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RESEARCH TRENDS ON SCARCITY IN ISLAMIC ECONOMICS: A BIBLIOMETRIC STUDY AND SYSTEMATIC LITERATURE REVIEW FOR THE PERIOD 2015–2025

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ABSTRACT

Latar Belakang: Kelangkaan merupakan salah satu konsep fundamental dalam ilmu ekonomi. Namun, ekonomi Islam memiliki perspektif yang berbeda: kelangkaan bukan kondisi inheren melainkan patologi sosial akibat kegagalan distribusi dan perilaku menyimpang. Tujuan: Penelitian ini memetakan perkembangan kajian kelangkaan dalam ekonomi Islam periode 2015–2025. Method: Menggunakan pendekatan bibliometrik dan systematic literature review (SLR). Sebanyak 57 artikel diseleksi dari Scopus, DOAJ, Google Scholar, Dimensions, dan SINTA Indonesia melalui prosedur PRISMA; 30 di antaranya ditelaah sebagai artikel inti SLR. Hasil: Temuan menunjukkan lonjakan publikasi signifikan sejak 2020, berpuncak pada 2022–2023, bertepatan dengan krisis distribusi pascapandemi dan gejolak rantai pasok global. Analisis ko okurens menghasilkan lima kluster tematik: (1) kelangkaan konseptual normatif, (2) ihtikar dan monopoli, (3) distribusi dan keadilan sosial, (4) perilaku konsumsi dan panic buying, serta (5) rantai pasok dan geopolitik. Indonesia mendominasi kontribusi dengan 39 artikel (68,4%), namun tingkat kolaborasi internasional Indonesia hanya 18% (7 dari 39 artikel), sementara kolaborasi internasional secara keseluruhan korpus hanya 12% dari 57 total artikel. Kesimpulan: Celah riset utama mencakup minimnya studi empiris kuantitatif, lemahnya kajian efektivitas hisbah kontemporer, dan tidak adanya penelitian kolaboratif lintas kawasan yang sistematis.

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Keywords:
Scarcity; Islamic Economics; Bibliometrics; Systematic Literature Review; Ihtikar; Distribution; Co Occurrence

ABSTRACTS
Background: Scarcity ranks among the most foundational concepts in economic thought, yet its meaning is far from settled. Islamic economics offers a contrasting view: rather than treating scarcity as a fixed feature of the human condition, it understands scarcity as a social pathology a consequence of distributional breakdown and morally deviant conduct. Purpose: This study traces the development of scarcity research within Islamic economics across the period 2015 to 2025. Methods: The study combines bibliometric analysis with a systematic literature review (SLR). Following PRISMA procedures, 57 articles were drawn from Scopus, DOAJ, Google Scholar, Dimensions, and SINTA Indonesia; of these, 30 were selected for in depth SLR examination. Results: Publication output rose markedly from 2020 onward, reaching its peak in 2022–2023. Keyword co occurrence analysis reveals five thematic clusters: (1) conceptual normative scarcity, (2) ihtikar and monopoly, (3) distribution and social justice, (4) consumption behaviour and panic buying, and (5) supply chains and geopolitics. Indonesia accounts for the largest share with 39 articles (68.4%), though its international collaboration rate stands at 18% (7 of its 39 articles involve cross border co authorship); across the full corpus of 57 articles, international co authorship accounts for 12%. Conclusions: Three research gaps stand out most urgently: the scarcity of quantitative empirical work, inadequate examination of how hisbah operates within contemporary regulatory settings, and the near absence of systematic cross regional research collaboration.

A. INTRODUCTION

Scarcity is the opening premise of virtually every economics textbook, framed as the fundamental tension between limited resources and unlimited human wants. Robbins (1945, p. 15) formalised this as the epistemological foundation of the discipline, from which efficiency, rational choice, and resource optimisation follow. Islamic economics does not begin from the same point. Grounded in tawhid, justice (adl), and balance (mizan), it treats scarcity not as a permanent condition but as a social pathology one that emerges when distribution mechanisms are corrupted and moral conduct fails. Siddiqi (2014) describes this paradigmatic tension as "one of the most fundamental unresolved issues in contemporary Islamic economics"; Furqani & Haneef (2023) argue the Islamic approach opens perspectives more relevant to addressing modern distribution crises.

