

Literature on Tawhidi String Relation (TSR) Concept: A Text Mining

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The universal paradigm presents concepts and applications, institutions, and a sustainable future or oneness of divine rule, which is referred to as monotheism. Economics, Finance, Society and Science are sub-systems of the supplemental global order system of Tawhidi String Relation (TSR). This study seeks to figure out the map of the development and trend of TSR published by well-known publications in the field of Economics and Finance. The data analysed were 50 research publications indexed by Google Scholar. The export data is then processed and analysed using the R Biblioshiny application program to determine the bibliometric map of TSR development. The conceptual structure of R 'biblioshiny' displays the network and the main research themes in a thematic map in the development of TSR theme research. The resulting mapping is in the form of most relevant words, word cloud, word treemap, word dynamic, trend topic, co-occurrence network, thematic map and thematic evolution. This study also provides a review of the literature related to the theme of TSR to be developed in future research. This study is the first comprehensive study that discusses the mapping development of trends in the TSR literature published in various scientific journals.

Keywords: Tawhidi String Relation, Text Mining, R, TSR

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INTRODUCTION

When scientists investigate something, they utilise a paradigm, a fundamental concept or foundation of thought that they can use as a model or pattern. It is a framework of fundamental concepts and postulates that serve as a reference point throughout the study process (Soekanto, 2014). The paradigm will give rise to the point of view that will impact all elements of human life, including economic, social, political, and scientific endeavours. The problems that occur in various facets of human life cannot be isolated from the paradigm, and this includes the solution to the problem itself.

The detrimental impact of Modernism and Postmodernism, which has been increasing and being demonstrated simultaneously from day to day in this present era, is the most recent multidimensional problem that humankind is currently confronted with. Modernity and postmodernity in modern human life are caused by the dominance of the secular-materialistic worldview (materialism, secular humanism and secularism) mixed with agnosticism, anthropocentrism and atheism and is used as a tool and "basic philosophy" of the materialistic-liberal-capitalistic ideology. According to Sayyed Hussein Nasr, when defining the current situation, modern humans have been pushed to the outer edge of the circle of their existential reality (the genuine existence), which is distant from its axis. Modern humans are experiencing an existential crisis due to their failure to recognise the reality of their existence (Nasr, 2001).

The secular-materialistic paradigm permeates all aspects of human endeavour, including the world of economics and corporate operations. This inspires people to work hard to accumulate as much wealth as they possibly can. They believe that riches is their God, who is believed to be capable of enabling them to live and flourish as well as saving them (Djakfar, 2010). In the long run, this assumption will result in the dominance of capitalism (the ruler) over the poor, with the rich getting more prosperous and the poor remaining impoverished. This is a reality that directly opposes the spirit of Islamic teachings.

It is fascinating to investigate the values embodied in Islam. Islam is not only a religious concept with spiritual significance, but it is also a vehicle for the development of human character (morals) and a source of inspiration, aspiration, motivation, and cultural enlightenment for people all over the world (Syam, 2010). While Fzee (1982) said in Islamic Culture that Islamic culture comprises all

cultural items created under the aegis of a Muslim government, others, such as Shiddiqi (1986), have stated that Islamic culture is a specific attitude that departs from the base of Islamic teachings. This indicates that in order to establish civilisation, it must draw on the teachings of the Qur'an and the Hadith of the Prophet Muhammad.

Islamic teachings are dynamic in the context of a society's economic well-being, and their congruence with social justice is unwavering. This is because injustice can undermine social order and is incompatible with morality. The big vision of universal ethics includes Islamic teachings on economics, which are a part of the grand vision of universal ethics. Islam emphasises the relevance of faith and ethics in human economic motivation and the need for meditation on faith and ethics.

Known as monotheistic, the universal paradigm proposes a new world system philosophically and practically applicable. It also presents new institutions and a sustainable future based on the unity of divine rule. In Tawhidi String Relationship, the economic, financial, social, and scientific systems are sub-systems of the complementing global order system (TSR). Each interacts with the others in a learning mechanism, resulting in creating a comprehensive system that conforms with the rules and instruments drawn from Tawhid's epistemology.

LITERATURE REVIEW

Universal Paradigm

Tawhidi String Relations (TSR) was first introduced by Professor Masudul Alam Choudhury. The basis is the Qur'an and Sunnah as a guide. Through the system of Tawhid (Unity), Choudhury developed a theory of unity. The concept of Islam is living in monotheism (oneness of Allah). TSR come from the universal paradigm. The Universal Paradigm studies the concept that knowledge as episteme cannot be reduced further. This is the ultimate *raison d'être* of all reasoning. It encompasses all learned experiences and disciplines of knowledge. The Universal Paradigm is an all-inclusive epistemology, universal premise, and unique body of knowledge that encompasses all fields of human research. The Universal Paradigm encompasses all facets of existence. It embodies the principles of unity and interdependence between distinct entities and their systems on micro and macro scales. The Universal Paradigm proposes a paradigm for explaining macrocosmic phenomena through a complex process of micro phenomena gathering. The

universal paradigm will examine the Tawhidi worldview's core epistemological, ontological, and intrinsic (evidence) aspects, as well as the derived methodology for socio-scientific inquiry and explanation (Choudhury, 2008).

There are two distinct methods for transforming a paradigm into a worldview. First, it cannot be divorced from monotheism when it comes to defending or proving a truth (the Oneness of Allah). This encompasses both awareness and conscience, both individually and in groups of people from many backgrounds and specialties. This activity can occur in scientific, political, or community settings; second, how the scientific revolution began. In practice, this is accomplished by collaborating individuals devoted to these values with students, groups, and scientific forums (Choudhury, 2008).

Since all knowledge originates with Allah (the unity of knowledge) in Islamic theology, it is impossible to disentangle the normative and positive components. The West (Occidental) has always maintained a distinction between inductive and deductive reasoning, resulting in a permanent division between science and religion. Although "Kant" believes God is real power in the metaphysical plane, he believes this belief cannot prove scientific realities. Meanwhile, the Quranic worldview (view) asserts that inductive and deductive reasoning are inextricably linked, as evidenced by the intrinsic (implied) dimension and evidential (explicit) dimensions such as observation, experimentation, empiricism, and inference. This Quranic method is epistemologically motivated by monotheism. In the Quranic worldview, there is an intrinsic concept of justice that explains the creation so that neutrality and evil have no place. This principle is based on Allah's constant creation of pairings. According to the thesis, A Quranic Methodology of Socio-Scientific Investigation is a research methodology founded on the Qur'an and Hadith. This paradigm's normative and positive, inductive and deductive parts are inextricably linked. It contrasts with the Western research technique (Occidental), which emphasises rationalism alone and ignores the feature of "Tawhid" to maintain a separation of religion and science.

