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Integration of Science and Religion in Islamic Education: A Bibliometric and Network Visualization Study

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Abstract

This study comprehensively examines the global dynamics of research on the integration of science and religion within the framework of Islamic education through a bibliometric and network visualization approach using data from Scopus and the Web of Science (WoS). Utilizing VOSviewer software, the study systematically maps the scientific landscape encompassing publication trends, intellectual structures, and thematic interconnections among key concepts that shape the discourse on Islam–science–education. The analysis reveals a significant increase in scholarly output over the past two decades, with a sharp surge after 2010 and a peak in publication activity between 2019 and 2021. Indonesia ranks as the leading contributor, followed by the United States, Iran, Turkey, and Malaysia, reflecting a geographical shift in the center of Islamic educational research toward Asia and the Middle East. The dominance of the social sciences (36.7%) and humanities (28.5%) indicates an epistemological transformation from a normative theological paradigm toward an interdisciplinary framework that integrates scientific rationality with spiritual values. Four major thematic clusters religion–Islam–education, human–article–humans, cultural anthropology–history, and higher education engineering education represent interconnected domains that converge toward strengthening the Tawhidic Epistemology and Integrative Knowledge Theory, emphasizing the holistic unity between knowledge, spirituality, and humanity. The principal novelty of this study lies in the conceptualization of the Humanized Islamic Knowledge System (HIKS), an epistemological synthesis uniting faith, reason, and scientific inquiry within an ethical and humanistic framework. This paradigm introduces two key constructs Techno-Ethical Islamic Education and Scientific-Spiritual Synthesis positioning Islamic education as the moral compass of the 21st century, guiding the advancement of science and technology toward an ethical, inclusive, and spiritually transformative civilization.

Keywords: *Islamic Education, Science–Religion Integration, Bibliometric Analysis, Network Visualization.*



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1. Introduction

The integration of science and religion has become a strategic issue in Islamic education in the modern era, which is characterized by rapid technological advancement and the globalization of knowledge. Global research trends indicate a significant increase in interest in the integration of scientific disciplines based on Islamic values, particularly since 2020. Analysis of Scopus data reveals a sharp rise in publications highlighting the relationship between religion and science, especially in the areas of Islamic higher education and religious curricula. For instance, a study by Irham, (2025) emphasizes that the integration of scientific knowledge in Islamic higher education in Indonesia has progressed rapidly but still faces structural challenges in achieving epistemological harmony between secular and religious sciences. Furthermore Irham, (2025), the growing body of research in the field of education that emphasizes spiritual values demonstrates a global effort to create a balance between the cognitive, affective, and moral dimensions of learners. Research in Iran, for example, identifies the need to integrate spiritual and religious values into medical education to shape healthcare professionals who are not only scientifically competent but also morally grounded Heidari et al., (2025) Both studies illustrate that the integration of religion and science is not merely a normative discourse but also a practical necessity for addressing contemporary ethical, social, and technological challenges. This highlights the need for a bibliometric, evidence-based approach to systematically understand the global research landscape concerning the integration of science and religion Nasir et al., (2020).

Integration of science and religion holds strategic significance in the development of both national and global education. In the Indonesian context, this issue plays an essential role in supporting the National Research Master Plan (RIRN) in the fields of Information and Communication Technology (ICT), Health, and Renewable Energy, all of which emphasize the importance of innovation grounded in ethical and spiritual values. This vision also aligns with the fourth Asta Cita of the Prabowo–Gibran administration, which focuses on strengthening the development of human resources (HR), science, and technology that are both religiously grounded and globally competitive. At the global level, research emphasizing the integration of spirituality into education underscores the importance of religious competence across various fields, including science and health. For instance, Heidari et al., (2025). Developed an educational model that embeds spiritual integrity within medical practice, Al-Boinin & Vatanaskdakul, (2023). Demonstrated that science learning at the elementary level can serve as an effective medium for reinforcing religious beliefs among Muslim adolescents Heidari et al., (2025). The synergy between religion and science not only enriches the epistemological dimension of knowledge but also provides a new direction for the development of Islamic education—one that is oriented toward ethics, humanism, and sustainable spirituality Mustafa et al., (2021).

Recent studies demonstrate diverse approaches to implementing the integration of religion and science—philosophically, pedagogically, and through institutional policy.



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Research in Indonesia reveals that integrative policies in Islamic higher education have shown notable progress, yet still face structural challenges in applying integration at the levels of curriculum and pedagogy Irham, (2025). Research in the broader Muslim world, such as that conducted by Isaac, (2025), emphasizes that an integrated Islamic-based curriculum can transform the epistemological relationship between religion and science into one of mutual reinforcement rather than mutual exclusion Isaac, (2025)). (Al-Barakat et al., 2025) found that the Islamization of social sciences in Iran reflects a process of politicization in education, which has the potential to influence the trajectory of Islamic social science development. This finding underscores the need for maintaining a balance between scientific objectivity and ideological values Mehran, (2025). Taken together, these findings suggest that research on the integration of science and religion remains fragmented and lacks systematic mapping. Bibliometric analysis is essential to visualize collaboration patterns, topic trends, and the potential for further development in this field Mustafa et al., (2021).

The theme of integrating science and religion has been extensively discussed within the contexts of the Islamization of knowledge and values-based education, there remains a lack of quantitative mapping and network visualization of research that illustrates the relationships among authors, international collaborations, and dominant topics within this scholarly field Yussof, (2021). Moreover, most existing studies still focus primarily on conceptual and descriptive approaches, without employing scientific analytical tools such as bibliometric mapping and VOSviewer network visualization. This condition underscores an urgent need for a systematic and comprehensive study that can depict the global research landscape on the integration of science and religion. Such a study would provide deeper insights into the structure, collaboration patterns, and thematic development of this evolving field Raesi et al., (2025).

