

A BIBLIOMETRIC ANALYSIS OF RESEARCH TRENDS ON SHARIA CONSUMPTION ETHICS

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Abstract

The purpose of this study was to identify trends in Islamic consumer ethics research published in major Islamic consumer ethics journals. In this quantitative study, bibliometric analysis was used. The data analyzed included 530 Scopus-indexed research publications published between 1998 and 2022 according to the findings. Based on these findings there has been a significant increase in the number of publications on Islamic consumer ethics. Newspaper articles are the most common type of document that analyzes Islamic consumer ethics. Dear F and Raouf A. They are the two most popular authors based on the number of research papers they have written. Islamic humanity Islamic economy consumption Indonesia and Islamic finance are the most used keywords. Newspaper articles are the most common type of document that analyzes Islamic finance and monetary policy. This study is informative and complementary in covering most of the key aspects of Islamic consumer ethics research.

Keywords: *Economics, Consumption ethics, Sharia Consumption*

Abstrak

Tujuan dari penelitian ini adalah untuk mengidentifikasi tren dalam penelitian etika konsumen Islam yang dipublikasikan di jurnal-jurnal utama yang membahas etika konsumen Islam. Dalam studi kuantitatif ini, digunakan analisis bibliometrik. Data yang dianalisis mencakup 530 publikasi penelitian yang terindeks Scopus dan diterbitkan antara tahun 1998 hingga 2022. Hasil penelitian tersebut, terdapat peningkatan signifikan dalam jumlah publikasi mengenai etika konsumen Islam. Artikel surat kabar merupakan jenis dokumen yang paling umum digunakan dalam menganalisis etika konsumen Islam. Dear F dan Raouf A adalah dua penulis paling populer berdasarkan jumlah makalah penelitian yang mereka tulis. Kata kunci yang paling sering digunakan adalah kemanusiaan Islam, ekonomi Islam, konsumsi, Indonesia, dan keuangan Islam. Artikel bibliometrik juga merupakan jenis dokumen yang paling umum digunakan dalam menganalisis keuangan Islam dan kebijakan moneter. Studi ini bersifat informatif dan melengkapi cakupan sebagian besar aspek utama dari penelitian etika konsumen Islam.

Kata Kunci: *Ekonomi, Etika Konsumsi, Konsumsi Syariah*

Introduction

Consumption is a set of social relations, discourses, and practices that focus on the sale, acquisition, use, and disposal of commodities. Consumption incorporates a series of material and symbolic practices that can extend from market exchange spaces to wasteful practices (Mansvelt, 2017). Richard Wilk stated that consumption is no longer signified that "consuming is eating" but is considered as "consuming is fire". This statement can be interpreted that consumption is still helpful and can also cause damage. This is useful if consumption produces daily fuel, which keeps the human "machine" running. In another sense, this consumption implies ash and waste, which have little or no value and will lead to moral corruption (Ekstrom & Brembeck, 2020). Consumption can indeed be seen from two perspectives, namely the fulfillment of basic needs with an orientation to seek satisfaction and an orientation to seek pleasure with the desire to have goods and services that are luxurious, excessive, and unnecessary. The first perspective is indeed included in all religious boundaries, while the second perspective contradicts many religious teachings, which are often known as consumerism (Godazgar, 2007).

Religion and consumerism are usually seen as competing projects. Believers are often very concerned about the impact of consumerism on the integrity of the Faith. Values that are developed religiously are allegedly threatened by unbridled consumption hedonism. Values are no longer determined by scriptures but by the cultural industry (Varul, 2010). However, consumerism has spread rapidly throughout the Muslim world. In recent years Muslim society has undergone a tremendous transformation. Currents of globalization, such as increased use of the internet and the availability of information and global consumer goods, have contributed significantly to changing lifestyles, and the formation of identities and gender roles (Ahmed, 1991). Apart from that, major changes in the market are also possible because of rapid developments in information technology, ease of communication around the world, education, media exposure, and broad entertainment (Ali & Winiesk, 2010).

Quoquab, Abdullah, & Ahmad (2015) Write down some of the shortcomings of today's Muslim consumers such as serving and consuming alcoholic beverages which leads to wasteful expenditure on interest-based business investment and neglect of environmental rights. The characteristics of deviant Muslim consumer behavior are

caused, among other things, by a lack of adequate knowledge about Islamic Sharia, the absence of a moral filter, as well as a strong provocation for epicurism or the ultimate form of consumerism, which is formed from three major combined actions, namely (i) the installation purchase system, (ii) credit card purchase facilities that create massive spending, and (iii) continuous psychological pressure created by advertising. In addition the influence of social media and the misunderstanding of the duties and responsibilities of Muslim users also affect the consumption patterns of Muslims. In the year 2020 the Covid-19 pandemic has affected all aspects of peoples lives including health society politics and economics (Shaukat & Zhu, 2021). The economic sector is one of the worst affected (Suriani et al., 2021). COVID-19 has impacted rising prices and scarcity of certain goods in Indonesia (Sholahuddin et al., 2021).

