaping ethical behavior and organizational culture.

This study is limited by the scope of its data sources and inclusion criteria. Only articles indexed in Scopus and Web of Science were analyzed, which may exclude relevant research published in non-indexed journals, grey literature, or in languages other than English. In addition, while bibliometric analysis offers a comprehensive overview of publication patterns and thematic trends, it does not assess the quality or depth of each individual study. The analysis also does not account for emerging research published after the data collection period in early 2024.

Future studies are encouraged to expand the dataset to include regional databases or open-access repositories to provide a more holistic representation of IWE scholarship, particularly in underrepresented countries. Further research can also apply qualitative content analysis or meta-synthesis to complement the bibliometric findings with in-depth thematic exploration. Moreover, empirical research should be directed toward understanding the application of IWE in digital workspaces, hybrid employment settings, intergenerational teams, and non-Muslim-majority contexts. Cross-comparative studies on IWE across various cultural or industrial sectors are also promising areas to explore.

This study contributes to the advancement of Islamic Work Ethics (IWE) research by offering a structured overview of its academic landscape and identifying thematic gaps for future exploration. For scholars, the findings serve as a reference point to build more targeted and theory-driven research. For practitioners and policymakers, the results highlight the relevance of embedding IWE principles in educational, corporate, and institutional settings to foster ethical work cultures rooted in Islamic values. The bibliometric approach also provides a replicable framework for future systematic studies on Islamic ethics and related domains.

REFERENCE

- Abdelzaher, D., Kotb, S., & Helfaya, W. (2019). Eco-Islam: Beyond the Principles of Why and What, and into the Principles of How. *Journal of Business Ethics*, 155(3), 623–643.
- Aflah, K. N., Suharmono, S., Mas’ud, F., & Mursid, A. (2021). Islamic Work Ethics and Employee Performance: The Role of Islamic Motivation, Affective Commitment, and Job Satisfaction. *Journal of Asian Finance, Economics and Business*, 8(1), 997–1007.
- Aini, Q. (2020). Analysis of the Effect of Islamic Leadership on Islamic Motivation and Performance of Employees Both Directly or Indirectly Through Islamic Work Ethics. *Journal of Political Science and Leadership Research*, 6(1), 1–14.
- Al-Douri, J. A., Aldabbagh, I., Mohammad, M. M., & Qawasmeh, R. A. A. (2020). The Impact of Islamic Work Ethics on Job Performance With Mediating Role of Intrinsic Motivation. *Academy of Strategic Management Journal*, 19(2), 1–11.
- Al-Samdi, A., Alzoraiki, A., Al-Shaibah, M., & Almaamari, A. (2021). Enhancing Contextual Performance through Islamic Work Ethics with Mediating Normative Commitment. *Journal of Islamic and Human Resource Management*, 3(1), 15–29. <https://nja.pastic.gov.pk/JIBM/index.php/JIBM/article/download/117/114/114>
- Al-Shamali, A., Irani, Z., Haffar, M., Al-Shamali, S., & Al-Shamali, F. (2021). The Influence of Islamic Work Ethic on Employees’ Responses to Change in Kuwaiti Islamic Banks. *International Business Review*, 30(5), 1–11.
- Alam, A., Ratnasari, R. T., Ryandono, M. N. H., Laksmi, W. I., & Ahmi, A. (2024). Developments and Themes in Islamic Work Ethic Studies: A Bibliometric Analysis. *Orcadev: Organization and Human Capital Development*, 3(1), 55–70. <https://doi.org/10.31098/orcadev.v3i1.1916>
- Aldulaimi, S. H. (2016). Fundamental Islamic Perspective of Work Ethics. *Journal of Islamic Accounting and Business Research*, 7(1), 59–76. [permanhttp://dx.doi.org/10.1108/JIABR-02-2014-0006](http://dx.doi.org/10.1108/JIABR-02-2014-0006)
- Ali, A. J., AL-Aali, L., & Krishnan, K. S. (2023). The Critical Role of Women and Expatriates. *Journal of Promotion Management*, 30(1), 29–48.
- Almasradi, R. B. (2024). Islamic Work Ethics and Employee Social Responsibility of Service Sector in Saudi Arabia: Mediating Role of Organizational Identification. *Journal of Ecohumanism*, 3(7), 4574–4582.
- Amaliasita, M., & Astuti, R. J. (2023). Islamic Work Ethic and Employee Performance: The Role of Job Satisfaction as a Mediator. *IJIBE (International Journal of Islamic Business Ethics)*,

