
TWO DECADES OF ISLAMIC LEADERSHIP AND ISLAMIC WORK ETHICS IMPLEMENTATION: BIBLIOMETRIC ANALYSIS

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Abstract

The present study explores the relationship between Islamic Leadership and Islamic Work Ethics, demonstrating how the two concepts are inextricably linked and both grounded in fundamental Islamic principles that advocate justice, integrity, and accountability. Islamic leadership, with its emphasis on the concept of adab (good character), serves as a framework for leaders to manage and apply ethical standards that the organisation seeks to uphold. This study aims to contribute to the existing body of research on Islamic Work Ethics by exploring it within the framework of Islamic Leadership. The analysis technique of this research is through bibliometric review related to Islamic Leadership and Islamic Work Ethics. The results of bibliometric visualisation show that Islamic Work Ethics (IWE) is a central concept that has a multidimensional influence on various aspects of management and organisations. Research over the past two decades indicates significant developments in the application of IWE, from normative approaches to practical dimensions, such as job satisfaction, knowledge sharing, and organisational performance. It is recommended that future research explore the application of IWE in a broader context, such as technology-based industries, in order to test the relevance of Islamic values in an increasingly globalised and dynamic work environment.

Keywords: *Islamic Leadership, Islamic Work Ethic, Bibliometric*

Abstrak

Kesinambungan antara Kepemimpinan Islam dan Etika Kerja Islam saling terkait erat, keduanya berakar pada prinsip-prinsip inti Islam yang mengadvokasi keadilan, integritas, dan akuntabilitas. Kepemimpinan Islam, yang menekankan konsep adab (karakter yang baik), berfungsi sebagai kerangka kerja bagi para pemimpin untuk tidak hanya mengelola tetapi juga memberikan penerapan standar etika yang ingin dijunjung dalam organisasi. Penelitian ini bertujuan untuk mengeksplorasi penelitian Etika Kerja Islam dalam kerangka Kepemimpinan Islam. Teknik analisis penelitian ini adalah melalui tinjauan bibliometrik terkait Kepemimpinan Islam dan Etika Kerja Islam. Hasil visualisasi bibliometrik menunjukkan bahwa Islamic Work Ethics (IWE) merupakan konsep sentral yang memiliki pengaruh multidimensi pada berbagai aspek manajemen dan organisasi. Penelitian selama dua dekade terakhir mengindikasikan perkembangan signifikan dalam penerapan IWE, dari pendekatan normatif hingga pada dimensi praktis, seperti *job satisfaction*, *knowledge sharing*, dan *organizational performance*. Penelitian mendatang disarankan untuk mengeksplorasi penerapan IWE dalam konteks yang lebih luas, seperti industri berbasis teknologi untuk menguji relevansi nilai-nilai Islami dalam lingkungan kerja yang semakin global dan dinamis.

Kata kunci: *Kepemimpinan Islam, Etika Kerja Islam, Bibliometrik*

INTRODUCTION

Leadership is a vital factor in shaping the future trajectory of an organization. The distinctiveness of leadership resides in its dual nature as both a science and an art. Leadership is considered an art, as numerous situations and behaviors cannot be comprehensively grasped through theory and literature. Conversely, the advancement of study in leadership has extensive insights on the optimal personality traits of a leader (Lim & Daft, 2004). The conduct of a leader profoundly influences organizational transformation. Effective leadership not only impacts individual performance but also cultivates an organizational culture that aligns with the company's vision and mission. Competent leaders can foster innovation, improve employee engagement, and establish a productive and sustainable work environment (Gilley et al., 2008; Kim & Oh, 2023). Effective leadership enables firms to realize enduring transitions that foster advancement in competitive advantage and adaptation to global business conditions.

Islam, the second-largest religion globally by adherent count, also influences the evolution of leadership principles. Islam generally perceives each individual as a leader accountable for the flourishing of the earth (Faris & Abdalla, 2018). Every decision-making process must incorporate principles of equity and equilibrium. The formulation of Islamic leadership ideals is based on the Qur'an and Sunnah, which offer direction on the traits of a leader in conduct and the execution of their responsibilities. These principles encompass humility, wisdom, and social responsibility, which constitute the bedrock of leadership across diverse sectors, including industry and government. In a commercial context, the implementation of Islamic leadership can foster an ethical, inclusive work environment focused on societal well-being (Almoharby & Neal, 2013). Consequently, Islam provides a viewpoint on leadership that is both spiritually significant and pragmatically applicable in contemporary professional and corporate contexts. Naser et al. (2018) demonstrated that the fundamental tenets of Islamic leadership, including trustworthiness (Amanah), honesty (Shiddiq), wisdom (Fatonah), and advocacy (Tabligh), may sustain a constructive organizational culture. Moreover, Islamic teachings include extensive directives on evading fraud in commercial practices, including principles of integrity, justice, fraud prevention, and the prohibition of bribery.

