

Bibliometric Analysis of Islamic Entrepreneurship

Araştırma Makalesi /Research Article

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ABSTRACT: Islamic entrepreneurship is a type of entrepreneurship that is realized within the framework of Islamic principles and values, and it is seen that research on the subject has been increasing in recent years. This study was conducted in order to review the literature on Islamic entrepreneurship and to reveal the current trends and developments in this field. For this purpose, bibliometric analysis technique was used within the scope of quantitative research method. In this context, 263 scientific publications published in the Web of Science (WoS) database on October 5, 2024 between 2004-2024 and addressing Islamic entrepreneurship were analyzed. The study concluded that Islamic entrepreneurship is a global issue and has been addressed in various contexts in different geographies such as Türkiye, Malaysia and Iran. At the same time, Islamic entrepreneurship literature focuses on various fields such as business, economics, education, religion and social sciences. This diversity provides a more comprehensive and richer body of knowledge and has the potential to offer new perspectives for future studies that bring together different disciplines. In this context, it can be said that joint scientific projects should be developed with researchers from different countries to help understand the universal dynamics of Islamic entrepreneurship.

Keywords: Entrepreneurship, Islamic Entrepreneurship, Bibliometric Analysis, Web of Science

İslami Girişimciliğin Bibliyometrik Analizi

ÖZ: İslami girişimcilik, İslam esasları ve değerleri çerçevesinde gerçekleştirilen bir girişimcilik türü olup, son yıllarda konuyla ilgili araştırmaların giderek artmakta olduğu görülmektedir. Bu çalışma İslami girişimcilik ile ilgili literatürün taranarak bu konudaki mevcut eğilimlerin ve gelişmelerin ortaya konulması amacıyla gerçekleştirilmiştir. Bu amaç doğrultusunda çalışmada nicel araştırma yöntemi kapsamında bibliyometrik analiz tekniği kullanılmıştır. Bu kapsamda 5 Ekim 2024 tarihinde WoS veri tabanında 2004-2024 tarih aralığında yayımlanan ve İslami girişimciliği ele alan 263 bilimsel yayın analiz edilmiştir. Araştırmada İslami girişimciliğin küresel bir konu olduğu ve Türkiye, Malezya ve İran gibi farklı coğrafyalarda çeşitli bağlamlarda ele alındığı sonucuna ulaşılmıştır. Aynı zamanda İslami girişimcilik literatüründe işletme, ekonomi, eğitim, din ve sosyal bilimler gibi çeşitli alanlara odaklanıldığı görülmüştür. Bu çeşitlilik, araştırmaların daha kapsamlı ve zengin bir bilgi birikimi oluşturmasını sağlarken, gelecekteki çalışmalar için farklı disiplinlerin bir araya geldiği yeni perspektifler sunma potansiyelini taşımaktadır. Bu bağlamda İslami girişimciliğin evrensel dinamiklerini anlamaya yardımcı olmak için farklı ülkelerden araştırmacılarla ortak bilimsel projelerin geliştirilmesi gerektiği söylenebilmektedir.

Anahtar Kelimeler: Girişimcilik, İslami Girişimcilik, Bibliyometrik Analiz, Web of Science

Geliş Tarihi / Received: 27/05/2025

Kabul Tarihi / Accepted: 07/07/2025

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1. Introduction

Islam is a religion that provides guidance in worldly matters as well as otherworldly matters. By providing guidance for all business and economic activities related to people's world life, Islam provides for the welfare of people by setting limits on how and in what way a person should do what work (Dilek, et al, 2019: 3188). In this context, the phenomenon of entrepreneurship, which can be defined as “the process of establishing and managing one's own business by bringing together production factors such as labor, nature, capital, technology and knowledge to produce goods or services to meet human needs”, is an important activity that should be carried out within the Islamic framework, and Islam encourages entrepreneurship by emphasizing the importance of participating in economic activities such as production and trade that will contribute to the progress and development of society as a whole, and draws a framework on how to act in entrepreneurial activities as in other activities (Er and Mutlu, 2017: 48). As a matter of fact, what to pay attention to in trade, which is a commercial entrepreneurial activity, is expressed in the Holy Qur'an as follows: “*Measure exactly. Do not be of those who give incomplete. Weigh with the right balance. Do not diminish people's property and their rights. Do not create disorder in the earth*” (The Holy Qur'an Meal, 2011, al-Shu'arâ 26: 181-183). Again, the Islamic Prophet Muhammad (SAW) stated that nine-tenths of the sustenance is in trade and courage, that is, entrepreneurship, and emphasized that this should be done within the framework of truth and honesty with the saying “*whoever deceives us is not one of us*” (Esmer, 2020: 51). At this point, it is possible to talk about the concept of Islamic entrepreneurship. Entrepreneurship is the process of creating economic added value and benefits such as goods or services by developing innovative ideas and includes elements such as establishing a business, taking risks and seizing opportunities. In addition, entrepreneurship, which is considered to be the driving force and the most important factor of production behind economic growth, development, employment and social welfare, can occur as a result of the combination of labor, knowledge, talent, capital, technology and courage, and entrepreneurs can risk this situation in case a risk environment arises from this combination (Esmer and Dayı, 2020:114). Islamic entrepreneurship aims to carry out this process within the framework of Islamic principles and values. According to Yörük Karakılıç (2021: 277), Islamic entrepreneurship is an increasingly important field in socioeconomic terms and offers a rich resource to understand how entrepreneurial activities are shaped within the framework of Islamic values and ethical rules. In this context, it can be argued that bibliometric analysis technique is an important way to better understand the scope and impact of studies in the field of Islamic entrepreneurship by identifying trends in the existing literature, research gaps and potential future areas.

When the relevant literature is examined, it is seen that there are bibliometric studies on Islamic finance, Islamic economics and Islamic business ethics. However, there is no bibliometric study on Islamic entrepreneurship. In this context, Akhter et al. (2023) conducted a bibliometric analysis of Islamic social finance, Maulina et al.

(2023) of Islamic finance, Sofyan et al. (2024) of Islamic business ethics, Mi'raj Ulev (2024) of Islamic economics and finance, Sarı and Saka Ilgın (2024) of Islamic finance, Abroza and Mas'ud (2024) of the evolution of entrepreneurship from the perspective of Islamic economic law, and Sönmez (2025) of Islamic financial institutions published in the Scopus/Web of Science database. This situation reveals the necessity of a bibliometric study on Islamic entrepreneurship. The aim of this study is to examine the Islamic entrepreneurship literature from a bibliometric perspective based on the example of WoS database. In the study, bibliometric analysis technique is used to evaluate the course of scientific studies on the relevant subject and trends in the relevant literature, research gaps and potential areas for future studies are tried to be identified. The study aims to create an important academic reference source by systematically evaluating the research on Islamic entrepreneurship. Therefore, this study is considered to be important in terms of providing a comprehensive perspective on Islamic entrepreneurship, enabling the evaluation of existing research and making suggestions for future studies.

2. Literature Review

The main sources of Islam (verses and hadiths, etc.) provide information on how entrepreneurship should be practiced in Islam and provide guidance on various aspects of practicing entrepreneurship. These sources show that entrepreneurship in Islam is directly related to the promotion of trade and production. For example, the fact that Prophet Muhammad (SAW) himself engaged in trade and encouraged his Companions to do so has ensured that entrepreneurship has an important place in Islamic societies (Çetin, 2023: 455). Suwandi and Abdullah (2016: 73-74) stated that the business principles in the Quran and Sunnah should be applied to entrepreneurship so that the spiritual development of entrepreneurship is easy and has a direct impact on business management. These basic principles can be listed as “tawhid doctrine”, “honesty”, “social justice”, “freedom”, “responsibility”, “balance”, “integrity” and “mutual assistance” (Suwandi and Abdullah, 2016: 73-74). Zabidi et al (2023: 184) stated that the spiritual elements in the Qur'an and Sunnah are divided into 7 categories according to the basic needs of a Muslim entrepreneur. These are; (1) “*Mutual respect and harmony, prohibition of monopoly*” (al-Nisâ 4: 29), (2) “*No element of deception and fault in the contract*” (al-Baqara 2: 282), (3) “*Prohibition of usury*” (al-Baqara 2: 275-279), (4) “*Social impact through good contributions such as zakat or charity*” (al-Tawba 9. 34), (5) “*The absence of the moral act of diminishing scales*” (Hud 11: 85), “*the obligatory entrustment of scales and measures in commercial practices*” (al-A'râf 7: 85; al-Baqara 2: 205), (6) “*The existence of social justice and the prohibition of harm*”, (7) “*The prohibition of the merchant from doing injustice to himself or others*” (al-A'râf 7: 85; al-Baqara 2: 205). All these explanations emphasize Islamic entrepreneurship.

