A Bibliometric Analysis of Islamic Philanthropy

Eva Nurul Huda1*, Achmad Tohirin2, Muhammad Afiat Anang Luqmana2

1Universitas Islam Indonesia, Indonesia
2Nanyang Technological University, Singapore

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Abstract

This study aims to retrieve journal articles related to Islamic philanthropy over a span of 16 years and propose new pathways for future research. The study involved a bibliometric analysis of 122 publications on the subject registered in the Scopus database from 2007 to 2023. The bibliometric procedure evaluates research performance and progress within an international impact framework, while Biblioshiny-R and VOSviewer visualize overall research trends in Islamic philanthropy. The results of the study show that Indonesia is the country with the most publications related to Islamic philanthropy. Hilman Latief and Fauzia Amalia are the two leading authors in this field based on the total number of publications and citations. The Journal of Muslim Philanthropy and Civil Society is the journal that has published the most papers on this topic. Some of the author's most recent keywords include "Islamic charity; Muslim philanthropy; sadaqa; ethics of giving; needy; philanthropy; Islam; zakat; charity; muhammadiyah; Islamic; sdgs; food security; wealth," which shows a strong current interest in the study of Islamic philanthropy. This paper is useful to academics, organizations, and policymakers in understanding the general picture of the field of Islamic philanthropy and allows future researchers to see where this study started and trace its shifts over time.

Keywords: Bibliometric; Islamic Philanthropy; Philanthropy; Biblioshiny-R; VOSviewer
I. Introduction

Philanthropy is one of the biggest puzzles in economics because economics is based on teachings about selfish behavior, which do not easily accommodate clearly selfless behavior (Andreoni, 2006). How can unselfish behavior be reconciled with self-interest?

In Islam, philanthropy has become the core of community development (Ismail et al., 2022). Philanthropy has been exemplified by the Prophet (saw) and his companions (Zaenal et al., 2022). Islam is very concerned about philanthropy (Meidina & Mokan, 2023); this can be seen both in the Qur'an as in sura al-Taubah (9): 103, al-Baqarah (2): 215, al-Baqarah (2): 43, al-Baqarah (2): 195, al-Baqarah (2): 215, al-Baqarah (2): 261, Ali Imran (3): 92, al-Nisa' (4): 114, al-Nahl (16): 71, al-Ma'Un (107): 1-3, and al-Kautsar (108): 2. Philanthropy in Islamic teachings has several forms, including Zakat, infaq, alms, and endowments (Fauzia, 2016). The aim is to ensure that wealth does not only circulate among the rich (Saputra et al., 2021). Therefore, Islamic philanthropy can also be interpreted as giving alms based on the promotion of social justice for the general public (Herlina, 2020).

Islamic philanthropy is one of the central teachings of Islam that inspires humans to connect with other humans and wider society as a form of worship and for mutual benefit (Zenal et al., 2022). In addition, Islamic philanthropy can also be used as a tool in solving humanitarian crises currently occurring globally due to war, conflict, terrorism, climate change, hunger, poverty, and epidemics (e.g., COVID-19) (Ismail et al., 2022). As UNHCR (2023) reported in the Islamic Philanthropy Annual Report 2023, in 2022, Zakat contributions received through the Refugee Zakat Fund will help more than 727,000 beneficiaries in 17 countries. This was made possible due to the receipt of Zakat's contributions of $21.4 million in 2022. Since UNHCR initiated the Refugee Zakat Fund in 2017, Zakat and Alm's contributions have enabled UNHCR to assist more than 6 million refugees and internally displaced persons in 26 countries.

Islamic philanthropic research has received significant attention in recent years. However, Ismail et al. (2022) and Taftazani (2017) argue that research in this area is still developing. Previous research on Islamic philanthropy has primarily focused on Zakat (e.g., Retsikas, 2014; Malik, 2016; Obaidullah & Manap, 2017; Lessy et al., 2020; Febriansyah & Wahyuni, 2021). Another stream of research has studied Waqf (Zarka, 2013; Shulthoni & Saad, 2018; Abubakar, 2019). Previous studies have also explored crowdfunding (Ozdemir, 2015; Flanigan, 2017; van Teunenbroek, 2023) and charitable giving (Adloff, 2009; Bekkers & Wiepking, 2011; Ricks & Peters, 2013). Apart from that, there is also research on corporate social responsibility (CSR) (Janowski, 2020; Amaeshi et al., 2016; Hogan et al., 2014).

The development of research in certain fields of study encourages scholars to conduct quantitative reviews of their scientific productions to understand the existing "intellectual structure" (Rivera and Pizam, 2015). This approach helps develop a knowledge base, identify research trends, understand the theory and methodology used, evaluate research contributions, and formulate future research potential (Ferreira et al., 2014). One of the innovative methods used in this analysis is bibliometrics, which aims to reveal the development, structure, and visualization of scientific production in a particular field of
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This method has been applied in the field of Islamic economic research, such as Islamic microfinance (Srisusilawati et al., 2021), Islamic social finance (Abubakar and Aysan, 2022), Islamic accounting (Alshater et al., 2022), halal food (Mostafa, 2020). However, the limited research that analyzes the intellectual structure of Islamic philanthropy is a void that needs to be filled. Therefore, this study aims to fill this void using a bibliometric network to investigate scientific publications on Islamic philanthropy. This technique helps identify the development, conceptual structure, and evolution of themes in Islamic philanthropy.

This study tries to answer several research questions, including: First, how is the development of research in the field of Islamic philanthropy? Second, who are the influential authors, journals, and countries in the field of Islamic philanthropy? Third, how is the collaborative network between writers, institutions, and countries in Islamic philanthropic research? Fourth, what are the intellectual structure and research theme trends in Islamic philanthropy? Finally, what are the main focuses of Islamic philanthropic research? This study analyzes 122 Islamic philanthropic research publications from Scopus involving 228 authors from 26 countries, published within 16 years from 2007 to 2023. This analysis helps to understand development, intellectual structure, and research contributions in the field of Islamic philanthropy, as well as identify challenges and future research areas that need attention.