Tawhid and Tawhid's worldview

As the Qur'anic episteme of Allah's Oneness, Tawhid is not constrained by the material limitations of space and time. The Qur'an establishes the historical process through ancient narratives that impart eternal and permanent moral significance for humankind's guidance and applies the underlying laws, guidance, and

lessons to human experimentation. The primordial "Beginning" is the source of the fundamental belief in God, who is wise, perfect, pure, and complete. Allah alone, without an intermediary of any kind, shape, or form. Thus, the Uncreated Open Beginning is a metaphor for the Beginning of God's Domain of Knowledge. However, everything was formed as a result of a single divine instruction. Exogenous knowledge establishes the episteme of divine law unity as the episteme for "everything." Everything that God created had a purpose, including the creation of man. Humans, according to Professor Umer Chapra, are the primary actors who play a significant part in the cosmos. After creation, Allah will be active in all of his dealings and see even the tiniest of events (Chapra, 2000).

Belief in God is necessary for ethical, economic behaviour to be influenced. This conforms with Allah's word: And add, *"And say, Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."* (Surah Al Taubah: 105).

A Muslim thinks that he is constantly communicating with Allah through his prayers and that Allah rewards him for his excellent conduct. This knowledge compels a Muslim always to seek Allah's assistance in carrying out good and helpful deeds. Financial operations are conducted purely for Allah's pleasure (Naqvi, 2003).

Tawhid is the primary source of Islamic ethics and serves as the philosophical bedrock for Islamic economics. Monotheism exemplifies Islam's vertical dimension, as it connects finite and imperfect social institutions to the infinite and perfect Essence (Naqvi, 2003). This relationship is shaped by man's unconditional submission to Him, in which he submits his goals, ambitions, and deeds to His mandates. Allah declares: "Indeed, my prayer, worship, life, and death are all for Allah, the Lord of the worlds." (162) Surah al-An'am

When applied to Islamic economics, Tawhid is capable of dispelling all questions about Allah's transcendence and oneness. Only Allah should be worshipped and purified, and a space for lamentation and complaint established (Qardhawi, 1997). Meanwhile, al-Faruqi asserts that monotheism enables humanity to accomplish two goals: placing and affirming God as the Creator of the cosmos and humans as God's creations (Alfaruqi, 1988).

Tawhidi String Relation (TSR)

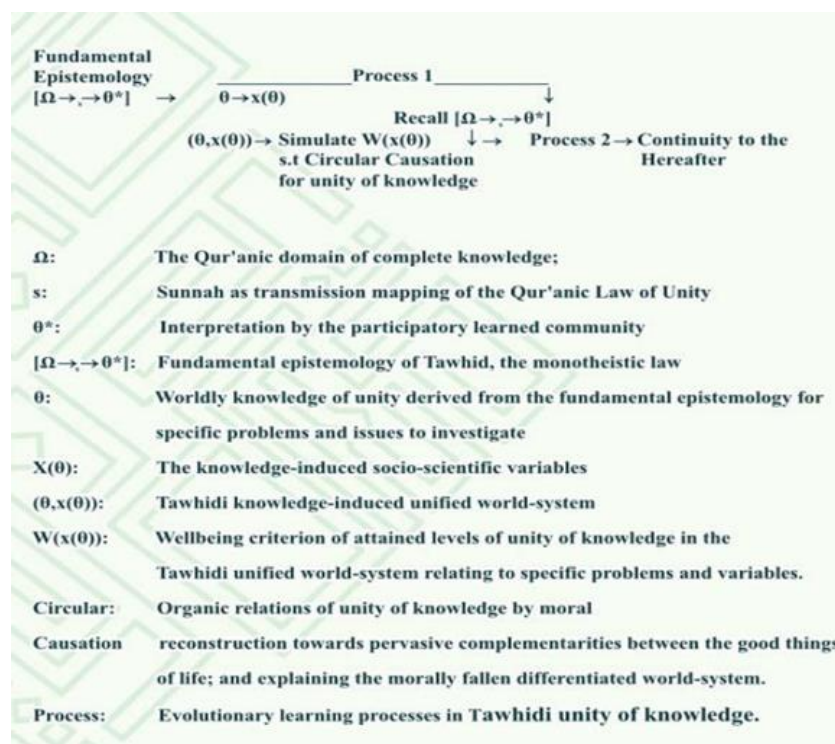


Figure 1: The Tawhidi String Relationship

The fundamental epistemology of any truly Islamic philosophy must be founded on Tawhid, Allah's uniqueness. The unity of divine rule reflects God's oneness as monotheistic. It is explained in terms of the episteme of knowing unity in the broad and specific domains of the global system's numerous sub-systems. TSR requires that all methodological approaches be interactive, integrative, and evolutionary (IIE Process). In general, the Qur'an's instructions are broad, as God built a more robust system. Implementing it requires a higher level of technical expertise and a more detailed development through conversation or discourse. A superior notion and application technique will be achieved through recurrent or interactive discourse and application, resulting in an evolution of the previously acquired state.

The TSR technique ensures that the values of well-being as the fundamental foundation of research are not separated but rather complement one another. This is because the system's variables all follow a circular causality pattern (multi-reciprocal relationship, circular influence, dynamic with time). Thus, if knowledge induced is always carried out through the IIE method, empirical science's truth will become *kaffah* (complete). If the TSR methodology's concept of

well-being is applied to all parts of life, the significance of human worship becomes evident, namely the relationship between humanity and God Almighty. Science and religion are inseparable and even complimentary within the scope of the TSR approach and model.

In the Tawhidi String Relationship (TSR) order, economics, finance, society, and science are sub-systems of the complementing world-system. Each interacts with the others through a learning mechanism, resulting in a comprehensive system that adheres to the rules and instruments formed from Tawhid's epistemology. Of course, the challenges encountered and overcome are vastly diverse, but the process of observation and learning is equally unique (there is no counterpart) and, most all, universal.

The universal paradigm presents a world of new systems, both in concept and application, institutions and a sustainable future or the unity of divine law, which is referred to as tawhid. Economy, Finance, Society and Science are sub-systems of complementarity in the world-system in the TSR order. Each of them interacts in a learning mechanism with one another, to create a comprehensive system, which is in accordance with the rules and instruments originating from Tawhid epistemology.