RQ1: What is the trend of Sharia Consumption Ethics research based on the number of publications per year?

RQ2: What journals publish the most papers in the field of Sharia Consumption Ethics?

RQ3: Which authors contributed the most to research publications?

RQ4: What areas of study or disciplines contribute to research?

RQ5: Which country's authors have contributed the most to publications in Country Research and its collaborations?

RQ6: Which article is the most influential by citation size in the Sharia Consumption Ethics literature?

RQ7: What are the main research topics in the area of Sharia Consumption Ethics?

RQ8: What are the potential topics for future study in the Sharia Consumption Ethics research area?

Literatur Review

1. Consumerism

Consumerism emerged in the early part of capitalism and the development of capitalist culture in the first half of the 20th century (Godazgar 2007). However other literature indicates that it first appeared in Western Europe in the 18th century before the behavior spread around the world (Trendman 2004). The most easily measured aspects of 18th-century consumerism were the increase in the number of shops and the emergence of new marketing methods; In this case the changes were dramatic (Sholahuddin et al., 2020).

Campbell in Quoquab, Abdullah, & Ahmad (2015) Traditional consumerism focuses on satisfying specific needs while modern consumerism focuses on unlimited wants and greed can be the source of vices such as envy and materialism. Campbell further states that another characteristic of modern consumerism is the associative principle of individualism which means that through consumption individuals associate their actions with value and the right to make decisions about the services and goods they want to use. (2007). Consumerism an essential underlying trend among many people in the modern world can be summarized in four dimensions (Godajgar 2007).

- a. Individualism refers to the desire of individuals to attach a very high value to their own actions along with the right to choose their own opinions about "eternal truths" and to replace "gurus" or "enlightened ones" in finding what they want (desire) compared to others. What they need (need).
- b. Pluralism includes patterns of attitude towards society, as members of various social groups, in such a way that each individual has the right to have his own approach to "truth" as long as it is associated with world pluralism.
- c. Hedonism includes the actions, attitudes, and desires of individuals who are obsessed with the gratification of desires, the pleasures that represent prestige, and the pursuit of pleasure and leisure. The most obvious examples are buying more things, eating more food, and so on.
- d. Romanticism shows how far individuals turn away from what they perceive as an uninteresting world to think of the greater pleasure that imaginative scenarios can offer. Their world of art is imaginary and illusory, emphasizing individual

uniqueness, self-expression, and self-experience, accompanied by an ethical principle of self-development that rejects the notion of a shared status shared by all human beings.

2. Islamic Consumption Ethics

In terms of language, ethics can be interpreted as characteristics, behavior, and moral principles that regulate or influence the behavior and values of individuals and groups. Ethics in the Big Indonesian Dictionary is defined as the science of what is good and what is bad and about moral rights and obligations (akhlak) (Rahmawati et al., 2022). In general, ethics refers to the science that deals with questions of right or wrong in the sphere of human life. Ethics from an Islamic perspective can be interpreted as a term that has a similar meaning to al-akhlak (Mustafar & Borhan, 2013). Morals can be interpreted as behavior, traits, things, attitude, temperaments, manners, and characters embedded in the human soul (Nasharuddin, 2015).

Consumption teachings strongly influence Muslim consumption behavior in Islam in this world and the hope of reward in the next life (hereafter). This is because Muslim view life as continuing and death as a transition from the temporary world to the eternal world (Wilson & Hollensen, 2013). As Islamic orders, rules regarding consumption are controlled by five principles (Mannan, 1992) & (Suprayitno, 2005), namely:

- a. The principle of justice contains an essential double meaning regarding seeking halal sustenance and is not prohibited by law.
- b. The principle of cleanliness stated in the Al-Quran and Sunnah regarding food must be suitable for consumption, not dirty and disgusting, so that it can spoil the taste buds.
- c. The principle of simplicity regulates human behavior regarding food and drink in moderation.
- d. The principle of generosity, there is no harm or sin when consuming something halal provided by Allah SWT because of His generosity.
- e. In the principle of morality, a Muslim is taught to recite the name of Allah before eating and to thank Him after eating. In this way, the presence of the Divine will be

felt when fulfilling his physical needs. This is important because Islam wants a happy blend of material and spiritual life values.

