

How Far has Islamic Business Ethic been Researched?

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This study aims to investigate trends and developments in scholarly publications on Islamic business ethics, focusing on documents indexed in the Scopus database. The total data analyzed involved 333 documents, which came from various journal sources. The analytical method used was a bibliometric approach, and the analysis was conducted using Biblioshiny R software. The results showed that there were fluctuations and an increasing trend in the publication of publications on Islamic business ethics every year. The number of articles discussing this theme is quite significant, indicating an increasing interest and contribution in academic literature related to Islamic business ethics. Authors from various countries participate in publishing articles on this topic, and Malaysia is identified as the most productive country in this regard. Many journals published articles on this theme, and the Journal of Islamic Marketing (JIMA) was one of the most impactful, with many authors researching this topic and using various keywords. The most frequently used keywords include "Islam," "Ethics," "Islamic Business Ethics," and "Business Ethics." Bibliometric analysis helps in understanding how Islamic business ethics has evolved over time. This understanding can be useful for researchers, practitioners, and policy makers to identify relevant trends and research focus on this topic.

Keywords: Islamic Business Ethic; Islamic Work Ethic; Biblioshiny-R

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INTRODUCTION

Islam encourages prosperity for its people through the proper use of resources given by God. (Ramadani et al., 2015). Islam encourages its followers to be active and work hard. In Islam, work (charity) is considered as an instrument to achieve individual and community welfare while adhering to high morality (Tlaiss, 2015). The importance of maintaining high morality in every action and endeavor reflects that the goal of achieving prosperity should not involve practices that are unethical or contrary to religious values. Interestingly, in Islam, work is considered a virtue, an obligation to fulfill one's needs, and also a source of self-reliance, self-respect, and fulfillment (Ali, 1988). This is affirmed through the hadith of Prophet Muhammad SAW who emphasized the importance of doing charity and working to earn a halal livelihood. This activity is not only considered a necessity, but also a blessed act of worship.

"Rifa'ah ibn Raafi' (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) was asked about lawful livelihoods. The Prophet (peace and blessings of Allaah be upon him) replied: "The work of a man with his hands and any blessed trade." (Reported by al-Bazzar and authenticated by al-Hakim).

"No one eats anything better than the food he eats from the labor of his own hands. For the Prophet David 'alaihis salam used to eat from the labor of his hands." (Reported by Bukhari, no. 2072, from Al-Miqdam).

In the hadith, Prophet Muhammad (PBUH) explains that lawful livelihood includes the practice of one's own hands and any blessed buying and selling transaction. This emphasizes the importance of carrying out economic activities in good faith, without harming others, and seeking sustenance in accordance with Islamic principles. In the context of Islam, it is not enough for a Muslim to simply observe the five pillars of Islam, rather a Muslim is also required to adhere to Islamic ethics. Therefore, business decisions are guided by faith, which in practice means submitting to sharia law, and practicing what is considered halal, permissible, while avoiding what is considered haram, or prohibited. (Alawneh, 1998).

In the business world, understanding the economic behavior of companies and individuals is considered to be very important. (Welter, 2011). In other words, it is recognized that aspects such as values, ethics, social impact, and other factors have a significant

role in understanding and assessing economic actions. Although Muslims are encouraged and commanded in the Qur'an to engage in different types of work whenever the opportunity arises (Ali, 1988), they are also instructed to master their work, achieve excellence in work, and improve quality (itqan) and do good work (amal salih). (Possumah et al., 2013). Thus, Islamic principles reinforce the concept of perfection or itqan by encouraging individuals to continuously improve their performance in all aspects (Hammoudeh, 2012). This includes business activities.

In Islam, the existence of Islamic business ethics aims to ensure that all business or economic activities carried out by a Muslim are always in accordance with the principles of Islamic law. In the Islamic context, ethics is not only related to business practices and transactions. Although business decision-makers have the freedom to make choices, religious principles provide a framework that must be followed in carrying out these choices (Ali & Gibbs, 1998). One example of the application of Islamic business ethics is avoiding business elements that are contrary to Islamic principles, such as interest payments, alcohol, gambling, pork production and processing, pornography, and some forms of entertainment. (Ramadani et al., 2015). Therefore, a Muslim is expected to be able to distinguish between the halal (ethical) and the haram (unethical), between right and wrong, between fair and unfair, and between good intentions and bad intentions. (Abuznaid, 2009).

Islam is not the only religion that encourages ethical values, morality, virtue or quality in work. Nonetheless, Muslims are given encouragement to achieve standards of excellence and to follow the best standards (Tlaiss, 2015). (Tlaiss, 2015) As a form of fulfillment of their faith, as directly instructed in the Qur'anic verse: "do good, as Allah has done good to you" (Al-Qashash: 77). Muslims are expected to exhibit ethical values in their business dealings, as these values are believed to play a key role in individual success and business prosperity. Not adhering to Islamic ethical values is often regarded as a potential trigger for business failure and as a form of punishment from God. (Ismaeel & Blaim, 2012).

Research on Islamic business ethics is increasing, as the complexity of the international business environment increases, where culture and religion play a crucial role in shaping business relationships (Ramadani et al., 2015). (Ramadani et al., 2015). Therefore, this study tries to explore the development of literature related to Islamic business ethics. The

method used is bibliometric, with a focus on mapping the metadata of articles using Biblioshiny R software. The main objective of this study is to provide support to academics, researchers, and practitioners in identifying potential untapped research areas. In addition, this research provides guidance for further exploration of Islamic business ethics. The research process involved searching and organizing information related to article authors, article sources, article publishers, country or region of origin, and keywords used in the research. An evaluation of developmental trends was conducted to evaluate the dynamics and direction of development in all the aspects mentioned above. Thus, this research is expected to provide a comprehensive insight into the landscape of Islamic business ethics literature. Through this analysis, this study can help fill knowledge gaps, provide directions for further research, and encourage development in this field.