METHOD

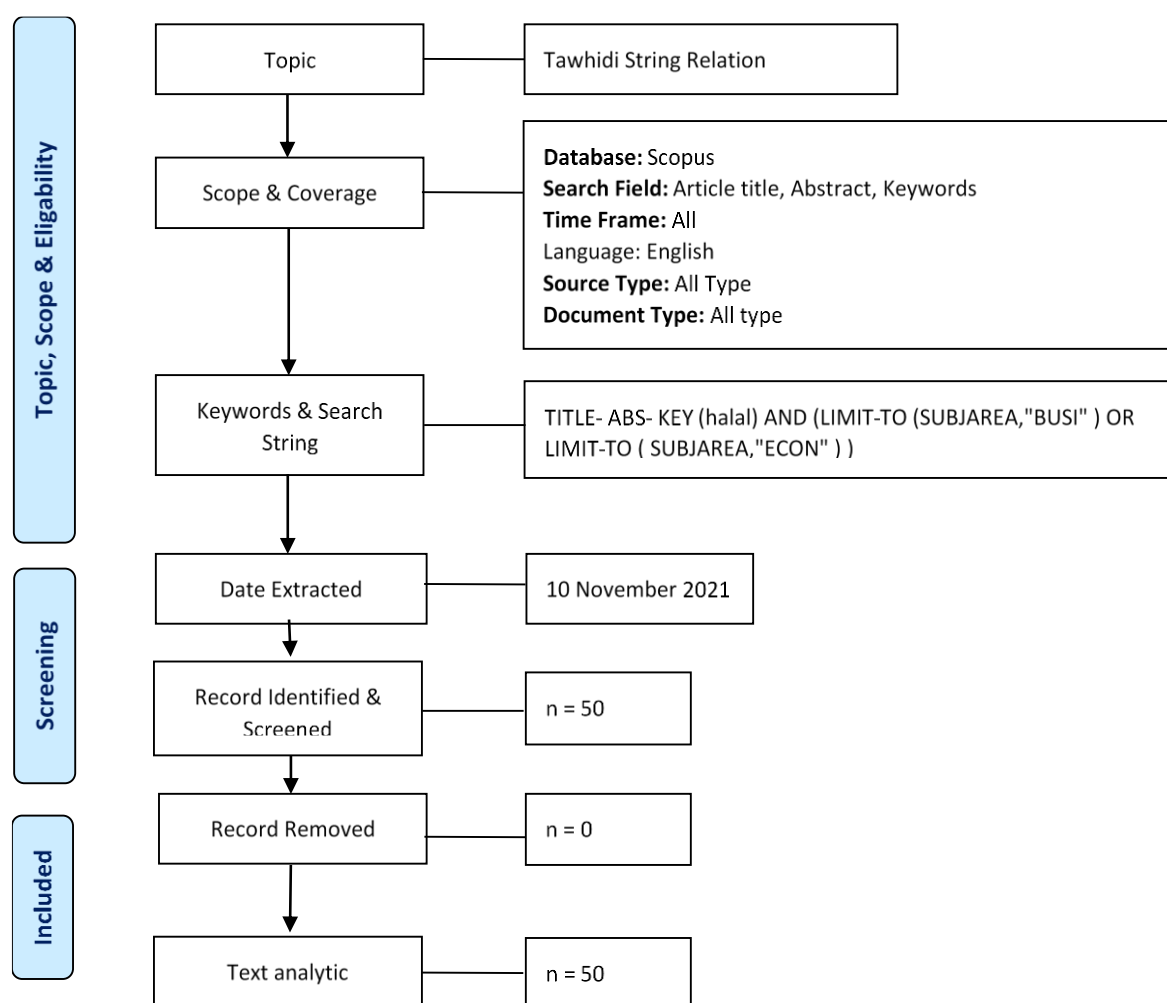


Figure 2: Flow diagram of the search strategy

On November 10, 2021, the review process was completed. Figure 1 depicts the three processes involved in the systematic review process of selecting research materials, namely eligibility, screening, and inclusion. The keywords used in this study will attempt to address the research questions mentioned previously. The data set's general statistics are offered to provide an overview of research on good governance. All articles that match the search query are analysed textually.

The research materials were then examined using the biblioshiny software, a free program supported by the R environment ((CRAN, The Comprehensive R Archive Network, <https://cran.r-project.org/>) that provides a collection of tools for quantitative bibliometric and scientometric research (Aria & Cucurullo, 2017). The development of bibliometric maps receives the most attention in the

bibliometric literature. The research examines the effect of differences on the similarity of measures (Ahlgren et al., 2003), and it was conducted using a variety of mapping methodologies (Boyack et al., 2005). Following that, text analysis will be performed on the findings of the bibliometrix mapping for "word".

RESULT AND DISCUSSION

Result

The following is a table of the types of documents used in the research using the keywords Tawhidi String Relation. The number of documents analysed is 50 documents which are divided into four types of documents, including journal articles (41 documents), anthology/book chapters (4 documents), conference papers (1 document), and review (4 documents).

Table 1. Document Type

No	Document Type	Number of Articles	Percentage
1	Journal Article	41	82%
2	Book Chapter	4	8%
3	Conference Paper	1	2%
4	Review	4	8%
Total		50	

Based on the results of the grouping of document types above, the most widely used document types as research subjects with the keyword "Tawhidi String Relation" are documents in the form of journal articles with a percentage of 82% or 41 documents, and documents with the lowest percentage are conference papers where the percentage is as much as 2% or as much as 1 document. Based on the type of document, it can be concluded that the references used are quite valid because most of them come from Scopus indexed scientific journals.

Analysis Text

Text analysis was performed using R-studio and biblioshiny software developed by Massimo Aria and Corrado Cuccurullo from the University of Naples and Luigi Vanvitelli from the University of Campania

(Italy). Text analysis is done more deeply in searches related to words that often appear in the Tawhidi String Relation theme. This is intended to add references that the government can make in tackling economic problems based on existing studies worldwide.

In this section, a visual mapping chart of 50 documents related to the Tawhidi String Relation will be presented to explore the meta-analysis results. The results of the keyword mapping analysis become the basis for mapping together important or unique terms contained in certain documents. Mapping is a process that enables one to recognise elements of knowledge and their configuration, dynamics, interdependencies and interactions.

