

Zakat and poverty alleviation in Muslim countries: A Biblioshiny application

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ABSTRACT

Introduction

Poverty is a topic that is hotly discussed in the economic world, especially in developing countries, including Muslim countries. However, research on scientific developments regarding poverty in Muslim countries is still limited.

Objectives

This study aims to examine trends in the development of zakat and poverty alleviation in Muslim countries using the Scopus database over a period of 32 years from 1991 with the keyword zakat poverty.

Method

A bibliometric approach was used to answer this goal by mapping research publications with the help of R-Biblioshiny software.

Results

The results found 172 document sources discussing this topic, of which 114 journal articles made the largest contribution. The most relevant journal is Journal of Islamic Accounting and Business Research. Apart from that, the largest country's publication contribution is Malaysia, with 160 articles, with the most productive writer Saad Raj, who has a fairly extensive network of author collaborations. Finally, the relationship between words divided into five naming clusters is an important discussion in this research.

Implications

The mapping results in this study can serve as a reference for developing new research on zakat and poverty alleviation in Muslim countries in the future.

Originality/Novelty

This study contributes to the mapping of scientific developments on the topic of poverty in Muslim countries.

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INTRODUCTION

Throughout history, poverty has been a hotly debated topic in the field of economics, especially in developing countries. The definition of poverty has expanded as the factors causing it and the surrounding issues have become more complex. Poverty is no longer solely considered an economic dimension but has extended to encompass social, health, education, and political dimensions (Wulandari, 2023). One type of poverty is financial one. Financial poverty is the gateway to social and spiritual poverty. If someone is impoverished, they are more likely to fall into social poverty and subsequently lack spiritual faith (the aspect of tauhid) (Wulandari & Dzakiroh, 2019).

Economic development is a multidimensional process that affects a country's structure, including its social fabric, societal attitudes, national institutions, or efforts to reduce inequality and eliminate absolute poverty (Novriansyah, 2018). The progress and economic growth of a country can be observed through various economic indicators. One of these indicators is poverty, which can be measured by income levels, expenditures, and employment opportunities for the population of a country. However, poverty and other variables affect a country's economic growth. This is evident because economic growth is a crucial indicator in assessing economic outcomes, especially in analyzing the results of economic development efforts undertaken by a country or region (Raharti et al., 2020).

Poverty reduction remains the most important challenge for policymakers, especially in developing Muslim countries aiming to provide solutions to the current economic issue of poverty. The World Bank estimates that around 3 billion people live in poverty, with approximately 46 million living below the \$1.25 per day income threshold, of which 35% are Muslims from Islamic countries (Ali & Hatta, 2014; Rahman, 2013). The global Muslim community plays a significant role in addressing global poverty injustices through zakat. Zakat is an Islamic institution used to alleviate poverty in many Muslim countries. As one of the pillars of Islam, zakat occupies the third pillar of Islam after the command to pray five times a day.

Zakat is an effort to improve people's welfare, alleviate poverty, increase social awareness, create opportunities for charity, and eliminate economic disparities in society as a potential high-impact economic development strategy. Therefore, transparent and accountable zakat management is necessary to ensure that the presence of Zakat Amil Institutions can provide maximum benefits. Additionally, zakat serves as a solution for poverty alleviation. Zakat distribution can be carried out in various ways depending on the management policies of the zakat institution. Sometimes it is distributed directly to the mustahik (those eligible to receive zakat) through consumptive models, and sometimes it is realized in productive forms as seen during the time of the Prophet, or by providing capital or zakat developed through investment models (Akram H et al., 2022; Maguni, 2013; Wahyuni, 2016).

One of the main issues with zakat is the gap between the potential zakat receipts and its realization. This is due to institutional problems in zakat administration, societal awareness issues, and problems with the non-integrated zakat administration

system. Therefore, this issue requires strategies to address future threats and challenges and to improve the weaknesses of zakat administration organizations as a whole (Afiyana et al., 2019; Alivian et al., 2023; Indrijatiningrum, 2005). This is related to the lack of trust among the public in channeling their zakat to official zakat institutions. Many people prefer to distribute their zakat directly to the mustahik, thus it seems that zakat utilization has been more consumptive than productive, resulting in less significant impacts on poverty alleviation and income distribution. Therefore, it is reasonable to expect Muslim politicians to pay serious attention to this matter.

From a literature perspective, research on zakat and poverty alleviation has been conducted in several developing countries, such as in the paper by Abdullah et al. (2015), which examines the role of zakat in alleviating poverty and inequality in Pakistan using a newly developed index, the Basic Needs Deprivation Index (BNDI), to measure deprivation and the effectiveness of zakat as one of the government's expenditure items to alleviate poverty. Pakistan was chosen as a case study for two reasons: the availability and accessibility of data needed for BNDI computation, and there had been no such index used in the past to measure. Another study by Arif & Bilquees (2007) explains significant implications in alleviating poverty and inequality in Pakistan. However, different results were found in a study conducted by Aziz et al. (2020), validating and affirming new aspects of zakat negatively impacting multidimensional poverty and significantly contributing to the achievement of several Sustainable Development Goals (SDGs) in Pakistan. Similar studies have also been conducted in Bangladesh (F. M. Anis & Kassim, 2016; Mahmud et al., 2014; Sohag et al., 2015).

The potential zakat data in Indonesia should reach 233.8 trillion with the existing Muslim population. However, the potential zakat from BUS in Indonesia is currently only 0.08%. Zakat, as a form of income distribution, has strategic potential in alleviating poverty so that prosperity is not only enjoyed by a select few (BAZNAS, 2020; Kementerian Koordinator Bidang Pembangunan Manusia dan Kebudayaan, 2020).

Furthermore, the topic regarding the role of zakat and poverty alleviation in various countries, especially ASEAN countries, continues to evolve. Zakat has a positive but not significant impact on economic growth in ASEAN countries (Mahfuzha et al., 2019; Shabbir, 2018). Additionally, another study emphasizes the potential of zakat and its contribution to poverty alleviation in 17 OIC (Organization of Islamic Cooperation) countries (Shaikh, 2016). However, research related to mapping zakat research and poverty alleviation in Muslim countries is relatively limited. One of these research is an article discussing the mapping of research on zakat topics by Alshater et al. (2021). Bibliometric methods were used to describe and analyze the evolution of publication structures and various correlations such as co-citation, co-authorship, and bibliographical coupling. The study only developed references discussing the intellectual structure of zakat in general published in Scopus-indexed journals and is limited up to 2021.

To the best of our knowledge, there has been no bibliometric study on mapping zakat and poverty alleviation in Muslim countries until 2023 using R Biblioshiny

software. Therefore, this study aims to examine the trends in zakat and poverty alleviation in Muslim countries using the Scopus database over a period of 32 years from 1991 to 2023. To achieve this goal, a bibliometric approach is used to describe the development of this topic through mapped scholarly publications. With the use of this mapping, it is hoped that it can be used as a basis for developing new studies in the future related to this topic by identifying frequently used themes or keywords.