This study contributes to the literature in several ways. First, using a bibliometric method, this study can objectively present the thematic evolution of key research themes in Islamic philanthropy, which helps build knowledge and indicate future directions in this field. Second, this study also enriches theoretical developments in Islamic philanthropic research by identifying potential opportunities and defining significant intellectual structures and research themes in this field.

II. Literature Review

The first academic articles on philanthropy appeared in the 1960s, after which interest in philanthropy economics and charity has grown rapidly since the 1980s. Hundreds of articles have been written to explore and expand theoretical findings, and hundreds more pursue empirical questions. In recent years, research on literature mapping has also grown using bibliometric analysis of Islamic philanthropic instruments, such as Zakat (Alshater et al., 2021; Ismail et al., 2022; Apriliyah & Arifianto, 2022; Handoko et al., 2022), Waqf (Rusydiana, 2019; Uluyol et al., 2021; Aldeen, 2021; Harahap & Qomar, 2022; Yusra et al., 2022), non-profit branding (Sepulcri et al., 2020); corporate volunteering (Dreesbach-Bundy & Scheck, 2017), and financial return crowdfunding (Martínez-Climent et al., 2018), crowdfunding (Zhang et al., 2018), dan charitable giving (Yaacob & Ling, 2021). Although there has been some research on Islamic philanthropy, there is still a significant gap for further research because of the minimal number of studies that unite and conclude the literature on Islamic social financial instruments, including the structure of knowledge and objective analysis in the field of research. In the context of the broader themes of Islamic social finance research as mentioned above, there is a gap in knowledge on the topics of
Islamic philanthropy, especially the evaluation of its current development. This limitation underscores the importance of this study.

III. Methodology

This study used a bibliometric approach, which is an analytical study based on bibliographical data, to see the progress of Islamic philanthropic research, the relationship between research topics, which aspects have been widely disclosed, and the direction of future research that should be expanded (Paltrinieri et al., 2020). The term "bibliometrics" was originally coined by Pritchard in 1969, replacing the classic "statistical bibliography." Since then, bibliometrics has become a method that is rapidly developing and being technically perfected, along with the exponential growth of knowledge (Sardi & Astuti, 2021).

In bibliometric research, the first step is to identify databases that aid learning (Albort-Morant & Ribeiro-Soriano, 2016). This study retrieved the data analyzed from the Scopus database in April 2023. Scopus was created in 2004 by Elsevier and is an interdisciplinary reporting source that has the largest database of abstracts and citations in the world, with more than 87 million documents from more than 7,000 publishers in the world, 105 countries, and 17 million author profiles (Elsevier, 2022). Data was collected by searching using the keyword "Islamic philanthropy" with the article title, abstract, and keywords categories. The period for searching data is limited to 2007–2023, and the results found 122 documents.

To analyze and visualize the data, the Biblioshiny-R and VOSviewer software application is used. Biblioshiny-R is Java-based software developed to conduct functional combination research using the bibliometrix package and the web application used in the shiny package environment in R Studio (Huang et al., 2021). Biblioshiny-R makes it possible to complete the entire process of scientific literature analysis and data processing. Biblioshiny captures the core Bibliometrix code and creates an online data analysis framework (Aria & Cuccurullo, 2017). Using the Biblioshiny-R package, this research makes it possible to conduct relevant bibliometric and visual analysis based on an interactive web interface (Mougenot & Doussoulin, 2022). Meanwhile, the VOSviewer is a powerful visualization software that works on a distance-based mapping technique in order to visualize items (Van Eck & Waltman, 2010). The VOSviewer software provides the results in the form of networks and clusters in different colors based on link, link strength, and total link strength among articles (van Eck et al, 2013). Examples include publication volume in terms of the number of articles, number of citations, and keywords. Then, this article presents pictures and maps such as citation network diagrams, thematic evolution maps, and international collaboration maps to identify research centers, the status, and the dynamics of Islamic philanthropy research in various periods (van Eck & Waltman, 2010).

This paper explored the parts that have not been discussed in detail by using comprehensive keywords and wider coverage in the search for articles, namely the keyword "Islamic philanthropy. In this context, a comprehensive analysis of research keywords will contribute to a careful evaluation of various fundamental aspects of the scientific landscape.
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of Islamic philanthropy studies. Bibliometric analysis is useful for understanding the development of issues related to Islamic philanthropy research. Bibliometric studies adopt quantitative and qualitative interpretation approaches to evaluate large amounts of data in order to identify new trends in a research topic and its intellectual structure (Hassan et al., 2022; Donthu et al., 2021). Therefore, the next section is dedicated to explaining the theoretical foundations underlying the bibliometric analysis adopted in this study.

IV. Results and Discussion

4.1. Annual Scientific Production
A search for research documents on Islamic philanthropy on the Scopus page yielded 122 documents. Figure 2 shows the annual scientific production development from 2007 to 2023, and it is found that the annual scientific production development fluctuates up and down. There has been a significant decrease in the number of publications from 2022 to 2023. However, additional publications in 2023 are still possible because this data was accessed on April 10, 2023. Islamic philanthropic activities, which are increasingly influential globally, are increasingly attracting the attention of many thinkers, philosophers, academics, and practitioners (Hilman Latief, 2010). Despite this growing interest, the research area of Islamic philanthropy has not been fully defined.
4.2. Three Fields Plot

In conducting bibliometric analysis, the three-field plot approach can be used to see the development of research elements by comparing the interactions between the three components and objects in the research. The placement of these elements is determined based on research needs. The formed elements are divided into three positions, namely the left element, the middle element, and the right element. All will be interconnected from the left element to the middle element and from the middle element to the right element. The size of each rectangle on each list indicates the number of publications associated with that element (Srisusilawati et al., 2021). Data can be generated into three field elements: author, affiliation, country, keywords, additional keywords, title, abstract, sources, references, and sources cited. This study used three-field element modeling, specifically source, author, and author keyword.