“Islamic entrepreneurship is a type of entrepreneurship based on harsh measures to regulate profit accumulation through the recommendation to trade with

innovations and risks and the prohibition of fraud, greed, exploitation and monopoly” (Altuntepe, 2019: 120). Islamic entrepreneurship is a type of entrepreneurship that aims to conduct economic activities in line with Islamic principles (interest-free finance, zakat, etc.) and ethical values (honesty, justice, etc.). An Islamic entrepreneur does not only aim for profit, but also aims to increase the welfare of the society. According to Imam al-Ghazzali, a Muslim entrepreneur does not only seek to make profit for himself, but also aims to contribute to society. Therefore, an Islamic entrepreneur is an investor who prioritizes Islamic principles and values and seeks to gain Allah's pleasure before risk and return (Er and Mutlu, 2017: 33). Islamic entrepreneurs are people who believe in Islamic principles, are sensitive to their environment, have good morals, pay zakat, use interest-free financial products and earn interest-free income (Akın and Emir, 2016: 277). For example, participation banks are entrepreneurial organizations that develop new financial instruments according to Islamic rules and offer interest-free banking services to their customers (Esmer et al, 2020: 169). On the other hand, Islamic economics sees entrepreneurship not only as a means of individual gain, but also as a method of social development and welfare. For example, mechanisms such as zakat and charity ensure that capital is distributed fairly within society (Eren, 2012: 56-58). As a result, in entrepreneurship, market conditions are generally followed and business success is measured by financial performance. In Islamic entrepreneurship, entrepreneurial activities are carried out in accordance with the ethical and moral values of Islam and entrepreneurship is seen not only as an economic activity but also as a religious responsibility and social service (Raimi, 2017:4-7).

3. Methods

In this study, bibliometric analysis technique was used within the scope of quantitative research method to evaluate the trend of Islamic entrepreneurship literature. According to De Bellis (2009), bibliometric analysis is a scientific and computer-aided technique that covers all publications related to a particular subject or discipline, helping to determine the scope of research and reveal academic links between authors. This technique is used to assess scientific productivity and understand research trends. Bibliometric analysis is more advantageous than other analysis techniques such as literature review and content analysis because it can provide abundant and relational information on the subject (Han et al., 2020: 2). The most important reason for choosing this analysis technique is that it can reveal trends and research gaps in certain fields by numerically analyzing scientific publications (Dertli and Dertli, 2024: 493).

In this study, the publications searched in the WoS database with TS (title, abstract, keyword plus keywords and author keywords) were analyzed. WoS is a bibliographic database that shows the impact of scientific journals, the number of citations, articles and bibliographies (WoS, 2024: 1). In this context, 263 publications on Islamic entrepreneurship published in English between 2004 and

2024 were analyzed with the keywords TS=(Islamic* entrepreneurship*) or TS=(Islamic entrepreneurship*) or TS=(Islamic entrepreneurship). The research was conducted on October 5, 2024. In the analysis process, the data obtained were visualized/mapped using Bibliometrix-R and VOSviewer programs as in the study of Lwesya and Mwakalobo (2023). In this context, the following parameters were analyzed in the study:

Distribution of annual scientific production, annual average citation distribution, distribution of document types of studies, distribution of the WoS index, distribution of broadcast languages, distribution of open access status, distribution of WoS categories, distribution of research areas, three-field plot distribution, reference spectroscopy distribution, distribution of titles, keywords plus distribution, author's keywords distribution, distribution of common words, distribution of resources, distribution of countries.

4. Results

In this section, bibliometric results on publications on Islamic entrepreneurship are presented. When Figure 1 is analyzed, it is seen that 263 publications were reached as a result of the WoS search and since the study covers the period between 2004-2024, the first study on the subject was published in 2004 and the last study was published in 2024.

Figure 1: Number of Publications Reached as A Result of WoS Search

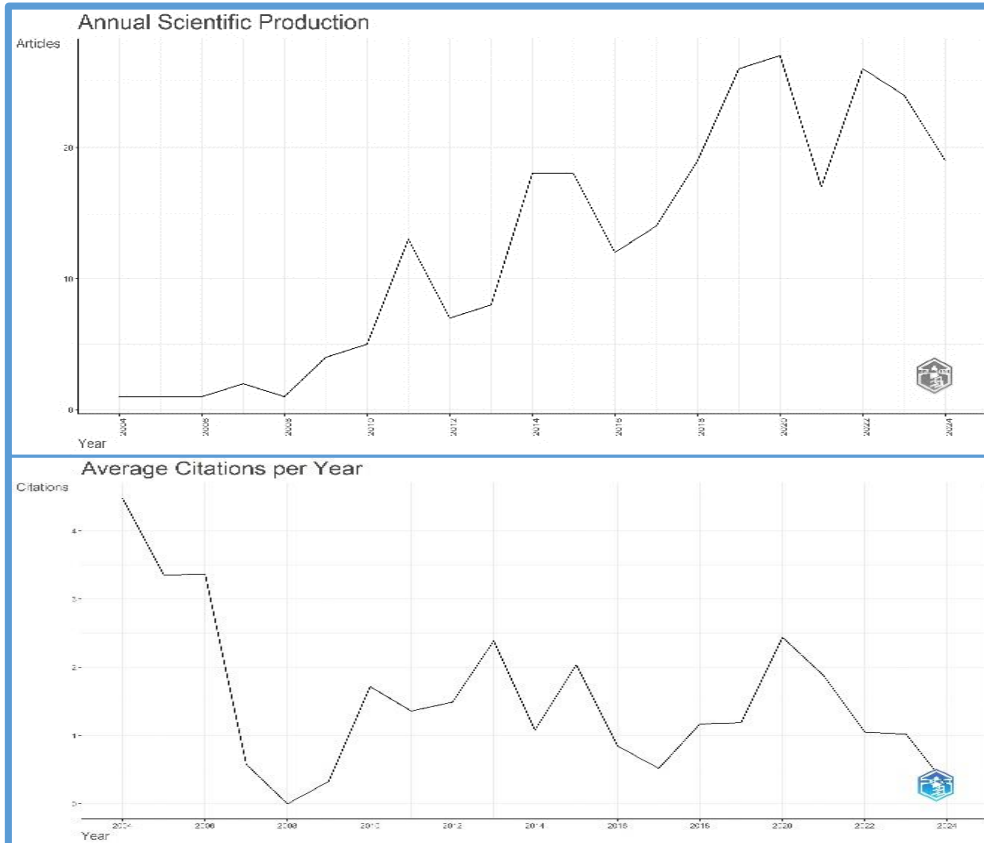


When the annual scientific production values of the studies published in the field of Islamic entrepreneurship are analyzed in Figure 2, it is seen that the Top 10 ranking is as follows; 2020 (n=27), 2019 (n=26), 2022 (n=26), 2023 (n=24), 2018 (n=19), 2024 (n=19), 2014 (n=18), 2015 (n=18), 2021 (n=17) and 2017 (n=14). This result shows how scholarly production in the field of Islamic entrepreneurship has been shaped over the years. In particular, the highest levels of production in 2020, 2019 and 2022 may indicate that the topic reached its peak in terms of academic interest during this period.

When the annual average number of citations of studies published in the field of Islamic entrepreneurship is analyzed, it is seen that the top 10 rankings are 2004 (n=94.00), 2006 (n=64.00), 2005 (n=67.00), 2020 (n=12.19), 2013 (n=28.62), 2015 (n=20.44), 2021 (n=7.53), 2010 (n=25.80), 2012 (n=19.43) and 2011 (n=19.00). This shows how the academic impact of studies in the field of Islamic

entrepreneurship has been shaped over time. As can be seen, the highest annual average citation numbers are concentrated in 2004, 2005 and 2006. This may indicate that the studies published at that time had a strong impact on the field, shaped key concepts, and were the source of long-term academic debates.

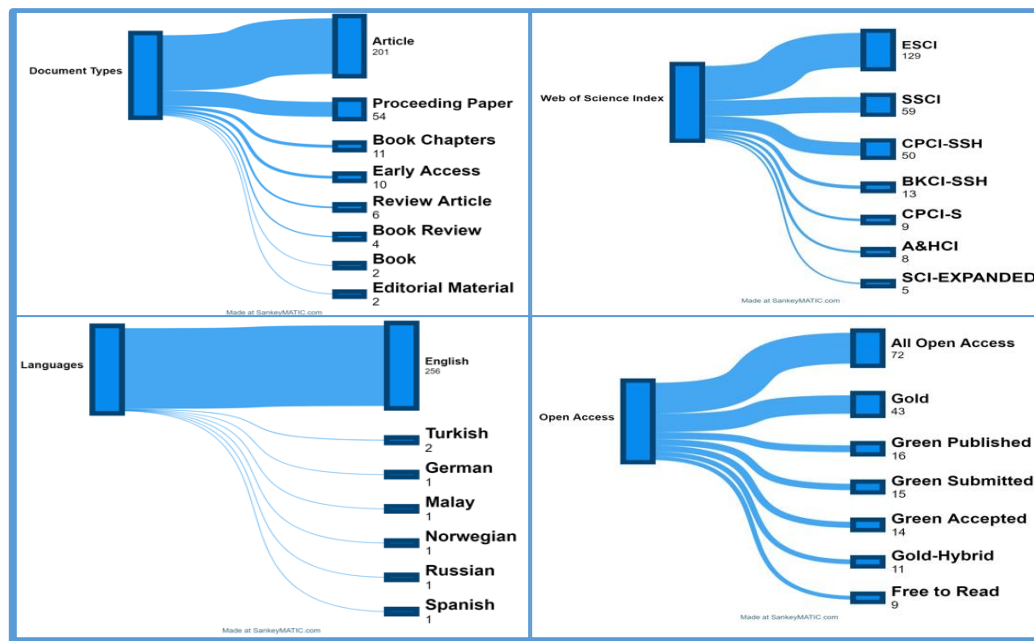
Figure 2: Annual Scientific Production and Average Citation Distribution



