

A Decade of Maqasid Shariah Research: A Bibliometric Analysis

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ABSTRACT

This study analysed the frontier of *Maqasid Shariah* (MS) research repertoire by identifying essential features to direct future research in the sector. This research used bibliometric and citation analysis. Scopus is used as a bibliometric data source for many research reviews, scientific policy evaluations, research landscape studies, and university rankings because of its reliability. Scopus yielded 126 data points linked to the article title *Maqasid Shariah*. Numerous programmes were used, including Microsoft Excel to perform the frequency study, VOS viewer to visualise the data, and Harzing's Publish or Perish to calculate and analyse citation metrics. The results suggest that *Maqasid Shariah* is a cross-disciplinary research area where past literature concentrated mainly on business-related and environmental science domains. The growing number of publications on *Maqasid Shariah* demonstrates that the critical nature of technology has affected the financial services sector, and there are undoubtedly some ramifications for the economy. Performance and products of Islamic finance are the most areas of concern regarding *Maqasid Shariah*. The data sources selected were from the Scopus database only. This study is the first bibliometric examination of *Maqasid Shariah* utilising a 16-year-old publication database with a review paper.

Keywords: *Maqasid Shariah, Bibliometric Analysis, Network Analysis, Islamic Banking*

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INTRODUCTION

Since the remarkable growth in Islamic finance, there has been a rise in the attention of prior research on *Maqasid Shariah* in economics, econometrics, finance, business, management, and accounting. Nevertheless, as Islamic finance covers a wide area, the specific area of Islamic finance is unknown, where the issue of *Maqasid Shariah* has not been much explored. This study aimed to map and analyse *Maqasid Shariah* research trends worldwide graphically from a bibliometric approach. This study focused on the most important issues and the dynamics *Maqasid Shariah* research and future research directions. This discipline's publication patterns, and academic organisation were determined through bibliometric analysis. The current study is the first study on *Maqasid Shariah* to integrate bibliometric analysis with a literature review to the best of our knowledge. The prior literature review has provided a discussion on *Maqasid Shariah* extensively. Most of 'Maqasid Shariah' discussions are based on Al-Ghazali while ignoring the important work of a renowned Egypt scholar, Muhammad Abu Zahra (1898-1974). Therefore, this paper provides some discussion on *Maqasid Shariah* from the review of Al Ghazali, Al Syatibi and Muhammad Abu Zahra. This discussion leads to the issue of performance measurement of Islamic banks.

Shinkafi et al. (2017) banking and finance, with a clear focus on forming an appropriate and novel framework that identifies the effort of contemporary scholars and detects the existing gap that might possibly champion new research commitments. Design/methodology/approach: A systematic approach to literature review was steered through the means propagated by the Centre for Reviews and Disseminations (DSR adapted and modified the Centre for Reviews and Disseminated (2009) approach in performing a structured literature review on 'Maqasid Shariah' in Islamic banking, economics and finance within the google scholar database from 2006 to 2016. They found that the literature written on 'Maqasid Shariah' directly related to Islamic finance, banking, economics, and economic development. Another systematic literature review for a specific field of *Maqasid Shariah* exclusively was done by Mustofa & Syarifah (2021). They found that *Maqasid Shariah* directly linked with Islamic banking, thus reviewing the literature on *Maqasid Shariah* and bank performance. They discovered that the literature on using *Maqasid Shariah* as a metric for

Islamic banking performance has yet to give a clear guideline and uniform methodology. As a result, Islamic banking still found it hard to utilise the *Maqasid Shariah* concept as a stand-alone assessment of an Islamic banking entity's performance. In performing an analysis of the literature on '*Maqasid Shariah*', this study approached it differently from prior related studies by conducting a bibliometric analysis on the literature published in the Scopus database only using the software called VOSViewer. The Scopus database was chosen because it is regarded as containing high-quality papers. We extended the prior structured literature review by extending the analysis of the literature from 2006 until 2020.

Based on the research problem above, the following research questions (R.Q.s) were addressed: RQ1: What is the current state of *Maqasid Shariah* research publication? RQ2: What are the most important articles on *Maqasid Shariah*? RQ3: What are the most popular academic *Maqasid Shariah* topics? RQ4: Who are the most influential authors in the field of *Maqasid Shariah*? RQ5: How far has *Maqasid Shariah* research progressed? RQ6: What is the conceptual foundation for today's *Maqasid Shariah* publications? RQ7: What kind of issues obstruct *Maqasid Shariah* research? RQ8: What areas of *Maqasid Shariah* require further research? The current research contributes to the discussion of *Maqasid Shariah* and provides future research direction in *the area of Maqasid Shariah and Islamic finance*. The rest of the paper is structured as follows: Section 2 contains a literature review; Section 3 explains the methodology adopted to analyse prior literature; Section 4 provides results from the analysis, followed by discussion and conclusion in Section 5.

LITERATURE REVIEW

Definition of *Maqasid Shariah*

Islam is highly concerned with the welfare and protection of individuals, and Allah provides Islamic laws to accomplish this objective through enriching the world and the afterlife. In terms of terminology, researchers have presented various definitions of *Maqasid Shariah*; for example, according to Al-Ghazali, adhering to the purposes and objectives of *Maqasid Shariah* is a necessary endeavour for survival, containing

destructive influences, and promoting prosperity. According to Al-Ghazali, Maqasid Shariah's purpose is to "support the well-being of all humankind (maslahah)," which includes defending their faith (din), human self (nafs), intellect ('aql), posterity (nasl), and wealth (mal) (Chapra, 2008; Wajdi Dusuki, 2008). Whatever the safeguards these five elements serve public interest and are desirable. According to Mohammad & Shahwan (2013), a great scholar named Al-Shatibi started the first discussion regarding Maqasid. Al-Shatibi and approved Al-Ghazali's fundamental components, demonstrating that the primary aim and essence of Shariah is mirrored in these fundamentals, demonstrating a theme of harmony (Ashur, 2013). According to Al-Shatibi, Maqasid represents the objectives underlying Islamic law (Shariah) and Shariah is for the welfare of mankind in this world and the hereafter. Almost all studies have described Maqasid Shariah as something that provides advantages to humans (jalb al-mashalih) while not causing harm (dar al-mafasid).