Most Relevant Words

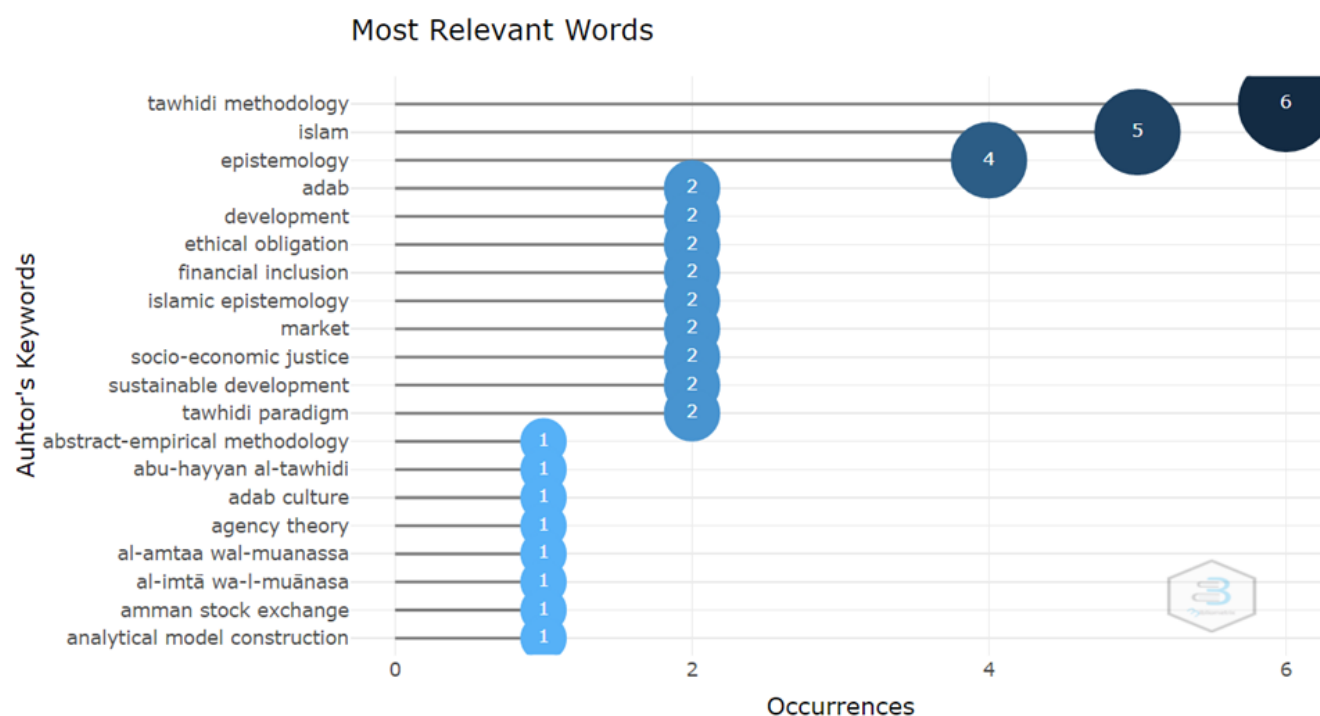


Figure 3: Most Relevant Words

The most relevant word analysis was carried out on keywords from each document, where there were several words with several occurrences between 0

to 6 times. The image above shows the 20 most relevant words in the research collection related to the keyword "Tawhidi String Relation".

The top word with the highest number of occurrences and the most relevant to the keyword Tawhidi String Relation is the word tawhidi methodology, with the highest number of occurrences six times. The second most relevant word related to the Tawhidi String Relation theme is Islam with five occurrences. Furthermore, the third most relevant word is related to the theme of Tawhidi String Relation, with the word appearing four times, namely the word Epistemology.

The research entitled learning and teaching Islamic economics: conventional approach or Tawhidi methodology (Azid et al., 2021) explains this paper. This paper aims to discuss the mainstream methodology of Islamic economics and provides an alternative approach that has not been widely taught in various academic institutions, namely the Tawhid methodology. From the curricula of different academic institutions and the literature, it is observed that mainstream Islamic economics is an imitation of conventional economics, especially neoclassical

economics. Maqasid-i-Shari'ah is not compatible with Tawhid. Findings: This study finds that the mainstream Islamic economy cannot solve local and global problems because it is a replica of the conventional economy there are only a few sharia commands.

Word Cloud

Furthermore, relevant words in research related to the Tawhidi String Relation theme will be displayed on the document title in the form of a word cloud. Word cloud describes the words that often appear in the collection of data papers researched with keywords from the title with the theme "Tawhidi String Relation". The word cloud displays an image of the words displayed in various sizes according to the number of words that appear. In terms of placement, word clouds tend to be random, but the dominant words are placed in the middle so that they are more visible with a relatively larger size. In this study, the word cloud results were obtained based on an analysis of the document title.



Figure 4: Word Cloud

Based on the image analysis of the document title, it was found that the most dominant words were related to Tawhidi String Relation, namely Islamic, Financial, Tawhidi, Shariah, Approach. Most of the

current research on Tawhidi String Relation is about "Islamic Financial". This is because Islamic finance has proven to be resilient in dealing with crises. After all, the character of the business process is straightforward

and meets the community's basic needs. Research conducted on Tawhidi String Relations is related to Philanthropy, markets, and Islamic financial institutions: a new paradigm (Rawashdeh et al., 2017), Agency theory in explaining Islamic financial contracts (Shamsuddin & Ismail, 2013) and Islamic finance instruments for promoting long-run investment in the light of the well-being criterion (maslaha) (Choudhury et al., 2019).

WordTree Map

Furthermore, the relevant words in research related to the Tawhidi String Relation theme will be displayed in the abstract document using a word treemap. Word TreeMap displays words that often appear in boxes similar to regions on a map, where the more words or terms that appear, the larger the square area.

