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## **HADITH ON WEALTH DISTRIBUTION AND BUSINESS ETHICS: A Bibliometric Analysis of Global Research Trends**

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### **Abstract**

The research paper is a bibliometric mapping of the world's research on hadith and wealth allocation and the ethics of Islamic business. Using VOSviewer software, the analysis based on the 158 articles indexed by Scopus in the period of 2008-2025 was used to determine the growth of publications, networks of collaboration, institution performance, and development of themes. The findings show that there were six times more publications at the time of study, with Malaysia, Indonesia, and the United States becoming the major contributors. Some of the major institutions, like the Eberly College of Business and Information Technology, Kent Business School, and the International Centre of Education in Islamic Finance, are strategic in promoting this subject. According to keyword mapping, there are five key thematic clusters, which lay stress on a transition between the institutional and financial focus and the

philanthropic ones, namely waqf, zakat, and redistribution of wealth. The research provides an immense gap in the literature since it represents the first bibliometric mapping of the scholarship on hadith in both economic and ethical aspects, thus contributing to the theoretical formulation of Islamic economics and giving direction to future cross-disciplinary work.

**Keywords:** Hadith, Wealth Distribution, Islamic Business Ethics, Bibliometric Analysis, Global Research Trends.

### Abstrak

Makalah penelitian ini merupakan pemetaan bibliometrik atas penelitian global mengenai hadis, alokasi kekayaan, dan etika bisnis Islam. Dengan menggunakan perangkat lunak VOSviewer, analisis yang didasarkan pada 158 artikel yang terindeks oleh Scopus pada periode 2008-2025 digunakan untuk menentukan pertumbuhan publikasi, jaringan kolaborasi, kinerja institusi, dan perkembangan tema. Hasil penelitian menunjukkan bahwa jumlah publikasi meningkat enam kali lipat pada saat penelitian, dengan Malaysia, Indonesia, dan Amerika Serikat menjadi kontributor utama. Beberapa institusi utama, seperti Eberly College of Business and Information Technology, Kent Business School, dan International Centre of Education in Islamic Finance, berperan strategis dalam mempromosikan bidang ini. Berdasarkan pemetaan kata kunci, terdapat lima kluster tematik utama yang menekankan transisi antara fokus institusional dan keuangan dengan fokus filantropis, yaitu waqf, zakat, dan redistribusi kekayaan. Penelitian ini mengisi celah besar dalam literatur karena mewakili pemetaan bibliometrik pertama tentang studi hadis dalam aspek ekonomi dan etika, sehingga berkontribusi pada formulasi teoretis ekonomi Islam dan memberikan arah bagi kerja lintas disiplin di masa depan.

**Kata kunci:** Hadis, Distribusi Kekayaan, Etika Bisnis Islam, Analisis Bibliometrik, Tren Penelitian Global.

### Introduction

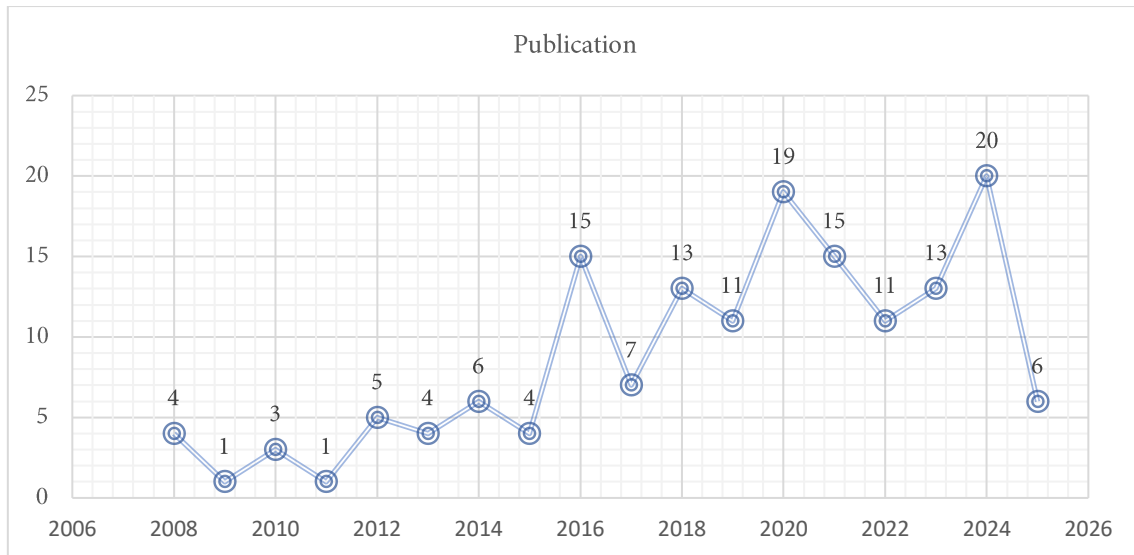
Hadith, as the second source of Islamic law after the Qur'an, plays a strategic role in shaping the value system and behavior of Muslim believers, particularly in areas such as wealth distribution and business ethics. Such principles and guidelines are based on

Hadith, such as the mandatory zakat, the promotion of charity, the prohibition of usury, the proscription of hoarding (ihtikar), the taboo of deceit (gharar), and the endorsement of faithfulness, which are not only normative but also possess practical value that can be applied in contemporary economic and business management practice. Within the framework of *maqāṣid al-sharī'ah*, these values aim to achieve the common good, reduce social inequality, and ensure a just distribution of resources.

The world has conducted dynamic theoretical studies on business ethics and wealth. Significant contributions have come from institutions in the United States, Asia, and Europe, with a focus on religious values and beliefs as the main drivers of business ethics research (Chan et al., 2010). The world financial crisis of 2008 served as a catalyst for increased attention to ethics in decision-making, corporate accountability, and corporate social responsibility within the financial industry (Faugère & Gergaud, 2017; Rossouw, 2012). From an Islamic perspective, fair distribution of wealth is one of the key pillars that encompasses the concepts of risk sharing, fairness in transactions, and prioritizing stakeholder welfare (Munir, 2023; Sarea et al., 2019).

