

**INTERNATIONAL JOURNAL OF
MODERN EDUCATION
(IJMOE)**www.gaexcellence.com/ijmoe**A SCOPUS - BASED BIBLIOMETRIC MAPPING OF
INDIGENOUS ISLAMIC EDUCATION**Mariam Kamarudin^{1*}, Ahmad Effat Mokhtar², Nur Ilyani Ramli³¹ Faculty of Da'wah, Universiti Al-Quran Al- Sultan Abdullah Ahmad Shah Pahang mariamkamarudin75@gmail.com <https://orcid.org/0009-0002-4967-0665>² Faculty of Da'wah, Universiti Al-Quran Al- Sultan Abdullah Ahmad Shah Pahang effaamokhtar75@gmail.com <https://orcid.org/0009-0003-7341-6437>³ Faculty of Electrical and Electronic Engineering, Universiti Tun Hussein Onn Malaysia ilyani@uthm.edu.my <https://orcid.org/0000-0003-2117-9954>

*Corresponding Author

Article Info:**Article history:**

Received date: 02.04.2026

Revised date: 26.04.2026

Accepted date: 31.05.2026

Published date: 24.06.2026

To cite this document:

Kamarudin, M., Mokhtar, A. E., & Ramli, N. I. (2026). A Scopus - Based Bibliometric Mapping of Indigenous Islamic Education. *International Journal of Modern Education*, 8(30), 529-544.

Abstract:

This paper presents a bibliometric investigation of research on Indigenous Islamic Education, an emerging field at the intersections of indigenous knowledge, Islamic thought, and educational practices. Although scholarly interest has increased in recent years, the field remains fragmented with a limited understanding of its thematic evolution, intellectual structure, and collaborative research patterns. To address this gap, publications indexed in the Scopus database were systematically retrieved using the keywords “indigenous,” “Islamic,” and “education.” The retrieved records were refined using OpenRefine and subsequently analyzed through Scopus Analyzer and VOSviewer for citation, co-authorship, and keyword mapping analyses. A total of 364 documents published between 1984 and May 2026 were examined. The analysis demonstrates a notable rise in publication activity after 2016, indicating growing academic attention toward indigenous and Islamic educational discourse. Citation mapping reveals the dominance of interdisciplinary studies, while keyword visualization highlights major themes associated with identity, culture, religion, and postcolonial perspectives. Country collaboration analysis further reveals strong scholarly contributions from Southeast Asia, especially Indonesia and Malaysia, alongside influential citation performance from Western countries. Overall, the study confirms that Indigenous Islamic Education has evolved into a multidisciplinary research domain with expanding global relevance. However, stronger theoretical integration and broader international collaboration remain essential to further strengthen the field.

DOI: 10.35631/IJMOE.830034 **Keyword:**

Indigenous, Islamic, Education



© The authors (2026). This is an Open Access article distributed under the terms of the Creative Commons Attribution (CC BY NC) (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits non-commercial re-use, distribution, and reproduction in any medium, provided the original work is properly cited. For commercial re-use, please contact ijmoe@gaexcellence.com.

Introduction

Indigenous Islamic education emerges where Islam is “indigenized” through dialogue with pre-existing cultures, producing syncretic yet recognizably Islamic forms of knowledge and practice. In the Malay-Indonesian world, early Islamization combined local authority structures, Sufi networks, and community spaces (*homes, mosques, langgar, surau*) as primary sites of learning, later reshaped by colonial schooling and the modern nation-state (Roqib et al., 2025). Historical studies of Borneo and Palembang demonstrated how local scholars produced and distributed their own texts in Arabic Malay. This study linked village education to wider regional and sultanate networks and integrated Islamic sciences with “Western” knowledge in emerging institutions. In Mauritania, the mahdarah system similarly fused indigenous oral culture with Islamic scholarship, illustrating how memorization, recitation, and isnād-like transmission are embedded in local social and environmental contexts. Indigenous Islamic educational institutions such as mosques, surau, meunasah, langgar, and tajug serve as community-based centres that integrate Qur’anic learning, local cultural traditions, and social development activities within indigenous Muslim communities.

A central feature of indigenous Islamic education is its reliance on local knowledge systems, oral traditions, and community-based institutions. Comparative work linked indigenous pedagogies with storytelling, experiential learning, and multi-generational oral teaching to Islamic modes such as hadith transmission, recitation, and face-to-face halaqah. Specifically, mosques, surau, meunasah, langgar, and tajug operate as educational, social, and cultural centers where Qur’anic study, kitab kuning, local arts, and economic empowerment are integrated with regional customs (Moshirzadeh, 2018). Community-based Islamic education democratized learning by decentralizing decision-making, inviting broad community participation, and embedding local wisdom in curricula. However, it must constantly negotiate tensions between national standards and local autonomy. Ethnographic work among fishing communities on Java’s north coast and among indigenous Papuan Muslims highlighted how local livelihoods, rituals, and narratives are used to construct Islamic values education that strengthens both religious and cultural identities (Hamid, 2020).

