

## Conceptual Networks and Research Trends in Javanese Islam Studies: A Bibliometric Analysis

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## ABSTRACT

This study quantitatively maps the landscape of Javanese Islamic studies to address the limitations of predominantly narrative analyses that focus on fragmented issues. It hypothesizes a paradigmatic stagnation in which the field remains strongly influenced by Clifford Geertz's framework. Employing bibliometric analysis and visualization through the Biblioshiny application, this research analyzes 445 Scopus-indexed articles published between 1911 and 2025. The findings indicate that while publications and collaborations have increased, contributors are largely dominated by Indonesian authors, affiliations, and journals, whereas international scholars dominate the most productive individual authorship and co-citation networks. Co-occurrence and co-citation analyses confirm the continued dominance of the Geertzian paradigm, with *abangan*, *santri*, and *priyayi* remaining the central analytical categories. The study further identifies enduring themes such as tradition, *slametan*, and syncretism and their connections to broader Indonesian socio-religious contexts. Overall, Javanese Islamic studies represent a stable yet conceptually constrained field, still largely assessed through a world religion perspective. Future research is encouraged to explore emerging themes, including women's roles, the Islamic industry, and the politics of religion in Indonesia, to foster more dynamic and contemporary approaches to Javanese Islam.

**Keywords:** Bibliometric Analysis, Clifford Geertz, Conceptual Network, Javanese Islam, Research Trends

## INTRODUCTION

The Javanese Islam concept goes beyond academic study, where the idea is not only the subject of research but also forms an identity. Although van den Boogert (2015) argues that Javanese Islam is a Western intellectual construction, for individuals in Java with Islamic backgrounds, this topic significantly influences the construction of their identity. This is the dialectical condition of the phenomenon of Islam in Javanese society, which is abstracted by academics and then contributes to constructing the identity of the Javanese Islamic community itself. This condition makes people need to reflect on their Islamic and Javanese identity (van den Boogert, 2015; Afifi, 2019).



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This reflection also shows that knowledge production about Javanese Islam is very influential in academic discourse (van den Boogert, 2023). Among the most frequently referenced works (5969 times on the Google Scholar page, data as of August 6, 2025) in this study is *The Religion of Java* (Geertz, 1960). Although experts have widely criticized this work, the context of its discussion, such as the *abangan*, *santri*, and *priyayi*, continues to develop today (Burhani, 2017). The study after that seems to have only changed its locus (from areas such as Modjokuto-Pare to central Java, such as the Yogyakarta palace) and its categorization (from *abangan* and *santri* to normative piety and mysticism) (Woodward, 1989). In his study, Ricklefs traces the birth of the term *abangan* (Ricklefs, 2006b) and the social, political, and cultural dynamics of Muslim groups in Java (Ricklefs, 2012).

Considering the fluidity of the socio-religious reality of the Javanese people, several studies construct new categorizations by mixing the Geertz categorizations. This pattern is carried out by Masdar Hilmy, who considers that Javanese people have a religious hybrid identity (Hilmy, 2018). In his research in Tulungagung, Rizqon Khamami found that the *abangan* and *santri* groups also amalgamated in their daily lives, a phenomenon he called Nationalist—cum—Nahdliyin (Khamami, 2022). This identity mixing has theoretical roots in syncretism. The results of Pamungkas' research on *Serat Kidungan Ingkang Jangkep*, which became a kind of mantra for the Islamic spreading by Sunan Kalijaga, show that there is a syncretism of Islam and Hinduism (Pamungkas et al., 2023). In his attempt to look back at the *slametan* (thanksgiving) tradition in Java, Nasir concluded that the tradition contains syncretic elements—where Islam and local traditions influenced by Hinduism and Buddhism are inseparable (Nasir, 2019). In short, this confirms that, paradigmatically, Javanese Islamic studies have not shifted (Kabir, 2022; van den Boogert, 2023).

Several of the academic works exhibit parallel theoretical foundations to Geertz, specifically syncretism. This indicates paradigmatic stagnation in Javanese Islam discourse. Researchers, thereafter, consciously or not, position their work in an ongoing dialogue with Geertz's framework: whether to confirm, criticize, revise, or update it (Syarif, 2022). As a result, academic discourse is dominated by debates around the validity and relevance of Geertz's trichotomy, unluckily strengthening its centrality (Rofiqoh et al., 2021). Thematically, this is similar to previous discussions. In terms of knowledge, it does not progress significantly. This intellectual path dependency risks obscuring new phenomena and various alternative perspectives that may not fit into established categories (Bakri, 2019). Researchers constantly discuss Javanese Islam through the same lens, although the subject matter has evolved (van den Boogert, 2023). Therefore, it is crucial to explore new approaches in understanding the dynamics and conceptual structure of Javanese Islam.

While many studies on Javanese Islam have been qualitatively analyzed, these efforts are often limited to a few influential works and vulnerable to a researcher's interpretive bias (van den Boogert, 2023). To date, no research has systematically mapped this field's intellectual structure and evolution quantitatively. Without such comprehensive mapping, the claim of paradigmatic stagnation—particularly the reliance on Geertz's work—remains a strong hypothesis but has not been empirically

tested. Therefore, this research aims to fill this gap by providing a data-driven perspective that objectively shows the constellation of authors, co-citation networks, and thematic mapping in Javanese Islamic studies.