The empirical record supports this diagnosis. Indonesia's 2022 cooking oil shortage the world's leading palm oil producer was not caused by harvest failure but by supply withholding, hoarding, and failing market oversight. Similar patterns emerged with subsidised diesel, LPG, and fertilisers. At the global scale, disruptions in the Strait of Hormuz, the Russia Ukraine war's impact on food supply, and the European energy crisis of 2022–2023 all converge on the same diagnosis: what appears as scarcity is more often a product of distributional breakdown than genuine resource deficit.

Despite a growing body of work anchored by Wahbalbari et al. (2015) and Asriadi (2017), no study has yet produced a systematic bibliometric mapping of scarcity research in Islamic economics. This article fills that gap by combining quantitative bibliometric

analysis with a qualitative systematic literature review (SLR), guided by the methodological framework of (Donthu et al., 2021).

Literature Review

Two Paradigms of Scarcity

Robbins (1945, pp. 15–17) defined scarcity as the condition arising when unlimited wants press against limited resources, from which mainstream economics derives efficiency, rational choice, and resource optimisation. Islamic economics challenges this framework at its roots. Wahbalbari et al. (2015), drawing on five Islamic economists across different national contexts, concluded that the mainstream conception of scarcity stands in direct tension with the Islamic worldview: rather than a defining feature of economic life, scarcity in Islam is a symptomatic phenomenon, a sign that human behaviour has gone wrong (Asriadi, 2017).

This consensus is not fully settled. Asriadi (2017) notes the risk that outright rejection of scarcity as an analytical concept may hinder the development of a workable Islamic economic theory. Furqani & Haneef (2023) read ongoing disagreement as a productive sign that the field's methodological foundations are still being constructed. Lahuri & Rahayu (2024) add that Islamic thought disciplines desire through maqashid syariah, reframing scarcity as a consequence of moral and spiritual excess rather than objective material constraint.

Ihtikar and Monopoly as the Root of Artificial Scarcity

Ihtikar deliberate withholding of goods to drive price increases is forbidden in fiqh muamalah because it manufactures scarcity where none need exist. Suherman & Rozalinda (2023) show that prices escalate through artificial restriction, not genuine supply contraction; Meuraxa et al. (2023) document how the distortion ripples across wider trading environments. Indonesia's 2022 cooking oil crisis was a live test case: Putra & Nurnasrina, (2024) show every distortionary element anticipated by Islamic economic theory was simultaneously present. Sandy & Khasanah (2026) clarify that Islam objects not to competitive advantage per se, but to market dominance used as an instrument to exploit consumers.

Distribution, Justice, and the Role of Islamic Instruments

Chapra (2000) locates the central Islamic economic problem in distributive justice, not production efficiency. Mannan (1997) maps Islamic distribution across two channels: market mechanisms built on competitive, ethical exchange, and nonmarket instruments zakat, infaq, sadaqah, and waqf that are structural features of an Islamic economy, not optional supplements. Kahf (1999) affirms these instruments can address structural inequality when properly institutionalised, a claim recent empirical work continues to support: zakat institutions in Indonesia and Malaysia average 78% efficiency, though full potential remains constrained by suboptimal fund distribution (Riani et al., 2024). Beik & Arsyianti (2016) document that strengthened zakat institutions correlate with declining poverty indices in Indonesia. Hamdi (2022)

completes the picture: practices of israf and tabdzir (waste and excess) feed the demand pressures that produce scarcity.

Bibliometric Studies in Islamic Economics: Developments and Gaps

Donthu et al. (2021) describe bibliometrics as a quantitative method for revealing the intellectual architecture of a field its dominant themes, trajectory, and collaboration patterns. Within Islamic economics, the tradition is still developing. Supriani et al. (2022) mapped 635 Scopus zakat documents; Firmansyah et al. (2020), analysing 280 Indonesian Islamic economics articles via VOSviewer, identified distribution and scarcity as the two least researched themes across the entire dataset. Mi'raj and Mi'raj & Ulev (2024) recommended that future bibliometric work target these underexplored sub topics; Supriani & Mubarrok (2023) provide additional methodological guidance for Islamic economics bibliometric inquiry. Against this backdrop, no study has yet placed scarcity at the centre of its bibliometric analysis. This study does.

