

Clustering Research on Islamic Empowerment Model using R

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This bibliometric research was conducted to provide a more in-depth picture of the "Islamic Empowerment Model" by analyzing a number of relevant articles that have been published in the Dimensions database. A total of 233 imlia publication documents in the period 2022-2023 became the object of this research. Using bibliometric analysis methods with the help of Biblioshiny-R software, this study seeks to reveal publication trends over time, identify the most prolific authors in this field, explore journals that have a significant impact in related literature, and reveal the main themes that consistently appear in these scientific works. The results show that the number of publications has increased significantly since 2016, reaching a maximum of 52 publications in 2021 and 2022. 2011 was the year with the highest average number of citations throughout the observation period. The Journal of Social Science Research, is the top publishing journal. There are several authors associated with this journal, such as Huda N, Alhifni A, and Ahwarumi B. The next important finding is that there are 3 research clusters including, Islamic empowerment models through Islamic financial instruments, women's empowerment models in Islam, and Islamic empowerment models through pesantren education. The results of this study are expected to provide valuable insights for various parties, including researchers who want to better understand the development of Islamic empowerment literature, practitioners involved in this field, and academics who want to explore this topic in more depth.

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INTRODUCTION

Community empowerment is a key element in many development programs in many countries, especially in developing countries. In this context, empowerment is considered to have the potential to reduce poverty levels by reducing social inequality, increasing more equitable economic distribution, reducing unemployment, increasing community knowledge, and improving social welfare (Beik & Arsyianti, 2015). Empowerment, in this context, means that empowered individuals have the capacity to take control of their lives and assets with support from the government and civil society organizations. To achieve effective empowerment, it is important that both men and women have equal rights, equal opportunities, especially in terms of decent work opportunities. Collaboration and synergy between program organizers and communities, supported by government regulations, are important factors in the process of community empowerment. (Wulandari & Dzakiroh, 2019).

In the perspective of Tawhid epistemology, an important factor that will affect poverty in addition to material aspects is the spiritual or religious aspect. (Farwah, 2013). Therefore, in the context of economic empowerment in Islam, the regulations and values of Islamic law play a very important role. One of the important elements in Islamic civilization is the economic aspect or *amwal* (wealth). Ibn Khaldun, an Islamic scholar, revealed that the economy is the main foundation in building Islamic civilization (Imarah). Without economic stability, achieving the glory of Islam becomes difficult, perhaps even unrealizable. Economic prosperity is key in the formation of the state and the welfare of the people. (Arif, 2018). Islam has a unique conceptual framework and empowerment model. Empowerment based on the Qur'an and Sunnah not only provides professional strength but also empowers in all aspects of life in the right way. (Sultana et al., 2015).

According to Istan (2017) Community empowerment can be done by providing support to individuals who need help, especially to underprivileged community groups (*dhuafa*), so that they have the capacity to make decisions and actions that improve their quality of life. This includes overcoming individual and social barriers that may hinder their well-being. To address the problem of poverty, the first step is to understand its root causes, then design appropriate strategies and programs to provide assistance to them.

Further, Nurasyiah et al. (2021) said that women's empowerment and family poverty are issues that are

often raised in development discussions in developing countries. No wonder poverty and gender equality are included in the 17 sustainable development goals (SDGs) launched by all countries in the world under the auspices of the United Nations. Economic empowerment of the poor is not just a matter of human rights; more importantly, it has great potential to improve welfare. Empowerment of the poor is essential to realizing the economic and development potential of a society which will then create sustainable development (Chaudhry & Nosheen, 2009).

Some previous studies that discuss the Islamic empowerment model, the author tries to detail the mapping of literature related to the topic. This research uses bibliometric analysis method as a tool to address various important issues in scientific publications. This includes searching and organizing information regarding the authors of relevant articles, article sources, article publishers, keyword networks, citation averages, and document production used in this study, as well as the development trends of all these aspects. Therefore, this study has a specific objective, which is to conduct a comprehensive literature review. It aims to assist scholars, researchers, and practitioners in identifying potential untapped research areas and guide further research exploration on Islamic empowerment models.

LITERATURE REVIEW

Islamic Empowerment Model

Cattaneo & Chapman (2010) defines empowerment as an effort to strengthen the link between individual strengths and abilities, utilize natural resources, and take proactive action in the face of social and policy changes. Furthermore, Samsu et al. (2021) explains that community empowerment includes developing and strengthening the ability of individuals to participate in the process of sustainable community development. This is reflected in the capacity and motivation of the community in overcoming problems and their ability to make decisions independently according to their preferences. In the study of Laverack (2001) mentions that community empowerment has proven to be an effective approach in addressing various problems faced by the community (Laverack, 2001).