The novelty of this research is its methodology. This research utilizes a quantitative approach through Bibliometric analysis of the academic literature on Javanese Islam, contrasting with the qualitative methods prevalent in many studies of the subject. Thus, this study aims to go beyond narrative critique and offer an empirical and visual depiction of the research landscape. Through the analysis of Scopus publication metadata, this study seeks to answer the following questions:

1. What is the general overview of Javanese Islamic publications in the Scopus database?
2. What is the main conceptual structure of Javanese Islam in the Scopus database?
3. Are there any emerging trends or peripheral themes that have the potential to open new opportunities for Javanese Islamic studies in the future?

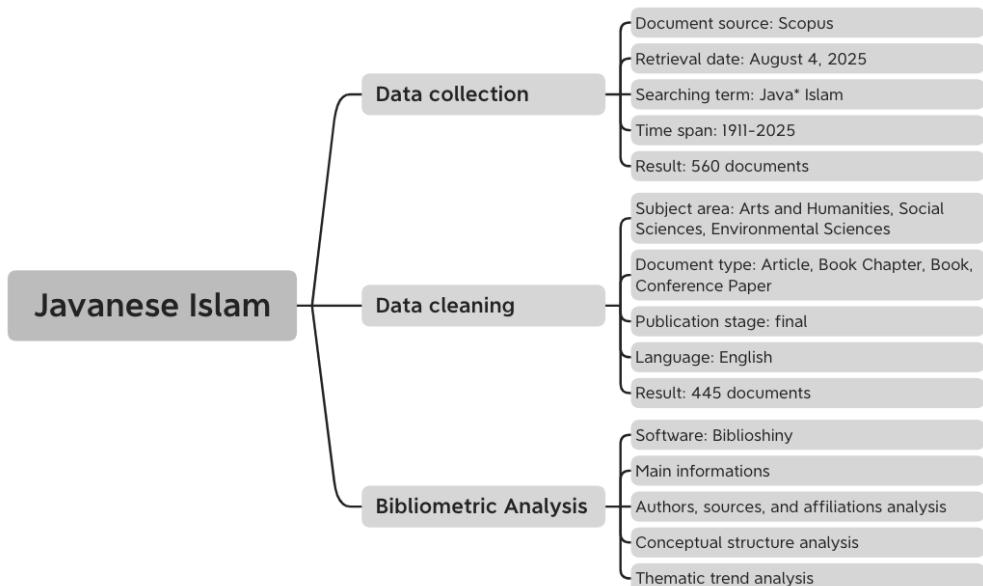
By answering these questions, this study will not only provide empirical validation of existing criticisms, but it will also offer a comprehensive navigational map for researchers. This map will help identify areas that are already recurring debates and show promising uncovered spaces for further theoretical and empirical exploration. In the end, this research seeks not only to describe the topic at hand, but it also helps open a way out of the recurring debate and pushes the field of Javanese Islamic studies in a more dynamic and relevant direction with the development of the times.

## METHOD

This research uses a quantitative bibliometric analysis to scrutinize the landscape of Javanese Islamic studies. The researcher chose this method because it allows for objectively visualizing intellectual structures (Figure 1), collaborative patterns, and thematic evolution in a field often dominated by narrative analysis (Passas, 2024). The research process is divided into three systematic stages. The first step is to collect publication data from the Scopus database on August 4, 2025. Using the keywords “Java\* Islam” to ensure inclusivity, this research gathered 560 documents. The time span covers the period from 1911 to 2025, with 1911 set as the starting point due to the first relevant article publication on Javanese Islam in Scopus, titled *The Desire for Higher Civilisation and the Spread of Islam in Java* (Bakker, 1911).

The second stage is data cleaning, where this research minimizes bias and filters out irrelevant documents. We restricted the analysis to relevant subject areas—Arts and Humanities, Social Sciences, and Environmental Sciences—and included only articles, book chapters, books, and conference papers. The inclusion of environmental sciences is essential due to the close relationship between the Javanese worldview and cosmology and the environmental issue. This research also limited all documents to English, given its dominance in international academic publications. This cleanup process narrowed the data corpus down to 445 valid documents for analysis. The third stage is bibliometric analysis, using Biblioshiny software to visualize and analyze the data. This analysis covers several crucial aspects: (1)

analyzing the most relevant key information, authors, sources, and affiliations; (2) analyzing the conceptual structure of Javanese Islam through co-occurrence and co-citation networks; and (3) analyzing thematic research trends using word clouds and thematic maps to identify emerging trends and peripheral areas that could become new directions for future study.



