







A General Bibliometric and Conceptual Structure Approach to Global Trend on Poverty Research in Islam Using Biblioshiny

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Abstract

This study maps the intellectual landscape of research on poverty in Islam using a structured bibliometric approach with Biblioshiny (Bibliometrix) in RStudio. A Scopus search (TITLE-ABS-KEY “poverty” AND “Islam”) conducted on 1 September 2023 identified 279 English-language journal articles published between 1976 and 2023. The corpus spans 227 sources, 646 authors, and 10,262 cited references, with an annual growth rate of about 5%. Performance and science-mapping analyses reveal two “motor themes”—Islamic finance and healthcare/public health—while spiritually anchored constructs (e.g., maqasid, zakat governance, waqf, spiritual poverty) remain peripheral in co-occurrence and thematic maps. Citation patterns indicate higher field-normalized impact when studies are placed in multidisciplinary outlets, suggesting scope to bridge Islamic social-finance debates with mainstream development and health discourses. Methodological limitations include reliance on a single database (Scopus) and a narrow query that may under-capture related terms (e.g., “zakat”, “waqf”), which should be expanded in future replications. Overall, the review identifies key authors,



venues, and conceptual clusters; highlights blind spots in spiritually grounded frameworks; and offers a roadmap for aligning Islamic social-finance instruments with maqasid-oriented outcomes in poverty alleviation.

Keywords: *Poverty in Islam, Bibliometric Analysis, Islamic Social Finance, Maqasid Shariah, Scopus Dataset*

INTRODUCTION

Poverty is seldom a strictly economic problem; it overtly shapes—and is shaped by—ethical, spiritual, and social currents (Abdulazeez & Hamidu, 2024; Mutmainah et al., 2024). Qur’anic injunctions and Prophetic traditions treat deprivation not merely as a shortfall of income but as a state that erodes personal dignity (*karamah*) and fractures communal solidarity (Wahyuni & Wulandari, 2024). They prescribe an integrated response: mandatory redistribution through zakat, voluntary almsgiving (*sadaqah*), and the evergreen endowment institution (*waqf*) (Beik & Arsyianti, 2016; Pinasti & Achiria, 2024). Modern Muslim-majority states have embraced those instruments unevenly, often favoring market-oriented Islamic finance while underinvesting in the moral and social tools envisioned by classical jurists.

Academic interest in poverty from an Islamic perspective has likewise grown unevenly. Early quantitative work examined poverty indices and income transfers, whereas recent studies have leaned toward Islamic microfinance, fintech, and fintech-enabled zakat disbursement (Dusuki, 2008a; Hapsari et al., 2022). Yet a bibliometric lens capable of tracing how these themes coalesce, diverge, or eclipse one another is still rare. Existing bibliometric reviews concentrate on Islamic banking (Ali et al., 2023; Biancone et al., 2020; Hartanto et al., 2024; Ikra et al., 2021; Mohamad, 2024) or *şukuk* markets (Delle Foglie & Keshminder, 2022; Doaei & Dehnad, 2024; Nasir et al., 2022; Rahman et al., 2020; Yusri et al., 2025), leaving unanswered questions about

whether spiritually rooted notions—spiritual poverty, *maqāṣid*, *taqwa*—actually permeate the literature on deprivation. Preliminary evidence suggests a drift toward instrumentalist framings that privilege financial metrics over moral ones ([Hassan et al., 2023](#)).

This gap carries practical consequences. Policymakers who rely on scholarship to shape national zakat blueprints or Sustainable Development Goals (SDGs) aligned poverty targets may receive a picture skewed toward what is readily measurable rather than what Islam deems essential. For instance, Malaysia's Eleventh Plan ([Economic Planning Unit, 2015](#)) prioritised income redistribution through Islamic finance, yet empirical treatments of waqf-funded health or education remain piecemeal. A systematic mapping is therefore required to clarify where attention has clustered and where doctrinal aspirations are slipping through the cracks.

A bibliometric analysis of English-language studies on poverty in Islam published between 1976 and 2023 was conducted in this work using Scopus. Researchers use Biblioshiny to: (i) map out publication paths; (ii) pinpoint key writers, sources, and conceptual clusters; and (iii) reveal thematic blind spots, particularly the ones that pertain to spiritual aspects and social justice frameworks like *Maqāṣid al-Shariah* ([Auda, 2008](#); [Chapra, 2008](#)). The study intends to provide academics and practitioners with an empirical road map for orienting future research toward both material and metaphysical aspects of poverty by contrasting popular research streams with the religion's comprehensive view of welfare.

LITERATURE REVIEW

Poverty from an Islamic Perspective

Classic Islamic sources treat *faqr* (poverty) as a multidimensional form of deprivation that endangers faith, life, intellect, lineage and wealth—the five essentials (*daruriyyat*) safeguarded by Shariah ([Auda,](#)

2008). The Qur'an urges believers to "spend out of what He has made you trustees" (Q 57:7), linking material redistribution to spiritual accountability. Contemporary empirical work confirms this holistic view: Beik & Arsyianti (2016) show that Indonesian households enjoying both material and spiritual resources score highest on welfare indices, whereas those lacking either dimension suffer "absolute poverty." Such findings resonate with Sen's (1999) capability approach, which defines poverty as the absence of substantive freedoms rather than income alone (Frediani, 2010; Jacobson, 2016; Kuhumba, 2017; Walker, 2005). Yet the Islamic discourse adds a metaphysical layer, framing poverty alleviation as an act of worship and social justice simultaneously.