In the empowerment paradigm, Huis et al. (2017) revealed that people can be said to be empowered if they have power that includes various aspects, such as power, cognitive ability, psychological well-being, economic stability, and political participation. According to Imari & Syamsuri (2017) an effective empowerment pattern or model will have a positive impact on achieving the

expected goals and benefits. The concept of empowerment is the result of complex interactions, both at the ideological and practical levels.

At the ideological level, the concept of empowerment emerged through the interaction between "top-down" and "bottom-up" approaches, as well as between growth strategies and people-centered strategies. (Kartasasmita, 1993). Meanwhile, at the practical level, the interactive process occurs through the dynamics of autonomy and competing interests. Therefore, the concept of empowerment includes an understanding of community development and people-centered development (Kartasasmita, 1996).

From an Islamic perspective, the teachings of this religion encourage its people to always be active in empowerment efforts in their daily lives. The goal is to overcome various social problems, such as poverty, ignorance, disease, and injustice. The Qur'an offers several principles in the context of empowerment, such as ta'awun (helping each other) and shura (deliberation). (Istan, 2017). Thus, Islam encourages cooperation and consultation in an effort to achieve broader community empowerment.

Previous Studies

Studies related to Islamic economic empowerment have been conducted by several researchers such as Feroz & Goud (2011) proposed an Islamic microfinance model, using the Grameen group financing methodology, which can be used as a tool to reduce global poverty. The model starts by providing murabaha contracts to carefully selected groups before providing musyarakah financing. The murabaha financing agreement includes fixed payments at each payment period, making it more manageable and can be used to screen out potentially problematic members who are likely to default. Those in the group with successful murabaha repayments will have a choice between murabaha and musyarakah financing in the future.

Obaidullah & Shirazi (2014) suggested an Islamic economic model to meet the needs of the poor that provides integration of zakat, sadaqa and waqf - institutions rooted in philanthropy - with poverty alleviation initiatives. This research discusses two institutions, Akhuwat in Pakistan and Dompot Duafa in Indonesia, which have been very successful in using a non-profit, philanthropy-based model of microfinance and community empowerment by raising funds sustainably and reducing poverty levels.

Abdul Rahman et al. (2016) proposed and tested a structured model for Islamic microfinance in

Bangladesh. This Islamic micro-investment model (IMIM) aims to utilize the role of the waqf/affiliate sector in empowering micro-entrepreneurs. The results show that overall, the model fits the data and can be used to develop Islamic microfinance in Bangladesh. However, of the four hypotheses tested, only two were accepted regarding the influence of behavioral beliefs and normative beliefs on attitudes and subjective norms, respectively.

Arif (2018) examines economic empowerment at the Haji Maraset Medan mosque. This research was conducted to determine the extent to which the concept of economic development of the Haji Maraset mosque, explain the implementation of economic empowerment in managing economic potential at the Haji Maraset mosque, and identify the mosque's contribution to community welfare at the Haji Maraset mosque.

Amelia et al. (2019) proposed a zakat fund management scheme based on Islamic banking to empower mustahiq in a sustainable manner. The results of their research revealed that the collected zakat funds are used as collateral for savings to support the development of businesses owned by mustahiqs. The profit sharing from this savings aims to reduce the financial burden of mustahiqs. In addition, the deposit guarantee facilitates access to financing for mustahiq through Islamic banking.

This research has an important objective to provide a deeper understanding of the literature related to the Islamic empowerment model. Previously, various studies have addressed this topic, but through bibliometric analysis, this research will provide a more systematic understanding of the trends, contributions, and recent developments in the literature regarding the Islamic empowerment model. This approach will help identify the most influential works in this field, as well as reveal emerging research trends. As such, this study will provide valuable insights for researchers, practitioners, and policy makers interested in the development of Islamic empowerment models. It will also help in understanding recent research contributions and developmental directions in this domain.

RESEARCH METHODOLOGY

This research uses qualitative methods and secondary data sources from the Dimensions database. The data used consisted of 233 scientific publications covering the period from 2002 to November 2, 2023. To analyze this data, the bibliometric method was used with the support of biblioshiny-R software. Data sampling

was purposive non-probability, intended to obtain information relevant to the research objectives.

In this research, the main focus is on bibliometric mapping using the biblioshiny tool. Two aspects of bibliometrics can be identified in this study: the creation of bibliometric maps and the graphical visualization of such maps. In the context of bibliometric literature, research attention has focused on the process of creating bibliometric maps (Taqi et al., 2021). This bibliometric approach includes the identification of relevant article authors, article sources, article publishers, keyword networks, citation averages, and document production, which are used in this study. In addition, this study also involves analyzing the developmental trends in all the aspects mentioned.