When the distribution of studies published in the field of Islamic entrepreneurship according to the main variables in Figure 3 is examined, it is seen that the document types of the studies are articles (n=201), papers (n=54), book chapters (n=11), early access (n=10), review articles (n=6), book reviews (n=4), books (n=2), editorial material (n=2), respectively. WoS index is ESCI (n=129), SSCI (n=59), CPCI-SSH (n=50), BKCI-SSH (n=13), CPCI-S (n=9), AHCI (n=8), SCI-Expanded (n=5). Publication languages are English (n=256), Turkish (n=2), German (n=1), Malay (n=1), Norwegian (n=1), Russian (=1), Spanish (n=1). Open access status is all open access (n=72), gold (n=43), green published (n=16), green submitted (n=15), gold-hybrid (n=11), free to read (n=9). This result provides important clues about the academic development and global reach of the field of Islamic entrepreneurship. In terms of document types, the fact that the majority of the studies are in the form of articles (n=201) and papers (n=54) indicates that the field is mostly developed through academic research and conference presentations. In terms of indexing,

ESCI (n=129) takes the lead, indicating that the field is an emerging research area. In terms of language distribution, the predominance of English (n=256) indicates integration into global academic debates. In terms of open access status, the fact that the total open access rate (n=72) is around 28% indicates that the subject reaches a wide audience, while the predominance of gold open access (n=43) indicates that financial support or publisher policies are decisive.

Figure 3: Distribution of WoS According to Basic Variables



When the WoS category values of the studies published in the field of Islamic entrepreneurship are analyzed in Table 1, the first 10 categories are as follows; “business” (n=99), “management” (n=66), “economics” (n=41), “business finance” (n=30), “education and training research” (n=21), “religion” (n=21), “social sciences interdisciplinary” (n=18), “development studies” (n=7), “field studies” (n=5), “ethics” (n=5). When the research field values are analyzed, the top 10 research fields are as follows: “business economics” (n=179), “social sciences other subjects” (n=24), “education and training research” (n=21), “religion” (n=21), “development studies” (n=7), “state law” (n=6), “field studies” (N=5), “international relations” (n=5), “science technology other subjects” (n=5), “sociology” (n=5). These results suggest that Islamic entrepreneurship research is largely focused on business, management and economics. However, the existence of categories such as religion, ethics, development studies, and field studies indicate that Islamic entrepreneurship is not only an economic activity, but also has social, cultural, and ethical dimensions. Moreover, studies in fields such as international relations, state law and sociology point to the global context of Islamic entrepreneurship.

Table 1: Distribution of WoS Categories and Research Areas

WoS Categories			Research Areas		
Variables	n	%	Variables	n	%
Business	99	36.94	Business Economics	179	66.79
Management	66	24.63	Social Sciences Other Topics	24	8.96
Economics	41	15.30	Education Educational Research	21	7.84
Business Finance	30	11.19	Religion	21	7.84
Education Educational Research	21	7.84	Development Studies	7	2.61
Religion	21	7.84	Government Law	6	2.24
Social Sciences Interdisciplinary	18	6.72	Area Studies	5	1.87
Development Studies	7	2.61	International Relations	5	1.87
Area Studies	5	1.87	Science Technology Other Topics	5	1.87
Ethics	5	1.87	Sociology	5	1.87

When the three-field plot distribution in Figure 4 is examined, it is seen that studies on Islamic entrepreneurship have been carried out in different countries and Islamic entrepreneurship is linked to the fields of “finance”, “entrepreneurship”, “Islamic finance”, “business” and “innovation”. This result shows that Islamic entrepreneurship has received global attention and has been studied in different countries and both economic and strategic aspects of this topic have been investigated.

When the reference spectroscopy values of the studies published in the field of Islamic entrepreneurship are analyzed in Figure 5, it is seen that the top 10 rankings are; 2013 (Citation: 791), 2015 (Citation: 774), 2010 (Citation: 732), 2017 (Citation: 675), 2014 (Citation: 674), 2011 (Citation: 657), 2012 (Citation: 600), 2016 (Citation: 599), 2009 (Citation: 575), 2018 (Citation: 553). These Spectroscopy reference findings show the most cited years in the field of Islamic entrepreneurship and provide important clues about the distribution of academic interest over time. The continuity of cited studies since 2009 shows that academic interest in this field has gained momentum over the years. While there was a strong increase between 2010 and 2015, there was a relative decrease in the number of citations in 2016 and 2018.

Figure 4: Three-Field Plot Distribution

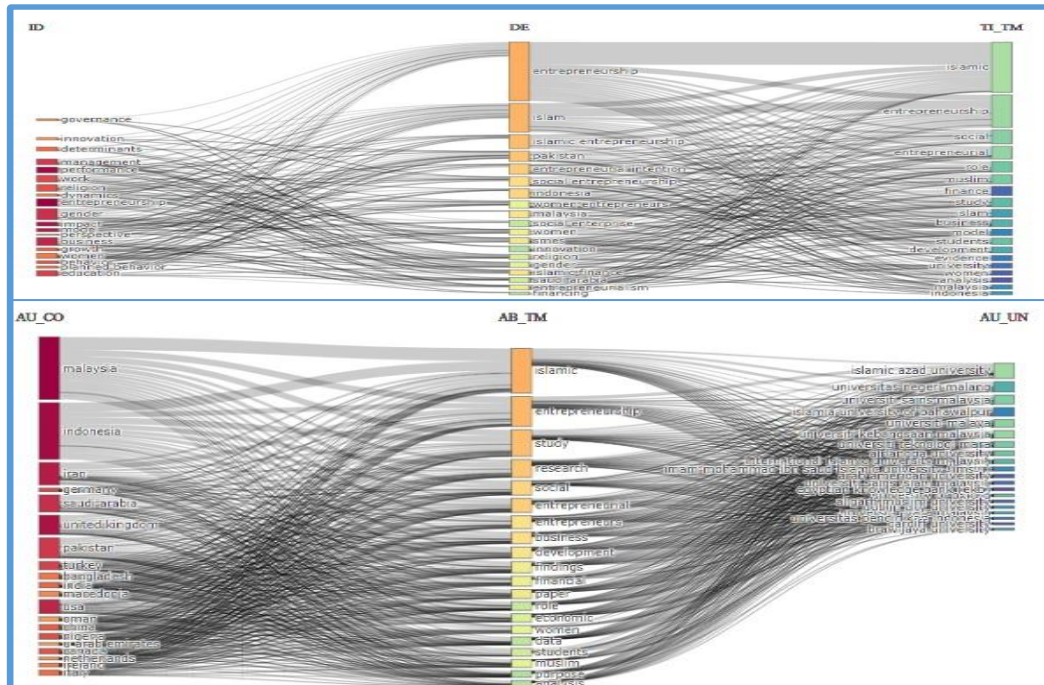
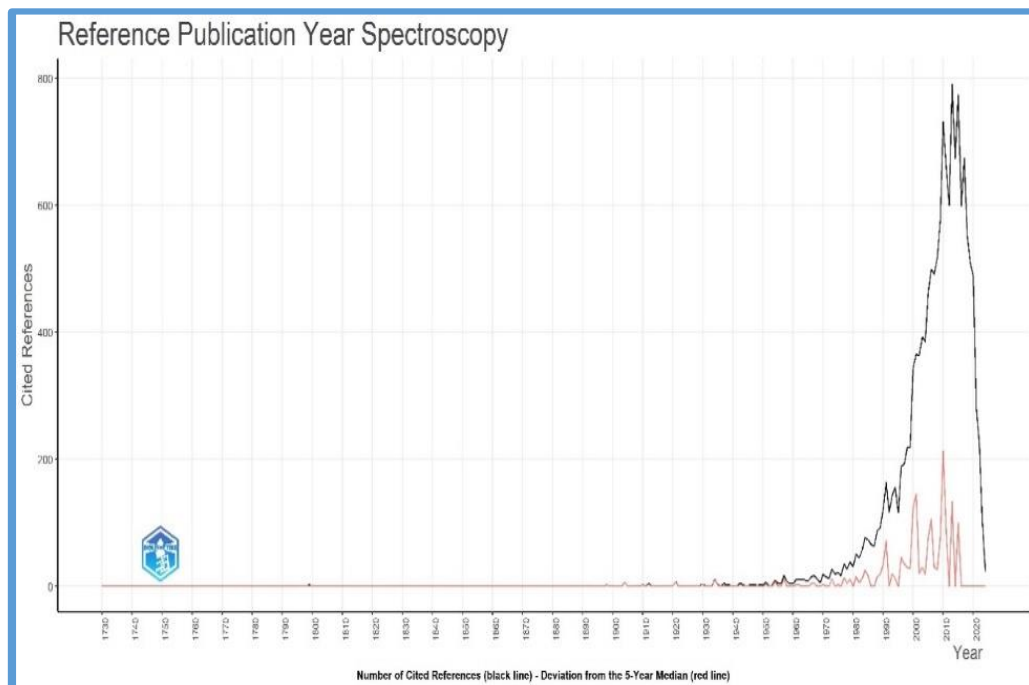