The Islamic work ethic, rooted in the Qur'an and Hadith, provides a holistic ethical framework that includes all facets of life, including commerce. Jabbar et al. (2018) delineate qualities such as honesty, integrity, sincerity, and justice as essential pillars in establishing a

just socio-economic framework while fostering proximity to Allah. Moreover, Ali & Al-Owaihan (2008) elucidate the applications of Islamic work ethics from both a moral and a social perspective, specifically by promoting personal development and enhancing interpersonal interactions. In the Islamic perspective, work activities are not regarded as the final objective, but rather as a way to improve moral and social qualities (Muhammad et al., 2013).

Islamic work ethics significantly enhance organizational effectiveness in the business realm. Abbasi et al. (2011) shown that the implementation of Islamic work principles can enhance organizational learning, foster innovation, and improve performance outcomes in Pakistan's industrial industry. Furthermore, Amilin et al. (2018) identified the role of Islamic work ethics in fostering a just and fulfilling work environment by improving organizational justice, encompassing both procedural and interaction dimensions, alongside employee job satisfaction. Ilyas (2018) identified the significance of Islamic work ethics in promoting sustainable business practices through the incorporation of ethical ideals into corporate strategies. This is apparent in the advancement of Corporate Social Responsibility (CSR) initiatives that conform to Islamic ideals, hence enhancing the company's rapport with stakeholders.

Islamic work ethics contribute to the alignment of business processes with cultural and religious values, particularly within the framework of Islam. Ethics are not only congruent with business but have also become integral to the organization. This method enables firms to optimize long-term value while ensuring that business activities align with religious and ethical norms. Furthermore, Islamic work ethics offer a robust framework for confronting problems and ethical challenges frequently encountered in the corporate realm. Values such as transparency, ethical accountability, and societal welfare are crucial in upholding ethical standards, particularly in the context of globalization difficulties. Consequently, the application of Islamic work ethics yields tangible advantages for enterprises, including enhanced performance and job happiness, while also fostering the development of a more equitable and sustainable society.

The relationship between Islamic Leadership and Islamic Work Ethics is intimately connected, both grounded in the fundamental values of Islam that promote justice, integrity, and responsibility. Islamic leadership, highlighting the principle of *adab* (good character), provides a framework for leaders to effectively manage and enforce the ethical standards they aspire to keep inside the organization. This leadership approach cultivates a just, prudent, and

empathetic atmosphere, according with the tenets of Islamic Work Ethics. Annisa et al. (2022) discovered that the implementation of Islamic Work Ethics markedly improves workplace culture by fostering attributes such as kindness, honesty, and accountability, which are essential for developing excellent organizational behavior.

Moreover, Islamic Work Ethics, derived from the teachings of the Qur'an and Sunnah, underscores the significance of diligence, integrity, and dedication to one's obligations. Studies indicate that persons with a robust Islamic work ethic are more inclined to surpass fundamental job expectations and enhance their businesses positively (Faiq & Sholahuddin, 2024). The amalgamation of Islamic leadership and Islamic work ethics cultivates ethical conduct among leaders and motivates their followers to participate in productive activities, thereby reinforcing the ethical structure inside the organization. The amalgamation of Islamic leadership and Islamic work ethics cultivates ethical conduct among leaders and motivates their followers to participate in productive activities, thereby reinforcing the organization's ethical foundation. The interdependent relationship between leadership and work ethics is essential for establishing a holistic governance model that prioritizes ethical conduct throughout the organization (AL Smadi et al., 2023).

This study seeks to investigate Islamic Work Ethics within the context of Islamic Leadership. This research employs bibliometric techniques to carefully assess existing literature and discover trends, patterns, gaps, and significant contributions. The ramifications of this investigation are significantly pertinent to the advancement of subsequent studies. Future researchers can discern trends and patterns in the current literature, along with identifying research gaps that require attention. This enables academics to develop new, more targeted research inquiries, such as the application of Islamic work ethics in leadership practices across diverse sectors.

LITERATURE REVIEW

1. Islamic Leadership

Candra et al. (2022) assert that Islamic leadership constitutes a philosophy and methodology grounded in the principles, values, and ethics of Islam. The primary components of these leadership characteristics encompass integrity, trust, honesty, and ethical conduct (Lo et al., 2013). The traits of intrapreneurial leadership offer Islamic educational institutions explicit guidance and an organized framework (Hakiem et al., 2023). Nugroho & Pratiwi (2023) assert that Islamic leadership prioritizes righteousness, justice, and honesty, which can collectively inspire employees to enhance their enthusiasm for work, boost productivity, and

contribute to the organization's overall success. Moreover, when employees perceive equitable treatment, their job satisfaction and commitment typically rise, potentially leading to improved organizational success (Khan et al., 2015). Consequently, the implementation of Islamic values helps fortify the organization's standing and enhance sustained performance (Purnama, 2017).