A number of previous studies using biblioshiny methods in the context of economic topics have been conducted by researchers such as Patil (2020), Taqi et al. (2021), Marlina et al. (2021), Srisusilawati et al. (2021), Izza & Rusydiana (2022), Maulida & Ali (2023), Maulida & Rusydiana, (2023) and Uula (2022).

RESULT AND DISCUSSION

By using Biblioshiny version 4.1, this research conducted a mapping of scientific publications related to the "Islamic Empowerment Model" indexed by Dimensions. In this research, mapping is done by analyzing keywords and important or unique terms contained in journal articles.

Table 1. Main Information

Description	Results
MAIN INFORMATION ABOUT DATA	
Timespan	2002:2023
Sources (Journals, Books, etc)	233
Documents	290
Annual Growth Rate %	18,76
Document Average Age	3,55
Average citations per doc	2,293
References	1
DOCUMENT CONTENTS	
Keywords Plus (ID)	1
Author's Keywords (DE)	1
AUTHORS	
Authors	655
Authors of single-authored docs	91
AUTHORS COLLABORATION	
Single-authored docs	92
Co-Authors per Doc	2,44
International co-authorships %	0
DOCUMENT TYPES	
article	263
chapter	15
monograph	2
preprint	3
proceedings	7

The table above provides important information about the "Islamic Empowerment Model" documents. Based on the table, it can be seen that there are 290 documents sampled in the study, collected over a publication period of 21 years, starting from 2002 to November 2, 2023. These documents come from various journal sources, with a total of 233 journal

sources. A total of 655 authors contributed to scholarly publications on the topic of "Islamic Empowerment Models." The types of documents are divided into five categories, including 263 articles, followed by 15 book chapters, 2 monographs, 3 prepublications, and 7 proceedings.

The most common document type in the sample was articles, suggesting that most research on the "Islamic Empowerment Model" is presented in the form of articles. Book chapters, on the other hand, are a smaller component of the document collection, although they still make a valuable contribution to the understanding of the topic. Monographs are more in-depth works, usually by a single author. Pre-publications

are early versions of research papers, often shared prior to the peer review process. Finally, proceedings refer to papers that are typically presented at conferences or academic events. These five types of documents were accepted in this study as research samples and reference materials in compiling findings related to the "Islamic Empowerment Model".

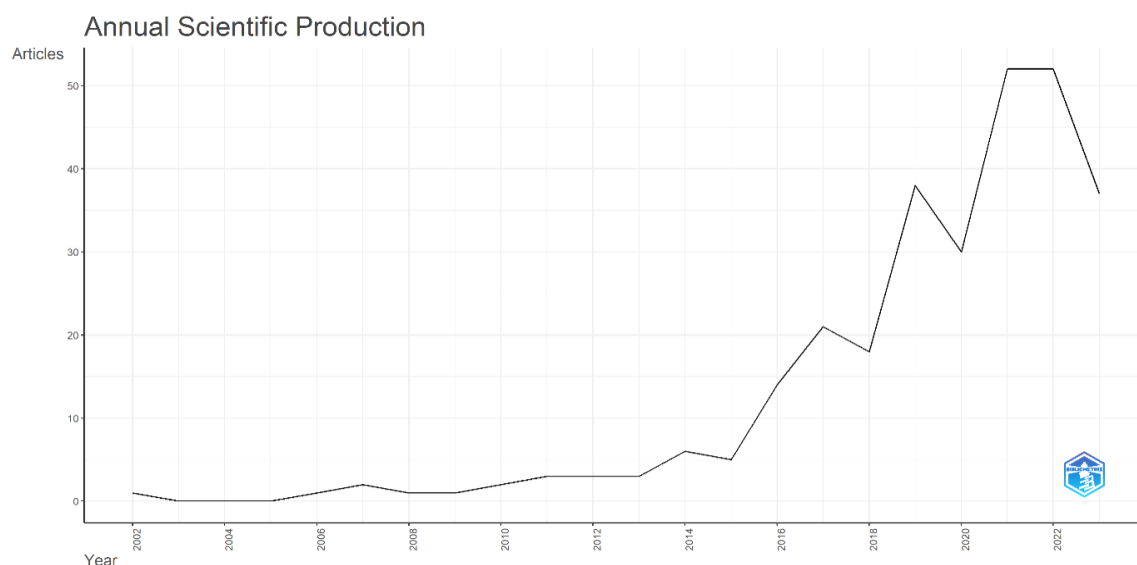


Figure 1. Annual Scientific Production

The graph above reflects the production of documents on the topic of "Islamic Empowerment Model" indexed in Dimensions over a 21-year period, starting from 2002 to November 2, 2023. Based on the graph, it can be seen that the trend of scientific publications on "Islamic Empowerment Model" has increased from year to year. There is a significant difference in the number of documents over the

observation period. The years 2015 to 2022 appear to be a period with very limited production of scientific publications compared to the following years from 2016 to 2023. Whereas 2021 to 2022 was the peak year of article publishing with 52 scientific publications. This significant difference indicates that public awareness and interest in further exploring the Islamic empowerment model is increasing every year.

