A Bibliometric Review of Islamic Work Ethics Literature

Fatema Johara[1], Riduanul Mustafa[2], M. Kabir Hassan[3] and Md. Abul Kalam Azad[4]

ABSTRACT

Existing number of scientific studies on Islamic work ethics (IWE) as well as recent attraction for this topic among the academics have motivated us to adopt a bibliometric analysis on IWE literature. For graphical presentation, bibliometrix packages in R software and VOSviewer software are used. Total 183 documents from the Scopus database are examined. Apart from bibliometric study, this study also conducts content analysis. The number of publications on IWE is recently in a soaring growth that can be justified by low annual publication, low average citations per document and rising teamwork among authors. From the results, it is evident that employment, work ethics, affective commitment, and change management has potential literature gaps on IWE literature.

ملخص

إن العدد الحالي من الدراسات العلمية حول أخلاقيات العمل الإسلامي (IWE)، بالإضافة إلى الجذب الذي يتمتع به هذا الموضوع في الآونة الأخيرة في صفوف الأكاديميين حفزنا على اعتماد تحليل ببليومتري لأدبيات أخلاقيات العمل الإسلامي. ولغرض العرض البياني، استخدمت حزم

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[1] Department of Business Administration, Bangladesh Army International University of Science & Technology, Cumilla, Bangladesh. E-mail: fatema@baiust.edu.bd
[2] Department of Business Administration, Bangladesh Army International University of Science & Technology, Cumilla, Bangladesh. E-mail: riduan_mustafa@baiust.edu.bd
[3] Department of Economics and Finance, University of New Orleans, New Orleans, LA 70148, USA E-mail: wlane@uno.edu
[4] Department of Business & Technology Management, Islamic University of Technology, Gazipur, Bangladesh E-mail: kalam@iut-dhaka.edu

البليوميتريكس في برنامج R وبرنامج VOSviewer. وقد تم فحص ما مجموعه 183 وثيقة من قاعدة بيانات Scopus. وإلى جانب الدراسة البليومترية، تحلل هذه الدراسة أيضا المحتوى. فقد شهد عدد المنشورات المتعلقة بأخلاقيات العمل الإسلامي نموا سريعا في الآونة الأخيرة يمكن تبريره بانخفاض النشر السنوي وانخفاض متوسط الاستشهادات لكل وثيقة وزيادة العمل الجماعي بين المؤلفين. ومن النتائج، يتضح أن قضايا التوظيف وأخلاقيات العمل والالتزام العاطفي وإدارة التغيير تشوهها فجوات محتملة في الأدبيات الخاصة بأخلاقيات العمل الإسلامي.

ABSTRAITE

Le nombre existant d'études scientifiques sur l'éthique islamique du travail (EIT) ainsi que l'intérêt récent des universitaires pour ce sujet nous ont incités à procéder à une analyse bibliométrique de la littérature sur l'EIT. Pour la présentation graphique, nous avons utilisé les packages bibliometrix du logiciel R et le logiciel VOSviewer. Au total, 183 documents de la base de données Scopus ont été examinés. Outre l'étude bibliométrique, cette étude procède également à une analyse de contenu. Le nombre de publications sur l'IWE a récemment connu une croissance fulgurante qui peut être justifiée par le faible nombre de publications annuelles, la faible moyenne de citations par document et l'augmentation du travail d'équipe entre les auteurs. Les résultats montrent que l'emploi, l'éthique du travail, l'engagement affectif et la gestion du changement présentent des lacunes potentielles dans la littérature sur l' EIT.

1. Introduction

The definition of work ethics had been originally developed by Max Weber (1958), in the book Protestant Ethic and the Spirit of Capitalism, who concentrated on the work ethic of the Protestants- PWE (Schilpzand & de Jong, 2021). Weber's ideas were extended to an Islamic equivalent to illustrate the economic systems of Islamic countries (Sidani, 2019). Work ethics as an interdisciplinary field and has been a focus of attention for several years. In broader meaning work ethics refer to an individual's moral beliefs, attitude, demeanor, respect, communication, interaction, integrity, sense of duty, inherent ability, collaboration, cooperation, and how one interacts with others. Work ethics can help a person accomplish duties more effectively, build stronger relationships with coworkers, and develop a great image for the company. It can suggest that a person is dedicated, responsible, and has a positive attitude towards everything that his or her job entails. Doing one's job carefully and with a strong work ethic will make one a better employee. In an enterprise where progress and money-making take priority over ethical decision-making, seems difficult to understand the importance of ethical conduct.

According to Osibanjo et al. (2018), work ethics helps employees achieve higher quality of work life regardless of their coworkers' unethical operational procedures. In addition, societies are confronted with social difficulties as a result of rapid social growth, which has both planned and unexpected consequences for quality of life (Laeheem, 2018). Parents, for example, do not have the time to closely teach and train their children; youths are uninterested in religious activities; and community leaders do not pay attention to youngsters, allowing various vices to become commonplace. Hamid et al. (2018) highlighted those individual values in terms of social inequality (power distance), group interactions (individualism), gender roles (masculinity), risk (avoidance of uncertainty), time horizon (long-term orientation), and pleasure (indulgence) are aggregated in national culture, and these values differ across cultures, influencing individuals' decision-making. Nonetheless, the ethical aspect of management remains a crucial factor in boosting stewardship(Aldulaimi, 2016a). Because tomorrow's leaders will be today's youth. Their work ethics practices may promote not just the institution's effectiveness but also the well-being of society.

In this regard, religion also motivates people to achieve their goals and establishes the values they should follow at work (Jalal et al., 2019). There is a rising interest in determining the sources of an individual's work ethics, and it has been demonstrated that their religious background and values have a significant impact on their ethical sense of work (Al-Shamali et al., 2021). Because of earlier research, the evolution of Islamic work ethics in industrial nations to a changing competitive environment(Al-Shamali et al., 2021; Ali & Al-Owaihan, 2008). Developing organizational ethics from an Islamic perspective is critical because there are approximately 1.57 billion Muslims worldwide, accounting for over 23% of the world's population(Mohammad et al., 2018). The authors also pointed that industrialization has resulted in a significant level of diversity at the workplace, making it critical to comprehend the workplace from a religious standpoint.

In contrast, researchers have pointed out that Islamic work ethics (IWE) is distinct. It appears to be more aligned with values that serve as a means of personal well-being rather than values that serve as guiding principles in all aspects of personal life(Yaseen & ElRefae, 2019). Khan et al. (2015) argued that every action in Islam is judged by Islamic ethics, and believers are expected to follow the Shariah method, which includes Islamic law and jurisprudence. In the implementation of Islamic teaching, IWE provides guidance that shapes and influences the work of trustful people (Ali, 2005). Additionally, an Islamic work ethics is deeply grounded at how Muslim employees should perceive their appropriate organizational roles(De Clercq et al., 2018a). Furthermore, instead of focusing on specifics, the IWE emphasizes intent (Ali & Al-Owaihan, 2008; Kalemci & Tuzun, 2017; Yaseen & ElRefae, 2019; Yousef, 2001).