Nonetheless, there are significant challenges in integrating Islamic principles into modern business ethics practices, particularly the limited availability of capital and financing for business ventures, which are crucial for sustaining economic growth (Shinkafi & Ali, 2018). There is also an urgent need for a more comprehensive framework that is in line with Islamic values to fight social inequality, promote economic justice, and support sustainable development. Current models, including Islamic social finance and waqf-based economic empowerment initiatives, exhibit promise yet remain disjointed and insufficiently incorporated into comprehensive policy frameworks. This integration also has the potential to create a robust business ethics framework, for example, by utilizing stakeholder theory so that all business actors share profits and risks proportionally (Sarea et al., 2019). Therefore, addressing these gaps requires the formulation of an integrated and context-sensitive Islamic business ethics framework that not only aligns with contemporary economic realities but also systematically embeds Islamic moral principles into policy, institutional design, and business practice.

Figure 1. Graph of The Increase in The Number of Hadith on Wealth Distribution and Business Ethics Publications (2008-2025)



The graph of Hadith publications in Scopus from 2008 to 2025 shows a consistent long-term increase, although the annual publication levels vary. In the first period between 2008 and 2013, the publication was limited (1-5 publications annually), which may indicate little interdisciplinary research connecting the Hadith with the responses to the wealth distribution and the ethics in business. Another notable spike happened in 2016 (15 publications) when the topic of interest in Islamic economics increased in the aftermath of the global financial crisis and dropped in 2020 (19 publications) when the world became focused on the problems of social justice and sustainability. The moderate changes with the rising tendency between 2021 and 2024 composed the flux and culminated in the year 2024 (20 publications), which proves that this issue is becoming more and more strategic in both theoretical and practical terms. The low number of publications in 2025 (6 publications) may be an anomaly because the data could remain incomplete for the current year. On the whole, such a trend indicates a high level of academic impetus and the possibility of an increased theoretical and practical contribution due to cross-national cooperation and more profound knowledge of hadith in the framework of modern economic problems.

Analysis of hadiths on wealth distribution and business ethics indicates that Islamic economic rules emphasize fairness, fair dealing, and morality in business dealings;

they are not solely profit-oriented but also focus on the objectives of *maqasid syariah*, which include social justice and environmental sustainability (Furqani, 2020; Iraqi, 2012; Sunaryati, 2021). Most studies in different fields indicate that there is still disunity in the understanding of wealth inequality, and thus they need the interdisciplinary approach (Korom, 2019). The use of the Sharia principle in Islamic finance has been a challenge in most cases, mostly because some risk-taking behaviors are not ethical (Jatmiko et al., 2024), which had to be reconsidered in accordance with wider social effects.

According to recent studies, there is an increasing importance of hadith in determining the moral and epistemic basis of allocating wealth and business ethics in Islam (Saputra, 2025). insists on the practice of preaching in the state and societal righteousness, while (Fharadillah et al., 2025) investigate the views of hadith on ethical issues related to technology. Meanwhile, (Al Faruq et al., 2024) highlight the shortcomings of using hermeneutics in the interpretation of a hadith. These shortcomings reflect a new trend in research that seeks to incorporate values from hadith into fair and sustainable economic systems while engaging in a broader discourse on justice and ethics in business (Choi et al., 2010; Furqani, 2020; Soraya et al., 2024).

In an academic context, there is still a research gap regarding the direct application of hadith in the framework of contemporary business ethics, especially in responding to global economic challenges and the role of developing countries (Böhm et al., 2022; Cumming et al., 2016). Solutions like the Islamic social business model, which uses traditional Islamic financial methods and ethical practices, can be very effective in reducing poverty and social inequalities (Nusrate Aziz & Mohamad, 2016).

Although the research on the issue of Islamic business ethics and wealth distribution is growing quickly, past bibliometric analyses concentrated mainly on wider areas like Islamic finance, Islamic banking, or Islamic philanthropy. Nonetheless, no systematic world mapping has been done that explicitly covers the intersection of hadith scholarship in these economic and ethical aspects. This missing feature reveals a major gap in research on the use of prophetic traditions to inform current discussions relating to the issue of justice, fairness, and ethical behavior in economic pursuits. Through the use of indexed bibliometric information in Scopus, this paper seeks to identify in a systematic way the trends in publications, prevalent themes, and international networks

of collaboration involving hadith, wealth distribution, and business ethics. It is hoped that its findings will add a scientific contribution to the expanding literature on Islamic economics as well as strategic suggestions on how hadith-based values can be incorporated into contemporary paradigms of economic theory and practice.

## Discussion

### *The Thematic Evolution of Hadith-Based Business Ethics and Philanthropy: Systematic Mapping and Network Analysis*

This research aims to define and visualize the global studies on hadith related to wealth distribution and business ethics through bibliometric analysis. This approach was selected as it allows mapping the trends of publications, networks of collaboration, and the development of specific themes systematically, filling the gap in the current literature that does not provide a holistic picture of how the scholarship on hadith traditionally contributes to the modern Islamic economic thinking.

#### 1. Research design

This study employs bibliometric techniques to quantitatively analyze and visualize research patterns, enabling a systematic understanding of global scholarly developments on hadith, wealth distribution, and Islamic business ethics. Bibliometric analysis is a quantitative technique that represents research patterns and features of a collection of publications using descriptive and evaluative methods (Dupi, Muhamad., 2025). To display a structural overview of a certain field of study, the bibliometric visualization approach is employed (Dupi & Baloch, 2025b; Garfield, 2009).