Research Methods

This research is descriptive bibliographic research based on a bibliographic database. Literature mapping is a research topic in the field of bibliometrics. The construction of metric literature maps and their graphical representation are two of the hallmarks of phallometric (Rusydia et al. 2021). One of the most important issues in a bibliography is the creation of bibliographic maps. The effect of differences on size similarity was investigated and tested using different mapping techniques (Handoko 2020). Few researchers take the problem of graphic representation seriously but the graphic representation of bibliometrics deserves more attention. Most metrology literature papers rely on simple graphical representations provided by computer programs. This study uses publicly available data from various scientific journals and other sources on Islamic consumer ethics research.

The first step is to decide which keywords to use. To integrate various aspects of Islamic fiscal and monetary policy this research uses different keywords "consumption", "economics", "Islamic finance", "Islamic marketing", "the Muslim consumption pattern", "the Muslim consumer", "human", "Muslim", "Indonesia", "food consumption", "food", "Islam", and "popular culture".

After identifying keywords the next step is to search the Scopus database for articles. Searches were limited to journal articles and meetings with Indonesian authors.

The first search yielded 530 documents. The third step is to remove duplicate documents to narrow the initial results. It identifies relevant documents from the past 50 years.

Finally, data were analyzed using bibliometric software (Biblioshiny R) and VOS viewer.

Table 1. The term Sharia Consumption Ethics

Author	Title	Source	Year
Dixon, W.H.	Narcotics legislation and Islam in Egypt	BULL.STUPEF. 24(4), pp. 11-18	1972

According to these data, articles on Islamic consumption ethics were first discovered in early 1972, as shown in Table 1.

Results And Discussion

1. Trends in Islamic consumption ethics research based on the number of publications per year (RQ1)

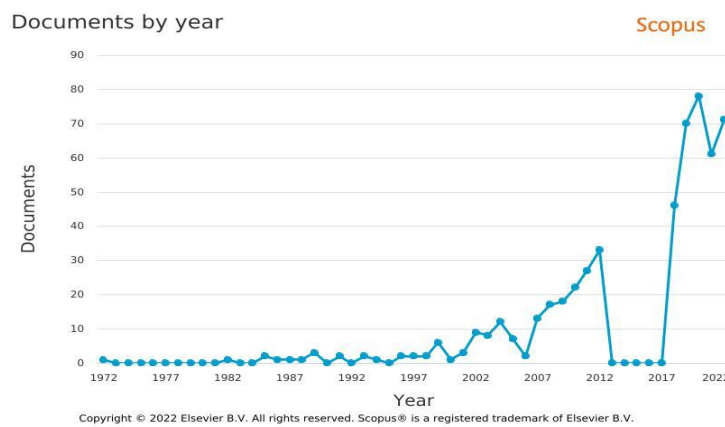


Figure 1. Trends in Islamic Consumer Ethics Research

Use the number of articles published in one year. The figures reflect trends in research on Islamic consumer ethics. Since its first appearance in 1972 development has been less stable as the number of publications on Islamic consumer ethics has not increased between 2013 and 2017. This trend is expected to continue. For the first time since 1998 a study on Islamic consumer ethics has been conducted. Analysis of published data is limited to 2022 to better understand research trends as 2023 is still in progress.

The journal that has the most published articles in the field of Islamic consumption ethics research (RQ2)