Despite the importance and influence of IWE, it is argued that Islam, after Christianity, which is the world's second largest monotheistic religion, has not studied the inspiration and leadership of Islam as a religion in terms of work ethics. From the seventh to the fourteenth centuries, Muslims were thus introduced into the golden regions through the proper application of Islamic principles (Ali, 2005). In line with the configuration of Confucian, Orthodox, and other religious ethics, an IWE was suggested to explain the spiritual origins of the economic behavior and values of Muslim believers (Shirokanova, 2015). Both IWE and PWE place considerable emphasis on hard work, commitment, and dedication to

work, work creativity, avoidance of unethical methods of wealth accumulation, cooperation and competitiveness at the workplace (Yousef, 2000b). Although both PWE and IWE are encouraged to participate and are spiritually appealing, IWE does not fully comprehend the elements of PWE (Ali & Al-Owaihan, 2008; Kalemci & Tuzun, 2017). Rizk (2008) contradicted PWE then Islamic work ethics (IWE) as a working mindset that suggests a virtuous contemplating man's necessity and the importance of establishing peace in one's individual and social life.

Contemporary studies on the Scopus database on Islamic work ethics evaluations have not been combined with prior studies to comprehend the current state of research and research trends. Many of the earlier reviews were systematic as well (Johara et al., 2020; Usman et al., 2015) but none of them used bibliometric approaches or scientific maps to visualize the development, conceptual structure, and theme evolution of Islamic work ethics reviews in Scopus data. Bibliometric analysis can help readers and academics better comprehend the evolution, changes, and research streams in specific subjects (Shahzad et al., 2021).

The remaining paper is presented in additional four sections. Section two presents a brief discussion on the old and new school of thoughts on IWE followed by methodology of bibliometric analysis and data collection process in section three. Section four presents the results from different bibliometric techniques including co-citation network, co-occurrence network, bibliometric coupling and content analysis. Section five summarizes the discussions of earlier sections. Section six presents conclusions, limitations, implementations, and future research directions.

2.   Old vs. New School of thoughts on IWE

Researchers have demonstrated that the debate on the outstanding quality of work life and improved performance of employees implementing IWE has been ongoing. According to the old school of thought, the effects of IWE were primarily focused on employer-employee relations, illegal practices, individualism, culture, and motivating organizations. One of the work ethics outlined by Al-Maududi (1967:20.105) is to train both employees and employers to perform their duties in a decent manner. It is critical to distinguish between legal and illegal occupations. According to the third guideline, work ethics should be abstract in nature so that it can be adopted by any society, regardless of faith, skin color, nationality, or

ethnicity. Because Islam is a religion that values peace and harmony, work ethics must be well-integrated into human nature. Another guideline emphasizes the importance of ensuring that every job is done correctly. IWE stands for life fulfillment and has the highest business motives, not life refusal (Ahmad, 1976).

Islam encourages healthy competition among businesses to improve job quality because it does not deny human needs but instead meets them with business goals that do not resist religious teachings (Ali, 1988). In addition to these, the author introduced a scale to measure Islamic work ethics and individualism, as well as clarifying misunderstandings about Islamic attitudes to work. Ali (1992) has given a deeper understanding of a culture necessitates the identification and addressing of each community's characteristics through forward behavioral sciences, highlighting four questions, which include: demographic and organizational variables, a lack of IWE, ethics/individualism in the workforce and economic growth, and the development of work ethics measures. Rahman, (1995) presented an Islamic perspective on organizational motivation based on the pursuit of 'ihsan,' which instills spiritual and moral impetus in the Muslim character to do good. This organizing motivation model must address the quandary that a devoted Muslim staff faces when dealing with the public.

Furthermore, Islamic ethics forbids begging and living as a parasite on the work of others (Abeng, 1997). Furthermore, work ethic promotes economic development and encourages individuals to be passionate about their jobs (Yousef, 2001). Likewise, Islamic values and early Muslim ancestors' open mindedness are favorable to the development of industrial institutions and a market economy based on fairness and responsible competition. Moral principles, hard labor, and community devotion, which has also helped Muslim societies prosper economically in the past, have the potential to strengthen trade now. As expected, the study of Gheitani et al., (2019) demonstrated the importance and impact of Islamic work ethics on employees' evaluations of job satisfaction and organizational commitment. In contrast, the recent scholars have discussed the implications of IWE in the areas of knowledge management, leadership, engagement, job satisfaction, individual behavior and corporate engagement, corporate and interpersonal justice, and hiding behavior (Al-Shamali et al., 2021; Amilin et al., 2018; Husin

& Kernain, 2019; Jalal et al., 2019; Javaid et al., 2018; Khalid et al., 2018; Schilpzand & Jong, 2021). For instance, Javaid et al. (2018) added to the existing knowledge management literature by integrating the IWE's moderating role in knowledge-sharing behavior with authentic leadership by suggesting the integration of those organizational and emotional components that may contribute significantly in attempting to improve it.

Extraversion has no effect on job satisfaction, whereas IWE has a negative effect. However, the findings indicate that IWE does not act as a moderator of agreeableness and conscientiousness in relation to job satisfaction. This same aspect of IWE is noticed in the interaction of neuroticism, extraversion, and openness to experience with job satisfaction in private and public sector organizations as well as sectors such as universities, public works departments, social welfare departments, and government departments. In addition, Husin and Kernain (2019) researched and discovered that both individual action and organizational commitment had a favorable relationship with IWE improvement. Their findings could help managers improve firm performance by adopting components of IWE into their organizations, as well as raising IWE awareness and fostering a favorable climate in which it can be implemented. The authors proposed focusing on other criteria such as work environment and organizational culture by comparing workers of different nationalities and the effects of different cultural values in strengthening work ethics.

Islamic work ethics, according to Amilin et al. (2018), have a beneficial influence on the two components of organizational justice, procedural and interactive justice, but not distributive justice. Furthermore, job satisfaction was found to be positively influenced by all dimensions of organizational justice and Islamic work ethics. According to Khalid et al. (2018), abusive supervision relates to knowledge concealment behaviors. This relationship is mediated by interpersonal justice beliefs, but the IWE tempered this association so that in the hospitality sector, the influence of abusive supervision on knowledge concealment practices is minimal in the presence of high levels of IWE. The authors also suggested utilizing longitudinal or experimental designs to investigate the impact of different types of leadership, including as autocratic, transactional, benevolent, and transformational leadership, on employees' knowledge concealment habits. The study of Al-Shamali et al. (2021) looked at employees' attitudes about change in the form of organizational deviance behaviors

that demonstrated either employees were compliant or resistant to change. Furthermore, Schilpzand and Jong (2021) argued that the values represented by the Protestant Ethic are more closely associated with the modernization phase of economic development than with Protestantism. Weber saw this stage of development in Protestant-controlled areas at the time. This value pattern can be found in people of any religion or in those who are not religious.

