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A Bibliometric Mapping of Islamic Work Ethics Literature: Trends, Research Clusters, and Future Implication for Muslim Librarians

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ABSTRACT

Background: Research into Islamic Work Ethics (IWE) has predominantly focused on the corporate and banking sectors, leaving a critical gap in the library profession. This oversight limits the ability of Muslim librarians to address unique ethical challenges within the digital-era information landscape.
Purpose: This study utilizes bibliometric analysis to map the intellectual structure of IWE literature, identify existing research voids, and formulate a strategic agenda for developing a value-based professional culture specifically for Muslim librarianship.
Methods: The researchers conducted a bibliometric analysis of 496 Scopus-indexed documents published between 2015 and 2024. Using Biblioshiny and VOSviewer, the study mapped publication trends, global collaboration networks, and thematic clusters to evaluate the current trajectory of IWE scholarship.
Findings: The study indicates significant growth in IWE literature over the last decade, with major contributions originating from Indonesia and Malaysia. However, the library profession remains conspicuously understudied. Notably, the analysis confirms that core Islamic values: sidiq (honesty), amanah (trustworthiness), fathonah (wisdom), and tabligh (communication) are formally absent from current librarianship policy frameworks.
Originality/Value: As the first bibliometric study to contextualize IWE within Muslim librarianship, this research proposes an innovative conceptual model. This model integrates three essential dimensions: personal-spiritual, structural-organizational, and digital-informative, providing a roadmap for future ethical governance in LIS.

Keywords: Islamic work ethics; Muslim librarians; Bibliometric analysis; Intellectual structure; Conceptual model

1. INTRODUCTION

In the contemporary digital landscape, Muslim librarians encounter a range of complex ethical challenges, particularly in relation to the deployment and governance of emerging technologies. On one hand, they must remain critically attentive to algorithmic bias within AI-driven academic databases, which may inadvertently marginalize, misrepresent, or devalue

Islamic intellectual traditions and literature. On the other hand, they are tasked with navigating the delicate balance between implementing contextually appropriate content moderation, aligned with local legal frameworks and community norms, and safeguarding the fundamental principle of user privacy. However, the integration of Islamic values as moral guidelines in librarianship practice remains limited (Suwarno, 2022).

Consequently, scholarly investigations and theoretical developments concerning Islamic work ethics within the librarianship profession remain limited, even in Muslim-majority contexts such as Indonesia. In contrast, the broader body of literature on Islamic Work Ethics (IWE) has experienced notable growth, reflecting increasing academic interest in this domain. Nevertheless, existing studies remain predominantly concentrated within the sectors of business, banking, and general organizational contexts, thereby revealing a significant research gap in the fields of information science and education, particularly with respect to the librarian profession. Studies on Islamic Work Ethics (IWE) are still dominated by the business sector, Islamic banking, and organisational management, while its application in the field of librarianship has been largely neglected. Bibliometric findings by Alam et al. (2024), confirming this; although the volume of IWE publications has increased significantly since 2016, with major contributions from Malaysia and Indonesia, the Muslim librarian profession has not yet occupied a position as a significant object of research in the literature landscape.

A study conducted by Suwarno (2022) attempted to fill this gap by examining the role of Islamic ethics as a moral guideline in the productivity of librarians at PTKIN Central Java. The results show that prophetic characteristics such as sidiq, amanah, fathonah, tabligh, and sabar play an important role in shaping the work ethic of Muslim librarians. However, these values have not been fully integrated into formal work policies or performance evaluation systems (Suwarno, 2022). Study by Faizah et al (2024), identifying three pillars of the application of Islamic work ethics in society, religious teachings, and organisations, but their relevance to librarians has not been studied. Existing literature tends to discuss librarians in the context of Islamic education, rather than analysing work ethics in professional practice. This research gap is exacerbated by the absence of a conceptual model that operationalises Islamic Work Ethics (IWE) in librarianship. Therefore, the integration of Islamic ethics into this profession is urgent in order to build an information system that is not only accountable but also spiritually sustainable.

In contemporary theoretical discourse, Islamic Work Ethics (IWE), which is rooted in the teachings of the Qur'an and Sunnah, is not only understood as a normative religious ethical system, but also studied as a multidimensional construct that has economic, moral, and social dimensions (Akhmadi et al., 2023). Literature development shows that IWE has become an important variable in organizational behavior theory, where various empirical studies examine its influence on organizational commitment, organizational citizenship behavior, and employee performance in various organizational sectors, both government and private (Atiya et al., 2024). Recent research has even expanded its scope by examining how IWE encourages the internalization of employees' moral identity, thereby preventing unethical behavior that benefits both the organization and the family (Alqhaiwi et al., 2024), and examining Qur'anic values such as trustworthiness, steadfastness, and sincerity as the foundation that shapes moral integrity and transcendental motivation at work (Basalamah, 2025). Thus, IWE bridges the gap between religious moral philosophy and its practical application in modern management and business, offering a distinctive alternative perspective from the Islamic tradition amid the dominance of Western-based work ethic theories.

Librarian professional ethics are a set of normative values that form the moral basis for information services, which have been codified into national codes of ethics in more than 60 countries around the world (IFLA, 2025; Munigal, 2018). At the global level, IFLA (International Federation of Library Associations and Institutions) through its FAIFE (Freedom of Access to Information and Freedom of Expression) committee drafted and approved the 'IFLA Code of Ethics for Librarians and other Information Workers' in August 2012 in response to the need for international ethical standards (IFLA, 2012). This global code of ethics affirms that information services for social, cultural and economic well-being are at the heart of the librarian profession, and that librarians therefore have an inherent social responsibility (IFLA, 2012). Indonesia itself has a "Librarian Code of Ethics" issued by the Indonesian Librarians Association (IPI) as a normative guideline for its members (Sarwono, 2019). In contemporary developments, new ethical issues have arisen regarding algorithmic bias in artificial intelligence-based information retrieval systems, requiring librarians to play an active role in mitigation through information literacy, algorithmic auditing, ethical data curation, and policy advocacy to ensure credible and fair information systems.

Islamic Work Ethics (IWE) has emerged as a significant theoretical framework in organizational studies, emphasizing core values such as amānah (trustworthiness), ʿadl (justice), and itqān (excellence) in shaping workplace conduct. Contemporary empirical research has consistently demonstrated positive correlations between IWE and key organizational outcomes, including enhanced organizational commitment (Husin & Kernain, 2020; Kibria et al., 2021), job satisfaction (Adhikari, 2023; Sait Dinc, 2017), as well as knowledge sharing behaviour (Thi Chung & Thi Tram Anh, 2022) further demonstrates the rapid growth of IWE publications since 2016, with a dominant focus on business, banking and management contexts, particularly in Malaysia and Indonesia.