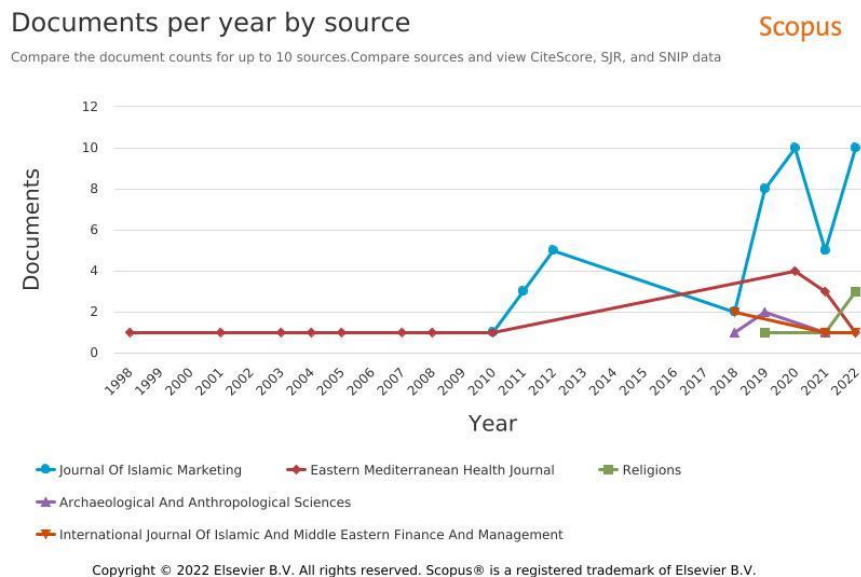


Figure 2. The most publications in research Islamic Consumer Ethics

There are 5 journals/resources related to the subject of Shariah consumer ethics but the most important is the Journal of Islamic Marketing which has produced 44 documents. The most important journals are light blue on the chart. The second most important Eastern Mediterranean health journal has 16 dark red journals. Journal of Archaeological and Anthropological Science Religions and International Journal of Islamic and Middle Eastern Finance and Management is the third most important journal producing three papers each.

2. The most prolific author of research publications on fiscal and monetary policy in Islam (RQ3)

The image below depicts the top ten contributing authors whose articles were published in peer-reviewed journals. Azizi F is the most prolific writer on this list, having written approximately five articles. Rauf AA has published four articles. Hedayati M, Kelishadi R, Omidvar H, Prasad A, Abduh M, Ahmad E, Al-Adawi S, and Al-Anshari B have written many articles on the ethics of Islamic Consumption.

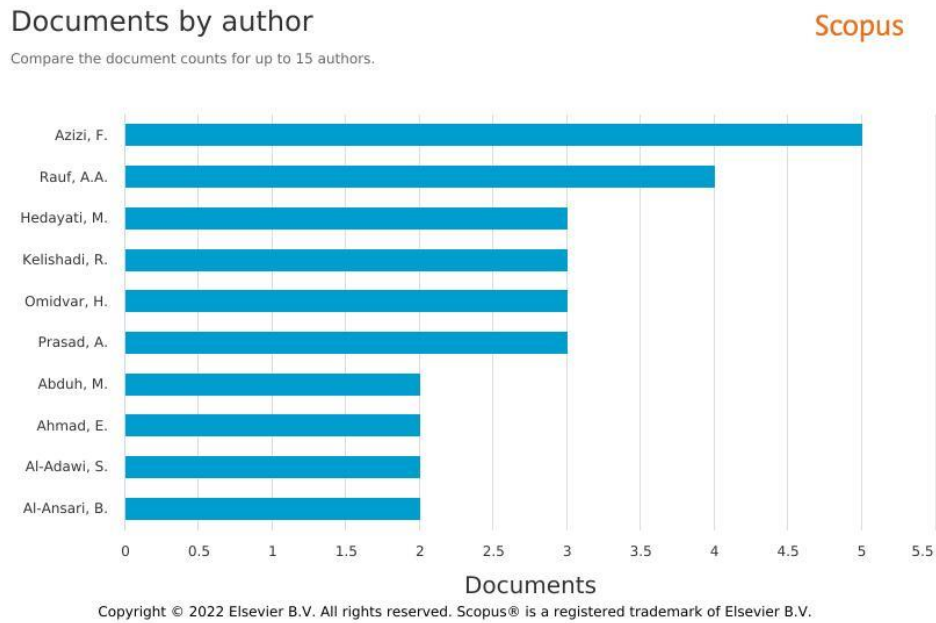


Figure 3. Top ten contributor authors in the field of Islamic consumer ethics research in Islam around the world

3. Fields of study or disciplines that contributed to the research (RQ4)

The figure below shows that publications in the field of Islamic consumption ethics come from various subjects or disciplines, with social sciences contributing (24.7%) of all publications, followed by Arts and Humanities (14.6%), and others (12.5%). Other fields of study also contribute to the field of research on Islamic consumption ethics.

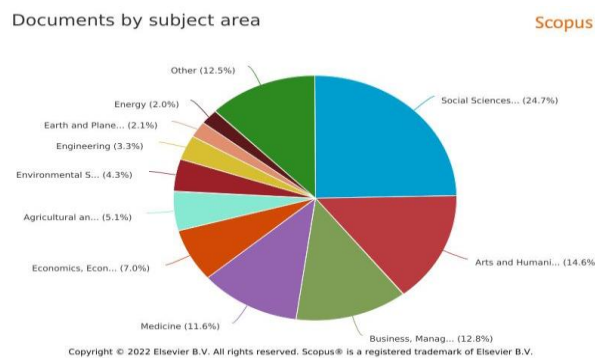


Figure 4. Several fields of study of fiscal and monetary policy in Islam based on publications