Additionally, scholars stressed that indigenous Islamic education is deeply tied to identity formation, multicultural coexistence, and debates over how far local customs (‘urf) may shape religious practice. In indigenous Javanese Islam, multicultural education is built on “critical” and “inclusive” Islamic thinking that refuses to erase pre-Islamic culture, instead cultivating dialogue, Sufism-informed tolerance, and civil-society empowerment through pesantren, kyai, and village religious officials. Phenomenological studies of the Wetu Telu Bayan community

in Lombok exhibited how partial early Islamization and strong customary law have evolved into new patterns. Some families now adopt “complete” ritual practices and send children to madrasahs and pesantren, producing a more “inclusive” indigenous Islamic type (Sumiadi, 2024). Hence, friction between scripturalist understandings of Islam and local culture remains. Philosophical analyses of Islamic education in Indonesia argued for shifting from a fiqh-centric, symbolic Islam to a dialogical, maqāṣid-oriented approach that treats local culture as a partner rather than a subordinate object. The Islamic legal maxim *al-‘ādah al-muḥakkamah* (“custom is authoritative”) was proposed as a doctrinal basis for recognizing sound local practices such as agriculture, medicine, and astronomy as legitimate content for Science, Technology, Engineering, and Mathematics (STEM) and broader curricula. This is acceptable provided that these practices align with Islamic ethical norms (Purnama & Putri, 2025).

Furthermore, literature frames indigenous Islamic education as a strategy for social justice and resilience in marginalized or plural settings. Case studies of the Emeyodere institution among the Kokoda tribe in West Papua demonstrated how locally led, faith-based schooling can expand access, raise aspirations, and fortify Islamic identity in a context of social exclusion, drawing on indigenous social capital and local wisdom. Systematic reviews of Islamic education’s impact in Indonesia revealed that contextually rooted programs can strengthen local values, encourage adaptive curricula, and counter radicalism, even as they struggle to integrate tradition with modern needs. Mosque-based pesantren models, community education in fishing villages, and policy proposals for “local-wisdom-based” Islamic education all aim to make schooling more relevant, character-forming, and culturally grounded (Ahmadi et al., 2026). Nevertheless, researchers warned that many pedagogical practices still reproduce rigid power relations and under-theorized traditions. They call for a more critical, interdisciplinary field of “Islamic Education Studies” that engages both indigenous resources and global educational thought.

Research Questions

1. What are the temporal trends and growth patterns in scholarly publications on Indigenous Islamic Education between 1984 and May 2026?
2. What are the most highly cited articles in Indigenous Islamic Education, and how do they shape the intellectual structure of the field?
3. How does keyword co-occurrence analysis map the thematic structure and conceptual relationships in Indigenous Islamic Education research?
4. What do country-level co-authorship networks reveal about the structure, intensity, and inequality of international research collaboration in Indigenous Islamic Education?

Methodology

Bibliometric analysis constitutes a rigorous and systematic approach to the collection, organization, and critical examination of bibliographic data derived from scholarly publications (Alves et al., 2021; Assyakur & Rosa, 2022; Verbeek et al., 2002). Beyond conventional descriptive metrics such as mapping publication outlets, temporal trends, and influential authors, Wu and Wu's (2017) bibliometric inquiry extends to advanced analytical techniques, including document co-citation analysis. This method enables the identification of intellectual structures and knowledge networks within a research domain.

Notably, a robust literature review is inherently iterative and methodologically grounded, requiring the strategic selection of keywords, comprehensive database interrogation, and meticulous analytical evaluation. Such a systematic procedure facilitates the construction of a coherent, comprehensive body of literature and enhances the validity and reliability of research outcomes (Fahimnia et al., 2015).

In line with this methodological rigor, the present study prioritizes high-impact publications, as they offer critical insights into the field's theoretical and conceptual foundations. To ensure data accuracy, consistency, and scholarly credibility, the Elsevier Scopus database was utilized as the primary source for data retrieval (Al-Khoury et al., 2022; di Stefano et al., 2010; Khiste & Paithankar, 2017). Furthermore, stringent inclusion criteria were applied to maintain academic quality, whereby only peer-reviewed journal articles were considered, while non-scholarly sources such as books and lecture notes were deliberately excluded (Gu et al., 2019).

Drawing on Scopus's extensive coverage and global recognition, relevant publications spanning 1984 to May 2026 were systematically identified and compiled for subsequent analysis.

Data Search Strategy

The data collection for this bibliometric study was conducted using the Scopus database, widely recognized for its comprehensive coverage of peer-reviewed scholarly publications and robust support for large-scale bibliometric analyses. A structured, carefully constructed search string was employed to ensure both breadth and relevance of the retrieved literature presented in Table 1. Specifically, the query targeted the TITLE, ABSTRACT, and KEYWORD fields to maximize retrieval sensitivity while maintaining conceptual precision. The search string integrated three core dimensions indigeneity (“indigenous”, “native”, “aboriginal”, “first nations”, “tribal”), religious identity (“Islamic”, “Muslim”, “Islam”), and educational context (“education”, “learning”, “teaching”, “instruction”, “pedagogy”) combined using Boolean operators (AND/OR) to capture interdisciplinary scholarship at the intersection of these domains. Moreover, to further refine the dataset and align it with the research focus, subject-area filters were applied, restricting results to Social Sciences and Arts and Humanities, thereby excluding studies rooted in unrelated disciplines. Additional filters were applied to include only journal articles (DOCTYPE: “ar”) and publications in English, ensuring a high level of academic rigor, accessibility, and comparability. This systematic search strategy yielded an initial dataset of 364 publications, representing a substantial and relevant body of literature for subsequent bibliometric analysis.