3.   Methodology

This study applies the bibliometric technique because of its capability of examining and visualizing networks of sources, authors, and keywords. Additionally, bibliometric analysis ensures high quality of analysis and provides ample opportunities to take advantage of all the informative content of the data (De Rezende et al., 2018). For data search, this study applies the search, appraisal, synthesis, and analysis- commonly known as SALSA framework following Papaioannou et al. (2010). The first stage 'search' is done not to miss out on any significant content and parameters during the searching process. The researchers did a thorough search of the literature to find research that had already been done and was relevant to IWEs. On the Scopus database, a search for IWE studies in the literature was done to find articles that looked at IWE. It was decided to go with Scopus due to the wider coverage of peer-reviewed journals that the database provides. When compared to other databases like the Web of Science, Scopus stands out as the most comprehensive abstracting and indexing database ever assembled, and it is also simpler to use (Ong & Aryadoust, 2023). This study uses data collected from a Scopus dataset using the following query in the title, abstract, and keyword search fields for articles published in Scopus database: "work ethics" AND "Islam" OR "moral" OR "religious" OR "Islamic". Afterward, we limited the search results to the subject of "business" OR "economics" and the document type to "journal" OR "book", which resulted in a total of 183 documents. The key words used to select the database used to find out all the documents related to Islamic work ethics and it did not include any other keywords to ensure all the relevant document is in the data set. If there is any irrelevant document not related to this study the study will find it through visualization or from content analysis. The second stage of SALSA is the appraisal. In our study, among the 183 documents were 174 journal articles, 1 journal article in press, six book chapters, one reviews, and one conference paper. The third stage—the synthesis—considers the

analytical framework and the research trends. For this stage, following Aria and Cuccurullo (2017), we use the Bibliometrix R package and VOSviewer. We apply different types of co-occurrence and co-citation matrixes to examine important research areas. Finally, in the fourth stage, we conduct a comprehensive analysis to review our results from bibliometric study.

4. Results from bibliometric analysis

4.1 Most Impactful Authors

It is worth nothing to be able to identify the most impactful and contributing authors of a field of knowledge. Among the major contributors in the field of Islamic Work Ethics (IWE) as presented in Figure 1, For the impact analysis of the author this study has used g-index and h- index of the authors for the impact analysis. With 4 h-index and g-index Mohammad and Quoquab, (2016) have been identified as the most impactful authors where the authors distinguished between IWE, PWE, HWE, and BWE and use Muslim and non-Muslim examples to highlight Islamic concepts. In addition to them, Ali (2005) and Amilin et al (2018) are the next most impactful authors of the study with 3 g-index and 2 h-index. Ali (2005) highlighted that the Muslim world's organizational hierarchies are based on other systems. Likewise, Amilin et al. (2018) stressed that Islamic work ethics focus on working together to solve problems, while creativity and hard work are the keys to success. The other impactful authors are De Clercq et al.(2018b), Rawwas et al. (2013) and Yousef (2000a). Various other authors have also done some research work on Islamic work ethics. Though the number of paper that the authors is different. Many of them contributed through only one paper for which they are not focused through indexing but when we consider the citation of a particular document there are few other authors and documents that are influential in Islamic work ethics. As the author index and the number of citations both are important to measure the impact of an author in a specific field of research this work has considered both the variables as impact criterion.

Figure 1: Most Impactful Authors
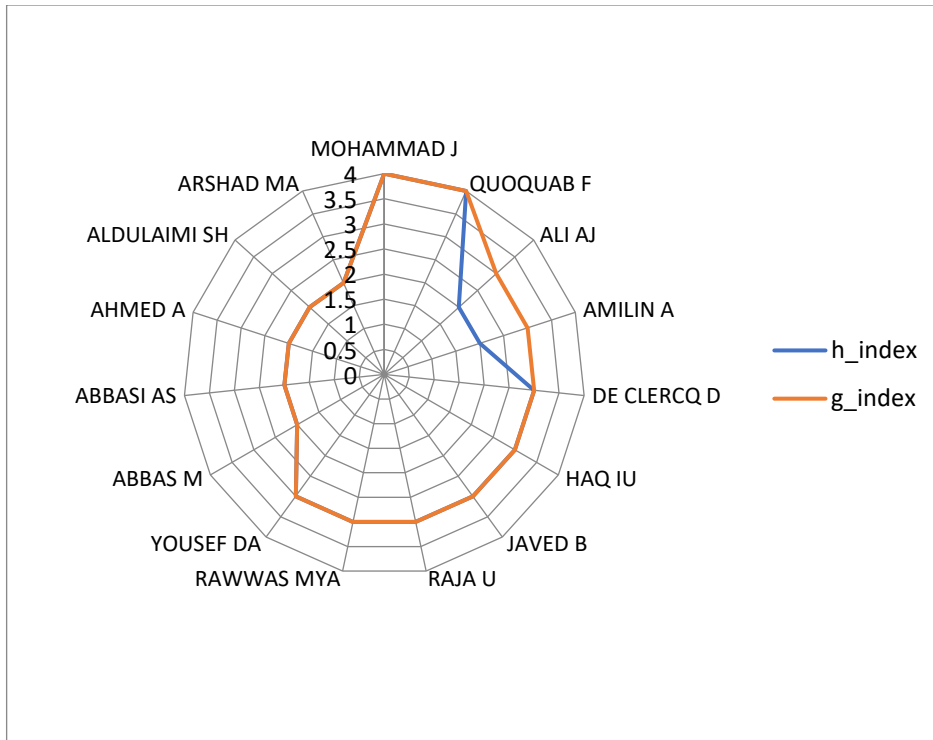
Source: Graphical representation from Scopus database

4.2 Most Impactful Sources

In a bibliometric analysis sorting out impactful journals is also an important target. Though manually we can investigate the impactful journal, but it will require huge time and efforts and the accuracy of the analysis might not that high. But with the help of software, we can sort and analyze that information with much more conveniently and with higher accuracy. The diagram below is reflecting the most impactful sources of this field of research. The blue line is representing the h-index of the sources and the maroon line is representing g-index. It is clear from the diagram that Journal of Business Ethics (JBE) is clearly dominating this field of research. From all the documents it got highest index. With a h-index of 9 and a g-index of 16 this source has been identified as the most impactful source. With g-index of 7 and h-index of 6 it is the International Journal of Islamic and Middle Eastern Finance (IJIMFM) which is the second impactful source for Islamic work ethics field.

Another impactful journal for this field is Personnel review (PR) with **the** index of 4. International journal of Ethics and system (IJES), Journal of Islamic marketing (JIM) and Journal of management, Spirituality and Religion (JMSR) also stood among the impactful sources of this field all of them having both the index as 3. The other two impactful sources of this area of research are Asian Social Science (ASS) and international review of management and marketing (IRMM).

Figure 2: Most Impactful Sources
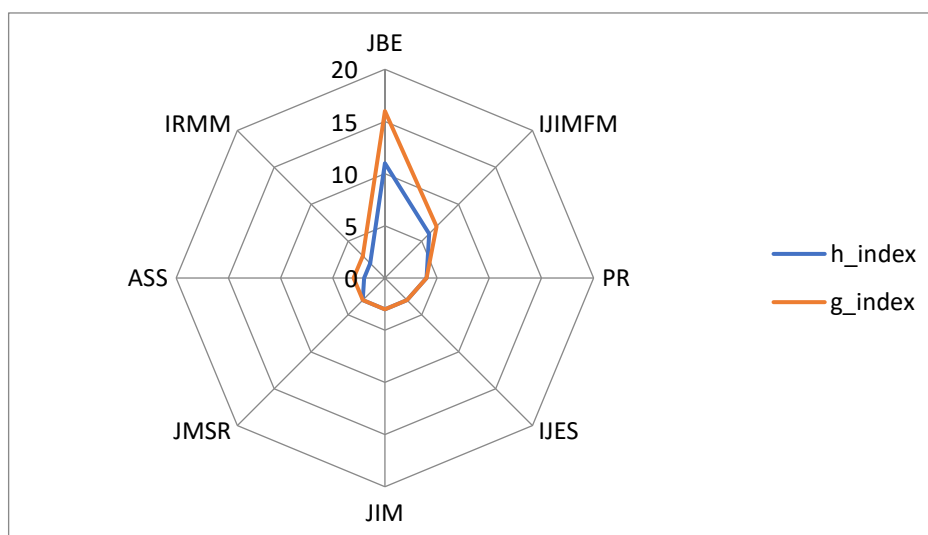
Source: Graphical representation from Scopus database

4.3 Keywords Analysis

The tree map chart in Figure 3 supports the visualization of the data and the comparison of the author keywords for (2009-2022), using the frequency counts to show the relationship and influence of the theme in the domain. Recent researchers like Secinaro et al.(2020), Muritala et al.(2020) and were used both table and figure version of authors keywords. Following the current trend, the researchers of present study also have shown tree map chart to display the authors keywords. As shown in Figure 3, the themes of the scholarly publications in the field of Islamic work ethics are employments and work ethics.