LITERATURE REVIEW

Zakat

Zakat stands as one of the pillars of Islam aimed at fostering the economy of the Muslim community. The term 'zakat' originally means *al-thaharah* (purity), *al-nama'* (growth, development), *al-barakah* (sustained blessings), *al-madh* (commendable), and *al-shalah* (righteousness). All these meanings have been used, both in the Qur'an and Hadith. Imam Asy-Syarkasyi al-Hanafi in his book *al-Mabsuth* stated that linguistically, 'zakat' means growth and increase. It's called 'zakat' because it indeed leads to an increase in wealth, where Allah replaces it in this world and rewards it in the hereafter (Arifin, 2016). Hence, zakat literally means "growth, increase, holy or pure blessing." This is because zakat helps cleanse the soul of human greed, following personal desires, and always prioritizing desires and greed for wealth (Kamri & Daud, 2011; Zaman, 2019). Meanwhile, zakat in terminology means giving a portion of wealth with specific conditions to be given to eligible recipients under certain conditions (M. Anis, 2020; Suryadi, 2018). Therefore, it can be explained that the connection of the meaning of zakat in literal terms with the term is that when paying zakat, the amount of wealth appears to decrease. Whereas in essence, the wealth spent on zakat adds to blessings.

In Islam, zakat is divided into two types: firstly, *zakat al-fitr*, which is obligatory to be paid by every Muslim during the month of Ramadan before Eid al-Fitr prayer if the giver has surplus wealth for the day and its night. The amount to be paid is one *sa'* equivalent to 2.5 kg of staple food in that place. Additionally, *zakat al-fitr* can also be paid in the form of money equal to the value of that staple food. Due to its connection with the payer rather than his wealth, this zakat is also known as personal zakat (*zakat al-abdaan*). Secondly, *zakat al-mal* (zakat on wealth) is the zakat that must be paid on the ownership of wealth with specific conditions related to the type of wealth, the nominal threshold (*nisab*), and its zakat rate. This zakat is called zakat al-mal because of its stronger connection with wealth than with the owner's self. Therefore, its conditions are more related to wealth than to the owner himself (Wibowo, 2015). The targets of zakat distribution mentioned in the Qur'an in Surah At-Taubah: 60 consist of eight groups: the poor, the needy, those employed to administer the funds, new converts, to free slaves (captives), those in debt, in the cause of Allah, and the wayfarer. The purpose of zakat is to achieve socio-economic justice. With the institution of zakat, it is hoped to transform those who were originally recipients of zakat into contributors (payers) and to increase economic well-being, especially in poverty alleviation (Damayanti et al., 2018; Holil, 2019; Sulaiman, 2021).

Mannan (1970) presents six principles of zakat: (1) Zakat as a principle of belief in Islam. Since paying zakat is an act of worship, only those who truly believe can perform it in both meaning and spirit or, in other words, zakat is a manifestation of belief in worshiping Allah SWT. (2) The principle of redistribution and justice by distributing the wealth given by Allah more evenly and fairly among people. (3) The principle of productivity or when it is due. Thus, zakat is paid annually after considering the *nisab*. (4) The principle of reasoning, meaning that individuals are required to pay zakat if they are rational and responsible. From this arises the opinion that immature and insane individuals are exempt from zakat, which in this case is a form of worship. However, according to the Maliki and Shafi'i schools of thought (especially concerning livestock and harvests), those who are immature and insane are subject to zakat. The basis for this position is that zakat is a tax on property. Therefore, it can be levied, even if the property belongs to someone who is immature and those who are not sane. (5) The ease of obtaining zakat is derived in part from zakat collection and in part from Islamic law regarding economic ethics. Regarding zakat collection, there is nothing more pleasant than zakat being paid at the end of the year. (6) The principle of freedom. A person must be a free individual before being required to pay zakat. Therefore, a slave or captive is not required to pay zakat if they are considered to have no property. A slave has the right to receive zakat funds that could be used to obtain freedom. Now that slavery has been abolished, a person in prison may fall into this category, considered not a free person and their dependents who are powerless can receive zakat income.

Poverty

Poverty refers to inhabitants living in conditions of malnutrition and poor health, having low levels of education, residing in areas with poor environments, and having low incomes (Todaro & Smith, 2017). Based on the concept of the ability to meet basic needs (basic needs approach), poverty is a condition of inability to meet basic needs, including food and non-food needs, measured from the expenditure side. The poverty line is the amount of expenditure in measuring food and non-food items (Rahmansyah & Lusinia, 2022; Utami, 2020). The poverty line value used by Badan Pusat Statistik (Statistics Indonesia) refers to the minimum needs equated with 2,100 calories per capita per day plus the minimum needs, and a person is considered poor if they fall below this line (Harya, 2019). The economic pressure is felt across all sectors, especially non-agricultural sectors during the Covid-19 pandemic. This has led to an increase in poverty to 119–124 million people (Kusuma, 2022).

Islam divides poverty into two categories: the poor (*faqir*) and the needy (*miskin*). The term *faqir* comes from the word "*faqara*," which means poor, needy, and extremely lacking. Whereas the term *miskin* comes from the word "*sakana*," which refers to a state of poverty, lowliness, and lack, to be quiet or calm. As explained in the interpretation of Al-Tabari, fakir means in need, while the term miskin refers to someone lowly and humble (Shaharin et al., 2022). This is consistent with Shahbudin's (1997) assertion that fakir and miskin are two different groups but with almost the

same status. Both groups of the poor are unable to live their daily lives due to their weak economy.

The terms *faqir* and *miskin* are also interpreted differently by the scholars of the four schools of thought. According to the opinions of the Shafi'i and Hanbali schools of thought, they believe that the condition of the *faqir* is worse than that of the *miskin* (Al-Nawawiyy, 2002). In the Hanbali school of thought, it is said that the *faqir* is those who do not have wealth or do not have half of the basic needs according to the *al-kifayah* limit. Meanwhile, those referred to as *miskin* are those who only reach half or less than the *al-kifayah* limit but are not entirely perfect (Al-Bahutiyy, 1993). Both schools agree that a *fakir* is someone who has no wealth at all and also no occupation that allows them to meet their basic needs of life. On the other hand, a *miskin* is someone who has wealth but not enough to meet their needs. However, the views of the Shafi'i and Hanbali schools are contrary to the Hanafi and Maliki schools, where the *miskin* are considered worse off than the *fakir* (Shaharin et al., 2022).

In the Maliki school of thought, there are two views that interpret the terms *fakir* and *miskin*. According to the first view, the *fakir* is those who have wealth but their basic needs are not met; meanwhile, the *miskin* are those who have no wealth at all. The second view states that they are the same (Illaysh, 1984). There are several views in the Hanafi school of thought, one of which is from al-Hasan who said that the poor group is worse off because they beg more than the *fakir*. Another opinion comes from Qatada who said that the poor group is worse off than the *fakir* because of prolonged hardship compared to the poor, which is only temporary. According to the third view, the poor group is better off because they have enough wealth to meet their basic needs, while the *fakir* are those who do not have wealth (Al-Kasani, 1974).