**Figure 1.** Flow of the research method

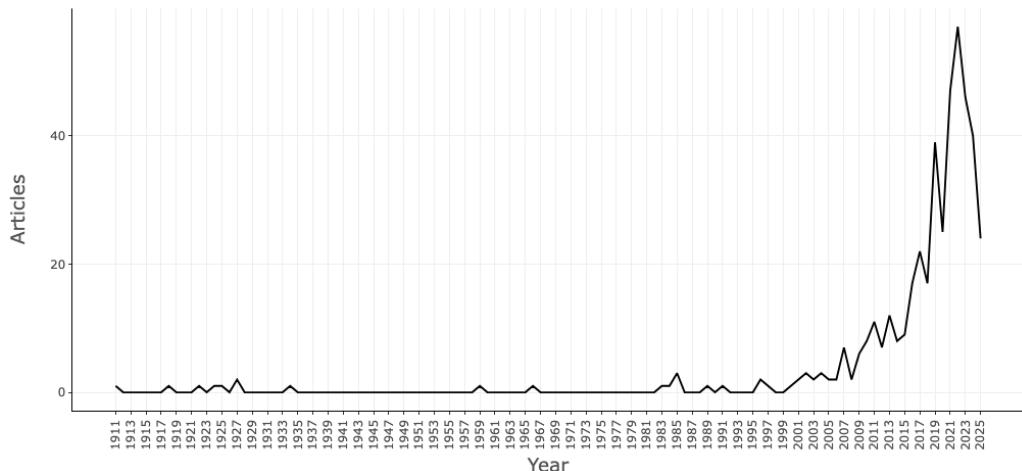
## RESULT AND DISCUSSION

### General Overview of Javanese Islam



**Figure 2a.** Main information

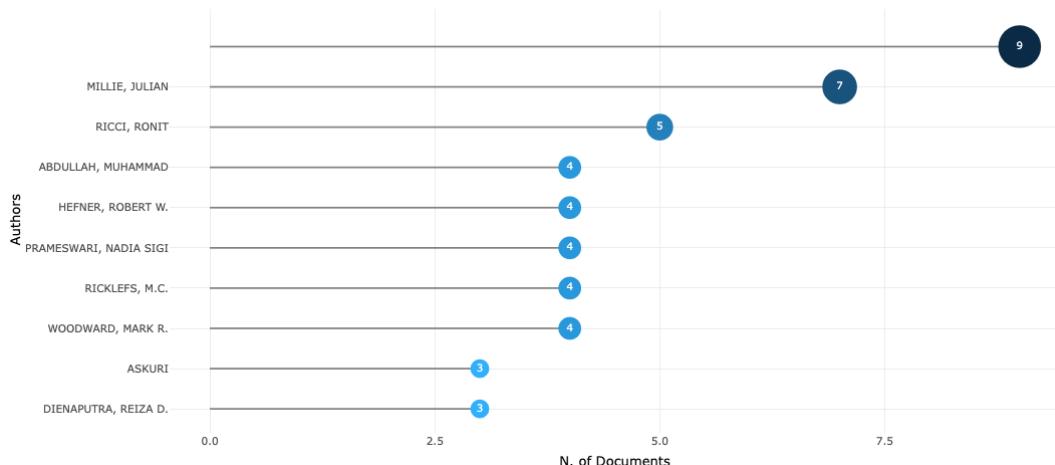
The analysis of the main information (Figure 2a) from the Scopus data on Javanese Islamic studies addresses the first research question by providing a comprehensive overview of the publication landscape. Based on data from 1911 to 2025, there are 445 relevant documents. Although this is a very long period, the Annual Growth Rate is only 2.97%, indicating slow development in this field. However, it is essential to note that the growth of publications has significantly increased since the 2000s (Figure 2b).



**Figure 2b.** Annual Javanese Islamic scientific production

The data reveal that 744 authors contributed to these publications across 224 sources, indicating that publications are concentrated in a limited number of journals or books. With an average of 1.91 co-authors per document, most of the research is conducted by small teams or single authors, and 217 documents (48.76% of the total) were single author. The very low international co-authorship rate, at only 7.416%, confirms that most research is local or national, reflecting the field's deep connection to the cultural context of Java. Finally, using 21,228 references shows that the existing publications are grounded in extensive literature. However, the large number of citations does not automatically imply depth, as we will see in the conceptual structure in the following section.

Further analysis shows that the average age of documents is 8.69 years, reflecting a continuously evolving field. However, with an average of only 7.863 citations per document, the publications are not massively cited, but a few specific works likely receive many citations. The richness of the 1256 author keywords demonstrates significant thematic diversity within the research. These data illustrate a stable field of study with great potential for future growth, particularly regarding international collaboration and citation impact.



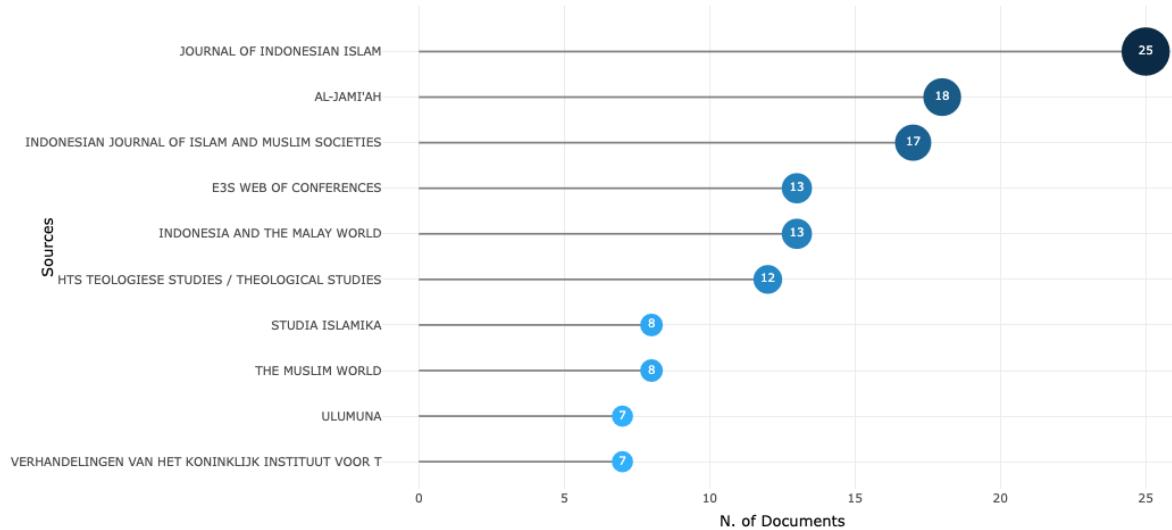
**Figure 2c.** Most relevant authors

Although the total number of authors is 744 (Figure 2a), only a few standouts as the most relevant contributors with the highest number of publications (Figure 2c). While the top entry lists 9 publications, bibliometrics could not detect the authors. The researcher tracked the DOIs from the Scopus dataset and found that these 9 anonymous articles (Table 1) were primarily book reviews (7 documents) published in *The Muslim World*. The remaining two documents were a book chapter titled *Past and Present Issues of Islam within the Central Javanese Gamelan and Wayang Kulit* (D. Harnish, 2011) and a journal article titled *Anomalous Architecture and Final Statement*, which discusses the influence of Javanese sacred temple architecture (since the Hindu and Buddhist era—which is rooted in Indian sacred architecture) on Cambodian temples (Schuetz-Miller, 2012).