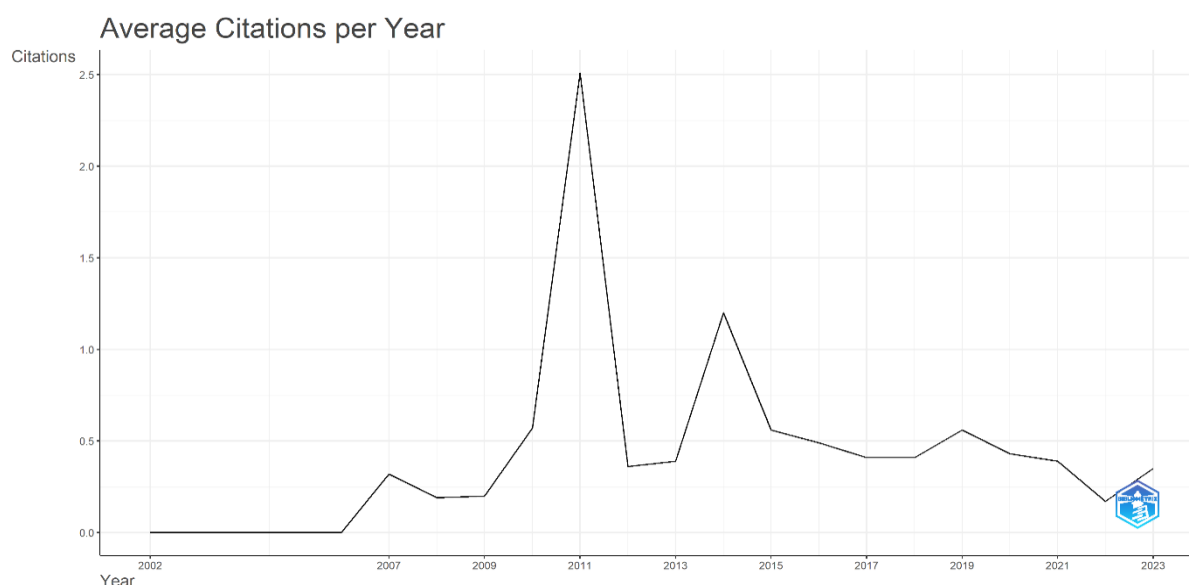


Figure 2. Average Citation per Year

The figure 2 illustrates the graph of average citations per year on the Dimensions indexed "Islamic Empowerment Model" document. The average citations on the document tend to fluctuate from year to year. It can be seen that the average number of citations in the document tends to vary from year to year. However, what is interesting is that 2011 reflects the year in which these documents received the highest average number of citations over the observation period, at around 2.5 citations per year. There is an article titled "Women,

Empowerment and Development in Arab Gulf States: a Critical Appraisal of Governance, Culture and National Human Resource Development (HRD) Frameworks" written by Beverly Dawn Metcalfe and published in 2011. This article was a major contributor in terms of citations that year, with 219 citations. This shows that this article had a significant impact in the literature related to "Islamic Empowerment Models" in 2011 and has been widely referenced by other researchers.