Following data retrieval, a screening process was implemented using predefined inclusion and exclusion criteria, summarized in Table 2, to enhance the quality, consistency, and analytical relevance of the dataset. The inclusion criteria specified that only English-language publications within the domains of Social Sciences and Arts and Humanities, published between 1984 and 2025, were retained. This temporal boundary was strategically selected to capture contemporary developments and evolving research trends in indigenous Islamic education, while excluding earlier works that may not reflect current theoretical and methodological advancements. Conversely, publications were excluded if they were written in languages other than English, categorized outside the specified subject areas, or published prior to 2006. This rigorous screening process ensured that the final dataset remained focused, methodologically consistent, and aligned with the study's objectives. By applying these

criteria, the study enhances the validity and reliability of its bibliometric findings, enabling a more accurate mapping of research patterns, thematic developments, and scholarly contributions within the field of indigenous Islamic education.

Table 1: The Search String

Scopus	TITLE TITLE-ABS-KEY ((“indigenous” OR “native” OR “aboriginal” OR “first nations” OR “tribal”) AND (“Islamic” OR “Muslim” OR “Islam”) AND (“education” OR “learning” OR “teaching” OR “instruction” OR “pedagogy”)) AND (LIMIT-TO (SUBJAREA , “SOC”) OR LIMIT-TO (SUBJAREA , “ARTS”)) AND (LIMIT-TO (DOCTYPE , “ar”)) AND (LIMIT-TO (LANGUAGE , “English”))
---------------	---

Table 2: The Selection Criterion is Searching

Criterion	Inclusion	Exclusion
Language	English	Non-English
Subject	Social Sciences and Arts and Humanities	Others
Timeline	1984 – 2025	<2006

Data Analysis

VOSviewer is a widely recognized and methodologically robust tool for bibliometric analysis, developed by Nees Jan van Eck and Ludo Waltman at Leiden University, the Netherlands (Waltman, 2007). The software is purpose-built for the visualization and systematic analysis of scientific literature, offering advanced functionalities for constructing network maps, clustering related entities, and generating density-based representations. Additionally, its analytical flexibility enables the examination of multiple bibliometric relationships, including co-authorship, co-citation, and keyword co-occurrence networks, thereby facilitating a comprehensive mapping of intellectual structures and research trajectories.

A key methodological advantage of VOSviewer is its ability to transform complex, high-dimensional bibliometric data into coherent, interpretable visual representations. The software demonstrates particular strength in network-based analyses, especially in identifying thematic clusters, uncovering keyword co-occurrence patterns, and visualizing research density. Its intuitive and interactive interface supports both exploratory and confirmatory analysis, allowing researchers, regardless of technical expertise, to efficiently interpret emerging patterns and knowledge structures. Continuous software enhancements further ensure its adaptability and relevance across diverse bibliometric datasets, including authorship, citation, and keyword networks.

In the context of this study, bibliographic datasets comprising publication year, article title, author affiliations, source journals, citation metrics, and keywords were systematically retrieved from the Scopus database in PlainText format, covering the period from 1984 to May 2026. The data were subsequently analyzed using VOSviewer version 1.6.20. By applying VOS mapping and clustering techniques, the software facilitated the construction and interpretation of bibliometric networks.

Unlike traditional approaches such as Multidimensional Scaling (MDS), VOSviewer employs a mapping technique that positions items in a low-dimensional space in which the distance between any two items reflects their degree of relatedness (N.J. van Eck, 2010). However, while conceptually aligned with MDS (F.P. Appio, 2014), the VOS approach incorporates normalization procedures specifically optimized for co-occurrence data. In particular, the Association Strength (AS_{ij}) measure is used to quantify the relatedness between items, providing a more accurate and meaningful representation of bibliometric linkages (Waltman et al., 2017).

$$AS_{ij} = \frac{C_{ij}}{W_i W_j}$$

which is “proportional to the ratio between the observed number of cooccurrences of i and j and the expected number of co-occurrences of i and j under the assumption that co-occurrences of i and j are statistically independent” (Van Eck & Waltman, 2007).

Result and Discussion

Four Research Questions are discussed in this section.

Rq1: 1. What Are the Temporal Trends and Growth Patterns in Scholarly Publications on Indigenous Islamic Education Between 1984 And May 2026?