In Figure 2, information is found from interactions between source elements, authors, and author keywords. The first element shows a journal that publishes on the theme of Islamic philanthropic research and has relationships with a number of authors in the second element. In the figure above, there are nine indexed journals in a three-field plot for the first element that publishes research on the theme of Islamic philanthropy. The top journal that publishes research on the Islamic capital market theme is the Journal of Muslim Philanthropy and Civil Society, which has more links to authors than any other source on a three-field plot. Furthermore, the second element shows several writers who researched the theme of Islamic philanthropy. The second element is related to the third element, where each author relates to a number of dominant keywords found in research for the theme of Islamic philanthropy. There are 18 of the best writers who are researchers in this second element. The size of the rectangle describes the number of scientific articles owned by the author. Writers who have a wide scope of research on the theme of Islamic philanthropy are Hilman Latief and Amelia Fauzia. In the last element, about 18 related
topics have a relationship with the second element (author), including philanthropy, Muhammadiyah, Zakat, Islamic philanthropy, Islam, Indonesia, and so on.

4.3. Sources Analysis

The most relevant sources are measured by displaying statistics on the number of research articles published by each journal based on their level of relevance to the theme of Islamic philanthropy. The measurement was carried out by calculating the impact generated by the top journals during the study period (2007–2023) using the H-index, G-index, and M-index indicators. Table 1 displays a list of the top journal names in publishing articles on the topic of Islamic philanthropy, as well as the impact of each journal. The Journal of Muslim Philanthropy and Civil Society occupies the top position, with the most published documents being 10 with an h-index score of 2, g-index of 3, and m-index of 0.286, and having been cited 12 times. This is because the journal has a specific focus and scope relevant to the theme being discussed. Furthermore, two to four journals ranked with the most relevant sources are filled by the following journals: Journal of Islamic Marketing (10 papers, h-index 2, g-index 3, and m-index 0.286), Humanomics (4 papers, h-index 2, g-index 3, and m-index 0.286), and Indonesian Journal of Islam and Muslim Societies (3 papers, h-index 2, g-index 3, and m-index 0.286).

Another bibliometric analysis, Bradford's law, is also used as a tool for selecting core journals in a research field to maximize the effectiveness of the publication of research results. Bradford identified a pattern that anticipated the frequency with which articles were published in the core, affiliated, and sporadic publications. According to Bradford, the total number of articles published in core journals (the journals with the most publications on a given topic) equals the number of publications in subsequent affiliated journals. Based on the results of Bradford Law, it was found that out of a total of 97 publishers who had published research articles on Islamic philanthropy, 16 were the main, dominant, and
impactful publication sites. From these results, it was concluded that it was important for researchers to consider the 16 major publishers on the theme of Islamic philanthropic research when finding places to publish their research results. It is important for researchers to choose the best publisher to publish their research results.

**Table 1. Sources Local Impact**

<table>
<thead>
<tr>
<th>Element</th>
<th>NP</th>
<th>h-index</th>
<th>g-index</th>
<th>m-index</th>
<th>TC</th>
<th>PY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Journal of Muslim Philanthropy and Civil Society</td>
<td>10</td>
<td>2</td>
<td>3</td>
<td>0.286</td>
<td>12</td>
<td>2017</td>
</tr>
<tr>
<td>Journal of Islamic Marketing</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>0.5</td>
<td>39</td>
<td>2016</td>
</tr>
<tr>
<td>Humanomics</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>0.214</td>
<td>39</td>
<td>2010</td>
</tr>
<tr>
<td>Indonesian Journal of Islam and Muslim Societies</td>
<td>3</td>
<td>2</td>
<td>3</td>
<td>0.182</td>
<td>13</td>
<td>2013</td>
</tr>
<tr>
<td>Journal of Business Ethics</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>0.25</td>
<td>46</td>
<td>2016</td>
</tr>
<tr>
<td>Middle East Journal of Scientific Research</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>0.182</td>
<td>7</td>
<td>2013</td>
</tr>
<tr>
<td>Modern Asian Studies</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>0.333</td>
<td>14</td>
<td>2018</td>
</tr>
<tr>
<td>Austrian Journal of South-East Asian Studies</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>0.143</td>
<td>16</td>
<td>2017</td>
</tr>
<tr>
<td>Qudus International Journal of Islamic Studies</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>0.333</td>
<td>1</td>
<td>2021</td>
</tr>
<tr>
<td>The Palgrave Handbook of Global Philanthropy</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>0.125</td>
<td>2</td>
<td>2016</td>
</tr>
</tbody>
</table>

**Figure 4. Core Sources by Bradford's Law**
4.4. Author’s Analysis
Productivity is also measured by the author specifically. The measurement was carried out by calculating the number of articles produced and the impact generated by the top authors during the study period (2007–2023) using the H-index, G-index, and M-index indicators. The H-index is a metric that measures the productivity and impact of academic work. The H-index counts the number of works by a researcher that has been cited n times or more. For example, a researcher with an h-index of 10 means that there are 10 works cited 10 times or more. The H-index does not consider the number of citations for each work individually but only focuses on the total number of citations. The G-index is another metric used to measure the impact of a researcher’s work. The G-index counts the n works of a researcher that have at least n^2 citations in total. In other words, g is the number of n articles cited at most, where the average number of citations is at least n. The M-index is a metric that measures the average number of citations per work by a researcher. The M-index is obtained by dividing the total number of citations a researcher has by the number of works he has. The M-index helps to show the average quality of a researcher’s work. Table 2 shows that the author with the most publications relevant to the research topic is Latief H., who has produced 7 publications with an h-index score of 3, g-index of 5, and m-index of 0.273 and has been cited 31 times. Followed by Fauzia A, who has produced three publications with a score of h-index 3, g-index 3, and m-index 0.273 and has been cited 78 times. Next is Nickerson C., who has produced three publications with an h-index score of 3, a g-index of 3, and an m-index of 0.375 and has been cited 41 times. Then there are Azid T, Bensaid B, Benthall J, Goby Vp, Grine F, Khan S, Osili U, and Ökten, who have produced two publications each. Meanwhile, to show trends in author productivity from time to time, see Figure 5.