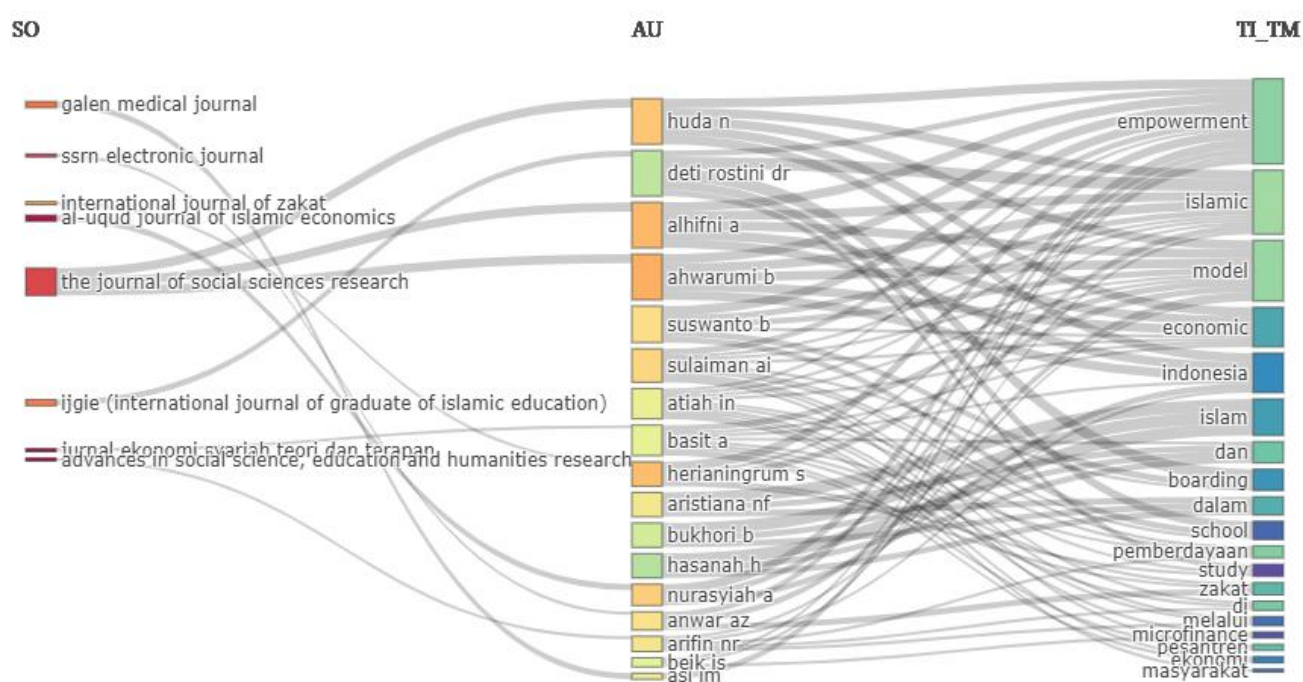
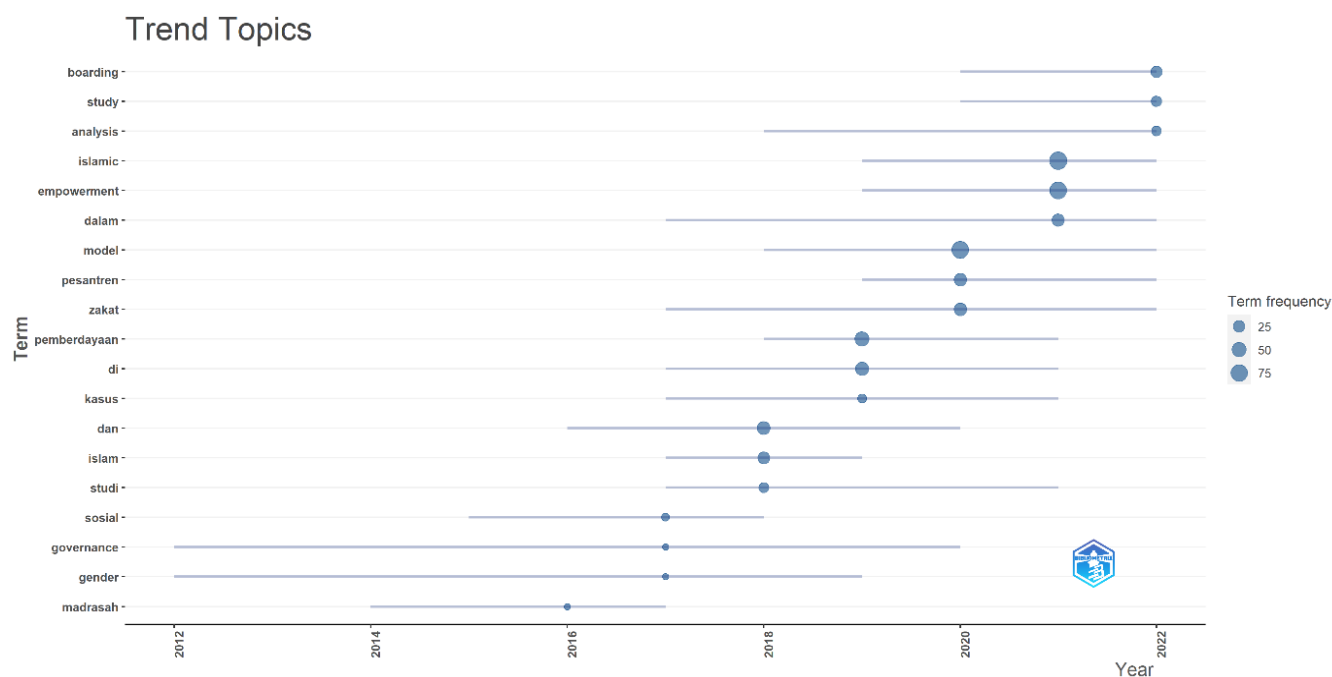