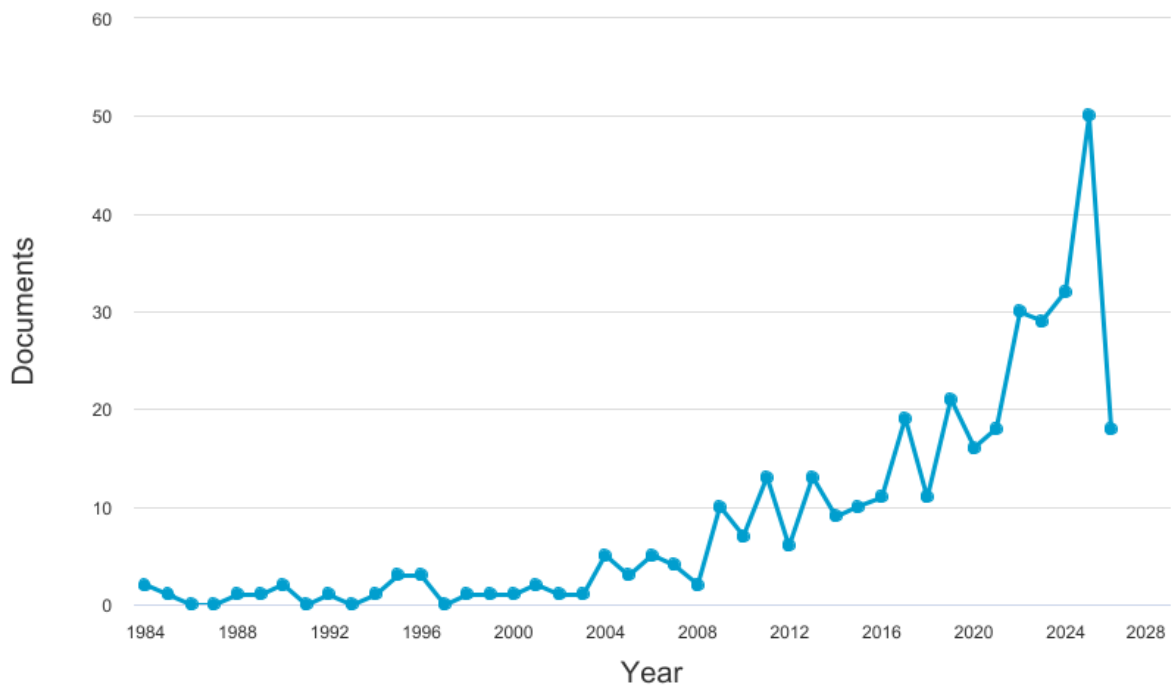
The longitudinal distribution of publications on indigenous Islamic education reveals a clear evolution from a marginal, fragmented research area into a rapidly expanding, increasingly institutionalized field. Between 1984 and the early 2020s, scholarly output remained sporadic and minimal, with most years recording only one to three publications. Hence, this pattern suggests that research at the intersection of indigeneity, Islam, and education was not yet conceptualized as a distinct academic domain, but rather embedded within broader discourses such as anthropology, religious studies, or postcolonial inquiry. Specifically, the low volume during this period can be attributed to several structural factors. The factors include limited academic attention to indigenous epistemologies, the dominance of Western-centric educational paradigms, and restricted global visibility of research produced in developing regions. A gradual increase is observable from 2006 onwards, reflecting a growing scholarly recognition of indigenous knowledge systems and culturally responsive education, influenced by global movements in decolonization, identity politics, and inclusive education. However, the growth remained moderate and inconsistent up to 2015, indicating that while awareness was increasing, the field had not yet achieved critical mass or theoretical consolidation.

Notably, a significant and sustained surge in publications is evident from 2016 onwards, culminating in peak outputs in 2025 (50 publications, 13.74%) and consistently high contributions between 2022 and 2024. This upward trajectory reflects the maturation of indigenous Islamic education as a specialized research domain, driven by several interrelated factors. First, the global expansion of research indexed in Scopus has enhanced the visibility and accessibility of scholarship from diverse regions, particularly Southeast Asia, Africa, and the Middle East, where indigenous Muslim communities are prominent. Second, increasing policy attention to culturally responsive pedagogy, sustainable development, and educational equity has positioned indigenous education as a priority area within both national and international agendas. Third, the integration of interdisciplinary approaches combining Islamic

Education, indigenous studies, and the social sciences has expanded the field's conceptual and methodological scope. The sharp rise in recent years also suggests a reactive dimension, in which scholars respond to contemporary challenges such as globalization, cultural erosion, and the need for localized educational models. Although the slight decline in 2026 (partial data) may reflect incomplete indexing rather than an actual decrease, the overall trend strongly indicates a dynamic, rapidly growing field with increasing theoretical depth, methodological sophistication, and global relevance.

Documents by year

Scopus



Copyright © 2026 Elsevier B.V. All rights reserved. Scopus® is a registered trademark of Elsevier B.V.

Figure 1: Trend Publication

Table 3: Trend of Publications on Indigenous Islamic Education (1984–2026)

YEAR	NUMBER OF PUBLICATIONS	PERCENTAGE %
2026	18	4.95
2025	50	13.74
2024	32	8.79
2023	29	7.97
2022	30	8.24
2021	18	4.95
2020	16	4.40

2019	21	5.77
2018	11	3.02
2017	19	5.22
2016	11	3.02
2015	10	2.75
2014	9	2.47
2013	13	3.57
2012	6	1.65
2011	13	3.57
2010	7	1.92
2009	10	2.75
2008	2	0.55
2007	4	1.10
2006	5	1.37
2005	3	0.82
2004	5	1.37
2003	1	0.27
2002	1	0.27
2001	2	0.55
2000	1	0.27
1999	1	0.27
1998	1	0.27
1996	3	0.82
1995	3	0.82
1994	1	0.27
1992	1	0.27
1990	2	0.55
1989	1	0.27
1988	1	0.27
1985	1	0.27
1984	2	0.55

Rq2: 2. What Are the Most Highly Cited Articles in Indigenous Islamic Education, And How Do They Shape the Intellectual Structure of The Field?

Table 4 depicts that the most cited publications in Indigenous Islamic Education are highly interdisciplinary, with citation counts ranging from 39 to 64. The highest-cited article by Avraamidou (2022), with 64 citations, indicates that issues of identity, recognition, and educational inclusion are central to the wider intellectual structure of this field. Although the article focuses on physics education, its prominence suggests that scholarship on indigenous and marginalized identities is strongly connected to broader debates on equity, representation, and recognition in education. Similarly, the highly cited works by Islam and Odland (2011), Chakma (2010), and Hardiman (2009) reflected the importance of indigenous health, minority rights, postcolonial state relations, and medical indigeneity. This pattern implies that Indigenous Islamic Education does not develop in isolation as a purely pedagogical field, but is shaped by broader social, political, health, and cultural discourses that affect indigenous and Muslim communities.

