

# Islamic Cultural Studies 2000–2025: Knowledge Domains, Key Conversations, and Emerging Themes

Loso Judijanto  
IPOSS Jakarta, Indonesia

## Article Info

### Article history:

Received Apr, 2026  
Revised Apr, 2026  
Accepted Apr, 2026

### Keywords:

Islamic Cultural Studies,  
Bibliometric Analysis,  
VOSviewer, Scopus, Emerging  
Themes

## ABSTRACT

The purpose of this research is to perform intellectual mapping of the academic discourse of the field of Islamic Cultural Studies from 2000 to 2025 using the bibliometric method. To achieve this aim, data was collected from the Scopus database. Moreover, this study employed VOSviewer software to analyze the author collaboration network, citation behavior and co-word analysis. It was found that the author collaboration network of Islamic Cultural Studies is geographically dispersed in nature, with a number of researchers from Southeast Asia countries like Indonesia and Malaysia making considerable contribution. The result of citation behavior analysis showed that Islamic Cultural Studies is an interdisciplinary field covering topics such as Political Islam, Gender, Identity, and Islamic Work Ethics. Through the use of keyword analysis, it was established that the core concepts like Islam, Religion, Culture and many others were dominating in Islamic Cultural Studies. However, there are some emerging topics like Islamic Education, Cultural Heritage, Identity and Islamism. Through overlay and density visualization, it was concluded that the field of Islamic Cultural Studies has shifted its focus from behavioral analysis at the micro level to sociocultural analysis.

*This is an open access article under the [CC BY-SA](#) license.*



## Corresponding Author:

Name: Loso Judijanto  
Institution: IPOSS Jakarta, Indonesia  
Email: [losojudijantobumn@gmail.com](mailto:losojudijantobumn@gmail.com)

## 1. INTRODUCTION

The development of Islamic Cultural Studies during the last two-and-a-half decades has been profoundly affected by developments that have taken place on an international scale, especially within the realm of politics, technology, and academia [1]. During the period between 2000 and 2025, the study of Islam as a culture has evolved from its classic text-based perspective to become an interdisciplinary field of study that incorporates approaches such as anthropology, sociology, media studies, and

critical theory. This evolution has been influenced by the greater awareness of Muslim societies in the global context, especially as a consequence of geopolitical developments that have brought into focus the issues of identity and representation in their cultural expressions [2].

Another hallmark of this era is the increasing diversity of disciplines that constitute Islamic Cultural Studies [3]. There has been a broad array of studies carried out on various aspects of the subject matter. These include popular culture, digital media, gender

issues, immigration, and transnational connections. Specifically, the emergence of digital media technology has led to an exploration of the construction and negotiation of Islamic identity in the virtual world. Religious discourse, activism, and community building take place on social media sites, thereby posing a challenge to established religious authorities and providing new grounds for cultural production [4].

On the other hand, there has been an increase in scholarly attention devoted to questions relating to the issues of power, representation, and epistemology. Researchers have critically interrogated representations of Islam and Muslim cultures in academic literature, politics, and the media, frequently drawing attention to the fact that orientalist discourse and stereotypes are still widespread in these representations [3]. Consequently, there have been appeals to take a more reflexive and decolonial approach, which would privilege native perspectives and be less Eurocentric. Another issue that is important to discuss is that of authenticity, tradition, and modernity, as researchers try to comprehend how Muslims deal with the tension between these concepts.

Another significant trend that can be observed in this period is the emergence of research on the marginal groups in Muslim societies. The feminist approach has greatly contributed in bringing out the voice and agency of Muslim women and in criticizing patriarchal constructs and interpretations. In addition, there are several works in Islamic Cultural Studies which focus on the minority groups, including ethnic, sectarian, and diaspora communities, thus broadening the spectrum of this field and challenging its homogenous portrayal of Islam. These theoretical approaches enrich the study of cultural diversity and raise several issues regarding power and knowledge.