Figure 5: Reference Spectroscopy

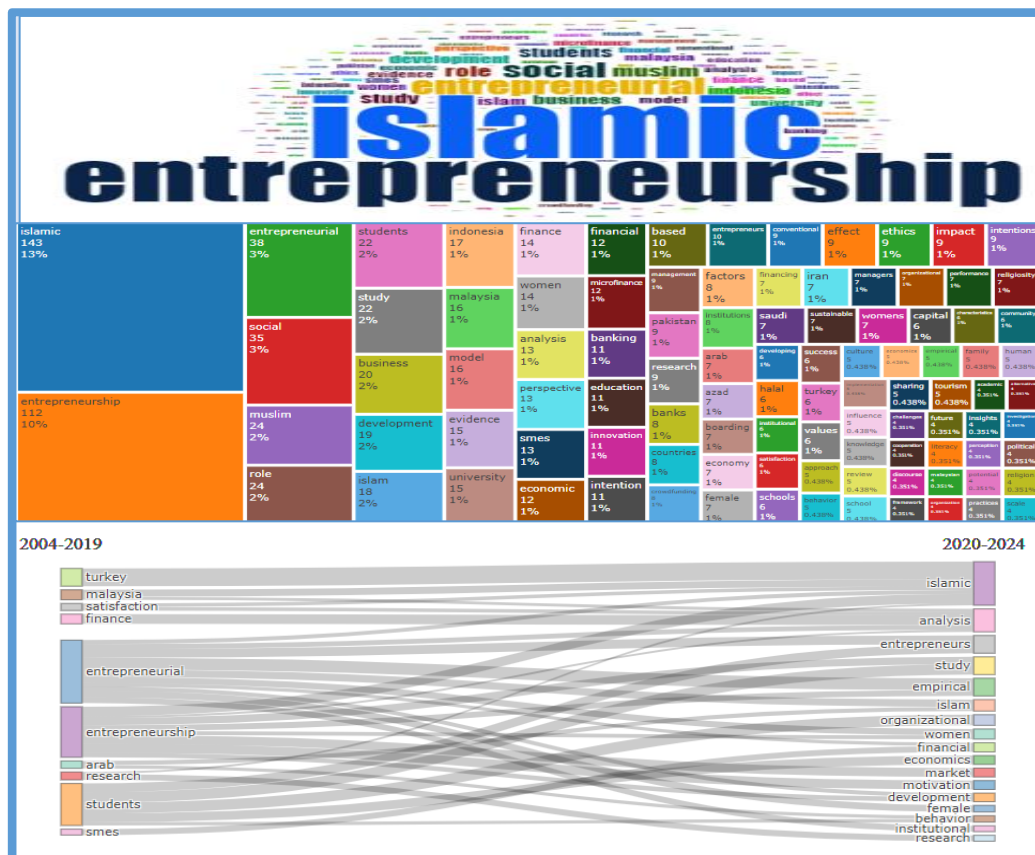


When the thematic maps in Figure 6 and Figure 7 is examined; words such as “asset”, “inequality”, “redistribution”, “mobilization”, “networks”, “transnational”, “category”, “controversial”, “identity”, “institution”, “learning” among the niche

themes show that they are specialized but have a weak connection with other themes. Words such as “network”, “system”, “mosque”, “civil”, “muslims”, “society”, “educational” indicate that they are included in emerging or disappearing themes. Words such as “training”, “branch”, “satisfaction”, “image”, “customer”, “waqf”, “antecedents”, “enterprise”, “research”, “review”, “alternative”, “cooperation”, “organization”, “schools”, “human”, “academic” among the motor themes show that the connection with other themes is well developed and strong. Words such as “finance”, “inclusion”, “Islam”, “discourse”, “discourse”, “entrepreneurs”, “women”, “Islamic”, “social”, “transformational”, “decade”, “halal”, “success”, “world”, “critical” among the main themes reveal that the connection with other themes is strong.

Niche themes point to specific and deeply studied issues. However, their limited connections to other broader themes suggest that they are discussed in a narrow circle. In contrast, motor themes are particularly strongly networked with concepts such as education, organization and collaboration, indicating their integration into field practice and broader academic debates.

Figure 6: Thematic and Evolutionary Map of Title



The core themes, on the other hand, are more integrated with issues such as finance, inclusion and social transformation, showing a strong interaction at both theoretical

Figure 8: Keywords Plus Thematic Map (2)



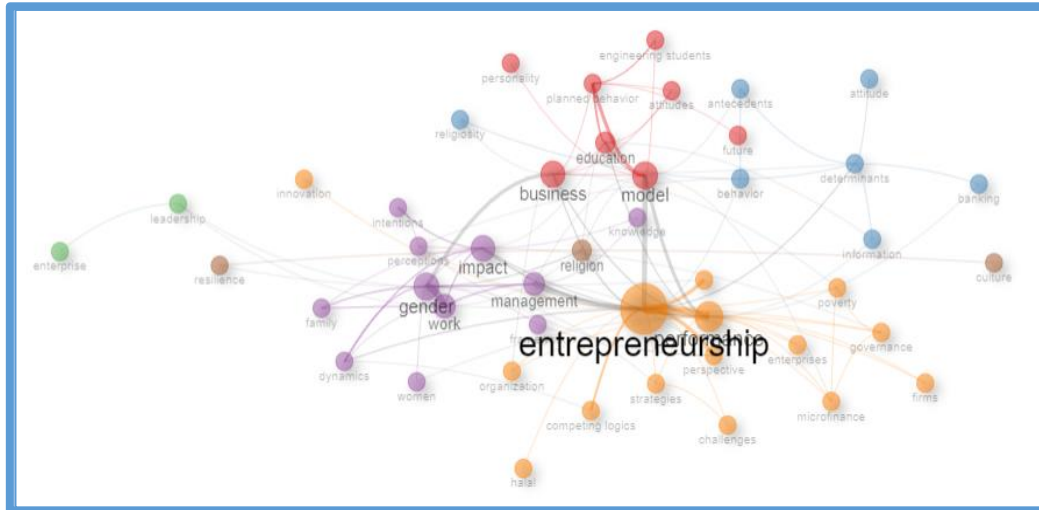
When the thematic evolution map is examined, it is seen that Islamic entrepreneurship is defined as “study”, “Islamic”, “empirical”, “entrepreneurs”, “Islam”, “organizational”, “development”, “economics”, “market”, “motivation”, “indonesia”, “female”, “behavior”, “institutional”, “finance”, “research”, “arabia”, “entrepreneurial”, “Malaysia”, “entrepreneurship”, “Türkiye”, “muslim”, “sharing”, “womens”. This thematic evolution map reveals how the literature on Islamic entrepreneurship has expanded and diversified over time. Prominent terms such as “work”, “Islamic”, “Islam”, “Islam”, “entrepreneurs”, “organizational” point to how theoretical foundations and entrepreneurial processes are defined within an Islamic framework. When the titles of the studies published in the field

of Islamic entrepreneurship are examined, “Islamic” (n=143), “entrepreneurship” (n=112), “entrepreneurial” (n=38), “social” (n=35), “muslim” (n=24), “role” (n=24), “students” (n=22), “study” (n=22), “business” (n=20), “development” (n=19;) are the words in the top 10. The distribution of the top 10 keywords reflects both the conceptual and social foci of the Islamic entrepreneurship literature. The most used words “Islamic” and “entrepreneurship” indicate an emphasis on the religious and economic aspects that underpin the field.

When the keywords plus thematic map in Figure 8 and Figure 9 is examined; words such as “Islamic microfinance”, “ethics”, “efficiency”, “flow consistent model”, “income”, “generational transfers”, “poor”, “outreach”, “intergenerational transfers”, “life-cycle”, “taxation”, “time preference”, which are among the niche themes, show that they are specialized but have weak connections with other themes. Words such as “support”, “violence”, “human-resource management”, “law” indicate that they are included in emerging or disappearing themes. “attitude”, “advertising effectiveness”, “gender-differences”, “customer satisfaction”, “intentions”, “perception”, “service quality”, “competing logistics”, “culture”, “organization”, “adoption”, “competitive advantage”, “complexity”, “economic-growth”, “globalization”, “identity”. Words such as “institutional logistics”, “challenges”, “industry”, “orientation”, “firm performance”, “halal”, “opportunity”, “resource”, “satisfaction”, “capability” show that the connection with other themes is well developed and strong. It shows that words such as “planned behavior”, “engineering students”, “self-efficacy”, “compassion”, “efficacy”, “politics” among the main themes have strong connections with other themes. This map shows that some themes in the Islamic entrepreneurship literature, such as Islamic microfinance and life cycle, have deepened but remain weakly integrated into the overall structure, while concepts such as corporate logistics, business performance and planned behavior have strong relationships with other themes and the field has matured in institutional, psychological and strategic dimensions.