2. Islamic Work Ethics

Islamic work ethics embody an individual's perspective on work, encompassing active engagement and the aspiration for personal development to attain elevated organizational objectives (Afrida et al., 2024). The Islamic work ethic includes anticipated work behaviors derived from Islamic teachings, such as diligence, dedication, collaboration, accountability, interpersonal interactions, and innovation. A robust relationship with God often results in behavior that conforms to the tenets and doctrines of one's faith. The labor ethics of Islam embody the virtuous principles imparted by the Prophet Muhammad (peace be upon him), which Muslims ought to implement and follow in their everyday lives, beyond just religious rituals (Nasution & Rafiki, 2020).

From the Islamic viewpoint, labor is regarded as a manifestation of devotion to Allah. Mohammad et al. (2018) underscore labor activities as a religious duty that fosters personal development and enhances social welfare. Employees possessing a strong work ethic significantly enhance productivity and work performance. The notion of Islamic work ethics underscores the capacity to differentiate between good and evil, as well as right and wrong, while promoting ethical conduct in the workplace, including honesty, commitment, loyalty, cooperation, integrity, and diligence (Ali, 1992). Ultimately, Islamic work ethics can guide employees to become disciplined, accountable in their responsibilities, and fully committed to their work.

RESEARCH METHOD

This study used a bibliometric review as its research analysis technique, focusing on Islamic Leadership and Islamic Work Ethics. Employing systematic methodologies to examine the current literature, discern patterns, identify gaps, and delineate prospective research trajectories. The selection of research for bibliometric analysis adheres to a four-stage approach, detailed as follows:

Phase 1 : Database Search

Database : Scopus

Keywords : *“Islamic Leadership”, “Islamic Work Ethic”, “Trust”, and “Motivation”*

Period : 2000 – 2024

Included : 377 Documents

Phase 2 : Scholarly Filtration

Article Types : Article and Conference Paper

Included : 310 Documents

Phase 3 : Subject Filtration

Subject : “Business, Management, and Accounting”, “Social Science”, and “Economics, Econometrics, and Finance”

Included : 252 Documents

Phase 4 : Bibliometric Review

Included : 252 Documents

The initial phase involved doing a database search using Scopus utilizing pertinent keywords: "Islamic Leadership," "Islamic Work Ethic," "Trust," and "Motivation," covering publications from 2000 to 2024. This search yielded 377 documents. Subsequently, in the second phase, additional screening was performed based on the category of published works, exclusively picking articles and conference papers that conformed to the research criteria. The screening yielded 310 documents classified as suitable for additional analysis. The screening in the third step was performed on pertinent study themes, concentrating on the domains of "Business, Management, and Accounting," "Social Science," and "Economics, Econometrics, and Finance". This approach yielded 252 documents pertinent to the research topic. Ultimately, in the fourth phase, a bibliometric analysis was performed on the 252 documents identified in the preceding step.

RESULT AND DISCUSSION

Results

The research results can be divided into three categories: productivity, impact, and research mapping. Table 1 presents a summary of data from 249 articles and 3 conference papers indexed in SCOPUS published from 2000 to 2024.

Table 1. Overview of Research Data

Criteria	Result
Time Range	2000 – 2024
Source from Articles	249

Source from Conference Paper	3
Total Citations	3.589
Average of Citations per Document	14,41

This research encompasses a bibliometric analysis covering the period from 2000 to 2024. The collection comprises 249 articles from journals and 3 conference papers. The total number of citations recorded was 3,827, with an average of 15.18 citations per document. These data demonstrate that the subject has garnered substantial scholarly interest during the last twenty years. The initial category generated is research productivity quantified by the volume of publications. The quantity of publications serves as a primary metric of research productivity, as it directly represents the output of academic and scientific endeavors. A substantial volume of publications signifies the relevance and durability of research within a specific domain. Table 2 delineates the ten foremost author affiliations that have produced scholarly pieces on Islamic Leadership and Islamic Work Ethics from 2000 to 2024.