Islamic Social Finance Instruments

Islamic social finance rests on three enduring pillars: zakat (obligatory alms), ṣadaqah (voluntary charity) and waqf (endowment). Zakat redistributes wealth annually, ṣadaqah nurtures continuous solidarity, and waqf provides inter-generational public goods (Kuran, 2001). Recent behavioral studies show that religiosity, perceived behavioral control and altruistic attitudes all predict zakat-compliance intentions among Malaysian micro-entrepreneurs (Hapsari et al., 2022). Nevertheless, bibliometric evidence indicates that waqf and ṣadaqah remain under-researched relative to Islamic banking, suggesting a scholarly bias toward market-compatible instruments (Qurrata et al., 2024; Syibly, 2024; Syibly et al., 2022).

Maqāṣid al-Shariah and Social Justice

The Maqasid Shariah framework, which refers to the higher objectives of Islamic law, serves as a guiding philosophy in addressing societal issues including poverty. These objectives; preservation of religion (*din*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and property (*mal*) form a holistic approach to human well-being and justice.

Poverty threatens all five objectives by destabilizing individuals' physical, intellectual, and spiritual lives (Auda, 2008).

From this perspective, alleviating poverty is not merely a socio-economic policy objective, but a religious imperative embedded in the core purposes of Shariah. Chapra (2008) emphasizes that economic development in Islam must uphold social equity, ensure access to resources, and empower the poor through ethical governance. Maqasid-based poverty alleviation aligns material welfare with spiritual elevation. For example, zakat is not only a redistributive tool but also a means of purifying wealth and nurturing communal responsibility. Policies grounded in Maqasid Shariah encourage institutions to go beyond financial metrics and integrate compassion (*rahmah*), trust (*amanah*), and accountability (*mas'uliyah*) into program design.

In summary, Maqasid Shariah provides both ethical legitimacy and practical direction for Islamic poverty alleviation strategies, advocating for justice that transcends mere income metrics to address the full spectrum of human dignity and social cohesion.

Bibliometric Approaches to Poverty Research

Global bibliometric surveys consistently flag thematic “hot spots” such as energy poverty, digital inclusion, and health outcomes (Xiao et al., 2021). Garg et al. (2025) examined 258 Scopus articles (1982–2023) on digital technology and poverty and found that ICT-driven interventions now dominate one-third of recent poverty-alleviation literature. Haziq Mohamad et al. (2024) mapped 395 Malaysian poverty publications (2018–2023), noting that university-zakat collaborations have accelerated after the introduction of national e-zakat platforms in 2020. Castro et al. (2024) analysed 336 studies (2003–2022) on photovoltaic projects for poverty reduction and revealed a pronounced urban–rural research gap—an insight that underscores the equity challenges of energy transitions. Hassan et al.

(2022) further report that only about 6% of global poverty papers explicitly reference faith-based perspectives, and fewer than 3% integrate Islamic concepts.

These statistics confirm two patterns: (i) poverty scholarship increasingly clusters around technology-enabled and sustainability themes, and (ii) faith-oriented discourse—especially Islamic constructs such as zakat, waqf and maqāṣid—is markedly under-represented. By focusing exclusively on Islamic poverty literature, the present study complements earlier global surveys and supplies the missing faith-based dimension, offering policymakers and researchers a clearer, thematically balanced roadmap for future work.

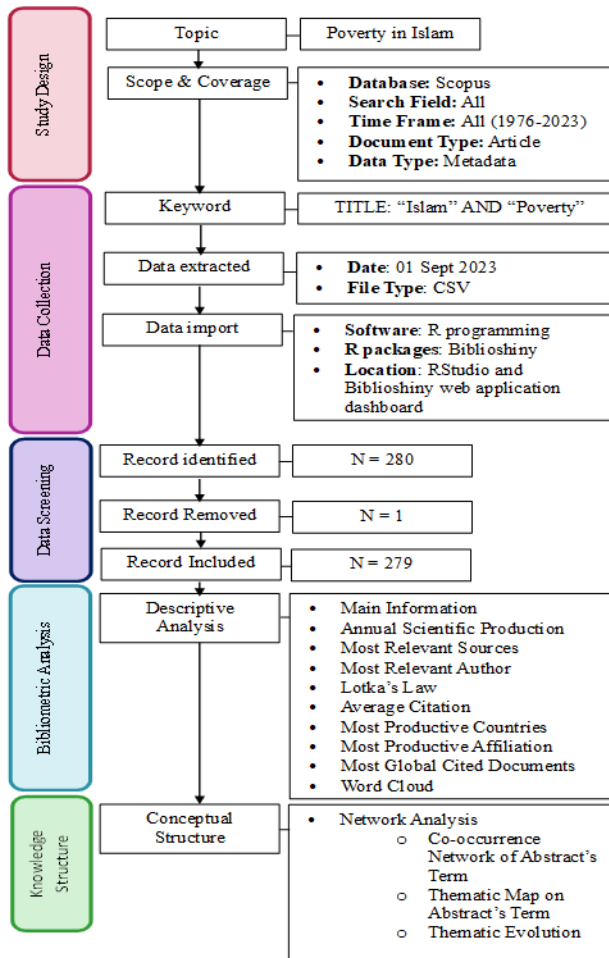
METHOD

This study adopts a structured bibliometric analysis consisting of five primary phases: (1) Study Design, (2) Data Collection, (3) Data Screening, (4) Bibliometric Analysis, and (5) Knowledge Discovery. This approach allows a systematic exploration of existing research on poverty within the Islamic context using Scopus as the primary data source.