Table 2. Authors Local Impact

<table>
<thead>
<tr>
<th>No</th>
<th>Author</th>
<th>NP</th>
<th>h-index</th>
<th>g-index</th>
<th>m-index</th>
<th>TC</th>
<th>PY-start</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Latief H</td>
<td>7</td>
<td>3</td>
<td>5</td>
<td>0.273</td>
<td>31</td>
<td>2013</td>
</tr>
<tr>
<td>2</td>
<td>Fauzia A</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>0.273</td>
<td>78</td>
<td>2013</td>
</tr>
<tr>
<td>3</td>
<td>Nickerson C</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>0.375</td>
<td>41</td>
<td>2016</td>
</tr>
<tr>
<td>4</td>
<td>Azid T</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>0.143</td>
<td>6</td>
<td>2017</td>
</tr>
<tr>
<td>5</td>
<td>Bensaid B</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>0.182</td>
<td>7</td>
<td>2013</td>
</tr>
<tr>
<td>6</td>
<td>Benthall J</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>0.25</td>
<td>9</td>
<td>2016</td>
</tr>
<tr>
<td>7</td>
<td>Goby Vp</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>0.25</td>
<td>37</td>
<td>2016</td>
</tr>
<tr>
<td>8</td>
<td>Grine F</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>0.182</td>
<td>7</td>
<td>2013</td>
</tr>
<tr>
<td>9</td>
<td>Khan S</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>0.222</td>
<td>5</td>
<td>2015</td>
</tr>
<tr>
<td>10</td>
<td>Osili U</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>0.125</td>
<td>2</td>
<td>2016</td>
</tr>
<tr>
<td>11</td>
<td>Ökten</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>0.125</td>
<td>2</td>
<td>2016</td>
</tr>
</tbody>
</table>
There are two of the most relevant and dominant writers, namely Hilman Latief and Amelia Fauzia, both of whom are from Indonesia. The two authors have produced ten documents in the form of books and articles that are recorded in the Scopus database, and there are dozens of others in Indonesia that have been published in non-Scopus-indexed sources. Among Hilman Latief’s monumental works that are the main references for researchers are *Health Provision for the Poor: Islamic Aid and the Rise of Charitable Clinics in Indonesia* (2010), *Islamic Philanthropy and the Private Sector in Indonesia* (2013), and *Philanthropy and "Muslim Citizenship" in post-Suharto Indonesia* (2016). Amelia Fauzia’s monumental works include *Faith and the State: A History of Islamic Philanthropy in Indonesia* (2013), *Islamic Philanthropy in Indonesia: Modernization, Islamization, and Social Justice* (2016), and *Helper of Public Misery: The Charitable Activism of Muhammadiyah during the Colonial Period* (2017).

### 4.5. Affiliations Analysis

Judging from the origin of the researcher’s affiliation, six institutions are most relevant to producing publications about Islamic philanthropy. Figure 6 shows International Islamic University Malaysia and Yogyakarta Muhammadiyah University as the most productive institutions, each producing five documents. Followed by Universiti Sains Malaysia and Universiti Teknologi Mara, each of which produced four documents. Next are Indiana University, the University of Malaya, and the University of Oxford, each producing three documents.
4.6. Countries Analysis

Table 3 shows the details of the total contribution of each country. Writers from Indonesia are ranked first as the country with the highest number of publications producing 54 publications, Malaysia with 36 publications, the UK with 19 publications, the USA with 18 publications, and Nigeria and Saudi Arabia with 7 publications. Next are: United Arab Emirates (6), Pakistan (5), Australia (4), Canada (4), Turkey (4), Finland (3), Iran (3), Bahrain (2), France (2), Greece (2), Spain (2), Switzerland (2), Gambia (1), India (1), Japan (1), Maldives (1), New Zealand (1), Norway (1), Qatar (1), Singapore (1), South Africa (1), and Thailand (1). This data indicates the need to increase the number of paper documents published on the theme of Islamic philanthropy in other countries to better research new ideas and innovations in the development of philanthropic management so that it is expected to produce better output.

<table>
<thead>
<tr>
<th>Country</th>
<th>Freq</th>
<th>Country</th>
<th>Freq</th>
<th>Country</th>
<th>Freq</th>
<th>Country</th>
<th>Freq</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indonesia</td>
<td>54</td>
<td>Pakistan</td>
<td>5</td>
<td>France</td>
<td>2</td>
<td>Maldives</td>
<td>1</td>
</tr>
<tr>
<td>Malaysia</td>
<td>36</td>
<td>Australia</td>
<td>4</td>
<td>Greece</td>
<td>2</td>
<td>New Zealand</td>
<td>1</td>
</tr>
<tr>
<td>UK</td>
<td>19</td>
<td>Canada</td>
<td>4</td>
<td>Spain</td>
<td>2</td>
<td>Norway</td>
<td>1</td>
</tr>
<tr>
<td>USA</td>
<td>18</td>
<td>Turkey</td>
<td>4</td>
<td>Switzerland</td>
<td>2</td>
<td>Qatar</td>
<td>1</td>
</tr>
<tr>
<td>Nigeria</td>
<td>7</td>
<td>Finland</td>
<td>3</td>
<td>Gambia</td>
<td>1</td>
<td>Singapore</td>
<td>1</td>
</tr>
<tr>
<td>Saudi Arabia</td>
<td>7</td>
<td>Iran</td>
<td>3</td>
<td>India</td>
<td>1</td>
<td>South Africa</td>
<td>1</td>
</tr>
<tr>
<td>United Arab Emirates</td>
<td>6</td>
<td>Bahrain</td>
<td>2</td>
<td>Japan</td>
<td>1</td>
<td>Thailand</td>
<td>1</td>
</tr>
</tbody>
</table>

Figure 7 also shows a map of collaboration between countries researching Islamic philanthropy, with the number of publications decreasing from dark blue to light blue, while gray indicates no contribution. The author from Indonesia has co-published with authors from other countries, including three with authors from Malaysia, one from Australia, and one with authors from Singapore. Indonesia is followed by Malaysia with 4 collaborations, Saudi Arabia with 4 collaborations, and the USA and Nigeria with 3 collaborations.
Figure 7. Country Collaboration Map

Figure 8 shows the cumulative development of each country producing research on Islamic philanthropy from 2007 to 2023. The average progress for this trend is increasing, with the highest increases found in Indonesia and Malaysia. Followed by the USA, UK, Saudi Arabia, and Nigeria. This development illustrates the increase in productivity and progress on the theme of Islamic philanthropic research from 2007 until now.