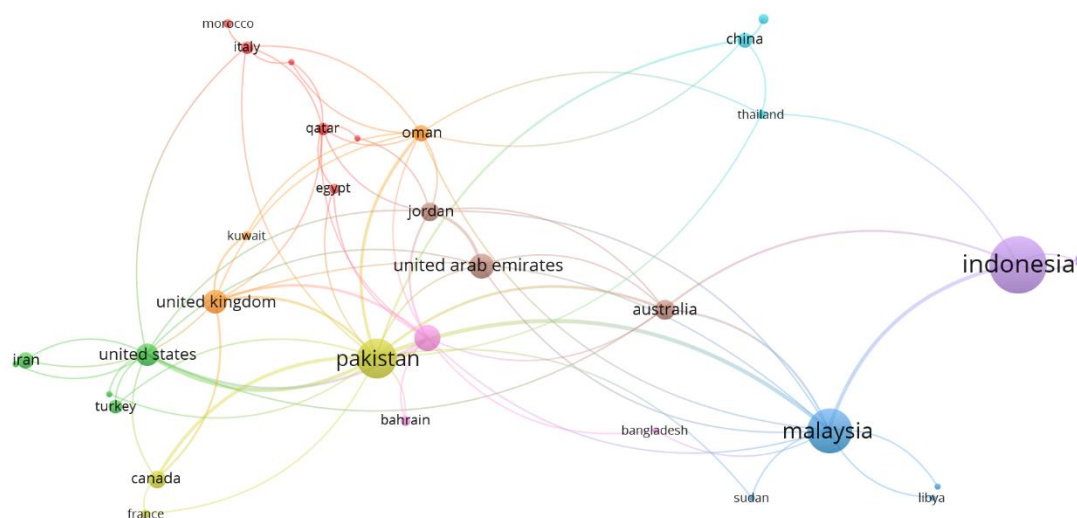
Table 2. The Ten Author Affiliations with the Most Published Articles

Affiliate	Amount	Country
Universiti Utara Malaysia	16	Malaysia
University of the Punjab	15	Pakistan
Universiti Sultan Zainal Abidin	14	Malaysia
International Islamic University Malaysia	12	Malaysia
Universitas Airlangga	11	Indonesia
Universitas Muhammadiyah Yogyakarta	11	Indonesia
Islamic Azad University	10	Iran
Universitas Mercu Buana	10	Indonesia
Universiti Sains Malaysia	10	Malaysia
UIN Maulana Malik Ibrahim Malang	9	Indonesia

Source: Author Processing (2025)

Table 2 shows the participation of four Asian nations that produce the highest number of scientific publications: Malaysia, Indonesia, Pakistan, and Iran. The distribution of connections is predominantly characterized by Southeast Asian nations, namely Malaysia and Indonesia, each accounting for 40%. Subsequently, South Asia, represented by Pakistan, and West Asia, represented by Iran, each contribute 1%. Figure 1 offers a comprehensive picture of the interconnections across countries regarding the publication of papers on Islamic leadership and Islamic work ethics.