The primary issue identified is the absence of a scientific mapping based on bibliometric data that explains how the integration of science and religion has been developed within the context of Islamic education on a global scale. Without such empirical analysis, it becomes difficult to objectively assess the direction and effectiveness of integrative research and policymaking efforts Seitakhmetova et al., (2021). If this gap is not addressed promptly, Islamic education risks remaining confined within a dichotomous paradigm that separates faith from knowledge. This separation may hinder epistemological advancement and limit innovation in the development of an integrated curriculum Nasir et al., (2020). Thus, the research problems in this study are as follows: How has the global trend of research on the integration of science and religion in Islamic education developed over the past two decades based on international scientific publication data?. Who are the most influential authors, journals, and articles in research on the integration of science and religion, and how has international collaboration been formed in this field?. How do the interconnections among main topics and scientific disciplines reflect the epistemological direction and integrative paradigm in Islamic education research?. What are the future directions and research opportunities



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for developing an Islamic education model that is integrative, humanistic, and spiritually grounded in the era of digitalization and scientific globalization?

This study aims to analyze global publication trends related to the integration of science and religion within Islamic education by assessing the number of publications per year, the academic fields involved, and the extent of international collaboration and contribution. This analysis is intended to provide a clearer overview of the research development in this field at the global level Isaac, (2025). Furthermore, the study seeks to identify the most influential authors, journals, and articles related to this topic, based on publication volume, citation frequency, and scientific impact, in order to determine the key figures and primary sources driving this research area. In addition, this research will map the main themes and interconnections among topics within studies on the integration of science and religion through keyword co-occurrence analysis and network visualization. This approach is expected to reveal the relationships between key concepts and highlight dominant thematic trends within the field. Finally, the study aims to identify potential future research topics that can strengthen the direction of Islamic knowledge development toward a more integrative, humanistic, and sustainability-oriented paradigm, while also fostering opportunities for cross-disciplinary collaboration to enrich future scientific perspectives Abd, (2024).

This study makes a significant contribution to the body of scientific literature by presenting a Scopus-based scientific mapping of the research dynamics surrounding the integration of science and religion. The findings enrich the theoretical discourse on Islamic knowledge integration through a quantitative approach and network visualization, providing a solid foundation for future interdisciplinary research Mustafa et al., (2021).

From a practical standpoint, the results of this study can serve as a basis for formulating educational and research policies in both Indonesia and the broader Islamic world, in alignment with the fourth Asta Cita, which aims to strengthen human resources, science, and technology grounded in religious values. Furthermore, the study's outcomes can assist Islamic educational institutions in identifying international collaboration opportunities and developing integrative, knowledge-based curricula that are relevant to the demands of the 21st century Fahyuni et al., (2020)

2. Research Method

This study employs a bibliometric and network visualization approach to explore the integration between science and religion within the context of Islamic education. The bibliometric method was chosen to measure, map, and evaluate the trends of scientific publications related to this topic. This process provides a comprehensive overview of scholarly development as well as the collaborative patterns among authors and institutions. Such an approach has proven effective in identifying research patterns and literature gaps across various disciplines Hanafi & Parker, (2023).



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Following the PRISMA 2020 guidelines, this study began with the formulation of the main research question: “How is the integration between science and religion explored in the literature on Islamic education within Scopus- and Web of Science-indexed databases?” The literature search protocol was conducted using a systematic search strategy with the following query string: TITLE-ABS-KEY (Science) AND TITLE-ABS-KEY (Religion) AND TITLE-ABS-KEY (Islamic Education). This strategy was applied across two major academic databases Scopus and Web of Science (WoS)— as both provide high-quality scientific literature and are widely recognized in bibliometric research Raesi et al., (2025).

The literature search was conducted using a publication time range from 2018 to 2023, with the selection limited exclusively to journal articles. The selection process adhered to the four PRISMA steps, namely:: Identification – retrieving all relevant documents from Scopus and Web of Science (WoS). Screening – removing duplicates and assessing relevance based on titles and abstracts. Eligibility – reviewing the full text to ensure alignment with the study’s focus. Inclusion – finalizing the selection of articles used in the analysis Nurhikmah et al., (2024).

These stages were visualized in a PRISMA flow diagram. After the selection stage, bibliometric analysis was performed using the latest version of VOSviewer software to map keywords, co-authorships, and co-citations among documents Ali & Ahmed, (2021). This network visualization enabled the identification of key clusters, central themes, and conceptual relationships within the in Islamic education Irham, (2025). Such network analysis facilitated the discovery of emerging thematic trends and research collaboration patterns. Ensures validity and transparency, the entire process of data retrieval, selection, and analysis was meticulously documented. The outcomes of this study are expected not only to illustrate the intellectual landscape of research on the integration of science and but also to offer recommendations for future research directions Isaac, (2025)..

3. Result

3.1. *Global Trends in Publications on the Integration of Science and Religion in Islamic Education*

The analysis of global publication trends provides a clear overview of the development and scholarly attention devoted to the issue of integrating science and religion within Islamic education. The data reflect a growing research dynamic, demonstrated by both the increasing number of publications and the expanding diversity of academic disciplines engaged in this topic.