#### 2. Research subject

Based on the selected keywords, a total of 158 articles retrieved from the Scopus database were included in the final dataset. The search query applied was TITLE-ABS-KEY (("hadith" OR "hadis" OR "prophetic tradition" OR "sunnah" OR "prophet muhammad") AND ("wealth distribution" OR "income distribution" OR zakat OR waqf OR sadaqah OR "charity" OR "Islamic philanthropy" OR "poverty alleviation" OR "redistribution of wealth" OR "business ethics" OR "ethical trade" OR "fair trade" OR "Islamic business ethics" OR "trade ethics" OR "commercial

ethics” OR “honesty in trade” OR gharar OR tadlis)) AND PUBYEAR > 2007 AND PUBYEAR < 2026. Peer-reviewed journal articles only had been considered, and other papers, such as conference papers, book chapters, reviews, and duplicate records, were rejected so that the data could be consistent and scholarly.

### 3. Research indicators

The selected articles are from the last 18 years (2008–2025) and use the VOSviewer application with three views: network visualization, overlap visualization, and density visualization. The indicators in this study were identified by assessing the quantitative strength of connections among items, including the number of publications per year, citation counts, total link strength, and cluster density derived from VOSviewer visualization.

### 4. Research procedure

Over the past 18 years (2008–2025), researchers have collected information on Hadith on Wealth Distribution and Business Ethics based on the Scopus database. All publication data collected in this field, including author bibliographic pairs, countries, institutions, journals, and events with author keywords, were analyzed, visualized, and evaluated in this study using VOSviewer software (Oyewola & Dada, 2022; Sovacool et al., 2022; van Eck & Waltman, 2010, 2017). VOSviewer software was employed to construct network visualizations of frequently occurring terms and to trace the thematic evolution within the field. Beyond mapping co-authorship and keyword relationships, it also facilitates the identification of research clusters and citation link strengths (Shah et al., 2020). According to (Dewi et al., 2021). Bibliometric analysis generally follows five sequential stages as outlined below.

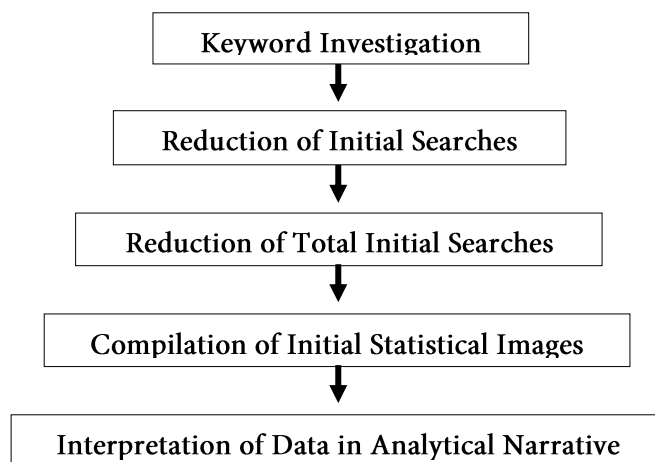


Figure 2. Phases of The Method of Bibliometric Analysis

The bibliometric analysis approach consists of five stages, as shown in the figure above. The first stage is Keyword Investigation, where before collecting data, researchers determine the keywords to focus on TITLE-ABS-KEY ( (“hadith” OR “hadis” OR “prophetic tradition” OR ‘sunnah’ OR “prophet muhammad”) AND (“wealth distribution” OR “income distribution” OR zakat OR waqf OR sadaqah OR “sadaqa” OR “charity” OR ‘almsgiving’ OR “Islamic philanthropy” OR “poverty alleviation” OR “redistribution of wealth” OR “business ethics” OR “ethical trade” OR “fair trade” OR “Islamic business ethics” OR “trade ethics” OR “commercial ethics” OR “honesty in trade” OR gharar OR tadlis ) ) AND PUBYEAR > 2007 AND PUBYEAR < 2026. In addition, the process of grouping or clustering searches that focus only on predefined keywords is known as the “Initial Search Reduction” stage. At this stage, researchers search for relevant publications using these keywords in the Scopus database.

The third stage is Initial Search Reduction, which involves manually selecting each search result. At this stage, researchers determine thresholds based on study requirements using the VOSviewer program. Thereafter, the fourth stage is Initial Statistical Image Compilation, which is the process of grouping data as a description of topics. This procedure compiles the visualization results for country, organization, journal, publication, and author bibliographic pairs, as well as the co-occurrence of author keywords. The final stage is Data Interpretation in Analytical Narrative, which provides an explanation of the study conclusions generated from the selection process. VOSviewer is used to understand the data, and the resulting visualization displays the data as a map of variables related to the study keywords. These visualization results also offer conclusions about opportunities for further development in research on Hadith on Wealth Distribution and Business Ethics.

Researchers initially identified 163 publications related to hadith on wealth distribution and business ethics from the Scopus database using the following query: TITLE-ABS-KEY ((“hadith” OR “hadis” OR “prophetic tradition” OR “sunnah” OR “prophet muhammad”) AND (“wealth distribution” OR “income distribution” OR zakat OR waqf OR sadaqah OR “charity” OR “Islamic philanthropy” OR “poverty alleviation” OR “redistribution of wealth” OR “business ethics” OR “ethical trade” OR “Islamic business ethics” OR “commercial ethics” OR “honesty in trade” OR gharar OR tadlis )). The final set of publications obtained was 158 after using filters

to select articles published between 2008 and 2025 and restricting the document type to articles. Five of the records were reduced due to the fact that they were not within the targeted years of publication. The distribution is detailed as in the next table:

Table 1: Number and percentage of Hadith on Wealth Distribution and Business Ethics publications (2008-2025)