Furthermore, the citation pattern in Table 4 also suggests that the field remains conceptually dispersed rather than fully consolidated around a single educational framework. Several highly cited articles are not directly focused on Islamic education. Instead, they are connected by key themes such as Muslim identity, indigenous marginalization, the colonial legacy, gender, religion, and social justice. For example, Abdullah's (2017) article on Islamic studies in higher education in Indonesia represented a more direct contribution to Islamic education, while Khoja-Moolji's (2015) study on Muslim collectivities highlighted how Muslim identity is constructed within global and postcolonial narratives. The presence of articles from diverse journals such as *Journal of Research in Science Teaching*, *Rural and Remote Health*, *Commonwealth and Comparative Politics*, *Al-Jami'ah*, and *Religions* demonstrates that this research area is still emerging through interdisciplinary intersections. Therefore, the citation results supported the argument that Indigenous Islamic Education is a developing scholarly domain that requires stronger conceptual integration, clearer theoretical boundaries, and more focused empirical studies that link indigeneity, Islam, and education.

Table 4: Highly Cited Articles Associated with Indigenous Islamic Education Research

No	Authors	Title	Year	Source title	Cited by
1	Avraamidou (2022)	Identities in/out of physics and the politics of recognition	2022	Journal of Research in Science Teaching	64
2	Islam & Odland (2011)	Determinants of antenatal and postnatal care visits among indigenous people in Bangladesh: A study of the Mru community	2011	Rural and Remote Health	60
3	Chakma (2010)	The post-colonial state and minorities: Ethnocide in the Chittagong Hill Tracts, Bangladesh	2010	Commonwealth and Comparative Politics	59

4	Hardiman (2009)	Indian medical indigeneity: From nationalist assertion to the global market	2009	Social History	59
5	Aliverdina & Pridemore (2009)	Women's fatalistic suicide in Iran: A partial test of durkheim in an Islamic Republic	2009	Violence Against Women	57
6	Abdullah (2017)	Islamic studies in higher education in Indonesia: Challenges, impact and prospects for the world community	2017	Al-Jami'ah	49
7	Simpson (2006)	Apprenticeship in western India	2006	Journal of the Royal Anthropological Institute	49
8	O'Connor & Duncan (2011)	The sociology of humanist, spiritual, and religious practice in prison: Supporting responsivity and desistance from crime	2011	Religions	41
9	L.ankina & Getachew (2013)	Competitive religious entrepreneurs: Christian missionaries and female education in colonial and post-colonial India	2013	British Journal of Political Science	40
10	Khoja-Moolji (2015)	Reading malala: (De)(Re)territorialization of Muslim collectivities	2015	Comparative Studies of South Asia, Africa, and the Middle East	39

Rq3: 3. How Does Keyword Co-Occurrence Analysis Map the Thematic Structure and Conceptual Relationships in Indigenous Islamic Education Research?

Figure 2 illustrates the keyword co-occurrence network generated in VOSviewer, revealing the intellectual structure and thematic concentration of research on Indigenous Islamic Education. In particular, the most dominant nodes “indigenous people” (33 occurrences; TLS=29), “Islam” (30; TLS=33), and “education” (25; TLS=32) form the core triadic foundation of the network, indicating that the field is strongly anchored around the intersection of indigeneity, religion, and educational discourse. The relatively high Total Link Strength (TLS) values for these keywords suggest dense interconnections, reflecting their central role in linking multiple research themes. Notably, “Islamic education” (19 occurrences; TLS=11) appears as a secondary but distinct cluster, suggesting that, while it is a key concept, it is often embedded in broader discussions rather than functioning as the sole focal point. The presence of culturally oriented keywords such as “culture” (TLS=19), “religion” (TLS=15), and “multiculturalism” (TLS=8) further reinforces the argument that the field is conceptually framed through socio-cultural and identity-based lenses, rather than purely pedagogical perspectives.

Additionally, Figure 2 highlights several peripheral yet significant thematic clusters that provide deeper insight into the direction of current research. Keywords such as “Islamic boarding school,” “madrasa,” and “traditional education” indicate a strong institutional and historical dimension, particularly within localized educational systems in countries like Pakistan, Malaysia, Indonesia, and Ghana. On the other hand, the appearance of terms such as “gender,” “women,” and “Muslim women” (with notable link strengths) suggests an increasing scholarly focus on gender dynamics within indigenous Muslim contexts, reflecting broader global discourses on equity and inclusion. The inclusion of critical theory-related terms such as “colonialism,” “post-colonial theory,” and “globalisation” further demonstrates that the field is deeply influenced by postcolonial and decolonial frameworks, which seek to challenge dominant knowledge systems and re-center indigenous perspectives. However, the relatively lower link strength of some keywords (e.g., “Islamic law,” “Arabic language”) signifies fragmentation in certain sub-themes, suggesting that the field is still evolving and lacks full conceptual integration. Overall, the network structure justifies the argument that Indigenous Islamic Education is a multidisciplinary and emerging research domain, characterized by strong thematic cores but still requiring greater theoretical consolidation and cohesion across its subfields.