Figure 3. Three Fields Plot

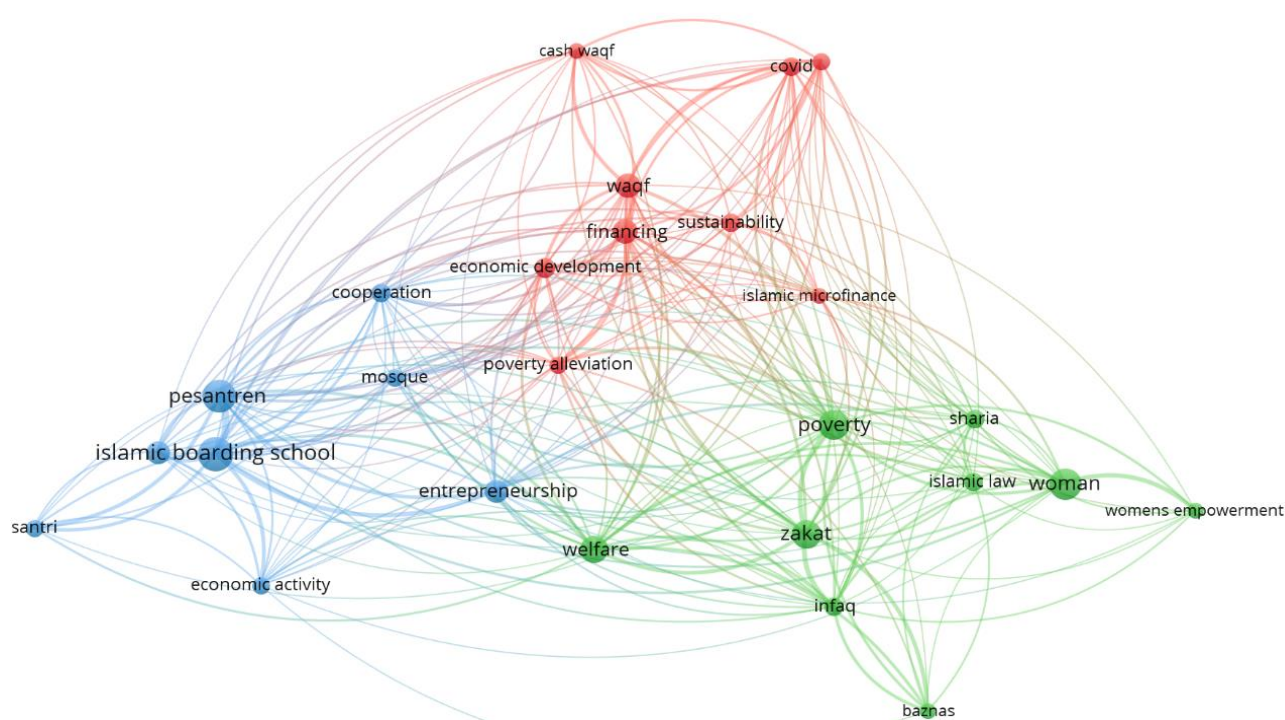
The image above is a graph used to illustrate the relationship between three variables or data dimensions. The three fields plot aims to visualize how three variables interact with each other. By using this graph, researchers can more easily understand how the three variables are related and how they impact each other. On the left side of the figure, we can see a list of journals that have published scholarly publications related to the "Islamic Empowerment Model" with the highest number of publications. The journal with the red colored block is "The Journal of Social Science Research," which has the highest number of publications. There are several authors associated with this journal, such as Huda N, Alhifni A, and Ahwarumi B, which are marked with orange blocks. These authors are associated with related topics on the right side of the graph. Among the topics on the right side of the graph,

"empowerment" is the most frequently discussed topic in these publications. This graph helps to better understand the relationship between journals, authors, and related topics in the research on the Islamic Empowerment Model. [Alhifni et al., \(2017\)](#) for the example. This research aimed to explore about waqf (endowment) as an instrument of community empowerment in Daruut Tauhiid Islamic Boarding School. The research results show that waqf as an instrument of community empowerment in Islamic boarding schools has been practiced well. The asset of waqf in Daarut Tauhiid is empowered in two sectors, which are in the sector of education and economy. Both sectors have already been conducted well and it is also supported by the economic empowerment of the santri (students) and the community.



The figure above illustrates the trend of topics related to "Islamic Empowerment Model" in documents indexed in Dimensions. It provides a snapshot of the development of the topic "waqf uang" over time, broken down by year, so that we can understand what topics have been present and used over a long period of time and what topics have recently emerged. These topic trends also take into account the frequency with which each word appears, which is indicated by the lines and

circles on the graph. Therefore, in addition to looking at the annual trend, the topic occurrence is also adjusted based on the frequency of occurrence of words in research related to the "Islamic Empowerment Model". Based on the graph, it can be seen that in 2022, "boarding," "analysis," and "study" are trending topics. This shows that these topics are related to the "Islamic Empowerment Model" and are currently receiving significant attention in research.