Linguists also disagree on the terms *fakir* and *miskin*. Abu Yusuf and Muhammad consider *fakir* and *miskin* to be one group. This differs from Ashma'i and Ibn as-Sikkit who say that the poor are those who have nothing, and the *fakir* are those who have little wealth to meet their needs. The opinions of Ashma'i and Ibn as-Sikkit agree with the Hanafi and Maliki schools of thought (Shaharin et al., 2022). In general, poverty is a state of ill-being due to the inability to meet basic life needs (Haughton & Khandker, 2009). The ability to meet basic needs cannot be calculated solely based on monetary approaches but must be supplemented with a community capacity approach (Sen, 1990). This approach encompasses various aspects of life in meeting basic needs, namely health, education, and housing (Jamaruddin & Sudirman, 2022).

Previous Studies

Several studies on zakat and poverty alleviation in Muslim countries have been examined in previous research, such as a study conducted in Bangladesh by Mahmud et al., (2014), which assessed the impact of zakat funds on household food expenditure, agricultural production, and food security status. Utilizing the logit method, the findings revealed that the amount of zakat given to beneficiaries among the poor had no significant effect on these three aspects. Similarly, a study by Abdullah et al. (2015) investigated the role of zakat in poverty alleviation and

inequality in Pakistan using a newly developed index, the Basic Needs Deficiency Index (BNDI), to measure scarcity and the effectiveness of zakat as government expenditure in combating poverty. Based on the BNDI calculations, the effectiveness of zakat in alleviating poverty and inequality in Pakistan can be elucidated.

Additionally, similar research was conducted by Aziz et al. (2020), who developed and validated a comprehensive mechanism to assess the impact of zakat on poverty alleviation and the achievement of several key sustainable development goals. Micro-level data from the Pakistan Social and Living Standards Measurement Survey (PSLM) were used to validate and confirm the new aspects of zakat negatively impacting multidimensional poverty and significantly contributing to the achievement of several Sustainable Development Goals (SDGs) in Pakistan. Furthermore, research studies on this topic were also conducted in Malaysia, such as Embong et al. (2013), who examined the trends in zakat collection and analyzed its distribution in Malaysia. The results are expected to contribute to a better understanding of zakat management and its relevance to poverty alleviation in Malaysia. Abdullah & Saad (2014) also analyzed the practice of zakat distribution in several Malaysian states with the aim of examining how zakat funds are distributed among the 8 asnaf. Based on these findings, this study provides some recommendations to improve zakat fund distribution to effectively aid in poverty alleviation.

In contrast to some previous studies, a study conducted by Mahfuzha et al., (2019) compared the influence of zakat on economic growth in several ASEAN countries (Indonesia, Malaysia, Brunei Darussalam, and Singapore) between 2010 and 2015 to determine if zakat could be effectively used as an alternative to boost economic growth and help reduce poverty. Using panel data analysis, the results showed that zakat had a positive but not significant impact on economic growth. Additionally, research conducted by Shaikh (2016), in his study evaluating the potential zakat collected in 17 member countries of the Organization of Islamic Cooperation (OIC). The study's results indicated that zakat institutions have significant potential to contribute to poverty alleviation and demonstrate that sufficient resources are collected to finance poverty alleviation measures in the 17 OIC countries.

METHOD

Bibliometrics is one of the most commonly used research methods alongside mapping (Börner et al., 2003). This method provides an overview of author mapping, sources, impact, frequently occurring keywords, topics, and more (Firmansyah, 2021). In bibliometric literature, the primary focus lies on constructing bibliometric maps. Research related to the influence of differences on similarity measures has been examined using different mapping techniques (Ahlgren et al., 2003; Boyack et al., 2005). Graphic representations of bibliometrics have received less attention. Although some researchers have seriously studied issues related to graphic representation (Chen, 2003), the majority of articles published in bibliometric literature rely on simple graphic representations provided by computer programs. This research utilizes

publication data in the form of papers from various scholarly journals and other sources with the theme of 'zakat poverty'.

In its processing, this research is aided by using R-Biblioshiny software to present mapping as a simple visual output. This type of output is widely used for bibliometric analysis, as seen in Chen's (2003) and Firmansyah & Rusydiana's (2021) research. Despite the considerable number of articles collected, this software is capable of processing and presenting output, making it easier for researchers to analyze. By using the Scopus database with the keyword 'zakat poverty,' a total of 172 documents have been gathered, spanning from 1991 to 2023.

RESULTS AND DISCUSSION

Source Analysis

Table 1 illustrates the collection of documents used in the study with the theme of 'zakat poverty'. Based on the processing results from R-Biblioshiny software using the Scopus database, a total of 172 documents were obtained for this topic, categorized into 6 types of documents. These include 114 journal articles, 3 books, 24 book chapters, 18 conference papers, 1 conference review, and 12 reviews.

Table 1

Document Types

Document types	N
Journal Article	114
Book	3
Book Chapter	24
Conference Paper	18
Conference Review	1
Review	12
Total	172

Source: Scopus (2023).

According to the classification of document types above, the most frequently used document type as a subject of research on this topic is journal articles, totaling 114 articles, accounting for 66.2%. Meanwhile, the least used document type is conference reviews, comprising 0.58% or 1 document. This indicates that the references utilized in the research related to 'zakat poverty' are sufficiently valid since the majority of research sources originate from documents such as scholarly articles.

Table 2

Average Citation per Year

Year	N	Mean TC per Article	Mean TC per Year	Citable Years
1991	1	5	0.15	33
1994	1	6	0.20	30
1997	3	18.67	0.69	27
2001	1	5	0.22	23