In his book *Ushul Al Fiqh*, Sheikh Mohamad Abu Zahrah (Tarique et al., 2021), an eminent Egyptian scholar, categorised Maqasid Shariah into three broad classification as follows: purifying of the soul, education (Tahdhib al-Fard), justice (Iqamah al-'Adl), and welfare (maslahah), all of which pertain to Ghazali's framework (Ascarya et al., 2016; Asutay & Harningtyas, 2015; Chapra, 2008). Many Muslim scholars, like Imam Ghazali and Abu Zahrah, divided Maslahah into three levels: daruriyyat (necessities or essentials), hajiyyat (supplement), and tahsiniyyat (embellishments). Daruriyyat is deemed fundamental and must not be overlooked for humans' public welfare and well-being in this world and the hereafter. Without this element, humans will become extinct, and the environment will be destructed. Daruriyyat, which is the fundamental to Maslahah, is divided into five categories by Imam Ghazali. They are ;1. Protection of Religion (Al-Din); 2. Protection of Life (Al-hayah); 3. Protection of Mind (Al'Aql); 4. Protection of Wealth (Al mal); 5. Protection of Family/Linage (Nasal). Since the last 4 decades, Maqasid Shariah has been used to develop the Islamic financial system. Later, with the remarkable growth of Islamic finance, prior research called for the measurement of the performance of Islamic finance in according to the Maqasid Shariah framework. Syafii et al. (2012), discussed how the concept of the Maqasid Shariah measurement of performance. is derived from Islamic noble values, which is defined as the goal of shariah to promote welfare and profit values as well as to eliminate pain.

The Development of *Maqasid Shariah* Measurement of Performance

Several researchers have constructed a performance index based on the *Maqasid Shariah* evaluation method (Ascarya et al., 2016; Asutay & Harningtyas, 2015; Bedoui & Mansour, 2015; Mohammed et al., 2008; Mohammed & Taib, 2015). Studies that attempted to develop a *Maqasid Shariah* performance index describe the discussion of *Maqasid Shariah* of classical scholars such as Al-Ghazali, Al-Syatibi, and Abu Zahrah. Bedoui & Mansour (2015) document Al-Ghazali's five *Maqasid Shariah* essentials: human self, faith, intellect, posterity, and wealth geometrically using a pentagon-shaped performance framework. The five pillars of essentials are combined to create an eight-dimensional performance known as the Octagon-shaped performance to expand Ghazali's concept (Najjar, 2006). Bedoui & Mansour (2015) provide specific elements by referring to Chapra's (2008) components. Ascarya et al. (2016) recently extended Bedoui's work by reclassifying all the forty-two elements of five dimensions of *Maqasid Shariah* into forty non-redundant elements and used the Analytical Network Process (ANP) approach to give weight to each element.

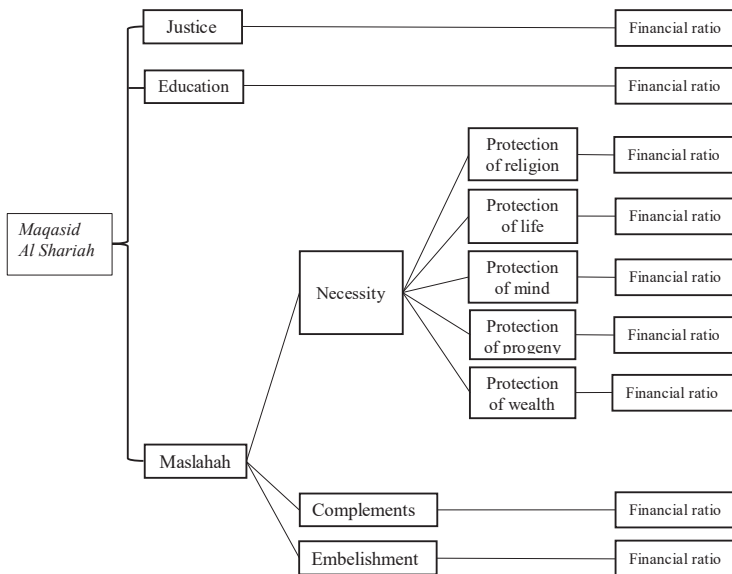


Figure 1: *Maqasid Shariah* Framework Based on The Thought of Abu Zahrah and Al-Ghazali
(Source: Tarique, 2021)

Mohammed et al. (2008) introduced the use of the maqasid index to analyse the performance of Islamic banking. They constructed the performance index by referring to Zahrah's Maqasid Shariah framework (Tarique et al., 2021), namely Tahdhib al-Fard (individual education), Iqamah al-'Adl (justice), and Jalb al-Maslahah (welfare). Additionally, Mohammed et al. (2008) refined each of the three Abu Zahrah's concepts into nine dimensions, and then operationalised them into ten ratios. A weightage score was provided for each type of ratio. The measurement is called 'Performance Measures based on Maqasid al-Shariah framework (PMMS). Mohammed & Taib (2015) provide evidence of the usefulness of this PMMS by comparing the performance of twenty-four banks (12 Islamic and 12 conventional banks). The Mann Whitney tests revealed considerable differences in performance between the two types of banks. The performance of Islamic banks is remarkably good when measured using the PMMS model compared to using the conventional measure. This finding contradicts the widely held belief that Islamic banks perform poorly compared to their conventional counterparts. Mohammed & Md Taib (2015) reworked the theory and included Ibn Ashur and Ghazali's idea into the new modified measurement. Mohammed & Taib (2015) used the Sekaran approach to construct a framework and then asked for input from many specialists. Mohammed & Taib (2015) referred to performance appraisal as a Maqasid-based performance evaluation model (MPEM) as the continuation of Mohammed et al. (2008). MPEM is a more accurate measurement than the initial framework by Mohammed et al. (2008).