- 4(2). <http://dx.doi.org/10.30659/ijibe.8.2.83-93>
- Anggadwita, G., Dana, L.-P., Ramadani, V., & Ramadan, R. Y. (2021). Empowering Islamic Boarding Schools by Applying the Humane Entrepreneurship Approach: the Case of Indonesia. *International Journal of Entrepreneurial Behaviour & Research*, 27(1580–1604). <https://doi.org/10.1108/IJEER-11-2020-0797>
- Athar, M. R., Shahzad, K., Ahmad, J., & Ijaz, M. S. (2016). Impact of Islamic Work Ethics on Organizational Commitment: Mediating Role of Job Satisfaction. *Journal of Islamic Business and Management*, 6(1), 119–133. https://jibm.org/wp-content/uploads/2018/05/9_-Razzaq-Athar-Et-al-Impact-of-Islamic-Work-Ethics-26-7-16.pdf?utm_source=chatgpt.com
- Badar, K., Aboramadan, M., Alhabib, W., Dahleez, K. A., & Farao, C. (2024). Does Employee Relations Climate Mediate the Effect of Islamic Work Ethics on Organizational Performance? Evidence from Qatar. *Journal of Islamic Accounting and Business Research*, 15(8), 1205–1221. DOI 10.1108/JIABR-07-2022-0164
- Balakrishnan, V. (2017). Making Moral Education Work in A Multicultural Society with Islamic Hegemony. *Journal of Moral Education*, 46(1), 79–87.
- Christiyanto, W. W., Senen, S. H., & Rofaida, R. (2022). Islamic Work Ethics in Indonesia Islamic Microfinance Institutions: A Bibliometric Review and Analysis. *SHAHIH: Journal of Islamicate Multidisciplinary*, 7(2). <https://doi.org/10.22515/shahih.v7i2.5032>
- Chupradit, S., Jasiyah, R., Alazzawi, F. J. I., Zaroni, A. N., Norvadewi, Mahmudiono, T., Sabit, S. H., Suksatan, W., & Bykanova, O. (2022). The impact of Islamic work ethics on organisational culture among Muslim staff. *HTS Theological Studies*, 78(4), 1–6. <https://doi.org/10.4102/hts.v78i4.7332>
- Clercq, D. De, Rahman, Z., & Haq, I. U. (2017). Explaining Helping Behavior in the Workplace: The Interactive Effect of Family-to-Work Conflict and Islamic Work Ethic. *Journal of Business Ethics*, 1–11. <https://doi.org/10.1007/s10551-017-3541-3>
- Din, M. U., Khan, F., Khan, U., Kadarningsih, A., & Astuti, S. D. (2019). Effect of Islamic Work Ethics on Job Performance: Mediating Role of Intrinsic Motivation. *IJIBE: International Journal of Islamic Business Ethics*, 4(2), 676–688. <https://doi.org/10.30659/ijibe.4.2.676-688>
- Ebrahimi, E., Abbasi, M., Hosseini, J., & Hosseini, M. (2019). Reflection of Servant Leadership in NGOs: Moderating role of Islamic Work Ethics. *Iranian Journal of Management Sciences (IAMS)*, 14(53), 37–65.
- ElKaleh, E. (2019). Leadership Curricula in UAE Business and Education Management Programmes: A Habermasian Analysis Within an Islamic Context. *International Journal of Educational Management*, 33(6), 1118–1147. <https://doi.org/10.1108/IJEM-10-2016-0220>
- Esenaliev, A., & Ferguson, N. (2022). The Impact of Islamic Work Ethics on Organisational Culture: A Study of Service Organisations. *Journal of Management Development*, 41(7), 345–362. <https://doi.org/10.1108/JMD-02-2021-0045>
- Fares, D., & Noordin, K. bin. (2016). Islamic Spirituality, Organizational Commitment, and Organizational Citizenship Behavior: A Proposed Conceptual Framework. *Middle East*

Journal of Business, 11(2), 28–37.