However, despite the dynamic development of literature, the application of IWE in the context of the information profession is still very limited and has not received adequate attention. Research by Winastwan & Nurdin (2021), although prophetic values (siddiq, amanah, fathonah) have been identified as determinants of librarian performance, their integration into library policy and professional standards remains limited. This gap is exacerbated by the absence of a conceptual model that specifically operationalises Islamic Work Ethics (IWE) in the field of librarianship. Therefore, this study aims to map the intellectual structure of IWE literature and develop an integrative framework for its application in the context of Muslim librarianship.

The digital transformation of librarianship necessitates a robust ethical framework. Islamic Work Ethics (IWE) offers a comprehensive moral system derived from the Qur'an and Hadith, emphasizing virtues like trustworthiness (*amanah*), truthfulness (*siddiq*), and competence (*fathonah*), which are theorized to enhance professional outcomes (Haron et al., 2020). Preliminary studies confirm that religious values informally influence Muslim librarians' conduct, fostering a sense of responsibility beyond transactional duties (Suwarno, 2022), while societal norms, religious teachings, and organizational structures are identified as key implementation pillars (Faizah et al., 2024). However, a critical gap persists: the literature subsumes librarians within broader Islamic studies, failing to specifically analyze IWE's application to core tasks like information curation, digital literacy instruction, and ethical reference services. More critically, no conceptual model exists to operationalize IWE principles systematically within librarianship. This study addresses this void by developing an integrative model to embed IWE into the modern practice of Muslim librarianship.

This study employs a bibliometric approach to systematically map the intellectual landscape, emerging trends, and research gaps at the intersection of Islamic Work Ethics (IWE) and Muslim librarianship, with the aim of establishing a critical foundation for a contextualized and actionable research agenda that advances a value-based professional ethos integrating social responsibility and spiritual accountability. The study examines the prevailing trends, patterns, and gaps in the literature on IWE within the context of librarianship and explores the development of conceptual models to integrate IWE principles into the librarian profession in order to promote fair, professional, and spiritually grounded information practices.

2. METHODS

This study employed a bibliometric analysis of Scopus data (Rahma et al., 2025), covering the period 2015-2024 to map the research landscape of Islamic work ethics. Using the keyword "Islamic work ethics" in titles, abstracts, and keywords, 496 documents were retrieved and analyzed to identify developmental trends, thematic relationships, and future research directions. To conduct the bibliometric analysis and visualization, this study utilized Biblioshiny-R, a web-based interface of the R package 'bibliometrix' operating within RStudio's Shiny framework, alongside VOSviewer software. The analysis encompassed several key bibliometric indicators, including a three-field plot, annual scientific production, average citations per year, most relevant sources, author impact and productivity, most relevant affiliations, countries' scientific production, most globally cited documents, and word frequency analysis. Biblioshiny-R facilitated comprehensive data processing and enabled interactive exploration of the bibliographic dataset, while VOSviewer was employed to construct and visualize bibliometric networks (Latifah et al., 2025). VOSviewer enabled distance-based network visualization, generating clustered maps to represent relationships among publications, citations, and keywords. Together, these tools produced citation networks, thematic evolution maps, and international collaboration patterns to elucidate research trends and dynamics in Islamic work ethics literature.

This bibliometric analysis adopted a comprehensive search strategy to map the intellectual landscape and identify research gaps (Bahlamar, 2024), in the study of Muslim librarians' work ethics through an integrated quantitative-qualitative approach. Bibliometric studies discovered new trends and intellectual structures in research subjects in addition to evaluating large amounts of data (Ciptono & Noviasari, 2023; Zupic & Čater, 2015). Therefore, the theoretical foundation underlying the use of bibliometric analysis in this study was discussed in the subsequent section to provide a basis for interpreting the findings.

3. RESULTS AND DISCUSSION

Three-Field Plot

Three-field plot analysis using Biblioshiny-R was applied to visualise the dynamic relationship between keywords, authors, and sources. This quantitative technique refers to the methodology (Nurul Huda et al., 2023), enables the mapping of structural relationships in literature, where the size of the elements reflects their frequency of occurrence.

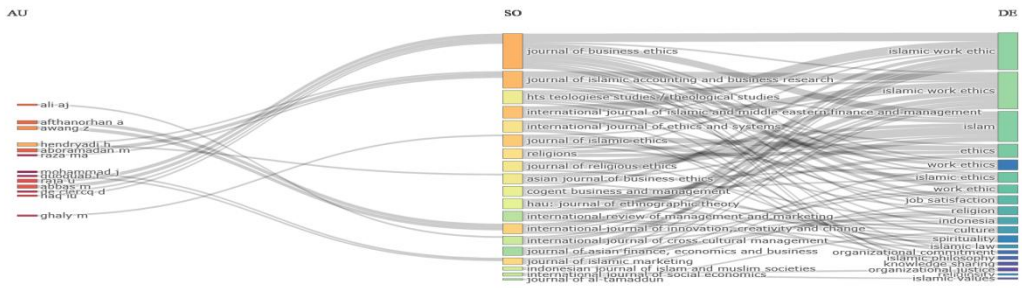


Figure 1. Three Fields Plot (Sources, Authors, Keywords)

The Three-Field Plot (Sources, Authors, Keywords) visually maps the intellectual structure of Islamic Work Ethics literature by illustrating connections among three core elements: authors (AU), source journals (SO), and key topics (DE). The left field displays prominent authors (e.g., Ali-AJ, Afthanorhan A, Awang Z), whose research outputs are channeled through central journals in the middle field (e.g., Journal of Business Ethics, Journal of Islamic Accounting and Business Research). These journals, in turn, disseminate key research themes visible in the right field, including "Islamic Work Ethic," "Job Satisfaction," and "Religion."

The connecting lines represent direct relationships, with line thickness corresponding to publication intensity and thematic focus. Notably thicker lines reveal consistent research patterns, such as authors persistently publishing on Islamic Work Ethics in specific journals. This visualization effectively reveals publication trends, scholarly collaborations, dominant journals, and emerging thematic concentrations within the field.

Annual scientific production

Annual scientific production serves as a critical metric for gauging a country's research progress and innovation capacity. By systematically tracking journal publications, patents, and conference presentations, the scholarly community can monitor substantive contributions to global knowledge and technological advancement. This quantitative assessment enables the identification of emerging trends, research gaps, and potential collaboration opportunities among institutions and nations. Accordingly, this study employs bibliometric analysis of annual scientific output to evaluate research productivity and map the evolving scholarly landscape in our field of investigation.