Figure 3: Keywords Analysis
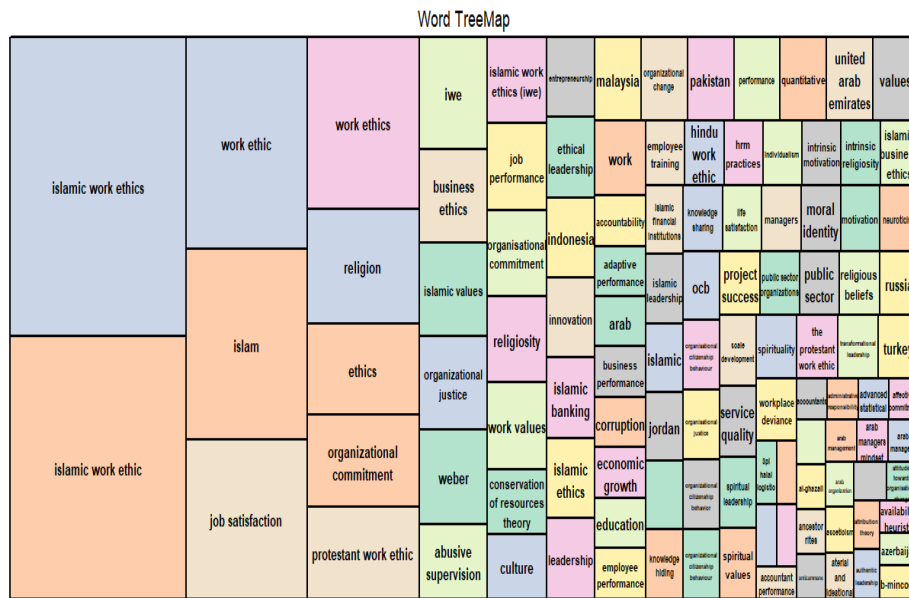
Source: Graphical representation from Scopus database

The Tree Map also highlights the combination of possible keywords, representing Islamic work ethics. It reveals that employment, work ethics, philosophical aspects, banking industry, and affective commitment are the Islamic work ethics common keywords. However, other interesting keywords are compensation management, employee engagement, distributive justice, change management, economic and social effects, continuous and normative commitment, human resource management practices, interaction effects, industrial engineering, and information management. This demonstrates that researchers are concentrating their efforts on combining these domains with IWEs. Though the writers work emphasizes on Islamic work ethics but the tree map suggesting that there are a lot more key words have been discussed in these documents. It is indicating that IWE are interrelated with so many variables to study. This indicator confirms that IWEs can safeguard HR practices, handle effectively in personnel training, compensation management, and performance appraisal, give security to banking fund management, and predict categories or classes with organizational commitment. Moreover, in the data point of view, the researchers are depending on more faith in the data research area and adopted it with Islamic work ethics.

4.4 Co-citation analysis

To find out more association among the documents we will now investigate the co-citation analysis results among the documents of IWE (See figure 4). Co-cited documents are likely to be related because they are cited together by a third work or research. The higher the link strength the higher the probability that these documents are more similar. Co-citation is called the frequency at which two documents are cited together. The diagram below is representing the co-citation analysis of the documents of this study.

Figure 4: Co-Citation Analysis
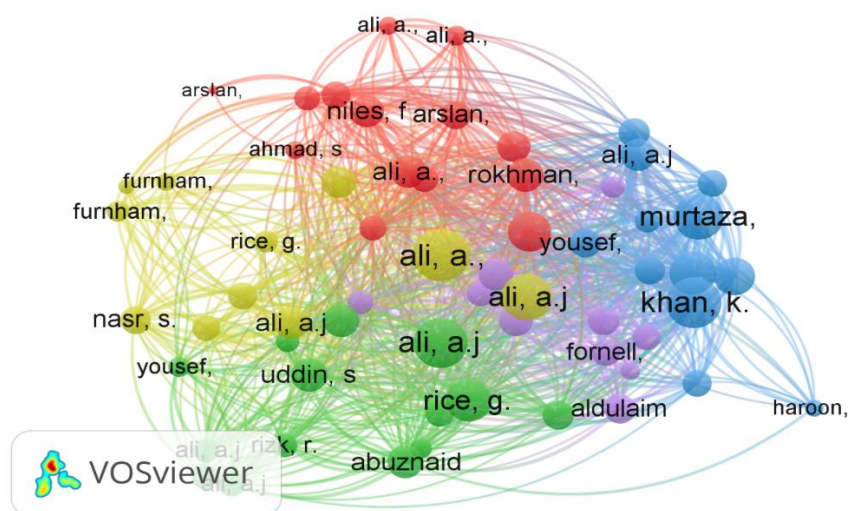
Source: Graphical representation from Scopus database

In this diagram each node is showing a particular document and the size of the node is reflecting the total link strength of the document for citing with other documents. The colors are reflecting the more related documents and he distance between each document is the likelihood of being cited together. The link between two documents showing that these two documents have been ci-cited at least for once. This study has identified the top documents of co-citation analysis. The top documents have been cited together with another document for most of the cases.

These documents are published on the scale development of Islamic work ethic by Ali, (1988). Furthermore, within the domain of the organisational sciences, justice theory has remained a substantial area of focus for the majority of the research that has been conducted by Khan et al. (2015). Ali and Al-Owaihan (2008) published document in the context of historical and political change, cultural and religious views on management and administration are shown in relation to the nature of IWE. Ali (1992) highlighted that manager demonstrated a strong commitment to an Islamic work ethic and a gentle individualistic inclination. Murtaza et al. (2016) pointed out that Islam encourages OCBs in the workplace, like sharing, gathering, and spreading knowledge, which all help the greater good, like societal welfare. According to Islamic work ethics, people must work because their lives have no value other than what they do (Yousef, 2000). Finally, Rice (1999) looks at the business ethics of Islam, a religion whose economic and social system is often misunderstood.

4.5 Bibliographic Coupling

Bibliographic coupling tells us that two papers might be related as they have cited a common paper in their works. The higher number of documents they will cite together the higher the probability that they might be correlated. Based on this they are clustered into themes by VOS viewer software. We can see in the Figure 4, there are five themes based represented by different color. Each of the cluster consist of documents that are closely related. This paper has gone through each of these documents to find out what theme each cluster is representing and what the topic they have discussed are the themes of the cluster and their discussed topic from figure 4 are presented in details in appendix. From the bibliographic coupling diagram six themes have been pointed colored in Red (Theme 1), Green (Theme 2), Sky Blue (Theme 3), Yellow (Theme 4), Purple (theme 5) and Orange (theme 6). This table named each of the theme based on their content and discussed topic. Documents of each theme are related to each other, and we can also see the linkage between themes in the network.