The thematic evolution map reveals that Islamic entrepreneurship interacts with words such as “enterprise”, “innovation”, “growth”, “entrepreneurship”, “business”, “impact”, “determinants” and “model”, “attitude”, “institutions”, “competing logistics”. When the keywords plus distribution of the studies published in the field of Islamic entrepreneurship are examined, “entrepreneurship” (n=42), “performance” (n=18), “impact” (n=17), “model” (n=17), “business” (n=16), “gender” (n=15), “management” (n=14), “work” (n=13), “religion” (n=12), “women” (n=7) are the words in the top 10. The thematic development map and keyword distribution together show that Islamic entrepreneurship research has developed both at the micro level (individual-attitude-ethics triangle) and macro level (organization-management-performance framework).

Figure 9: Keywords Plus Thematic Map



Words such as “empathy”, “entrepreneurial intention”, “Islamic values”, “attitude toward entrepreneurship” indicate that it is included in emerging or disappearing themes. Words such as “Islamic boarding school”, “entrepreneurial”, “Islamic leadership”, “humal capital”, “social capital”, “corporate entrepreneurship” among the motor themes show that the connection with other themes is well developed and strong. The main themes include “entrepreneurship”, “Islam”, “entrepreneurialism”, “women”, “women entrepreneurs”, “women's entrepreneurship”, “banking”, “ethics”, “social enterprise”, “Islamic banks”, “religiosity”, “fintech”, “COVID-19”, “credibility”, “financial inclusion”, Words such as “Islamic entrepreneurship”, “social entrepreneurship”, “innovation”, “business ethics”, “financing”, “pesantren”, “agribusiness”, “management”, “Islamic banking”, “attitude”, “financial literacy”, “Islamic religiosity” have strong connections with other themes. This thematic map shows that the field of Islamic entrepreneurship is integrated not only with religious values, but also with institutional structure, social capital, female representation and financial inclusion. Individual-level themes such as “empathy” and “entrepreneurial intention” show weak connections, suggesting the need for more in-depth research in these areas in the future.

The thematic evolution map shows that words such as “Islamic entrepreneurship”, “Islamic finance”, “entrepreneurship”, “social entrepreneurship”, “religiosity”, “financing”, “Islam”, “women entrepreneurs” and “ethics”, “self-efficacy”, “financial performance”, “entrepreneurial intention” interact with each other. This network of interactions reveals that the Islamic entrepreneurship literature has evolved into a multi-layered structure, integrating not only faith-based but also financial, ethical, gender and psychological dimensions.

Figure 10: Thematic Map of Author's Keywords

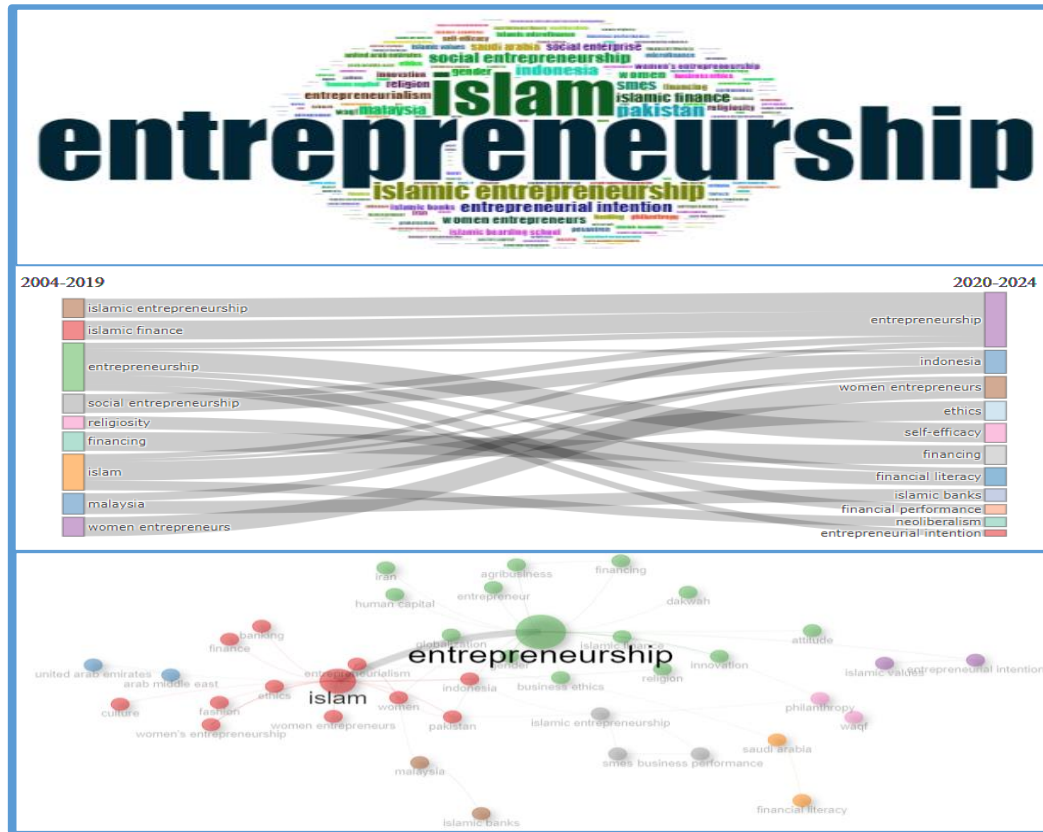


Figure 11: Thematic Map of Author's Keywords

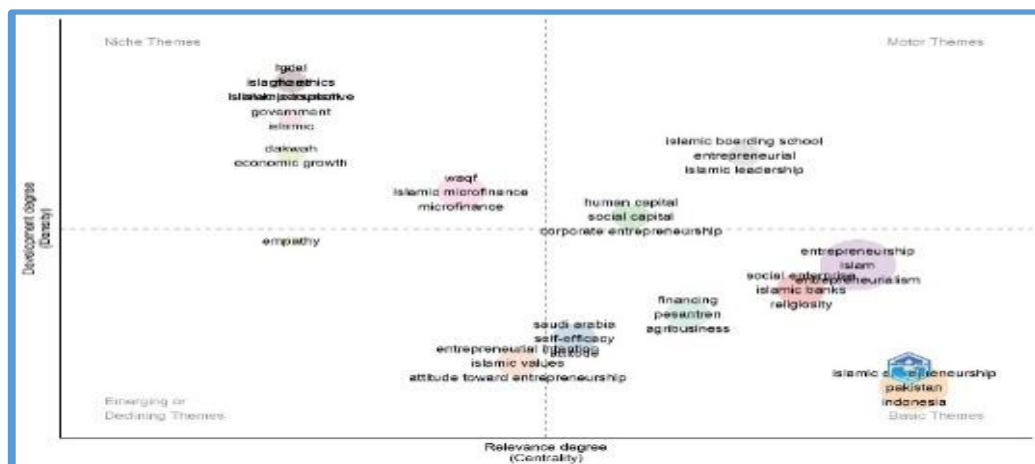
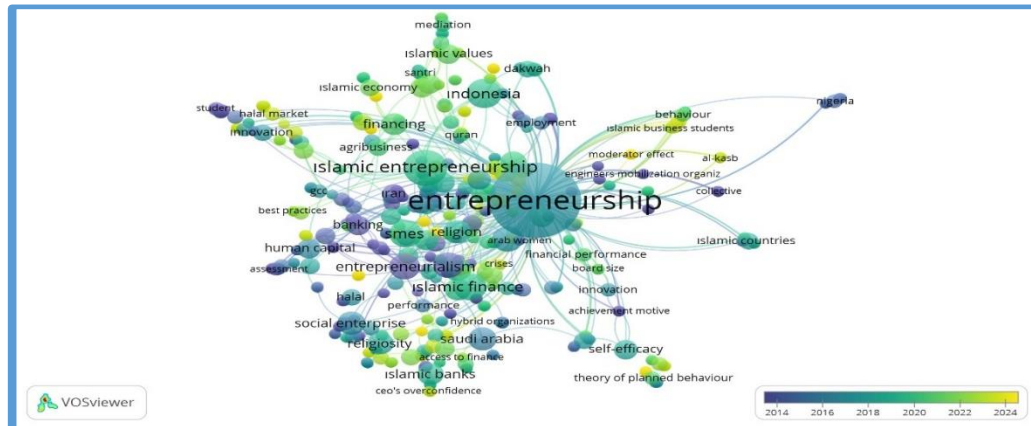


Figure 10 and Figure 11 shows the thematic map of author's keywords. When the keyword distributions of the studies published in the field of Islamic entrepreneurship are examined, “entrepreneurship” (n=61), “Islam” (n=36), “Islamic entrepreneurship” (n=14), “Pakistan” (n=11), “entrepreneurial intention” (n=9), “social entrepreneurship” (n=9), “Indonesia” (n=9), “Malaysia” (n=8),

“Islamic finance” (n=8), “SMEs” (n=8) are the words in the top 10. This distribution shows that Islamic entrepreneurship studies have developed on the basis of faith, intention and social impact, and have been strengthened by examples from countries such as Pakistan, Indonesia and Malaysia and SME-focused research.