- Gheitani, A., Imani, S., Seyyedamiri, N., & Foroudi, P. (2018). Mediating Effect of Intrinsic Motivation on The Relationship Between Islamic Work Ethic, Job Satisfaction, and Organizational Commitment in Banking Sector. *International Journal of Islamic and Middle Eastern Finance and Management*, 1–21.
- Gilani, H. (2015). Exploring The Ethical Aspects of Islamic Banking. *International Journal of Islamic and Middle Eastern Finance and Management*, 8(1), 85–98.
- Hamzah, Z., Basri, Y. Z., & Zulhelmy. (2021). The Influence of Islamic Leadership And Islamic Work Ethics on Employee Performance of Islamic Banks In Riau Province Mediated By Islamic Organizational Culture. *International Journal of Islamic Business & Management*, 5(1), 23–34.
- Hasan, M. (2020). Social marketing: an Islamic Perspective. *Journal of Islamic Marketing*, 11(4), 863–881. <https://doi.org/10.1108/JIMA-12-2016-0105>
- Hassi, A., Balambo, M. A., & Aboramadan, M. (2021). Impacts of Spirituality, Intrinsic Religiosity and Islamic Work Ethics On Employee Performance in Morocco: The Mediating Role of Intrinsic Motivation. *Journal of Islamic Accounting and Business Research*, 12(3), 439–456. doi: 10.1108/JIABR-05-2020-0131
- Helfaya, W., Kotb, S., & Hanafi, R. (2018). Corporate Social Responsibility Disclosure and Assurance: Evidence from Islamic Banks. *Journal of Applied Accounting Research*, 19(4), 592–614. <https://doi.org/10.1108/JAAR-10-2016-0104>
- Idrus, A., Latip, A. bin M., & Tenreng, M. (2023). The Influence of Islamic Work Ethics and Islamic Leadership on Organizational Commitment and Performance of Government Employees (Study on the Makassar City Cleanliness Task Force). *Jurnal Indonesia Sosial Sains*, 4(7), 581–594.
- Johara, F., Mustafa, R., Hassan, M. K., & Azad, M. A. K. (2023). A Bibliometric Review of Islamic Work Ethics Literature. *Journal of Economic Cooperation and Development*, 44(3), 91–128.
- Khalid, M., Islam, S., & Ali, A. J. (2018). Developing a Conceptual Framework of Islamic Work Ethics and Its Impact on Organizational Behavior. *International Journal of Ethics and Systems*, 34(3), 338–353. <https://doi.org/10.1108/IJOES-03-2017-0028>
- Lisnawati, D., & Ahman, H. E. (2019). Relationship between Entrepreneurial Characteristics from Islamic Perspective and the Performance of Small and Medium-Sized Businesses (A Study of SMEs in Indonesia). *The 2nd International Conference on Islamic Economics, Business, and Philanthropy (ICIEBP) Sustainability and Socio Economic Growth*, 576–593. doi: 10.18502/kss.v3i13.4232
- Mahan, R., & Bhatti, O. K. (2019). Impact of Taqwa (Islamic Piety) on Employee Happiness: A study of Pakistan's Banking Sector. *Cogent Business and Management*, 6(1), 1–22. <https://doi.org/10.1080/23311975.2019.1678554>
- Mehnaz, R., Asadullah, M., Hussain, B., & Rehman, S. ur. (2020). Impact of Islamic Work Ethics on Teachers' Job Performance at Elementary School Level in Punjab. *The Discourse*, 6(1),

131–139.