Study Design and Data Collection

Figure 1 illustrates the methodological phases employed in this bibliometric study, offering a visual overview of the five major steps from design to discovery.

The Scopus search was conducted on 1 September 2023 using the Boolean query TITLE-ABS-KEY (“poverty” AND “Islam”). Only English-language journal articles were included; books, conference papers and non-English items were excluded. A total of 280 records were retrieved for the 1976–2023 window. After removing one non-relevant item at the title/abstract screening stage, the final dataset comprised 279 articles.

Figure 1*Methodological Phases of the Bibliometric Study*

Source: Aria & Cuccurullo (2017).

Data Screening

The dataset was refined by excluding irrelevant titles and duplicate records. One non-relevant document was removed manually after title and abstract review. This yielded a final dataset of

279 articles for analysis. The screening process ensured thematic relevance to both Islamic context and poverty.

Bibliometric Analysis Tools

The analysis was conducted using the Biblioshiny package in R-Studio, a user-friendly web interface built on the Bibliometrix R package. Biblioshiny allows non-coding users to perform robust bibliometric evaluations, including performance analysis (e.g., annual production, author impact), science mapping (e.g., co-occurrence networks, thematic evolution), and conceptual structure analysis. Biblioshiny was selected due to its open-access availability, reproducibility, and comprehensive visualization capabilities ([Aria & Cuccurullo, 2017](#)). It was preferred over other tools such as VOSviewer or CiteSpace for its ease of integration and transparency in analytical workflows.

Limitations of Data and Method

This study exclusively used the Scopus database, which may lead to certain biases, including: (1) Overrepresentation of English-language and Western-published articles, and (2) Underrepresentation of regional journals in Arabic, Malay, Persian, and Urdu. In addition, the use of only two keywords ("poverty" and "Islam") may omit relevant articles indexed under terms such as "zakat," "Islamic social finance," or "waqf." While the Boolean structure ensures focus, future studies could adopt expanded search strategies across multiple databases (e.g., WoS, Dimensions) for triangulation. Nevertheless, the study offers a strong foundation for understanding conceptual trends in Islamic poverty research and supports replication through transparent methodology.

RESULTS AND DISCUSSION

Descriptive Analysis

Main Information

Table 1 summarises the bibliometric metadata of the 279 articles analysed from Scopus. The publication span of 1976–2023, with an annual growth rate of 5.02%, suggests a steady increase in scholarly attention toward poverty in Islam. The documents have a moderate citation impact, averaging 13.08 citations each. A notable feature is the high number of references (10,262), reflecting the depth of literature engagement across the field. The international co-authorship rate of 17.92% indicates moderate global collaboration in this niche area, while the average number of co-authors per document (2.38) reveals balanced academic teamwork.

Table 1

Main Information of Retrieved Articles

Description	Results
MAIN INFORMATION ABOUT DATA	
Timespan	1976-2023
Sources (Journals, Books, etc)	227
Documents	279
Annual Growth Rate %	5.02
Document Average Age	11.6
Average citations per document	13.08
References	10262
DOCUMENT CONTENTS	
Keywords Plus (ID)	1385
Author's Keywords (DE)	717
AUTHORS	
Authors	646
Authors of single-authored docs	131
AUTHORS COLLABORATION	
Single-authored docs	133

Description	Results
Co-Authors per Document	2.38
International co-authorships %	17.92
DOCUMENT TYPES	
Article	279

Source: Scopus. Authors’ analysis.