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Documents by year

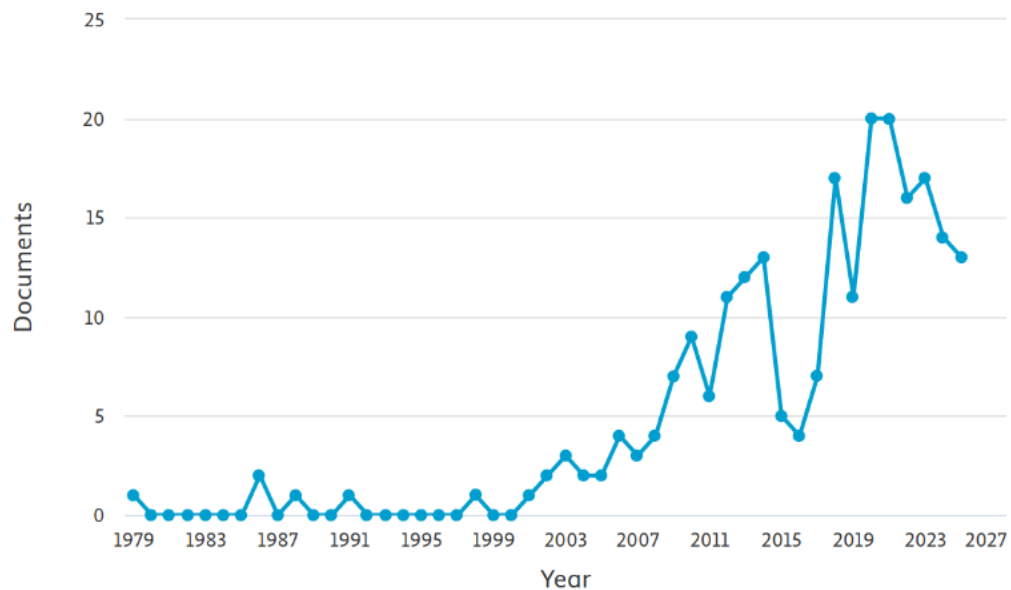


Figure 1: Documents by Year. Source: Scopus database.

The figure above illustrates the global trend dynamics of scientific publications on the integration of science and religion in Islamic education from 1979 to 2027. Historically, the early period (1979–1999) shows very limited research activity, with publication output that was sporadic and relatively insignificant. However, beginning in the early 2000s, there has been a steady and consistent increase, indicating a growing academic interest and engagement with this integrative theme.

A sharp increase became evident after 2010, reaching its peak between 2018 and 2020 with more than twenty publications per year. This trend reflects the acceleration of global academic discourse that positions the integration of science and religion as a strategic focus within the context of contemporary Islamic education. Although a slight fluctuation and decline in publication volume can be observed after 2021, the overall level of scholarly activity remains relatively high compared to the previous two decades. In general, this pattern indicates that research on the integration of science and religion has evolved from a marginal discourse into a well-established and continuously developing field, in line with the epistemological needs of modern Islamic education.



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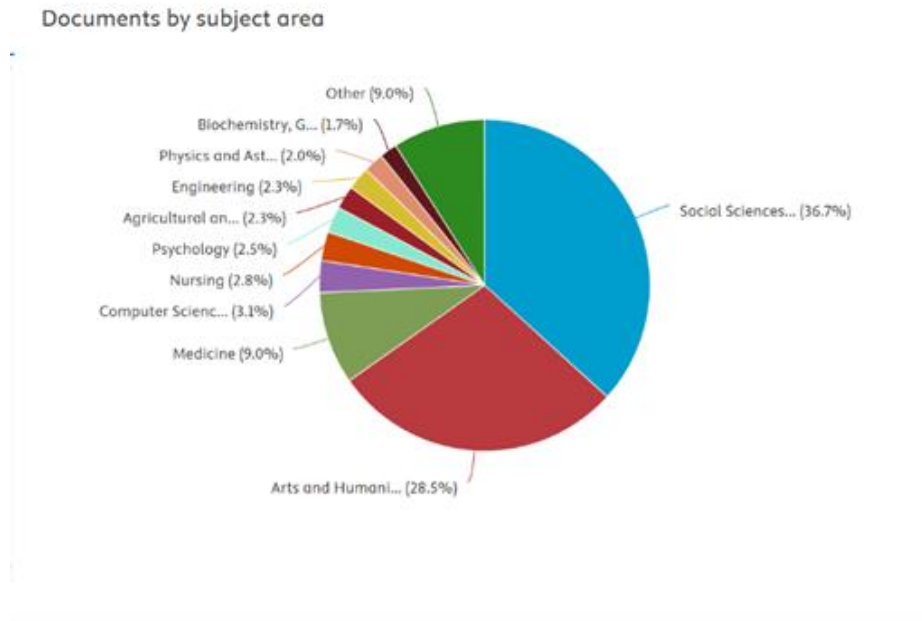


Figure 2: Documents by subject area. Source: Scopus database.

The figure above illustrates the distribution of scientific publications on the integration of science and religion in Islamic education based on academic disciplines. Overall, the data show that research in this domain is predominantly concentrated in the field of Social Sciences (36.7%), indicating that the issue of knowledge integration is most frequently examined through social, educational, and policy-oriented approaches. The second-largest contribution comes from the Arts and Humanities (28.5%), underscoring the conceptual and philosophical orientation in efforts to formulate a synthesis between scientific knowledge and religious values.

The field of Medicine (9.0%) ranks third, reflecting the expansion of integrative discourse into areas such as bioethics, health spirituality, and Islamic medical education. Other disciplines—such as Computer Science (3.1%), Nursing (2.8%), Psychology (2.5%), Agriculture and Engineering (2.3% each), as well as Physics and Biochemistry (around 2.0%)—although contributing relatively smaller portions, indicate a growing trend toward cross-disciplinary engagement in the study of science–religion integration.