No	Year	Publication	Precentage (%)
1	2025	6	3,80
2	2024	20	12,66
3	2023	13	8,23
4	2022	11	6,96
5	2021	15	9,49
6	2020	19	12,03
7	2019	11	6,96
8	2018	13	8,23
9	2017	7	4,43
10	2016	15	9,49
11	2015	4	2,53
12	2014	6	3,80
13	2013	4	2,53
14	2012	5	3,16
15	2011	1	0,63
16	2010	3	1,90
17	2009	1	0,63
18	2008	4	2,53
Total		158	100

Publication statistics on hadiths that address wealth distributions and business ethics between the years 2008 and 2025 reveal a drastic upward trend despite the yielding annual change. In 2024, the largest number of publications was recorded and was 20 articles (12.66%), followed by 2020 with 19 articles (12.03%), and the same number of 15 articles (9.49%) in 2021 and 2016. The opening years, like 2008, 2009, and 2011, have low publication figures ( $\leq 1$  percent), meaning that during this period, the topic was not getting huge academic attention. A great rise started to appear after 2015, which can be interpreted as the desired factor of academic interest in applying rational traditional teachings to the lines of wealth distribution and ethical matters of business, as well as self-respect provision between the statements

representing the aspects of religious and sociological justice and business ethics that start to gain importance in the modern world.

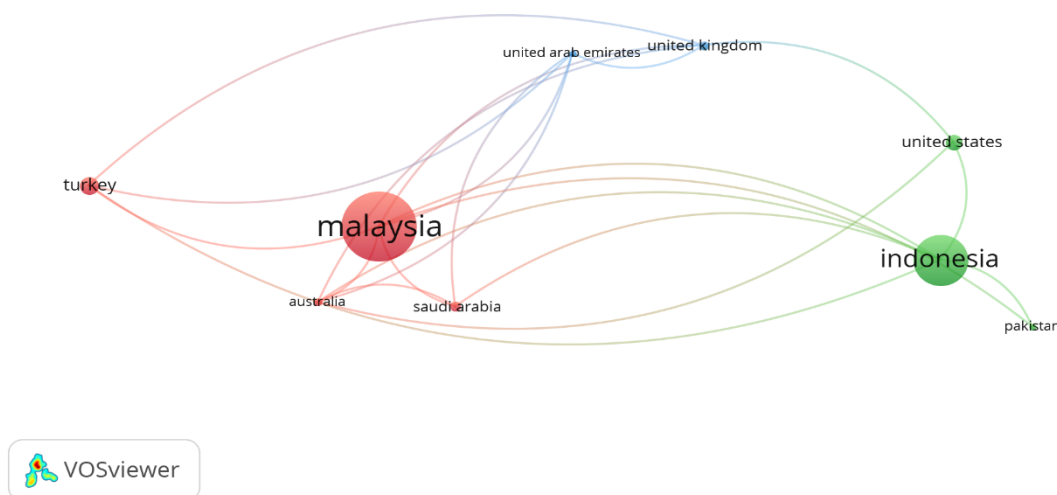
#### 5. Data analysis technique

In order for readers to follow the information from general to more specific information, the data analysis technique used is deductive, starting from general findings to more specific findings. This includes, for instance, author bibliographic pairs, publication bibliographic pairs, journal bibliographic pairs, country bibliographic pairs, institute bibliographic pairs, and co-occurrence of author keywords (Dupi & Baloch, 2025a; Karakus et al., 2019).

### 1. Country Bibliography Pair

The researcher presents the analysis's findings using a deductive approach. In order for readers to follow the information from general to more specific information, the results of bibliometric analysis are presented in a deductive manner, or starting from general findings to more specific findings. Examples of such findings include country bibliographic pairs, Institute bibliographic pairs, journal bibliographic pairs, publication bibliographic pairs, author bibliographic pairs, and co-occurrence of author keywords (Karakus et al., 2019).

Figure 3. Network Visualization of Country Bibliographic Pairs



The image, which shows a visualization of the network, illustrates bibliographic pairs between countries. At this stage, we used criteria whereby a country must have at

least 4 publications and 5 citations. Of the 30 countries, 9 countries met these criteria. With a total link strength of 500, 362 citations, and 52 publications, Malaysia leads the world in overall link strength, reflecting its central role in global research collaboration on hadith, wealth distribution, and Islamic business ethics. This dominance is largely attributed to the country's strong institutional infrastructure in Islamic finance and economics, the active contribution of universities such as the International Islamic University Malaysia (IIUM) and INCEIF, and supportive national policies that promote research on Islamic economic development. In second place is Australia with a total link strength of 277, 5 citations, and 6 publications. Additionally, to display other countries, researchers will rank them as follows: the first number is the total link strength, the second number is the number of citations, and the third number is the number of publications. The countries are Indonesia (210, 154, 38), United States (179, 164, 12), United Kingdom (171, 88, 7), United Arab Emirates (163, 17, 4), Turkey (90, 9, 14), Pakistan (8, 18, 4), and Saudi Arabia (8, 60, 8).

Cluster analysis shows that research collaboration on hadith related to wealth distribution and business ethics is divided into three main groups. Cluster 1 consists of Australia, Malaysia, Saudi Arabia, and Turkey, reflecting strong research networks between countries with significant Islamic academic and cultural backgrounds, as well as Western involvement. Cluster 2 is constituted by Indonesia, Pakistan, and the United States, which means that there is a pathway of cooperation between Muslim-majority nations in the Asian region and Western regions that have major centers of research. In the meantime, Cluster 3 includes the United Arab Emirates and the United Kingdom, which means bilateral relations or specialized cooperation are more specific and perhaps even more intensive on this theme. This network framework demonstrates some form of a heterogeneous memento of global cooperation, which links research centers in different global territories.