Additionally, new themes that emerge depend on shifting priorities and interests among scholars and practitioners within the field. Concepts like environmental ethics, Islam and contemporary art or

aesthetics, as well as the interaction between religion and science/technology, become progressively popular among Islamic Cultural Studies scholars. Moreover, for example, the coronavirus pandemic led to the formation of new themes in terms of religious rituals and practices. Thus, mapping these new topics and investigating how these themes are related to already-existing themes and disciplines is crucial in further developing the field of Islamic Cultural Studies and establishing its significance in the changing world.

While there have been immense changes in the scope and evolution of the field of Islamic Cultural Studies from 2000 through to 2025, one can still note the deficiency in synthesis whereby there is no attempt at integrating the knowledge areas, discourses, and themes in the field. In most cases, scholars engage in writing on particular aspects or geographical locations, and thus there are limited perspectives regarding the overall picture concerning the field. There are conflicts in approaches and epistemology within the field; while some of the concepts are traditional, others are modern, leading to disagreements.

The purpose of this study is to present an extensive review of Islamic Cultural Studies through an analysis of its *उत्तम* fields of knowledge, scholarly dialogues, and evolving themes that characterize the field from the year 2000 until 2025. The study intends to shed light on the developments within the field of Islamic Cultural Studies by integrating several aspects of research. This way, a coherent picture of the field can be provided while also bringing attention to some of its academic achievements and problems.

## 2. METHODS

This bibliometric study provides an intellectual mapping of the scientific structure of Islamic Cultural Studies between 2000 and 2025. For this reason, the data was extracted from the Scopus database, which provides a wide range of scientific publications in the international literature. In addition, the

literature search was based on the following keywords: "Islamic culture," "Islamic cultural studies," and others, including titles, abstracts, and keywords. Moreover, in order to refine the data, it was decided to limit the data collection process to only articles, reviews, and conference papers between 2000 and 2025. Then, in order to ensure the quality of the data, the data was cleaned by removing duplicates, correcting the names of the authors, and eliminating non-relevant data. Finally, the data set was exported in suitable formats for further analysis. Furthermore, bibliometric analysis was performed with the help of VOSviewer software to map scientific knowledge generation. The analysis involved the following elements: co-authorship, citation analysis, and keyword co-occurrence, as well as overlay visualization.

### 3. RESULTS AND DISCUSSION

#### 3.1 Co-Authorship Analysis

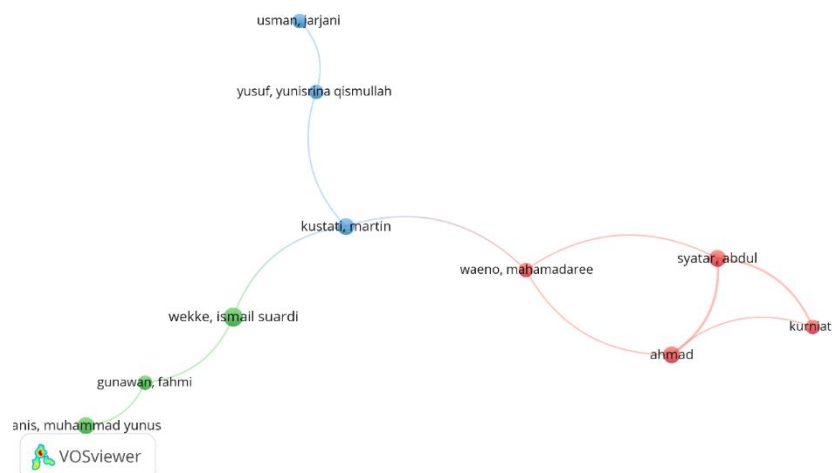


Figure 1. Author-level Visualization

Source: Data Analysis

From the figure, it can be seen that there is the existence of collaboration clusters which are relatively small but unique, meaning that collaborations on this subject matter are performed in closed-knit groups rather than being part of much larger interconnected networks. In particular, for example, there is a line of collaboration among researchers who include Kuswati,

Authorship study is applied in the analysis of collaboration among scholars in the discipline of Islamic Cultural Studies. Through the study of connections between authors, institutions, and nations, this part seeks to explore important players, collaboration networks, and general patterns of academic collaborations. This analysis sheds light on the processes of co-production and circulation of knowledge.