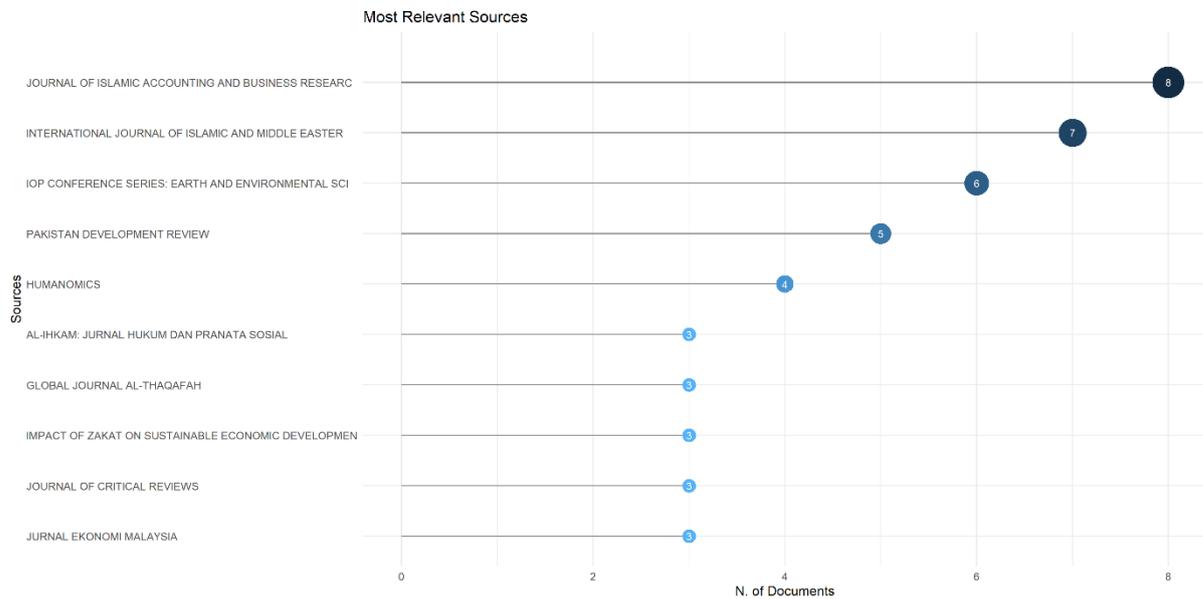
Year	N	Mean TC per Article	Mean TC per Year	Citable Years
2003	2	24.5	1.17	21
2006	1	0	0.00	18
2007	1	14	0.82	17
2009	2	8	0.53	15
2010	5	8.6	0.61	14
2011	2	2.5	0.19	13
2012	4	15.25	1.27	12
2013	3	13	1.18	11
2014	12	11.42	1.14	10
2015	9	9.67	1.07	9
2016	12	3.5	0.44	8
2017	14	4.43	0.63	7
2018	7	2.71	0.45	6
2019	18	2.83	0.57	5
2020	25	3.28	0.82	4
2021	24	2.38	0.79	3
2022	22	1.09	0.54	2
2023	3	0.33	0.33	1

Source: Scopus (2023). Authors' estimation.

Next, the research conducted over approximately 32 years from 1991 to 2023 on the theme of 'zakat poverty' can be analyzed for the average citations per year and the number of articles based on their year of publication. Table 2 shows that throughout the 32-year period, the year with the highest number of published articles is 2020, with a total of 25 documents. Furthermore, based on the total average citations per article, the highest occurred in 2003 with an average of 24.5 citations. As for the average annual citations, the peak is in 2012 with 1.27 citations. This indicates that articles published in 2012 are cited more frequently than in other years regarding the theme of 'zakat poverty'.

Most Relevant Sources

Figure 1 shows the total number of article documents published in each journal based on the most relevant source levels on the theme of 'zakat poverty'. The names of the journals presented in the bar chart represent the most productive journals displayed in the chart. The longer the bar, the greater the quantity and relevance to the research theme.

Figure 1*Most Relevant Sources*

Source: R Biblioshiny based on data from Scopus (2023). Authors' estimation.

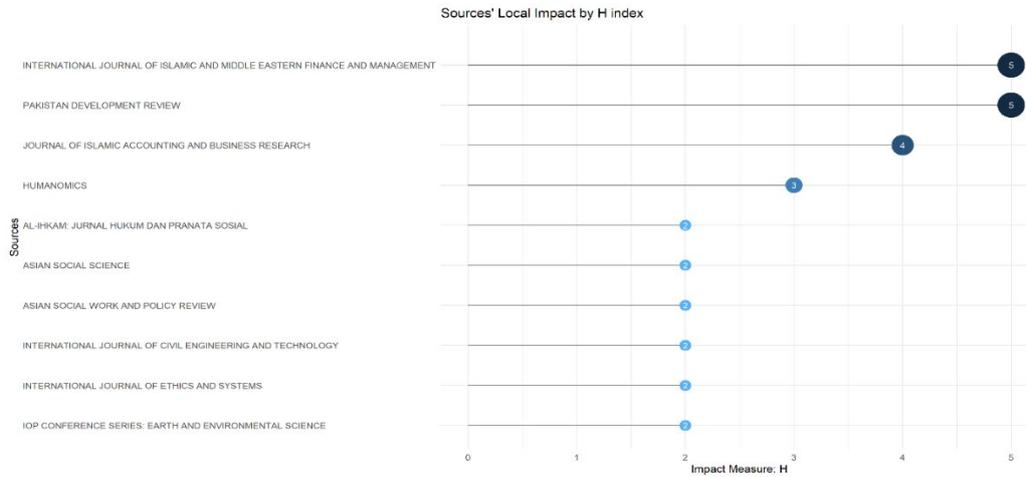
Based on the top 10 journals presented in [Figure 1](#), there are 8 journals with the highest number of publications, while the remaining 2 consist of 3 articles each. The most relevant journal articles on the theme of 'zakat poverty' originate from the Journal of Islamic Accounting and Business Research, publishing 8 articles. Following that, the International Journal of Islamic and Middle Eastern Finance and Management published 7 articles. Next, the IOP Conference Series: Earth and Environmental Science published 6 articles. Then, 5 articles were published by the Pakistan Development Review and the journal Humanomics published 4 articles. Meanwhile, the other 5 journals published 3 articles each over the 32-year period.

Impact of Sources

In addition to quantity and relevance, the impact of the published journals on this topic is also analyzed based on the number of *h*-indexes and presented in [Figure 2](#). The longer the bar, the greater the impact generated by the journal. The International Journal of Islamic and Middle Eastern Finance and Management and the Pakistan Development Review are the two journals with the highest impact, with an *h*-index of 5, indicated by dark blue color. Then, the Journal of Islamic Accounting and Business Research with an *h*-index value of 4. Next is the journal Humanomics with an *h*-index of 3. Meanwhile, journals with an *h*-index of 2 are found in the remaining 6 journals, indicated by light blue color, namely Al-Ihkam: Journal of Law and Social Institutions, Asian Social Science, Asian Social Work and Policy Review, International Journal of Civil Engineering and Technology, International Journal of Ethics and Systems, and IOP Conference Series: Earth and Environmental Science. The journals with an *h*-index of 2 indicate a lower impact.

Figure 2

Source's Local Impact



Source: R Biblioshiny based on data from Scopus (2023). Authors' estimation.