4. Data analysis

Bibliometric data stored in this format will be displayed using Vosviewer. Vosviewer can be used to generate bibliometric maps by analyzing them and creating a graphical representation (Hudha et al. 2020). Big data and bibliometric maps in an easy-to-understand format are two of the reasons why Vosviewer is so popular. Studies show that VOS viewers can view large maps and citation maps of important scientific journals (Van Eck & Waltman, 2010). Vosviewer can also create publication maps, country maps, author maps, or journal maps, as well as keyword maps for modeling subjects based on shared citation networks. With Vosviewer as a free program, it is currently being used in data mining research projects.

5. Topic Area Visualization Using VOSviewer

VOSviewer displays results based on keywords that frequently appear in this section. As it can show us 30 years of research, it is very useful (1992-2022). As part of the Vosviewer cluster analysis feature, it is possible to show how one topic is connected to another (Hudha et al., 2020). This is very important in the study of Islamic fiscal and monetary policies. Bibliometric analysis is represented in three different visualizations in this study: (1) data network visualization, (2) overlay visualization, and (3) density visualization.

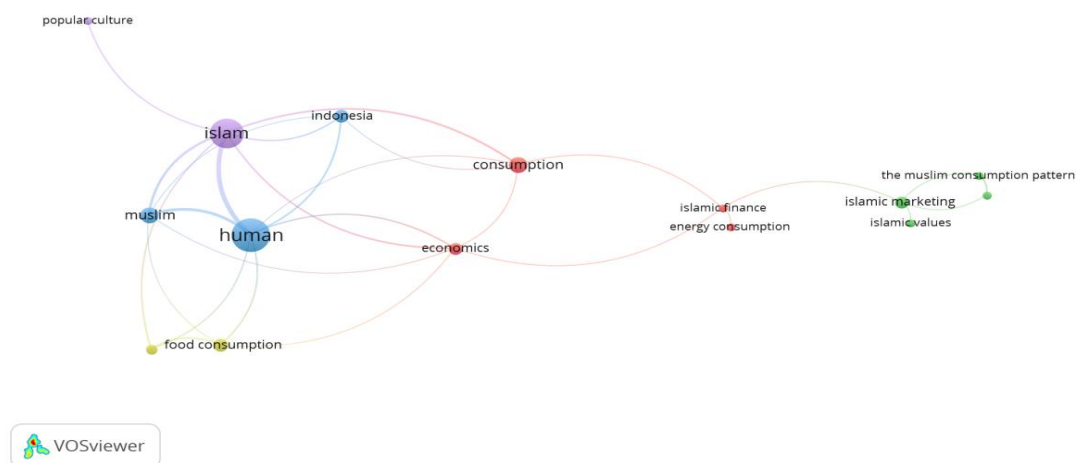


Figure 5. Scopus Database Network Visualization using Vosviewer

In the image above the visual content (keywords) related to the Islamic consumer ethics search is scrolled by the default viewer. The larger the circle in which the element or keyword appears the more important it is. Review existing studies using the keyword human. The size is determined by the number of times they appear. Muslims often appear to be a high demand keyword research topic. When the elements are colored the color of each circle is determined by its group.

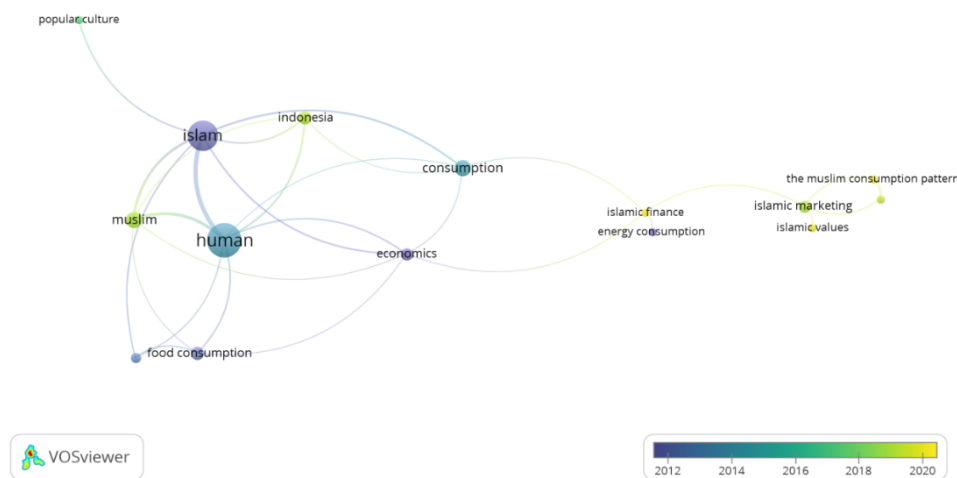


Figure 6. Scopus Database Visualization Overlay using Vos viewer

The result is derived from the frequency of the term. Only 16, out of the 3641 keywords we collected met our requirements. Study designs that did not specify a topic were discarded, including case studies and meta-analyses as well as empirical studies and simulations. After examining the results, we get five groups of research subjects in the realm of Islamic consumption ethics.