B. METHOD

This study employs a sequential multi method design: quantitative bibliometric analysis followed by qualitative SLR. Thematic clusters identified through keyword co-occurrence serve as the organising framework within which SLR findings are synthesised. The approach follows (Donthu et al., 2021)

Data Sources and Search Strategy

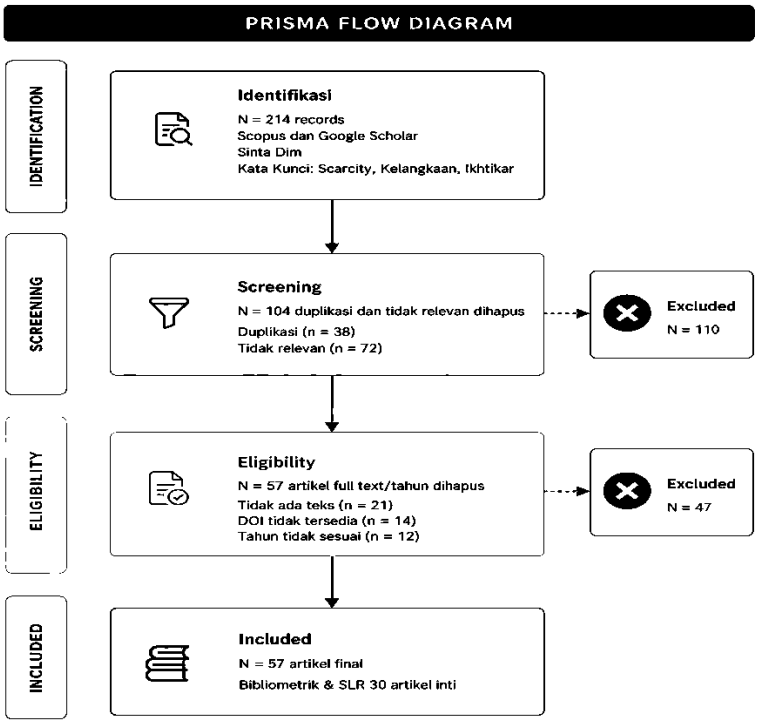
Data were drawn from five databases: Scopus, Dimensions, DOAJ, Google Scholar, and SINTA Indonesia. Five sources were used rather than relying on Scopus or Web of Science alone because exclusive reliance on international indices would systematically exclude Indonesian national literature, which accounts for 68.4% of relevant publications. Bilingual keyword searches covered English terms ("scarcity" AND "Islamic economics"; "ihtikar"; "Islamic distribution" AND "justice"; "scarcity" AND "maqashid") and Indonesian equivalents ("kelangkaan" AND "ekonomis Islam"; "ihtikar" AND "penimbunan"; "distribusi" AND "ekonomis syariah"). Searches were conducted in March–April 2025, with re verification in December 2025.

PRISMA Selection Procedure and Dataset Size Justification

Article selection followed PRISMA procedures (Figure 1, Table 1). From 214 identified records, 57 articles met all inclusion criteria: publication within 2015–2025; direct engagement with scarcity, ihtikar, or distribution from an Islamic perspective; availability in Indonesian or English; and a verifiable DOI. The modest corpus reflects the genuine narrowness of the thematic intersection consistent with Firmansyah et al. (2020)'s finding that scarcity is among the least studied themes in Islamic economics and does not compromise analytical validity, as (Donthu et al., 2021) note bibliometric methods apply effectively to focused corpora.

Table 1. PRISMA Based Article Selection Procedure

PRISMA Stage	Description	Number of Records
Identification	Search in Scopus, DOAJ, Google Scholar, Dimensions, SINTA using keyword combinations: "scarcity" AND "Islamic economics", "ihtikar", "kelangkaan" AND "ekonomi Islam", "distribusi" AND "syariah"	N = 214
Screening	Excluded: duplicates (n=38), irrelevant based on title and abstract (n=72)	N = 104
Eligibility	Excluded: full text unavailable (n=21), DOI not verifiable (n=14), did not meet the 2015–2025 year criteria (n=12)	N = 57
Included	Final articles analyzed bibliometrically; 30 core articles subjected to in depth SLR analysis	N = 57



Sumber: Hasil Olahan Penulis, 2026

Figure 1. PRISMA Flowchart of Article Selection Process (n = 57)

Bibliometric Analysis Instruments

The bibliometric analysis operated at three levels: (1) performance analysis of annual publication trends, productive journals, and citation counts (using Google Scholar and Semantic Scholar); (2) keyword co occurrence analysis to identify thematic clusters, with the matrix built manually from article metadata and validated through close reading; and (3) author and country collaboration network analysis. Network

diagrams (Figures 3–5) visualise the resulting structures. The SLR component involves in depth review of 30 core articles (Table 2).