#### 1. Author-level Visualization

Visualization of the Co-authorship Network through VOSviewer gives a graphical representation of the inter-linkages between various researchers within the domain of Islamic Cultural Studies. The given figure highlights how the different authors connect with each other based on their collaborations in writing papers. Nodes in this figure represent the names of authors whereas links represent the co-authorship linkages.

Martin, Yusuf, and even Usman Arjani, meaning that there is a sort of chain of collaboration in the academic world involving key researchers. On the other hand, Wekke and Ismail Suardi and Gunawan Fahmi constitute another example of fragmented collaboration clusters.

In addition, another cluster is noted on the right, in which scholars like Waeno,

Mahamadaree serve as an intermediary link between Syatar, Abdul, and Ahmad, creating a triangle network of collaboration that is slightly more tightly knitted than the rest. Nevertheless, the overall network is sparse in nature with virtually no collaboration across clusters. Such fragmentation indicates that despite having active research groups in the study of Islamic Cultural Studies, there seems to be little to no globalization of the field at all, which provides a chance for further interdisciplinary collaboration.

## 2. Institution-level Visualization

The co-authorship network of institutions involved in the study of Islamic Culture is illustrated through the use of VOSviewer. As shown in the figure above, each dot or node corresponds to an institution, whereas the lines between nodes represent collaborations between institutions through joint publications. Through the cluster formation of nodes, it can be noted how institutions in the field form partnerships to share their knowledge.

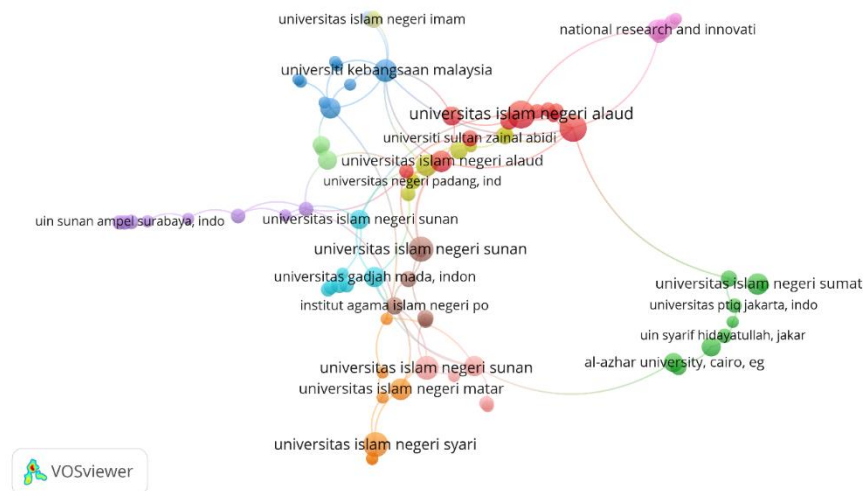


Figure 2. Institution-level Visualization

Source: Data Analysis

The graph shows that there is a high level of cooperation between Islamic higher educational institutions, especially those based in Indonesia, including Universitas Islam Negeri (UIN) varieties and their associated institutions. There are some clusters of universities connected to each other, which implies the presence of a vibrant collaboration environment. Universities such as Universitas Islam Negeri Alauddin are identified as crucial nodes, linking a number of universities together. Furthermore, regional associations have been found with universities located in Malaysia, including Universiti Kebangsaan Malaysia. Nevertheless, these cooperations are restricted to the regional level only. Another important characteristic of this network is the existence of clusters on a smaller scale, which links with international organizations such as

Al-Azhar University of Egypt, indicating new connections within global Islamic Cultural Studies networks. However, even though such connections exist, the network seems to be quite fragmented in general, with different clusters existing independently of each other except for a few linking organizations. This implies that collaboration between different institutions seems to be increasing, but there is still much room for improvement in terms of cooperation between regions.