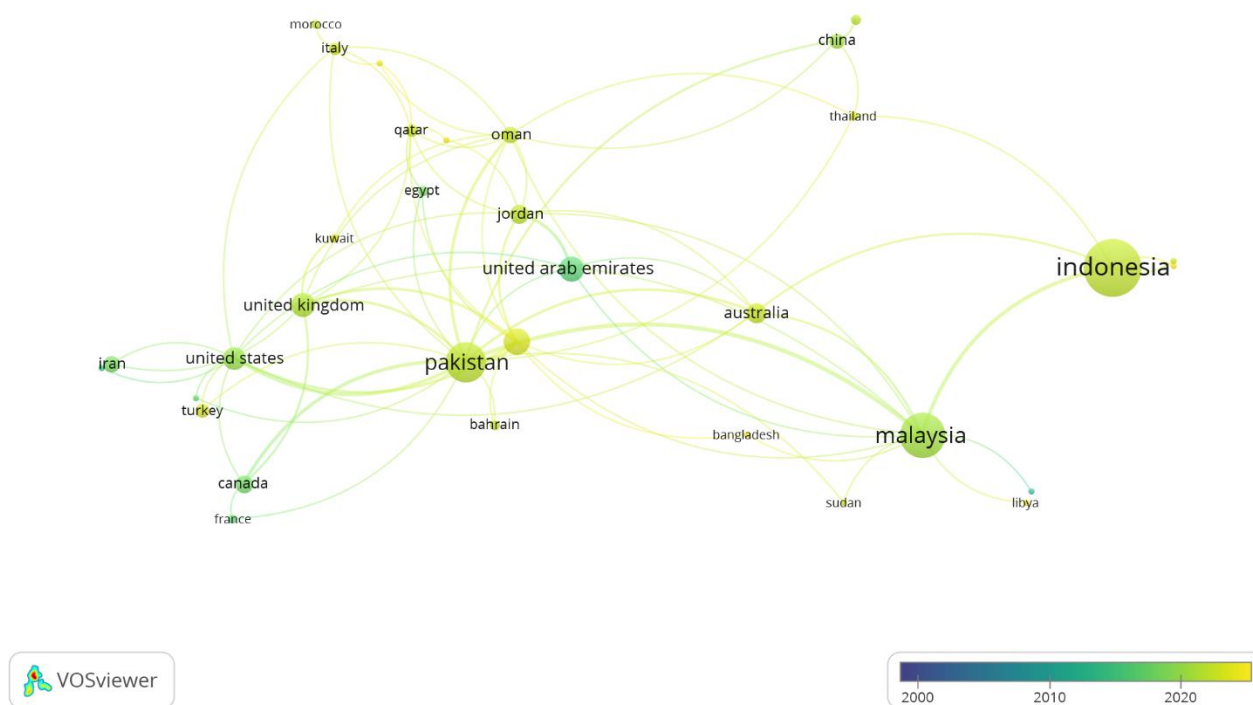
Figure 1. Writers Collaboration Mapping



Source: Author Processing (2025)

Malaysia and Pakistan are leading the international collaborations in research on Islamic leadership and Islamic work ethics. Malaysia maintains strong links with other Asian and African nations, including Sudan and Libya. Pakistan holds a significant position as a conduit between nations in South Asia, the Middle East, and the West, including Iran, the United Arab Emirates, and the United Kingdom. These collaboration partnerships signify the allocation of research pertaining to nations with substantial Muslim populations and those with scholarly interest in Islamic studies. This network pattern depicts the worldwide distribution of research in this domain, primarily emphasizing developing countries that significantly contribute to the growth of knowledge about Islamic leadership and Islamic work ethics.

Figure 2. Annualy Writers Collaboration Mapping



Source: Author Processing (2025)

The network map of research collaboration related to Islamic leadership and Islamic work ethics shows a pattern of global interaction that has developed over the past two decades. Based on the data visualization, the colors on the lines and nodes represent the development of collaboration over time. In the early 2000s, marked by dark blue, research collaboration was still limited to a few countries, such as Pakistan and Iran. However, over time, collaboration has expanded, as indicated by the color change to light green and then yellow in the years after 2015 up to around 2020.

Malaysia and Pakistan have become key centers in this collaboration network, showing significant interaction growth since 2010 (dark green). Malaysia has close ties with Asian and African countries, such as Indonesia, Sudan, and Libya, which have rapidly developed since 2015 (bright green). Pakistan, on the other hand, plays a role as a link between South Asia, the Middle East, and the West, with strong collaborative relationships with countries such as the United Arab Emirates, the United Kingdom, and Iran. Collaboration between Western countries such as the United Kingdom and the United States began to appear more active

approaching the year 2020 (yellow). This collaboration pattern shows that research on Islamic leadership and Islamic work ethics is increasingly developing over time, with the distribution of research not only involving countries with majority Muslim populations but also Western countries interested in Islamic studies. The increase in collaborative activities in recent years indicates that this topic remains relevant, both in theoretical contexts and practical applications.

The contribution to the dissemination of this research can also be seen from publications in various academic journals. Figure 3 presents the top ten journals that have published the most articles on the topics of Islamic Leadership and Islamic Work Ethics.

Figure 3. Ten Journals That Publish the Most Articles



Source: Author Processing (2025)

Figure 3 shows the top ten journals that have contributed to the publication of articles related to the topics of Islamic Leadership and Islamic Work Ethics. The two journals with the highest number of publications are the "International Journal of Innovation, Creativity and Change" and the "Journal of Business Ethics," each publishing 10 articles. The next positions are occupied by the "International Journal of Islamic and Middle Eastern Finance and Management" with 9 articles, and the "Journal of Islamic Accounting and Business Research" with 7 articles. Several other journals, such as "Cogent Business and Management," "International Journal of Ethics and Systems," and "Journal of Islamic Marketing," each published 5 articles. Meanwhile, "Religions" recorded 4 articles, while the "Asian Journal of Business Ethics" and "Asian Social Science" each contributed 3 articles. These findings indicate a significant contribution from these journals in supporting the development of studies in the fields of Islamic leadership and Islamic work ethics.

In addition to the contributions from the ten, this research also discusses the development of research citations on the topics of Islamic leadership and Islamic work ethics. Table 3 shows the development of document publications and article citations from the year 2000 to 2024.