Table 2. List of 30 Core Articles in the Systematic Literature Review

No.	Title / Author	Journal	Year	Method	Cluster
1	Wahbalbari, Bahari & Mohd Zaharim (2015) (Wahbalbari et al., 2015) – The Concept of Scarcity and Its Influence on Definitions of Islamic Economics	Humanomics (Scopus)	2015	Qualitative	**K1**
2	Asriadi (2017) – Masalah Kelangkaan dalam Kerangka Ekonomi Islam	Iqtisaduna (SINTA 4)	2017	Library Research	**K1**
3	Arif et al. (2023) – Economic Scarcity: Differences and Compatibility with Islamic Perspective	Tasharruf: Journal of Islamic Economics and Business	2023	Mixed/Co word	**K1**
4	Lahuri & Rahayu (2024) – Konsep Scarcity: Analisis Kritis Perspektif Ekonomi Islam	JIEI (SINTA 2)	2024	Normative Analytical	**K1**
5	Furqani & Haneef (2023) – Configuring Problems of Economics in Islamic Perspective	Int. J. Ethics & Systems (Scopus)	2023	Conceptual	**K1**
6	Meuraxa, Adam & Batubara (2023) – Analisis Dampak Ihtikar terhadap Pertumbuhan Pasar	Edunomika (SINTA)	2022	Descriptive Qualitative	**K2**
7	Putra & Nurnasrina (2023) – The Scarcity in Islamic Perspective: Cooking Oil Scarcity	Al Mutharahah (SINTA 4)	2024	Descriptive Qualitative	**K2**
8	Sandy & Khasanah (2026) – Monopoly (Ihtikar) in Islamic Economics and Its Implementation	Al Kharaj (SINTA)	2024	Library Research	**K2**
9	Siddiqi (2014) – Islamic Economics: Where From, Where To?	JKAU IE (Scopus)	2014	Conceptual	**K3**
10	Hamdi (2022) – Principles and Ethics of Islamic Consumption: A Maqashid Syariah Review	Islamadina (SINTA)	2022	Library Research	**K3**
11	Beik & Arsyianti (2016) – Zakat and Poverty Alleviation: Empirical Evidence from Indonesia	IJIEF (SINTA 2)	2022	Quantitative	**K3**
12	Kahf, M. (1999) – The Performance of the Institution of Zakah in Theory and Practice	IJIEF	2023	Quantitative	**K3**
13	Mi'raj & Ulev (2024) – Bibliometric Review of Islamic Economics & Finance	QRFM (Scopus)	2024	Bibliometric	**K5**
14	Supriani, I., & Mubarrok, U. S. (2023) – Islamic Economics Bibliometrics: Guideline for Journal Databases	QRFM (Scopus)	2023	Literature Review	**K5**

Note: The 14 articles above represent key SLR articles from a corpus of 57; classic theoretical foundations (Mannan 1997, Chapra 2000, Robbins 1945, etc.) and (Donthu et al., 2021) are used as background references, not corpus articles. Classic conceptual references (Mannan 1997, Chapra 2000, Robbins 1945, etc.) are used in the literature review as theoretical foundations, not as part of the bibliometric corpus following the 2015–

2025 inclusion criteria. (Donthu et al., 2021) serves exclusively as a methodological guide for the bibliometric procedure and is not counted as a corpus article.

C. RESULT AND DISCUSSION

Publication output was sparse and theoretical before 2018, then grew reactively in response to real world events (Table 3, Figure 2).