The figure 5 is a visual representation of the keywords associated with "Islamic Empowerment Model" in the documents listed in the Dimensions database. These keywords have been grouped into three clusters with different circles having different colors. These clusters are known as co-occurrence networks,

which means that the keywords in those clusters often co-occur in the research documents. The purpose of mapping keywords based on clusters is to understand keywords that are interrelated in the context of research on the "Islamic Empowerment Model". Below is the division of these keyword clusters.

Table 2. Research Cluster

Cluster		Keywords.	Relevant sources
Cluster 1: Islamic empowerment model through Islamic financial instruments	-	Cash waqf	(Lawal & Ajayi, 2019)(Raimi et al., 2014)(Istan, 2017)(Lamido & Haneef, 2021)(Obaidullah & Shirazi, 2014)(Medias, 2017)(Efendić et al., 2017)(Feroz & Goud, 2011)(Suryanto, 2018)(Wulandari & Dzakiroh, 2019)(Novra et al., 2020)(Ansharullah et al., 2018)(Roro & Kusuma, 2022)
	-	Covid	
	-	Economic Development	
	-	Financing	
	-	Islamic Microfinance	
	-	Pandemic	
	-	Poverty Alleviation	
	-	Sustainability	
Cluster 2: Models of women's empowerment in Islam	-	Waqf	
	-	Baznas	(Metcalf, 2011)(Arifin & Anwar, 2021)(Samier & Elkaleh, 2021)(Soemitra et al., 2022)(Marfuatun & Muafi, 2021)(Nurasyiah et al., 2021)(Hadi et al., 2021)(Amelia et al., 2019)(Purnomo et al., 2015)(Ramadhanu & Widiastuti, 2017)(Zein et al., 2020)(Ridwan et al., 2019)(Hashim et al., 2023)
	-	Infraq	
	-	Islamic Law	
	-	Poverty	
	-	Sharia	
	-	Welfare	
	-	Women Empowerment	
Cluster 3: Islamic empowerment model through education	-	Zakat	
	-	Cooperation	(Abdul Rahman et al., 2016)(Martiana et al., 2022)(Fatira & Nasution, 2019)(Hanif & Mutakin, 2019)(Arif, 2018)(Herianingrum et al., 2019)(Muthohar, 2019)(Wahab et al., 2021)(Samsu et al., 2021)(Nasir, 2019)(Fathoni & Rohim, 2019)(Farooq & Ssekamanya, 2018)(Nadzir, 2015)
	-	Economic activity	
	-	Entrepreneurship	
	-	Human resources	
	-	Islamic boarding school	
	-	Mosque	
	-	Boarding school	
	-	Santri	

DISCUSSION

This study aims to analyze the mapping of literature related to the "Islamic Empowerment Model" indexed in the Dimensions database. The first finding is that there has been a significant increase in the production of scholarly publications by academics over the period from 2002 to 2023. This increase in the number of scholarly publications related to the Islamic Empowerment Model is an important moment for academics, practitioners and regulators. It provides an impetus for them to develop and optimize the Islamic empowerment model as an effort to improve people's

welfare. Thus, the increase in interest and research in this topic reflects the importance of empowerment within the Islamic framework as a means to achieve progress and broader societal well-being.

The issue of community empowerment, especially among the lower middle class, is a very important issue for the government in achieving success in development. (Hanif & Mutakin, 2019). However, economic empowerment programs often have a negative impact on the community itself. This is because economic empowerment programs are often consumptive and short-term oriented, which can create dependency among the poor. This, of course, is not in

line with the principles of Islamic economics (Obaidullah & Shirazi, 2014).

In the context of this research, it is important to look for sustainable and long-term oriented solutions in community empowerment efforts within an Islamic framework. It was found that there are three models of empowerment that can be further explained (Table 2).

Cluster 1 discusses the Islamic empowerment model through the use of Islamic financial instruments. Islamic financial instruments, particularly microfinance, are one of the most popular tools used as part of poverty alleviation strategies. One prominent example in this cluster is the Grameen Bank Model, which has been an enduring approach over the past few decades in helping small communities. Islamic financial instruments, as shown by Feroz & Goud (2011), have become a popular choice in poverty alleviation strategies.

Regarding empowerment, Islam from the beginning has made standard rules and even become the core of the Islamic economy, namely the order to issue zakat for muzaki and distribute it to mustahik. (Suryanto, 2018). This is also in line with research Raimi et al. (2014) who proposed the integration of CSR funds, zakat, and waqf as part of an economic empowerment strategy. Obaidullah & Shirazi (2014) also proposed an alternative approach to poverty alleviation that differs from the common microfinance model. This approach is known as community-driven development (CDD) which involves grant-based interventions. This approach views the poor as partners in the development process, rather than mere beneficiaries, and utilizes local institutions and resources. With a focus on these models, this cluster investigates economic empowerment approaches within an Islamic framework that are conducted through Islamic financial instruments, particularly microfinance.