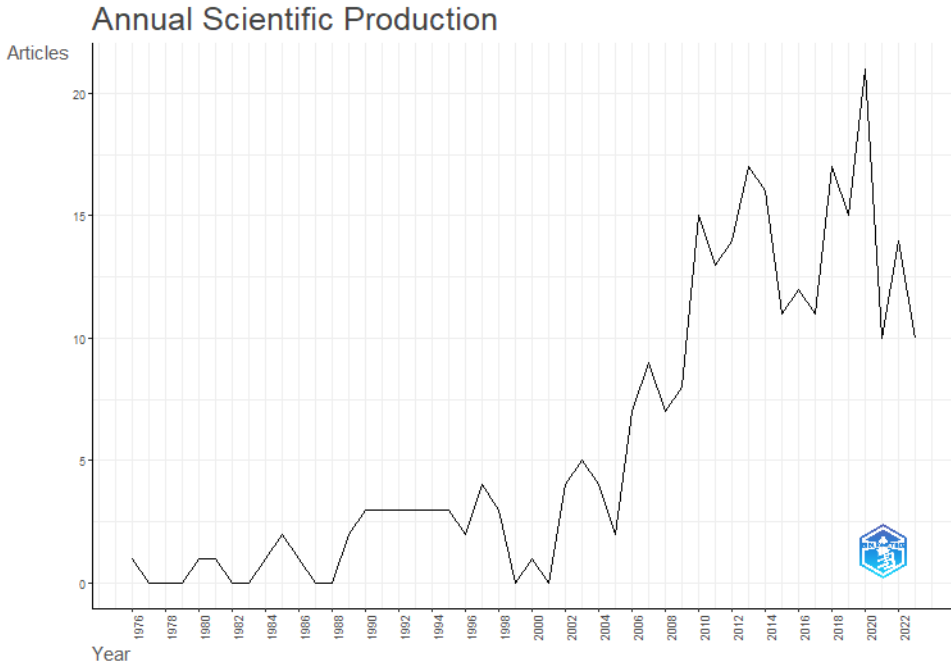
Annual Scientific Production

Figure 2 plots yearly output for the 279 Scopus-indexed articles on “poverty AND Islam” between 1976 and 2023. Publication activity was virtually flat for two decades (≤ 2 papers per year) before a mild uptick in the late-1990s. A structural break occurs after the 2008 global financial crisis: annual output climbs from 7 papers (2008) to 15 (2010) and maintains an average growth rate of 5% per year thereafter. The steepest rise appears in 2020, when 21 articles were published – the largest single-year total in the series. Production eased to 10 articles in 2023, a moderation partly attributable to the data-cut-off (August 2023) rather than a genuine decline.

Two contextual factors help explain the post-2008 surge. First, the crisis spurred renewed academic interest in Islamic redistributive mechanisms as ethical correctives to conventional finance (Dusuki, 2008). Second, Southeast-Asian policy initiatives most notably Malaysia’s Eleventh Malaysia Plan (2016–2020), which foregrounded zakat-based income support and productive waqf (Economic Planning Unit, 2015) generated funding streams and research mandates for poverty-related Islamic finance. Correspondingly, Malaysian scholars account for 77 first-author appearances in the dataset, leading all countries.

Figure 2

Annual Scientific Production on Poverty in Islam Research



Source: Scopus. Authors' analysis.

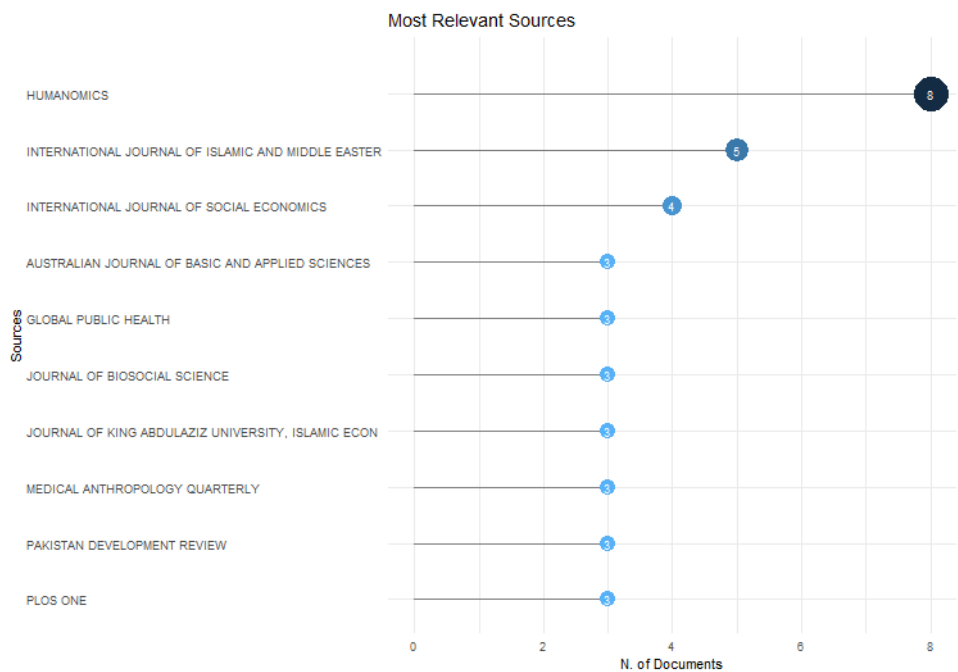
Overall, the growth trajectory indicates that Islamic-centred poverty studies have shifted from an exploratory niche into an emerging specialty aligned with Sustainable Development Goal 1. Yet the temporal pattern also reveals vulnerability to exogenous shocks: publication spikes align with economic turbulence (2008–2010) and pandemic-triggered social-finance debates (2020). Sustaining this momentum will likely depend on continued policy emphasis and broader international collaboration, which remains moderate at ~18 % co-authorship.

Most Relevant Sources

Figure 3 lists the ten journals that have published the largest number of articles on “poverty AND Islam.” Humanomics tops the ranking with eight papers, followed by the International Journal of

Islamic and Middle Eastern Finance and Management (5) and the International Journal of Social Economics (4). Other leading outlets include the Australian Journal of Basic and Applied Sciences, Global Public Health, and PLOS ONE (each with three).

Figure 3
Top 10 Most Relevant Sources in Publishing Research on Poverty in Islam



Source: Scopus. Authors’ analysis.

The dominance of Humanomics and Islamic-finance periodicals is unsurprising: both position themselves at the intersection of ethics, economics, and social justice precisely where Islamic poverty debates reside. Their editorial scopes explicitly invite work on zakat governance, maqaṣid-based development, and ethical banking. By contrast, mainstream development or sociology journals seldom appear in the top tier, signalling a disciplinary silo that confines Islamic-centric poverty research to specialised venues.