LITERATURE REVIEW

Ethics can be defined as a branch of philosophy that discusses moral behavior. Meanwhile, morality refers to whether something is right or wrong, good or bad. Although morality is a complex concept, it can be defined in terms of both means and ends. The means are the processes that occur, while the ends refer to the consequences (Cherrington & Cherrington, 2012). (Cherrington & Cherrington, 2000). Ethics can also be defined as a set of moral principles that define standards of behavior as good or bad, right or wrong. (Schermerhorn, 2008). Behavior is considered ethical when something is considered good and right, in accordance with the prevailing moral norms, and not considered bad or wrong (Abuznaid, 2009). (Abuznaid, 2009).

Ethical and moral principles guide a person's behavior by determining what actions should be taken or avoided. Business ethics is related to organizational ethics or management ethics. In the Islamic context, the concept of ethics has been described in depth in the Qur'an. The terms used are al-khayr, al-birr, al-qisth, al-iqsaath, al-'adl, al-haqq, al-ma'ruf and at-taqwa. (Alim, 2008). Good actions are often referred to as shalihah, while bad actions or sins are referred to as sayyiat. (Abuznaid, 2009). In general, sayyiat actions are called *ism* or *wizir*, which means sin or evil and has the connotation of being a burden (Alim, 2008). (Alim, 2008).

Islamic business ethics is defined as a set of moral principles established based on the Quran and Sunnah

(Hadith or sayings of the Prophet Muhammad SAW). (Abuznaid, 2009). Beekun & Badawi (2005) stated that there are several relevant criteria in Islamic business ethics such as justice and balance, trust, and benevolence.

First, the criterion of justice is described by two words in the Qur'an: 'adl and qist which means justice. In normative Islam, Muslims are encouraged to be fair to all people. Justice in behavior is closely related to one's faith as a Muslim: "Be just, for justice is closest to piety" (Al-Maidah: 8). Acting fairly towards others is not only a moral obligation in Islam, but also a spiritual investment: "You do no wrong, nor are you wronged" (Al-Baqarah: 279). The sentence indicates that acts of justice in daily life are not only an ethical norm that is valued in society, but also have significant spiritual consequences in the afterlife.

The second criterion in Islamic ethics is related to trust (amanah). As stated by Ahmad (1995), the manifestation of God's will through moral behavior is part of the trust and responsibility of humans that must be fulfilled. Furthermore, wealth and other resources accessible to humans are not their personal property, but are loaned by God as tools to fulfill their responsibilities as caliphs on earth. This reflects the importance of conducting business with ethical and moral principles that are in accordance with religious teachings. Understanding that every business action will be accounted for before God can be a driving force for individuals to do business in good faith, fairly, and in accordance with their religious values. Thus, responsibility in doing business is not only limited to the worldly aspects, but also has a deep spiritual dimension according to religious views.

The third criterion of Islamic ethics is benevolence or excellence. Benevolence (Ihsan) or kindness towards others is defined as an act that reflects kindness or excellence, especially towards others, without obligation or pressure. (Umaruddin, 1996). The word Ihsan comes from the Arabic root *ahsana-yuhsinu-ihsanan* which means suitable, beautiful, appropriate or fitting. (Beekun, 2019). And this concept is the core of Islamic ethics because it focuses on behavior out of love for God.

RESEARCH METHOD

This research is a descriptive literature-based research conducted through bibliometric analysis. The data used was obtained from publications related to Islamic business ethics contained in the Scopus database. The search was conducted using the keyword "Islamic Business Ethic", and on December 19, 2023,

after the filtering process, it was found that the number of publications related to the issue of Islamic business ethics reached 333 documents.

The information presented in this publication includes keywords, authors, journals, as well as document characteristics that can provide a more in-depth picture of the development of this research. Furthermore, bibliometric analysis was conducted using R Biblioshiny software. Biblioshiny is a freely available software supported by the R environment (CRAN), which is a comprehensive archive of R. This software provides quantitative tools for research in bibliometrics and sientometrics. (As-Salafiyah & Kartikawati, 2022).

In the bibliometric literature, the main focus has been on creating bibliometric maps. This research focuses on the effect of differences on similarity measures and tests the concept using various mapping

techniques available. The next step includes a text analysis of bibliometric mapping results related to "words" based on previous studies (Ahlgren et al., 2003; Boyack et al., 2005). The overall study provides an in-depth insight into the developments and trends in Islamic business ethics research using a bibliometric approach.

Previous studies that have used Biblioshiny R software in the context of Islamic economics and finance have been conducted by several researchers. Some of them are Taqi et al. (2021), Rusydiana (2021), As-Salafiyah et al. (2022), Maulida & Rusydiana (2023), Puspita (2023), Maulida & Ali (2023), Rahardjo (2023), and Maulida & Kassim (2023).

RESULT AND DISCUSSION

Table 1. Main Information

Description	Results
MAIN INFORMATION ABOUT DATA	
Timespan	1998:2023
Sources (Journals, Books, etc)	190
Documents	333
Annual Growth Rate %	13,74
Document Average Age	6,98
Average citations per doc	18,48
References	1
DOCUMENT CONTENTS	
Keywords Plus (ID)	297
Author's Keywords (DE)	938
AUTHORS	
Authors	694
Authors of single-authored docs	108
AUTHORS COLLABORATION	
Single-authored docs	116
Co-Authors per Doc	2,32
International co-authorships %	27,33
DOCUMENT TYPES	
article	249
book	16
book chapter	26
conference paper	13
editorial	1
review	28

The table above is a table containing the main information on Scopus metadata related to Islamic business ethics. From the information listed in the table,

it can be seen that the total number of documents that are the object of this research reaches 333, all recorded in the Scopus database from 1998 to 2023. These

documents were obtained from 190 different journal sources, reflecting the diversity in the sources of information used in the research. The participation of 694 authors in this study makes a significant contribution to scientific publications related to Islamic business ethics.