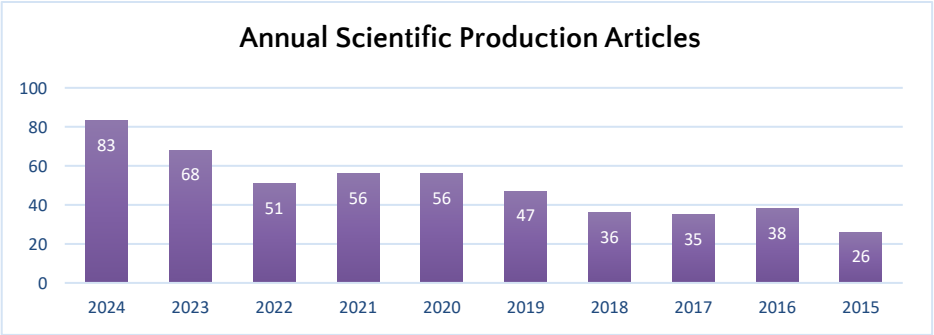


Figure 2. Number of Publications per Year

Figure 2 illustrates the annual publication output from 2015 to 2024, revealing a general upward trajectory in research activity concerning Islamic work ethics in Indonesia.

Following a modest beginning of 26 publications in 2015, the volume fluctuated before experiencing a marked increase over the last five years. The count rose significantly from 36 articles in 2018 to a peak of 83 in 2024, with preceding years recording 51 (2022), 56 (2021), and 68 (2023) publications. This substantial growth, particularly post-2019, signifies a notable intensification of scholarly interest in this domain. The consistent rise in publication volume likely reflects both institutional imperatives for academic output and a growing research focus on the intersection of religious ethics, notably Islam, and contemporary organizational behavior. This trend underscores the evolving dynamism of this field of study.

Average Citations Per Year

The metric of Average Citations Per Year serves as a crucial indicator of a scholarly work's ongoing impact and relevance within the academic community. By quantifying the average annual citation rate, this measure reveals the sustained influence of a publication and the continued engagement it generates among researchers over time. It provides a foundational tool for evaluating the relative impact of publications, enabling comparative analysis of scholarly influence across different researchers or tracking the evolution of research fronts within a specific field.

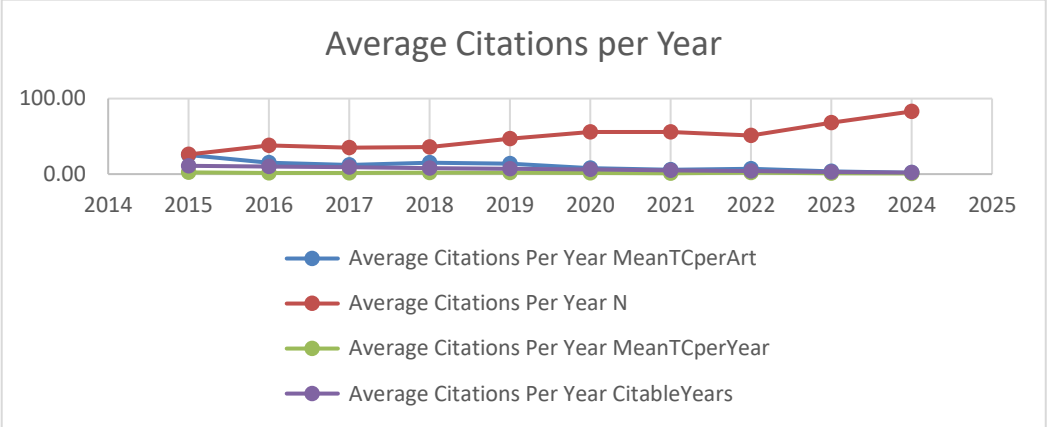


Figure 3. Average Citations per Year

Figure 3 presents the annual citation trends from 2015 to 2024, depicting four key bibliometric indicators. Most notably, the Average Citations Per Year N (orange line) demonstrates a substantial increase, rising from approximately 30 in 2015 to over 80 in 2024, indicating a growing volume of cited literature. In contrast, MeanTCperArt (dark blue line), which reflects the average citations per article, remained stable initially but declined sharply post-2020, nearly reaching zero by 2024. Similarly, CitableYears (light blue line) exhibited a gradual decrease, following a comparable downward trajectory. Meanwhile, MeanTCperYear (green line) remained consistently low and flat, suggesting a persistently minimal and declining annual citation rate per article. Collectively, these trends reveal a critical divergence: while the total number of cited articles has risen markedly, the citation impact per article and the longevity of their academic influence have significantly diminished.

Most Relevant Sources

An analysis of the Most Relevant Sources was conducted to identify the most influential Scopus-indexed journals publishing on Islamic work ethics among Muslim librarians. This analysis establishes a foundational understanding of the field's core theoretical and

methodological approaches, thereby providing a robust scholarly basis for the study's arguments and conclusions.

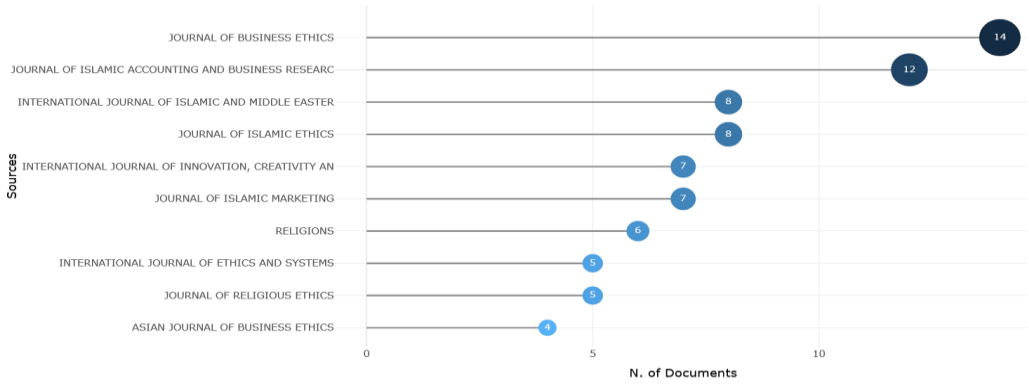


Figure 4. Scopus Journal Article Publications

Figure 4 illustrates the most relevant sources in Islamic Work Ethics (IWE) research. The y-axis represents journal titles, while the x-axis indicates the number of published documents per journal. Journal of Business Ethics leads with 14 documents, followed by Journal of Islamic Accounting and Business Research (12 documents). International Journal of Islamic and Middle Eastern Finance and Management ranks third with 8 documents. Several journals, including Journal of Islamic Marketing, International Journal of Innovation, Creativity and Change, and Journal of Islamic Ethics, each contributed 7 documents. Religions journal follows with 5 documents, while Asian Journal of Business Ethics, Journal of Religious Ethics, and International Journal of Ethics and Systems each contain 4 relevant publications.