4.7. Documents Analysis
The direction of the literature in each research area is determined by influential articles. It also helps to understand the formation and scope of research streams. The most relevant papers within the board community are identified using citation analysis. Previously, it has been proposed that citation analysis using bibliometric analysis counts the total number of times other articles cite a particular article to show the reputation and impact of that publication in a particular field of scientific research (Kumar et al., 2020). We identified the top 10 influential articles in two categories: through analysis of citations based on the criteria of total global citations per year (TGC) and the total number of local citations per year (TLC). Total global citations (TGC) are the number of times an article is cited by other articles across the Scopus database. While total local citations (TLC) mean the number of an
article is cited by other articles in the research sample (in our case, 122 articles from Scopus).

The top ten articles are identified in the first category based on the number of total global citations per year (TGC), as shown in Table 4. The top three articles in the first category based on the TGC are Narrative Disclosures of Corporate Social Responsibility in Islamic Financial Institutions, written by Aribi & Gao (2011); Faith and the State: A History of Islamic Philanthropy in Indonesia, written by Fauzia (2013); and The Quran and Poverty Alleviation: A Theoretical Model for Charity-Based Islamic Microfinance Institutions (MFIs), written by Kaleem & Ahmed (2010). The important research questions investigated by these articles are as follows:

a. What is the influence of Islam on corporate social responsibility (CSR) and disclosure of corporate social responsibility (CSRD) in Islamic financial institutions?
b. How did Islamic philanthropy develop along with the Islamization of Indonesia?
c. Who and what motivates the transformation of practice?
d. How are community resources mobilized and organized for religious and social purposes?
e. Over what network are they routed and used?
f. How to develop a theoretical model from the verses of the Qur’an to reduce poverty

The top ten articles are identified in the second category based on total local citations per year (TLC), as shown in Table 5. The top three articles in the second category based on TLC are Conceptualization of CSR Among Muslim Consumers in Dubai: Evolving from Philanthropy to Ethical and Economic Orientations, written by Goby & Nickerson (2016); Islamic Philanthropy in Indonesia: Modernization, Islamization, and Social Justice written by Fauzia, (2017); and Philanthropy and "Muslim Citizenship" in Post-Suharto Indonesia written by Latief (2016). The key research questions from this influential article are as follows:

a. What do Emiratis know about CSR and CSR initiatives in Dubai's new economy in the UAE?
b. How does local religion influence the understanding of what CSR is?
c. What are the potentials and constraints of social justice philanthropy in Indonesia in the context of two growing trends (Islamization and modernization)?
d. What is the role of Muslim volunteer organizations, referred to as Islamic philanthropic associations, in shaping the character of a democratic culture in Indonesia?
e. To what extent do Muslim volunteer organizations contribute to the creation of a just society?
### Table 4. Most Global Cited Documents

<table>
<thead>
<tr>
<th>Author</th>
<th>Year</th>
<th>Title</th>
<th>Journal</th>
<th>Total Citations</th>
<th>TC Per Year</th>
<th>Normalized TC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aribi, Z.A. &amp; Gao, S.S.</td>
<td>2011</td>
<td>Narrative disclosure of corporate social responsibility in Islamic financial institutions</td>
<td>Managerial Auditing Journal</td>
<td>66</td>
<td>5.08</td>
<td>2.00</td>
</tr>
<tr>
<td>Fauzia, A.</td>
<td>2013</td>
<td>Faith and the State: History of Islamic Philanthropy in Indonesia</td>
<td>Brill’s Southeast Asian Library</td>
<td>53</td>
<td>4.82</td>
<td>3.53</td>
</tr>
<tr>
<td>Goby, V.P. &amp; Nickerson, C.</td>
<td>2016</td>
<td>Conceptualization on CSR Among Muslim Consumers in Dubai: Evolving from Philanthropy to Ethical and Economic Orientations</td>
<td>Journal of Business Ethics</td>
<td>32</td>
<td>4.00</td>
<td>4.32</td>
</tr>
<tr>
<td>Iman, A.H.M. &amp; Mohammad, M.T.S.H</td>
<td>2017</td>
<td>Waqf as a framework for entrepreneurship</td>
<td>Humanomics</td>
<td>21</td>
<td>3.00</td>
<td>2.21</td>
</tr>
<tr>
<td>Obaidullah, M.</td>
<td>2015</td>
<td>Enhancing Food Security with Islamic Microfinance: Insights from some recent Experiments</td>
<td>Agricultural Finance Review</td>
<td>21</td>
<td>2.33</td>
<td>1.66</td>
</tr>
<tr>
<td>Usman, H., Mulia, D., Chairy, C. &amp; Widowati, N</td>
<td>2022</td>
<td>Integrating Trust, religiosity and Image into Technology Acceptance Model: The Case of the Islamic Philanthropy in Indonesia</td>
<td>Journal of Islamic Marketing</td>
<td>20</td>
<td>10.00</td>
<td>10.87</td>
</tr>
<tr>
<td>Author</td>
<td>Year</td>
<td>Title</td>
<td>Journal</td>
<td>Local Citations</td>
<td>Global Citations</td>
<td>LC/GC ratio (%)</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>------</td>
<td>----------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
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</tr>
<tr>
<td>Goby, V.P., Nickerson, C.</td>
<td>2016</td>
<td>Conceptualization on CSR Among Muslim Consumers in Dubai: Evolving from Philanthropy to Ethical and Economic Orientations</td>
<td>Journal of Business Ethics</td>
<td>4</td>
<td>32</td>
<td>12.50</td>
</tr>
<tr>
<td>Latief, H.</td>
<td>2016</td>
<td>Philanthropy and &quot;Muslim Citizenship&quot; in Post-Suharto Indonesia</td>
<td>Southeast Asian Studies</td>
<td>3</td>
<td>12</td>
<td>25.00</td>
</tr>
<tr>
<td>Fauzia, A.</td>
<td>2013</td>
<td>Faith and the State: A History of Islamic Philanthropy in Indonesia</td>
<td>Brisll’s Sotheast Asian Library</td>
<td>1</td>
<td>53</td>
<td>1.89</td>
</tr>
<tr>
<td>Kaleem, A., &amp; Ahmed, S.</td>
<td>2010</td>
<td>The Quran and Poverty Alleviation: A Theoretical Model for Charity-Based Islamic Microfinance Institutions (MFIs)</td>
<td>Nonprofit and Voluntary Sector Quarterly</td>
<td>1</td>
<td>41</td>
<td>2.44</td>
</tr>
<tr>
<td>Iman, A.H.M. and Mohammad, M.T.S.H. Usman, H., Mulia, D., Chairy, C.C and Widowati, N.</td>
<td>2017</td>
<td>Waqf as a Framework for Entrepreneurship</td>
<td>Humanomics</td>
<td>1</td>
<td>21</td>
<td>4.76</td>
</tr>
<tr>
<td>Nuruddeen Mohammad I.</td>
<td>2022</td>
<td>Integrating Trust, religiosity and image into Technology Acceptance Model: The Case of the Islamic Philanthropy in Indonesia Scholars, Merchants and Civil Society: Imperative for Waqf-Based Participatory Poverty Alleviation Initiatives in Kano, Nigeria</td>
<td>Journal of Islamic Marketing</td>
<td>1</td>
<td>20</td>
<td>5.00</td>
</tr>
<tr>
<td>Nuruddeen Mohammad I.</td>
<td>2010</td>
<td></td>
<td>Humanomics</td>
<td>1</td>
<td>12</td>
<td>8.33</td>
</tr>
</tbody>
</table>
4.8. Words Analysis