Furthermore, within the metadata space, there are six different document types, including 249 journal articles, 16 books, 26 book chapters, 13 conference papers, 1 editorial, and 28 reviews. This data illustrates the variation in the form of publications related to Islamic business ethics. By utilizing this dataset, this study aims to provide in-depth insights into the trends and contributions of publications in the domain of Islamic business ethics during the study period. These

six types of documents are recognized as objects of study in the research, which will undergo an in-depth analysis process to produce bibliometric visualizations using biblioshiny-R. The use of these different types of documents is done with the intention of expanding and enhancing the scope of the research results in monitoring trends related to Islamic business ethics.

However, journal articles took center stage in this study, due to their dominance in number and the strength of their scientific nature. Journal articles go through a review process by experts at the publishing journal, giving them a higher level of scientific validity. These stringent qualification criteria make journal articles more often relied upon and used as primary references.

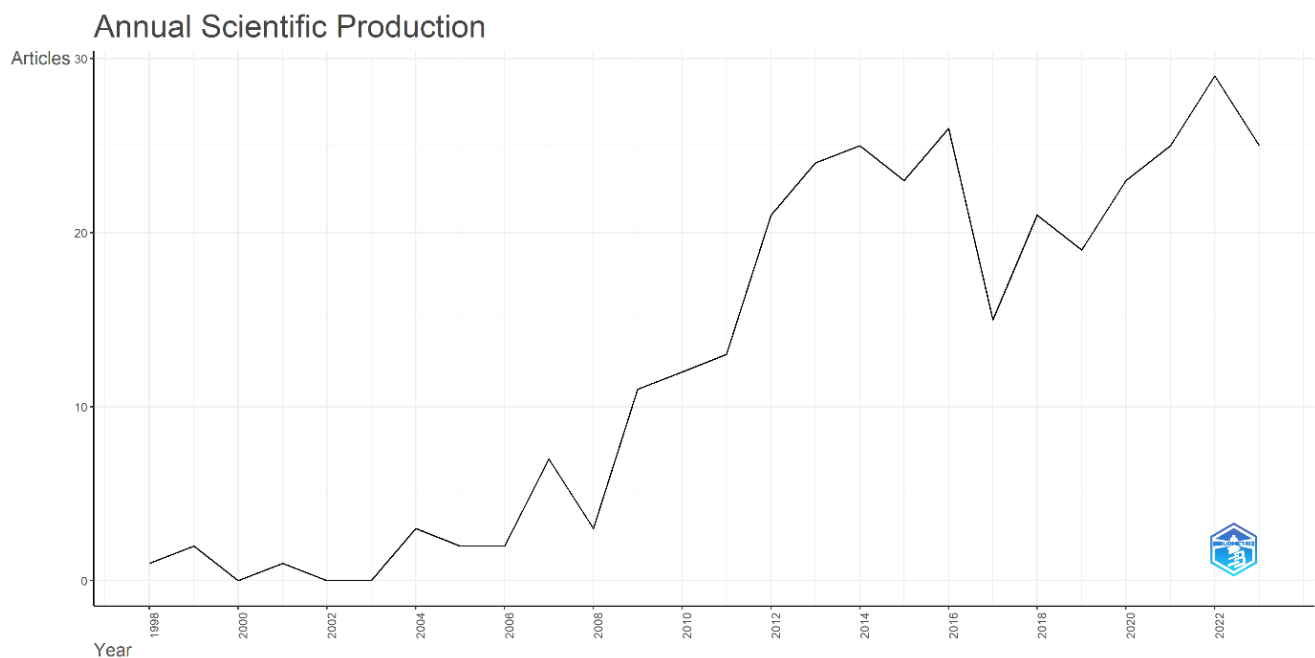


Figure 1. Annual Scientific Production

The graph above provides an overview of the trend in the number of scientific publications indexed in Scopus, especially those related to Islamic business ethics, in a span of 25 years. From the graph, it can be seen that the number of publications discussing Islamic business ethics fluctuates every year, reaching its peak in 2022 with a total of 29 documents. Despite a decline in the following year, the overall trend in publications on Islamic business ethics shows an increasing trend. This graph illustrates that the topic of Islamic business ethics has gained widespread attention in recent years.

The increase in the number of scientific publications over the last few decades can be interpreted as a sign of increasing demand for information and

understanding of Islamic business ethics among academics, researchers and practitioners. This data provides a perspective on the dynamics of knowledge growth in the field of Islamic business ethics during the study period. This increase also reflects the relevance and importance of Islamic business ethics issues in the context of industry and policy developments in the Islamic business sector. Therefore, it can be considered that this topic has become a major focus in scholarly research, with the expectation that the knowledge generated will make a positive contribution to the further development and understanding of Islamic business ethics.