## 2. Institution Bibliography Pair

Illustration 5 shows the institutional bibliography paired with an overlay visualization. Researchers used a threshold at this stage, namely a minimum number of publications from an institution of 1 publication that has been cited by at least 31 sources. Of the 252 institutions, only 9 met this threshold. Researchers ranked institutions based

on total link strength, with the Eberly College of Business and Informatics ranking first (59 total link strength, 72 citations, and 1 publication), followed by the Kent Business School, University of Kent, with identical values (59 total link strength, 72 citations, and 1 publication). The prominence of the Eberly College of Business, despite not being an Islamic institution, suggests that research on hadith, wealth distribution, and business ethics is attracting interdisciplinary interest from scholars in conventional business and management fields. This data indicates a growing recognition of Islamic ethical principles as relevant to broader discussions on corporate responsibility and social justice, thereby expanding the strategic significance of hadith-based research beyond its traditional religious and regional boundaries.

Figure 4. Visualization of Density in Institutional Bibliographies



The first number is the total link strength, the second number is the number of citations, and the third number is the number of publications. Graduate School of Management, Multimedia University, Selanggor, Malaysia (39, 37, 1); School of Economics, University of Nottingham, Semenyih, Malaysia (39, 37, 1); Department of Management, Faculty of Business and Economics, Universitas Islam Indonesia, Sleman (0, 35, 1); Department of Near Eastern Studies, Religious Studies Program, University of

Arizona, 446 marshall (0, 36, 1); international centre for education in Islamic finance (inceif), the Global University of Islamic Finance (0, 107, 1); King Fahd University of Petroleum and Minerals, Dhahran, Saudi Arabia (0, 35, 1); School of Computer Sciences, University Sains Malaysia, Penang, 11800, Malaysia (0, 31, 1).

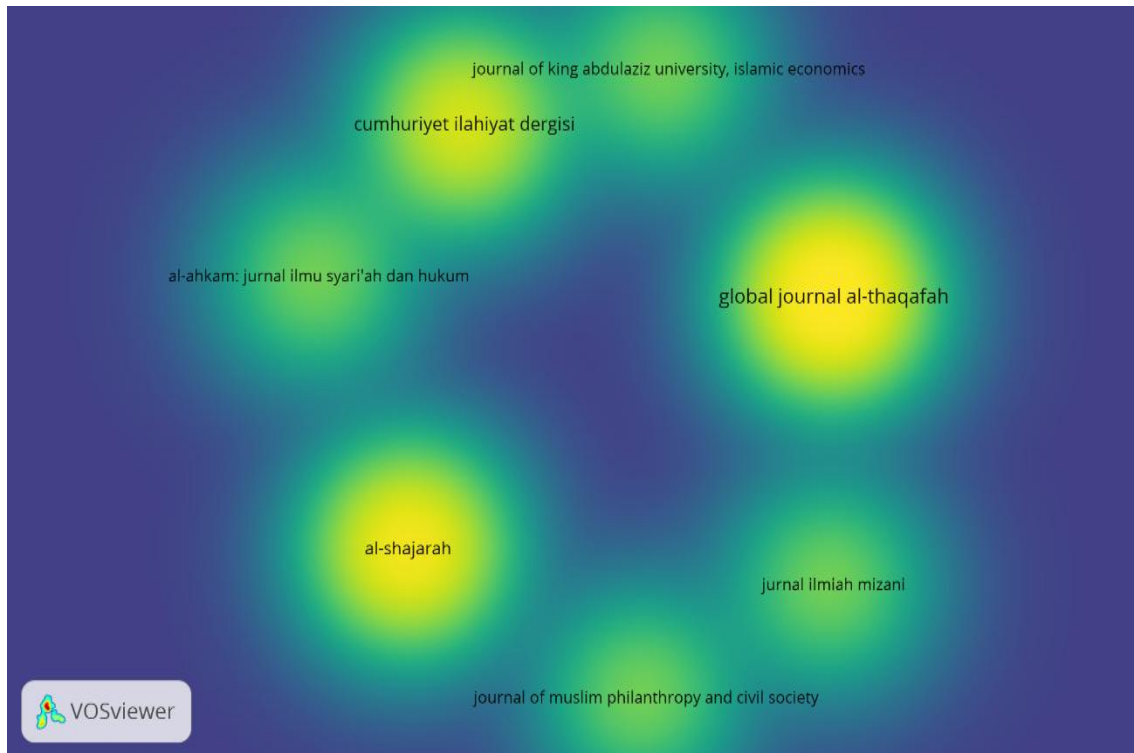
The density visualization of the institutional bibliography reveals that research related to hadith on wealth distribution and business ethics is concentrated in several major institutions grouped into seven clusters. In Cluster 1, key contributors include the Eberly College of Business and Information Technology (Indiana University of Pennsylvania, United States) and Kent Business School (University of Kent, United Kingdom). Cluster 2 comprises the Graduate School of Management (Multimedia University, Malaysia) and the School of Economics (University of Nottingham, Malaysia), highlighting research strength in management and economics. Cluster 3 features the Department of Management, Faculty of Business and Economics (University of Islam Indonesia) as the sole representative from Indonesia. Cluster 4 includes the Department of Near Eastern Studies and the Religious Studies Program (University of Arizona, United States), while Cluster 5 is represented by the International Centre for Education in Islamic Finance (INCEIF, Malaysia), a global hub for Islamic finance. Cluster 6 consists solely of King Fahd University of Petroleum and Minerals (Saudi Arabia), while Cluster 7 comprises the School of Computer Sciences (Universiti Sains Malaysia). The highest density is seen in institutions such as the Graduate School of Management, King Fahd University, and Eberly College, reflecting the dominant role of universities focusing on management, Islamic finance, and religious studies in developing literature in this field.