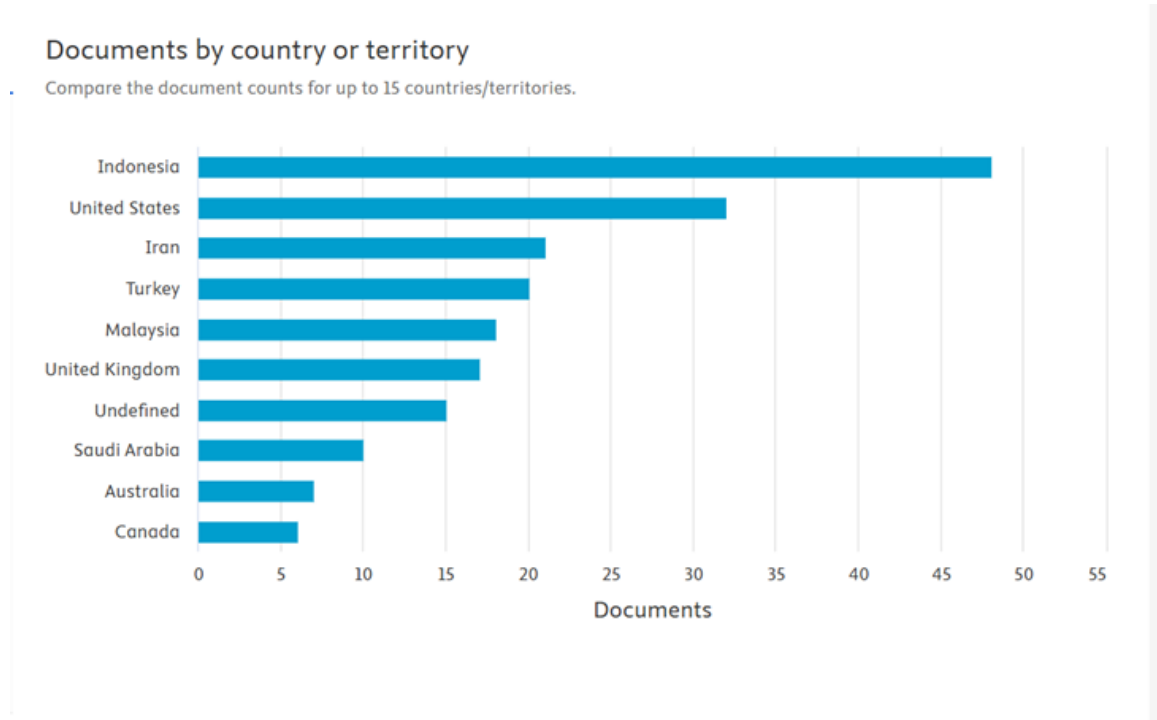


Figure 3: Documents by Country. Source: Scopus database.

The graph above illustrates the distribution of scientific publications on the integration of science and religion in Islamic education based on the countries or regions of authors' affiliations. Indonesia holds a dominant position with the highest number of publications—exceeding fifty documents—highlighting its central role in developing the discourse on the integration of science and religion within the global academic landscape. This achievement can be attributed to national Islamic education policies that emphasize an integrative paradigm, as well as the active contribution of State Islamic Higher Education Institutions (PTKIN) in producing knowledge grounded in interdisciplinary integration.

The United States ranks next, and although it is not a Muslim-majority country, it demonstrates a significant academic interest in this theme, likely through interdisciplinary studies exploring the relationship between science, religion, and education in a global context. Iran, Turkey, and Malaysia also show substantial contributions, reflecting a shared epistemological orientation within modern Islamic intellectual traditions. Meanwhile, countries such as the United Kingdom, Saudi Arabia, Australia, and Canada play an important role in expanding the international dimension of this discourse through collaborative research and cross-institutional publications.

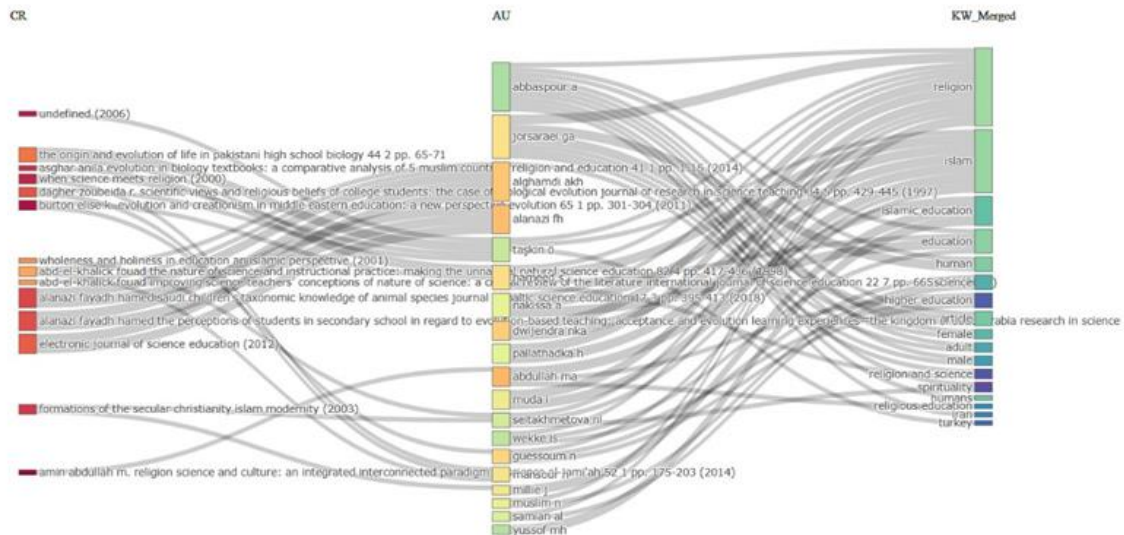


Figure 4: Collaboration Source: Scopus database.

The figure above presents a Sankey diagram visualization illustrating the interconnections among three main components in the academic literature—CR (Citation References), AU (Authors), and KW_Merged (Keywords). This diagram depicts the flow of relationships between cited sources, contributing authors, and dominant thematic keywords within a specific field of study, particularly related to religion, science, and education. On the left side (CR), the diagram lists references encompassing various publications from 2003 to 2014, featuring themes such as “origin and evolution of life,” “Islamic education,” and “religion and science.” Each node in this section is linked to the author nodes in the central column (AU), indicating that each cited publication is associated with one or more specific authors—such as Abbaspour A., Jorsaei G.A., Alnahdi A., and Alanazi F.N.Y.

The central part (AU) functions as the core connector within this network, displaying the individual contributions of authors to different research topics. The thickness of the connecting lines represents the degree of association or frequency of topic occurrence between authors and keywords. Authors such as Abbaspour A. and Jorsaei G.A. show strong linkages to themes like religion, Islam, and Islamic education, indicating a dominant research focus on the integration of Islamic religious values with scientific and educational disciplines.