Figure 5: Bibliographic Coupling
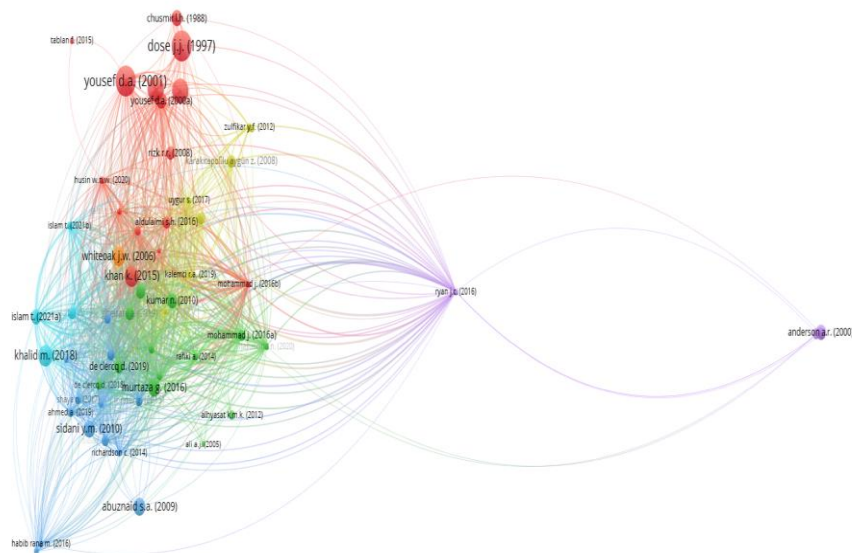
Source: Graphical representation from Scopus database

The theme highlighted into red color along with total sixteen documents is considered Islamic work ethics as a influencer because the authors of this theme mostly worked the moderating effect of IWE on organizational commitment, job satisfaction, profitability, employee welfare, customer happiness, and managerial success. (Abbasi et al., 2011; Ali, 1992; Dose, 1997; Jalal et al., 2019; K. Khan et al., 2015; Mohammad et al., 2015; Mohammad & Quoquab, 2016; Yousef, 2001); and also worked as the mediator (Yousef, 2000a, 2000b). Considering global company failures, business ethics have become a crucial managerial ability and obligation(Rizk, 2008). The authors also stressed that The Holy Qur'an and Shari'ah help establish an Islamic ethic. It's important to examine non-western work ethics and individualism Furthermore, Husin and Kernain, (2019) identified the effects of individual behavior and organizational commitment on the promotion of Islamic work ethics (IWE). For instance, some managers believe involving participants in decision-making increases tolerance, while others believe it limits managerial rights and powers(Dickson, 1982). In addition, Aldulaimi (2016) reported that IWE regard work as a method to enhance self-interest, social status, society's welfare, and faith. Yousef (2001) was the most influential contributor in

IWE research along with 251 citations. Similarly, Dose (1997) is following Yousef (2001) along with 245 citations. Mohammad and Quoquab, 2016, have distinguished among IWE, PWE, HWE, and BWE and use Muslim and non-Muslim examples to highlight Islamic concepts in their contribution.

The second theme of the table consists of 13 items colored green in the figure. The most-contributory document for this theme is by Murtaza and his fellow researchers (2016), with 90 citations, followed by Kumar and Rose (2010). Javed et al. (2017) and de Clercq et al. (2017) are also found with a high frequency of citations by examining the interactive effect of IWE. Ali et al. (2005) in this theme represent IWE as a theological viewpoint on "free agents," with an emphasis on the relationship between man and God and the hereafter. Furthermore, most of the authors of this theme have mostly worked on the effect of IWE on the organizational behavioral variables such as OCD, Knowledge-Sharing Behaviors, helping behavior, despotic leadership and gender, justice perceptions, work engagement, Intrinsic Motivation, Job Satisfaction, and organizational commitment, Islamic values and principles in the organization: innovation capability, innovative work behaviour, and adaptive performance, family-to-work conflict (Alhyasat, 2012a; Ali et al., 2005; de Clercq et al., 2017; De Clercq et al., 2018; Farid et al., 2019; Gheitani et al., 2019; Javed et al., 2017; Kumar & Rose, 2010; Mohammad et al., 2016, 2018; Murtaza et al., 2016; Nasution & Rafiki, 2020; Rafiki & Wahab, 2014). Likewise, Farid et al.(2019) pointed out that Hard work is a virtue in Islam, and employees with stronger IWE who are treated well will experience positive emotions, enhancing work engagement. Further, Nasution and Rafiki (2020) established that Sharia compliance is linked to Islamic work ethics, which could boost employee loyalty.

Similarly, the theme 3 (shown in sky blue) consist of thirteen documents. In this theme, most of the authors have contributed on the conceptual foundations for Islamic business ethics. Abuznaid, (2009) was the top contributor for this cluster followed by Sidani & Thornberry (2009). According to Abuznaid, (2009), western managers and workers can learn Islamic work practices to better collaborate with Islamic colleagues. Among the other contributions (Rawwas et al., 2018) highlighted on IWE that affects POP and job outcomes, making it a vital incentive. Moreover,

Ahmed et al. (2019) have found that spiritual values had a positive effect on employees' willingness to help, which suggests that the two factors work together to have this effect using the Al-Ghazali theory of soul. The other contributors of this theme are mostly shown the effects of IWE and Islamic Religiosity on Enhancing Job Performance (Zahrah et al., 2016); the Emirati women empowerment and leadership style (Shaya & Abu Khait, 2017) Islamic Roots of Corporate Social Responsibility(Turker, 2016); Organizational Commitment: Evidence from Employees of Banking Institutions in Malaysia(Manan et al., 2013); the human resource (HR) practices on organizational performance from an Islamic perspective (Rana & Malik, 2016, 2017); Islamic Values on Management Practice in Morocco(Forster & Fenwick, 2015).

In cluster four representing yellow color consisted of seven documents where Aygün et al. (2008) identified that modern work values including masculine, feminine, and entrepreneurship ideals and the old Protestant work ethic (PWE) were interrelated and varied between genders and cultures. In addition, Alam and Talib (2015), compares Islamic work ethics to multinational corporate individualism and shows how employee faith and nationality can temper this. Likewise, Kalemci and Tuzun (2017) respects cultural differences in work orientation and dedication to improve organizational performance by focusing on two primary arguments: the secularization of Protestant work ethics (PWE) and the uniqueness of Islamic work ethics (IWE). Similarly, Uygur et al., (2017) stressed that modern Muslim company owners' "moral energy" is rational/secular, communal/communicable, and action-oriented. However, Whitty and Schulz (2007) argued that contrary to popular belief, project management emerged from Puritan ideologies that promote capitalism. Zulfikar (2012), identified that Muslim Turks scored higher on four of the five Protestant work ethic (PWE) attributes than Protestants, who scored higher than Catholics on all traits, but there was no significant difference. Khan & Rasheed (2015), looked at the performance of projects in companies that are based on projects and found HR practices for small IWE positions where IWE and PWE share similar ideas.