### 3. Journal Bibliography Pair

Illustration 6 presents a pair of journal bibliographies, each displaying a density visualization. The yellow color of a journal indicates its density. The more relevant articles in a journal, the more solid the yellow color. At this stage, researchers use a threshold, which states that a journal must have at least 3 articles that have received at least 1 citation. Out of 116 journals, only nine meet this threshold. The researchers ranked the journals based on total link strength, with al-shajarah ranking first with 2 total link strength, 3 citations, and 5 publications, followed in order by global journal al-thaqafah (2, 22, 7), international journal of islamic and middle eastern finance and management (2, 138, 3),

Isra International Journal of Islamic Finance (2, 29, 3), Al-Ahkam: Journal of Sharia and Law (0, 1, 3), Cumhuriyet Ilahiyat Dergisi (0, 0, 6), Journal of King Abdulaziz University, Islamic economics (0, 0, 3), Journal of Muslim Philanthropy and Civil Society (0, 0, 3), and Mizani Scientific Journal (0, 0, 3).

Figure 5. Visualization of Density Against Journal Bibliography Pairs



#### 4. Bibliographic pairs of publications

Illustration 7, which shows a visualization of the network, displays pairs of bibliographies from publications. At this stage, researchers used a threshold, meaning that an article must have at least three citations. Of the 158 publications, only 65 met this threshold. Yaakob (2016) ranks first with 3 citations, followed by Yaakob (2017) in second place with 4 citations. The subsequent rankings include Hassan (2016), Mohammed (2013), Nusrate Aziz (2016), Yaacob (2017), Sulaiman (2019), Ali (2016), Hamdan (2014), Fadhilah (2017), Abdelaal (2019), Asccarya (2021), Al-Rawi (2023), El-Bassiouny (2023), Ramli (2018), Alam Choudhury (2008), Raheema (2016), Atef Mosa (2021), Syed (2010), and Bulutoding (2020).

Figure 6. Network Visualization of Publication Bibliographic Pairs



The bibliographic network visualization in Figure 7 shows the interrelationships between publications based on bibliographic pairs, where there are several key authors who form a network of collaboration and citation. One of the authors, Syed (2010), takes a central place and has close links to many other publications like Mohamed (2015), Hassan (2016), and Alam Choudhury (2008), as he contributed to determining the trend of this type of investigation. On the other hand, there is a group of authors who are interconnected, such as Aji (2011), El-Bassiouny (2012), and Laldin (2011), indicating a thematic connection in their research, although with lower connection intensity compared to Syed's group. Such a network structure reveals that the literature on this subject matter is still dominated by several main works that could be regarded as a benchmark and act as dominating sources with the possibility to evolve new links between authors and increased collaboration across research teams.

Nine authors in four key clumps can be divided, and it represents interrelated research teams of the same references or collaborations. Cluster 1 incorporates Aji (2021), Al-Rawi (2023), and El-Bassiouny (2023), which points to the interconnectedness of the modern research topics. Cluster 2 involves Alam Choudhury (2008) and Hassan (2016), which are the initial and the later works, respectively, which are also connected to each other. Cluster 3 consists of Mohammed (2013) and Syed (2010), who likely have a strong influence in shaping the theoretical or methodological framework in this field. Meanwhile, Cluster 4 consists of Laluddin (2021) and Yaacob (2017), which show

collaboration or closeness in research topics during a relatively recent period. This structure illustrates the existence of a divided yet complementary research network in developing literature in the related field.

## 5. Author's bibliographic pairing

Illustration 8, which shows the overlay display, shows the bibliographic pairs for the authors. This analysis determined that an author must have at least two documents and two citations to be included in the visualization. Of the total 360 authors identified in the dataset, only 10 authors met these criteria, where the minimum number of publications by Marzuki and Ainulashikin ranks first with a total link strength of 245, 2 citations, and 2 publications. In second place is Worthington, Andrew C, with a total link strength of 245, 2 citations, and 3 publications, followed by Suliman, Ishak (214, 12, 4), Yaakob, Mohd Ashror Zaki (214, 12, 4), Khalid, Muhammad Mahyuddin (154, 7, 2), Darus, Faizah (46, 11, 2), Ramli, Aliza (46, 11, 2), Awi, Zulfahami (0, 33, 2), Daud, Mohd Zaidi (0, 6, 2), and Johari, Fuadah (0, 6, 2).