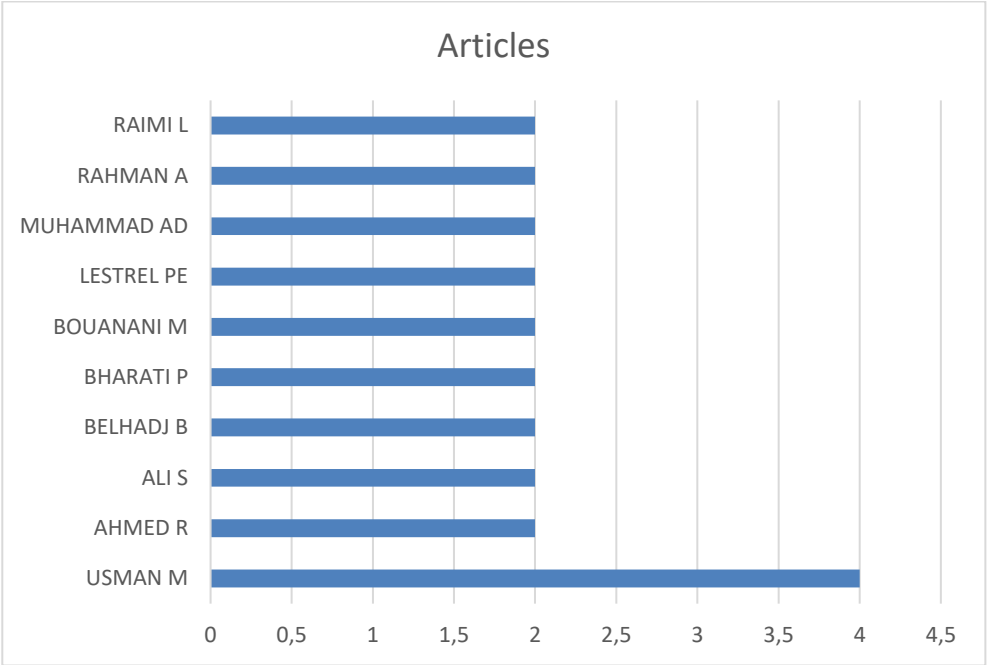
Regionally, Malaysian and UK editors sit on the boards of six of the top ten journals, dovetailing with the bibliographic finding that Malaysia and the United Kingdom are among the five most productive countries. Policy alignment helps explain the pattern: Malaysia's zakat-digitalisation drive and the UK's Islamic-finance hub status both stimulate demand for scholarship that blends faith-based ethics with poverty-reduction metrics ([Economic Planning Unit, 2015](#); [Bank Negara Malaysia, 2022](#)).

In sum, source analysis reveals a core cluster of specialised journals that nurture Islamic-poverty discourse and a peripheral group of multidisciplinary outlets where such research can achieve wider impact. For future studies aiming at policy traction, publishing in health, public-policy, or sustainability journals may bridge the current disciplinary divide and integrate Islamic perspectives into mainstream poverty scholarship.

Most Relevant Authors

Figure 4 presents the most relevant authors from all the analyzed data, as determined by Biblioshiny based on the number of authored articles. Authorship analysis identifies a small core of scholars who drive discourse on poverty in Islam. Usman M. leads with four publications, followed by Ahmed R. and Ali S. with two each, while several others like Belhadj B., Rahman A., Bharati P., and Raimi L., share equal standing with two or fewer papers. Fractional counting, which corrects for co-authorship size, confirms Usman's prominence and places Ahmed and Ali next in influence. An examination of citation patterns reveals that papers authored by this group tend to appear in journals such as *Humanomics* and the *International Journal of Islamic and Middle Eastern Finance and Management*, underscoring the thematic alignment between author specialization and outlet scope ([Aria & Cuccurullo, 2017](#)).

Figure 4
Most Relevant Author in Poverty in Islam Research in Terms of Fractionalized Frequencies



Source: Scopus. Authors’ analysis.

Geographically, these leading authors are affiliated with universities in Malaysia, Pakistan, and Nigeria, regions where Islamic social-finance reforms and zakat digitization have received policy attention. Yet collaboration among them remains limited: network mapping shows few cross-institutional co-authorship links, suggesting opportunities for broader partnerships that could raise global visibility. Lotka’s distribution fit ($R^2 \approx 0.83$) further indicates a typical bibliometric pattern: a handful of prolific authors contribute a disproportionate share of output, while over 80 percent of scholars publish only once on the topic (Guler et al., 2016).

The concentration of influence in a small author cluster carries implications. On one hand, their sustained contributions help

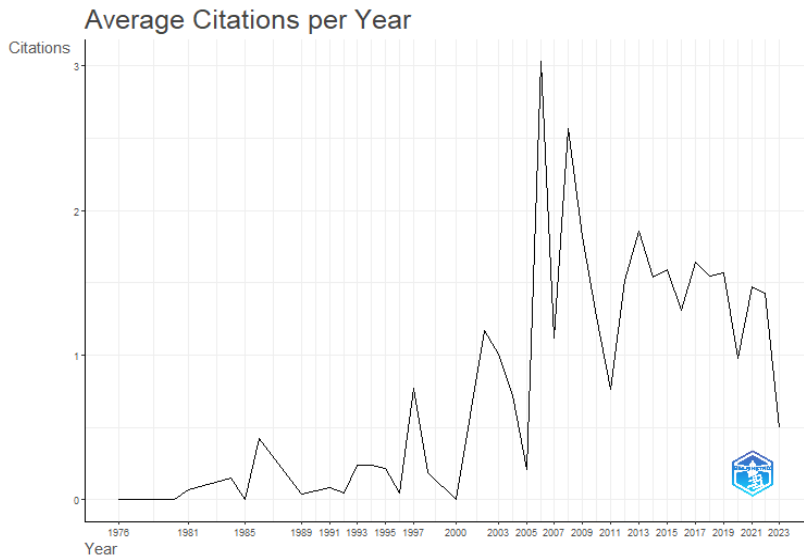
consolidate a research niche; on the other, intellectual diversity may be curtailed if new voices—particularly from Arabic- and Persian-speaking regions, remain underrepresented because of language or index barriers. Encouraging cross-regional co-authorships and special issues in multidisciplinary journals could mitigate this imbalance and enrich future scholarship on Islamic approaches to poverty.