The frequency of occurrence of keywords in the work of 10 authors is used to obtain the results. There are a total of 3641 keywords but only 16 meet the criteria. Using this data five distinct areas of Islamic consumer ethics research can be identified. Each study area is represented by different shading.

6. Author countries that contribute the most to publications on Islamic consumption ethics research (RQ5)

The figure below shows that Iran has the highest number of publications on Islamic consumption ethics, followed by the United States (69), the United Kingdom (59), and

other countries such as Malaysia, Indonesia, Turkey, Pakistan, Saudi Arabia, Canada, and France.

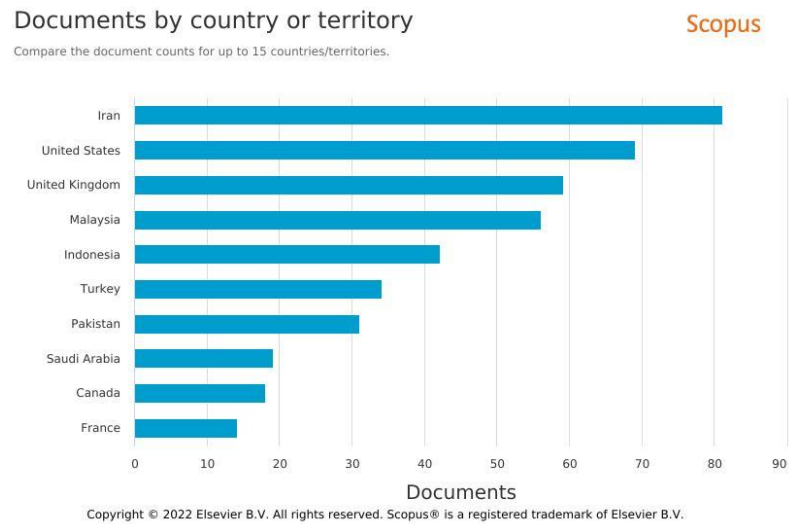


Figure 7. Top Ten Author Countries By Publication Number

The image below illustrates the authors contribution to research on Islamic consumer ethics. Interstate cooperation is represented by circles that are connected to each other. The bigger the circle the more publications in the country. Iran has the most prominent circle compared to other countries which shows that it dominates this research.

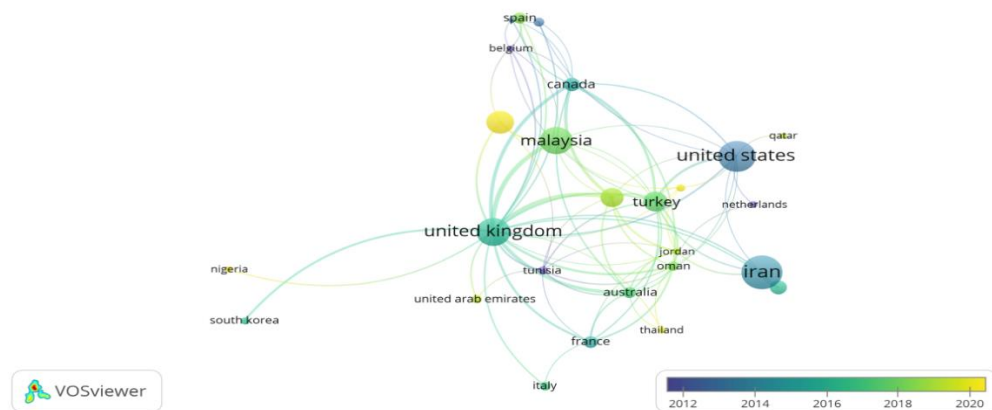


Figure 8. Country Collaboration from Author's Visualization

The VOS Viewer can be used to explore country/region cooperation networks as shown in the figure above which shows a wide range of communication objects across 10 countries/regions. To better describe the results. The country/region release number is

indicated by the size of the node in this diagram. The attached countries/regions indicate that they have a cooperative relationship. Nodes with different colors indicate different clusters. The following terms and related networks have the same meaning.