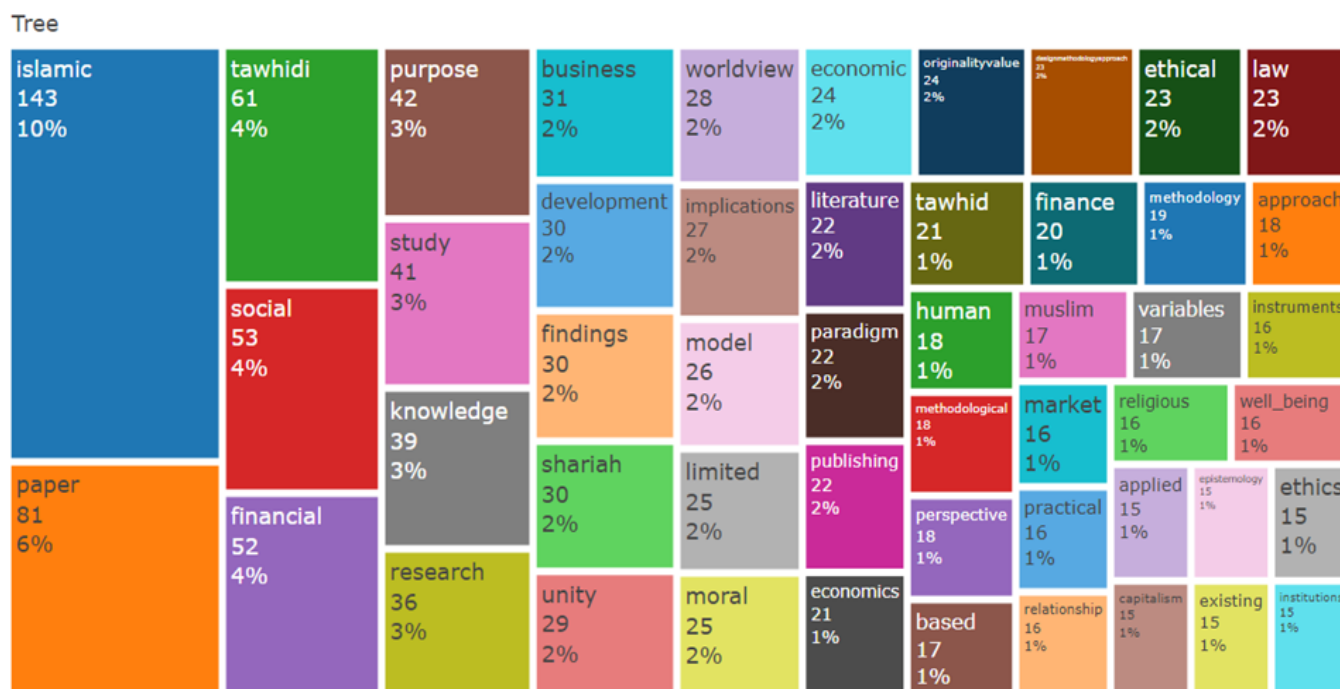


Figure 5: Word Tree Map

Based on the image of the analysis of the document abstract, it was found that the most dominant words in the research with the Tawhidi String Relation theme were Islamic, Tawhidi, Social, Financial. Most of the current research related to the theme of Tawhidi String Relation is about "Islamic Tawhidi". This is because Tawhid is the main foundation for all the practices in this religion (Islamic religion).

Research conducted on Tawhidi String Relation includes the title Tawhidi Islamic economics in reference to the methodology arising from the Qur'an and the Sunnah (Choudhury, 2018). In this paper, the meaning of monotheism also refers to the unity of the knowledge (conciliation) of monotheism in the arrangement of its organic pairs through a circular causal relationship between moral and material

possibilities. This paper thus raises a critique of mainstream economic reasoning and its imitation of existing Islamic economics. As a result, with the monotheistic methodological worldview's ontological, epistemological and phenomenological foundations, a completely new socio-scientific reasoning in general and economic reasoning, in particular, is introduced. The existing nature of mainstream economics and its imitation by Islamic economics is critically deconstructed and replaced by TIE's actual epistemological, ontological and phenomenological perspective. Some of the profound nature of such TIE methodological studies are exposed for further investigation.

Word Dynamic

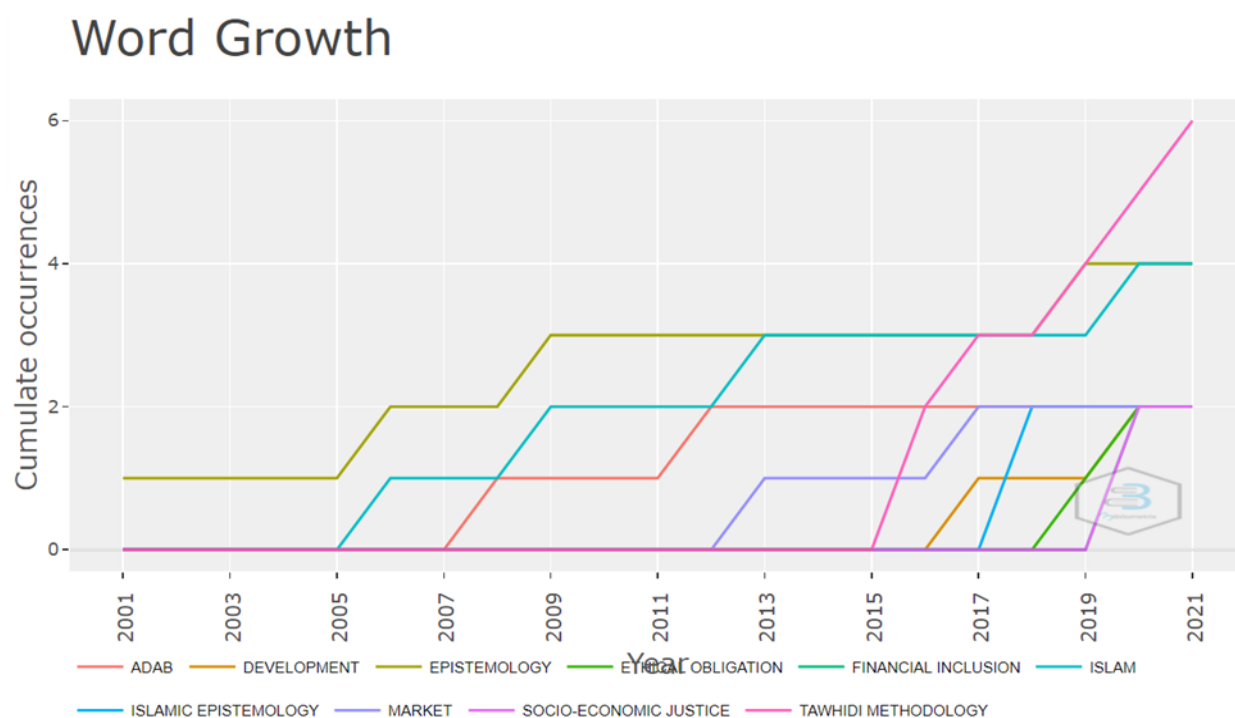


Figure 6: Word Dynamic

Based on the picture of the analysis results of document keywords, in the research on the theme of Tawhidi String Relation, the words that often appear are also described in the form of a development curve for each year with the annual occurrence value. Where the results show the average quantity of occurrence of these keywords in the data collection studied in the research on the theme of Tawhidi String Relation each year. Figure 6 shows that the majority of words that

appear frequently and began to develop since 2001, and continue to increase until 2021. From the figure above, it can be concluded that the research with the most significant increase in occurrence is keywords related to Tawhidi Methodology and has a very significant potential to continue to grow.