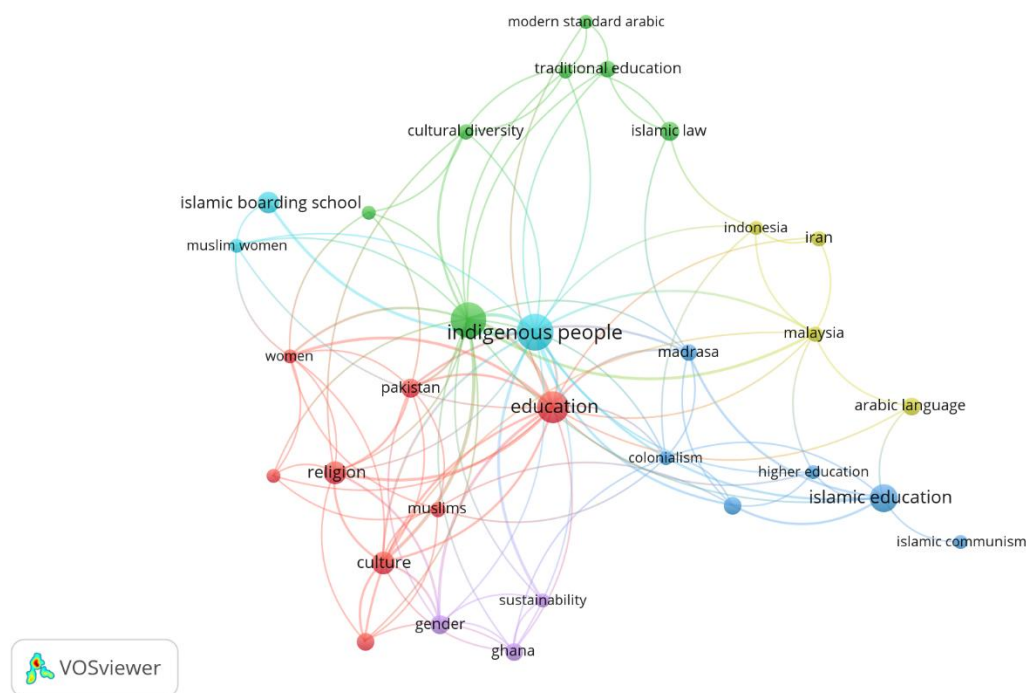


Figure 2: Network Visualization Map of Keywords' Co-Occurrence

RQ4: What Do Country-Level Co-Authorship Networks Reveal About the Structure, Intensity, And Inequality of International Research Collaboration in Indigenous Islamic Education?

Figure 3 presents the country-level co-authorship network generated using VOSviewer, highlighting both the productivity and collaborative intensity across nations in Indigenous Islamic Education research. Indonesia emerges as the most prolific contributor with 88 publications and the highest TLS (16), indicating strong output and extensive collaboration

networks. Consequently, this dominance can be justified by Indonesia's large Muslim population, rich indigenous diversity, and strong institutional focus on Islamic education, which collectively position it as a central hub for this research domain. Malaysia follows a similar pattern, with a high TLS (15) relative to its publication count (28), suggesting that it plays a significant bridging role in international collaborations despite lower citation impact (66 citations). In contrast, countries such as the United States (912 citations), the United Kingdom (587 citations), and the Netherlands (470 citations) demonstrated high citation influence despite comparatively lower publication volumes. Thus, this finding reflects their strong research infrastructure, global academic visibility, and dominance in high-impact journal publications indexed in Scopus.

Furthermore, Figure 3 reveals a clear distinction between contributions from the Global South and the Global North, both in terms of productivity and collaboration patterns. Countries such as Iran, Pakistan, Saudi Arabia, and India contribute steadily to the literature, reflecting the contextual relevance of Islamic and indigenous issues within these regions. However, their relatively lower TLS suggests more localized or less interconnected research networks. On the other hand, Western countries such as Australia and Germany exhibited moderate publication output but relatively strong collaboration links (TLS=7), implying their role as connectors in global research networks. Notably, some countries, such as South Africa and Italy, exhibited zero link strength, suggesting minimal or no international collaboration, possibly due to isolated research efforts or limited integration into global academic networks. Overall, the co-authorship structure suggests that while Indigenous Islamic Education research is geographically diverse, it remains unevenly connected, with Southeast Asian countries leading in production and Western countries dominating in citation impact. This pattern justifies the argument that stronger international collaboration is needed to enhance knowledge exchange, improve research quality, and achieve greater theoretical integration within the field.