## 3. Country-level Visualization

The co-authorship network at the level of countries, presented through the VOSviewer application, offers an elaborate map for research collaboration within the discipline of Islamic Cultural Studies on an international scale. In the given map, nodes denote countries, where the size of the node

determines the number of publications and strength of linkages indicates the extent of collaborations. The clusters formed by the

countries demonstrate their alliances in terms of research.

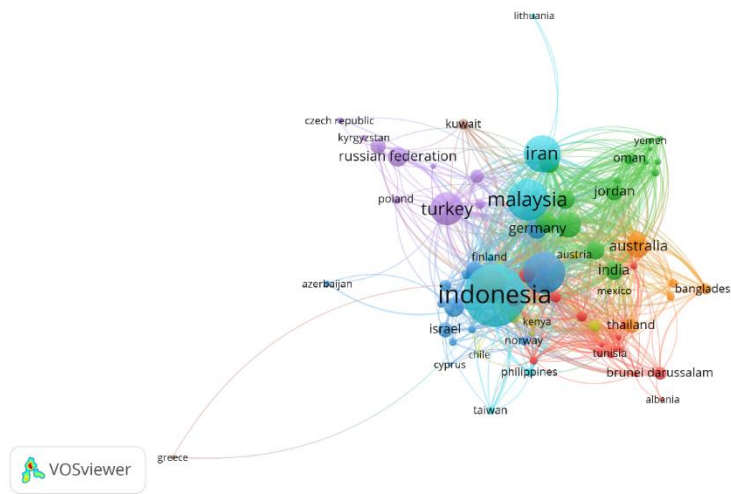


Figure 3. Country-level Visualization  
Source: Data Analysis

It is evident from the network that Indonesia is the leading and dominant actor in the network with a large node and connections to many countries. The country works with a wide range of countries, such as Malaysia, Iran, Turkey, and other European countries like Germany and Finland. Similarly, Malaysia and Iran are important nodes that establish links between Southeast Asia and the Middle East. Such evidence supports the argument that Islamic Cultural Studies is highly concentrated in those countries that have a substantial population of Muslims. The network is also expanding because there are some countries, such as Australia, India, and Jordan, which are interconnected in this network. Although there is a relatively extensive network in terms of density, this graph shows regional clustering and non-globalization to some extent. For example, European nations like

Russian Federation, Poland, and the Czech Republic constitute a separate cluster, while the Middle Eastern nations like Oman and Yemen have been put into one group due to similar research interests in their regions. Some nations, like Greece and Lithuania, are located on the periphery of the network, which implies less cooperation within the network. It can be said that although international collaboration is being developed, globalization has not been achieved yet. Regional clusters dominate, which may be overcome through cross-regional collaborations.

**3.2 Citation Analysis**

Citation analysis is conducted to identify the most influential publications and authors, that have shaped the development of the field.

Table 1. The Most Impactful Literatures

Citations	Authors and year	Title
472	[5]	The Digital Origins of Dictatorship and Democracy: Information Technology and Political Islam
390	[6]	Effectiveness of brief intervention and contact for suicide attempters: A randomized controlled trial in five countries

Citations	Authors and year	Title
339	[7]	Women in the Qur'an, Traditions, and Interpretation
312	[1]	Islamic work ethic: A moderator between organizational commitment and job satisfaction in a cross-cultural context
306	[8]	Islamic work ethic: A critical review
293	[9]	On Trans-Saharan trails: Islamic law, trade networks, and cross-cultural exchange in nineteenth-century Western Africa
251	[10]	To veil or not to veil? A case study of identity negotiation among Muslim women in Austin, Texas
248	[11]	Women, management and globalization in the Middle East
237	[12]	Sunlight exposure and vitamin D deficiency in Turkish women
236	[13]	The veil and urban space in Istanbul: Women's dress, mobility and Islamic knowledge