The word cloud displays the essence of the word with illustrations using the words in different sizes according to the number of words that appear. In terms of placement, the word cloud tends to be random, but dominating words are always centered on making them more visible with their large size. Figure 9 places Islamic philanthropy and philanthropy as the two dominant vocabularies in research on Islamic philanthropy.

![Figure 9. Word Cloud](image)

Words Growth displays the growth in using certain keywords in these publications over that period. Words Growth can identify keywords that are increasing in popularity as well as keywords that are decreasing in popularity over time. This can assist researchers in identifying emerging research trends and topics in a particular field over some time. Figure 10 shows the growth of words resulting from word dynamics in the theme of Islamic philanthropic research in 2008–2023. The first word that developed in Islamic philanthropy research was philanthropy," which appeared 30 times. Furthermore, the most significant growth occurred with the keywords Islamic philanthropy," which appeared 20 times, and "waqf," which appeared 13 times.

![Figure 10. Words Growth](image)
Whereas a word tree map displays frequently appearing words in squares similar to areas on a map, the more words appear, the larger the square area. Grouping displays words in the form of colored groups by considering the relationship between one word and another. Based on the Word Tree Map in Figure 11, the dominant words that appear most often are philanthropy (14%), Islamic philanthropy (10%), Waqf (6%), Indonesia (5%), Islam (5%), Zakat (5%), charity (4%), and Muhammadiyah (3%).

Figure 11. Word Tree Map

The keywords philanthropy and Islamic philanthropy are the most dominant words that often appear. This is not surprising considering that this study uses a database of articles collected from Scopus, which were collected through searches using the keyword Islamic philanthropy. The understanding of Islamic philanthropy needs to be emphasized, considering that philanthropy does not come from Islamic terminology but from Greek, where philanthropy is based more on love for fellow human beings. Whereas in Islam, this form of love is more obligatory, as stated in the orders of Zakat and sunnah, such as infaq, alms, and Waqf. The current development of Islamic philanthropy is also marked by the emergence of many Islamic philanthropic institutions that operate professionally and have legal entities (Mahrus, 2018).

Indonesia ranks first with the highest number of authors' correspondences in producing Islamic philanthropic research. Besides that, the word Indonesia is one of the keywords that are quite often (by 5%) raised by researchers, see Figure 11. This is not surprising considering that Indonesia is the most generous country in the world based on the World Giving Index (WGI) from 2017 to 2022, released by the Charities Aid Foundation (2022). In addition, Indonesia is also a country with the largest Muslim population in the world, based on data from the World Population Review for 2021. So this has become a strong attraction for researchers to study it, both from Indonesia itself and from outside Indonesia. Islamic philanthropy in Indonesia is in an interesting position because, institutionally, the state is not based on the principle of a religious (Islamic) state (Fauzia, 2013). The long history of Islam in Indonesia shows that the practice of generosity is central to people's lives (Fauzia, 2017). The practice of philanthropy has been deeply rooted and developed into an increasingly important tradition in the modern period.
The word analysis in Figure 11 also found that Waqf is the dominant keyword (6%), in addition to Zakat (5%). The existence of Islamic Waqf as a tool of credible commitment to provide certainty to economic entities as part of social services, especially so far, Waqf has been the main instrument for collective public services (Kuran, 2001). The development of Waqf and Islamic financial institutions have the same spirit of improving the people's economy and fighting poverty and dependency. In addition, the commitment of Muslim scholars and intellectuals to encourage the development of productive Waqf is the first step in increasing the welfare of the people so that they can have a positive impact on alleviating poverty and dependency as well as traditional giving activities in society (Faqih, 2005).

In the word analysis in Figure 11, one institution that researchers often mention is Muhammadiyah (3%). Muhammadiyah was founded by Ahmad Dahlan in 1912 and has survived for more than a century in Indonesia. In its movement, it is able to build and mobilize various social, educational, and health institutions through optimizing Islamic philanthropy owned by associations, business charities, Muhammadiyah cadres, and participants (Latief, 2010). Ahmad Dahlan's teachings on surah al-'Ashr and surah al-Ma'un became a strong inspiration behind Muhammadiyah's commitment to using religious and rational understanding in teaching and action, developing education, health services, economic development, empowerment, philanthropy, and humanitarian action. The dynamic Muhammadiyah has inspired exploratory studies that reveal the accompanying factors behind the development of Muhammadiyah (Arifin et al., 2022).