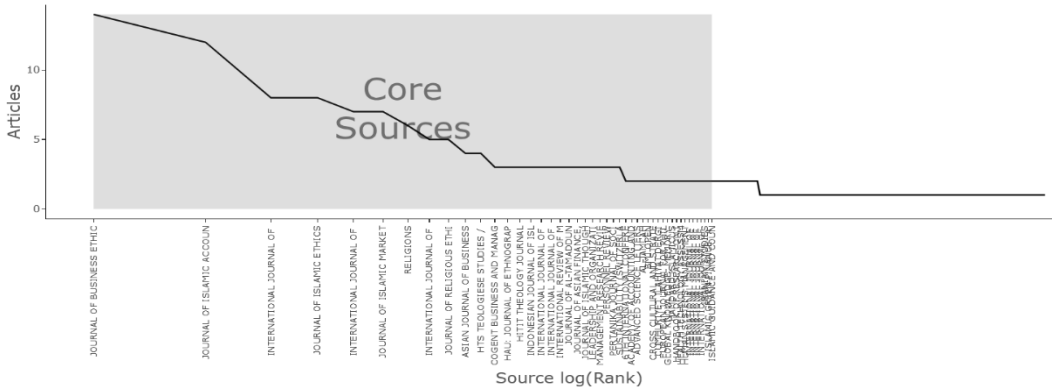


Figure 5. Primary Sources according to Bradford's Law

Figure 5 illustrates the distribution of journals according to Bradford's Law, thereby identifying the core sources within Islamic Work Ethics (IWE) research. The Y-axis represents the number of articles per journal, while the X-axis presents journals ranked by productivity on a logarithmic scale. The distribution curve (black line) depicts the concentration of publications, and the shaded gray area denotes the core zone, representing the most influential group of journals in this field. The analysis identifies three principal core journals, *Journal of Business Ethics*, *Journal of Islamic Accounting and Business Research*, and *International Journal of Islamic and Middle Eastern Finance and Management*. This distribution

conforms to Bradford's Law, wherein a limited number of highly productive journals account for the majority of publications, followed by a steep decline in contributions across subsequent journal tiers.

Furthermore, Table 1 measures journal impact through h-index analysis. Journal of Business Ethics recorded the highest h-index (12), followed by International Journal of Islamic and Middle Eastern Finance and Management (7) and Journal of Islamic Accounting and Business Research (7). Other journals such as International Journal of Ethics and Systems (5) and Journal of Islamic Marketing (4) show more limited impact. These results reinforce the Bradford analysis findings while providing additional perspective on each journal's scholarly influence and productivity in this field.

Table 1. Sources' Local Impact By H Index

Source	h_index	g_index	m_index	TC	NP	PY_start
Journal of Business Ethics	12	14	1.091	827	14	2015
International Journal of Islamic and Middle Eastern Finance and Management	7	8	0.7	233	8	2016
Journal of Islamic Accounting and Business Research	7	12	0.7	201	12	2016
International Journal of Ethics And Systems	5	5	0.625	56	5	2018
Journal of Islamic Marketing	4	7	0.4	50	7	2016
Asian Journal of Business Ethics	3	4	0.75	26	4	2022
Hts Teologiese Studies/Theological Studies	3	4	0.5	84	4	2020
International Journal of Innovation, Creativity and Change	3	7	0.429	62	7	2019

Author Analysis

Based on the analysis of author performance metrics, this study identifies the most influential contributors in the Islamic Work Ethics (IWE) field. Raja U recorded the highest total citations (414 citations from 4 publications), while Islam T demonstrated the most significant academic impact with an m-index of 1.0, the highest productivity indicator, despite only being active since 2021. The subsequent rankings featured De Clercq D and Haq Iu (203 citations each), followed by Mohammad J and Quoquab F (151 citations each). The mid-tier productivity group included Afthanorhan A, Awang Z, Aboramadan M, and Amilin A. These findings indicate that while Raja U dominates in cumulative citations, Islam T emerges as the most dynamically progressing author in this field.

Table 2. Scientific Productivity

Author	h_index	g_index	m_index	TC	NP	PY_start
Islam T	5	6	1	207	6	2021
Mohammad J	5	5	0.455	151	5	2015
Quoquab F	5	5	0.455	151	5	2015
De Clercq D	4	4	0.5	203	4	2018
Haq Iu	4	4	0.5	203	4	2018
Raja U	4	4	0.364	414	4	2015
Aboramadan M	3	3	0.6	41	3	2021
Afthanorhan A	3	3	0.429	51	3	2019

Amilin A	3	3	0.3	20	3	2016
Awang Z	3	3	0.429	51	3	2019

Most Relevant Affiliations

Analysis of institutional affiliations reveals a significant concentration of research productivity in Malaysia. Universiti Utara Malaysia is the dominant contributor with 20 publications, followed by the University of Malaya (13 articles). A cohort of universities including Universiti Sains Malaysia, the University of the Punjab, International Islamic University, Riphah International University, and Tehran University of Medical Sciences contributed between 10 and 11 articles each. These findings solidify Malaysia's position as the primary epicenter for knowledge production in this field.

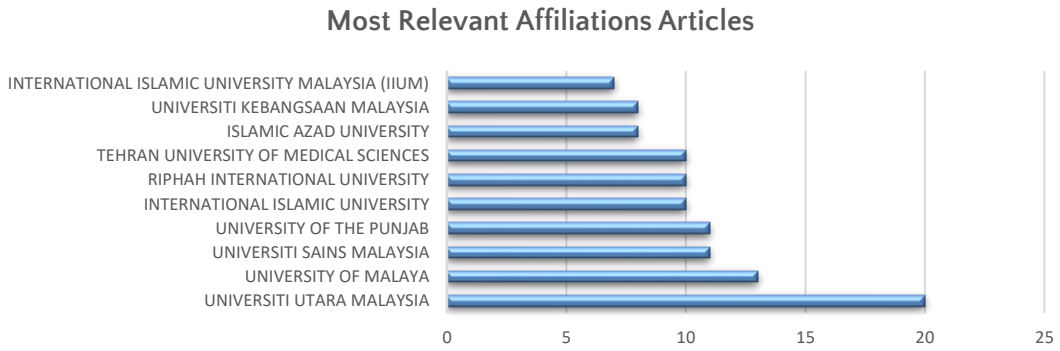


Figure 5. Documents by Affiliation

Countries' Scientific Produktion

Bibliometric analysis confirms the dominance of Asia in research output in this field, with Indonesia (157), Malaysia (146), and Pakistan (111) as the main contributors. However, significant participation from the United States (99) and various countries in Europe (e.g. the United Kingdom and Germany) and the Middle East (e.g. Saudi Arabia and Turkey) demonstrates the global nature of this scientific discourse.