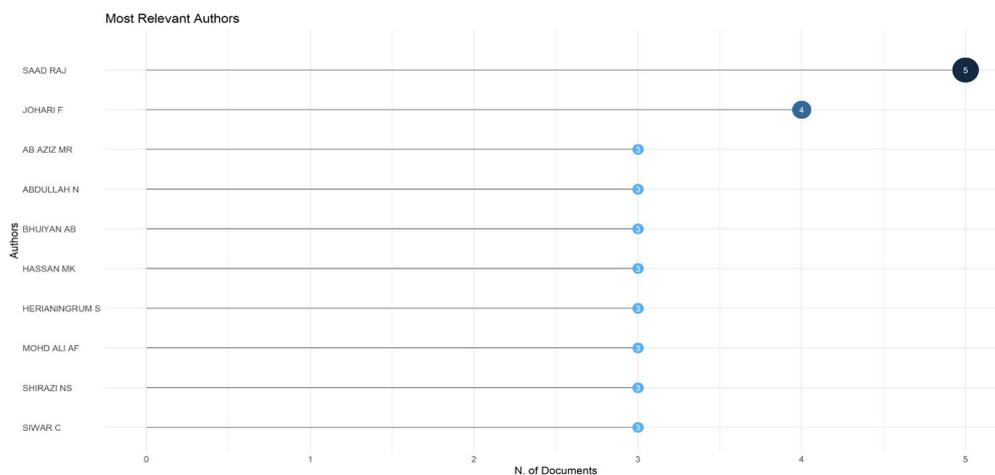
Author Analysis

Most Relevant Authors

In addition to assessing relevant journals, this study also discusses author relevance. Figure 3 presents the top 10 authors detected as most relevant and productive in writing articles on the theme of 'zakat poverty'. From the chart below, it can be observed that Saad Raj is the author with the highest number of publications, totaling 5 articles. Following that, Johari F has published 4 articles. Meanwhile, 8 other authors have each published 3 articles.

Figure 3

Most Relevant Authors



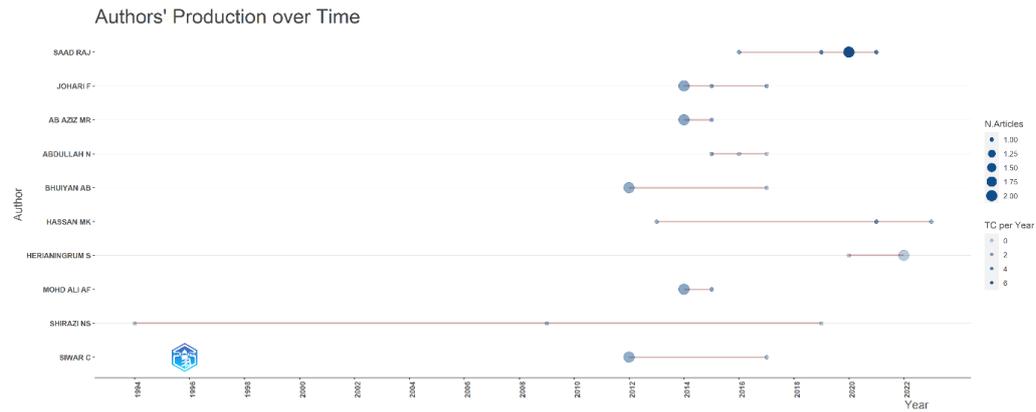
Source: R Biblioshiny based on data from Scopus (2023). Authors' estimation.

Top Authors' Production Over Time

Figure 4 provides information about the productivity of the top authors throughout the study period of this topic. Productivity is depicted by the red line, indicating the year the authors began publishing until their latest publication year.

Figure 4

Authors' Production Over Time



Source: R Biblioshiny based on data from Scopus (2023). Authors' estimation.

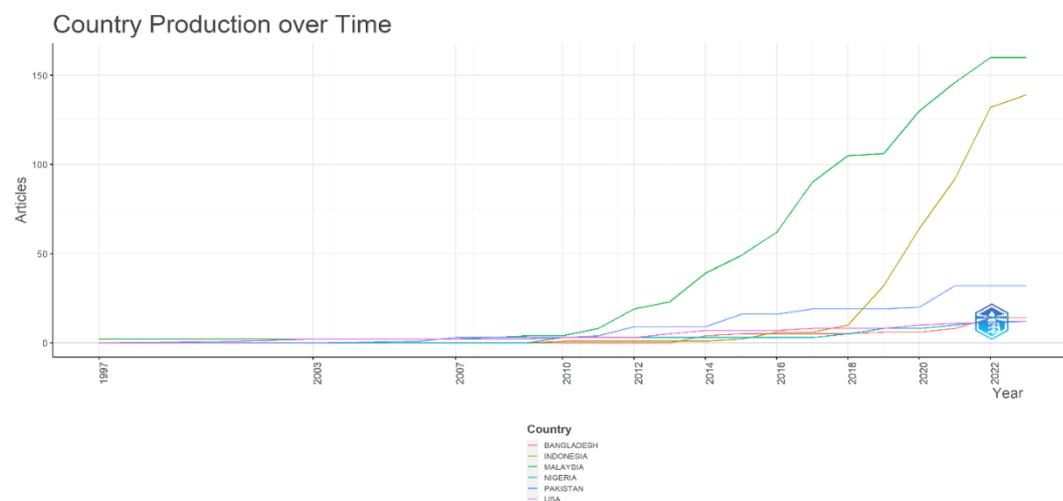
Meanwhile, the blue circles indicate the number of articles published. Based on Figure 4, it is evident that Shirazi NS was the earliest to begin writing from 1994 to 2019, although the number of articles written is not substantial. Meanwhile, the author who consistently published the most articles is Saad Raj from 2016 to 2021.

Country Analysis

Top Countries' Production Over Time

Figure 5

Countries' Production Over Time



Source: R Biblioshiny based on data from Scopus (2023). Authors' estimation.

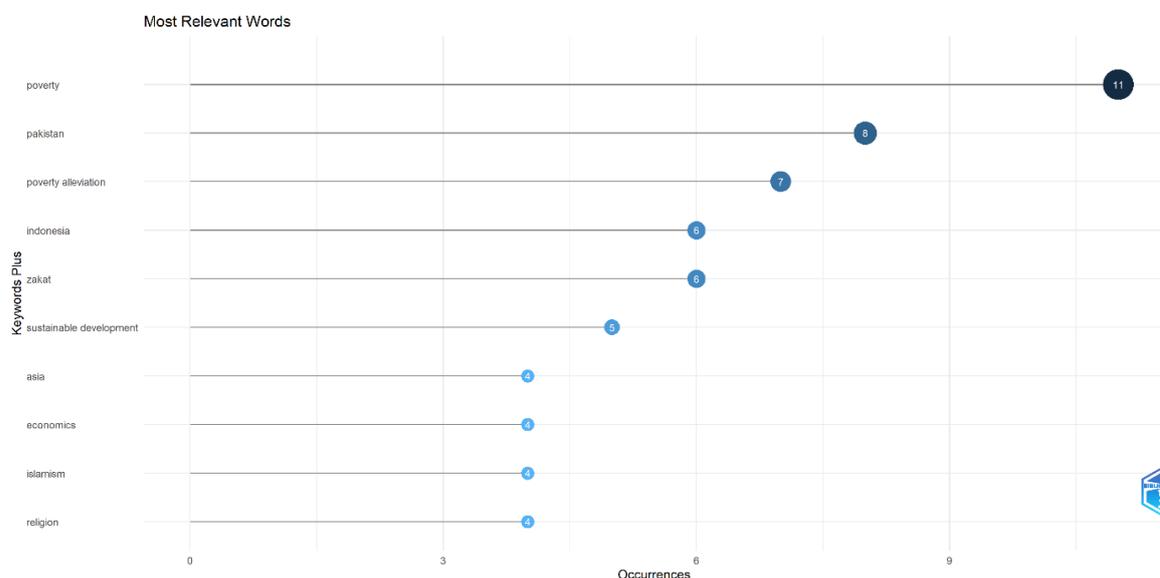
Based on [Figure 5](#), it is observed that there are the top 6 countries contributing to scholarly publications related to 'zakat poverty'. In the graph, different colored lines are used to distinguish between each country. It can be concluded that from 1991 to 2023, there has been a continuous upward trend in writing on this topic across various countries. This is indicated by the colored lines continuously rising significantly towards the right. A particularly drastic increase is seen in Malaysia's publication contributions, indicated by the green line, which reached 160 articles by 2023. Following Malaysia, Indonesia is in the second position, with 139 articles published by 2023. Pakistan has published a total of 32 articles by 2023. Meanwhile, Nigeria, indicated by the light green line, and the USA, indicated by the pink line, have the fewest publications, with only 12 articles published by 2023. This indicates that Malaysia is very committed to analyzing the issue of zakat as a means of poverty alleviation.