Trend Topics

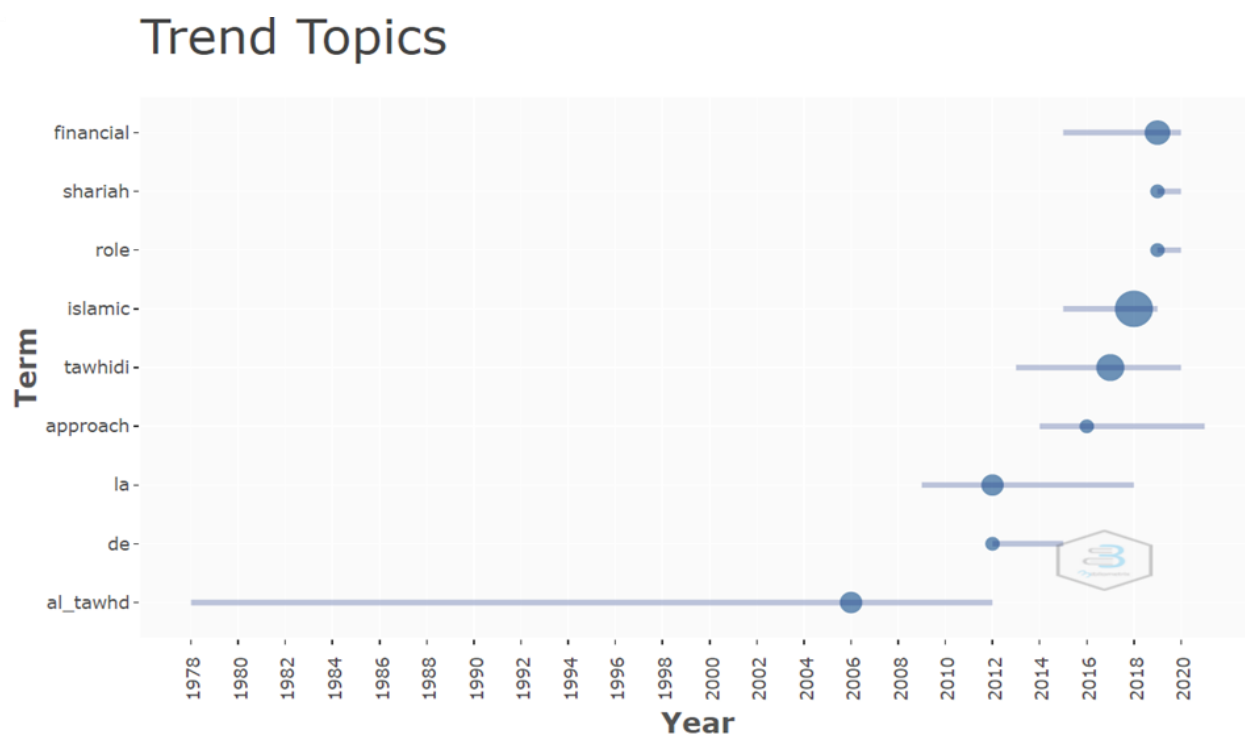


Figure 7: Trend Topics

Based on the analysis of the document's title in the research with the theme of Tawhidi String Relation, the topic trend is also an essential part of this research. The picture above shows an overview of the development of topics related to Tawhidi String Relation from time to time with the division per year so that it is known what topics have been used for a long time and what topics have been used recently. The trend of this topic also considers the frequency value of each word indicated by the log axis.

Thus, apart from looking at annual trends, the occurrence of topics is also adjusted to the frequency with which words appear in research themes related to Tawhidi String Relation. The higher indicates, the more the word is used, and the further to the right, the more recently the word was used. The development of the Tawhidi String Relation theme began to experience a significant increase since 1978.

Based on the description of the data above, the most recent and most widely used topics are related to the theme of Tawhidi String Relations, namely

Financial, Shariah, Role. The word financial is most widely used in 2019-2021 because the financial theme is closely related to the Indonesian economy and finance. In this paper, we explore the concept of agency theory from a conventional perspective to understand the types of agency problems that arise in a contractual relationship. However, many agency contracts were observed to be incomplete. Completeness in contracting agency relationships contributes to the reduction of contractor monitoring costs, and there is a dearth of literature has sparked efforts to discuss agency relationships in Islamic finance contracts and agency issues. For such contracts to be successful, this paper provides an initial basis for understanding how elements of the epistemology of Tawhid can be used to facilitate and hinder different objectives, different levels of information, as well as opportunistic behaviour in Islamic finance contracts.

Co-occurrence Network

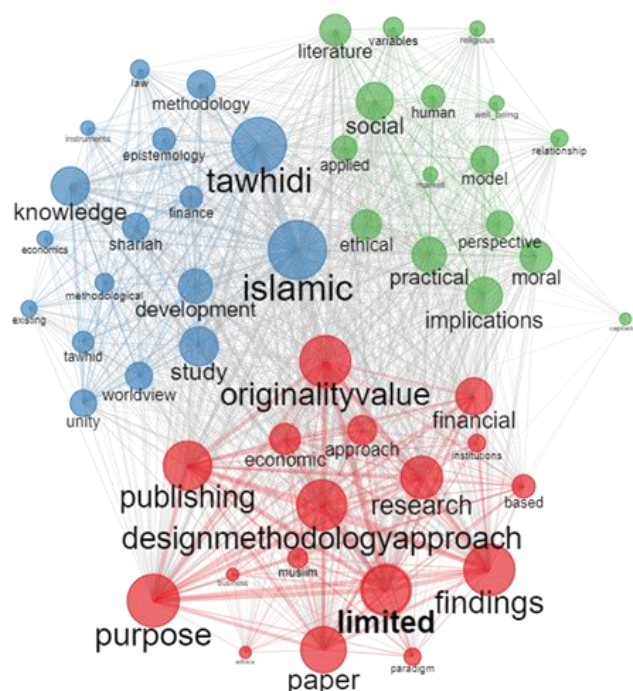


Figure 8: Co-occurrence Network

The co-occurrence network displays words related to document abstracts related to the Tawhidi String Relation theme in the form of coloured clusters by considering the relationship between one abstract and another abstract. Some abstracts that often appear

in research with the theme of Tawhidi String Relation are divided into 3 clusters, namely:

- Cluster 1 in red consists of abstracts: Originality Value, Financial, Institutions, Approach, Economic, Publishing, Research,

- Based, Design Methodology Approach, Findings, Muslim, Purpose, Paper, Paradigm.
- Green Cluster 2 consists of abstracts: Social, Applied, Literature, Variables, Religious, Human, Well Being, Relationship, Model, Market, Ethical, Perspective, Practical, Moral, Implication.

- Cluster 3 blue colour consists of abstracts: Tawhidi, Islamic, Knowledge, Methodology, Law, Epistemology, Finance, Shariah, Development, Study, Economics, Tawhid, Unity, Worldview.