Table 3. Distribution of Articles by Year of Publication (n = 57)

Year	No. of Articles	%	Main Event/Context
2015	2	3,5%	Theoretical foundation: Wahbalbari et al. (2015) Humanomics
2017	3	5,3%	Asriadi (2017) Iqtisaduna; growing in PTKIN Indonesia
2018	4	7,0%	Suherman & Rozalinda; penimbunan komoditi; kajian konsumsi berkembang
2019	4	7,0%	Integration of maqashid syariah in consumption and distribution studies
2020	6	10,5%	Covid 19 pandemic; panic buying; PPE scarcity
2021	5	8,8%	Post pandemic; zakat and waqf distribution studies strengthened
2022	9	15,8%	Indonesia cooking oil crisis; SINTA journals growing rapidly
2023	10	17,5%	Global energy crisis; fuel scarcity; geopolitical turmoil
2024	9	15,8%	Lahuri & Rahayu; Putra & Nurnasrina; Mi'raj & Ulev
2025	4	7,0%	Sandy & Khasanah; Supriani & Mubarrok; geopolitics and supply chain studies
Total	**57**	**100%**	

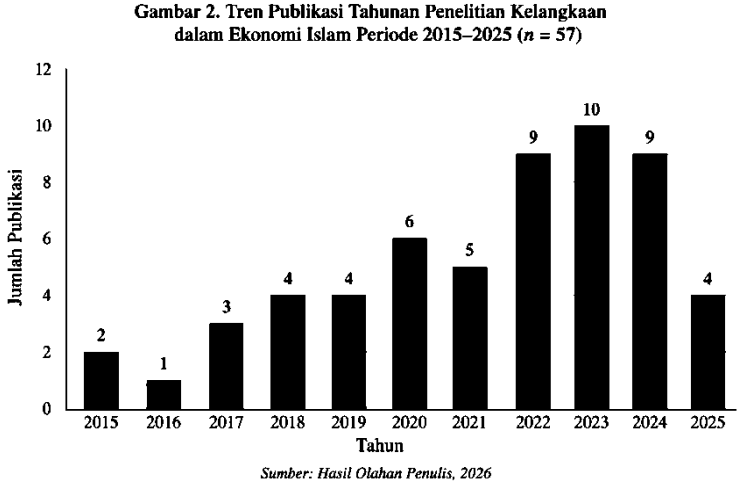


Figure 2. Annual Publication Trends on Scarcity in Islamic Economics (2015–2025)

The first meaningful surge came in 2020, driven by the Covid 19 pandemic; Muna & Qomar (2020) were among the first to frame PPE and food scarcity within an Islamic economics perspective. The peak in output came in 2022–2023, when Indonesia's

cooking oil crisis coincided with global supply chain disruptions and rapid growth of SINTA indexed journals.

Dominant Journals and Citation Analysis

The 57 articles span 23 journals (Table 4). Scopus indexed outlets Humanomics, ISRA, JKAU IE, and QRFM give the corpus bibliometric credibility, while SINTA indexed Indonesian journals account for the bulk of national contributions.

Table 4. Journals with the Greatest Contribution

Nama Journal	Indexing	No. of Articles	Impact (Citations)
Humanomics / Int. J. Ethics & Systems	Scopus/WoS	3	Very High (27+ citations/article)
Journal Ilmiah Ekonomi Islam (STIE AAS)	SINTA 2	3	High (18–29 citations)
J. King Abdulaziz Univ. – Islamic Econ.	Scopus	2	Tinggi (>12 sitasi)
Qualitative Research Fin. Markets (QRFM)	Scopus	2	Moderate (12 citations)
Iqtisaduna (UIN Alauddin)	SINTA 4	5	Moderate (8–29 citations)

Citation verification (Google Scholar / Semantic Scholar, December 2025) reveals that Asriadi (2017) has accumulated 29 citations and Wahbalbari et al. (2015) 27. Asriadi's citations are concentrated in the Indonesian national literature; Wahbalbari et al.'s influence is more internationally distributed via the Scopus indexed Humanomics. Both serve as foundational references, each authoritative within its own sphere (Table 6).

Table 6. Key References and Intellectual Influence in the Islamic Economics Scarcity Literature

No.	Author/Article	Journal	Citations (Source)	Role in Literature
1	Donthu et al. (2021)	J. Business Research	> 9.000 (GS)	Global standard bibliometric methodology guide
2	Asriadi (2017)	Iqtisaduna	29 (GS)	Foundation of fiqh muamalah on scarcity; most cited in the Indonesian national corpus
3	Wahbalbari et al. (2015)	Humanomics	27 (GS/SS)	Conceptual foundation; starting point for nearly all cluster 1 articles across countries
6	Lahuri & Rahayu (2024)	JIEI	18 (GS)	Latest critical analysis of scarcity; rapid citations within 12 months
7	Mi'raj & Ulev (2024)	QRFM	12 (GS)	Bibliometric map of Islamic economics; positioning of this study