Average Citations Per Year

Figure 5 illustrates the trend of average citations per year for research on poverty in Islam, which shows a significant rise around 2005-2006, indicating a period when the topic gained considerable academic interest and influence.

Figure 5

Average Citations Per Year for “poverty AND Islam” Research



Source: Scopus. Authors' analysis.

When citation counts are normalized by age (citations per year since publication), three maturity strata emerge:

1. Pioneer phase (pre-2000) – sparse output but high longevity; median 20-year citation window.
2. Expansion phase (2000-2015) – surge of empirical finance papers that quickly accumulate citations, reflecting growing interest in Islamic social-finance mechanisms.
3. Consolidation phase (2016-2023) – rising volume but lower early-life citation density, a typical lag as newer articles await indexing and scholarly uptake ([Aria & Cuccurullo, 2017](#)).

Field-normalized impact also varies by theme. Articles in multidisciplinary outlets (Global Public Health, PNAS) average nearly twice the citations of those in specialist Islamic-finance journals, underscoring the visibility gains of cross-disciplinary placement ([Hassan et al., 2022](#)). Conversely, spiritually-oriented topics—spiritual poverty, taqwa metric remains citation-poor, signaling both a scholarly gap and a potential opportunity for original contributions. Overall, the citation profile mirrors a research area transitioning from exploratory to consolidating: a handful of seminal studies anchor the field, while newer work awaits diffusion beyond Islamic-economics circles and into mainstream development debates.

Most Productive Countries

Figure 6 illustrates the 55 blue-colored countries that made significant contributions to the scientific output of the poverty in Islam study between 1976 and 1 September 2023. The darker the blue on the map, the more articles each country produced. The authors from Malaysia (MY) ranked first in terms of subject contribution, with a total of 77 frequencies. The USA ranked second with 74 appearances, followed by India with 51, and Indonesia and the UK with 42 appearances each. Countries including China (36), Pakistan (31), Bangladesh (22), Canada (21), and Iran (20) have more than 19 frequencies. This indicates that the author's affiliation with these

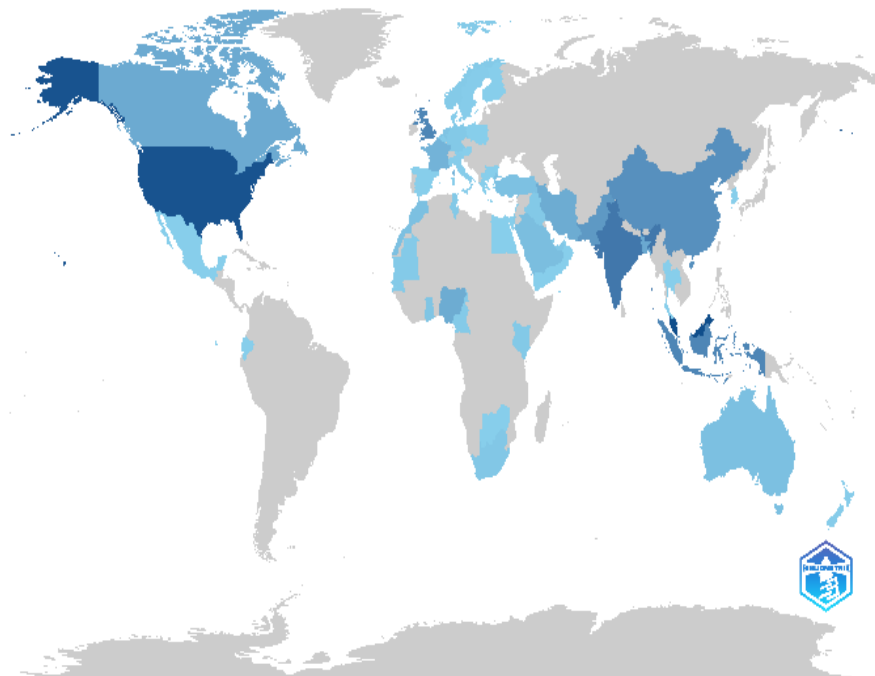
countries actively contributes to the development of poverty research in Islam.

Malaysia's dominance reflects three reinforcing drivers: (i) sustained government backing for zakat digitalisation and productive waqf programmes ([Economic Planning Unit, 2015](#)), (ii) targeted research grants from Bank Negara Malaysia and the International Centre for Education in Islamic Finance, and (iii) a dense network of Islamic-finance journals headquartered in Kuala Lumpur that actively solicit poverty-related submissions ([Bank Negara Malaysia, 2023](#)). The United States and the United Kingdom occupy strong positions because Muslim-minority contexts there spur comparative studies on faith-based poverty interventions within secular welfare systems ([Buğra & Keyder, 2006](#)). India's and Indonesia's rankings correspond to their large Muslim populations and recent expansions in Islamic-social-finance research hubs.