Table 3. Annually Document and Citation Counts

Year	Document	Citation
2000	1	0
2001	2	0
2002	0	1
2003	1	4
2004	0	0
2005	0	2
2006	0	3
2007	1	10
2008	0	6
2009	3	12
2010	2	18
2011	1	28
2012	2	25
2013	5	30
2014	4	50
2015	4	64
2016	12	75
2017	13	119
2018	10	111
2019	32	203
2020	21	297
2021	24	387
2022	25	531
2023	34	653
2024	55	960

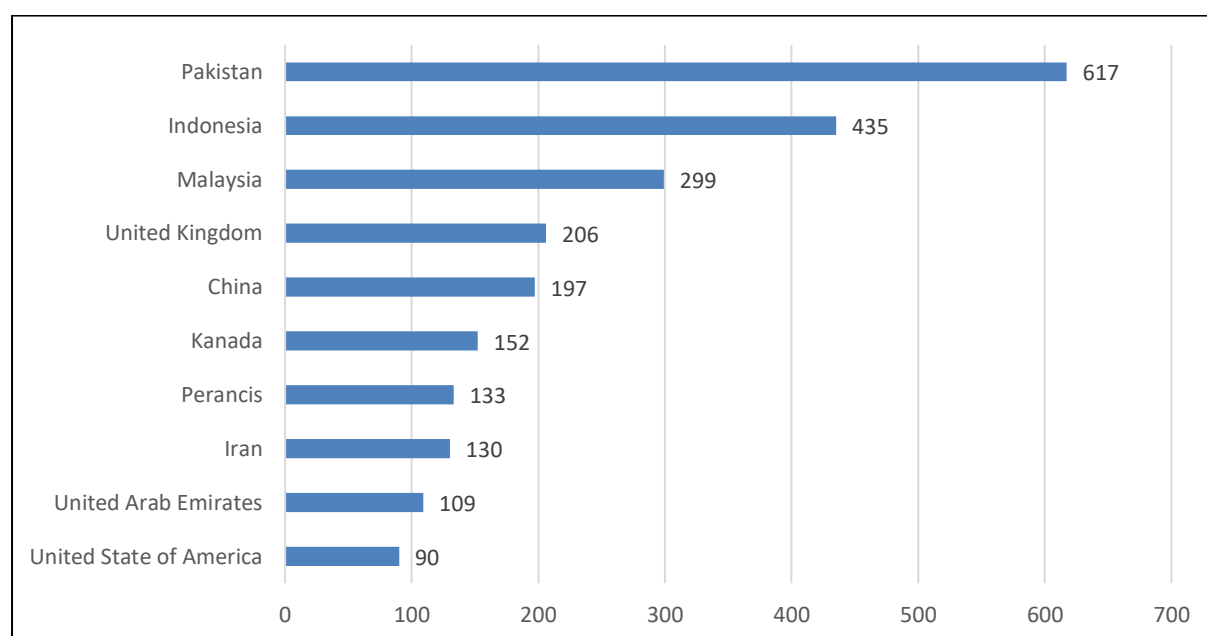
Source: Author Processing (2025)

At the beginning of the period (2000–2010), the number of published documents was very limited with a relatively low citation rate. For example, in 2000 there was only one document with zero citations, whereas in 2007 there was only one document that generated ten citations. This trend shows that in the early decade, research in this field was still in its nascent stage with minimal academic impact. Entering the period of 2011–2018, the number of documents and citations began to show a more consistent increase. In 2013, there were five documents with a total of 30 citations, while in 2016 there was a significant increase with 12

documents producing 75 citations. This trend indicates that the topic is beginning to attract wider attention, both from academics and practitioners. A drastic increase was observed in 2019 with 32 documents generating 203 citations. This period reflects a surge of interest in studies that connect Islamic values with leadership and work ethics. Finally, in the period 2019–2024, this topic experienced rapid development with an exponential increase in the number of documents and citations. In 2023, there were 34 documents that generated 653 citations, while 2024 recorded the peak with 55 documents and 960 citations.

The citation patterns of articles in various countries can also provide an important overview of the distribution and global influence of research on this topic. Figure 4 details the number of citations from each country.

Figure 4. Total Citation for Each Country



Source: Author Processing (2025)

Based on citation data about papers on Islamic leadership and Islamic work ethics, Pakistan holds the highest total citations, with 617. This highlights Pakistan's significance as a prominent hub for research in this domain, along with its status in the global collaborative network. Indonesia secured second place with 435 citations, reflecting its substantial contribution to the advancement of Islamic leadership studies, particularly given its status as the nation with the biggest Muslim population globally. Malaysia ranks third with a total of 299 citations, indicating the country's significant contribution to the advancement of academic research in Southeast Asia and Africa. Concurrently, non-Muslim nations such as England (206 citations), Canada (152 citations), and the United States (90 citations) exhibit considerable

academic interest in this subject. This signifies that the examination of Islamic leadership and work ethics is pertinent not only in Muslim-majority nations but also garners considerable interest in Western countries. China (197 citations), France (133 citations), Iran (130 citations), and the United Arab Emirates (109 citations) made notable contributions to the overall citation count. This signifies the dissemination of research that is both cross-cultural and cross-regional, possessing a worldwide resonance concerning Islamic principles as they pertain to leadership and work ethics. This citation pattern indicates the growing global significance of this topic, both academically and practically.