Which articles are most influential based on citation size in the VOSVIEWRS literature (RQ6)

According to our results Scopus journals have a significant impact on citation metrics. The RQ2 chart shows the most cited articles in a research field. The graph shows how citation counts are used to identify the most influential articles. The article titled Journal of Islamic Marketing was cited 44 times in the document making it the most cited article in the field overall. 16 articles were produced and the article titled Eastern Mediterranean Journal of Health was the second most cited article in the field.

Table 1 Most cited articles

No	Title	Year	Author	Citation
1.	An accelerated nutrition transition in Iran Open Access	2002	Ghassemi, H., Harrison, G., Mohammad, K.	378
2.	The Challenges of Islamic branding: Navigating emotions and halal	2011	Wilson, J.A.J., Liu, J.	349
3.	Shaping the Halal into a brand?	2010	Wilson, J.A.J., Liu, J.	341

8. Main Topics and Research Streams in Fiscal and Monetary Policy Research in Islam (RQ7)

The examined five groups of thematic areas are described in their relationships as shown in Figure RQ4. The terms in each group are combined to form a group. Each group contains several keywords that have been used in previous studies. For example, in the first group, the following terms are used most often: consumption (9) economy (11), and

Islamic finance (04). The second group includes Islamic Marketing (04) Islamic Consumption Model (04) and Muslim Consumers (04). The third group consists of humans (50) Muslims (23) Indonesians (09). The fourth group includes food consumption (07) and nutrition (07). The fifth group includes Islam (51) and popular culture (03). To simplify things we looked at three high-frequency keywords.

Potential topics in e-government research areas for future study (RQ8)

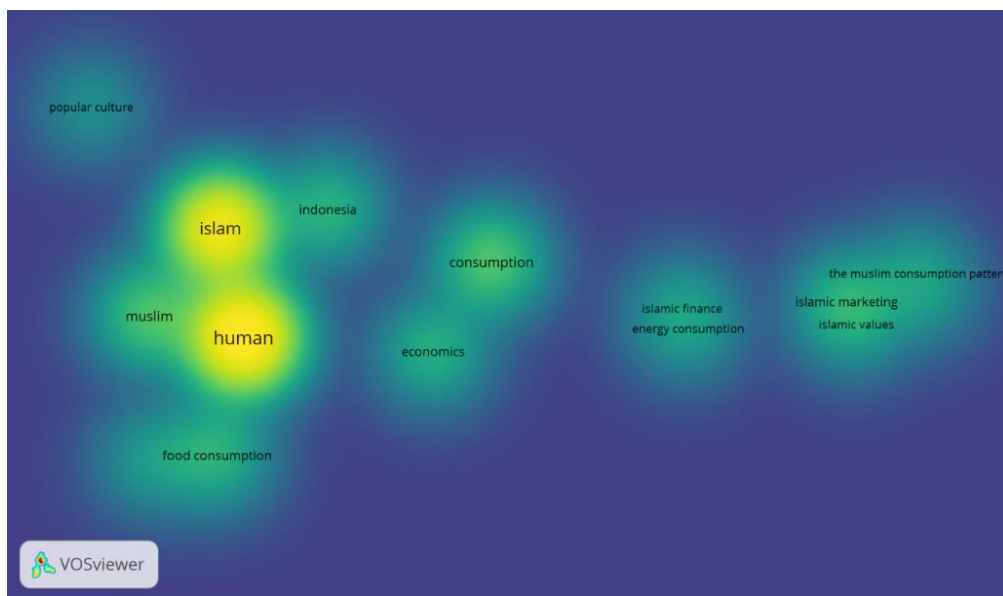


Figure 9. Visualization of Scopus Database Density using Vosviewer

Figure RQ4 depicts the research topic in years, but the majority of keyword occurrences occurred between 2013 and 2015. Figure RQ6 illustrates density visualization using Vosviewer, demonstrating the breadth of research conducted in the specific area of Islamic consumption ethics. The number of occurrences of the keyword indicated by the color is determined by the density of the item. Darker colors indicate significant research progress. Low frequency keywords are marked with non-central colors indicating that research topics are still limited and need further investigation for future research (potential topics).