**Table 1. 9** Anonymous Articles in Most Relevant Authors

No	Authors	Title	Source	Years	DOI
1	Harnish, David; Rasmussen, Anne	Past and Present Issues of Islam within the Central Javanese Gamelan and Wayang Kulit	Divine Inspirations: Music and Islam in Indonesia	2011	10.1093/acprof:oso/9780195385410.003.0002
2		Book Reviews	The Muslim World	1922	10.1111/j.1478-1913.1922.tb01911.x
3		Islam and the Gospel in Java	The Muslim World	1918	10.1111/j.1478-1913.1918.tb01612.x
4	Mardith K. Schuetz-Miller	Anomalous Architecture and Final Statement	Journal of the Southwest	2012	10.1353/jsw.2012.0021
5		Book Reviews	The Muslim World	1924	10.1111/j.1478-1913.1924.tb00499.x
6		Book Reviews	The Muslim World	1927	10.1111/j.1478-1913.1927.tb00667.x
7		Current Topics	The Muslim World	1934	10.1111/j.1478-1913.1934.tb00284.x
8		Book Reviews	The Muslim World	1925	10.1111/j.1478-1913.1925.tb00581.x
9		Book Reviews	The Muslim World	1927	10.1111/j.1478-1913.1927.tb00652.x

In the second list (Figure 2c), Julian Millie published 7 documents, making him the most prolific detected author in this field. Ronit Ricci follows him with 5 documents. Meanwhile, Muhammad Abdullah, Robert W. Hefner, Nadja Sigi Prameswari, M.C. Ricklefs, and Mark R. Woodward each contributed 4 documents. Askuri and Reiza D. Dienaputra are also notable, each with 3 documents. The presence of names such as Ricklefs and Woodward—whose work is mentioned in the introduction—reaffirms their crucial role in shaping academic discourse. Their work remains a relevant foundation and is constantly cited by other researchers. This focus on productivity helps identify individuals who may have driven the research direction in Javanese Islam studies.



**Figure 2d.** Most relevant sources

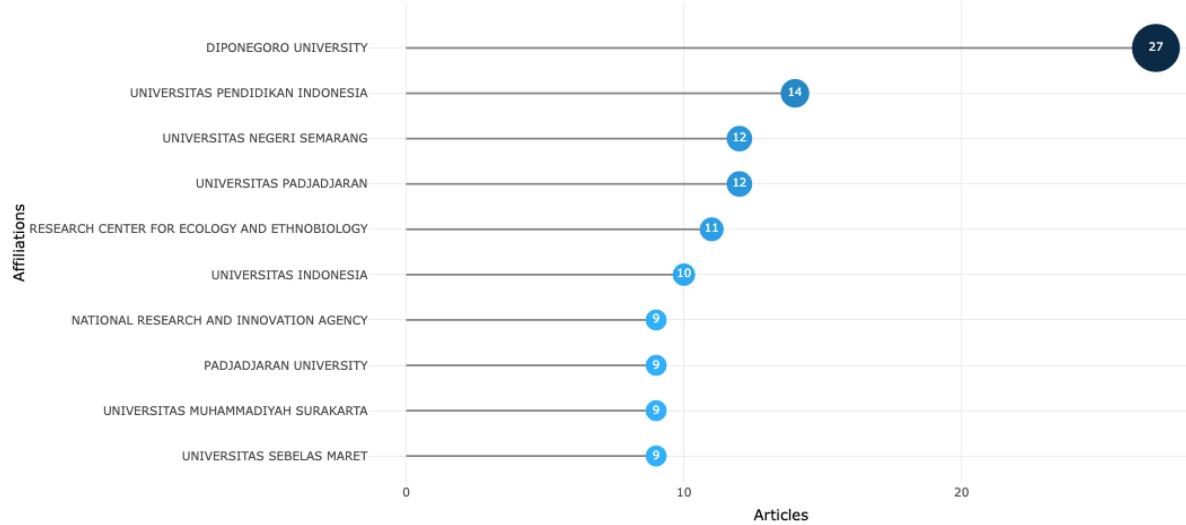
Since the Javanese Islam is a very specific topic, it is important to scrutinize the top sources that have already been published about it. The central inquiry is whether, due to the focus on Islam in Java, only Javanese sources have published extensively on this subject. There are 10 sources (journals and conferences) publish the most articles on Javanese Islam (figure 2d). An analysis of the most relevant sources in Javanese Islamic studies reveals an interesting pattern of publications, where several journals serve as the main forum for research. The *Journal of Indonesian Islam* leads the list with 25 documents, making it the most prolific source. The list continues with *Al-Jami'ah* (18 documents) and the *Indonesian Journal of Islam and Muslim Societies* (17 documents), all Indonesian university-based journals focused on Indonesian Islamic studies.