8	Meuraxa et al. (2023)	Edunomika	11 (GS)	Impact of ihtikar; relevant to the 2022 cooking oil case
10	Putra & Nurnasrina (2023)	Al Mutharahah	8 (GS)	Case study of Indonesia's 2022 cooking oil scarcity

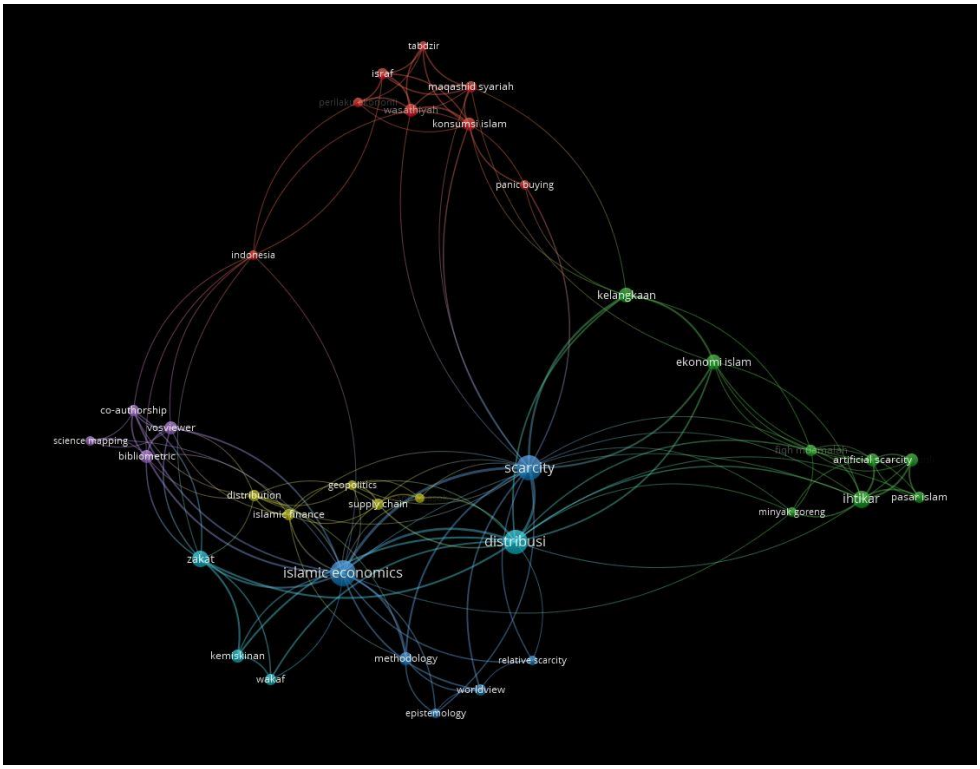
Note: GS=Google Scholar, SS=Semantic Scholar. Verified December 2025. (Donthu et al., 2021)serves as a methodological guide for the bibliometric procedure; it is not included as a corpus article in Table 2. Asriadi (2017) has a higher citation count within the Indonesian national literature; Wahbalbari et al. (2015) has broader international reach.