The right side (KW_Merged) groups the main keywords that serve as the core of the research themes, such as religion, Islam, Islamic education, science education, and human. The presence of keywords like Saudi Arabia research in science and Turkey

reflects the geographical and contextual distribution of studies, indicating cross-cultural and cross-system educational research.

The diagram presents a conceptual map of the epistemological relationships between religion, science, and education within the Islamic context. The interaction among literature (CR), authors (AU), and research themes (KW_Merged) illustrates the interdisciplinary and transnational structure of knowledge in this field. This visualization reinforces that topics such as evolution, science, and religion remain recurring focal points of academic inquiry, highlighting the dynamic scholarly discourse among both Muslim and non-Muslim researchers concerning the integration of scientific knowledge and faith within modern education.

3.2. Influential Authors, Journals, and Articles

In bibliometric studies examining the relationship between religion, science, and education, citation network and keyword analyses serve as the foundation for identifying patterns of academic influence among various authors and publications. Based on the data visualization, this section outlines the most influential authors, journals, and articles that have shaped the central scholarly discourse in this field.

Documents by author

Compare the document counts for up to 15 authors.

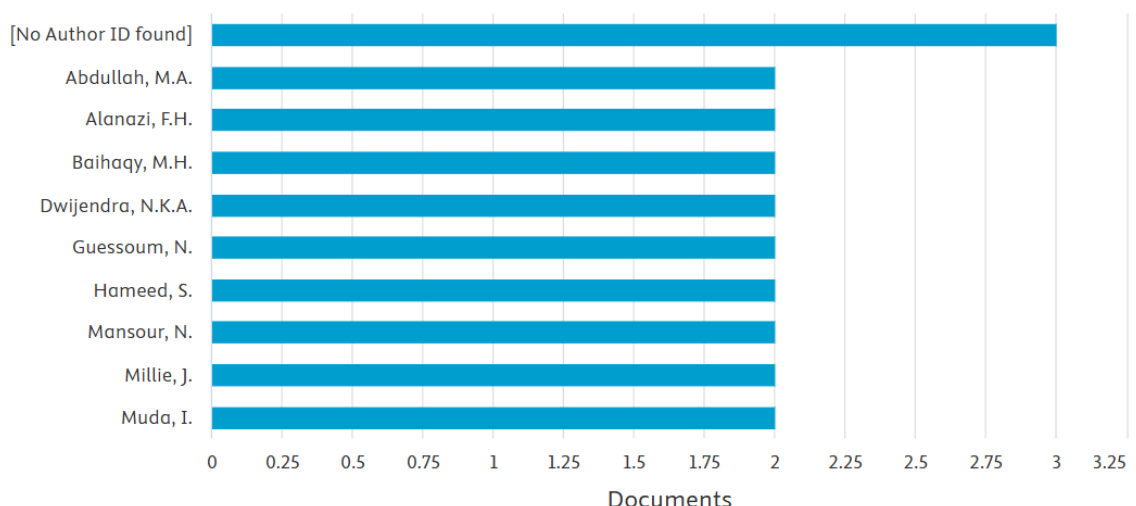


Figure 5: Most Influential Authors: Scopus database

He figure above presents the distribution of the number of documents by author in a bibliometric analysis covering the top 15 most productive researchers. The horizontal



bar chart illustrates each author's academic productivity in generating publications relevant to the studied field.

From the visualization, it can be observed that the category "No Author ID found" ranks highest with a total of three documents, indicating the presence of several publications not clearly identified within the author indexing database. Meanwhile, authors such as Abdullah, M.A.; Alanazi, F.H.; Baihaqy, M.H.; Dwijendra, N.K.A.; Guessoum, N.; Hameed, S.; Mansour, N.; Millie, J.; and Muda, I. each contributed two documents, reflecting a relatively balanced level of scholarly contribution among these researchers.

From an academic perspective, this relatively even distribution indicates that research on the relationship between religion, science, and education demonstrates a diversity of scholarly contributions without a single dominant author. This pattern reflects the interdisciplinary nature of the field, in which researchers from various backgrounds and institutions contribute equally to the development of a shared body of scientific discourse.

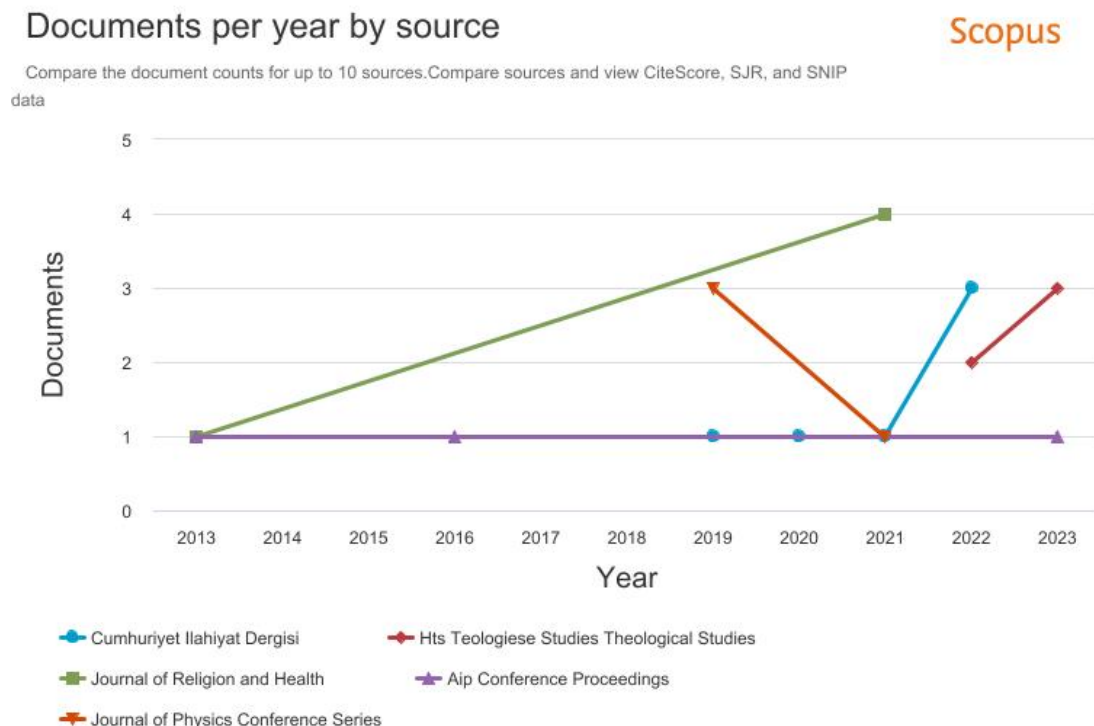


Figure 6: Documents per Year by Source: Scopus database

The figure above displays the trend in the number of documents per year by publication source as recorded in the Scopus database, comparing the productivity of the