Table 3. Scientific Publications by Country

Country	Freq	Country	Freq	Country	Freq	Country	Freq
Indonesia	157	Uk	38	Australia	18	Germany	12
Malaysia	146	Saudi Arabia	27	Qatar	18	India	12
Pakistan	111	Turkey	22	France	16	Jordan	10
Usa	99	United Arab Emirates	22	China	14	Morocco	10
Iran	45	Canada	21	Iraq	13	Oman	10

Figure 7 presents a global collaboration map of scientific publications, using a blue gradient to indicate each country's level of contribution, with darker shades representing higher participation. The United States emerges as the most dominant contributor, followed by key research hubs such as Indonesia, Malaysia, India, and the United Kingdom. Notable contributions also originate from Middle Eastern countries, including Iran, Saudi Arabia, and Pakistan, as well as Southeast Asian nations such as Thailand and the Philippines, while

several European countries (e.g., Germany, the Netherlands, and Italy) demonstrate moderate involvement. In contrast, much of Africa, Central Asia, and parts of South America show limited or no participation. Overall, the visualization reveals a globally distributed yet uneven collaboration network, largely concentrated across Western and Asian regions, with the United States and Indonesia as leading actors, highlighting the importance of international collaboration in advancing research on ethical issues within Islamic contexts.

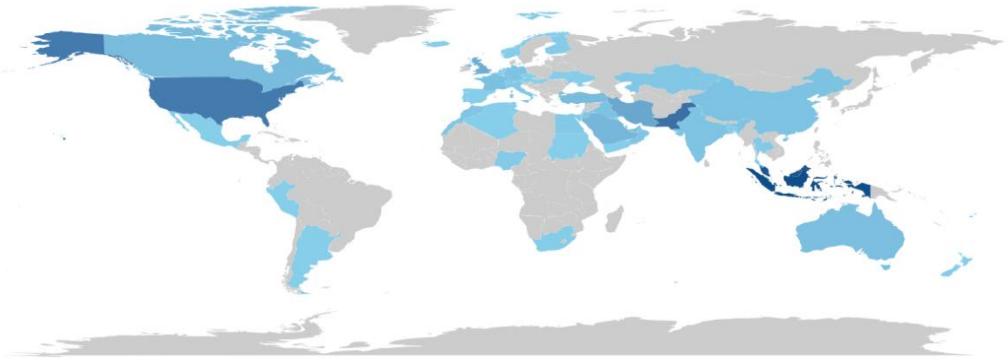


Figure 7. Country Collaboration Map

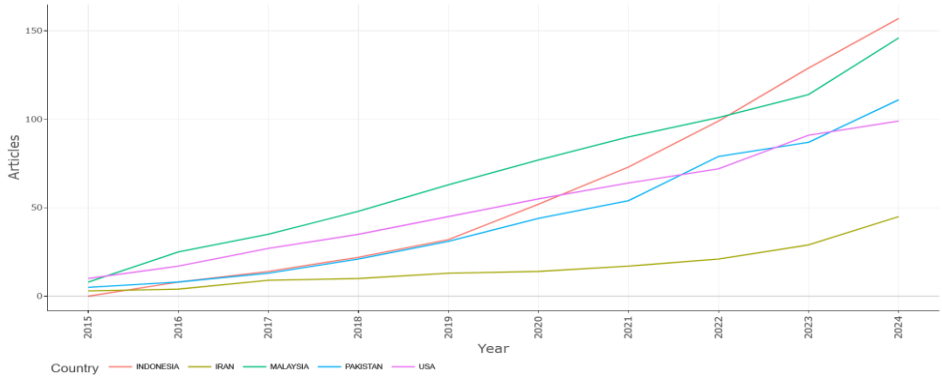


Figure 8. Countries Production over Time

Figure 8 illustrates the distribution of published scholarly articles by country for the years 2023 and 2024. The data reveals a consistent dominance of Indonesia and Malaysia in research output. In both years, Indonesia led the contributions, with 157 publications in 2024, followed by 129 in 2023. Malaysia maintained the second position with 146 articles in 2024 and 114 in 2023. They are followed by Pakistan and the United States, which show significant but lower output, while Iran recorded comparatively fewer publications. This trend underscores the leading role of Southeast Asian nations, particularly Indonesia and Malaysia, in the scholarly discourse within this field during this period.

Most Global Cited Documents

The bibliometric data reveals several seminal works shaping the IWE literature. The most cited article is (Khalid et al., 2018), "When and how abusive supervision leads to knowledge hiding behaviors: An Islamic work ethics perspective," with 189 total citations and a normalized TC of 12.42. This is followed by Khan et al (2015) on organizational justice (169 citations, normalized TC 6.68) and Tlaiss (2015) on female entrepreneurs in the Middle East (158 citations, normalized TC 6.24). Other significant contributions include Murtaza et al (2016) on organizational citizenship behavior (140 citations, normalized TC 9.25) and Gheitani et al (2019) on intrinsic motivation in the banking sector (101 citations, normalized TC 7.23).

A notable pattern emerges when analyzing citation velocity. While older publications have accrued higher total citations, more recent works demonstrate remarkable impact. For instance, Chaudhary et al. (2023), despite being the newest publication, achieves the highest annual citation rate (26.0) and normalized TC (20.80), indicating its rapidly growing influence and contemporary relevance. This trend suggests a rising scholarly interest in the field, with newer research attracting attention at an accelerated pace.

Table 4. Most Global Cited Documents

Paper	Title	Total Citations	TC per Year	Normalized TC
(Khalid et al., 2018)	When and how abusive supervision leads to knowledge hiding behaviors: An Islamic work ethics perspective	189	23.63	12.42
(Khan et al., 2015)	Organizational Justice and Job Outcomes: Moderating Role of Islamic Work Ethic	169	15.36	6.68
(Tlaiss, 2015)	How Islamic Business Ethics Impact Women Entrepreneurs: Insights from Four Arab Middle Eastern Countries	158	14.36	6.24
(Murtaza et al., 2016)	Impact of Islamic Work Ethics on Organizational Citizenship Behaviors and Knowledge-Sharing Behaviors	140	14.00	9.25
(Gheitani et al., 2019)	Mediating effect of intrinsic motivation on the relationship between Islamic work ethic, job satisfaction, and organizational commitment in banking sector	101	14.43	7.23
(De Clercq et al., 2019)	Explaining Helping Behavior in the Workplace: The Interactive Effect of Family-to-Work Conflict and Islamic Work Ethic	86	12.29	6.15
(Javed et al., 2017)	Islamic Work Ethic, innovative work behaviour, and adaptive performance: the mediating mechanism and an interacting effect	80	8.89	6.64
(Chaudhary et al., 2023)	Can paternalistic leaders enhance knowledge sharing? The roles of organizational commitment and Islamic work ethics	78	26.00	20.80
(Aldulaimi, 2016)	Fundamental of Islamic Accounting and Business Research	69	6.90	4.56

Words Analysis

Figure 9 visualizes prominent themes in Islamic work ethics research. The core focus is confirmed by the dominance of "Islamic Work Ethics," with a significant link to "Job Satisfaction" and "Organizational Commitment." "Indonesia" emerges as a key contributor to the field. The research landscape further connects these ethics to broader organizational outcomes like "Performance," "Leadership," and "Knowledge Sharing," framed within principles of "Islamic Values" and "Justice".