Keyword Analysis

Most Relevant Keywords

Figure 6

Most Relevant Words



Source: R Biblioshiny based on data from Scopus (2023). Authors' estimation.

In addition to examining analysis based on document sources, authors, and countries mentioned above, this research also delves into relevant keywords in published articles on the theme of 'zakat poverty'. The relevance of these keywords is measured based on the frequency of their occurrence. [Figure 6](#) illustrates is a list of the top 10 keywords marked with blue bars, with the word 'poverty' being used more than 11 times. This indicates that 'poverty' is the most frequently used and relevant keyword, demonstrating its close association with the topic of 'zakat poverty'.

Additionally, the word 'Pakistan' appears 8 times, while 'poverty alleviation' appears 7 times. Furthermore, two words appear frequently, each 6 times, namely 'Indonesia' and 'zakat'. The keyword 'sustainable development' appears 5 times. Meanwhile, the words 'Asia', 'economic', 'Islamism', and 'religion' appear the least, each occurring 4 times.

Words Tree Map

Figure 7

Words TreeMap



Source: R Biblioshiny based on data from Scopus (2023). Authors' estimation.

Based on the results of the word tree mapping in [Figure 7](#), an overview of frequently occurring words is obtained and presented in varying percentages, sizes, and colors to indicate differences and specifications between each word. The word 'poverty' is positioned at the top left corner, marked with the largest square in dark blue, indicating its highest frequency of appearance, which is 11 times or approximately 8% of the total frequently occurring words. Next, the word 'Pakistan' is represented by an orange square, and 'poverty alleviation' is represented by a dark green square, each appearing 8 times or comprising approximately 5%. Following that, the next two words, 'Indonesia' and 'zakat', appear 6 times each or approximately 4%. Then, the words 'sustainable development', 'Asia', and 'economics' appear 4 times, each representing approximately 3%. There are 7 words that appear 3 times, each accounting for 2%. Meanwhile, the remaining 33 words shown in the graph above only appear twice, representing 1% of the total frequently occurring words.

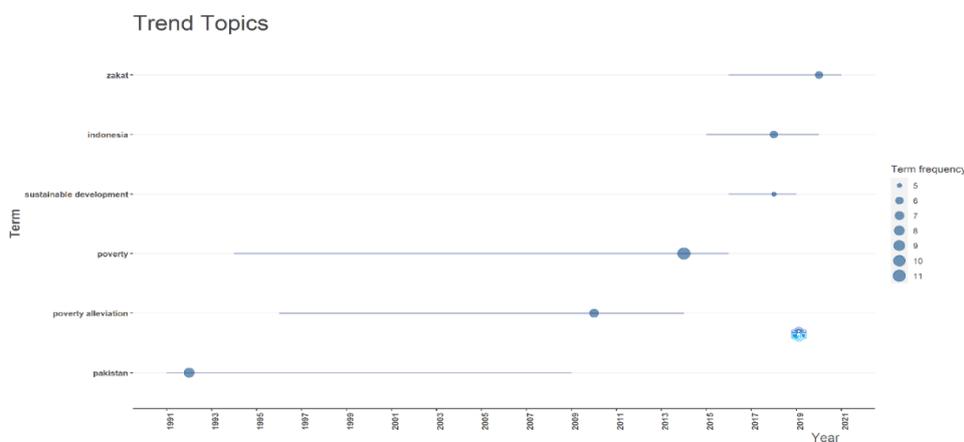
Topic Trends

Analysis regarding topic trends is also discussed in this research. Figure 8 illustrates the development of topic trends over time. The emergence of these topics is adjusted based on the frequency of occurrence of words in this study. By observing these topic

trends, it can be determined which topics have been longstanding and which ones are relatively new. The first topic to emerge in the theme of 'zakat poverty' appeared from 1992 to 2009, which is the topic of 'Pakistan', occurring 8 times. Next, the topic of 'poverty' has appeared from 1994 to 2016, with 11 occurrences. Following that, from 1996 to 2014, the term 'poverty alleviation' appeared 7 times. The word 'Indonesia' appeared from 2015 to 2020, 6 times. Additionally, the term 'sustainable development' appeared from 2016 to 2019, and 'zakat' emerged more recently, from 2016 to 2021, each with 6 occurrences.

Figure 8

Trend Topic



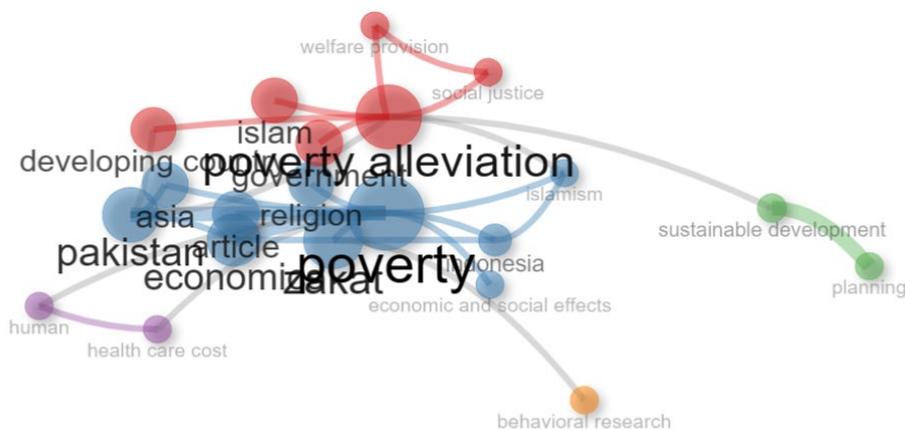
Source: R Biblioshiny based on data from Scopus (2023). Authors' estimation.