Collaboration metrics nuance this picture: although Malaysia is the volume leader, only 19 % of Malaysian articles are co-authored internationally, whereas U.S. papers show a 40 % co-authorship rate, evidence that North-South partnerships remain asymmetrical. Network centrality scores place Malaysia, the U.S. and the U.K. as bridging nodes connecting otherwise regional clusters such as South Asia and the Middle East. Encouraging more South-South collaboration, particularly between Malaysian and Indonesian zakat research centres, could diversify methodological perspectives and elevate the global visibility of Islamic-centric poverty studies ([Hassan et al., 2022](#)).

Figure 6

Countries Scientific Production on Poverty in Islam Research



Source: Scopus. Authors' analysis.

Most Relevant Affiliations

Table 2 ranks institutional affiliations by frequency of first-author appearances. Based on table 2, health-science institutes dominate the top tier, underscoring a bibliometric finding that *healthcare* is one of the field's "motor themes". Their presence reflects a shift from purely economic framings of poverty to multidimensional well-being perspectives (Xiao et al., 2021). Universiti Utara Malaysia (UUM) is the only explicitly Islamic-finance hub in the top seven; its rise coincides with Malaysia's National Zakat Core System launched in 2020, which channels research funds into measurable poverty-reduction outcomes (Bank Negara Malaysia, 2023).

Table 2*Most Relevant Affiliation*

Rank	Institution (Country)	Articles	Research Focus
1	Shihezi University School of Medicine (China)	14	Health outcomes & poverty epidemiology
2 – 3	International Centre for Diarrhoeal Disease Research (Bangladesh)	8 each	Public-health poverty intersections
	Institut National d’Oncologie (Morocco)		
4 – 5	Model Rural Health Research Unit (India)	7 each	Rural health-care delivery
	Piramal Swasthya Management & Research Institute (India)		
6 – 7	Indian Statistical Institute (India)	6 each	Data analytics • Islamic social finance & zakat
	Universiti Utara Malaysia (Malaysia)		

Source: Scopus. Authors’ analysis.

Collaboration patterns show that medical institutions often partner with local ministries of health, whereas UUM papers frequently co-author with zakat agencies such as Lembaga Zakat Negeri Kedah. Cross-sector partnerships—e.g., joint studies between UUM and Shihezi University remain scarce, suggesting untapped potential to integrate spiritual and biomedical approaches to poverty.

Policy-wise, the dominance of health institutes implies that anti-poverty strategies centred on *waqf*-funded clinics or zakat-subsidised telemedicine could leverage existing expertise. Encouraging academic memoranda of understanding between Islamic-finance centres and public-health schools may bridge knowledge silos and generate holistic poverty interventions, aligning with the Maqasid principle of preserving life (*nafs*) and wealth (*mal*).

Most Globally Cited Documents

Table 3 presents the ten most-cited articles in the dataset. Together they account for 1180 citations, $\approx 31\%$ of all references generated by the corpus, illustrating a steep “Matthew effect” in which a few seminal papers anchor subsequent scholarship.

Table 3
Most Global Cited Documents

Rank	Article (first author, year)	Journal	Total citations	Citations / year*
1	Buğra & Keyder (2006)	<i>Journal of European Social Policy</i>	239	13.3
2	Dusuki (2008b)	Int. J. Islamic & Middle East. Finance & Manage	120	7.5
3	Ghinai et al. (2013)	<i>Global Public Health</i>	111	10.1
4	Kamla & Rammal (2013)	<i>Accounting, Auditing & Accountability J.</i>	102	9.3
5	Dusuki (2008a)	<i>Humanomics</i>	89	5.6
6	Rowley & Smith (2009)	<i>Public Choice</i>	85	5.7
7	Chew-Graham (2002)	<i>Health & Social Care in the Community</i>	83	3.8
8	Bayat (2007)	<i>International Journal of Urban & Regional Research</i>	78	4.6
9	Amin (1997)	<i>Development and Change</i>	76	2.8
10	Strassmann et al. (2012)	<i>PNAS</i>	75	6.3

Source: Scopus. Authors’ analysis.
Note: Citations divided by years since publication (to 2023).

There are two patterns emerge. First, the top entries are conceptually diverse: Buğra & Keyder (2006) institutional analysis of Turkish social policy, Ghinai’s (2013) public-health review, and Kamla & Rammal’s (2013) critical CSR study demonstrate that Islamic-poverty scholarship resonates beyond economics into sociology,

health and accounting. Their cross-disciplinary placement explains high citation velocity: papers in *Global Public Health* and *PNAS* reach wider audiences than those in specialist Islamic-finance outlets (Hassan et al., 2022).