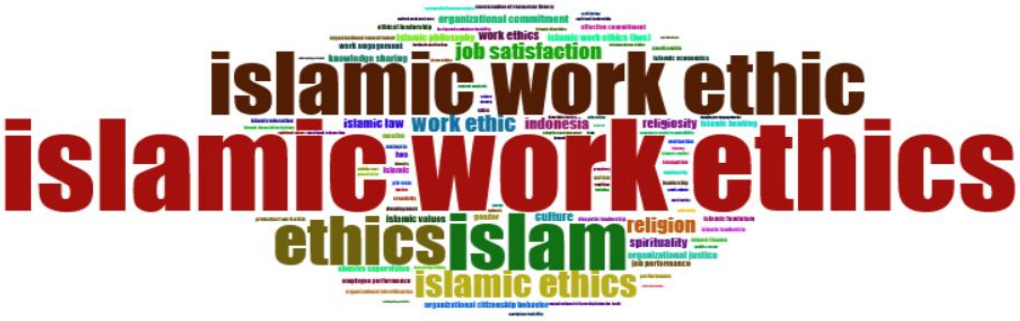


Figure 9. Word Cloud

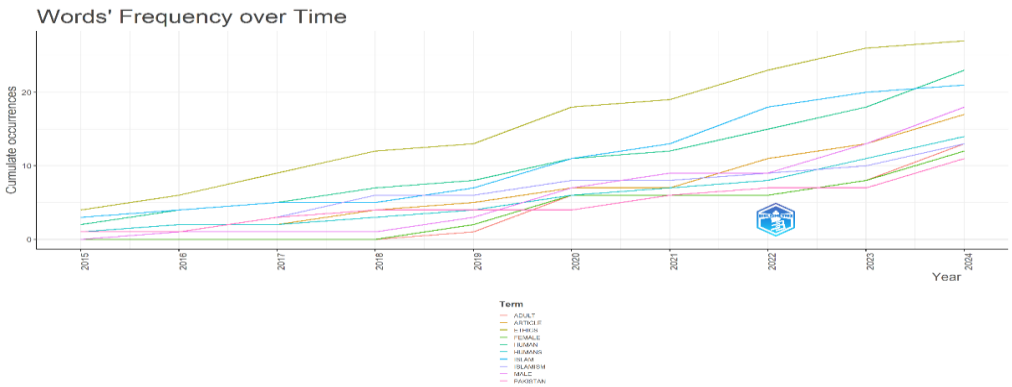


Figure 10. Words Growth

Keyword analysis reveals that 'Islamic Work Ethics' is the most central and dominant concept in the literature from 2015 to 2024. Fundamental terms such as "Islam" and 'Ethics' reinforce the foundation of this discourse in a religious and ethical context. In addition, the emergence of themes such as 'Job Satisfaction' and 'Work Ethic' indicates research interest in the practical impact of this ethic in the professional world. Contextual factors such as 'Religion,' 'Culture,' and 'Indonesia' also frame research in this field.

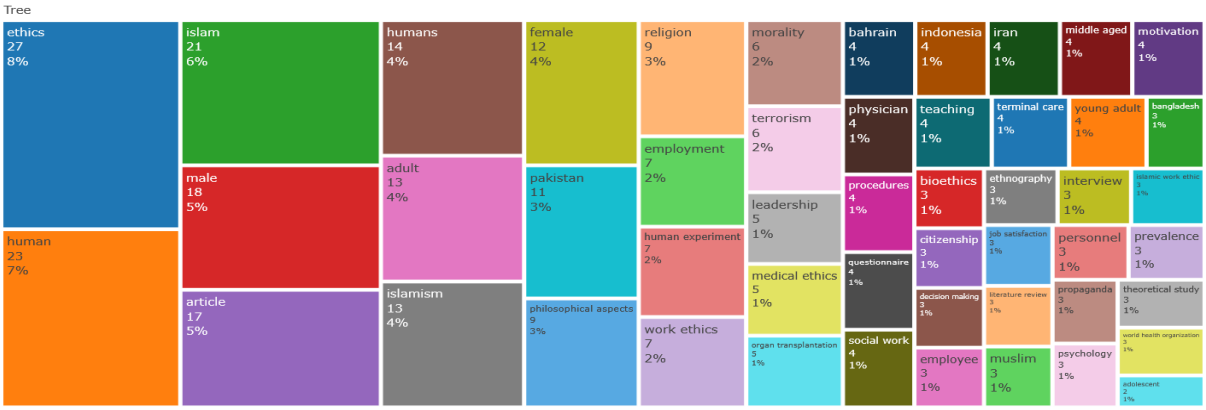


Figure 11. Word Tree Map

Tree map analysis reveals 'ethics' as the central theme in the discourse with the highest frequency (9%). This focus is significantly supported by humanistic ('human,' 7%) and

religious ('Islam,' 6%) dimensions. The literature also shows a broad and multidisciplinary scope, reflected in the presence of geographical contexts such as Pakistan, Indonesia, and Iran, as well as diversification into specific sub-themes such as leadership, medical ethics, and organisational commitment. Thus, the research landscape is not only centred on ethics and humanity within an Islamic framework, but also extends to various social, cultural, and professional domains.

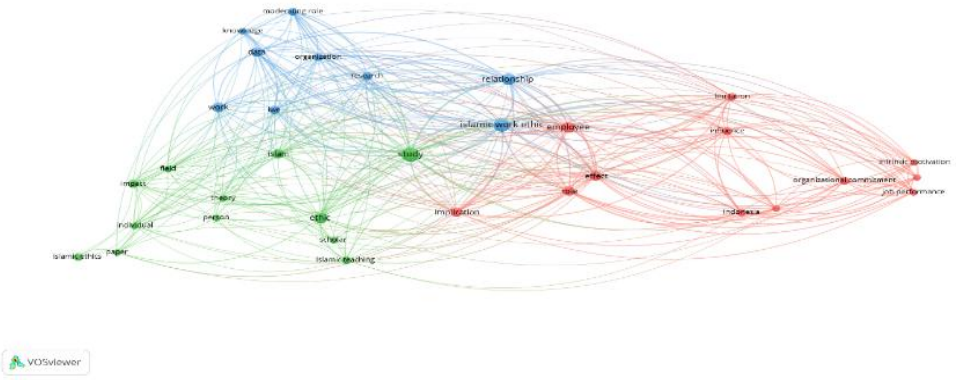


Figure 12. Keywords Co-occurrences

Keyword network analysis of Islamic Work Ethic (IWE) research maps three main research themes, namely the red cluster that focuses on organisational performance and behaviour with Indonesia as the main empirical context, the blue cluster that discusses relational and mediation mechanisms in organisations, and the green cluster that emphasises the philosophical and theoretical aspects of Islamic work ethics. The keyword 'Islamic work ethic' itself occupies a central position connecting all clusters, confirming its role as a core construct that bridges philosophical, individual, and organisational dimensions, while proving that IWE is studied as a strategic factor, not just a moral doctrine. These findings then form the basis for developing a further research agenda, including the development of IWE in contexts that are still rarely studied, such as Muslim librarianship.