Thematic Map

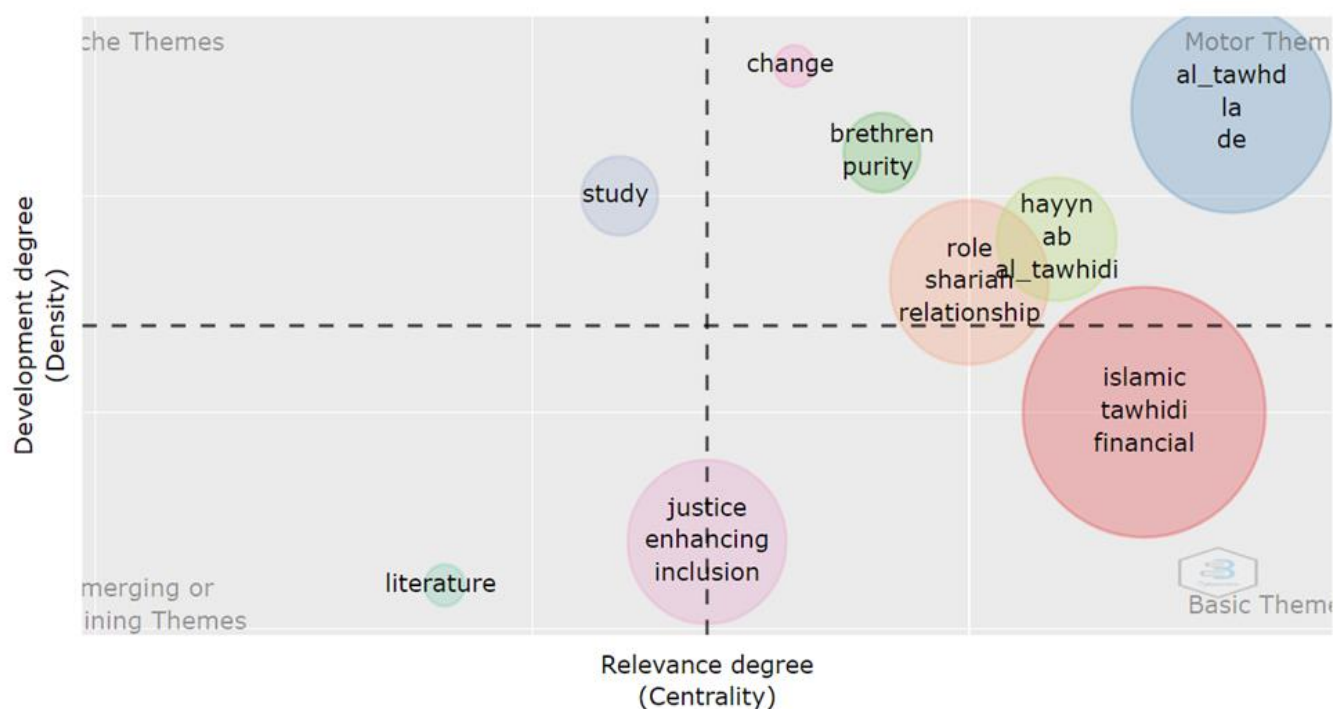


Figure 9: Thematic Map

This research will also analyse the thematic map that appears based on density and centrality, which is analysed based on the title of the document with the research theme of Tawhidi String Relation, divided into four quadrants. This result is obtained from a semi-automatic algorithm by reviewing the titles of all references to the object of research, in this case on TSR topic.

The upper left quadrant is a highly developed and isolated theme. Quadrants show specific themes and are rarely studied but have high development, which is indicated by high density but low centrality. The theme in this quadrant is studied. While the lower left quadrant represents emerging or declining themes, this quadrant shows themes that have been used for a long time but experience an increasing or decreasing trend with low density and centrality. The themes in this quadrant are Literature, Justice, Enhancing,

Inclusion. Seeing the developments with the Tawhidi String Relation sub-theme in the last few years, words in this quadrant have increased.

While the upper right quadrant is a motor or driving theme characterised by high density and centrality, it needs to be developed and is essential to further research. The themes in this quadrant are Change, Brethren, Purity, Hayyn, Role, Al Tawhidi, Shariah, Relationship. Finally, the primary and transverse themes of the lower right quadrant are characterised by high centrality but low density. These themes are essential to be included in the research because they are general topics that are commonly used. The themes that appear in this quadrant are Islamic, Tawhidi, Financial.

Thematic Evolution

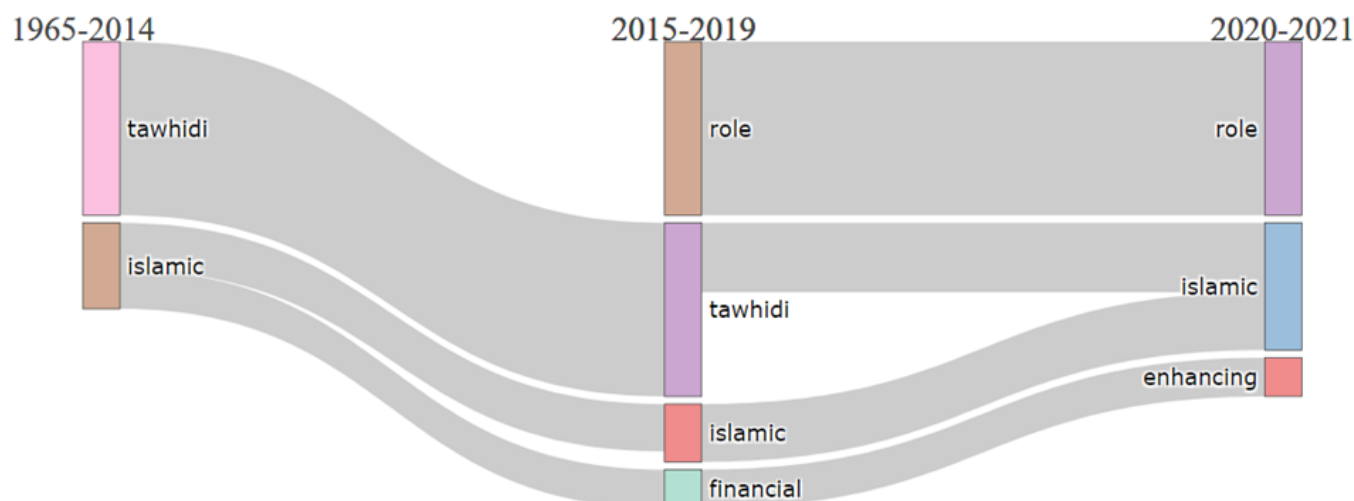


Figure 10: Thematic Evolution

The themes used in the papers that are the object of research continue to change, especially from recently published papers when compared to papers that have been published for a long time. The figure above shows the evolution analyzed by theme with research related to Tawhidi String Relation consisting of themes depicted by a rectangle with the larger size, the more it is used. Although the theme of this research is about Tawhidi String Relation, the data obtained shows that there are several sub-themes that are widely used.

Thematic Evolution is divided into 3 sections. Where the left side shows some of the most widely used themes from 1965 to 2014, there are 2 themes listed with different sizes depending on the quantity of use of the theme. The "Tawhidi" theme ranks first, followed by the "Islamic" theme.