Source: Scopus, 2026

The most important literature in Islamic Cultural Studies, which is presented in Table 1, is also highly inter-disciplinary because it touches upon issues of politics, gender relations, work ethic, law, trade, identity, and social life in the community. It should be noted that the most frequently quoted work seems to be [5], which means that the issue of the link between information technology, political Islam, and democratic transformation becomes one of the most significant problems of academic interest. Moreover, a few highly cited pieces deal with issues related to Muslim women: [7], [10], [11]. Therefore, one can say that gender, veiling, mobility, and identity formation are among the main topics discussed in Islamic Cultural Studies. Additionally, the works of [1] and [8] show that the issue of Islamic work ethic in organizations and management remains significant for discussion. Finally, [9] broadens the scope of the research into history.

### 3.3 Keyword Co-Occurrence Analysis

The analysis of keyword co-occurrences is applied to discover the underlying concept structure and the way it changes over time. The use of VOSviewer software for visualizing the results allows for the identification of keyword groups that correspond to specific research themes and fields of knowledge. The findings also indicate new topics and changing research trends in the domain.

#### 1. Network Visualization

The keyword co-occurrence map created using VOSviewer gives an overview of the conceptual framework in the field of Islamic Cultural Studies. In the map shown below, every node is a keyword that was identified in the Scopus database, whereas the connections signify the number of occurrences of keywords co-occurring in the same publications. Keyword clustering highlights the important themes that are currently explored by researchers, which allows for identifying the main areas of research and their interrelationships.

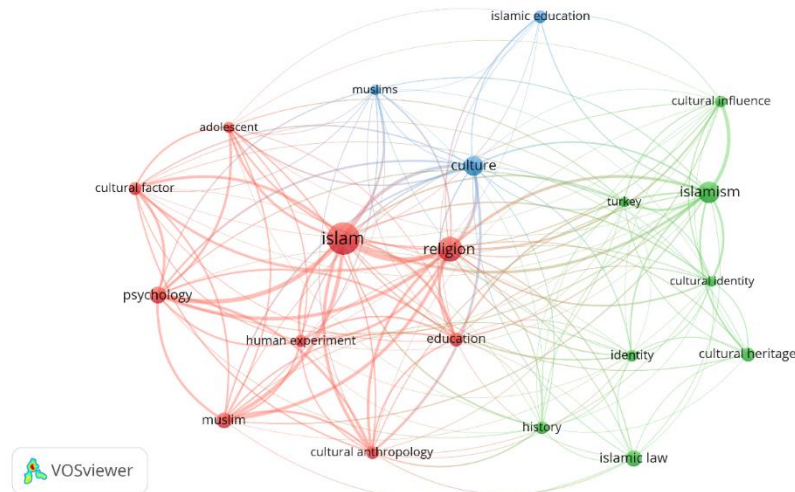


Figure 4. Network Visualization

Source: Data Analysis

Both “Islam” and “religion” are identified as key nodes within the network, suggesting that they play the role of the main conceptual focus of the field under study. In close proximity to those main nodes there are many other closely connected keywords related to social and behavioral perspectives, which include such keywords as “psychology,” “adolescent,” “cultural influences,” and “human experimentation.” It may be suggested that there are numerous studies that look at Islam from the perspective of human behavior and social development. In addition, the terms “muslim” and “education” are also identified. The second important cluster is centered on the ideas of culture and education, which include such key terms as culture, Islamic education, and Muslims as a link between the religious aspects and society.

This is explained by the fact that the religion of Islam does not only function as a religion but rather plays an important role as a cultural phenomenon. Therefore, the

connection between the issues of culture and education makes for the major subject of study in Islam. Moreover, another cluster includes concepts related to identity, culture, and governance, which include terms like Islamism, identity, cultural identity, Islamic law, and cultural heritage. It implies that there is a new trend in research, where the focus is on exploring the interrelationship between religion, politics, law, and history. Another example is the presence of geographical locations, such as Turkey.