Figure 12: Network Map of Common Words



When the network map of common words in Figure 12 is examined, it is seen that the studies consist of 599 nodes, 45 clusters, 1884 links and 1943 total link strength. In this context, “entrepreneurship”, “Islam”, “Islamic entrepreneurship”, “Pakistan”, “Indonesia”, “social entrepreneurship”, “Islamic finance”, “Malaysia” “SMEs”, “entrepreneurial intention” are the words in the top 10. Similar to the results above, this result suggests that the conceptual centrality of the Islamic entrepreneurship literature is centered around “entrepreneurship” and “Islam”, supported geographically by research clusters in countries such as Pakistan, Indonesia and Malaysia.

Figure 13: Distribution of Resources

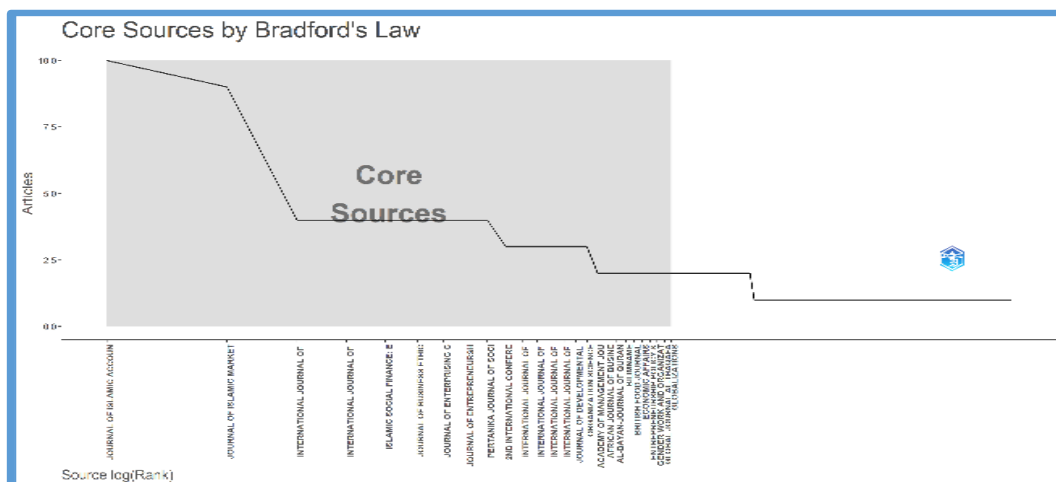


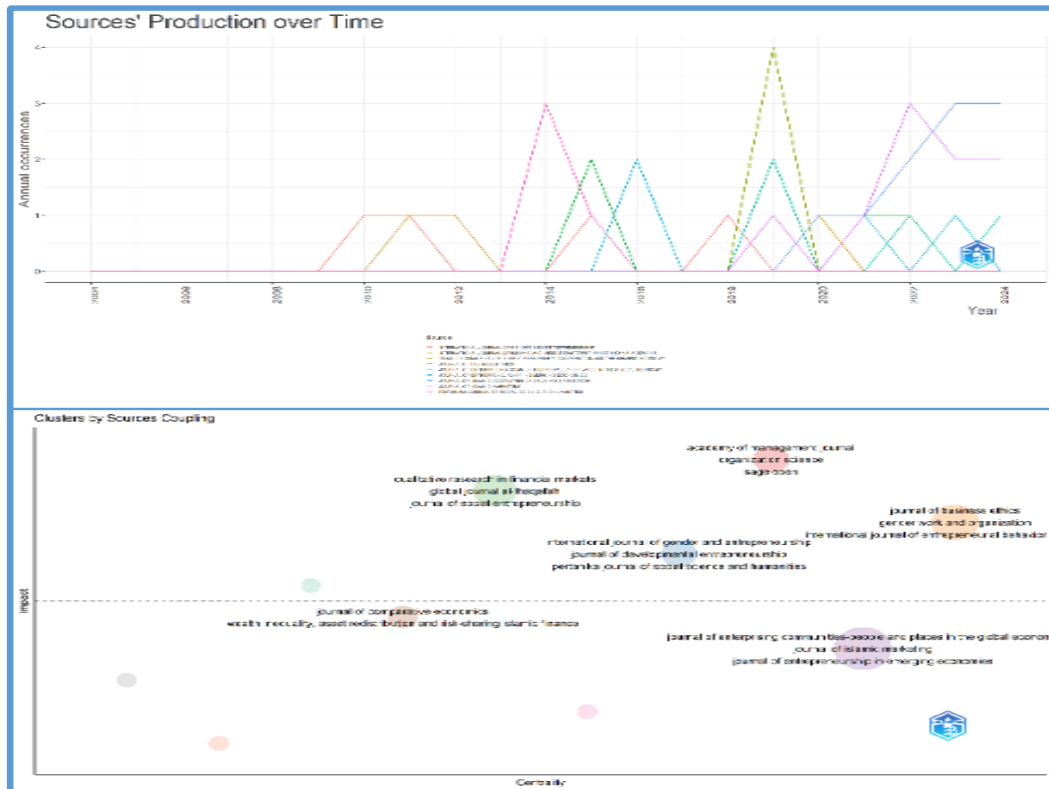
Figure 13 and Figure 14 shows the top 10 sources published in the field of Islamic entrepreneurship. In this context, “Core Sources by Bradford's Law” and “Most Relevant Sources” in the top 10 are respectively “Journal of Islamic Accounting and Business Research” (n=10), “Journal of Islamic Marketing” (n=9), “International Journal of Gender and Entrepreneurship” (n=4), “International Journal of Islamic and Middle Eastern Finance and Management” (n=4), “Islamic Social Finance: Entrepreneurship, Cooperation and The Sharing Economy” (n=4), “Journal of Business Ethics” (n=4), “Journal of Enterprising Communities-People and Places in The Global Economy” (n=4), “Journal of Entrepreneurship in Emerging Economies” (n=4), “Pertanika Journal of Social Science and Humanities” (n=4), “2nd International Conference on Islamic Economics, Business, and Philanthropy (2nd ICIEBP)” (n=3).

In this context, the Sources' Production over Time values of the journals with the highest number of studies in the field of Islamic entrepreneurship are “Journal of Islamic Accounting and Business Research”, “Journal of Islamic Marketing”, “International Journal of Gender and Entrepreneurship”, “International Journal of Islamic and Middle Eastern Finance and Management”, “Islamic Social Finance: Entrepreneurship, Cooperation and The Sharing Economy”, “Journal of Business Ethics”, “Journal of Enterprising Communities-People and Places in The Global Economy”, “Journal of Entrepreneurship in Emerging Economies”, “Pertanika Journal of Social Science and Humanities”. These results reveal the theoretical diversity and global academic interest in the field, showing that the literature on Islamic entrepreneurship has developed in a multidisciplinary and practice-based manner, with a particular focus on accounting, marketing, ethics, gender, and finance.

The “Sources' Local Impact by H index” values of the journals in the top 10 are “Journal of Islamic Marketing” (h_index=5), “International Journal of Gender and Entrepreneurship” (h_index=4), “Journal of Business Ethics” (h_index=4), “International Journal of Islamic and Middle Eastern Finance and Management” (h_index=3), “Journal of Developmental Entrepreneurship” (h_index=3), “Journal of Enterprising Communities-People and Places in The Global Economy” (h_index=3), “Journal of Entrepreneurship in Emerging Economies” (h_index=3), “Journal of Islamic Accounting and Business Research” (h_index=3), “Organization Science” (h_index=3), “Academy of Management Journal” (h_index=2). However, the “Most Local Cited Sources” of the journals in the top 10 are “Entrepreneurship Theory and Practice” (n=209), “Journal of Business Ethics” (n=203), “Journal of Business Venturing” (n=175), “Academy of Management Journal” (n=145), “Academy of Management Review” (n=110), “Journal of Islamic Marketing” (n=95), “Journal of Business Research” (n=82), “Organization Science” (n=81), “Small Business Economics” (n=76), “International Journal of Islamic and Middle Eastern Finance and Management” (n=75). These results suggest that the local influence of the field of Islamic entrepreneurship is shaped by both specialized journals (Journal of Islamic

Marketing, Journal of Islamic Accounting and Business Research) and general management and ethics-based journals (Journal of Business Ethics, Academy of Management Journal). Moreover, the diversity of cited sources indicates that the literature is fed by multidisciplinary references such as entrepreneurship theories, ethics, organizational behavior and Islamic economics.