In cluster five covering purple color consisting of six documents where Ryan and Tipu (2016), stressed that Arab work ethic by giving ambitious company executives the MWEP, which put hard work and being in the center of things before freedom, wasting time, and relaxing. Moreover, Spenkuch (2017) identified religious differences in morals and ethics can

explain most of the impacts investigated and discovered that religious views influence people's sense of right and wrong. In addition, Şandor and Popescu (2008) discussed that religious ideas played a very important role in forming moral, social, economic or political ideas., Xu et al. (2017), stretched that China's native religions (Taoism and Buddhism) have greater anti-corruption benefits than foreign religions (i.e., Christianity and Islam). Additionally, Wang and Lin (2014) mentioned that since religion influences political preference, human capital, and work ethic, especially in China, which faces wealth disparity, environmental pollution, and official corruption, Christianity has the greatest impact on economic growth. Likewise, Anderson et al., (2000) looked into one of the most important macro aspects of being good to the environment, which is how religion, especially the Christian heritage, shapes business culture.

The cluster six consisted of four documents covering the orange color. In this cluster with 118 citation Khalid et al.(2018) has been identified as the most impactful document of that cluster. The authors argued that Islam strictly prohibits the withholding of knowledge and encourages knowledge dissemination and sharing. Individuals who are high on IWE tend to engage less in knowledge hiding behaviors in response to abusive supervision. Similarly, Islam, et al., (2021) pointed out personal values (IWE) and traits (future orientation) that can help in decreasing/buffering the negative effects of negative supervisor behaviors. Furthermore, Islam, et al. (2021) highlighted that the IWE is based on the teachings of Islam, where individuals are encouraged to acquire and share knowledge with others and to respond to bad actions with constructive behavior, the implications of these teachings in regulating moral and ethical work behavior can be considered universal., Likewise, Javed et al. (2019) demonstrated IWE as a resource in the workplace, also a religious belief system provides a coping mechanism so that employees can handle stressful situation.

5.   Discussion

The goal of this study is to investigate and give an in-depth evaluation of the Islamic texts in the Scopus database that deal with work ethics. The first chapter of this work is called "Introduction," and it talks about what work ethics means from the points of view of several different authors. After then, the work provides a framework for the ideas of Islamic work

ethics (IWE) by referring to a wide range of other significant sources. In the later part of the beginning section of this document, the rationale for this study was explained. This section was included in this text. It has demonstrated why Islamic work ethics should receive more attention from researchers as a potentially useful issue of study because it has demonstrated why Islamic work ethics should receive more attention from researchers. This article has also brought to light a disparity between an older school of thought on Islamic work ethics and a school of thought that is more in line with modern ethics in the workplace.

The impact that IWE has had on the quality of life at work and how it has benefited job performance is a topic that is always being debated. Former members of the academic community believed that IWE concentrated on topics such as employer-employee relations, criminal activities, individualism, and other related topics. On the other hand, emerging evidence from more recent studies suggests that IWE places a greater focus on the distribution of wealth than it does on the accumulation of individual fortunes. In addition, enterprises and activities that IWE considers to be harmful to society, such as interest, gambling, and monopoly, are prohibited from being engaged in by IWE. VoS Viewer and Biblioshiny are two helpful pieces of software that were utilized in this investigation so that a bibliometric analysis could be carried out. This methodology was utilized in this research project. Due to the capability of inspecting and the amazing visualization of the information, bibliometric review looks to be a more convenient and effective review technique in comparison to others. This is because of the ability to inspect the information. The technique of mapping was utilized in this study to conduct an analysis of the most influential authors, sources, and keyword combinations. This study emphasizes the importance of going further to conduct an analysis of bibliographic coupling and co-occurrence network to discover specific information regarding a variety of topics that are covered in written texts. Specifically, this study focuses on the importance of going further ahead to conduct an analysis of the bibliographic coupling and co-occurrence network.

In addition, a theme analysis was performed on the papers with the most citations, which were selected based on the findings of the bibliometric mapping study. By performing a content analysis on the documents, this research was able to identify the predominant methodologies, main features of the study, and themes that were prevalent throughout the best

documents. Using the g-index and the h-index of each individual author, the biblometric study carried out on this work was able to establish which writers had the most influence by determining which authors had the most citations. With the use of this study, we were also able to identify the sources of Islamic ethics documents that have the highest weight (De Clercq et al., 2018a; Mohammad & Quoquab, 2016; Wu et al., 2017; Yousef, 2000b, 2001). The findings of the study of the most frequently used keywords in the IWE documents have been revealed because of the key word analysis. After a bibliographic coupling analysis was done on this work, it was found to have six different themes of analysis. Each of these topics served as the basis for an IWE study.

6.   Conclusion

Ethics is neither culturally confined and related, nor Western, and it does not apply to everyone (Ahmad et al., 2020). In light of Osiba njo et al. (2018) ethics is a system of beliefs and norms that serve as yardsticks for measuring the integrity of individual behavior, establishing whatever constitutes right or wrong behavior. Because ethical behavior outlines what would be permissible within a context or scenario. Responsible employees are critical to a company's long-term success (Mohammad et al., 2018). Attracting and maintaining such individuals can help the company's image with customers improve and flourish. Employees' unethical behavior can undermine a company's reputation and create a hostile work environment. Despite the significant costs of unethical corporate behavior, their effects are becoming increasingly detrimental in today's business environment.

This paper investigates the previous research on IWE to understand the areas that have had given emphasizes before. There are so many associated fields that have been identified through our research. In the beginning this paper gone through bibliometric review to find out the most impactful sources, authors, and documents for this field of research by using bibliometric software.

Results from the content analysis has significance in identifying the implications of this paper. In the first step this paper examines the relevant documents to identify the area of discussion and theories that has been covered in this field. Based on the identified the key themes and theories. Six themes such as early stage: PWE vs IWE, IWE & OB, IWE &

Business Perspective, Work Ethics, and Religion, IWE and Mitigation of work disparity and lastly IWE & culture has been identified and key theories also discussed. Researchers from a limited number of countries are involved in this field of research and many authors whose document seems impactful has published only one paper in this field which if increased we might get more insights from this field. This paper will be impactful for the academicians and for the managers for managerial implications. HR experts and manager can use the theories, methods and practices discussed in the paper for the betterment of their respective institutions.

This study will provide researchers and policy makers with significant insight on IWE literatures. Instead of going through one-to-one paper this will enable a researcher, educationist, or a policy maker to easily understand the development of the IWE worked through various visualization tools. A total 183 documents have been identified in the Scopus database over the last forty-five years. According to bibliometric data, has the highest contribution based on his total citation and has the number of published research papers. Mohammad and Quoquab, (2016) have been identified as the most impactful authors where the authors distinguished between IWE, PWE, HWE, and BWE and use Muslim and non-Muslim examples to highlight Islamic concepts. In addition to them, Ali (2005) and Amilin et al (2018) are the next most impactful authors of the study with 3 g-index and 2 h-index. Ali (2005) highlighted that the Muslim world's organizational hierarchies are based on other systems. Among the journals, Journal of Business Ethics (JBE) is clearly dominating this field of research. From all the documents it got highest index. With a h-index of 9 and a g-index of 16 this source has been identified as the most impactful source. With g-index of 7 and h-index of 6 it is the International Journal of Islamic and Middle Eastern Finance (IJIMFM) which is the second impactful source for Islamic work ethics field. Another impactful journal for this field is Personnel review (PR) with the index of 4. Moreover, this study investigates the efficacy of IWE in various contexts using thorough literature studies and bibliometrics analysis. It is believed that, as a pioneering project, it will add to the body of knowledge regarding how to best employ IWE to improve human psychology and well-being. Furthermore, both academics and managers may benefit from the findings. The research findings may allow practitioners to better understand the critical function of IWE in boosting employee well-being, attitude, and behavior at work, paving the way for

additional research in this area. In practice, this study can help human resource managers make sound decisions when it comes to recruiting and selecting the proper applicant who will be an asset rather than a burden.