4.9. Network Approach

Co-occurrence analysis using VOSviewer is useful for identifying and analyzing relationships between keywords that often appear together in scientific articles (Krauskopf, 2018; Eck & Waltman, 2014). This effort helps find novelty in this domain. Figure 12 is an overall description of research on Islamic philanthropy, showing that color, box size, font size, and line thickness indicate the strength of the relationship between keywords (Sweileh et al., 2017).

![Figure 12. Keywords Co-occurrences](image-url)
Islamic philanthropic researchers worldwide produce six primary clusters, marked with red, green, dark blue, yellow, purple, and light blue. The first cluster (red color) shows the development of Islamic philanthropy in Indonesia. The second cluster (green) is Islamic philanthropy related to corporate social responsibility. The third cluster (dark blue) is the link between Islamic philanthropy, Waqf, and Islamic social finance. The fourth cluster (yellow) shows the relationship between Islamic philanthropy and humanitarianism. The fifth cluster (purple) shows the link between Islamic philanthropy, welfare, and productive Zakat. The sixth cluster (light blue) is the relationship between Islamic philanthropy and social entrepreneurship.

Indonesia, Citizenship, finance, community, and culture are some of the important related themes (see Figure 12) in the field of Islamic Philanthropy research. Cluster 1 (red) in Figure 12 reflects evidence from Fauzia’s (2013) research on Faith and the State: A History of Islamic Philanthropy in Indonesia. The research that constitutes this dissertation explains the development of Islamic philanthropy from the period of Islamization, colonialism, and post-independence to contemporary times. The results of this study indicate that Islamic philanthropy has entered the domain of the state and civil society, even though this domain is still experiencing fluctuations due to differences in views between religion and the state. Corporate social responsibility is a critical trending topic related to Islamic Philanthropy research (Figure 12, cluster 2 in green). This is related to Aribi and Gao’s (2011) research concerning Narrative disclosure of corporate social responsibility in Islamic financial institutions.

Waqf and Islamic social finance are two important themes related to the field of Islamic Philanthropy research (Figure 12, cluster 3 in dark blue). This is related to the research of Iman & Mohammad (2017) research on Waqf as a framework for entrepreneurship. This paper has highlighted some of the prospects and challenges of finding a new basis for developing Waqf as a framework for generating economic outcomes that can be used to improve people’s welfare. The fourth cluster (yellow) shows the relationship between Islamic philanthropy and humanitarianism. Representing his research, Latief (2016) explores the extent to which Muslim philanthropic organizations in Indonesia view welfare issues as forming new debates about “citizenship.” Practically speaking, there are two competing orientations of Muslim philanthropic activism: exclusive by serving and supporting only community members with the same religious affiliation or inclusive by serving those in need regardless of religion, political affiliation, race, and ethnicity.

The link between Islamic philanthropy and the topic of welfare and productive Zakat is in cluster 5 (Figure 12, purple color), represented by Kaleem & Ahmed’s article (2010). This research seeks guidance from the verses of the Koran and develops a theoretical model of Islamic charity-based microfinance institutions (MFIs), which can be used as an alternative approach to reducing poverty. The sixth cluster (Figure 12, light blue) is the relationship between Islamic philanthropy and social entrepreneurship. Almarri & Meewella (2015) found that Zakat in modern times is indeed a tool of Islamic social entrepreneurship because it has a major influence on the social and economic development of society. Zakat can be considered a form of Islamic social entrepreneurship only if it fulfills these two main dimensions: economic and social goals, not just one of them.
In this study, thematic maps were analyzed based on density and center and from data on document titles related to the research topic, which were divided into four quadrants, as visualized in Figure 13.

**Figure 13. Thematic Maps**

In bibliometric analysis, the visualization of four quadrants on the Thematic Map can help to understand the structure and dynamics of certain fields of study. It can assist researchers in identifying interesting topics for further research or topics that need more attention in the development of fields of study. These results were obtained from a semi-automatic algorithm by reviewing all reference keywords to the research object. Therefore, the results can capture deeper variations.

a. The first quadrant is niche themes. This quadrant shows topics that have a small contribution to the overall field of study. Typically, these topics are only discussed by small groups of researchers and have not been extensively covered in the academic literature. These topics include "banking, corporate philanthropy, management, and the UAE." These topics should be further developed, bearing in mind their importance for future research.

b. The second quadrant is motor themes. This quadrant shows topics that have a major contribution to the entire field of study. These topics are considered the prime movers in certain fields of study because they receive a lot of attention from researchers and significantly influence the development of the field of study. The topics in this quadrant are "Islamic charity; Muslim philanthropy; sadaqa; ethics of giving; needy; "philanthropy; Islam; zakat; charity; muharramadiyah; and Islamic; sdgs; food security; wealth."

c. The third quadrant is "emerging" or "declining" themes. This quadrant shows topics that are developing or experiencing setbacks in the field of study. These topics are usually in their early stages of development and have not been extensively covered in the academic literature, or conversely, they are already widely discussed, but recent research has shown that they are experiencing a decline in interest. The topics, so far, are "Islamic
charities: sustainability," "welfare: productive zakat," and "CSR (corporate social responsibility)."

d. The 4th quadrant is Basic Themes: This quadrant shows topics that have a stable contribution to the entire field of study. These topics have been extensively discussed in the academic literature and are considered important foundational topics to understand in any given field of study. These topics include "Islamic philanthropy, waqf, Indonesia, Islamic social finance, and social entrepreneurship."

4.10. Discussion

This extensive discussion illustrates the critical and diverse knowledge that has resulted from the findings of different studies on Islamic philanthropy. Research on corporate social responsibility in Islamic financial institutions shows the importance of narrative disclosure for transparency and accountability practices in Islamic business (Aribi & Gao, 2011). In addition, research on the definition, characteristics, and theoretical perspectives of CSR provides a solid foundation for developing an effective framework for Islamic companies (Hamidu et al., 2015). The development of CSR practices in Islamic financial institutions and their implementation in developing countries is also a concern (Aracil, 2019). Studies on the conceptualization of CSR among Muslim consumers in Dubai show a shift from traditional philanthropy towards ethical and economic orientations that influence the company's business strategy (Goby & Nickerson, 2016). Research also explores the role of corporate social responsibility in Islamic banks and conventional banks (Rawashdeh et al., 2017). These findings provide valuable insights for strengthening CSR practices in the Islamic finance sector.