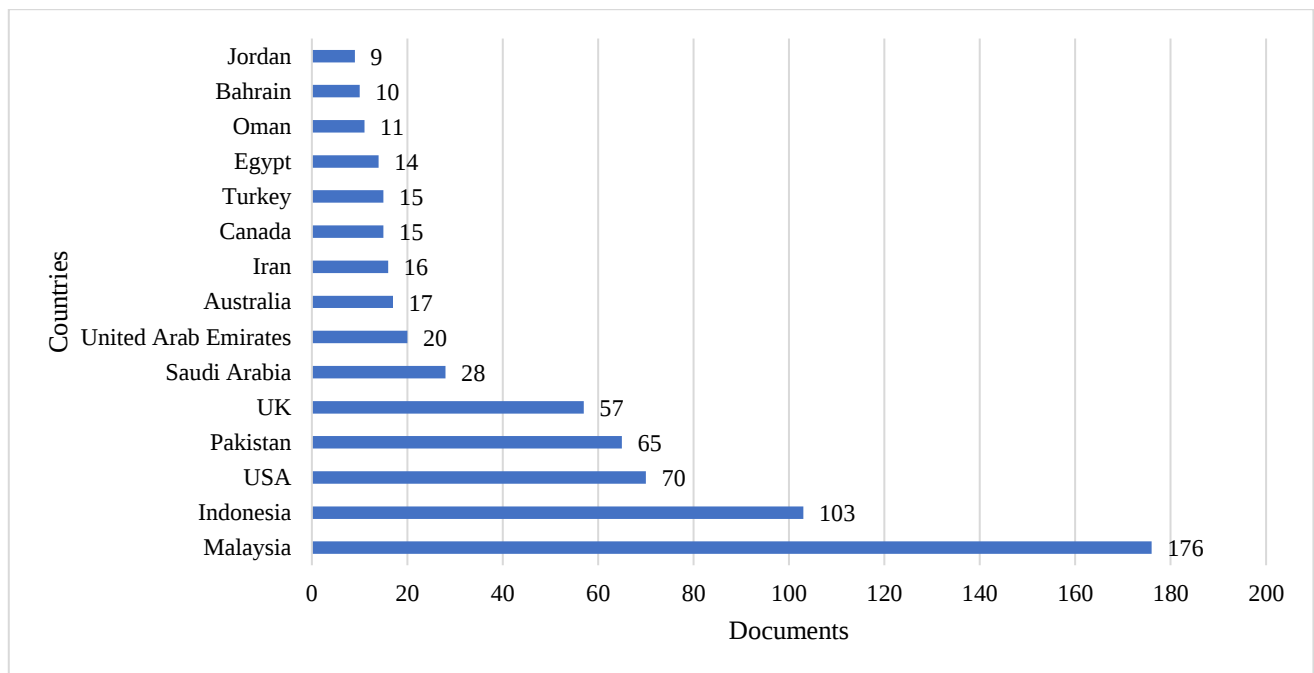


Figure 2. Countries Scientific Production

The graph provides a deeper understanding of the distribution of documents or scientific publications related to Islamic business ethics indexed in Scopus, focusing on research contributions from different countries or regions. From the data presented, it can be seen that Malaysia dominates with a total of 176 scientific publications, signifying a very significant contribution from Malaysian authors in developing research on Islamic business ethics. This may reflect the success and high focus of Malaysian researchers in understanding and advancing the understanding of Islamic business ethics. The second position is filled by Indonesia with 103 documents, showing that Indonesia also has an active role in contributing to knowledge related to Islamic business ethics. In the third position,

the USA contributed 70 documents, reflecting the contributive involvement of the country's authors in the scope of the research.

Based on the data, Malaysia, in particular, has a central role in research contributions in the field of Islamic business ethics, indicating that the development of knowledge on this topic is indeed a specialized and important focus in these countries. This distribution analysis not only provides insight into the quantitative contributions of each country, but also creates a picture of the geographical distribution of research contributions in this area. The dominance of some countries indicates the existence of centers of excellence or special expertise in the understanding and development of Islamic business ethics.

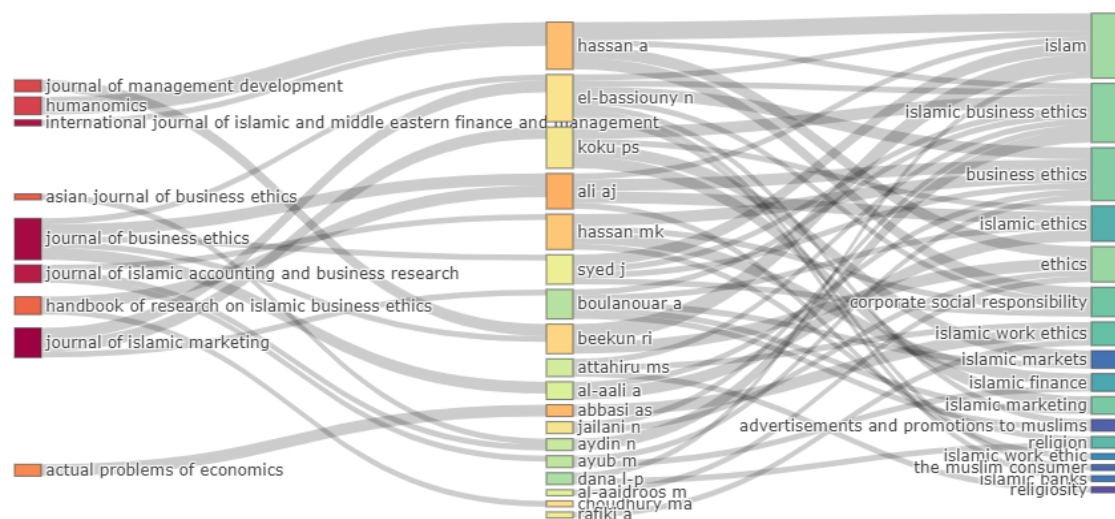


Figure 3. Three Field Plot

The illustration in Figure 3 shows three main interconnected components: the name of the journal of publication, the list of authors, and the themes/topics of Islamic business ethics research indexed in Scopus. The gray line connects these three elements, starting from the right side with the journal at the beginning, then involving the authors in the middle, and finally related to the research themes/topics on the left side of the graph. Each rectangle reflects the contribution amount associated with each element.

From the figure, it can be identified that in the first element there are 9 journals that publish works related to Islamic business ethics in the Three Fields Plot. "Journal of Business Ethics" appears as the main journal with the highest number of publications in this theme, depicted in the red rectangle connected with authors such as Abbas J. Ali, Noha El-Bassiouny, Abdulrahman Al-Aali, Jawad Syed, and Rafik I. Beekun.