Other significant authors include *E3S Web of Conferences* (an open-access publication in Environment, Energy, and Earth Sciences) and *Indonesia and The Malay World* (a peer-reviewed journal focused on arts and humanities in maritime Southeast Asia), each of which has published 13 documents. Including conference proceedings among the top sources highlights that scientific forums are vital for disseminating research on Javanese Islam studies. It also indicates that some ideas are often presented and debated in these settings before being published in a journal. Furthermore, the presence of journals like *HTS Theological Studies* (the oldest South African theological journal), which published 12 documents, reveals an intriguing connection. This finding suggests that the Javanese Islam study, particularly during its formative years, has been linked to the broader theological, spiritual, and environmental discourse, extending its reach beyond purely anthropological or sociological contexts.

Following these, *Studia Islamika* (based at the State Islamic University of Jakarta, Indonesia) and *The Muslim World* (a journal on Islam and Muslim society, as well as historical aspects and current Islam-Christian relations based at the Hartford International University for Religion and Peace, USA) each contributed 8 documents. The list concludes with *Ulumuna* (based at the State Islamic University of Mataram, Indonesia) and *Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde* (based at Leiden University, Netherlands), each with 7 documents. The representation of

these sources highlights the role of both Indonesian and international institutions in shaping the academic discourse on Javanese Islam.

The prevalence of Indonesia-based journals that concentrate on Indonesia or religion, along with global journals dedicated to Southeast Asia, indicates that the field is firmly anchored in its regional context. This trend accounts for the limited extent of international collaboration. As a result, these sources have emerged as the principal publishing platform for researchers, making them significant references for individuals aiming to publish studies on Javanese Islam.



**Figure 2e.** Most relevant affiliations

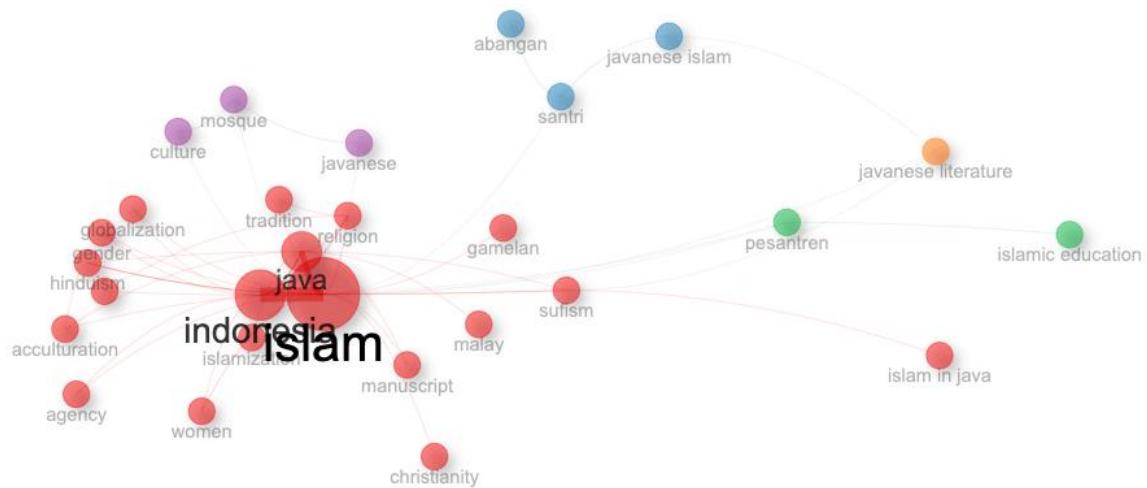
An analysis of the 10 most relevant affiliations in Javanese Islamic studies (Figure 2e) reveals the significant dominance of academic institutions based in Indonesia. Diponegoro University is the most prolific affiliate, with an impressive 27 articles published, almost double the output of the next highest-ranking institution. The second list of affiliations includes *Universitas Pendidikan Indonesia*—University of Indonesian Education (14 articles), Semarang State University and Padjadjaran University (12 articles each), the Research Center for Ecology and Ethnobiology (11 articles), and the University of Indonesia (10 articles). A crucial note is that the two differently written affiliations for *Universitas Padjadjaran* and Padjajaran University (with 12 and 9 articles) refer to the same institutions. When these two are combined, Padjadjaran University's total contribution rises to 21 articles, firmly establishing it in the second ranking for affiliations publishing on this topic. The National Research and Innovation Agency also show a notable contribution with 9 articles, underscoring the vital role of government research institutions in this field. Other affiliations with an equivalent contribution of 9 articles are Muhammadiyah University of Surakarta and Sebelas Maret University. These data show that most institutions publishing Scopus-indexed works on Javanese Islam are dominated by universities and research institutions in Indonesia, especially those in Java.

Quantitatively, the dominance of universities and research institutions (Figure 2e) and publication sources (Figure 2d) in Indonesia confirms that Javanese Islamic studies is a field driven mainly by local scholars, who are closely connected to the local and national contexts in understanding

the complexity of religion and Javanese culture. A contrast emerges when comparing this data to the most productive single authors (Figure 2c). Although Indonesia-based institutions and publishers dominate affiliations and sources, the top 10 most productive authors are still dominated by non-Indonesian scholars. With Julian Millie, Ronit Ricci, Robert W. Hefner, M.C. Ricklefs, and Mark R. Woodward collectively contributing 24 publications, they significantly outnumber the Indonesian single authors—Muhammad Abdullah, Nadja Sigi Prameswari, Askuri, and Reiza D. Dienaputra—who have a combined total of 14 publications. This finding suggests a dynamic where the research is institutionally based in Indonesia but is often led by influential non-Indonesian scholars, indicating a complex interplay between local and international intellectuals.