In addition, research on Islamic philanthropy in Indonesia shows how history and Islamic values influence current philanthropic practices, emphasizing social justice (Fauzia, 2013). The integration of belief, religiosity, and image in technology acceptance for Islamic philanthropy is also the focus of recent research (Usman et al., 2022). In charity-based microfinance, research offers a theoretical model that uses the Koran to alleviate poverty (Kaleem & Ahmed, 2010). In addition, research also explores how Islamic microfinance can improve food security (Obaidullah, 2015). Implementation of this model will require establishing and managing a charity-based microfinance institution and an Islamic microfinance program that supports the agriculture and food sectors. The waqf concept is also considered a framework for entrepreneurship and poverty alleviation (Iman & Mohammad, 2017). These findings highlight the important role of Waqf in overcoming poverty and social alleviation (Muhammad, 2010). Implementation of these findings requires collaboration between scholars, traders, and civil society in developing participatory waqf initiatives to address poverty in various regions.

This research provides a comprehensive understanding of Islamic philanthropy, corporate social responsibility, and sustainable economic development. Implementing these findings requires close collaboration between the government, financial institutions, business, and society in implementing policies and practices that align with religious values, pay attention to aspects of social justice, and contribute to sustainable development. In facing the current global challenges, it is important to strengthen the understanding and practice of Islamic philanthropy and corporate social responsibility in Islamic financial institutions. The active
involvement of Islamic financial institutions, such as banks and charity-based microfinance institutions, is essential to ensuring the effective implementation of the findings of this research. These institutions need to integrate CSR practices based on religious values and reflect social responsibility towards society and the environment. In addition, it is also necessary to educate and raise public awareness about the importance of Islamic philanthropy and corporate social responsibility. With broader knowledge and deeper understanding, communities can actively support and encourage sustainable practices.

In line with the vision of sustainable development, the implementation of this research’s findings is expected to positively contribute to achieving sustainable development goals, including poverty alleviation, social justice, and environmental protection. In order to achieve this goal, it is important for researchers, practitioners, and relevant stakeholders to continue to develop further studies on Islamic philanthropy, corporate social responsibility, and sustainable finance practices. With deeper understanding and close collaboration, we can create positive change and promote sustainable, inclusive, and socially just economic development in the Islamic context. In conclusion, various studies have proven that Islamic philanthropy, corporate social responsibility, and sustainable financial practices have an important role in shaping a more ethical, inclusive, and sustainable business world. By continuing to research and implement appropriate practices, we can strengthen the role and contribution of Islamic financial institutions and strengthen our commitment to sustainable development that is just and sustainable.

Identification of future research agenda
The results of the bibliometric analysis of journals published with the theme of Islamic philanthropy allow the identification of several suggestions for researchers to develop the authorship of journals with the theme of Islamic philanthropy in the future. The following table shows possible research and suggestions based on the topics and their references. We discuss future research agendas and present them in Table 12.

<table>
<thead>
<tr>
<th>Research Stream</th>
<th>Further Research Directions</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islamic philanthropy overview and growth</td>
<td>Continuing in-depth research on the transformation of Islamic philanthropy in Indonesia</td>
<td>Fauzia (2017), Latief (2016)</td>
</tr>
<tr>
<td></td>
<td>Examining the challenges and prospects of developing waqf institutions that are more integrative and effective in achieving the people's socio-economic goals</td>
<td>Iman &amp; Mohammad (2017)</td>
</tr>
<tr>
<td></td>
<td>Analyze the relationship and collaboration between Islamic philanthropic organizations, non-religious philanthropic organizations, and other faith-based organizations that have social justice agendas.</td>
<td>Fauzia (2017)</td>
</tr>
<tr>
<td></td>
<td>More in-depth research on governance, ethics, and fiduciary law in the context of Waqf.</td>
<td>Iman &amp; Mohammad (2017)</td>
</tr>
<tr>
<td></td>
<td>Researching the role of Islamic Philanthropy in protecting the environment and promoting environmental sustainability</td>
<td>Author's Suggestions</td>
</tr>
</tbody>
</table>
V. Conclusion and Recommendation

5.1. Conclusion
This research focuses on the development of the theme of Islamic philanthropy from 2007 to 2023. Bibliometric analysis using the Biblioshiny-R and VOSviewer software produced
significant findings, including Annual Scientific Production, Three Fields Plot, Sources Analysis, Authors Analysis, Affiliations Analysis, Countries Analysis, Documents Analysis, Words Analysis, and Network Approach. The results show that Indonesia is the most productive country in producing papers on Islamic philanthropy (54 documents), while the Journal of Muslim Philanthropy and Civil Society is the journal that has published the most papers on this topic (10 documents). International Islamic University Malaysia and Yogyakarta Muhammadiyah University are the most active institutions in publishing papers (5 documents). In addition, the authors who consistently write about this study are Hilman Latief (7 documents, 31 citations) and Fauzia Amalia (3 documents, 78 citations).

5.2. Research Limitations and Recommendations
Like other research, this paper has some limitations. First, the limitations of the bibliometric analysis in this study only use the Scopus database. Even though the Scopus database is quite complete and valid, for future research, it is better to use other databases such as Web of Science, Google Scholar, or Dimension to anticipate studies that are not covered in this research in order to provide more complete insight. Second, our research only includes publications in English. It is therefore recommended that future research include documents published in other languages. Third, the analysis was carried out using bibliometric techniques, which provide an advantage in quantitatively analyzing the metadata obtained from the database. However, analysis of publication content is limited to article keywords and not article content. Further research can be carried out using an approach such as a systematic literature review to explore the content of the article in a qualitative and more in-depth manner.

5.3. Implications
This research provides a theoretical contribution by adding insight and literature on Islamic philanthropy. This bibliometric analysis encourages scholars to explore this topic further. In addition, this research also provides practical implications by identifying trending topics and advanced research areas in Islamic philanthropy.

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