The second element in the center of the image shows the names of the authors, some of which are linked to previous journals. Each author is also associated with a frequently used theme keyword, which is visible on the right of the figure. In the context of this study, there are 18 principal investigators involved in this plot, with the size of the rectangle reflecting the number of research publications. Abul Hassan, represented in the orange rectangle, is the most prolific author in writing Scopus-indexed articles on Islamic business ethics.

Exploration of the third element on the right of the image reveals 16 different research topics. Each topic is linked to an author who has produced many related works. Of all the topics visible, the term "Islam" appears frequently, shown in a light green rectangle. This image provides an informative visual representation of the relationship between journals, authors and research themes within the realm of Islamic business ethics.

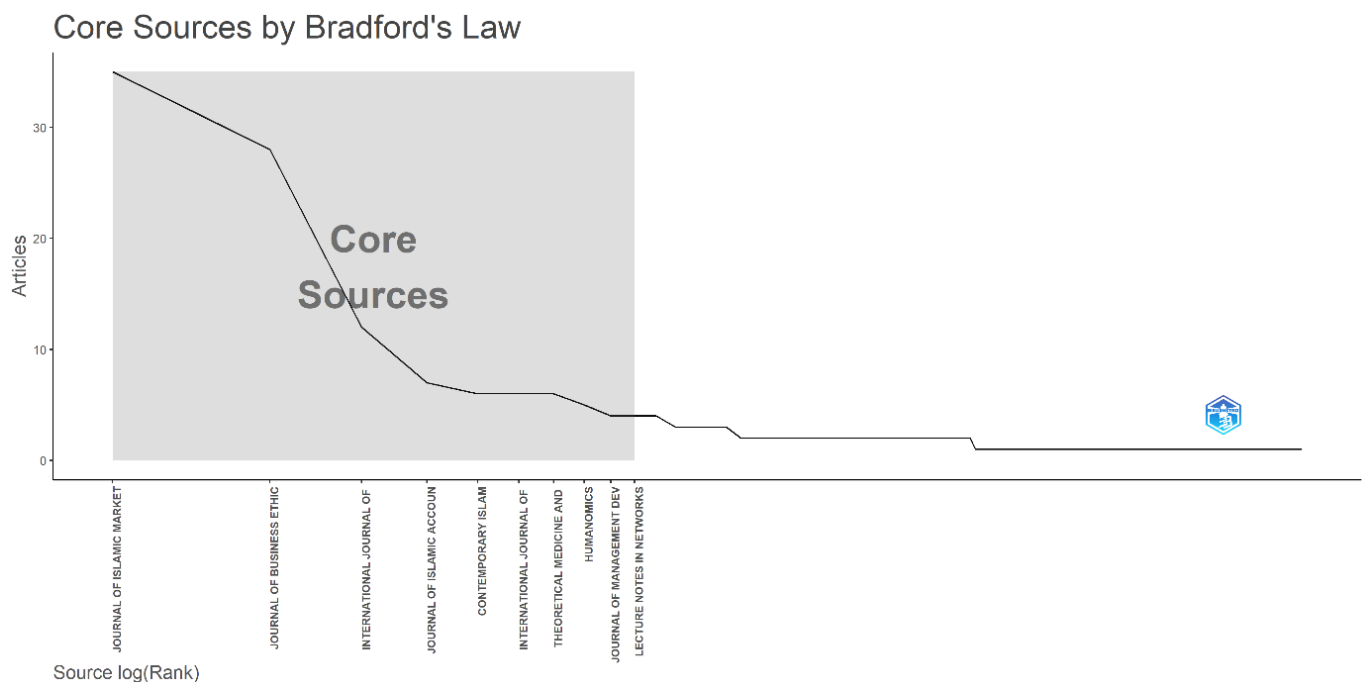


Figure 4. Bradford's Law

The figure above is a classification of journals based on Bradford's Law, which classifies journals based on their level of productivity by dividing them into several parts, including core journal groups, intermediate journal groups, and broad journal groups. The core journal group is characterized by ash-colored sections and annotated core sources. Journals included in this category are those with the highest level of productivity on the subject of Islamic business ethics within a certain

period of time. In the core journal group, the journal that occupies the top position is the Journal of Islamic Market with the highest quantity that has published 35 paper documents related to the research theme, then in second place is the Journal of Business Ethic with 28 documents. Followed by other journals that fall into the category of other core journals with the theme of Islamic business ethics.

Table 2. Most Globally Cited Documents

Author	Paper	Total Cited	TC/Year
(Wilson & Liu, 2010)	Shaping the Halal into a brand?	371	26,50
(Rice, 1999)	Islamic ethics and the implications for business	363	14,52
(Beekun & Badawi, 2005)	Balancing ethical responsibility among multiple organizational stakeholders: The Islamic perspective	289	15,21
(Rudnycky, 2009)	Spiritual economies: Islam and neoliberalism in contemporary Indonesia	201	13,40
(Saeed et al., 2001)	International marketing ethics from an Islamic perspective: A value-maximization approach	186	8,09
(Hassan & Harahap, 2010)	Exploring corporate social responsibility disclosure: the case of Islamic banks	140	10,00
(Tlaiss, 2015)	How Islamic Business Ethics Impact Women Entrepreneurs: Insights from Four Arab Middle Eastern Countries	124	13,78
(Gümüşay, 2015)	Entrepreneurship from an Islamic Perspective	124	13,78
(Osella & Osella, 2009)	Muslim entrepreneurs in public life between India and the Gulf: Making good and doing good	123	8,20
(Ramadani et al., 2015)	The context of Islamic entrepreneurship and business: Concepts, principles and perspectives	117	13,00

The table presented shows scientific publications listed in the Scopus index, with a focus on articles that have the highest number of citations. Citation is a measure used to gauge the extent to which an article or scientific work is noticed and referenced by other articles.