Discussions

The bibliometric visualization in Figure 5 depicts the conceptual relationship between Islamic work ethics (IWE) as the central theme and associated concepts, including job satisfaction, Islamic leadership, organizational performance, and information sharing. The evidence indicates that IWE is crucial in establishing multidimensional relationships across many disciplines, such as leadership, human resource management, and organizational performance. Indonesia, in conjunction with nations like Malaysia, the United Arab Emirates, and Iran, has emerged as a significant research center on this subject, illustrating the importance of Islamic ideals in ethical and spiritual corporate management. This analysis underscores the significance of theme collaboration in formulating managerial strategies that are both outcome-focused and congruent with ethical principles and sustainability.

The visualization in Figure 5 indicates that Islamic Work Ethics (IWE) has emerged as a pivotal topic in the literature, connecting Islamic spiritual values with the dynamics of contemporary organizations. This notion promotes concepts of integrity, accountability, and collaborative effort, which support organizational objectives and boost individual well-being. From the Islamic perspective, labor constitutes a type of devotion, hence imbuing Islamic work ethics with significance in enhancing the meaning of an individual's endeavors (Abdelwahed et al., 2024). These principles are pertinent not only inside Muslim communities but also serve as a framework adaptable to multicultural organizations (El Kaleh & Samier, 2013). IWE serves as a crucial moral basis that fosters a productive and peaceful work environment (Kamaruddin et al., 2021).

that foster collaboration and innovation. In firms that adopt IWE, information sharing is regarded not merely as a means to improve productivity but also as an ethical obligation to assist and fortify one another (Septiani et al., 2024). Moreover, the correlation between Islamic Work Ethics (IWE) and Organizational Citizenship Behavior (OCB) is pertinent, as employees' discretionary behaviors, such as assisting colleagues voluntarily, are frequently shaped by Islamic beliefs (Astuti et al., 2020).

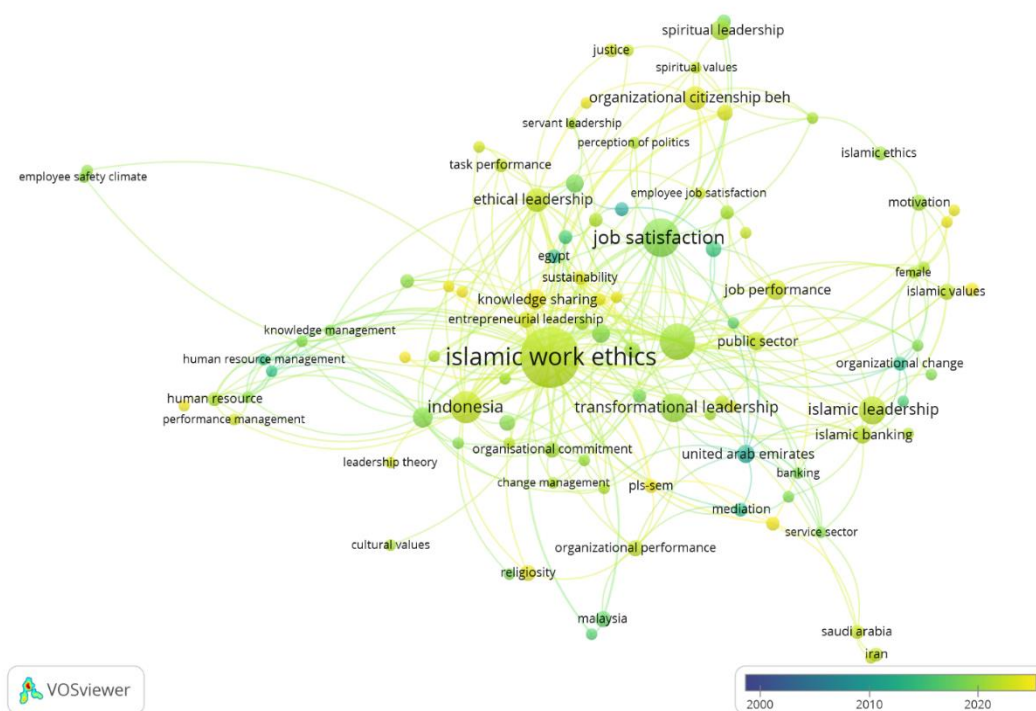
Job satisfaction and motivation are also critical factors in the execution of IWE. Islamic work ethics have been demonstrated in the literature to enhance workplace satisfaction and employee motivation through a framework grounded in moral ideals. Job satisfaction occurs when individuals perceive their employment as offering not only financial rewards but also significant spiritual significance. Asutay et al. (2022) contend that elevated job motivation is fostered by an intrinsic impetus to excel as an expression of conviction. Consequently, the deployment of IWE can foster a work atmosphere that is both emotionally beneficial and economically efficient.