Conceptual structure analysis

Co-occurrence Network

Figure 9

Co-occurrence Network



Source: R Biblioshiny based on data from Scopus (2023). Authors' estimation.

Figure 9 provides information about the Co-occurrence network, displaying words in colored circles, taking into account whether there is a connection between one word and another. The color of the circles indicates the degree of connection between the words on the theme of 'zakat poverty'. There are 5 clusters in the image above. Cluster 1 is marked in red. Then, cluster 2 is indicated by the color blue. Cluster 3 is green. Next, cluster 4 is marked in purple. Finally, cluster 5 is represented by the color orange. Below is the list of words grouped according to the color clusters above.

Table 3

Cluster Group

Cluster 1	Cluster 2	Cluster 3	Cluster 4	Cluster 5
Poverty alleviation	Poverty	Sustainable development	Health care cost	Behavioral research
Developing country	Pakistan	Planning	Human	
Islam	Indonesia			
Social justice	Zakat			
Government	Economics			
Welfare provision	Islamism			
	Religion			
	Article			
	economic and social effects			
	Asia			

Source: R Biblioshiny based on data from Scopus (2023). Authors' estimation.

Further discussion regarding the naming and discussion of keywords in the above clusters will be addressed in the findings chapter.

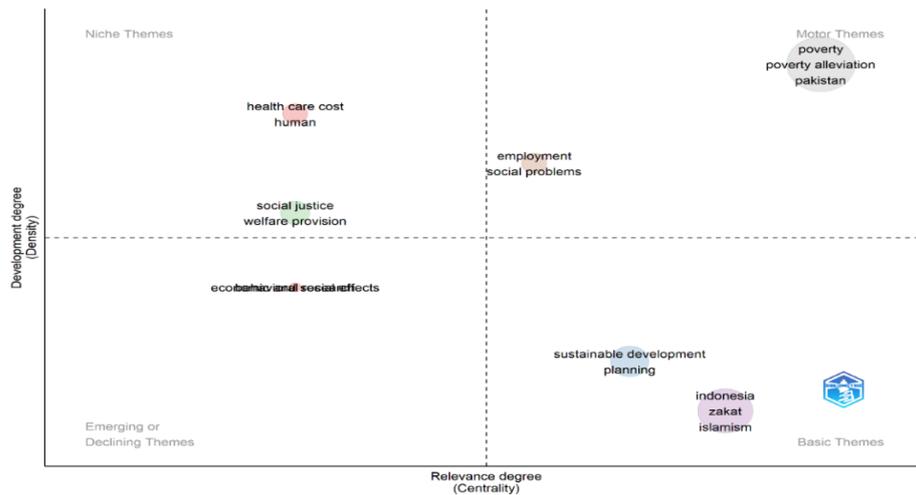
Thematic Map

Based on density and centrality in Figure 10, the thematic map analysis in this study is divided into four quadrants. These results were obtained from a semi-automatic algorithm by reviewing the titles of all research object references, with the addition of relevant keywords besides the authors' keywords. Thus, the results are able to capture deeper variations. In the upper right quadrant, high density and centrality are observed in themes such as poverty, poverty alleviation, Pakistan, employment, and social problems, which are driving themes. Therefore, these themes are crucial to be further developed and researched in future studies. Moving to the upper left quadrant, specific themes are identified, including health care cost, human, social justice, and welfare provision, showing high density although their centrality is lower than the previous quadrant. In addition, in the lower right quadrant, basic themes such as sustainable development, planning, Indonesia, zakat, and Islamism are identified.

Lastly, in the lower left quadrant, themes that have been used for a long time but are experiencing a declining trend are observed. Themes in this quadrant include economic and social effects.

Figure 10

Thematic Map



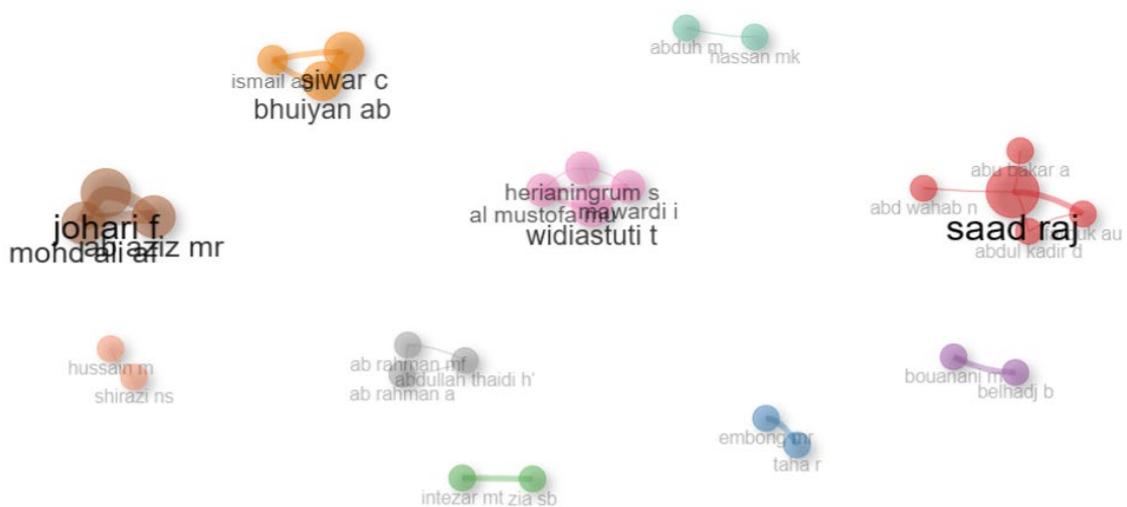
Source: R Biblioshiny based on data from Scopus (2023). Authors' estimation.

Social Structure Analysis

Collaboration Network

Figure 11

Collaboration Network



Source: R Biblioshiny based on data from Scopus (2023). Authors' estimation.

The final analysis is related to the collaboration network among multiple clusters of authors of articles on the theme of 'zakat poverty'. In [Figure 11](#), each author is connected to one another. Some collaborate with one, two, three, or more authors. The interconnectedness among authors is indicated by clusters of similar colors and lines connecting one name to another. The size of each colored circle indicates the number of published articles.

Findings

Based on the results obtained using R-Biblioshiny software, the study identified several interesting points. Since its inception in 1991 over a span of approximately 32 years, research related to 'zakat poverty' has continued to increase. Evidently, out of a total of 172 document sources on this topic, approximately 66.2% or 114 journal articles made the largest contribution. The most relevant source is the *Journal of Islamic Accounting and Business Research*, which published 8 articles with an h-index of 4. Additionally, the *International Journal of Islamic and Middle Eastern Finance and Management*, with an h-index of 5, published 7 articles. Both journals also provided significant impact regarding research on the theme of 'zakat poverty'.