five leading journals from 2013 to 2023. This graph provides a longitudinal overview of the scholarly contribution dynamics from various sources related to the study of religion, science, and education.

The Journal of Religion and Health demonstrates the most significant growth pattern, increasing consistently from one publication in 2013 to four publications in 2021. This trend indicates a rising academic interest in interdisciplinary themes that connect health, spirituality, and religiosity.

HTS Teologiese Studies / Theological Studies exhibits notable fluctuations. After peaking with three publications in 2019, the journal experienced a decline to one publication in 2021, before rising again to three in 2023. This pattern reflects the dynamic nature of theological research, which may shift in response to contemporary social and religious issues in the global context.

The Cumhuriyet İlahiyat Dergisi shows a significant increase in 2022, reaching three publications, highlighting its important role in amplifying Islamic perspectives within modern academic discourse. In contrast, the AIP Conference Proceedings and the Journal of Physics Conference Series display a relatively stable output, maintaining about one publication per year, indicating their position as more technical and discipline-specific scientific forums.

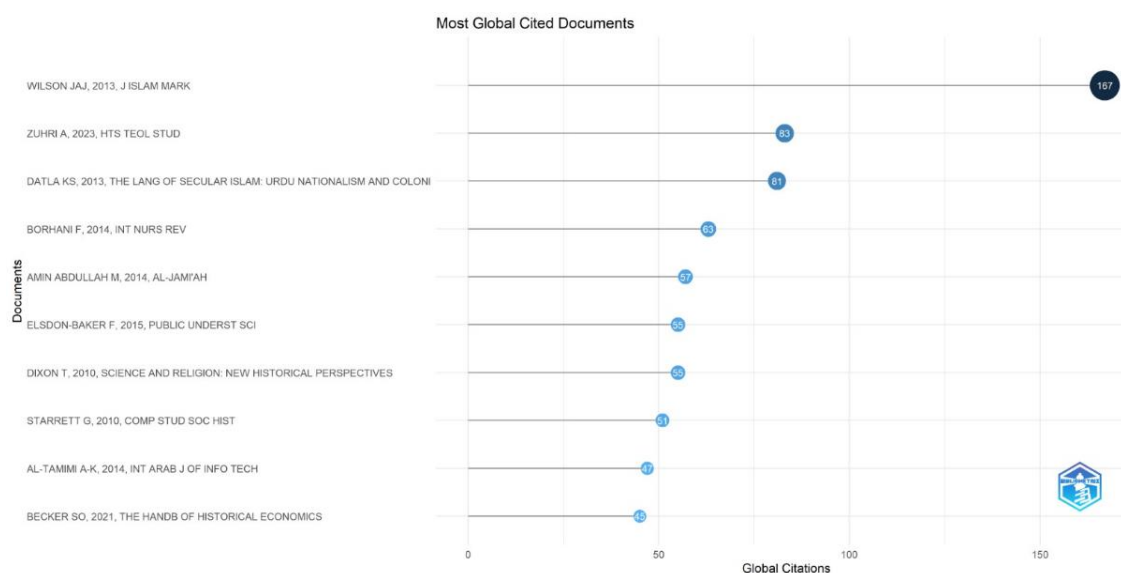


Figure 7 : Most Global Cited Documents by Source: Scopus database

The figure above presents a list of documents with the highest global citation counts in the bibliometric analysis examining the relationship between religion, science, and education. This chart illustrates the extent to which a publication has gained international academic recognition, as measured by the number of citations it has received worldwide.



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Based on the visualization, the most influential document is the work of Wilson, (Wilson & Grant, 2013) published in the Journal of Islamic Marketing, with a total of 167 global citations. This high citation count underscores the article's central position in shaping and influencing the direction of interdisciplinary research that connects Islam, economics, and market dynamics within the modern context.

The publications by Zuhri, A. (2023) in HTS Teologiese Studies / Theological Studies and Datla, (Datla, 2013) in The Lang of Secular Islam: Urdu Nationalism and Colonial Contexts occupy the second and third positions, with 83 and 81 global citations, respectively. Both works signify a significant advancement in theoretical discourse surrounding Islamic secularism and theological approaches within contemporary studies (Ebrahimi, 2020).

Other articles with moderate citation levels ranging between 37 and 51 citations include those authored by Borhani, (Elsdon-Baker, 2015). These publications make substantial contributions to the development of interdisciplinary thought bridging religion, ethics, and science, particularly in the context of education and the public understanding of science.

The works of Starrett, (Becker et al., 2021)) show comparatively lower citation counts but still reflect academic relevance within their respective fields—including the sociology of religion, information technology in the Arab context, and historical economic approaches to culture and religion.

3.3. Topic Mapping and Thematic Interconnections

Topic mapping and the analysis of thematic interconnections serve to identify the conceptual structure and intellectual relationships formed across different areas of study. Through graph-based visual analysis, this section explains how the main themes interact and cluster together, representing the evolving directions of knowledge development within the fields of religion, science, and education.