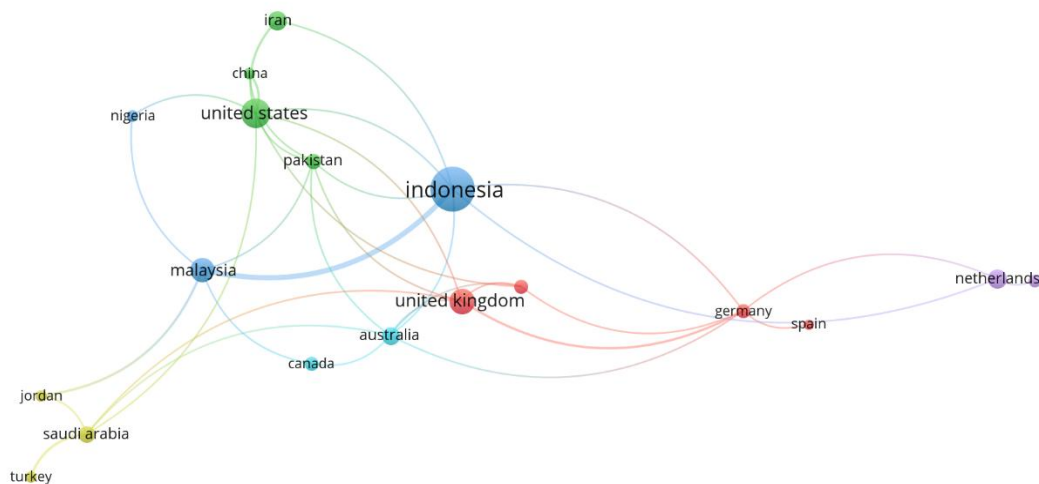


Figure 3: Network Visualization Map of Co-Authorship by Countries

Conclusion

The purpose of this study is to examine the development, structure, and global research patterns of Indigenous Islamic Education through a bibliometric approach. The analysis is guided by several key questions focusing on publication trends over time, highly cited works, thematic structures based on keyword co-occurrence, and patterns of international collaboration. As indicated in the study, the need to systematically map this emerging field remains, as it remains fragmented and lacks a comprehensive synthesis of its intellectual landscape. Using a dataset of 364 publications spanning 1984 to May 2026, the study provides an overview of how scholarly attention has evolved and how knowledge in this area is organized across disciplines and regions.

The findings demonstrated a clear growth pattern in publication output, particularly after 2016, indicating that Indigenous Islamic Education has developed from a marginal topic into a more established research area. Citation analysis revealed that the most influential works are interdisciplinary, drawing on fields such as the social sciences, health, politics, and cultural studies, rather than being limited to Islamic education alone. Thus, this analysis suggests that the field is shaped by broader discussions related to identity, marginalization, and postcolonial contexts. Additionally, keyword co-occurrence analysis indicates that core themes center on indigenous people, Islam, and education, supported by related concepts such as culture, gender, and multiculturalism. However, the network also reveals fragmentation in some sub-themes, suggesting that the field is still in the process of conceptual development.

Moreover, this study contributes to the field by providing a structured, data-driven overview of Indigenous Islamic Education, clarifying its thematic focus and intellectual boundaries. The analysis extends existing literature by integrating multiple bibliometric techniques, offering a more comprehensive understanding of how the field is evolving. From a practical perspective, the findings may support policymakers, educators, and researchers in designing more contextually relevant educational frameworks that consider indigenous knowledge systems and cultural diversity. The identification of key themes and collaboration patterns also provides useful insights for future research planning and academic networking.

Finally, several limitations should be noted. The study is based on a single database and includes only English-language journal articles, potentially excluding relevant research published in other languages or formats. The reliance on keyword-based searching may also limit the scope of retrieved data. Therefore, future research may consider expanding the data sources, applying comparative database analysis, and incorporating qualitative approaches to deepen understanding of local contexts. Additional studies are also needed to develop more integrated theoretical frameworks and to strengthen collaboration across regions. Overall, this study demonstrates the value of bibliometric analysis in revealing research trends and gaps and highlights the importance of continued investigation to advance Indigenous Islamic Education as a coherent and impactful field of study.

-
- Acknowledgements:** The authors would like to express their sincere gratitude to Universiti A-Quran Al-Sultan Abdullah Ahmad Shah Pahang for providing the necessary resources and support throughout this research. Special appreciation is extended to colleagues and peers who contributed valuable insights and constructive feedback, which greatly enhanced the quality of this paper.
- Funding Statement:** “No Funding”
- Conflict of Interest Statement:** The authors declare that there is no conflict of interest regarding the publication of this paper. All authors have contributed to this work and approved the final version of the manuscript for submission to the International Journal of Modern Education (IJMOE).
- Ethics Statement:** This study did not involve any human participants, animals, or sensitive data requiring ethical approval. The authors confirm that the research was conducted in accordance with accepted academic integrity and ethical publishing standards.
- Author Contribution Statement:** All authors contributed significantly to the development of this manuscript. Mariam Kamarudin was responsible for the conceptualization, methodology, and overall supervision of the study. Ahmad Effat bin Mokhtar handled data collection, analysis, and interpretation of results. Nur Ilyani binti Ramli contributed to the literature review, drafting, and critical revision of the manuscript. All authors read and approved the final version of the manuscript prior to submission.
-