The paper is not out of limitations. For the bibliometric research, this paper only considered Scopus databases which has given the best data for the analysis but there is other work too which are not covered in this paper. The number of papers is not very high. Future exploration of this topic is required specially a blended study of Scopus and web of science databases together.

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Appendix:

Literature Matrix through Bibliometric Coupling

Sl. No.	Ref.	Discussion	Theory applied	Approach
Cluster 1: Red color (Early stage: PWE vs IWE)	(Chusmir & Koberg, 1988)	examined how religion affects motivational needs, job satisfaction, work ethic, and work, job, and organizational dedication.	Social Learning Theory contends	Questionnaire survey
	(Yousef, 2001)	Empirical data reveal that Islamic work ethic moderates organizational commitment and job happiness.	Weber's theory related	Questionnaire survey
	(Dose, 1997)	Work values are evaluative standards relating to work or the work environment that determine what is "proper" or "relevant."	theories of justice	Conceptual framework development
	(A. Ali, 1992)	Understanding a culture requires identifying and addressing its peculiarities.		Questionnaire survey
	(Husin & Kernain, 2019)	Individual and organizational behavior effect IWE.	The theory of culture	cross-sectional design
	(Jalal et al., 2019)	IWE can assist organizations preserve employee satisfaction by moderating future studies on personality and job satisfaction in Pakistan.	personality big five traits	Mix of self-administered, close-ended questionnaires and e-questionnaire
	(Abbasi et al., 2011)	It examines how Islamic work ethics might boost a company's profitability, employee welfare, customer happiness, and managerial success.		descriptive statistics, Questionnaire survey
	(Dickson, 1982)	Work perceptions affect expectations and outcomes.	Marxist beliefs	Questionnaire survey
	(Tablan, 2015)	Work is both a means and an end in the objective-normative approach.	objective-normative perspective	Systematic literature review
	(Mohammad & Quoquab, 2016)	distinguished between IWE, PWE, HWE, and BWE and use Muslim and non-Muslim examples to highlight Islamic concepts.	the Holy Quran and Sunnah	critical review approach
	(Mohammad et al., 2015)	Muslims at work are focused, devoted, innovative, and creative.	orientation theory	Partial least square (PLS) technique and ANOVA
	(Yousef, 2000a)	Transformation leaders create a change-friendly work atmosphere.		descriptive statistics, Questionnaire survey

	(Yousef, 2000b)	Islamic work ethic as a mediator of locus of control, role conflict, and role ambiguity in a multicultural Islamic environment		Questionnaire survey, descriptive statistics
	(K. Khan et al., 2015)	Perceptions of fairness and IWE affect job satisfaction, involvement, and turnover.	Organizational theories	time-lagged design
	(Aldulaimi, 2016a)	Evidence of ethics formulation depending on Islamic literature	(Islamic Jurisprudence	Systematic review based on interpretation, analogical reasoning, disciplined juridical judgment and juristic preference
	(Rizk, 2008)	The Holy Qur'an and Shari'ah help establish an Islamic ethic. It's important to examine non-Western work ethics and individualism.	Islamic perspective	Systematic literature review
Cluster 2: green color (IWE & OB)	(Murtaza et al., 2016)	Islam fosters OCBs by boosting societal welfare.	Islamic perspective	descriptive statistics, zero-order Pearson correlations, and a reliabilities
	(De Clercq et al., 2018a)	If employees believe their leaders utilize them, Islamic work ethics may help develop collaboration.	Conservation of resources (COR) theory and social role theory	correlations and descriptive statistics and hierarchical multiple regression,
	(Alhyasat, 2012b)	includes Islamic work ethics-based corporate citizenship behavior components that may be integrated into media HR systems.		the descriptive analytical approach
	(A. J. Ali et al., 2005)	The Muslim world's organizational hierarchies are based on other systems.	Islamic theory.	Book chapter
	(Farid et al., 2019)	Hard work is a virtue in Islam, and employees with stronger IWE who are treated well will experience positive emotions, enhancing work engagement.	social exchange theory	two-wave time-lagged design
	(Gheitani et al., 2019)	IWE can enhance employee performance, job satisfaction, and organizational commitment.	two-factor theory (i.e. motivation and satisfaction) of Herzberg (1966)	Structural equation modelling (SEM) via Amos software
	(Mohammad et al., 2016)	Stress organizational fairness in Asian contexts, which might make employees acceptable to coworkers and/or supervisors.	social exchange, equity, and other orientation theories this	Structural equation modeling specifically partial least squar
	(Mohammad et al., 2018)	Work ethic improves managers' attitude and conduct. They must also	Meglino and Korsgaard's	structural equation modelling-partial

		promote these ideas through training.	(2004) other orientation theory	least square technique
	(Nasution & Rafiki, 2020)	Sharia compliance is linked to Islamic work ethics, which could boost employee loyalty.		descriptive and inferential statistical analysis
	(Rafiki & Wahab, 2014)	Al-Qur'an and Hadith are quoted in other religions for Islamic values and ethics. Tawheedism may separate Muslims from others.	Al-Qur'an and Sunnah which	review the literature
	(Kumar & Rose, 2010)	HR professionals can establish and implement change activities with a deeper understanding of IWE and innovation.	Islamic Hadhari	Descriptive and correlation statistics
	(Javed et al., 2017)	To prevent or eliminate abusive behavior, managers in an Islamic environment must understand, develop, and encourage Islamic ethical behavior.	conservation of resource theory	Two-time lags, Descriptive statistics Table and multiple regression analyses
	(de Clercq et al., 2017)	examines the impact of family-to-work conflict and Islamic work ethic on employees' helping behavior, concluding that Islamic ethical norms cushion the unfavorable link.	Conservation of resources theory	empirical study
Cluster 3: Sky Blue IWE & Business Perspective	(Abuznaid, 2009)	Western managers and workers can learn Islamic work practices to better collaborate with Islamic colleagues.	Islamic perspective	Descriptive, analytical, and comparative analyses are used.
	(Ahmed et al., 2019)	IWE found that spiritual values had a positive effect on employees' willingness to help, which suggests that the two factors work together to have this effect.	Al-Ghazali theory of soul.	A cross-sectional design with purposive sampling
	(Forster & Fenwick, 2015)	explores how Islamic beliefs influence management and commerce in Morocco to explain a 21st-century geopolitical upheaval.	An interpretivist approach	an interpretivist approach
	(Rana & Malik, 2016)	putting Islamic teachings into practice in human resource management to improve both the principles and the ways they can be used		review of literature encompassing
	(Manan et al., 2013)	Malaysian bankers use IWE that correlates favorably and strongly with OC, i.e. effort, teamwork, honesty, and accountability influence employee commitment.	Islamic Perspective	survey method
	(Rana & Malik, 2017)	Find out how effective HRM strategies are, how much	AMO Theory"	a questionnaire based on a 5-point