Table 2 Keywords of Islamic Consumer Ethics

No	Clusters	Most frequent keywords	Keywords
1	First cluster – 4 items	Economics (11), Consumption (9), Islamic finance (04)	Consumption (9), Economics (11), Islamic finance (04), Energy consumption (01)
2.	Second cluster – 4 items	Islamic marketing (04), The Muslim consumption pattern (04), The Muslim consumer (04)	Islamic marketing (04), The Muslim consumption pattern (04), The Muslim consumer (04), Islamic values (01)
3.	Third cluster – 3 items	Human (50), Muslim (23)	Human (50), Muslim (23), Indonesia (09)
4.	Fourth cluster – 2 items	Food consumption (07), Food (07)	Food consumption (07), Food (07)
5.	Fifth cluster – 2 items	Islam (51)	Islam (51), Popular culture (03)



Figure 9 Framework and Findings

Table 3 Author and Published Year

Items	Author and Published Year
Ethical Consumption Behavior (ECB)	1. Hamzah, M I., Othman, A K., Hassan, F., Ahmad, J., Abdul Aziz, M. A. A. (2018).
	2. Karoui, S., Khemakhem, R. (2019).
	3. Vanany, I., Soon, J M., Maryani, A., Wibawa, B M. (2020).
	4. Mukit, M. M. H., Nabila, N. J., Abdel-Razzaq, A. I., Shaznin, K. F. (2021)
	5. Arifin, M. R., Raharja, B. S., Nugroho, A. (2022).
Environmentalism	1. Randeree, K. (2019)
	2. Pettinato, D. (2021)
	3. Batool, A., Shabbir, R., Abrar, M., Bilal, A. R. (2022).
Consumption Ethics	1. Vanany, I., Soon, J. M., Maryani, A., Wibawa, B. M. (2020)

	2. Ahmad, M. G., Syed, J. (2021)
	3. Syahrivar, J., Hermawan, S. A., Gyulavári, T., Chairy, C. (2022)
Fair Trade Attitude	1. Hamzah, M. I., Othman, A. K., Hassan, F., Ahmad, J., Abdul Aziz, M. A. A1. (2018)
	2. D'Haene, E., Desiere, S., D'Haese, M., Verbeke, W., Schoors, K. (2019)
Materialism	1. Klabi, F. (2020)
	2. Anjum, G., Raquib, A., Farooqui, Q. (2021)
	3. Ramazani, A., Kermani, M. (2022)
	4. Puteri, H. E., Parsaulian, B., Azman, H. A. (2022)

The goal of this study is to determine how Islamic consumer behavior, which is founded on a theological understanding of Islam, affects the demand for Islamic authority. By categorizing capacity into high-medium and low-level demands, this study seeks to determine if the level of latent wants is influenced by sociocultural psychology and individual concerns. Description/Methodology/Approach. In West Sumatra, Indonesia, 18 districts were surveyed quantitatively for this study in 2019. Multivariate logistic regression was used to evaluate the data from 1818 interviews. Regarding the rising societal and personal aspects, the likelihood of someone in a high power society opening an account with an Islamic bank was 1661 times and 1592 times more than it was in a low power society, respectively.

The psychological aspect also increases the likelihood that medium-sized communities will find an Islamic bank as a customer. Limitations/implications of the study is although this study aims to promote consumer behavior that goes against the Islamic worldview, this idea still needs more theoretical development and implementations in subsequent research (Aisah et al., 2022). Future research is anticipated to improve this study by looking at more cases from communities with various sociodemographic traits. The exogenous variables employed as predictors in this study are also restricted. Practical Implications: Because an understanding of Islamic law, religious education at home, Islamic lifestyle, and religious beliefs are potential demand

factors for Islamic banking, the goal of this study is to develop Islamic banking development strategies based on Muslim customer behavior of Muslim bank managers. impact the Its goal is to assist the bank in making a choice. Social impact: From a policy perspective expanding the market share of Islamic banks is considered a more appropriate way for Islamic banks to target Muslim groups who have Islamic values and demonstrate an Islamic way of life and high adherence to Islamic values. Muslim community groups who have good Islamic awareness and religious educational background. Relevance/value: The results of this study are crucial for the growth of Islamic banking in nations with a Muslim majority because they examine the influence of Islamic religious beliefs on those who fall into the medium-high or low probability groups' propensity to use Islamic banking services.

Conclusions and Recommendations

This study finds that Muslim consumers are increasingly aware of ethical consumption, though their behaviors remain inconsistent. Financial constraints do not significantly reduce ethical intentions, challenging the view that ethical consumption is limited to the wealthy.

A key contribution lies in examining the coexistence of ethical and material consumption in a high-income Muslim context—an area rarely explored. Future research should further investigate how cultural values, age, income, education, and materialism shape ethical consumption, including the emerging concept of ethical luxury consumption.

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