Islamic Work Ethics are essential for merging spiritual principles with contemporary management methods. This ethical framework underpins the establishment of enterprises that prioritize both profitability and moral as well as social sustainability. This research offers profound insights indicating that the use of IWE is pertinent not just in normative contexts but also significantly influences strategic dimensions such as innovation, organizational performance, and employee behavior. Given the growing emphasis on ethical principles in the international workplace, IWE provides a pertinent and practical methodology across many organizational settings. The amalgamation of IWE with Islamic leadership and additional issues renders this notion a crucial pillar in the evolution of contemporary management literature.

This bibliometric visualization illustrates the temporal evolution of Islamic Work Ethics (IWE) across numerous research during the last two decades, as represented by the color gradient in Figure 6. The blue hue denotes research from the early 2000s, whilst the yellow hue represents more contemporary research, extending to about the 2020s. In the early 2000s, research on IWE mostly concentrated on normative themes such as religiosity and cultural values. Over time, research increasingly focused on pragmatic subjects, including the impact of IWE on job satisfaction, job performance, and organizational performance. This transition signifies the growing importance of IWE as an ethical basis for fostering the dynamics of contemporary organizations, especially in improving the performance of individuals and

entities in Muslim-majority nations like Indonesia, Malaysia, and the United Arab Emirates.

Figure 6. Development of Research Keywords Over the Years



Source: Author Processing (2024)

In the 2010s to 2020s period, the dominant yellow color indicates an increasing intensity of research on the relationship between IWE and aspects of management and leadership, such as transformational leadership, ethical leadership, and organizational change. During this period, Indonesia emerged as one of the significant research centers, supported by numerous studies linking IWE with both the public and private sectors, including issues of knowledge sharing and human resource management. This trend is also evident in the integration of IWE values in organizational transformations in other regions, such as the Middle East and South Asia. With the continuous development, this visualization not only depicts the historical dynamics of IWE implementation but also provides strategic guidance for the development of IWE research and applications in facing increasingly complex global organizational challenges.

CONCLUSION

The bibliometric visualization results indicate that Islamic Work Ethics (IWE) is a pivotal idea exerting a complex impact on diverse facets of management and organization.

Research conducted over the last twenty years reveals substantial advancements in the implementation of IWE, transitioning from normative frameworks to practical aspects, including job satisfaction, knowledge sharing, and organizational success. This idea is intricately linked to contemporary leadership paradigms, including transformational and ethical leadership, which prioritize the incorporation of ethical and spiritual principles in organizational governance. Indonesia, among nations like Malaysia and the United Arab Emirates, has emerged as a significant research center in advancing the significance of IWE in both public and commercial sectors. IWE has demonstrated its significance as a foundational element in facilitating the dynamics of contemporary companies by harmonizing a focus on outcomes with ethical sustainability.

This research establishes a robust basis for formulating managerial strategies rooted in Islamic principles, emphasizing the enhancement of individual and organizational performance through the implementation of IWE. These findings hold substantial implications for organizations in Muslim-majority nations, especially in reconciling Islamic work ethics with the global demands for innovation, productivity, and sustainability. This project promotes collaboration between researchers and practitioners to investigate the implementation of Islamic Work Ethics (IWE) in current situations, including digitalization, organizational transformation, and technology-driven human resource management. Consequently, IWE may evolve into a strategic framework for tackling the complexities and issues faced by global enterprises in the future.

Future research should investigate the applicability of Islamic Work Ethics (IWE) in other contexts, including multinational corporations and technology-driven sectors, to assess the pertinence of Islamic ideals in a progressively global and dynamic workplace. Furthermore, longitudinal studies may be undertaken to comprehend the enduring effects of Islamic Work Ethics (IWE) on organizational performance, innovation, and commercial sustainability. Subsequent study may use an interdisciplinary methodology, incorporating IWE with digital technology and artificial intelligence in human resource management, to yield novel insights on the adaptation of ethical principles in the digital age. Comprehensive investigation is required to determine the implementation of IWE within a multicultural framework, ensuring that this concept evolves into an inclusive and pertinent structure for diverse global organizations.

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