The maqasid shariah measure of performance was also attempted to be developed by Asutay & Harningtyas (2015) by combining a prior research performance evaluation framework and Bedoui & Mansour's framework (2015). Asutay & Harningtyas (2015) drew their framework for Islamic Ethical Identity and Islamic Disclosure from the Maqasid Index produced by Hameed et al. (2004), Haniffa & Hudaib (2007), and Mohammed et al. (2008). Hudaefi & Noordin (2019) constructed an integrated maqasid-based indicator using factors from prior research. Ghazali's five elements of necessity were incorporated into the framework. The study constructed performance indicators qualitatively. There are several components to the model constructed in their study, entitled the Integrated Maqasid Shariah-based Performance Measure (IMSPM).

A recent study on maqasid shariah from Tarique et al. (2021) opined that either Abu Zahrah's framework or Al-Ghazali's five components were used when necessary. Tarique et al. (2021) developed a technique for assessing Islamic bank performance that incorporated the frameworks of Abu Zahrah and Al-Ghazali and incorporated various maslahah criteria as necessities (religious preservation, life, intelligence, posterity, and wealth), complements and embellishment variables. According to Tarique et al. (2021), none of the prior studies included the complements and embellishments elements in Maqasid Shariah measurement of performance. This study proposed that integrating these two models will result in a more complete and holistic representation of Islamic banks' Maqasid-based performance. This measurement is a continuation of Mohammed & Taib (2015)'s MPeM. The operationalisation of this measure is not yet tested. Nevertheless, the proposed measurement is consistent with Dusuki (2008) that Islamic banks should protect and promote Islamic ideals in social welfare among their clients, workers, and the community. The model's implementation will also inspire authorities to adopt new reporting criteria that is more consistent with Maqasid Shariah and in line with the spirit of the Islamic bank establishment.

METHODOLOGY

This study obtained the data from Scopus as of 27th September 2021. We searched the data based on the article title, abstract and keyword related to '*Maqasid Shariah*'. We used Scopus as a database because Scopus provides in-depth author and institution profiles derived from extensive profiling algorithms and expert curation, providing high precision and recall. Scopus is used as a bibliometric data source for many research reviews, research landscape studies, scientific policy evaluations, and university rankings because of its reliability. Scopus is a compiled database, which implies journals, conference proceedings, and book series submitted by editors and publishers. Prospective inclusion in Scopus is reviewed and selected based on scientific quality and integrity. We further screened the data from the subject areas involving economics, econometrics, finance, business, management and accounting. We obtained 126 documents on '*Maqasid Shariah*' from the query. Figure 2 shows the flowchart of the processes involved in searching the data from Scopus. We conducted a bibliometric

analysis using the VOSViewer software. We also conducted a citation analysis using Harzing Publish or Perish to obtain the citation metrics and other frequencies. Besides that, we computed the other frequencies and designed the graph and chart using Ms Excel.

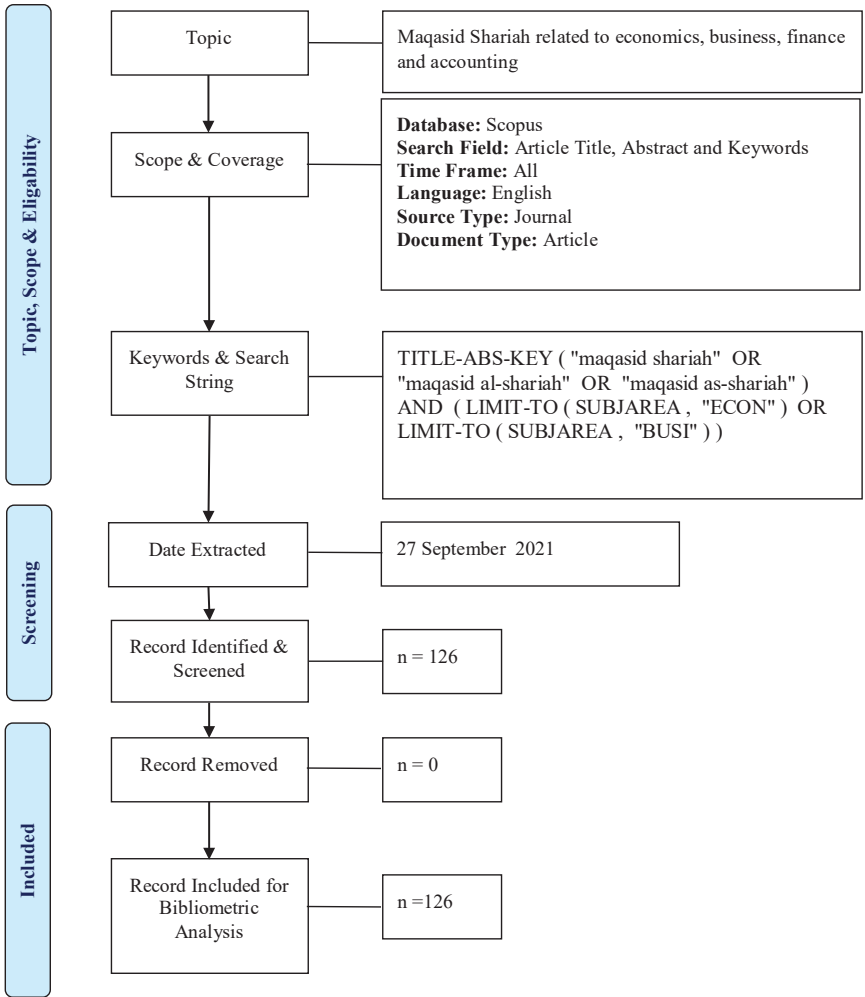


Figure 2: Flow Diagram of The Search Strategy (Source: Zakaria, 2020)

RESULTS

This study exploited the scholarly data, such as year of publication, authors' publication, type of documents, source title, type of source, keyword used by the author, affiliation of the author, publication according to country, and language used in the publication in conducting the bibliometric analysis. In addition, we computed the citation metrics and frequencies to explore the average citation of the publication and provided a meaningful interpretation of the network map produced by VOSViewer software. We present the frequency data by number and percentage.