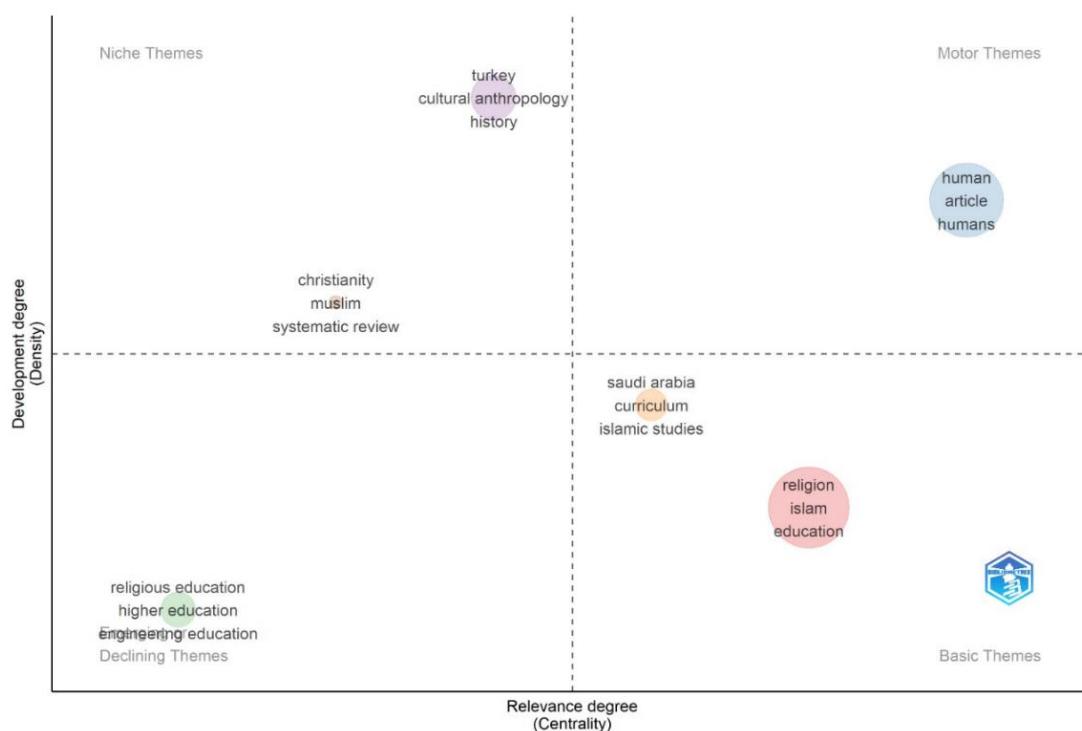


Figure 8 : Mapping of Main Topics. Source: Scopus database.

The figure above presents a thematic map that illustrates the conceptual structure of a scientific field based on two key dimensions: the degree of development (density) on the vertical axis and the degree of relevance (centrality) on the horizontal axis. This map aims to identify the relative position and conceptual relationships among research themes, which are categorized into four quadrants: Niche Themes, Motor Themes, Declining/Emerging Themes, and Basic Themes. Each quadrant represents the developmental characteristics and conceptual role of its themes within the broader research landscape.

In the upper-right quadrant (Motor Themes), themes such as “human,” “article,” and “humans” are identified. These themes exhibit high levels of both relevance and development, indicating that they are conceptually mature and central to the field. Their presence signifies core driving areas that propel the dynamics of research. With this strategic position, these themes play a crucial role in maintaining inter-field connectivity and serve as foundational elements for both theoretical advancement and broader research applications.

The upper-left quadrant (Niche Themes) features themes such as “Turkey,” “cultural anthropology,” and “history.” These areas are characterized by a high degree of development but limited relevance, indicating that they are highly specialized and

conceptually rich, yet less connected to the dominant themes in the broader research field. Topics in this quadrant often represent deep and focused lines of inquiry, which—although not mainstream—can make important contributions by offering nuanced perspectives and expanding the intellectual diversity of the field.

The lower-left quadrant (Declining or Emerging Themes) includes themes such as “religious education,” “higher education,” and “engineering education.” These themes exhibit both low relevance and low development, which may suggest that they are either declining in scholarly attention or are emerging but not yet fully established. Conceptually, this quadrant reflects research areas in transition, highlighting domains that may benefit from methodological renewal or theoretical innovation to regain or establish relevance within contemporary academic discourse. The lower-right quadrant (Basic Themes) contains topics such as “religion,” “Islam,” and “education.” These themes demonstrate high relevance within the overall intellectual structure, signifying their foundational role in the field, yet they exhibit a relatively low degree of development. Consequently, they serve as core conceptual pillars supporting subsequent lines of inquiry, though they remain broad and in need of deeper theoretical elaboration (Sai, 2020).

Themes such as “Saudi Arabia,” “curriculum,” and “Islamic studies” occupy a transitional area between basic and motor themes, suggesting their potential to evolve into more central and influential domains of research. This indicates that these topics may become key drivers in future studies on the integration of science, religion, and Islamic education.

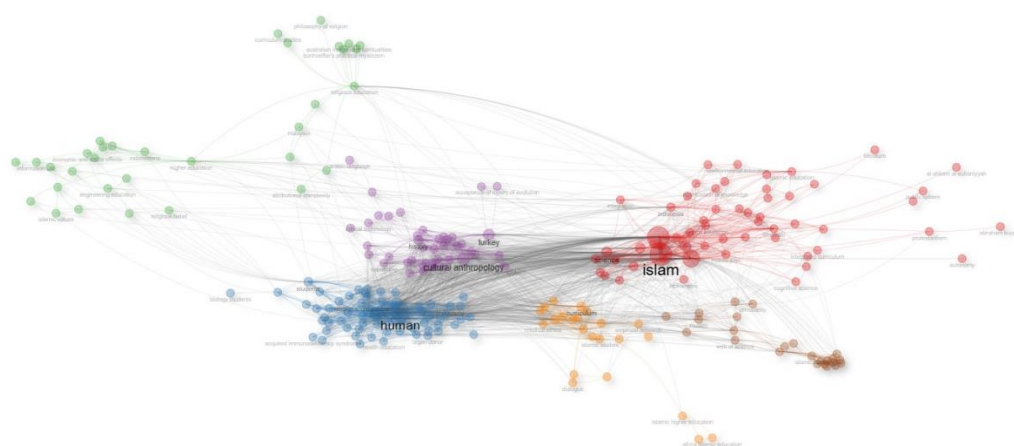


Figure 9 : Interrelationship between topics. Source: Scopus database.