## Javanese Islamic Conceptual Structure

A co-occurrence network analysis was used to answer the second research question regarding the conceptual structure of Javanese Islam studies. Passas detailed that this method maps the intricate connectivity and relationships between terms in academic publications based on their co-occurrence frequency (Passas, 2024). The resulting Co-occurrence network, presented in Figure 3a, visualizes these patterns of relationships, which are crucial for understanding the intellectual construction of Javanese Islam through its network centers, colour clusters, and thematic connections.



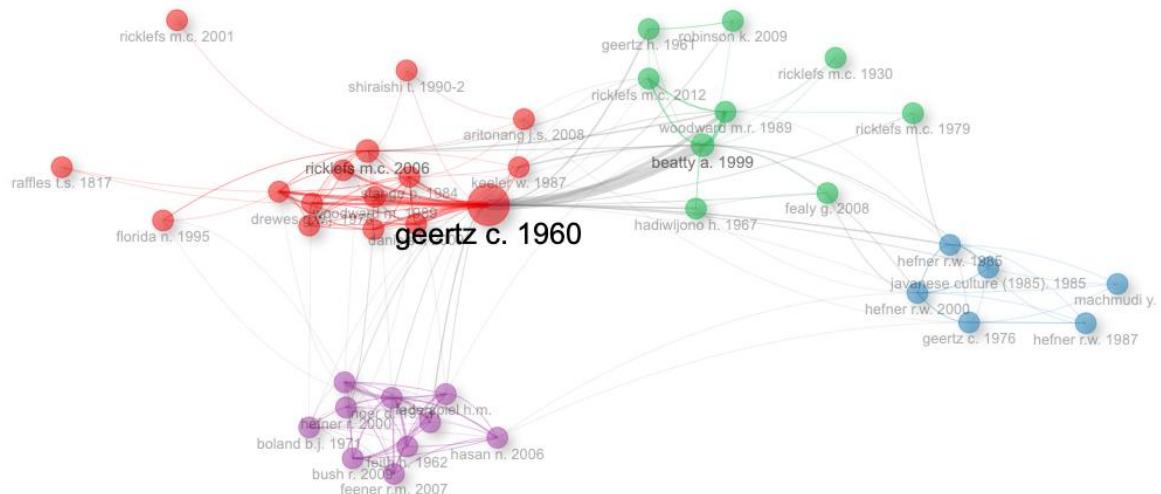
**Figure 3a.** Co-occurrence network

A closer examination of this network shows that old keywords still dominate (nothing really new here), such as Islam, Java, and Indonesia, which are the most prominent network centers with the largest node sizes. This quantitative dominance highlights the foundational and central role of these three terms in shaping the scholarly discourse, not only in the specific domain of Javanese Islam but also within the broader academic landscape of Indonesia.

These clusters reveal key thematic areas of study. The red cluster, with keywords such as tradition, religion, hinduism, christianity, globalization, manuscript, gender, and women, highlights the research focus on the encounter between Islam and local traditions, other religions, and modern issues.

The blue cluster, which includes *abangan*, *santri*, and Javanese Islam, reflects the internal differentiation of Muslims in Java, a concept often analyzed through the trichotomy developed by Clifford Geertz. The purple cluster, which is made up of culture, mosque, and Javanese, shows that the study is mostly about the cultural aspects of Javanese Islam, especially how mosques work as places where religious practices and Javanese culture are combined. This cluster means that this study investigates how sacred places (like mosques) and cultural expressions fit into a Javanese Islamic setting. This also reflects (and notes) Geertz's categorization that separates the *abangan* group (to some extent also the *priyayi*) who are close to Javanese tradition and culture from the *santri* group (more pious Muslims) who dominate the mosques. The green cluster, which centers on *pesantren* and Islamic education, highlights these institutions' pivotal role in transmitting Islam like the study of Kawakip & Sulanam (2023) which looks at how the Pesantren Sidogiri has been running for almost three centuries in spreading Islam based on values and customs. This cluster also reveals a close relationship with Javanese literature, showing how this work has been preserved and used as a medium for Islamic expression.

Overall, this map visually represents three major currents in the field: the interaction of Islam with local culture, the formation of Javanese Islamic identity, and the manifestation of Islam in the expression of Javanese culture. This comprehensive view confirms the complexity of Islam in Java as a hybrid and adaptive phenomenon.



**Figure 3b.** Co-citation network

A Co-citation network analyzes relationships between academic works based on how often two or more authors are cited alongside another research (Donthu et al., 2021). This analysis helps map the structure of the academic community, illustrating the intellectual connections and influences among researchers in the Javanese Islam studies. This co-citation network analysis, centered on Clifford Geertz (1960), clearly visualizes how his works serve as the intellectual linchpin in the study of Javanese Islam. Each cluster (red, green, blue, and purple) represents a distinct sub-field or research theme, with Geertz

(1960) becoming the central reference point that connects them all. This cluster confirms that Geertz's work did not merely influence a single area but also provided the foundation for the diversification and multiple directions of Javanese Islam research.

The red cluster, which includes Ricklefs (2006) and other authors like Shiraishi (1990), specifically focuses on the social, religious, political, and historical aspects of Java. Both publications share a common line in the socio-religious history of Javanese society, but with different focus and periods. Ricklefs examines the birth of the term *abangan*, which cannot be separated from the interaction of local religious leaders with ordinary people. Whereas Shiraishi analyzes the dynamics of political and religious movements and the nationalism ideology that shaped popular radicalism in the early 20<sup>th</sup> century in Java. These works delve deeper into the history of conflict and adaptation between religious groups that relate to Geertz's framework for analyzing the evolution of religious identity and practice in Java.