## 2. Overlay Visualization

The keyword co-occurrence overlay map, created via the use of the software known as VOSviewer, displays the changes in terms of time in relation to themes addressed by scholars engaged in Islamic Cultural Studies. The different colors in the following figure depict the average publication date of each keyword, which starts from dark (older keywords) to light (more recent keywords).

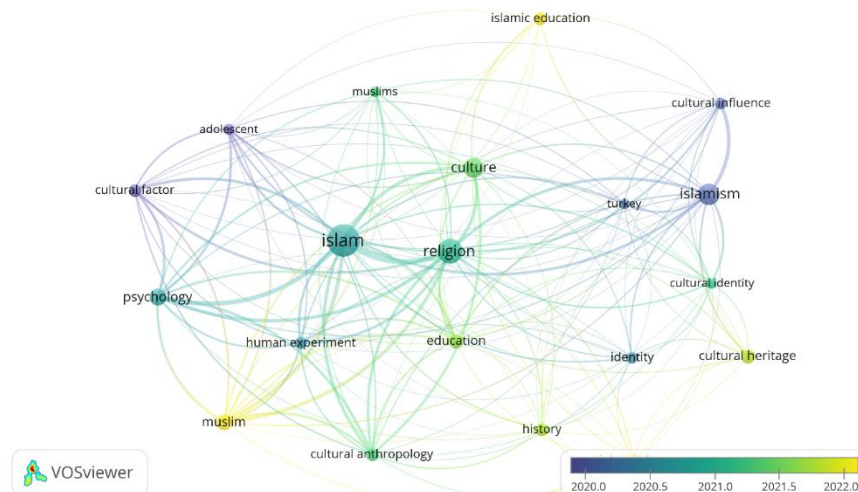


Figure 5. Overlay Visualization

Source: Data Analysis

From the visual representation, it is apparent that core concepts like “Islam,” “religion,” “culture,” and “Muslims” are positioned at the center of the network and displayed using medium shades of color, implying their consistent relevance across the research timeline. The use of such terms can be regarded as the pillars of the domain, consistently tying different aspects together through their usage. Previous research trends, represented in the darker shade, are related to the following themes: cultural influences, adolescents, and psychology, indicating an emphasis on behavioral, social, and demographic issues in the Muslim population. The themes imply that previous studies mainly concentrated on analyzing behaviors and their underlying causes among Muslims. As time went on, however, the study seems to have diversified its scope. Recent areas of interest, marked in lighter shades such as “Islamic education,” “cultural

heritage,” “history,” and “Muslim,” represent new directions in the direction of exploring institutional and historical aspects. The occurrence of such issues shows the rise of scientific interest in the preservation and transmission of Islamic culture in modern times. Furthermore, the importance of the concepts of “identity” and “Islamism” reveals new directions toward the political nature of Islam.

### 3. Density Visualization

Visualization on density created through VOSviewer shows the density of topics studied in the domain of Islamic Cultural Studies. As evident from this graph, areas colored yellow denote the frequency and intensity of occurrence of keywords; meanwhile, areas colored black or dark represent those that have been less discussed and analyzed.