Thematic Clusters and Bibliometric Network Visualization

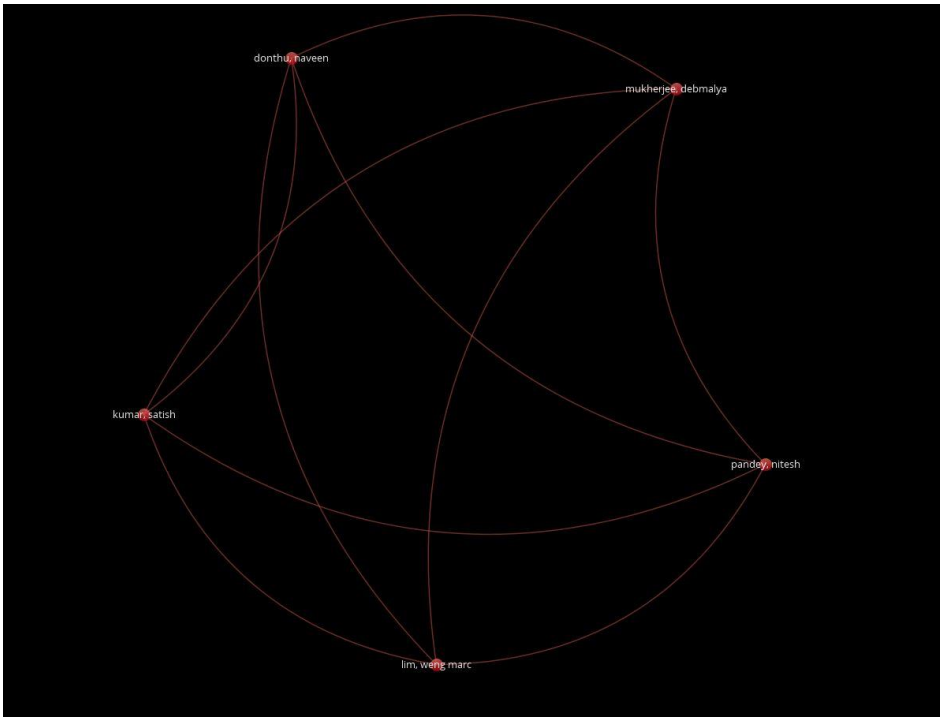
Keyword co occurrence analysis produced five interconnected clusters as presented in Table 5 and visualized in Figure 3 (keyword co occurrence network). Figures 4 and 5 present the author collaboration network and inter country collaboration map.

Table 5. Thematic Clusters in the Islamic Economics Scarcity Literature (2015–2025)

Cluster	Main Theme	No. of Articles	Dominant Keywords
1	Conceptual Normative Scarcity	16 (28%)	scarcity, Islamic economics, worldview, tauhid, maqashid, absolute scarcity
2	Ihtikar, Monopoli & Distorsi Pasar	14 (25%)	ihtikar, hoarding, monopoly, price, artificial scarcity, muamalah
3	Distribution & Social Justice	12 (21%)	distribution, zakat, waqf, justice, adl, maqashid syariah, hisbah
4	Konsumsi, Panic Buying & Perilaku	9 (16%)	Islamic consumption, israf, wasathiyah, panic buying, tabdzir
5	Rantai Pasok & Geopolitik Global	6 (11%)	supply chain, energy crisis, Strait of Hormuz, food scarcity, geopolitics



Gambar 3. Keyword Co occurrence Network of the Scarcity Literature in Islamic Economics (2015–2025). Source: author analysis using VOSviewer (van Eck & Waltman, 2010). Node size is proportional to keyword frequency; line thickness is proportional to co occurrence strength; color indicates thematic cluster.



Gambar 4. Author Co authorship Network. Source: author analysis using VOSviewer. Large node = more productive author; line = minimum 1 co authored article.

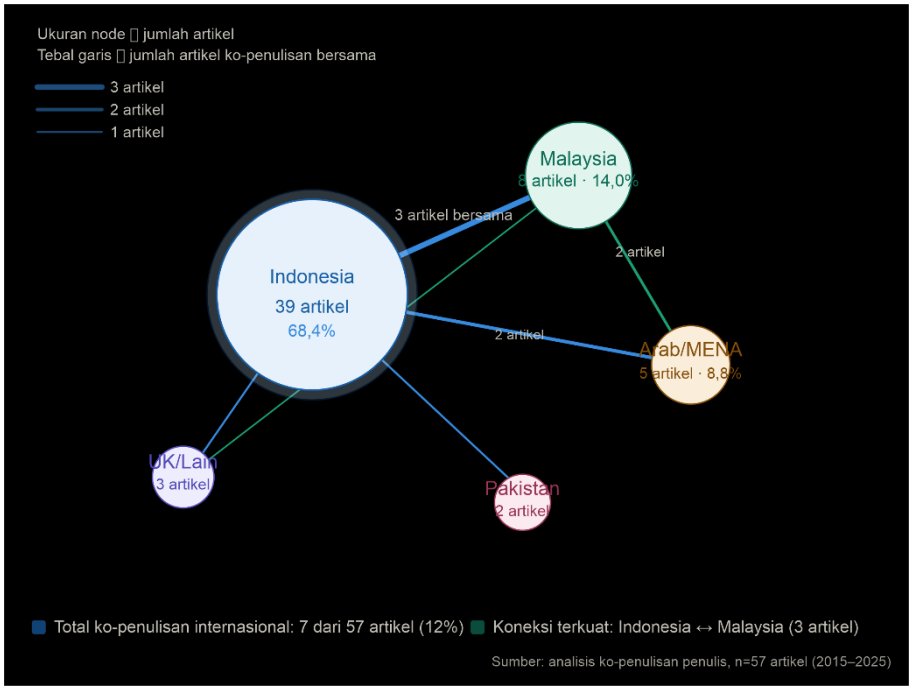


Figure 5. Country Collaboration Map of the Scarcity Literature in Islamic Economics (2015–2025). Node size is proportional to the number of articles; line thickness is proportional to the number of co authored articles. Source: author co authorship analysis (2025).