Figure 7. Visualization of Overlay on Author Bibliographic Pairs

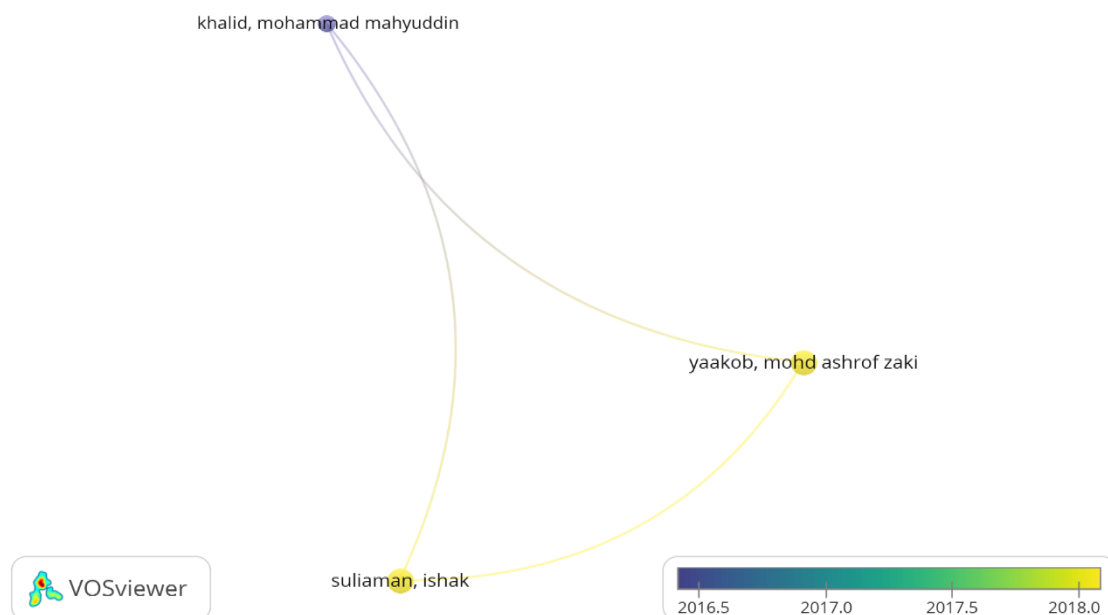
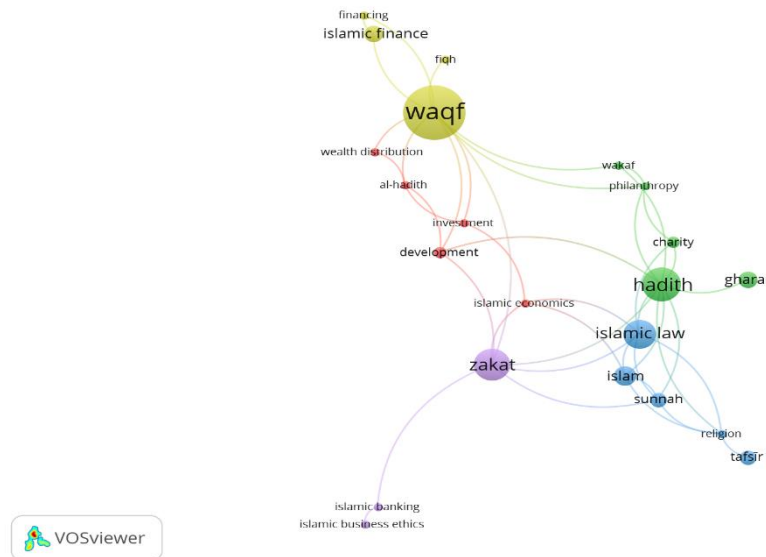


Figure 8 represents a visualization of the bibliographic relationships of authors on the basis of citing pairs. It can be seen that the research collaboration involves three main

authors, namely Khalid, Mohamad Mahyuddin; Yaakob, Mohd Ashrof Zaki; and Sulaiman, Ishak. In the lines and nodes, the colors signify the dispersion of the publication, with the blue representing the past (roughly around 2016) and the yellow representing the recent one (roughly around 2018). These relationships reflect the interconnection of topics and mutual referencing among authors within a relatively close timeframe, with collaboration intensity linking research from the early period to the latest period.

## 6. Co-occurrence of keywords from Authors

Figure 8. Network Visualization of Co-Occurrence of Author Keywords

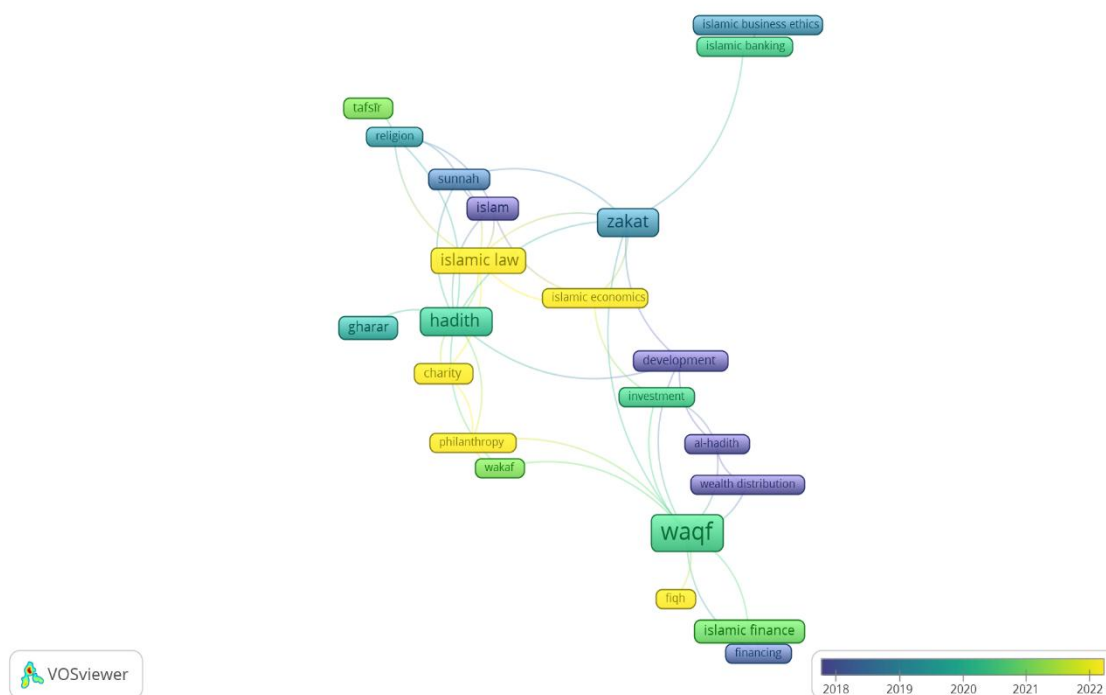


The following image shows a visualization of the network of co-occurrences of author keywords. At this stage, researchers use a threshold, meaning there must be at least 3 co-occurrences. Out of 680 keywords, 23 keywords meet the threshold. Hadith ranks first with 12 occurrences and a total link strength of 13, followed by the keyword "waqf" with 19 occurrences and a total link strength of 12, then the keyword "Islamic law" with 10 occurrences and a total link strength of 9. The remaining keywords are listed in order of their total link strength and occurrences: "zakat" (8, 11), "Islam" (6, 7), "Sunnah" (6, 5), "al-hadith" (5, 3), "religion" (5, 3), "charity" (4, 4), "development" (4, 4), "Islamic economics" (4, 3), "philanthropy" (4, 3), "wakaf" (4, 3), "investment" (3, 3), "Islamic banking" (3, 3), "Islamic finance" (3, 6), "financing" (2, 3), "Islamic business ethics" (2, 3),

"wealth distribution" (2, 3), "fiqh" (1, 3), "gharar" (1, 6), and "tafsir" (1, 5). Note that the keyword 'zakat' appears twice with different counts: once with occurrences of zero and a total link strength of three.