The second or middle section shows the most frequently used themes in the period between 2015-2019. Four themes are listed, two of which are evolutions of themes that appeared in the previous period, namely the "Tawhidi" and "Islamic" themes, which are extensions of some of the themes shown by the colorful grooves.

The last or right section shows the widely used themes from 2020-2021. There are 3 themes, of which there are 2 evolutionary themes from the previous period namely "Role" and "Islamic" which are extensions of some of the themes shown by the colorful grooves.

Discussion

Tawhid is the fundamental and central notion of a complete life in Islam. Tawhid also summarises the

Islamic way of life and provides, in a word, the Islamic civilisation's core (Choudhury, 2009b, 2018b; Hilmiyah et al., 2016). The Tawhidic traits employed to define economics, society, and worldview science as socio-scientific become critical and urgent since these attributes also serve as a foundation for knowledge unification across domains and entities. Given that economic actions are a subset of worship, and worship itself is a manifestation of Tawhid, a Muslim's economic activity, as well as his political, social, and cultural activities, should be based on and informed by Tawhid (Choudhury, 2014; Choudhury & Harahap, 2008). The Tawhidi worldview's analytical paradigm represents a unique and dramatic development in the functional comprehension of the unity of divine rule in operation in learning disciplines (Silvia & Choudhury, 2008).

Islamic economics, which only mentions Tawhid at the outset and roots, cannot formalise the monotheistic meaning as a methodology, formalism, and application. In contrast to this restrictive mindset is the advanced knowledge of unravelling the Tawhidi methodological worldview into sociology and economics (Choudhury, 2018a). Tawhid as law and methodological worldview elucidates the primordial ontology of monotheistic knowing unity and its organic unification relations in the world system. As a result, references to secondary sources (scholars), traditions, and weak hadith (prophetic sayings) are prevalent, particularly in deriving laws from the shariah-compliance concept (Choudhury, 2018c).

The methods of life in the form of knowledge founded on ethics (Sharia) and morality and applied to the nation's and state's social life is that the ultimate

goal is to attain social well-being through the Tawhid String Relation formula by Choudhury (Choudhury, 2008a, 2008b, 2009a, 2010; Nugroho et al., 2020). The learning process in the TSR approach may naturally result in either negative or positive outputs, depending on the information. Each piece of knowledge is amassed and stored in the knowledge pool. Later on, the entire knowledge pool will be used as the foundation for subsequent interaction and integration and decision-making. The collection of knowledge is referred to as the Unity of Knowledge (Pratiwi, 2016).

There are some established characteristics of human conduct that apply to every component of the universal Islamic system and hence to all economic markets, including labour, goods, and money. Numerous works examined the labour market on the perimeter of Tawhidi methodology, where the concept of labour in Islam derives from an understanding of intrinsic value as the true worth of a produced thing or factor of production (Azid et al., 2013). Based on Tawhid's ontological and epistemological premise, the entire model of awareness and evidence was discovered. This totality of learning processes denoted by interaction (I), integration (I), and Evolution (E) is the Qur'anic phenomenological technique of Tawhid for all socio-scientific investigations – in other words, "everything." It was represented by the acronym IIE-process of knowledge unity derived from the premise of the Tawhidi law (divine law and guidance) (Choudhury & Zaman, 2009).

Several publications discuss the crucial role of the Tawhidic paradigm in defining intellectual rights, responsibilities, and accountability. Intellectual rights, duties, and accountability (RDA) have been increasingly connected with the commercial interests of postsecondary education in recent years. Education has been commodified. According to the Tawhidic paradigm, education is a Divine mechanism for moulding and shaping people's thoughts, feelings, and behaviour. The paper discusses conceptual features of the Tawhidic paradigm (Islamic monotheism). It connects the spirit of Tawhid (monotheism) to intellectual rights, duties, and accountability before integrating them with the Tawhidic ethos of balancing worldly wealth and afterlife joy (Sarif & Ismail, 2017).

Other studies employed the Tawhidi String Relationship (TSR) approach with circular causation using simultaneous equations as a quantitative analysis tool to identify the variables that have a substantial and practical effect on homeownership policy to encourage homeownership (Kusuma, 2018). The circular causal

model was established using the Tawhidi string relation methodology in response to a debate between Shariah-compliant firms that view social good as a moral obligation and act ethically to increase corporate social responsibility (CSR) activities and those that are not Shariah-compliant. Several studies examine the effect of a firm's profitability on CSR activities and shareholder dividends, as well as the interaction effect of a firm's Sharia compliance with religious and ethical values (Azam et al., 2019). There is also a comparative study between Riau Province in Indonesia and Selangor State in Malaysia, using the Tawhidi String Relationship (TSR) theory, a circular causation approach, and a dynamic analysis model to assess differences in the zakat distribution program's effectiveness in reducing poverty in both regions (Sastraningsih et al., 2020).

Throughout these studies, it is demonstrated that Islamic epistemology is founded on the Qur'an. For the Prophet Muhammad and Muslims, the monotheism of the Qur'an is the greatest miracle. Additionally, the Qur'an is the only miracle that has lasted to the present day. Apart from serving as living guidance for Muslims, the Qur'an is an unfathomable repository of information. If one looks closely, the majority of the information that is currently evolving was revealed by God in the Qur'an—making Allah the sole foundation resulted in the development of the Tawhidi String Relationship (unity of divine knowledge), which is distinguished from the dependent and independent variables by the fact that each variable has a causal link with or influences the other. It was then applied to various domains of science and even became a method for several pieces of research in the scientific literature (Astuti & Tanjung, 2019; Azid & Alnodel, 2019; Harahap, 2006; Hossain, 2006; Simanjuntak, 2018; Yusnita et al., 2019).

CONCLUSION

This study aims to present an overview of the evolution of the Tawhidi String Relationship (TSR) literature and its trends of development. The results indicated a significant number of articles published on TSR using a variety of keywords, judged by their level of relevance, frequency of occurrence, development, relationship with other keywords, and clustering by density and centrality.

This research serves as the foundation for reviewing TSR in published scientific research, which is subsequently expanded upon by experts. Based on the most popular terms that have not been explored in greater detail, recommendations for additional

investigation can be made. Additionally, academics can better understand the importance of TSR as a technique for appraising future research on Islamic economic topics. Additionally, the advancement of this issue can expand the realm of science according to Islamic beliefs.

It should be stressed that, while the purpose of this study is to provide an overview of current research trends in TSR, the scope of the study is limited to fifty documents. While the research utilised specialised bibliometric indicators to offer readers a high-level overview of the most relevant data patterns in TSR publications, the presented results are dynamic and subject to change. This is because the trend may alter over time, or new variables may be added to this TSR topic in the future.

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