Documents Profiles

Based on the data obtained from the Scopus database, we examined the type of documents. Table 1 presents the types of documents for 126 related research topics. Out of 126 documents, 109 (86.51%) documents were articles, 6 (4.76%) documents were conference papers, 5 (3.97%) documents were book chapters, and 4 (3.17%) documents were reviews. Another 2 (1.58%) documents consisted of books and editorials.

Table 1: Document Type

Document Type	Total Publication	Percentage (N=126)
Article	109	86.51%
Conference Paper	6	4.76%
Book Chapter	5	3.97%
Review	4	3.17%
Book	1	0.79%
Editorial	1	0.79%

Table 2 shows the types of sources for the 126 data obtained. Most of the documents were journals (115:91.27%). 6 (4.76%) documents were books, and 5 (3.97%) documents were conference proceedings.

Table 2: Source Type

Source Type	Total Publication	Percentage (N=126)
Journal	115	91.27%
Book	6	4.76%
Conference Proceeding	5	3.97%

Table 3 exhibits the languages used for the documents. Only two (2) languages were used for documents related to the research topic. Most of the ‘*Maqasid Shariah*’ documents were written in English (125:99.21%). Another 1 (0.79%) document were published in Arabic.

Table 3: Languages

Language	Total Publication	Percentage (N=126)
English	125	99.21%
Arabic	1	0.79%

*One document has been prepared in dual languages

Research Trends

Table 5 reveals the trends of publication concerning research topics. The data obtained from Scopus revealed the first publication on ‘*Maqasid Shariah*’ was in January 2006, entitled “Part I: Seigniorage of fiat money and the *Maqasid Shariah*: The unattainableness of the *maqasid*” by Kameel Mydin Meera, A., Larbani, M., followed by another publication in April 2006 by the same authors entitled “Seigniorage of fiat money and the *Maqasid al-Shariah*: The compatibility of the gold dinar with the *Maqasid*”. Table 4 shows the total publications from 2006 to 2021. There were not many publications related to ‘*Maqasid Shariah*’ published in Scopus. Figure 2 charts the total number of publications from 2006 to 2021.

Table 4: Year of Publication

Year	T.P.	%	NCP	TC	C/P	C/CP	h	g
2006	2	1.59%	2	29	14.50	14.50	2	2
2008	1	0.79%	1	4	4.00	4.00	1	1
2010	3	2.38%	3	87	29.00	29.00	3	3
2011	4	3.17%	4	80	20.00	20.00	4	4
2012	5	3.97%	5	28	5.60	5.60	3	5
2013	6	4.76%	6	71	11.83	11.83	3	6
2014	7	5.56%	7	100	14.29	14.29	5	7
2015	12	9.52%	12	108	9.00	9.00	6	10
2016	10	7.94%	10	20	2.00	2.00	2	4
2017	11	8.73%	11	26	2.36	2.36	3	4
2018	17	13.49%	17	58	3.41	3.41	4	7
2019	14	11.11%	14	38	2.71	2.71	3	5
2020	23	18.25%	23	50	2.17	2.17	4	6
2021	11	8.73%	11	10	0.91	0.91	2	3

Notes: TP=total number of publications; NCP=number of cited publications; TC=total citations; C/P=average citations per publication; C/CP=average citations per cited publication; h=h-index; and g=g-index.

Table 5 presents the results for the top 20 countries that contributed to the publications related to the research topic. The authors from Malaysia contributed 89 (70.63%) of publications. Next were authors from Indonesia with 18 (14.29%) publications, followed by authors from Saudi Arabia and the United Kingdom with 10 (7.94%) publications and 5 (3.97%) publications, respectively. Figure 4 shows the number of publications by countries on the world map.

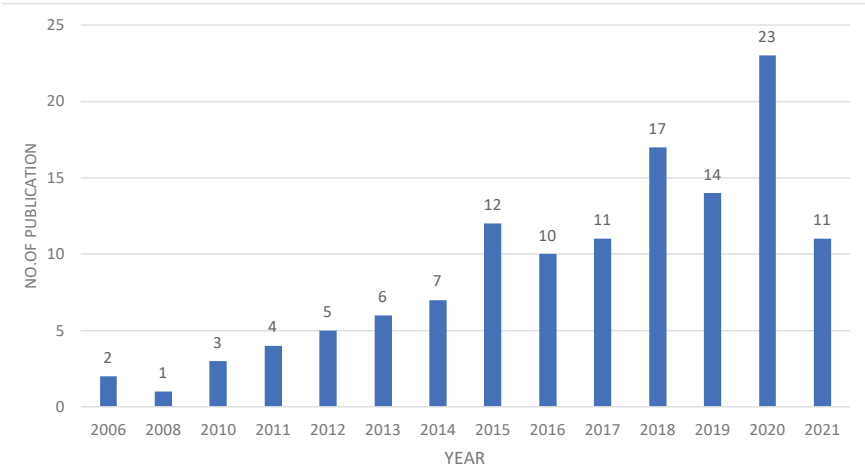


Figure 3: Total Publications and Citations by Year

Table 5: Top 20 Countries Contributed To The Publications

Country	Total Publication	Percentage (N=126)
Malaysia	89	70.63%
Indonesia	18	14.29%
Saudi Arabia	10	7.94%
United Kingdom	5	3.97%
Bangladesh	4	3.17%
Pakistan	4	3.17%
Qatar	4	3.17%
Nigeria	3	2.38%
Oman	3	2.38%
United States	3	2.38%
Australia	2	1.59%
Japan	2	1.59%
Kuwait	2	1.59%
Bahrain	1	0.79%
Bosnia and Herzegovina	1	0.79%
Brunei Darussalam	1	0.79%