Looking at the countries in terms of academic publications on this topic, Malaysia is one of the largest contributors up to 2023, with 160 articles. This indicates that Malaysia is very serious about addressing the issue of 'zakat poverty'. Supported by one of the most productive authors, Saad Raj from Universiti Utara Malaysia, who began writing on this topic in 2016 and continued until 2021. His productivity can also be seen from the extensive collaboration network with other authors, such as Abd Wahab, Abu Bakar, Abdul Khadir, and others. However, in terms of time, Shirazi NS started researching 'zakat poverty' earlier, from 1994 to 2009, although the number of articles written was not significant.

According to the trend topic results, the word 'poverty', which appeared from 1994 to 2016, occurred 11 times or approximately 8% of the total frequently occurring words and has been widely used in research on this topic. This is followed by the word 'Pakistan', which was used earlier (1992 - 2009) 8 times. The co-occurrence of words (Co-occurrence Network) also contributed to the development of this theme. The results were divided into 5 clusters with 21 keywords.

Cluster 1 in red is named 'Islam and the Welfare State Concept'. The welfare state concept is an ideal development model focused on improving welfare through giving a more important role to the state in providing universal and comprehensive social services to its citizens. Thus, it can be seen as a middle ground between the ideologies of capitalism and socialism, which only consider economic and social aspects. The Islamic concept of a prosperous state is not only based on the manifestation of economic values, but also on Islamic spiritual, social, and political values. The difference between Islamic economics and the welfare state doctrine is very fundamental, covering the entire spectrum of economic activities in poverty alleviation solutions ([Purnomo, 2015](#)).

Next, cluster 2 in blue is called 'Zakat and Poverty'. One of the efforts that can be made to achieve welfare is through the application of Islamic philanthropy, one of which is zakat. Islamic philanthropy is a form of social charity aimed at addressing economic problems and social effects such as poverty (Rizal & Mukaromah, 2020). Many countries have implemented zakat, including Asian countries with the largest Muslim population such as Indonesia. According to Aqbar & Iskandar (2019), in the context of zakat distribution in Indonesia, part of Umar bin Khattab's policies has been incorporated into government policies in the form of Law No. 23 of 2011 concerning Zakat Management.

Pakistan is also a keyword in this cluster because it has been widely discussed in several studies, one of which is due to the significant population of poor people in this country, which is why efforts to overcome this, including through zakat, are deemed necessary (Aziz et al., 2020). Such as the research conducted by Abdullah et al., (2015), which examines the role of zakat in alleviating poverty and inequality in Pakistan using the Basic Needs Deprivation Index (BNDI) to measure the deprivation and effectiveness of zakat as one of the government's different expenditure items to alleviate poverty. Pakistan was chosen as a case study for two reasons: first, the availability and accessibility of the data required for BNDI computation; second, in the past, there was no index like this used to measure poverty in Pakistan. Thus, the results obtained from the BNDI calculation have been able to explain the effectiveness of zakat in alleviating poverty and inequality in Pakistan.

Moving on to cluster 3 in green, it consists of two keywords: sustainable development goals and planning named SDGs. The SDGs are a global development agenda aimed at human well-being worldwide. Shaikh & Ismail (2017) provide an analysis showing that zakat plays an important role in achieving sustainable development goals related to poverty, hunger, health and global well-being, quality education, decent work and economic growth, and income inequality. Similarly, Aymyie (2019) suggests optimizing the distribution and utilization of zakat funds in implementing the goals of sustainable development programs by the need for in-depth socialization regarding the SDGs and the intersection of its programs with zakat distribution institutions. Training for amils every year is needed to create amils who understand the guidelines and strategic plans regarding the SDGs so that follow-up services and distributions to the beneficiaries can be optimized, thus achieving the SDGs optimally.

Meanwhile, cluster 4 in purple is called 'Health Funding for the Poor'. In the Islamic legal perspective regarding zakat funds distributed for public health assistance programs, it is not explicitly described in the Qur'an. However, based on the opinions of scholars and fatwas from MUI regarding the distribution of zakat funds, it is still required for the 8 asnaf to receive assistance from zakat funds. Such as what BAZNAS Makassar City did for health assistance, including mass treatment for the poor, mass circumcision for poor children, provision of medicines for the poor, cataract and cleft lip surgery for free for poor patients, and assistance with hospital costs for selected poor (Sidiq P & Cahyani, 2022).

Lastly, cluster 5 in orange is called 'Behavioral Research'. Research on behavior is also very important for shaping future zakat funding policies. Such as the study conducted by Saad et al. (2020), which attempts to examine the factors influencing the intention to pay business zakat in developing countries. The results show that attitudes towards zakat avoidance, attitudes towards moral reasoning, peer influence, zakat knowledge, zakat distribution, and perceptions of zakat council capital have a positive and significant effect on intention to pay zakat. Interestingly, zakat law enforcement was found to significantly influence intention but in a negative direction. Furthermore, an analysis of the behavior of muzakki in distributing zakat in the digital era is needed (Sofiyawati & Halimah, 2022).

CONCLUSION

To study the trend of zakat and poverty alleviation in Muslim countries, the authors used R biblioshiny to process the Scopus database with the keyword 'zakat poverty' over a period of 32 years from 1991 to 2023. As a result, out of 172 document sources in studying this topic, there were 114 journal articles that made significant contributions. The most relevant source is found in the Journal of Islamic Accounting and Business Research. According to the Scopus database, countries that significantly contributed to the development of publications on this topic over time include Malaysia with 160 articles. This is evidenced by one of the most productive authors on this topic, Saad Raj, from Universiti Utara Malaysia, who has a wide collaboration network among authors. The emerging topics that can be developed in this theme are poverty and Pakistan. Finally, the interrelationship between words also became a finding in this topic, which was divided into 5 clusters. Starting from Islam and the concept of the welfare state, zakat and poverty, SDGs, Health Funding for the Poor, and behavioral research.

Author Contributions

Conceptualization	P.W. & R.W.	Resources	P.W. & R.W.
Data curation	P.W. & R.W.	Software	P.W. & R.W.
Formal analysis	P.W. & R.W.	Supervision	P.W. & R.W.
Funding acquisition	P.W. & R.W.	Validation	P.W. & R.W.
Investigation	P.W. & R.W.	Visualization	P.W. & R.W.
Methodology	P.W. & R.W.	Writing – original draft	P.W. & R.W.
Project administration	P.W. & R.W.	Writing – review & editing	P.W. & R.W.

All authors have read and agreed to the published version of the manuscript.

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The study was approved by Prodi Studi Ekonomi Syariah (SI), Institut Agama Islam Tazkia, Bogor, Indonesia.

Informed Consent Statement

Informed consent was not required obtained before respondents answered the questions.

Data Availability Statement

The data presented in this study are available on request from the corresponding author.

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Conflicts of Interest

The authors declare no conflicts of interest.

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