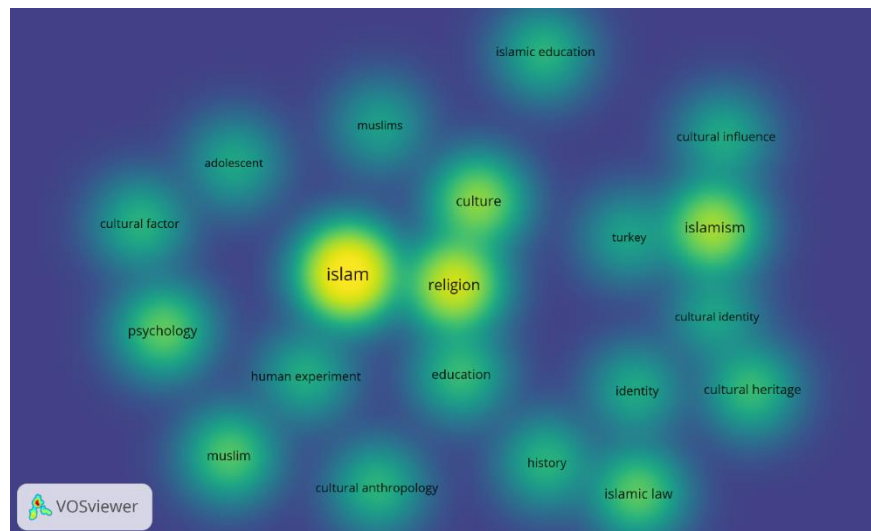


Figure 6. Density Visualization

Source: Data Analysis

It is clear from the diagram that the terms “Islam” and “religion” are the most dominant terms and also the most densely connected ones, with a bright yellow shade around them in the middle of the chart. It means that these terms represent the bedrock of the discipline under discussion, and thus they serve as the key nodes of the discussion on which other related discourses rest. Terms such as “culture,” “Islamism,” and “education” are surrounded by moderately densely packed clusters, implying that they are discussed in relation to the topic but not as dominantly as “Islam” and “religion.” On the other hand, the terms such as “psychology,” “cultural anthropology,” “Islamic law,” “history,” and “cultural heritage” are found in relatively sparse areas, implying that the subject matter represents newer fields of inquiry that may be more specialized in nature. Though significant, they do not have the same level of prominence based on their frequency but rather represent additional dimensions within the area under study. This implies that Islamic Cultural Studies is branching out into different interdisciplinary streams of inquiry.

### Discussion

Based on the results presented from the bibliometric analysis, it can be said that Islamic Cultural Studies has developed into a highly networked but nevertheless

geographically localized area of research. From the perspective of author collaboration, it is evident that the collaboration patterns have been created mainly within small groups with strong connections among themselves, either institutionally or geographically. Even though there is an indication of collaboration across borders especially in Southeast Asia and Muslim-majority countries, the overall picture is one where the field lacks a high degree of globalization.

In the context of institutional involvement in the process of discourse development, it is important to emphasize the importance of Islamic higher education institutions, particularly from such countries as Indonesia and Malaysia. These institutions represent significant knowledge nodes in the dissemination process. At the same time, there appears to be a notable lack of links between these institutions and those based in the West and elsewhere. Building links beyond the scope of one’s own region and involving institutions that work in such academic disciplines as Cultural Studies may result in greater diversity of methods used and theories applied.

Moreover, the results of the citation analysis support the interdisciplinary character of the field, with significant publications covering areas ranging from political Islam, gender, Islamic work ethic, and trading relationships of the past. The

above-mentioned areas demonstrate the extensive coverage of Islamic Cultural Studies, which, apart from theological concerns, encompasses socio-political, economic, and cultural facets. In particular, it is worth noting that the significance of gender and identity issues highlights a consistent academic interest in understanding the connection between Islam and the present, globalization, and socio-cultural change.

The keyword co-occurrence and overlay analyses allow for an understanding of how the evolution and changes in the conceptual framework of the topic and its timeline took place. Themes like "Islam," "religion," and "culture" continue to remain relevant as core concepts, signifying their importance throughout all the timeframes studied. At the same time, the appearance of new themes such as Islamic education, cultural heritage, identity, and Islamism points to the change in approach from theoretical work to application-based work. These changes imply a greater interest of researchers in exploring how Islamic values and principles are negotiated in today's world and in relation to education, politics, and globalization.