France	1	0.79%
Gambia	1	0.79%
Iraq	1	0.79%
New Zealand	1	0.79%

Notes: TP=total number of publications

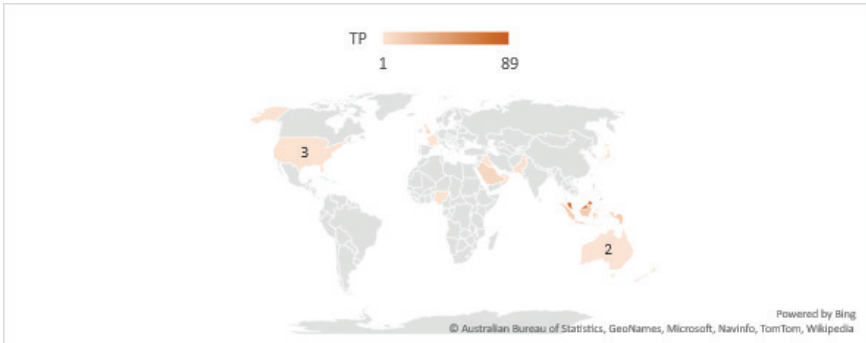


Figure 4: Total Publication Based on Countries

According to the results retrieved for the top 20 countries that contributed to the publications, International Islamic University Malaysia was the most influential institution with 22 publications in '*Maqasid Shariah*'. Table 6 presents the results for the influential institutions in the publication of '*Maqasid Shariah*'.

Table 6: Most Influential Institutions with A Minimum of Two Publications

Institution	Total Publication	Percentage	Country
International Islamic University Malaysia	22	17.46%	Malaysia
Universiti Malaya	18	14.29%	Malaysia
Universiti Teknologi MARA	15	11.90%	Malaysia
Universiti Kebangsaan Malaysia	8	6.35%	Malaysia
International Centre for Education in Islamic Finance	7	5.56%	Malaysia
International Islamic University Malaysia, Institute of Islamic Banking and Finance	6	4.76%	Malaysia
Universiti Utara Malaysia	5	3.97%	Malaysia
Universiti Sultan Zainal Abidin	5	3.97%	Malaysia
Universiti Malaysia Sabah	4	3.17%	Malaysia

Universitas Indonesia	4	3.17%	Indonesia
Universiti Sains Malaysia	3	2.38%	Malaysia
King Abdulaziz University	3	2.38%	Saudi Arabia
Institute of Islamic Understanding Malaysia	2	1.59%	Malaysia
BAZNAS Center of Strategic Studies	2	1.59%	Indonesia
Kolej Universiti Islam Perlis	2	1.59%	Malaysia
University of New Orleans	2	1.59%	United States of America
Universiti Putra Malaysia	2	1.59%	Malaysia
Ritsumeikan Asia Pacific University	2	1.59%	Japan
Public Authority for Applied Education and Training Kuwait	2	1.59%	Kuwait
International Islamic University, Islamabad	2	1.59%	Pakistan
Universitas Trisakti	2	1.59%	Indonesia

Notes: TP=total number of publications

We also found the most active source title that published the documents related to '*Maqasid Shariah*'. Table 7 exhibits the source titles that actively published the documents on the research topic. 'International Journal of Islamic and Middle Eastern Finance and Management' was marked as the most active source title, which published 13 (10.32%) documents from 2003 to 2016. Next was Humanomics, which published 9 (7.14%), Journal of Islamic Accounting and Business Research (9:7.14%), and Science and Engineering Ethics (9:7.14%).

Table 7: Most Active Source Title

Source Title	T.P.	%
International Journal of Islamic And Middle Eastern Finance And Management	13	10.32%
Humanomics	9	7.14%
Journal of Islamic Accounting and Business Research	9	7.14%
Science And Engineering Ethics	9	7.14%
Journal of King Abdulaziz University Islamic Economics	7	5.56%
Journal of Islamic Marketing	4	3.17%
Pertanika Journal of Social Sciences and Humanities	4	3.17%

Qualitative Research in Financial Markets	4	3.17%
International Journal of Ethics and Systems	3	2.38%
Isra International Journal of Islamic Finance	3	2.38%
Journal of Economic Cooperation and Development	3	2.38%

Notes: TP=total number of publications; TC=total citations.

Citation Analysis

We also examined the significant impacts of the documents related to ‘*Maqasid Shariah*’ by conducting a citation analysis. According to Baker et al. (2020), the citation analysis uses the number of citations by other works. We used Harzing’s Publish or Perish to compute the citation metrics and VOSviewer software to create the network visualisation map.

We extracted the data from the Scopus database as of 27th September 2021. We obtained the citation metrics from the data. Table 8 displays the citation metrics for 126 documents on ‘*Maqasid Shariah*.’ The documents were cited 709 times. It demonstrates that from 2006 to 2021 (15 years), there was an average of 47 citations per year, with the average number of publications referenced being 6.