- Mohammad, J., & Quoquab, F. (2016). Furthering The Thought on Islamic Work Ethic: How Does it Differ? *Journal of Islamic Marketing*, 7(3), 1–20. <http://dx.doi.org/10.1108/JIMA-07-2014-0047>
- Musa, M. A., Ismail, M. E. A. S. and M. N., & Elias, M. R. F. (2020). Islamic Business Ethics and Practices of Islamic Banks Perceptions of Islamic Bank Employees in Gulf Cooperation Countries and Malaysia. *Journal of Islamic Accounting and Business Research*, 11(5), 1009–1031.
- Naeem, A., & Rashid, M. (2022). The Effect of Islamic Work Ethics on Employee Performance and Counterproductive Work Behavior: Examining The Role of Job Satisfaction. *International Journal of Business Reflections*, 3(2), 227–263. <https://doi.org/10.56249/ijbr.03.01.35>
- Özcan, H. M., & Özdemir, B. (2022). Islamic Work Ethic: A Content-Analysis Based Literature Review. *Research Journal of Business and Management*, 9(1), 45–58.
- Permana, A., Aima, M. H., Ariyanto, E., & Nurmahdi, A. (2019). The Effect Of Leadership Style, Motivation And Discipline Of Employee Performance With Understanding Of Islamic Work Ethics. *International Journal of Scientific & Technology Research*, 8(8), 1098–1106.
- Qasim, M., Burki, M. I., Majeed, M., & Rizvi, S. T. (2021). Examining Impact of Islamic Work Ethic on Task Performance: Mediating Effect of Psychological Capital and a Moderating Role of Ethical Leadership. *Journal of Business Ethics*, 180(2), 283–295. doi:10.1007/s10551-021-04916-y
- Raja, U., Haq, I. U., Clercq, D. De, & Azeem, M. U. (2019). When Ethics Create Misfit: Combined Effects of Despotic Leadership and Islamic Work Ethic on Job Performance, Job Satisfaction, and Psychological Well-Being. *International Journal of Psychology*, 1–10. doi: 10.1002/ijop.12606
- Raza, M. A., Ul-Hadi, N., Khan, M., & Mujtaba, B. G. (2020). Empirical Evidence of Organizational Justice and Incivility In The Tourism Industry: Assessing The Moderating Role of Islamic Work Ethics and Trust In Leader. *Journal of Transnational Management*, 25(4), 274–299. <https://doi.org/10.1080/15475778.2020.1854025>
- Rubbab, U. (2024). Examining the Impact of Islamic Work Ethics on Employee Voice Behavior in India. *Cogent Business & Management*, 11(1). <https://doi.org/10.1080/23311975.2024.2348860%0A>
- Saban, D., Basalamah, S., Gani, A., & Rahman, Z. (2020). Impact Of Islamic Work Ethics, Competencies, Compensation, Work Culture On Job Satisfaction And Employee Performance: The Case Of Four Star Hotels. *EJBMR, European Journal of Business and Management Research*, 5(1), 1–8. <http://dx.doi.org/10.24018/ejbmr.2020.5.1.181>
- Saygılı, M., Durmuşkaya, S., Sütütemiz, N., & Ersoy, A. Y. (2022). Determining Intention to Choose Islamic Financial Products Using The Attitude–Social Influence–Self-Efficacy (ASE) Model: The Case of Turkey. *International Journal of Islamic and Middle Eastern Finance and Management*, 15(6), 1109–1126.

- Setiawan, A., Wakhyuni, E., Setiawan, N., & Ferine, K. F. (2019). Analysis of Islamic Work Ethics on Employee Satisfaction And Performance of Employees In Indonesian Banks. *1st International Halal Conference & Exhibition*, 366–375.
- Shaikh, I. M., & Noordin, K. (2019). Customers' Intention to Use Islamic Home Financing in Pakistan : An Extension of Theory of Planned Behaviour. *Middle East Journal of Business*, 14(2), 4–9. <https://doi.org/10.5742/mejb.2019.93648>
- Udin, U., Dananjoyo, R., Shaikh, M., & Vio Linarta, D. (2022). Islamic Work Ethics, Affective Commitment, and Employee's Performance in Family Business: Testing Their Relationships. *Sage Open*, 12(1). <https://doi.org/10.1177/21582440221085263>
- Usman, M., Shahzad, K., Roberts, K. W., & Zafar, M. A. (2015). The Effect of Job Insecurity on Attitude towards Change and Organizational Citizenship Behavior: Moderating Role of Islamic Work Ethics. *Journal of Islamic Business and Management*, 5(1), 70–90.
- Van Eck, N. J., & Waltman, L. (2023). VOSviewer. Centre for Science and Technology Studies (CWTS), Leiden University.
- Zahra, N. (2016). Enhancing Job Performance through Islamic Religiosity and Islamic Work Ethics. *International Review of Management and Marketing*, 6(7), 195–198.
- Zarnegarian, Y., & Azizi, J. (2019). The Effects of the Islamic Spiritual Intellect and the Islamic Work Ethics on Organizational Commitment and Employees' Turnover Intentions (Case Study: The Islamic Culture and Guidance Organization). *Islamic Management*, 27(2), 125–147. <https://doi.org/20.1001.1.22516980.1398.27.2.6.6>