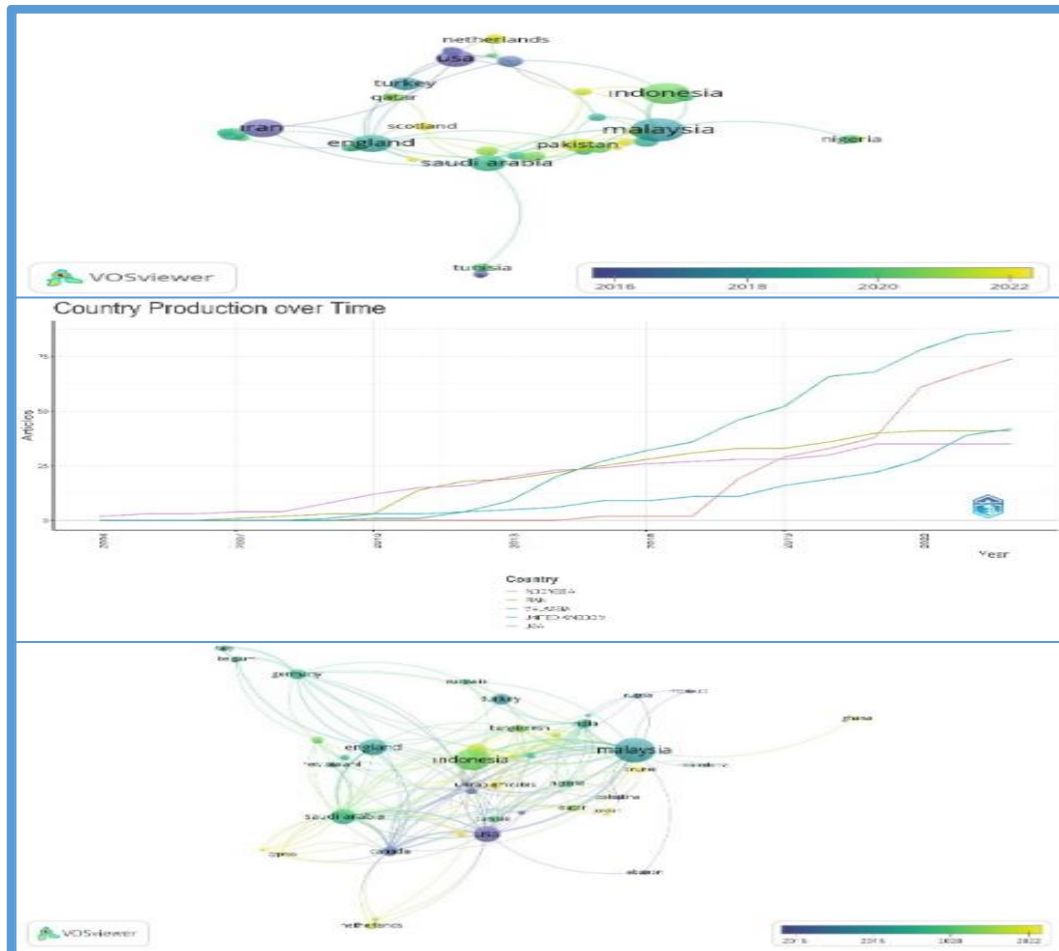
Figure 14: Distribution of Resources



The mapping of the sources published in the field of Islamic entrepreneurship was created by selecting “Clustering by Coupling”, “Unit of Analysis/Sources”, “Parameters”, “Coupling measured by/References” and “Impact measure/Global Citation Score”. In this context, the “Clustering by Coupling” values of the top 10 sources are respectively “Academy of Management Journal”, “Journal of Business Ethics”, “International Journal of Gender and Entrepreneurship”, “Journal of Developmental Entrepreneurship”, “Journal of Comparative Economics”, “Gender Work and Organization”, “African Journal of Business Management”, “Journal of International Entrepreneurship”, “International Journal of Islamic and Middle Eastern Finance and Management”, “Journal of Management Development”, “World Conference on Technology, Innovation and Entrepreneurship”, “Journal of Management Development”, “Globalizations”, “African Journal of Business Management”, “Journal of Comparative Economics”, “Wealth Inequality, Asset Redistribution and Risk-Sharing Islamic Finance”. This cluster structure shows that the literature on Islamic entrepreneurship is not limited to Islamic economics-based

sources, but has strong intellectual ties with multidisciplinary sources such as ethics, gender, development, globalization, and organizational management.

Figure 15: Distribution of Countries



When the scientific production values of the countries in Figure 15 are analyzed; “Malaysia” (n=87), “Indonesia” (n=74), “UK” (n=42), “Iran” (n=41), “USA” (n=35), “Saudi Arabia” (n=23), “Pakistan” (n=20), “Türkiye” (n=12), “Germany” (n=10), “Nigeria” (n=9) are the countries in the top 10. The top 10 ranking of the production values of the countries over time are “Malaysia” (Year=2024; n=87), “Malaysia” (Year=2023; n=85), “Malaysia” (Year=2022; n=78), “Indonesia” (Year=2024; n=74). “Malaysia” (Year=2021; n=68), “Indonesia” (Year=2023; n=68), “Malaysia” (Year=2020; n=66), “Indonesia” (Year=2022; n=61), “Malaysia” (Year=2019; n=52), “Malaysia” (Year=2018; n=46). When the network map of the countries of the co-authors is examined, it is seen that the studies consist of 48 nodes, 11 clusters, 89 links and 115 total link strengths. In this context, “Malaysia” (documents=53), “Indonesia” (documents=40), “Iran” (documents=27), “England” (documents=24), “USA” (documents=23), “Saudi

Arabia" (documents=20), "Pakistan" (documents=13), "Türkiye" (documents=11), "Germany" (documents=9), "Canada" (documents=8) are the countries of the co-authors in the top 10. These data show that Malaysia and Indonesia are the global leaders in the field of Islamic entrepreneurship with their ever-increasing scientific production, and that this production continues steadily. The fact that these two countries are at the center of the co-author network structure reveals that regional collaborations are strong and that this geography forms the backbone of the literature.

When the scientific production values of the countries are analyzed; "Malaysia" (n=87), "Indonesia" (n=74), "UK" (n=42), "Iran" (n=41), "USA" (n=35), "Saudi Arabia" (n=23), "Pakistan" (n=20), "Türkiye" (n=12), "Germany" (n=10), "Nigeria" (n=9) are the countries in the top 10. The top 10 ranking of the production values of the countries over time are "Malaysia" (Year=2024; n=87), "Malaysia" (Year=2023; n=85), "Malaysia" (Year=2022; n=78), "Indonesia" (Year=2024; n=74), "Malaysia" (Year=2021; n=68), "Indonesia" (Year=2023; n=68), "Malaysia" (Year=2020; N=66), "Indonesia" (Year=2022; n=61), "Malaysia" (Year=2019; n=52), "Malaysia" (Year=2018; n=46). When the network map of the countries of the co-authors is examined, it is seen that the studies consist of 48 nodes, 11 clusters, 89 links and 115 total link strengths. In this context, "Malaysia" (documents=53), "Indonesia" (documents=40), "Iran" (documents=27), "England" (documents=24; citations=475; total link strength=17), "USA" (documents=23), "Saudi Arabia" (documents=20), "Pakistan" (documents=13), "Türkiye" (documents=11), "Germany" (documents=9), "Canada" (documents=8) are the countries of the co-authors in the top 10.

The countries of the relevant authors in the top 10 are "Malaysia" (n=39), "Indonesia" (n=38), "Iran" (n=18), "United Kingdom" (n=18), "USA" (n=18), "Saudi Arabia" (n=16), "Türkiye" (n=9), "Pakistan" (n=8), "Canada" (n=6), "India" (n=6). When the citation network map of the countries is examined, it is understood that the studies consist of 44 nodes, 8 clusters, 201 links and 356 total link strengths. In this context, "USA" (citations=573), "Malaysia" (citations=521), "England" (citations=475), "Saudi Arabia" (citations=341), "Canada" (citations=283), "Germany" (citations=249), "Austria" (citations=180), "Indonesia" (citations=117), "Ireland" (citations=110), "Iran" (citations=100), "Peoples R China" (citations=98), "Pakistan" (citations=90), "Türkiye" (citations=83), The top 10 ranking of countries' cooperation is "Malaysia-Indonesia" (n=6), "Saudi Arabia-Ireland" (n=4), "United Kingdom-Saudi Arabia" (n=4), "Germany- Belgium" (n=3), "Macedonia-North Macedonia" (n=3), "USA-Canada" (n=3), "Germany-Austria" (n=2), "Indonesia-Australia" (n=2), "Indonesia-Macedonia" (n=2), "Malaysia-Bangladesh" (n=2). This comprehensive network and citation analysis shows that Malaysia and Indonesia share regional leadership in Islamic entrepreneurship literature, both in terms of production volume and author collaborations, while countries such as the USA, the England and Germany have a global intellectual influence with high citation scores.

Countries such as Turkey, Iran and Pakistan, on the other hand, have gained visibility in production and co-authorship, offering the potential for a growing academic contribution.

5. Conclusion and Recommendations

Islamic entrepreneurship is a type of entrepreneurship practiced in accordance with Islamic principles and values, and its importance for the business world is increasing day by day. In this study, a bibliometric analysis of the studies on Islamic entrepreneurship published between 2004-2024 was conducted. The identification of 263 publications shows that Islamic entrepreneurship literature is gaining more and more importance in academic circles, and the finding that the first research in this field was published in 2004 provides a broader perspective on the history of research on this subject. This can be interpreted that the field of Islamic entrepreneurship is still a young discipline and its development process is ongoing. Scientific production in the field of Islamic entrepreneurship has shown a significant increase in certain years. Especially the increase in the number of studies published in 2019, 2020 and 2022 reveals that the interest and research intensity in this field has increased. While 2020 stands out as the year with the highest number of studies with 27 publications, the numbers in other years also support this trend. In 2019 and 2020, it can be said that increasing social and academic awareness with the impact of global developments such as COVID-19 is one of the main factors triggering the increase in the number of publications in this field.