Table 8: Citations Metrics

Metrics	Data
Papers	126
Citations	709
Years	15
Cites/Year	47.27
Cites/Paper	5.63
Authors/Paper	2.61
h-index	16
g-index	22

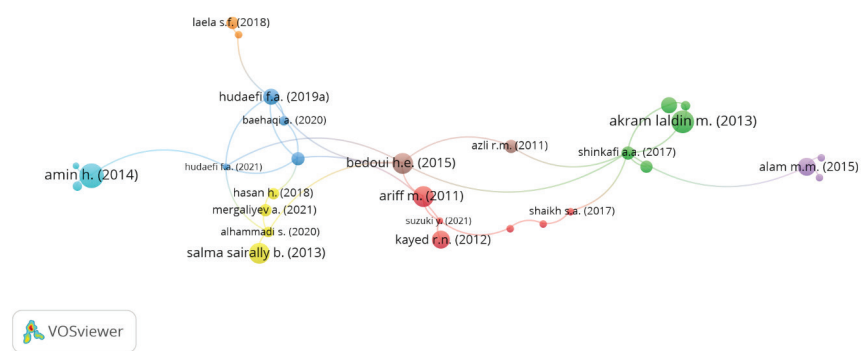


Figure 5: Network Visualisation Map of Citation Based on Documents

We extended the citation analysis by creating the network visual map based on the citation of the documents. Figure 5 presents the network map of citations on documents. We used the VOSViewer software to create the map and set the minimum citation number at 1. Out of 126 documents, 88 documents met the threshold. Amin, H. (2014) was the most highly cited article on this research topic based on the visual map. This finding was consistent with the results found using Harzing’s Publish or Perish citation metrics. Table 9 presents the list of highly cited articles led by Amin et al. (2014).

Table 9: Highly Cited Articles

Authors	Title	Year	Cites	Cites/Year	Cites/Author
H. Amin, A.-R. Abdul-Rahman, D.A. Razak	Theory of Islamic consumer behaviour: An empirical study of consumer behaviour of Islamic mortgage in Malaysia	2014	46	6.57	15
S. Azhar Rosly	Shariah parameters reconsidered	2010	46	4.18	46
M. Akram Laldin, H. Furqani	Developing Islamic finance in the framework of maqasid al-Shariah: Understanding the ends (maqasid) and the means (wasail)	2013	35	4.38	18
D.A. Razak, F.M. Taib	Consumers' perception on Islamic home financing: Empirical evidence on Bai Bithaman Ajil (BBA) and diminishing partnership (D.P.) modes of financing in Malaysia	2011	31	3.1	16

M. Ariff, S.A. Rosly	Islamic banking in Malaysia: Unchartered waters	2011	29	2.9	15
B. Salma Sairally	Evaluating the corporate social performance of Islamic financial institutions: an empirical study	2013	28	3.5	28
H.E. Bedoui, W. Mansour	Performance and Maqasid al-Shariah Pentagon-Shaped Ethical Measurement	2015	26	4.33	13
R. Haniffa, M. Hudaib	Islamic finance: From sacred intentions to secular goals?	2010	25	2.27	13
S.M. Saifuddeen, N.N.A. Rahman, N.M. Isa, A. Baharuddin	Maqasid al-Shariah as a Complementary Framework to Conventional Bioethics	2014	23	3.29	6
A. Kameel Mydin Meera, M. Larbani	Part I: Seigniorage of fiat money and the maqasid al-Shariah™ah: The unattainableness of the maqasid	2006	19	1.27	10
A.R. Ali Alamer, H.B. Salamon, M.I. Qureshi, A.M. Rasli	How do we measure corporate social responsibility of islamic banks through their business processes and oriented outcomes?	2015	18	3	5
M. Abdullah	Waqf, Sustainable Development Goals (SDGs) and maqasid al-shariah	2018	17	5.67	17
M.M. Alam, S. Hassan, J. Said	Performance of Islamic microcredit in the perspective of Maqasid Al-Shariah: A case study on Amanah Ikhtiar Malaysia	2015	17	2.83	6
R.N. Kayed	The entrepreneurial role of profit-and-loss sharing modes of finance: theory and practice	2012	17	1.89	17
R. Othman, R. Ameer	Conceptualising the duties and roles of auditors in Islamic financial institutions what makes them different?	2015	16	2.67	8
A.W. Dusuki	Do equity-based Sukuk structures in Islamic capital markets manifest the objectives of Shariah?	2010	16	1.45	16

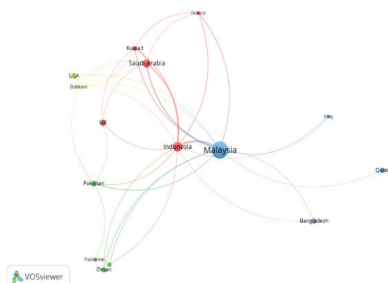


Figure 6: Network Visualisation Map of Citation Based On Countries

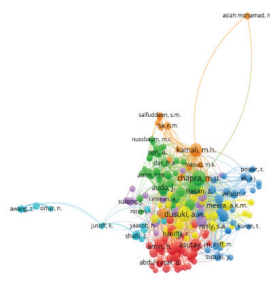


Figure 7: Network Visualisation Map of Co-Citation Based on Cited Authors

On the other hand, Figure 6 shows the network visualisation map on the citation based on countries. A country's minimum number of documents was set to 1, and the country's minimum number of citations was likewise set to 1. Out of 22 countries, 18 countries met the threshold. It was seen that the country that the documents were always cited in the publications on '*Maqasid Shariah*' was Malaysia, followed by Indonesia and Saudi Arabia.

Figure 7 exhibits the visual map about the co-citation based on cited authors. The minimum number of citations of an author was set at 5. Out of 5,184 citations based on authors, only 196 met the threshold. There were seven (7) clusters found based on the map. This finding showed that authors in the same cluster normally cited each other in their publications with common issues.

Authorship Analysis

This section examined the number of author(s) per document and the most productive author by computing frequencies using Ms Excel. We also used the VOSViewer to map the co-authorship based on authors and the co-authorship based on countries.

Each document's author(s) was determined by exporting the data obtained from Scopus to Harzing's Publish or Perish software and analysed using Ms Excel. There were 126 documents, and the data was saved as a RIS file. Then, the data was exported to Harzing's Publish or Perish. Table 10 shows the number of author(s) per document. There were 26 (20.63%)

documents written by one (1) author, 46 (36.51%) documents published by two (2) authors and 25 (19.84%) documents that had three (3) authors.