		impact they have on company performance, and what role Islamic beliefs play in all of this.		Likert scale and then analyzed in SPSS
	(Rawwas et al., 2018)	IWE affects POP and job outcomes, making it a vital incentive. IWE boosted job satisfaction and decreased turnover intention and NB, supporting Herzberg's two-factor model.	The economic motivation theory	on-site administration of surveys through multiple linear regression analyses
	(Richardson et al., 2013)	to promote fairness, compassion, and trusteeship as work ethics based on "unity," a fundamental metaphysical concept in Islam and Hinduism.	metaphysical principle of "unity",	Qualitative approach
	(Turker, 2016)	Use Carroll's (1979) pyramid to figure out how Islam affects CSR, how it affects stakeholders, and if the business community in Muslim countries agrees.	institutional theory	Model expansion
	(Shaya & Abu Khait, 2017)	Compare and contrast Emirati women's empowerment data from worldwide literature based on Burn's (1978) Transformational Leadership theory.	Burn's (1978) Transformational Leadership theory	An empirical research, stemming from a Middle-eastern context
	(Y. Sidani & Al Ariss, 2015)	Elucidate the meaning of Islamic Business Ethics (IBE) by reviewing the works of Al-Ghazali, an early Muslim philosopher, scholar, and mystic.	a vibrant work ethic based in Sufism, has	Thematic analysis
	(Y. M. Sidani & Thornberry, 2009)	Discusses work ethic origins, how religion creates a non-growth-promoting value structure through Arab family dynamics, how family arrangements affect growth through their education system, and how power, leadership, and Arab factions signify these institutions and links for international managers.	mere documentation of cultural differences	
	(Zahrah et al., 2016)	Managers should help their employees learn about Islam and IWEs through formal and informal training. A company culture that is based on Islamic values will also help employees learn about Islam and IWEs.	Job Performance, Islamic Religiosity, Islamic Work Ethic	partial least square method using the Smart-PLS software.
Cluster 4: yellow color:	(Aygün et al., 2008)	Turkish pupils outperformed Americans on PWE and MWV. Men scored greater	the traditional Protestant work ethic (PWE) Vs	cross-cultural differences revealed

Work Ethics and religion		PWE ratings in Turkey than women, while women did in the U.S. In Turkey, males stressed femininity and business more than women. Both cultures equate PWE with masculinity and industry.	contemporary work values (i.e., masculine, feminine, and entrepreneurship values	
	(Alam & Talib, 2015)	This study finds a link between Islamic work ethics and individualism in multinational companies. It also evaluates employees' religiosity and nationality without considering how religion and nationality affect each other. Finally, it helps multinational companies take advantage of the benefits of globalization.	Collectivism vs individualism	cross-cultural study through stratified sampling
	(Kalemci & Tuzun, 2017)	This study explains the Protestant work ethic's secularization and the Islamic work ethic's uniqueness from a linguistic standpoint. The findings confirm PWE values, and IWE improves organizational performance; however, work orientation and commitment vary by culture.	Comparison between PWE and IWE	content analysis.
	(Uygur et al., 2017)	A new, market-oriented Islamic discourse and the Muslim work ethic stimulate entrepreneurship in Turkey. The Muslim work ethic contains a rational/secular, shared/communicated, action-oriented "moral energy" for Muslim enterprises in Turkey.	Weber's notion of Lebensführung	qualitative research
	(Whitty & Schulz, 2007)	This study explores Puritan project management. Contrary to popular belief, project management evolved from capitalist Puritan memes. These theological antecedents continue to restrict project management, oversimplify workforce planning, and obstruct nonconformists.	Puritan ideology and capitalism Commentators	memetic approach
	(Zulfikar, 2012)	Muslim Turks scored higher on four Protestant work ethic (PWE) qualities: hard effort and success, locus of control, negative attitude toward leisure, and labor as an	Comparison among work ethics among Protestants, Catholics, Muslims	An exploratory factor analysis, American Christians and Turkish Muslims who live and work

		objective itself. Protestants outperformed Catholics, but not significantly.		in the US on the basis of their PWE values,
	(A. S. Khan & Rasheed, 2015)	Human resource management practices and project success, a moderating role of Islamic Work Ethics in Pakistani project-based organizations by Adeel Sabir Khan and Farooq Rasheed	"Harvard Mode" and "Universalistic Perspectism"	Cross-sectional design is used to collect data from "4" major cities of pakistan
Cluster 5: purple color IWE and Mitigation of work disparity	(Ryan & Tipu, 2016)	examined the Arab work ethic using the multidimensional work ethic profile (MWEP) on a sample of future business leaders in the United Arab Emirates where centrality of work and hard work are the highest scoring work ethics followed by self-reliance, wasted time, and leisure.	an alternative conceptual and methodological approach	administration of a paper and pencil survey with students in-class
	(Spenkuch, 2017)	Protestantism has a positive impact on economic outcomes, as indicated by an increase in hours worked and, possibly, higher earnings but no evidence on wage raises.	human capital theory of Protestantism	Socio-Economic Panel Study (SOEP), is a representative longitudinal data set of private households in Germany
	(Şandor & Popescu, 2008)	Religious ideas played a very important role in forming moral, social, economic or political ideas	religiosity of Romanians.	A factor analysis based on the principal component extraction method and a Promax rotation method with Kaiser normalization is confirming the existence of those factors
	(Xu et al., 2017)	Bureaucratic corruption in China is adversely correlated with local religious heritage, meaning that religious culture restrains official corruption by influencing political preference and work ethic. China's native religions (Taoism and Buddhism) have greater anti-corruption benefits than foreign religions (i.e., Christianity and Islam)	Religious effect on corruption	Multi variate regression analysis.
	(Wang & Lin, 2014)	Since religion influences political preference, human capital, and work ethic, especially in China, which	Social capital view	provincial panel data from 2001 to 2011 in China.

		faces wealth disparity, environmental pollution, and official corruption, Christianity has the greatest impact on economic growth.		
	(Anderson et al., 2000)	Look into one of the most important macro aspects of being good to the environment, which is how religion, especially the Christian heritage, shapes business culture.	Thatcherite Enterprise Culture	extensive and explicitly theological term
Cluster 6: orange color IWE & Culture	(Khalid et al., 2018)	Islam strictly prohibits the withholding of knowledge and encourages knowledge dissemination and sharing. Individuals who are high on IWE tend to engage less in knowledge hiding behaviors in response to abusive supervision	displaced aggression theory and social exchange theory	three time lags from 224 respondents employing AMOS using the structural regression approach
	(Islam, Ahmed, et al., 2021)	personal values (IWE) and traits (future orientation) that can help in decreasing/buffering the negative effects of negative supervisor behaviors	conservation of resources (COR) theory and future coping mechanism	questionnaire-based survey in two-lags between November 2019 and January 2020, structural equation modelling
	(Islam, Ahmad, et al., 2021)	the IWE is based on the teachings of Islam, where individuals are encouraged to acquire and share knowledge with others and to respond to bad actions with constructive behavior, the implications of these teachings in regulating moral and ethical work behavior can be considered universal.	Learning goal orientation and coping mechanism	cross-lagged survey research design t
	(Javed et al., 2019)	IWE as a resource in the workplace, also a religious belief system provides a coping mechanism so that employees can handle stressful situations.	Religion as a coping mechanism	Two time legs, multiple regression analyse