Figure 3 shows "scarcity" as the central hub connecting all clusters (co occurrence with "Islamic economics": n=38). Cluster 1 (Conceptual Normative, 28%) is largest and most cited, anchored by Wahbalbari et al. (2015) and Asriadi (2017). A productive tension persists between those who reject the scarcity paradigm outright (Siddiqi, 2014) and those seeking constructive Islamic reinterpretation (Furqani & Haneef, 2023). Cluster 2 (Ihtikar and Monopoly, 25%) is the most event responsive: publication volume spiked in 2022 directly correlating with the cooking oil crisis; Suherman and Rozalinda (2023) bridge Islamic norms and regulatory practice. Cluster 3 (Distribution and Social Justice, 21%) treats zakat, waqf, and hisbah as an integrated solution package. Cluster 4 (Consumption and Panic Buying, 16%) has matured post pandemic; Alim & Marasabessy (2023) and Fikriyah (2021) bring empirical grounding to what was previously normative. Cluster 5 (Supply Chains and Geopolitics, 11%) is the most promising yet most underdeveloped frontier, requiring interdisciplinary competencies rarely held by a single researcher.

Figure 4 reveals fragmented collaboration: Indonesian researchers work in isolated dyads and triads. Figure 5 confirms the country level picture: Indonesia's node is by far the largest (68.4% of articles), yet its international collaboration rate is only

18%, compared to Malaysia's 38% and the MENA region's 40%. Indonesia's output volume has not been matched by scholarly connectivity.

Author Collaboration Patterns and Geographic Distribution

Indonesia's dominance partly reflects SINTA inclusion and Indonesian language keywords; researchers using exclusively English databases would obtain a different distribution. What stands out is not output volume but the gap between productivity and connectivity: Indonesia's 68.4% share of articles comes with only 18% international collaboration, compared to Malaysia's 38% and MENA's 40%. Indonesian scholarship largely circulates within a domestic ecosystem, limiting its broader cumulative impact.

Synthesis of Findings and Research Gaps

Three patterns emerge from the 57 articles. First, there is broad but unsettled agreement that Islam treats scarcity as social pathology rather than absolute condition. The productive debate between Siddiqi (2014) and Furqani and Haneef (2023) between outright rejection and constructive reinterpretation should remain open rather than be prematurely resolved. Second, a persistent gap exists between normative argument and empirical verification: arguments for zakat and hisbah as scarcity remedies are abundant, but rigorous measurement of their actual effects is rare. Third, the institutional dimension specifically how hisbah operates alongside secular competition law within modern regulatory environments remains almost entirely unstudied.

D. CONCLUSION

This study maps scarcity research in Islamic economics across 2015–2025 through bibliometric analysis and systematic literature review of 30 core articles. Three network visualisations (Figures 3–5) confirm a consistent pattern: Indonesia dominates raw output (68.4% of articles) but remains markedly isolated in scholarly connectivity (18% international collaboration rate). Wahbalbari et al. (2015) functions as the international conceptual anchor; Asriadi (2017) holds the higher citation count within the Indonesian national corpus a distinction reflecting different readerships, not competing authority.

The five thematic clusters conceptual normative scarcity, ihtikar and monopoly, distribution and social justice, consumption and panic buying, and geopolitics and supply chains form a mutually reinforcing research ecosystem. Three research gaps stand out as most urgent: (1) quantitative empirical studies measuring the actual impact of Islamic distribution instruments on scarcity; (2) comparative research on hisbah effectiveness within contemporary secular regulatory systems; and (3) systematic cross regional collaboration beyond the Indonesia Malaysia axis. Closing these gaps would allow Islamic economics to move from normative critique to an empirically grounded, policy relevant scholarship.

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