In the context of the table, the top article that has the most number of citations is an article entitled 'Shaping the Halal into a brand?' written by [Wilson & Liu \(2010\)](#). This article received a total of 371 citations, indicating that many researchers or other parties have

referred to or referenced this article in their works. In addition, this article also had citations per year of 26.50. Citations per year measures the average number of citations received by an article in each year.

A high number indicates that the article continues to be of interest and is considered relevant in the scientific community over time. This indicates that the article has a significant impact in its field and is considered a key reference by researchers.

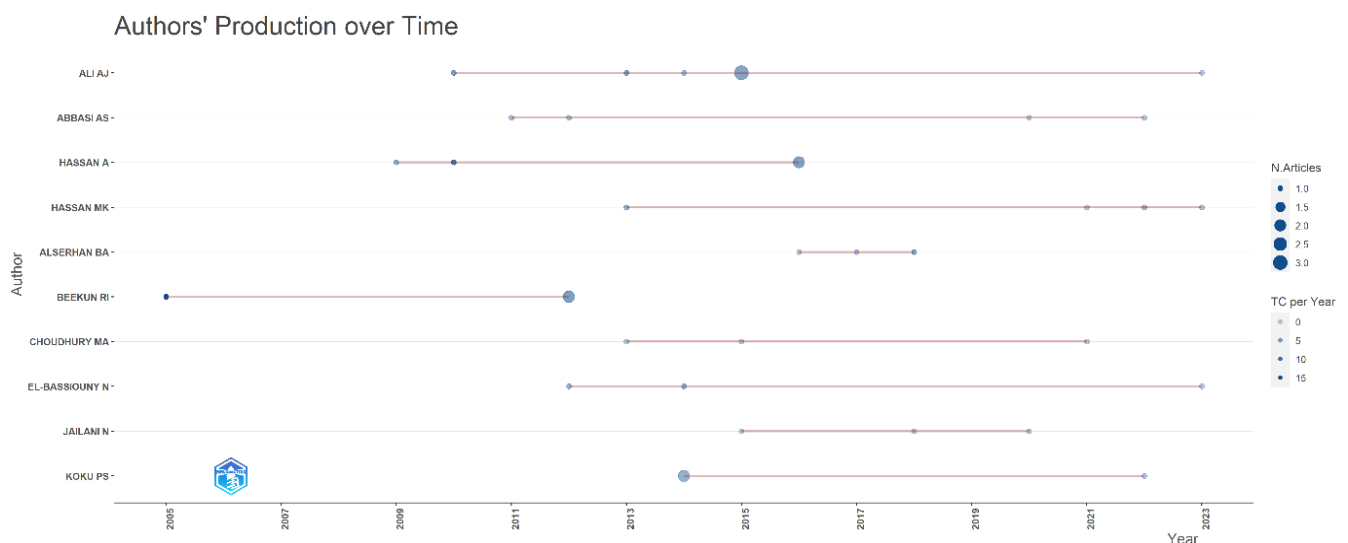


Figure 5. Top Authors' Production over Time

and authors who are just starting out. According to the data, Rafik I. Beekun falls into the category of authors who have been active since 2005, although the number of his works may not be as many as others. In addition, there is a record of Abbas J. Ali who has the longest track record of writing on this topic, starting from 2010 until 2023. Abbas J Ali is one of the prominent people in the topic of Islamic business ethics and especially Islamic work ethics (IWE). He consistently writes and publishes his research on this important topic.



Figure 6. Word Cloud



Figure 7. Word Tree Map

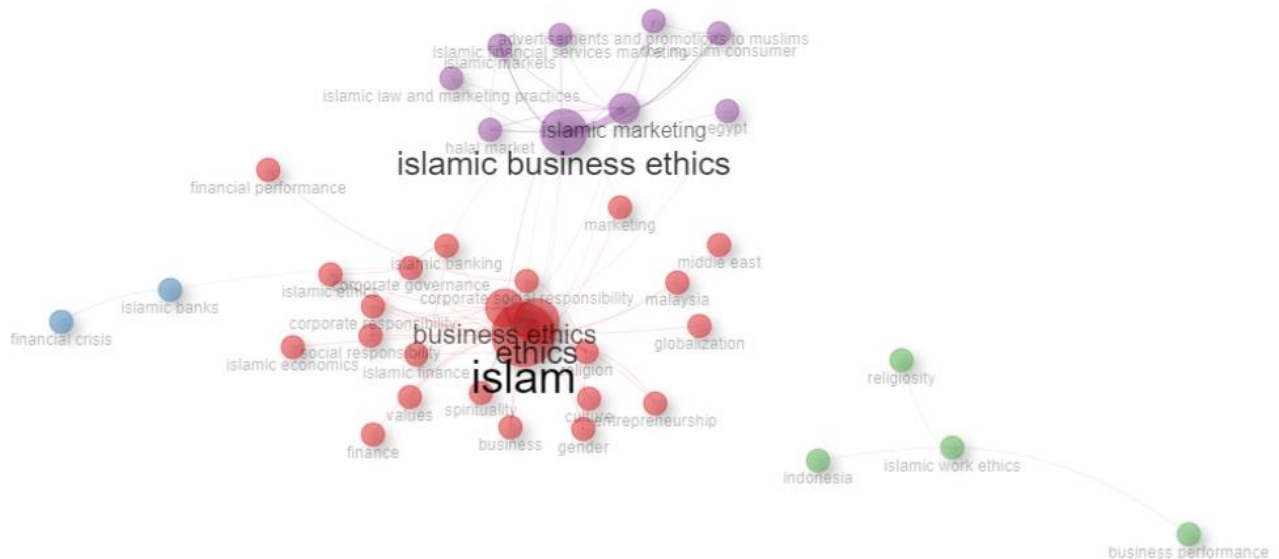


Figure 8. Co-Occurrence Network

The word cloud, word tree map and clustering above reveal a picture of words that often appear in scientific publications on the theme of Islamic business ethics in different forms, but the results are the same, namely the most frequently occurring words in a row, namely: "Islam, Ethics, Islamic Business Ethics, and Business Ethics".