Table 5. Future Research Agenda

Research Process	Future Research Directions	Author
Intrinsic Motivation	The results establish a positive and significant effect of Islamic Work Ethic (IWE) on Islamic motivation, job satisfaction, and affective commitment. These three factors subsequently exert a direct, positive influence on employee performance, confirming their mediating roles.	(Aflah et al., 2021)
	Islamic work ethic, competence, compensation, and work culture significantly impact employee satisfaction and performance, with Islamic work ethic emerging as the most dominant factor.	(Saban et al., 2020)
	The Interplay of Islamic Work Ethics, Organizational Commitment, and Job Satisfaction: Evidence from Indonesian Islamic Banks	(Nasution & Rafiki, 2020)
	To strengthen Islamic work ethics implementation, this study proposes a framework integrating motivation, competence, compensation, and work culture as core strategies to enhance Muslim employees' satisfaction, commitment, and sustainable performance.	Author's Suggestions

Research Process	Future Research Directions	Author
Organisational Commitment	Findings indicate that Islamic Work Ethic (IWE) significantly influences job satisfaction but exhibits no direct effect on organizational commitment. Furthermore, intrinsic motivation functions as a partial mediator in the IWE-job satisfaction relationship and a full mediator between IWE and organizational commitment	(Gheitani et al., 2019)
	Islamic Work Ethic (IWE) significantly moderates the positive relationship between spiritual sustainability and employee helping behavior, enriching both spiritual values and organizational behavior literature with theoretical and practical implications.	(Ahmed et al., 2019)
	To further explore the mediating role of intrinsic motivation and the moderating role of Islamic Work Ethic (IWE) in the context of the relationship between spiritual values and employee behaviour, in order to deepen theoretical understanding and strengthen practical implications in the development of Islamic work ethics in organisational settings.	Author's Suggestions
	While Islamic work ethic significantly enhances organizational commitment and organizational citizenship behaviour, its direct effect on job satisfaction appears non-significant.	(Romi et al., 2020)
	Although Islamic work ethics show a positive relationship with organisational commitment and organisational citizenship behaviour, further research is needed to understand the factors that influence the effect of Islamic work ethics on job satisfaction, in order to improve its implementation in the workplace.	Author's Suggestions
Work Performance	Employees' comprehension of Islamic Work Ethics exerts a significant indirect influence on their performance. Collectively, leadership style, motivation, work discipline, and understanding of Islamic Work Ethics jointly demonstrate a positive synergistic effect on employee performance.	(Permana et al., 2019)
	Employees' understanding of Islamic Work Ethics indirectly enhances job performance through mediating mechanisms. Collectively, leadership style, motivation, work discipline, and Islamic Work Ethics comprehension demonstrate significant positive effects on employee performance.	(Astuti et al., 2020)
	The positive indirect effect of Islamic Work Ethics on employee performance is contingent upon supportive organizational factors, including leadership, motivation, and work discipline	Author's Suggestions
	Despotic leadership and Islamic Work Ethics (IWE) demonstrated significant relationships with job performance and psychological well-being in the predicted directions; however, the hypothesized link between IWE and job satisfaction was not supported.	(Raja et al., 2020)
	Further research is essential to investigate the factors mediating the relationship between Islamic Work Ethics (IWE) and job satisfaction, and to identify the mechanisms that strengthen this link within the context of despotic leadership.	Author's Suggestions
Implications of	How does the Islamic Work Ethic guide employees to	(Hutasuhut et al.,

Research Process	Future Research Directions	Author
Islamic work ethics	integrate spiritual values from the Qur'an and Hadith into professional conduct to achieve holistic well-being in this world and the hereafter?	2021)
	The implementation of Islamic work ethics based on the Qur'an and Hadith is essential for Muslim employees to achieve salvation in this world and the hereafter through honest, fair, and responsible work practices.	Author's Suggestions

DISCUSSION

Bibliometric analysis has successfully mapped the intellectual landscape of Islamic Work Ethics (IWE) clearly, revealing rapidly developing fields marked by a significant increase in scientific publications, particularly in the last five years, with Indonesia and Malaysia emerging as the main research epicentres. These findings reveal an established thematic structure through three main clusters: organisational performance and behaviour, mechanisms and relationships, and the philosophy and foundations of IWE (Hasbullah et al., 2022; Saban et al., 2020; Sudirman et al., 2022; Sugiyanto et al., 2020). However, despite the maturity of the IWE field in general, this study identified a critical strategic gap, namely the absence of specific studies on the application of IWE in the context of librarianship, even though Indonesia, as the focus of the study, is actually the main producer of knowledge in this field.

Based on a thematic analysis of the literature, potential factors that facilitate and hinder the integration of IWE can be identified. Key supporting factors include intrinsic motivation, appropriate leadership, a strong work culture, and spiritual values that connect the teachings of the Quran and Hadith with holistic wellbeing (Jabar & Suharnomo, 2023). Conversely, potential obstacles include uneven understanding of IWE, despotic leadership, and complex mediation mechanisms between IWE and organisational outcomes (Islam et al., 2022). The synthesis of these findings provides a substantive basis for the development of a conceptual model that positions IWE as a core value, with supporting and inhibiting factors as key variables that influence the achievement of outcomes such as librarian performance, organisational commitment, and the formation of an adaptive professional ethos (Caniago & Mustoko, 2020; Sahabuddin et al., 2024).

The implications of these findings point to the development of a future research agenda focused on exploring mediation and moderation mechanisms in the library context, investigating factors that strengthen the relationship between IWE and job satisfaction (Asutay et al., 2022), pengembangan kerangka implementasi terintegrasi, serta penerjemahan nilai spiritual IWE (Hayati Ishak et al., 2018), become a concrete behavioural guideline for Muslim librarians. Thus, this study not only successfully mapped the dynamics of mature IWE but also identified strategic gaps in its application in librarianship, while building a strong justification for the development of models and research agendas that focus on integrating IWE into Indonesian librarianship practices, taking into account various facilitators and obstacles that have been identified.