Cluster 2 discusses the model of women's empowerment in Islam. The issue of women's empowerment is often an important topic in discussions of development in developing countries. It is no wonder that poverty and gender equality are part of the 17 Sustainable Development Goals (SDGs) adopted by all countries in the world under the UN flag in 2015. (Nurasyiah et al., 2021). In some cases in various countries, women are often the group that lacks training and development opportunities (Metcalf, 2011). Empowering poor women is not only a human rights issue, but also has great potential to improve women's welfare. Empowerment of poor women is critical to realizing the economic and development potential of the community, which in turn will create sustainable development. (Chaudhry & Nosheen, 2009). Research

conducted by Nurasyiah et al. (2021) proposed the establishment of a women's empowerment model in the form of group lending as an approach in the economic field. On the other hand, Feroz & Goud (2011) proposed strengthening the economy and empowering women through the adoption of the Grameen Bank model. In the context of Islamic socio-economic development, women's empowerment has an important role in achieving the goal of Maqashid Sharia, namely Falah, which includes welfare both in this world and in the hereafter.

Cluster 3 discusses the Islamic empowerment model through pesantren education. This cluster is also relevant to the finding that in recent years, pesantren has become a trending topic related to the "Islamic Empowerment Model". According to Nadzir (2015) the relationship between pesantren and community empowerment is that pesantren is an inseparable part of the community that has a new responsibility in developing and empowering the community in various aspects, including in the economic field. In the context of empowerment, as explained by Samsu et al. (2021) people are considered empowered if they have strengths that include power, cognitive, psychological, economic, and political aspects. In the midst of the globalization era, pesantren need to adjust their goals to the needs of the community as an institution for empowering and fostering people. As expressed by Fatira & Nasution (2019) efforts to empower rural communities through pesantren are realized through the presence of 20 micro waqf banks in pesantren in various regions. These micro waqf banks operate in Cirebon, Bandung, Ciamis, Serang, Lebak, Purwokerto, Cilacap, Kudus, Klaten, Yogyakarta, Surabaya, Jombang, and Kediri. In running its operations, the micro waqf bank does not take deposits from the community, but focuses more on community empowerment through joint funding with business mentoring, training, and funding patterns carried out per group or joint responsibility.

Pesantren has proven to be an effective platform for empowering the community through sustainable programs and business units owned by the pesantren itself. For example, Pesantren Wali Songo Ponorogo utilizes productive waqf as a strategy to develop the economy around the pesantren. (Imari & Syamsuri, 2017). In addition, Pesantren Mukmin Mandiri has carried out economic empowerment which includes establishing and developing MSMEs and creating santripreneurs. (Arifah & Zaki, 2020). And several other pesantren that focus on the development of santripreneurs and pesantren entrepreneurship (Fathony

et al., 2021; Rahman et al., 2023; Soumokil et al., 2023; Zaki et al., 2022).

Pesantrens have succeeded in changing the paradigm that generally views pesantrens as only functioning as traditional Islamic educational institutions. They have proven that pesantrens can also be centers of economic and social empowerment. With their initiatives and programs, pesantren have become significant agents of change in improving the welfare of the local community. This includes economic empowerment, skills development, and various efforts to create a broader positive impact in the surrounding community (Maulida & Ali, 2023). In the context of pesantren's involvement in community economic empowerment efforts, several studies have been conducted by Muslim scholars, as mentioned in Table 2. These show that pesantren have a significant role in encouraging community economic empowerment through various programs and initiatives they run. Pesantren are not only a place of religious education, but also a locus of skills and knowledge development that supports the welfare of the local community

CONCLUSION

Community empowerment is a key element in many countries' development programs. An empowerment approach based on the principles of the Qur'an and Sunnah not only provides strength in the professional realm, but also encourages empowerment in various aspects of life in accordance with Islamic principles. This study aims to analyze scientific publications related to the Islamic empowerment model. Through bibliometric analysis, it was found that the number of publications has increased significantly since 2016, reaching a maximum of 52 publications in 2021 and 2022. 2011 was the year with the highest average number of citations throughout the observation period. The Journal of Social Science Research, is the top publishing journal. There are several authors associated with this journal, such as Huda N, Alhifni A, and Ahwarumi B. The next important finding is that there are 3 research clusters including, Islamic empowerment models through Islamic financial instruments, women's empowerment models in Islam, and Islamic empowerment models through pesantren education. The results of this study are expected to provide valuable insights for various parties, including researchers who want to better understand the development of Islamic empowerment literature, practitioners involved in this field, and academics who want to explore this topic in more depth. Thus, this bibliometric research will help

enrich the understanding of the "Islamic Empowerment Model" and its scholarly contributions in academic literature and empowerment practices.

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