The graph clearly highlights the fact that the density of research is highly concentrated around fundamental religious concepts. On the other hand, the graph also shows how the density of research is gradually shifting towards some of the important but peripheral areas, like psychology, anthropology, and legal studies. These findings indicate that the field still

continues to have a strong conceptual base. At the same time, there are efforts being made in order to broaden this conceptual base through interdisciplinary work. In general, this paper makes an important contribution to the field by offering a detailed intellectual map for Islamic Cultural Studies with its strengths and weaknesses.

#### 4. CONCLUSION

This study concludes that Islamic Cultural Studies has developed into a dynamic and multidisciplinary field characterized by strong conceptual foundations and expanding thematic diversity. The bibliometric findings reveal that while core themes such as Islam, religion, and culture remain central, the field has progressively incorporated broader perspectives related to identity, education, politics, and global cultural interactions. Collaboration patterns indicate active but regionally concentrated scholarly networks, particularly within Southeast Asia, with growing yet still limited global integration. Influential literature further underscores the field's interdisciplinary nature, bridging religious studies with social, economic, and cultural dimensions. The study highlights both the maturity and the evolving trajectory of Islamic Cultural Studies, emphasizing the need for increased international collaboration and deeper theoretical integration to strengthen its global relevance and future research development.

#### REFERENCES

- [1] D. A. Yousef, "Islamic work ethic—A moderator between organizational commitment and job satisfaction in a cross-cultural context," *Pers. Rev.*, vol. 30, no. 2, pp. 152–169, 2001.
- [2] I. Asaad, A. A. Unde, M. Mau, and M. I. Sultan, "Digitalization of Tourism and the Role of Generation Z in Parepare City (An Analysis from the Perspective of New Media Cultural Participation Theory)," *Palakka Media Islam. Commun.*, vol. 5, no. 1, pp. 77–90, 2024.
- [3] R. Skinner, "An Islamic approach to psychology and mental health," *Ment. Health. Relig. Cult.*, vol. 13, no. 6, pp. 547–551, 2010.
- [4] Z. Abidin, J. Majid, and N. Hamid, "MSME Business Performance: Affecting Factors of Networking, Work Culture and Reputation," *J. Minds Manaj. Ide Dan Inspirasi*, vol. 10, no. 1, pp. 173–186, 2023.
- [5] P. N. Howard, *The digital origins of dictatorship and democracy: Information technology and political Islam*. Oxford University Press, 2010.
- [6] A. Fleischmann *et al.*, "Effectiveness of brief intervention and contact for suicide attempters: a randomized controlled trial in five countries," *Bull. World Health Organ.*, vol. 86, no. 9, pp. 703–709, 2008.

- 
- [7] B. F. Stowasser, *Women in the Qur'an, Traditions, and Interpretation*. Oxford University Press, 1996.
- [8] A. J. Ali and A. Al-Owaihyan, "Islamic work ethic: a critical review," *Cross Cult. Manag. An Int. J.*, vol. 15, no. 1, pp. 5–19, 2008.
- [9] G. Lydon, *On Trans-Saharan Trails: Islamic law, trade networks, and cross-cultural exchange in nineteenth-century Western Africa*. Cambridge University Press, 2009.
- [10] J. G. Read and J. P. Bartkowski, "To veil or not to veil? A case study of identity negotiation among Muslim women in Austin, Texas," *Gend. Soc.*, vol. 14, no. 3, pp. 395–417, 2000.
- [11] B. D. Metcalfe, "Women, management and globalization in the Middle East," *J. Bus. ethics*, vol. 83, no. 1, pp. 85–100, 2008.
- [12] F. Alagöl *et al.*, "Sunlight exposure and vitamin D deficiency in Turkish women," *J. Endocrinol. Invest.*, vol. 23, no. 3, pp. 173–177, 2000.
- [13] A. J. Secor, "The veil and urban space in Istanbul: women's dress, mobility and Islamic knowledge," *Gender, Place Cult. A J. Fem. Geogr.*, vol. 9, no. 1, pp. 5–22, 2002.