The bibliometric analysis not only demonstrates the maturity of the Islamic Work Ethics (IWE) field, evidenced by exponential growth in publications and an increasingly consolidated thematic structure, but also reveals critical disparities within the literature. Notably, despite Indonesia being a major contributor to IWE scholarship, the context of librarianship remains systematically underexplored. Further thematic analysis strengthens the proposed framework

by identifying a constellation of determining factors: intrinsic motivation, transformational leadership, and the internalization of spiritual values emerge as key enablers, whereas despotic leadership and a fragmented understanding of IWE act as significant barriers to effective value internalization. (Nurfaizi & Muafi, 2022). The convergence of these findings between gap mapping and mechanism identification provides robust empirical justification for the development of a conceptual model that positions IWE as a core construct mediated by psychological organisational factors, while also providing a research roadmap focused on exploring mediation mechanisms, contextual implementation design, and the operationalisation of spiritual values in professional librarianship practice.

This bibliometric study dialectically reflects on and diagnoses its socio-intellectual context, while identifying critical gaps in the literature. The analysis reveals an explosion of publications on Islamic Work Ethics (IWE) over the past five years, concentrated in Indonesia and Malaysia, a phenomenon that directly reflects the spatial context (countries with Muslim-majority populations) and temporal context (the rise of Islamic identity awareness in the global era). However, behind the maturity of the general discourse on IWE, the research reveals a paradox: the neglect of the specific application of IWE in the context of Indonesian librarianship, even though the country is a major producer of knowledge. These findings are thus not only explained by the spatial-temporal context, but also serve to diagnose the ongoing social situation, namely, the gap between theoretical progress and professional application. The identification of facilitating factors (such as ethical leadership and intrinsic motivation) and inhibiting factors (such as despotic leadership and uneven understanding of IWE) provides an empirical basis for constructing a conceptual model and a futuristic research agenda aimed at integrating the spiritual values of IWE into the professional ethos of Muslim librarians, thereby directly addressing the contextual gap revealed by the data.

Based on a comprehensive bibliometric analysis, this study consistently reinforces previous empirical findings in Islamic Work Ethics (IWE) studies, particularly regarding the positive relationship between IWE and organisational outcomes such as performance, organisational commitment, and job satisfaction, as well as confirming the critical role of intrinsic motivation as a mediator and leadership as a critical variable. However, this study reveals a paradoxical contextual inconsistency: although Indonesia is the epicentre of IWE research productivity, there is a significant application gap where the context of librarianship as a value-laden socio-professional space, has been neglected in existing academic discourse. This inconsistency stems primarily from differences in physical and social contexts, where previous IWE research has concentrated on the commercial-business sector, while non-profit organisations based on knowledge services, such as libraries, have been overlooked. As an original contribution, this study not only introduces a new contextual dimension in the form of Muslim librarianship as a field of application, but more importantly presents a pioneering framework for the development of a 'value-based professional ethos' for librarians in the digital age. The distinguishing strength of this research lies in its capacity for strategic context-bridging, bridging the abundance of established IWE literature with the neglected realm of practice while also serving as a diagnostic foundation that provides an empirical and conceptual roadmap for building an entirely new line of research at the intersection of Islamic ethics, library science, and organisational studies.

Based on research findings that identify strategic gaps in the application of Islamic Work Ethics (IWE) in the context of Indonesian librarianship, despite rapid developments in this field with Indonesia as the epicentre of knowledge production, a comprehensive action plan structured around five main pillars has been formulated. First, scientific development

through the formation of a strategic consortium to develop a five-year research roadmap that prioritises studies on the mechanisms of intrinsic motivation mediation and IWE-based transformational leadership, the development of specific librarianship instruments and longitudinal studies on the impact of IWE on organisational performance, reinforced by international collaboration through postdoctoral fellowship programmes and matching fund schemes with Malaysian institutions. Second, policy transformation through the development of librarian competency standards covering five essential domains of spiritual-professional competence, ethical leadership, IWE-based knowledge management, welfare-oriented services, and ethical digital adaptation – supported by an HR development system with spiral curriculum training modules and an IWE-based reward mechanism. Third, operational implementation through pilot projects in five types of libraries with a complete implementation toolkit and a real-time monitoring system based on the IWE Implementation Index (IP-IWE), equipped with periodic audits. Fourth, institutional strengthening through the establishment of the Centre for Islamic Work Ethics in Librarianship and a structured network of practitioners. Fifth, a comprehensive dissemination strategy through a multidimensional digital platform and international forums, supported by an evidence-based policy advocacy programme. This three-phase action plan, with a sustainable funding scheme through DIPA, private partnerships, and endowment funds, is designed to transform bibliometric findings into tangible implementation to realise Indonesian librarianship practices that are professionally superior and authentically imbued with Islamic ethical values.

4. CONCLUSION

This study consistently reinforces previous empirical findings in Islamic Work Ethics (IWE) studies, particularly regarding the positive relationship between IWE and organisational outcomes such as performance, organisational commitment, and job satisfaction, as well as confirming the critical role of intrinsic motivation as a mediator and leadership as a determining variable. However, this study reveals a paradoxical contextual inconsistency: although Indonesia is the epicentre of IWE research productivity, there is a significant application gap where the context of librarianship as a socio-professional space rich in values is neglected in existing academic discourse. Additionally, this study proposes the development of an integrative conceptual model that places IWE as a core construct sourced from the teachings of the Qur'an and Hadith with spiritual values such as honesty, trustworthiness, steadfastness, and sincerity as the moral foundation of Muslim librarians. This model integrates facilitator factors (intrinsic motivation, spiritual transformational leadership, strong work culture) as mediating variables and inhibitor factors (despotic leadership, uneven understanding of IWE) as moderating variables in influencing organisational achievements such as librarian performance, organisational commitment, and the formation of value-based adaptive professional ethos.

The main strength of this research is its capacity for strategic context-bridging between the abundance of established IWE literature and the neglected field of library practice, while offering a pioneering framework for the development of a 'value-based professional ethos' for librarians in the digital age. Its limitations include its reliance on the Scopus database, which does not cover all local language publications, as well as its macroscopic synthesis nature, which does not allow for in-depth exploration of micro-contextual nuances, meaning that the resulting conceptual model still requires further empirical validation through field studies. Thus, this study not only maps the dynamics of IWE maturity and identifies gaps in its

application in the world of librarianship, but also builds a solid justification for its development.

AUTHORS' CONTRIBUTIONS

Cut Afrina: Conceptualization, Data Curation, Formal Analysis, Investigation, Methodology, Writing - Original Draft Preparation. **Erika Setyanti Kusumaputri:** Supervision. **Anis Masruri:** Supervision

CONFLICT OF INTERESTS

We state that there are no known conflicts of interest linked with this publication, and that there has been no significant financial assistance for this work that could have influenced its outcome.

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