When the results of the research are analyzed, it is concluded that the annual average number of citations of the studies published in 2004, 2006 and 2005 is considerably higher than the other years. This can be interpreted as the fact that the studies produced in these years have become important reference points in the field of Islamic entrepreneurship and have made significant contributions to scientific discussions in this field. The increase in the number of studies in the field of Islamic entrepreneurship is a reflection of the interest and need for this field, and the interaction and citation levels of these studies indicate that the place of this discipline in the scientific community is strengthening. These results suggest that entrepreneurs' approaches based on Islamic values have the potential to increase social welfare by contributing to economic growth.

When the WoS category values of the studies published in the field of Islamic entrepreneurship are analyzed, it is seen that the studies in this field are mostly concentrated in categories such as "business", "management" and "economics". Especially the highest number of 99 studies in the "business" category emphasizes the importance of the commercial and economic dimensions of Islamic entrepreneurship. In addition, the categories of "management" and "business finance" show that the literature in this field is addressed from the perspective of management and finance. On the other hand, the presence of 21 studies in the categories of "education and training research" and "religion" reveals that the links of Islamic entrepreneurship with education and religion have been investigated.

This shows that Islamic entrepreneurship is not only an economic and managerial phenomenon, but also examined with its social and cultural dimensions. While the fact that Islamic entrepreneurship literature is largely shaped around business, management and economics emphasizes the economic and managerial implications of this field, studies in the categories of education and religion show that this approach is also integrated with cultural and social dimensions. This result reveals that Islamic entrepreneurship as a multidimensional phenomenon is addressed in both practical and value-based aspects.

In terms of research areas, it is noteworthy that the category of “business economics” is the most researched area with 179 publications. This shows that Islamic entrepreneurship has an intense interest in terms of economic sustainability and ways of doing business. In addition, the fact that “other subjects in social sciences” and “education and training research” are also frequently preferred reveals that Islamic entrepreneurship is addressed with a multidisciplinary approach. When all these data are evaluated, the fact that studies in the field of Islamic entrepreneurship mostly focus on the fields of business and economics shows how important this subject is in terms of its practical applications and economic effects; while its interaction with other fields such as education, religion and social sciences increases the versatility and depth of the subject. This diversity enables research to build a more comprehensive and richer body of knowledge, which can be interpreted as having the potential to offer new perspectives for future studies that bring together different disciplines. In all these cases, it is evident that the topic has been examined not only from an economic perspective, but also from its social and cultural dimensions. Thus, research in the field of Islamic entrepreneurship has the potential to provide a wealth of knowledge and diverse perspectives.

The distribution revealed by the three-field plot analysis shows that Islamic entrepreneurship is not specific to a particular region, but is considered on a global scale. The links established with concepts such as “finance”, “Islamic finance” and “innovation” emphasize the interdisciplinary nature of this field and reveal that social, cultural and economic dimensions are considered together. This shows that Islamic entrepreneurship is not only an economic activity but also a system of values and a way of life. Moreover, the diversity of studies in different countries increases the richness and potential of knowledge production in this field. This allows for the development of new approaches at both theoretical and practical levels. Future research could further deepen this multi-layered structure and contribute to stronger links between Islamic entrepreneurship and sustainable development, social impact and ethical business models.

When the reference spectroscopy values of the studies published in the field of Islamic entrepreneurship are analyzed, significant citation numbers and change medians are observed in certain years. In particular, the years 2013, 2015 and 2010 have reached the highest values with 791, 774 and 732 citations, respectively,

indicating that the studies conducted in these years have a great impact on the field. The high number of citations in these years reveals that the researches have created a solid foundation and that the subject of Islamic entrepreneurship has a strong place in the literature. In 2017 and 2014, although the number of citations was quite high, the diffMedian values were zero, indicating that the impact of the studies conducted in these years may have decreased over time. However, in 2011 and 2012, while the number of citations was 657 and 600, respectively, diffMedian values varied, indicating that these studies have been cited less frequently over time. The negative diffMedian values, especially in 2016 and 2018, indicate that publications in these years are less frequently cited and thus their academic impact has weakened. This suggests that certain studies in the field of Islamic entrepreneurship may have become outdated or that the interest in this field may have shifted in a different direction. In conclusion, the citation dynamics of studies in the field of Islamic entrepreneurship change over time, which is an important indicator of the relevance and impact of research topics in academic circles. Future research should take these data into account to better understand these changes and develop new perspectives.

The thematic map analysis reveals the breadth and depth of research in the field of Islamic entrepreneurship quite well. While words within niche themes indicate specialization on specific topics, the connections between these themes and other fields are weak. Words such as “asset”, “inequality”, “redistribution” point to specific areas of research but are not linked to a broader framework. Motor themes, on the other hand, emphasize the social and economic dimensions of Islamic entrepreneurship, with strong links to words such as “training”, “cooperation”, and “organization”. This suggests that the work in the field spans a wider domain and interacts with different disciplines.

The thematic map analysis of the Islamic entrepreneurship literature successfully reveals both the depth of the field and its interaction with different themes. The high frequency of key themes such as “finance”, “inclusion” and “entrepreneurs” reflects the multidisciplinary nature and academic legitimacy of the subject. The prominence of concepts such as “women”, “development” and “economics” in the thematic evolution shows sensitivity to contemporary issues such as social justice and gender. The data provided by the “keywords plus” and “author’s keywords” analyses reveal which topics receive more academic attention. In particular, the persistence of the terms “Islamic finance” and “entrepreneurship” confirms that these two themes constitute the knowledge axis of the field (Ledhem and Moussaoui, 2024: 1).

When all these data are evaluated, it is understood that studies in the field of Islamic entrepreneurship have a rich structure and can be evaluated in a multidisciplinary framework by establishing strong connections between various themes. However, the weak connections of niche themes with other themes indicate that a more holistic approach should be adopted in future research. In this context, conducting research in a more integrated manner may help to better understand Islamic

entrepreneurship from a social and economic perspective. Thus, Islamic entrepreneurship can be seen as an important tool for sustainable development at the individual and societal level. It has been concluded that the field of Islamic entrepreneurship is attracting more and more attention as a discipline in which economic activities and entrepreneurship are shaped within the framework of Islamic values and ethical principles (Gümüşay, 2015: 199). This interest, together with its contributions to socio-economic sustainability, is expected to continue to have an increasing impact on Islamic entrepreneurship. This is expected to reinforce the importance of Islamic entrepreneurship on a global scale by providing new opportunities and directions for future research.

Academic studies on Islamic entrepreneurship are clustered around certain themes and sources. Similar to the results of Raimi et al. (2024: 1), it is understood that journals such as *Journal of Islamic Accounting and Business Research* and *Journal of Islamic Marketing* are among the prominent publications in the field. These journals stand out as the sources with the highest number of articles addressing Islamic entrepreneurship, revealing that this field is a growing area of academic interest. With its h-index and citation data, *Journal of Business Ethics* stands out with its high number of citations. Therefore, the high h-index values of some journals increase the academic impact and visibility of the studies published in these journals.

On the other hand, Malaysia and Indonesia stand out as the countries with the highest number of articles in the field of Islamic entrepreneurship. This reflects the academic and practical efforts of these countries towards Islamic entrepreneurship. Especially the cooperation between countries such as Malaysia and Indonesia emphasizes the importance of international research and knowledge sharing. Academic interactions and international collaborations in this field show how Islamic entrepreneurship is evolving on a global scale and provide a basis for further study in the future.

The study concluded that Islamic entrepreneurship also includes elements such as social justice, sustainability and social responsibility. The innovative solutions brought by Islamic entrepreneurship in today's economy show that it functions as a bridge between various societies not only in Islamic countries but also worldwide. In this case, Islamic entrepreneurship is thought to offer alternative approaches to social and economic problems and contribute to sustainable development goals. Therefore, business models shaped by Islamic values create significant impacts in terms of social responsibility and environmental sustainability as well as economic growth. These results have the potential to be an important reference source for research in the field of Islamic entrepreneurship. However, it can be said that Islamic entrepreneurship literature has certain limitations in terms of publication diversity, language balance and indexing, and more academic production in the local context and encouraging interdisciplinary studies can accelerate the development of the field.

It is recommended that researchers who plan to study this topic should fill the gaps in the existing literature by conducting more research on topics such as 'social entrepreneurship', 'sustainability' and 'use of technology' to make research in the field of Islamic entrepreneurship more comprehensive and impact-oriented. In addition, it is suggested to develop a more comprehensive understanding of Islamic entrepreneurship by drawing from different disciplines such as economics, sociology, psychology, environmental sciences, etc. In order to understand how the theoretical knowledge of Islamic entrepreneurship interacts with the real world, it is recommended to conduct case studies and field research that demonstrate how it is applied in practice. It is also recommended to develop collaborative projects with researchers from different countries to help understand the universal dynamics of Islamic entrepreneurship.

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