In this analysis, 22 topics were grouped into five main clusters that describe the themes of Islamic economic and financial studies. Cluster 1 focuses on the relationship between the teachings of the hadith and development, investment, Islamic economics, and wealth distribution. Cluster 2 discusses generosity in the Islamic world, almsgiving, waqf, philanthropy, and elements of gharar and the hadith related to it. Cluster 3 groups broader themes about Islam, Islamic law, religion, sunnah, and tafsir. Cluster 4 focuses on sharia finance topics such as financing, fiqh, Islamic finance, and waqf. In the meantime, Cluster 5 focuses on Islamic banking, Islamic business ethics, and zakat, which shows the results of applying Sharia principles in business activities and socio-economic responsibilities.

Figure 9. Visualization of Overlay Against Co-Occurrence of Author Keywords



The keyword visualization reveals that global research on hadith related to wealth distribution and Islamic business ethics is evolving toward broader socio-economic

themes. The strongest conceptual connections appear between hadith, Islamic law, zakat, and waqf. Islamic thought uses hadith as core instruments for equitable wealth redistribution. Compared to previous bibliometric studies on Islamic finance and Islamic philanthropy, which primarily emphasized institutional and financial mechanisms, this study shows a distinctive trend: hadith-based research increasingly explores normative and ethical dimensions such as social justice, sustainability, and moral accountability. The transition in academic emphasis from Islamic banking and business ethics (2018–2019) to philanthropy, waqf, and wealth redistribution (2021–2022) signifies an increasing acknowledgment of hadith as a moral framework that transcends financial considerations to encompass the ethics of socio-economic equity. This paper represents the first global bibliometric mapping that systematically examines hadith within the context of wealth distribution and business ethics, addressing a significant gap in the literature. Nonetheless, the analysis is limited by the reliance on Scopus data, which may exclude non-English or region-specific publications, and by the dominance of Southeast Asian scholarship, with relatively limited representation from the Middle East.

### *Thematic Findings on Hadith Content Related to Wealth Distribution and Business Ethics*

The bibliometric analysis offers insights into publication trends, collaboration networks, and keyword clustering; however, it is equally important to comprehend the substantive content of the hadith-related studies that prevail in this domain. From the most frequently cited and thematically grouped articles, four main themes about the role of hadith in shaping discussions about Islamic business ethics and wealth distribution can be drawn.

Numerous articles concentrate on hadith that emphasize justice ('adl), fairness, and equitable wealth distribution. Research concerning hadith on zakat, sadaqah, and waqf consistently demonstrates that these instruments function not solely as ritual obligations but as mechanisms designed to mitigate structural inequality. Hadith like "Wealth does not diminish from charity" are often seen as promoting economic behavior that redistributes wealth, which helps society as a whole and keeps wealth from becoming too concentrated.

Second, numerous studies examine hadith pertaining to the prohibition of unethical market practices, including gharar (uncertainty), tadbis (fraud), and ihtikar (hoarding). These hadith establish a normative framework for modern discourse on Islamic business ethics, especially in the regulation of fair trade, pricing conduct, and market transparency. These articles in this group say that these prophetic rules help the market work better by teaching people to be honest and not take advantage of others.

Third, some books focus on hadith about fairness in contracts and risk-sharing, which are important parts of Islamic finance. These studies show how prophetic teachings promote fair sharing of profits and losses and condemn interest-based transactions that unfairly shift risk. For example, the hadith that forbids riba is often brought up in modern Islamic finance discussions about moral responsibility, the well-being of stakeholders, and fairness in financial systems.

Fourth, a growing body of literature explores the relationship between hadith, Islamic philanthropy, and contemporary socio-economic issues, particularly in developing nations. Hadith that encourage generosity, mutual help (ta'awun), and social solidarity are used to understand themes like reducing poverty, promoting sustainable development, and giving people power in their communities. Recent studies indicate that scholars are increasingly utilizing hadith to tackle contemporary economic issues, including inequality, financial exclusion, and welfare governance.

In general, these thematic findings show that hadith have a significant and complex impact on the global conversation about business ethics and wealth distribution. They are not only religious texts that set standards, but they are also sources of socio-economic reasoning that help shape modern policy, models of giving, and ethical business practices. This thematic content goes well with the bibliometric patterns and makes the case stronger that the growing interest in hadith as a framework for social justice and economic sustainability is a sign of a wider acceptance of hadith.

## **Conclusion**

This paper represents the first global effort to map research on Hadith concerning wealth distribution and business ethics, providing empirical evidence of the enduring relevance of Islamic teachings in modern scholarly discourse. Utilizing bibliometric

analysis, the study identifies a steady growth in publications from 2008 to 2025, highlighting Malaysia, Indonesia, and the United States as primary hubs of collaboration and noting significant interdisciplinary contributions from institutions such as the International Centre for Education in Islamic Finance and Kent Business School. Keyword mapping reveals five distinct clusters that integrate Hadith values into philanthropy, finance, and ethical trade, with an emerging focus on social justice and sustainability. However, the study's scope is limited by its reliance on Scopus-indexed, predominantly English-language records, which may overlook relevant non-English or regionally indexed scholarship, particularly outside the dominant Southeast Asian discourse. Consequently, future research should bridge these gaps by combining bibliometric techniques with qualitative content analysis of Hadith texts to deepen the contextual and substantive understanding of wealth allocation and ethics in Islamic teachings.

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