Word clouds display words with different sizes according to their frequency of occurrence. Words that appear more frequently have a larger size, creating a striking visual representation. The placement of words in the word cloud tends to be random, but dominant words are placed in the center to highlight their

significance. The word tree map, on the other hand, shows frequently occurring words in the form of boxes similar to regions on a map. The size of the box corresponds to the frequency of occurrence of the word. The more words that appear, the larger the square area. This helps to visually see the frequency distribution of key words. Meanwhile, Clustering co-occurrence network illustrates the relationship between words by dividing them into different colored groups. Words that co-occur frequently or have a close relationship are grouped together in one cluster. This helps identify interrelated themes or concepts.

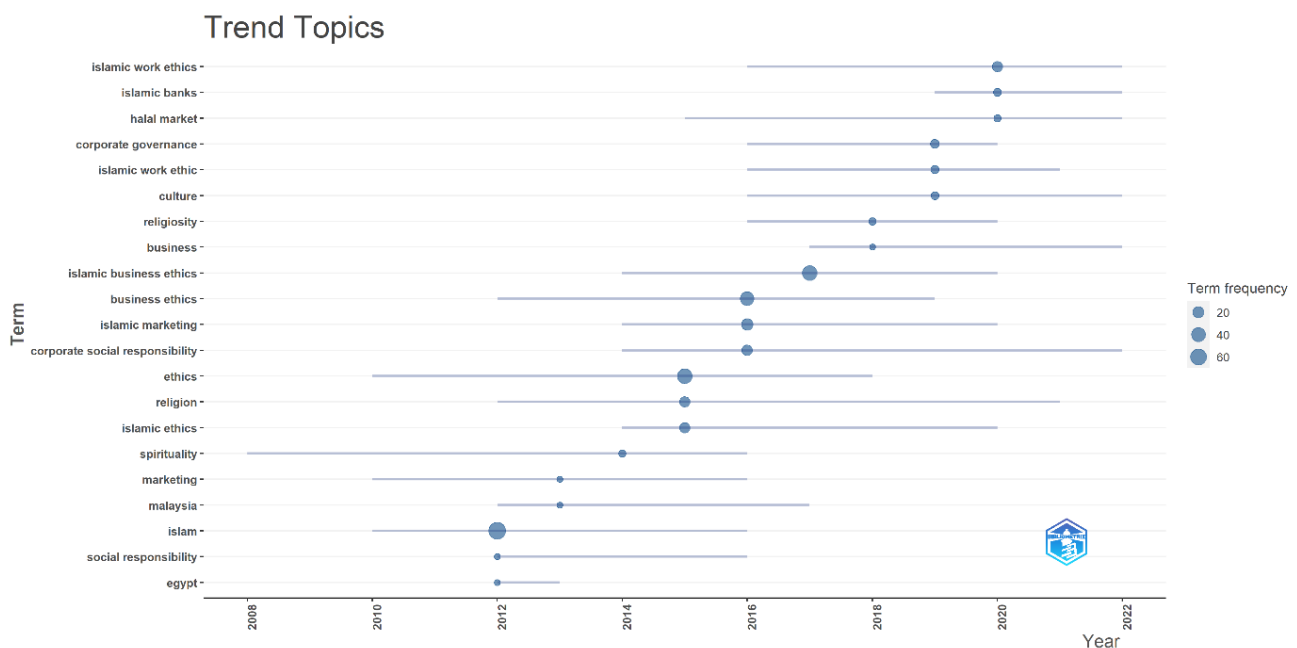


Figure 9. Trend Topic

The illustration above reflects the development of topics in publications that focus on Islamic business ethics. This visualization provides insight into the evolution of topics from year to year by grouping them by research year, allowing the recognition of topics that have been in focus for a long period of time and topics that have recently emerged. The trend also takes into account the frequency of appearance of each word, which is represented by lines and circles in the graph.

In addition to analyzing annual changes, topic occurrence is also assessed based on the extent to which the words appear in research centered on Islamic business ethics. The figure therefore provides an overall picture of the dynamics of topic development in this

domain. From the visualization, it can be seen that the first trending topic related to Islamic business ethics was "spirituality" in 2008. The trending topics in recent years include "Islamic work ethics", "Islamic banks", "halal market", "culture", "business", and "corporate social responsibility".

This mapping reflects the diversity and intensity of research on certain aspects of Islamic business ethics during a particular period. These trends provide valuable insights into the research focus and shifting interests in the scholarly literature related to Islamic business ethics. By understanding these trends, researchers can identify developments and changes in understanding as well as potential directions for future research in this area.