Table 10: Number of Author(S) Per Document

Authors Count	Total Publication	Percentage	(N=126)
1	26	20.63%	
2	46	36.51%	
3	25	19.84%	
4	17	13.49%	
5	5	3.97%	
6	6	4.76%	
7	1	0.79%	
Total	126	100.00%	

Using Harzing's Publish or Perish software, we determined the most productive author(s) using Scopus's data. Table 11 shows the list of the productive authors for the publications on '*Maqasid Shariah*'. Amin, H. (4:3.17%) from Malaysia was reported as the most productive author in publications on '*Maqasid Shariah*', followed by Hudaefi, F.A. (4:3.17%) from Indonesia and Ab Rahman, A. (3:2.38%) from Malaysia.

Table 11: Most Productive Authors

Author Name	Total Publication	Percentage	Affiliation	Country
Amin, H.	4	3.17%	Universiti Malaysia Sabah	Malaysia
Hudaefi, F.A.	4	3.17%	Ciamis, Indonesia and Department of Publication and Networking, Jakarta	Indonesia
Ab Rahman, A.	3	2.38%	Universiti Malaya	Malaysia
Asni, F.	3	2.38%	Kolej Universiti Islam Perlis	Malaysia
Choudhury, M.A.	3	2.38%	Universitas Trisakti	Indonesia
Ibrahim, A.H.	3	2.38%	Universiti Malaya	Malaysia
Oladapo, I.A.	3	2.38%	Imam Abdulrahman Bin Faisal university, Dammam	Saudi Arabia
Rahman, N.N.A.	3	2.38%	Universiti Malaya	Malaysia

Saifuddeen, S.M.	3	2.38%	Institute of Islamic Understanding Malaysia	Malaysia
Alam, M.M.	2	1.59%	Universiti Utara Malaysia	Malaysia
Alhammadi, S.	2	1.59%	Arab Open University Kuwait	Kuwait
Ali, S.S.	2	1.59%	Islamic Research and Training Institute, Islamic Development Bank, Jeddah	Saudi Arabia
Alotaibi, K.O.	2	1.59%	College of Business Studies, Safat	Kuwait
Alwi, S.F.S.	2	1.59%	Universiti Teknologi MARA	Malaysia
Aris, N.A.	2	1.59%	Universiti Sains Islam Malaysia, Nilai	Malaysia

Notes: TP=total number of publications

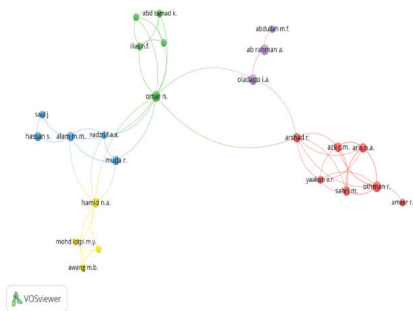


Figure 8: Network Visualisation Map of Co-Authorship by Authors

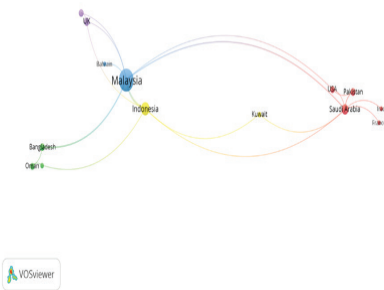


Figure 9: Network Visualisation Map of Co-Authorship By Countries

Figure 8 illustrates the network map of co-authorship based on authors. We chose full counting and set the minimum number of documents of an author, and the minimum number of citations of an author at 1. 189 authors met the threshold. There were five (5) clusters, and the authors in each cluster collaborated in the same area.

Furthermore, we also obtained the network visualisation map of co-authorship based on countries. We used full counting with a minimum number of documents of a country, and the minimum number of citations of a country was set at 1. Out of 22 countries, 18 countries met the threshold. In the visual map, Malaysia was the country with many authors collaborating with authors from other countries.

Figure 10 is similar to the results obtained using Ms Excel to compute the frequency of keywords in a publication related to '*Maqasid Shariah*'. '*Maqasid Shariah*' was the top keyword used to publish the research topic. The second keyword mostly used was 'Islam' followed by 'Islamic Finance'.

Table 12: Top Keywords

Keywords	Total Publication	Percentage
Islam	20	15.87%
Maqasid Al-Shari'ah	20	15.87%
Maqasid Al-Shariah	14	11.11%
Islamic Finance	13	10.32%
Malaysia	11	8.73%
Islamic Banking	8	6.35%
Islamic Banks	8	6.35%
Religion	8	6.35%
Human	7	5.56%
Humans	7	5.56%
Maqasid Shari'ah	7	5.56%
Bioethics	6	4.76%
Finance	6	4.76%
Ethics	5	3.97%
Maqasid Shariah	5	3.97%
Maqasid Al Shari'ah	4	3.17%
Maqasid Al Shariah	4	3.17%
Maqasid Al-Shari'ah	4	3.17%
Maqasid Al-shariah	4	3.17%
Religion And Medicine	4	3.17%

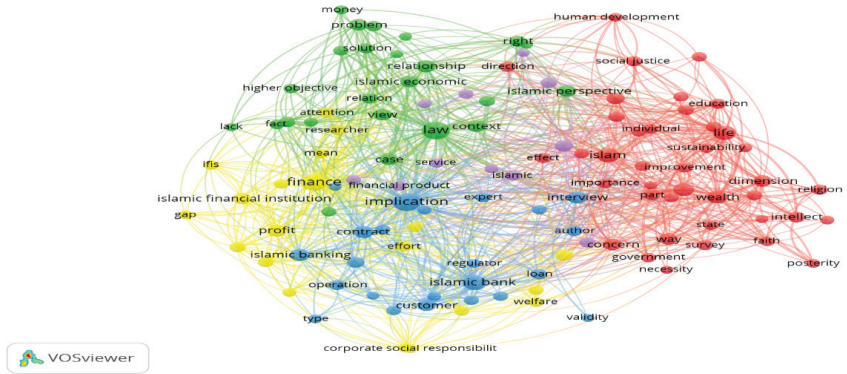


Figure 11: Network Visualisation Map of Co-Occurrence Based on Title and Abstract Fields