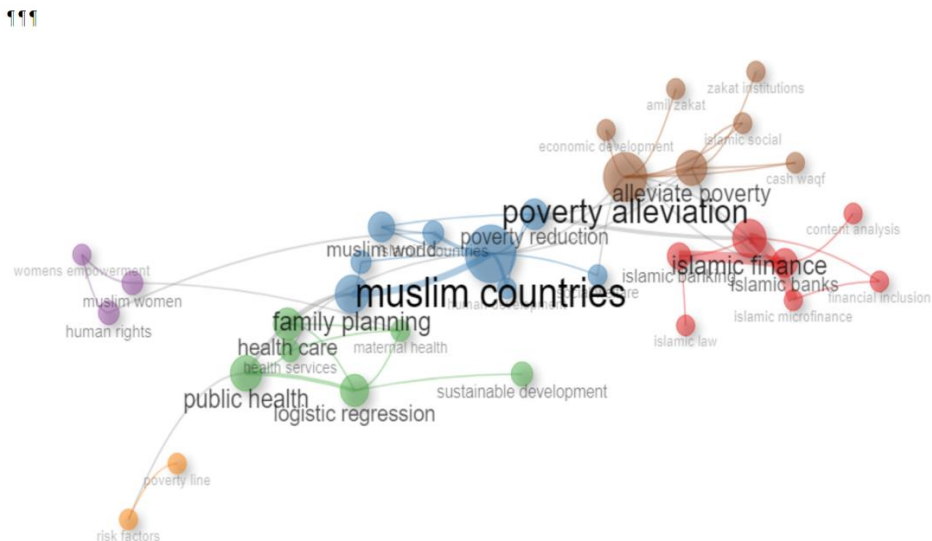
Second, ethical-finance remains a powerful citation magnet. Dusuki's (2008b, 2008a) papers, one in an Islamic-finance journal, the other in *Humanomics*, together accumulate > 200 citations. Both argue that Islamic microfinance must embed social-justice aims, a theme that later scholars continue to debate (Aria & Cuccurullo, 2017). Notably absent from the top ten are studies centred on *waqf* or *spiritual poverty*; their lower citation traction mirrors the earlier finding that such themes appear as under-developed clusters. Future research integrating maqasid-based well-being indicators with mainstream development metrics could therefore attract wider attention and help rebalance the field.

Network Analysis

Keyword Co-occurrence Network

Figure 7 displays the abstract-term co-occurrence network for the 279 articles. Using the Walktrap clustering algorithm in Biblioshiny, six clusters emerge. The “poverty alleviation” and “Muslim countries” clusters show strong ties to terms such as human development, social welfare and family planning. The “Islamic finance” cluster links Islamic banking, financial inclusion and Islamic microfinance, while the “healthcare” cluster connects public health, maternal health and health services. Together, these clusters outline the field's basic structure and highlight the relative peripherality of *waqf* and *zakat* governance terms in the current corpus.

Figure 7
Co-occurrence Network of Abstract’s Term



Source: Scopus. Authors’ analysis.

Thematic Map

Table 4 plots the clusters on a two-dimensional density–centrality plane (Cobo et al., 2011). Four quadrants describe their developmental status. The placement of Islamic finance in Q1 corroborates its recurrent appearance in the most-cited list, while waqf governance remains peripheral (Q3), underscoring a doctrinal–empirical disconnect noted in earlier sections. Importantly, Cluster C’s “healthcare” status as a motor theme signals a growing convergence between public-health scholarship and Islamic social-finance mechanisms – an area ripe for Maqasid-aligned impact metrics.

Table 4*Thematic Map (Density–Centrality) of Abstract Terms*

Quadrant	Position	Cluster(s)	Interpretation
Q1 Motor themes	High density • High centrality	Islamic finance, healthcare	Mature, well-connected topics driving the field; align with SDG 1 (No Poverty) and SDG 3 (Good Health).
Q2 Niche themes	High density • Low centrality	Energy poverty, digital inclusion	Methodologically specialised; yet to diffuse widely into core poverty discourse.
Q3 Emerging / declining	Low density • Low centrality	Social factors, absolute poverty	Either waning interest or nascent stage; need revitalisation through interdisciplinary work.
Q4 Basic themes	Low density • High centrality	Poverty alleviation, family planning	Fundamental but conceptually shallow; attract citations yet lack theoretical depth.

Source: Scopus. Authors' analysis.

CONCLUSION

Our mapping shows that Islamic-centred poverty scholarship is presently anchored in economic instruments—especially Islamic finance—while ethical-spiritual constructs such as *taqwa*, *rahmah* and spiritual poverty are largely peripheral. This utilitarian tilt, echoed in earlier critiques of Islamic-finance literature ([Dusuki, 2008b, 2008a](#)), risks narrowing the Qur'anic mandate to uphold justice and dignity to a matter of portfolio design. The sparse visibility of *waqf* governance and *zakat*-distribution models in the co-occurrence network further underlines an unmet need to weave *fiqh*-based obligations and *Maqasid al-Shariah* into empirical poverty research ([Auda, 2008](#)). Encouragingly, the rise of “healthcare” and “family planning” as motor themes suggests that scholars are beginning to link deprivation with public-health and demographic realities,

widening the reach of Islamic teachings into contemporary socio-economic debates.

Academically, this study furnishes a road-map of intellectual clusters and blind spots, guiding future researchers toward under-explored intersections—for example, integrating spirituality metrics into poverty indices or testing zakat-fintech pilots against maqasid outcomes ([Hassan et al., 2022](#)). For policy, the evidence argues for hybrid strategies that marry Islamic social-finance tools with moral-educative programmes, moving beyond purely financial metrics toward holistic well-being. Practically, the open-access dashboard produced in Biblioshiny equips postgraduate students and practitioners to track evolving themes, spot new collaboration nodes and design evidence-based interventions.

In sum, bibliometric analysis proves a powerful lens for strategic research planning in Islamic social sciences: it quantifies where attention clusters, diagnoses thematic gaps and, most importantly, signals how the field might realign economic ingenuity with the spiritual and ethical vision at the heart of Islamic poverty alleviation.

Author Contributions

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Informed Consent Statement

Informed consent was not required for this study.

Data Availability Statement

The data supporting the findings of this study are available from the author upon reasonable request.

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Conflicts of Interest

The authors declare no conflict of interest related to this research.

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