The Green Cluster, which includes Beatty (1999) and Woodward (1989), focuses on the dynamics of contemporary Javanese Islamic society. This work shows that Geertz's analytical framework remains relevant—both applied and debated—in understanding Islamic religious practices in modern Java. Beatty, for example, demonstrates how Javanese people with diverse religious orientations can coexist peacefully, such as in the *slametan* ritual. Meanwhile, Woodward specifically argues that mysticism groups are an integral part of Islam because they are rooted in Sufism. As such, these two works not only continue Geertz's analysis but also develop and modify it concerning Javanese religious identity.

The blue cluster is made up of authors who have studied Javanese Islam with Clifford Geertz's paradigm, the main critics in this paper. It highlights Hefner (1987) and Machmudi (2008), specifically examines the influence of politics on the dynamics of *abangan* and *santri* groups, continuing Geertz's analysis. In his analysis of Islamization in Pasuruan, Hefner argues that the New Order's socio-political changes were declining the foundations of the *abangan* tradition. At the same time, the increase of Islamic infrastructure, such as *musholla*—a prayer place like a small mosque in villages, accelerated the process of Islamization in rural areas. Meanwhile, Machmudi observes the emergence of a new model of *santri*, after the collapse of the New Order era, which is connected to global Islamic networks. Thus, these two works not only build on Geertz's framework but also chronologically trace how politics influenced the evolution of *abangan* and *santri* identity from the New Order to the reformation period.

The purple cluster, which includes the works of Feener (2007) and Federspiel (2009), analyzes Islamic reform in 20th-century Indonesia. These scholars examine Muslim groups' responses to modernity, tradition, and non-Muslim cultures, moving beyond Clifford Geertz's classic trichotomy of *abangan*, *santri*, and *priyayi*. Feener's research shows how Indonesian Muslim intellectuals creatively integrated global Islamic ideas with Western thought especially in legal thought, while Federspiel focuses on the distinct approaches of three key groups: NU (traditionalists), who rely on past ulama; Muhammadiyah (modernists), who prioritize new interpretations (*ijtihad*); and Persatuan Islam

(Persis)—this is the subject of his book, who base their religious investigation directly on the Qur'an and Hadith. Ultimately, this cluster's analysis demonstrates that while Geertz's framework remains a crucial reference point for understanding Indonesian culture, it is insufficient for explaining the complex situation of Indonesian Islam in the 20<sup>th</sup> century.

Overall, this visualization confirms that Clifford Geertz (1960) is the central figure who connects and defines the boundaries of Javanese Islam studies. The network not only maps out who is citing whom but also illustrates the intellectual trajectory of Geertz's concepts, which were initially applied in one area and then developed and specialized into various research sub-fields. It shows the enduring impact of Geertz's work in shaping and guiding research in this field for several decades. This co-citation network also affirms the research hypothesis that the study of Javanese Islam (even Indonesian Islam) remains under the shadow of Geertz's intellectual theories.

## Javanese Islam Research Trend

This section will answer the third research question on Javanese Islamic research trends. The image above (Figure 4a) is a visual representation in bibliometric analysis that shows the frequency of words or terms from central themes in Javanese Islamic studies presented as a word cloud. The more often a word appears in the database, the larger the word will be shown, so that it can be used to identify research trends in the study of Javanese Islam. Based on the frequency and prominence of the words, several key themes that are the focus of this study can be identified.



**Figure 4a.** Wordcloud

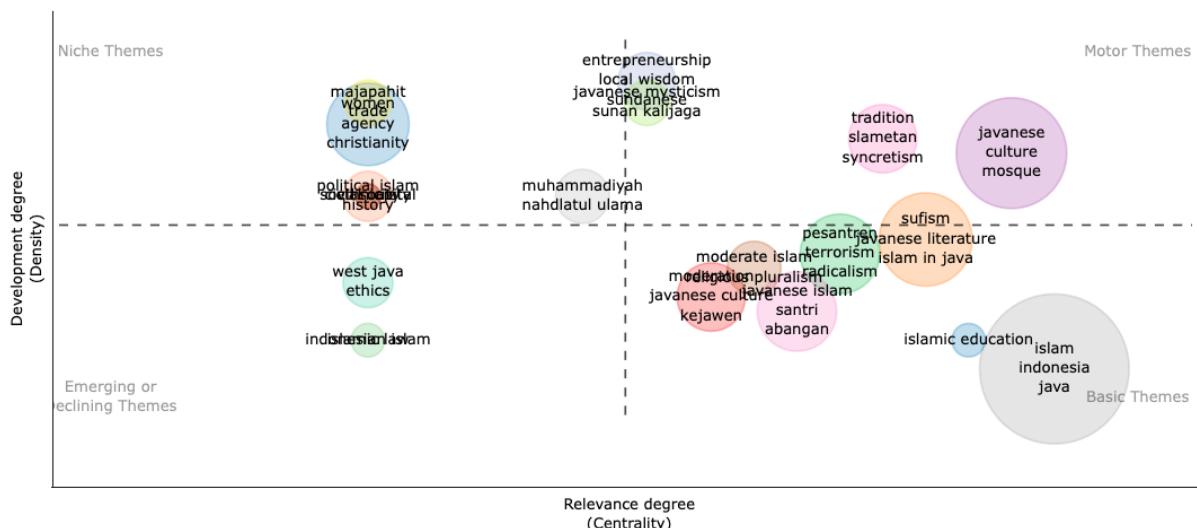
The first is Islam. The word Islam is the most significant and central in the image, indicating that the core of this study is about Islamic teachings, practices, and how those teachings interact with the Javanese context. The second word that appears most often is Indonesia. The appearance of the word Indonesia, in addition to Islam, shows that the national context is crucial in this study. Javanese Islamic studies, thus, in addition to discussing the issue of Islam in its relationship with Java, also show the context of socio-religious dynamics in Indonesia.