We extended our analysis to see the network map of co-occurrence based on title and abstract fields in the publications. We use binary counting and set five (5) as the minimum number of term occurrences. 196 terms met the threshold. However, 60% (by default) was considered relevant, 118 terms. Colours differentiated five (5) clusters. Each colour represents a cluster. The red cluster is about ‘Islam,’ that is, the implications of Islam or *Maqasid Shariah* in life, to the individual, in education, in terms of wealth, and the improvements made through Islam. The blue cluster is about ‘implication,’ i.e., implication of *Maqasid Shariah* in Islamic banking. The green cluster is about ‘law,’ i.e. law in *Maqasid Shariah*, the context of *Maqasid Shariah*, the cases related to law *Maqasid Shariah*, and the solutions offered by law in *Maqasid Shariah*. The yellow cluster points to ‘finance’, such as the application of *Maqasid Shariah* in finance, for example, in Islamic financial institutions, about determining the profit and the gap that Islamic finance institutions face. The purple cluster is about ‘benefit’. It involves benefiting the financial products and services based on *Maqasid Shariah*.

DISCUSSION & CONCLUSION

This study aimed to draw attention to a few research questions. In this paper, we have answered the following research questions: RQ1: What is the current state of *Maqasid Shariah* research publication? RQ2: What are the most important articles on *Maqasid Shariah*? RQ3: What are the most popular academic *Maqasid Shariah* topics? RQ4: Who are the most influential authors in the field of *Maqasid Shariah*? RQ5: How far has *Maqasid Shariah* research progressed? RQ6: What is the conceptual foundation for today's *Maqasid Shariah* publication? RQ7: What kinds of issues obstruct *Maqasid Shariah* research? RQ8: What areas of *Maqasid Shariah* require further research?

Maqasid Shariah, according to our findings, is convergent across numerous study disciplines. Nevertheless, Islamic finance, Islamic microfinance, Islamic banks, waqf, and finance are prominent areas in relation to *Maqasid Shariah*. The number of publications is in an increasing trend from 2006 to 2021. With 126 papers in the Scopus database, 2020 had the most publications. Most articles were written in English, with only one article written in Arabic. If we look at google scholar, there are more articles; nevertheless, many articles on *Maqasid Shariah* cannot penetrate the Scopus database due to the quality requirements and empirical papers requirements for many Scopus journals. Many *Maqasid Shariah* papers are in a normative and descriptive form that obstruct it from being published in the Scopus database. Another challenge in *Maqasid Shariah* publication is the language, as we saw almost all except one article regarding this topic in English and only one in Arabic. Many scholars on Islam and *Maqasid Shariah* are educated either in the Middle East countries or from local universities where the courses are conducted in the local language. That factor could prohibit them from writing about *Maqasid Shariah* in Scopus journals. This phenomenon is further supported by the finding that showed *Maqasid Shariah* is extended to other business areas with highly citable *Maqasid Shariah* articles related to Islamic finance from Amin et al. (2013), Laldin & Furqani (2013), and Rosly (2010) which says that developing countries can modernize by undergoing secularization and westernization. However, Muslim countries, including Malaysia, have shown that more economic development and progress can take place together with a renewed manifestation of Islamic values and norms. This important departure from

the modernization thesis reflects a potential alternative transformational development model. However, conceptual and theoretical frameworks of this alternative development model are still lacking. There is an urgent need for Muslim countries to develop this alternative model, which represents a more holistic and inclusive concept of development that integrates the physical/material, intellectual and spiritual dimensions of human beings. This study proposes to develop an integrated Islamic development framework and index based on, and representing, the Maqasid al-Shariah or noble objectives of the Shariah for OIC and non-OIC countries. The final expected outcome of this study is a Maqasid-based Integrated Development Index (I-Dex). The most well-known *Maqasid Shariah* author is Malaysian Amin, H. from the University of Malaysia, Sabah, who has authored four publications. Over the previous 38 years, International Islamic University Malaysia has been the most prominent contributor to *Maqasid Shariah*. Malaysia ranked first followed by Indonesia and Saudi Arabia in second and third places, respectively.

The most popular *Maqasid Shariah* issue is regarding the performance and products of Islamic finance. This finding is evidenced by the titles of the top 16 highly cited papers. This occurrence is because of the challenges faced by Islamic finance ever since its establishment. The users of Islamic finance, who are mostly Muslims, question whether the transactions in Islamic finance differ from the conventional banks and adhere to Shariah law. As Islam does not separate between religious beliefs and other daily transactions, including financial transactions, Islamic finance has emerged intending to serve Muslims with financial services that aid them in worshipping God, for the blessing of God in this world and the hereafter. Thus, the performance of Islamic finance is better evaluated using the *Maqasid Shariah* framework. Nevertheless, although the analysis showed that the performance of Islamic related issues is pertinent in the Scopus database, there is still a lack of empirical papers that apply *Maqasid Shariah*-based performance measures. Therefore, there is room for quality future research on this matter to penetrate Scopus journals.

For decades, *Maqasid Shariah* has received attention from researchers. By examining the Maqasid Shariah publication pattern over the last 14 years, we have better knowledge of this area. Although the analysis showed the importance of showcasing the cutting edge of *Maqasid Shariah* research,

some limitations are inescapable. The preceding *Maqasid Shariah* research repertory is notable in that it was limited to those indexed in the Scopus database, which is likely the most comprehensive academic research collection. As a result, papers from sources other than Scopus were removed from the analysis, despite their potential value.

On the other hand, these limits open up fascinating new pathways and opportunities for future research in this field. In addition to bibliometric analysis, future research should include additional methodological tools such as multiple combination analyses and databases. Future studies could also expand this work by expanding the scope of the analysis and including a more thorough literature review. Researchers can look at the challenges preventing *Maqasid Shariah* research and more avenues for future research.

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