References

- Abdullah, M. A. (2017). Islamic studies in higher education in Indonesia: Challenges, impact and prospects for the world community. *Al-Jami'ah*, 55(2), 391–426. <https://doi.org/10.14421/ajis.2017.552.391-426>
- Ahmadi, A., Aziz, A., Ajahari, A., Syuhud, S., & Wasehudin, W. (2026). Integrating Mangenta Local Wisdom into Pesantren Leadership: An Empirical Model of Educational Transformation. *Jurnal Ilmiah Peuradeun*, 14(1), 393–412. <https://doi.org/10.26811/peuradeun.v14i1.2382>
- Aliverdina, A., & Pridemore, W. A. (2009). Women's fatalistic suicide in Iran: A partial test of durkheim in an Islamic Republic. *Violence Against Women*, 15(3), 307–320. <https://doi.org/10.1177/1077801208330434>
- Al-Khoury, A., Hussein, S. A., Abdulwhab, M., Aljuboori, Z. M., Haddad, H., Ali, M. A., Abed, I. A., & Flayyih, H. H. (2022). Intellectual Capital History and Trends: A Bibliometric Analysis Using Scopus Database. *Sustainability (Switzerland)*, 14(18). <https://doi.org/10.3390/su141811615>
- Alves, J. L., Borges, I. B., & De Nadae, J. (2021). Sustainability in complex projects of civil construction: Bibliometric and bibliographic review. *Gestao e Producao*, 28(4). <https://doi.org/10.1590/1806-9649-2020v28e5389>
- Assyakur, D. S., & Rosa, E. M. (2022). Spiritual Leadership in Healthcare: A Bibliometric Analysis. *Jurnal Aisyah: Jurnal Ilmu Kesehatan*, 7(2). <https://doi.org/10.30604/jika.v7i2.914>
- Avraamidou, L. (2022). Identities in/out of physics and the politics of recognition. *Journal of Research in Science Teaching*, 59(1), 58–94. <https://doi.org/10.1002/tea.21721>
- Chakma, B. (2010). The post-colonial state and minorities: Ethnocide in the Chittagong Hill Tracts, Bangladesh. *Commonwealth and Comparative Politics*, 48(3), 281–300. <https://doi.org/10.1080/14662043.2010.489746>
- di Stefano, G., Peteraf, M., & Veronay, G. (2010). Dynamic capabilities deconstructed: A bibliographic investigation into the origins, development, and future directions of the research domain. *Industrial and Corporate Change*, 19(4), 1187–1204. <https://doi.org/10.1093/icc/dtq027>
- Fahimnia, B., Sarkis, J., & Davarzani, H. (2015). Green supply chain management: A review and bibliometric analysis. In *International Journal of Production Economics* (Vol. 162, pp. 101–114). <https://doi.org/10.1016/j.ijpe.2015.01.003>
- Gu, D., Li, T., Wang, X., Yang, X., & Yu, Z. (2019). Visualizing the intellectual structure and evolution of electronic health and telemedicine research. *International Journal of Medical Informatics*, 130. <https://doi.org/10.1016/j.ijmedinf.2019.08.007>
- Hamid, I. A. (2020). Islam, local “strongmen”, and multi-track diplomacies in building religious harmony in papua. *Journal of Indonesian Islam*, 14(1), 113–138. <https://doi.org/10.15642/JIIS.2020.14.1.113-138>
- Hardiman, D. (2009). Indian medical indigeneity: From nationalist assertion to the global market. *Social History*, 34(3), 263–283. <https://doi.org/10.1080/03071020902975131>
- Islam, M. R., & Odland, J. O. (2011). Determinants of antenatal and postnatal care visits among indigenous people in Bangladesh: A study of the Mru community. *Rural and Remote Health*, 11(2). <https://www.scopus.com/pages/publications/80054786262?origin=resultlist>
- Khiste, G. P., & Paithankar, R. R. (2017). Analysis of Bibliometric term in Scopus. *International Research Journal*, 01(32), 78–83.

- Khoja-Moolji, S. (2015). Reading malala: (De)(Re)territorialization of Muslim collectivities. *Comparative Studies of South Asia, Africa and the Middle East*, 35(3), 539–556. <https://doi.org/10.1215/1089201X-3426397>
- Lankina, T., & Getachew, L. (2013). Competitive religious entrepreneurs: Christian missionaries and female education in colonial and post-colonial India. *British Journal of Political Science*, 43(1), 103–131. <https://doi.org/10.1017/S0007123412000178>
- Moshirzadeh, H. (2018). Iranian scholars and theorizing international relations: Achievements and challenges. *All Azimuth*, 7(1), 103–120. <https://doi.org/10.20991/allazimuth.325790>
- O'Connor, T. P., & Duncan, J. B. (2011). The sociology of humanist, spiritual, and religious practice in prison: Supporting responsivity and desistance from crime. *Religions*, 2(4), 590–610. <https://doi.org/10.3390/rel2040590>
- Purnama, D., & Putri, L. (2025). Integrating Indigenous Knowledge into STEM Education: A Study through the Lens of the Islamic Legal Maxim al-‘Ādah al-Muḥakkamah. *ICONIS: International Conference on Islamic Studies*. <https://doi.org/10.19105/iconis.v9i1.939>
- Roqib, M., Mardiyah, L., Muyasaroh, H., Muna, M. N., & Sugiarti, I. (2025). Development of Penginyongan Culture as Islamic Socio-Educational Capital in Building Harmony of Indigenous Peoples in Banyumas Raya. *Kharisma*, 4(2), 246–259. <https://doi.org/10.59373/kharisma.v4i2.186>
- Simpson, E. (2006). Apprenticeship in western India. *Journal of the Royal Anthropological Institute*, 12(1), 151–171. <https://doi.org/10.1111/j.1467-9655.2006.00285.x>
- Sumiadi, R. (2024). Phenomenological Study: The Impact of Islamic Education on Indigenous Communities Wetu Telu Bayan. *JUPE: Jurnal Pendidikan Mandala*. <https://doi.org/10.58258/jupe.v9i4.7884>
- Van Eck, N. J., & Waltman, L. (2007). Bibliometric mapping of the computational intelligence field. *International Journal of Uncertainty, Fuzziness and Knowledge-Based Systems*, 15(5), 625–645. <https://doi.org/10.1142/S0218488507004911>
- Verbeek, A., Debackere, K., Luwel, M., & Zimmermann, E. (2002). Measuring progress and evolution in science and technology - I: The multiple uses of bibliometric indicators. *International Journal of Management Reviews*, 4(2), 179–211. <https://doi.org/10.1111/1468-2370.00083>
- Wu, Y. C. J., & Wu, T. (2017). A decade of entrepreneurship education in the Asia Pacific for future directions in theory and practice. In *Management Decision* (Vol. 55, Number 7, pp. 1333–1350). <https://doi.org/10.1108/MD-05-2017-0518>