The following most popular keyword is Java. The core of this study is indeed Islam, Javanese,

and Indonesian. Other themes related to this issue are culture, Javanese Islam, mosques, Islamic boarding schools, and traditions whose frequency is quite prominent in this image. This keyword network confirms that this study is an in-depth study of how Javanese culture and traditions influence Islamic practices, and vice versa. More broadly, the themes of Sufism and Mysticism also have a significant influence. It should be noted that this study also focuses on the role of Islamic mysticism, which strongly influences the spiritual life of the Javanese people. Sufism is one of the important aspects of the practice of Islam in Java, with practices that often prioritize deep and personal spiritual experiences. However, the word hinduism also influenced this study, which shows an interaction between Islam and earlier religions in Java. Generally, research on this analyzes traditions such as *slametan*, which is considered not only a Javanese tradition with an Islamic dimension, but also has Hindu nuances Nasir (2019).

The intersection of themes also relates to women, Islamic education, Muhammadiyah, and Nahdlatul Ulama. Although discussed, the small female pacifier shows that the analysis of Javanese Islam that focuses on the role and position of women is still minimal. Regarding Islamic education, the two leading Islamic organizations are Muhammadiyah and NU, which show their role and influence in Islam in Java and Indonesia. Pesantren can be an example of this institution (Mansir, 2022).

In general, this analysis shows that the scope of this theme not only discusses Islamic teachings theologically, but also raises traditional, cultural, social, and historical dimensions in looking at the development, practice, and discourse of Javanese Islam (Susilo & Syato, 2016). Existing studies explore the interaction between Islam and Javanese culture, as well as the role of religion in the daily life of Javanese people, including the categorization of religious syncretism, mysticism, and the influence of Sufism (Rubaidi, 2019). In this context, it is important to understand how religious traditions and practices, such as *slametan*, reflect the integration between Islamic teachings and former Javanese cultural values (Ahmadi & Kurniawati, 2022).



**Figure 4b. Thematic Map**

The theme trend (Figure 4a) was then analyzed by comparing the relationship between the degree of relevance (centrality) and the degree of development (density) by grouping the frequency of the occurrence of keywords on themes related to Islam in Java (Figure 4b). This analysis maps each theme in the quadrant, providing insight into the level of importance and development of that theme (Arruda et al., 2022). In total, this thematic map is divided into 4 main themes.

Basic themes such as Islam, Indonesia, and Java are in the lower right quadrant. Other themes also appeared, such as pesantren, Islamic education, *santri*, *abangan*, and Javanese. These themes are highly relevant and show more moderate developments. Their central position shows their fundamental role in the Javanese Islamic discourse, which can still be explored further. Meanwhile, the theme of motorcycles, in the upper right quadrant, shows the trend of studies such as tradition, *slametan*, syncretism, Javanese, culture, and mosques that are relevant and make a significant contribution to the discourse of Javanese Islam

In the upper left quadrant, niche themes include Majapahit, women, agents, and Christianity, which, although related to Javanese Islamic studies, are still low in frequency and may still be in the early stages of development. There are also other relevant themes, such as Muhammadiyah and Nahdlatul Ulama. These themes develop well as part of the study of Islam in Java. The themes appearing or declining in the lower left quadrant include West Java, Islamic ethics, and industry, suggesting that although these themes are increasingly relevant, they may be at an early exploration stage if associated with Javanese Islam.

Overall, this paper shows the dynamic landscape of Javanese Islamic research. The research trend continues to grow, opening collaborative research opportunities in the future. The main themes that already exist include the dominant interaction between Islam and Javanese culture, which is reflected in the study of religious syncretism, Sufism, mysticism, as well as the role of Islamic education and organizations such as Islamic boarding schools, Muhammadiyah, and Nahdlatul Ulama. *Kejawen*, which includes local Javanese traditions mixed with Islamic teachings, is also a theme that has been explored for a long time. However, the role of women in Javanese Islam is still minimal in this study and can be further developed. Themes that are currently developing include *slametan* and syncretism. In the future, there is potential for research on the topic of industry, which focuses on economic aspects in the Javanese Islamic worldview. The theme of Islamic politics, which is increasingly relevant considering the dominance of the majority group in Indonesian politics, has a significant influence on socio-religious dynamics, and can also be explored further. In addition, geographic contexts such as West Java, technological developments, and their relevance to education—for example, for the management of *pesantren*—are also promising research in the future.

## CONCLUSION

This study concludes that Javanese Islamic studies on the Scopus website have experienced growth since the 2000s, characterized by the predominance of local authors, institutions, and publication sources. However, the most frequently cited publications are dominated by global authors. This implies that, despite the higher quantity of Indonesian authors and publications, their academic impact is limited. Conversely, while global authors and publications are limited in quantity, their influence is significant. Conceptually, this study is centered on the Geertz framework, with the issue of *abangan* and *santri* being the core of the debate. These findings validate the hypothesis about intellectual dependence in the issue of Javanese Islam. Bibliometric analysis reveals central themes in Javanese Islam that have remained relatively constant, such as Islam, Java, and Indonesia. Numerous publications examine established themes, including tradition, *slametan*, and syncretism. This indicates that, despite the growing volume of publications, the central themes of discussion have not shifted, even though the socio-political landscape of Javanese society continues to change. In addition, there are promising new areas, such as the role of women, Islamic industry, and recent developments in religious politics—dominated by Islam—that have the potential to open a way out of the recurring debate and push this study in a more dynamic and relevant direction.

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