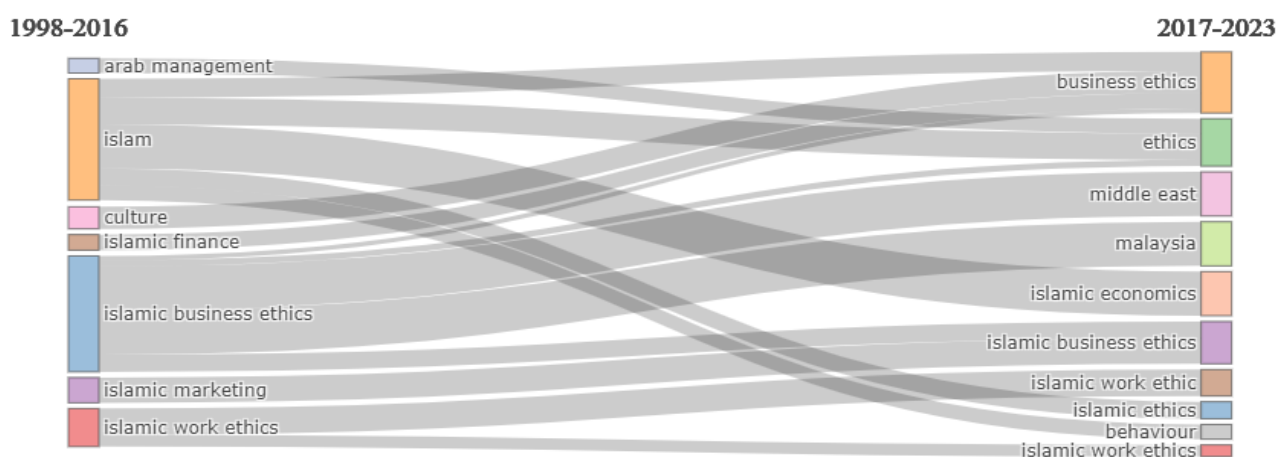


Figure 10. Thematic Evolution

The themes that are the focus of research have changed over time, especially in recently published articles compared to older ones. The evolution of this theme is illustrated in the figure above. Although the core of the research is Islamic business ethics, the data shows that there are several subthemes that appear frequently. On the left side of the figure, we can see a number of themes that were widely used from 1998 to 2016, with seven different themes. The block size represents how often the theme appears. The theme "Islam" is ranked first, followed by the other themes. Meanwhile, the right part of the image shows some of the frequently used themes from 2017 to 2023. Some of the themes in this period can be considered as evolutions of previous themes and have conceptual linkages. In this period, the most frequent theme is "business ethics".

Discussion

Based on the results of bibliometric analysis research using Biblioshiny R, Islamic business ethics is

an interesting research subject in the field of Islamic economics and business. Islamic business is one of the popular topics of business management studies due to the dynamic international business environment, where cultural and religious elements play an important role in the development of business relationships (Ramadani et al., 2015). (Ramadani et al., 2015).. Within this framework, business is considered an integral element in Islam, where success is judged not only by the end result but also by the method of achievement. Islam encourages involvement in the business world, considering business activities as part of worship or good deeds. The guiding principles of entrepreneurship and business in Islam are based on the teachings of the Qur'an and the Prophet's Hadith, while ethics and social responsibility refer to behavior inspired by the example of Muhammad (PBUH). (Gümüşay, 2015).

This view is in line with the perspective of Beekun & Badawi (2005) and Abuznaid (2009) who define Islamic business ethics as a set of recognized moral

principles based on the Quran and Sunnah (Hadith or sayings of the Prophet Muhammad SAW). The first and foremost source is the Qur'an. Muslims accept the Qur'an as the word of Allah or God revealed to the Prophet Muhammad SAW. The second main source is called the Sunnah or Hadith, which means the sayings, actions, and approvals of the Prophet Muhammad. Although the words in the Hadith are not directly from God in a literal sense, they are believed to be another form of revelation conveyed to the Prophet Muhammad. (Beekun & Badawi, 2005). These two primary sources provide comprehensive principles and guidelines for living an Islamic life.

Religion not only has an impact on ethics and values, but also encompasses all aspects of politics, economics, social, law and the environment. (Gümüşay, 2015) In the Islamic context, ethics has two main dimensions. First, is ethics towards God as the creator. A Muslim is expected to have faith in God and worship Him. The second dimension is ethics towards others, where a Muslim businessperson is required to interact ethically with others, maintaining good treatment and positive relationships (Abuznaid, 2009). (Abuznaid, 2009). Furthermore, according to Beekun (2019) Islamic ethics is based on the rational method as well as the teachings of God. God's teachings provide guidance to the truth, while the rational method leads to the understanding and appreciation of the truth. As such, Islamic ethics stem from tawhid, or the principle of unity, which establishes a unique relationship between God and man, between fellow human beings, and between man and his environment.

Ethics form a very important basis in business transactions and have a significant impact on business, especially in the context of Islamic business ethics. Islamic business ethics plays a crucial role in enhancing organizational effectiveness and is necessary for maintaining interpersonal relationships. Islamic business ethics leads to integrity, encouraging business actors who adhere to Islamic values to stay away from all forms of cheating and deceit. In addition, Islamic business ethics plays a role in preventing corruption and abuse of power, leads to better concern for employees and their rights, encourages consistent consultation and cooperation, creates initiative, and results in better quality. This confirms that business and ethics are not overlapping concepts, but rather complement each other. (Beekun & Badawi, 2005; Freeman, 1994).

CONCLUSION

Islamic business ethics can be defined as a set of moral principles established based on the Quran and Sunnah. In the context of the increasing complexity of the international business environment, where culture and religion play a crucial role in shaping business relationships, research on Islamic business ethics continues to grow. This study aims to investigate trends and developments in scholarly publications on Islamic business ethics, with a particular focus on documents indexed in the Scopus database. The results show that there are fluctuations and increasing trends in the publication of publications on Islamic business ethics every year. The number of articles addressing this theme is significant, reflecting the growing interest and contributions in the academic literature related to Islamic business ethics. Authors from various countries participate in publishing articles on this topic, and Malaysia is recognized as the most productive country in this regard. The Islamic Market journal was identified as one of the most impactful journals, with many authors exploring the topic and using various keywords. The most frequently used keywords include "Islam," "Ethics," "Islamic Business Ethics," and "Business Ethics." Therefore, this research is expected to provide a comprehensive insight into the landscape of Islamic business ethics literature. With this analysis, this research can fill knowledge gaps, provide direction for further research, and encourage development in this field.

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