The figure above presents a thematic network visualization illustrating the conceptual relationships among topics within the research corpus. Each node represents



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a keyword or theme, while the edges connecting them indicate the degree of co-occurrence or conceptual association across academic publications. The size of the nodes reflects the frequency or significance of each theme, and the colors represent distinct thematic clusters identified through co-occurrence analysis.

The theme “Islam” appears as the central node with the largest size and the broadest connections, signifying its pivotal role within the entire conceptual network. This indicates that Islam functions as the core integrative concept linking multiple research clusters and serving as a bridge between diverse areas of inquiry. The theme shows strong associations with concepts such as “science,” “education,” “curriculum,” and “Islamic studies,” highlighting a pronounced research orientation toward Islamic education, the integration of science and faith, and Islamic epistemology within the context of modernity and scientific development.

On the right side of the network, the red cluster represents a major group centered around the themes of Islamic education and religious curriculum. This cluster reflects conceptual and philosophical studies on education grounded in Islamic values, encompassing topics such as knowledge integration, epistemology, and cognitive science. These themes illustrate academic efforts to harmonize spiritual, epistemological, and scientific dimensions within the framework of contemporary Islamic education.

In the lower central area, the blue cluster, centered on the themes “human” and “students,” represents a more empirical and human-oriented research focus, addressing issues related to health, biology, and science education. The linkage between this cluster and the overarching Islam theme demonstrates the multidisciplinary connections between Islamic studies and the social or health sciences, indicating a growing interdisciplinary trend in modern scholarly discourse.

The purple cluster in the central area groups together themes such as “cultural anthropology,” “history,” and “Turkey.” This cluster represents a historical and anthropological approach within Islamic studies, where cultural and historical analyses are employed to understand social dynamics and the transformation of religious values in local contexts. Its proximity to the central Islam theme indicates a strong conceptual linkage between identity, history, and religious practice.

The green cluster, located on the left side of the network, highlights themes such as “higher education,” “religious belief,” “engineering education,” and “Islamic values.” These themes point to a research direction focused on the implementation of religious and ethical values within the context of higher education and technology, signaling a growing trend toward the application of Islamic principles in professional and applied science education.

The orange and brown clusters located at the lower right of the network illustrate the connection between “Islamic studies,” “dialogue,” and “Christianity.” These themes reflect the presence of interfaith and interdisciplinary research, highlighting scholarly efforts to build intellectual bridges between Islam and other religious or academic traditions, both within theological and pedagogical contexts. This interaction signifies a



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growing commitment to fostering mutual understanding and academic collaboration across different faith-based knowledge systems.

3.4. Future Research Directions and Opportunities

Based on the analysis of the thematic network map and strategic diagram, it is evident that research themes related to Islam, education, and humanity occupy a central position in the overall scientific landscape. The clusters formed reveal a strong conceptual relationship among theology, education, and cultural anthropology, indicating that this field of study is evolving toward an interdisciplinary orientation. With Islam serving as the core node of the network, it can be concluded that Islamic concepts act as the gravitational center for diverse studies encompassing social, cultural, and educational dimensions. This positioning creates opportunities for integrating Islamic epistemology with approaches from the humanities and contemporary social sciences.

The emergence of the themes “human” and “article” as motor themes indicates a strong research dynamic within the domains of humanistic studies and value-based education. These themes demonstrate a high degree of relevance and conceptual maturity, suggesting that studies connecting humanistic values and Islamic perspectives have become a driving force in current scholarly discourse.

Future research directions hold the potential to develop a more comprehensive understanding of the relationship between Islamic spirituality and humanism, particularly through its application in curriculum design, pedagogy, and character education across various levels of educational institutions.

The religion–Islam–education cluster, identified as a basic theme, indicates that this area remains a crucial foundation that requires further conceptual and methodological reinforcement. Although it demonstrates high relevance, research within this domain needs to be broadened and deepened to address contemporary challenges—particularly in the context of globalization, digital transformation, and cultural pluralism. Future research opportunities may focus on developing inclusive, dialogical, and technologically adaptive models of Islamic education. Comparative studies across diverse geographical contexts such as Saudi Arabia, Turkey, and Indonesia also hold significant potential for understanding variations in the implementation of Islamic education across different socio-cultural settings.

Themes such as Turkey, cultural anthropology, and history, positioned within the niche themes quadrant, exhibit a high degree of conceptual depth but relatively limited relevance within the broader research network. Nevertheless, these areas present considerable potential for innovative and specialized scholarship. In-depth studies grounded in Islamic cultural anthropology and historical perspectives can enrich academic understanding of local dynamics, identity formation, and religious practices. Thus, research in this area can expand the intellectual horizon by revealing how Islam



interacts with diverse social and cultural contexts, contributing to a more nuanced comprehension of the lived experience of Islamic knowledge across different societies.

Themes such as religious education and higher education, categorized under the declining themes, indicate a decrease in research intensity. However, this condition should not be viewed as a regression but rather as an opportunity for revitalizing research approaches. The transformation of education in the digital era demands innovation in pedagogical methods and models of religious learning. Future studies could focus on the integration of technology into Islamic education, the evaluation of curriculum effectiveness grounded in spiritual and ethical values, and the analysis of Islamic higher education policies in addressing the challenges of modern society. By exploring these directions, research in this field can play a pivotal role in shaping adaptive, future-oriented Islamic educational systems that harmonize faith, science, and digital competence in response to the evolving needs of the 21st century.

4. Discussion

4.1. *The Bibliometric Global Trends in Publications on the Integration of Science and Religion in Islamic Education*

The bibliometric analysis reveals that research examining the relationship between religion, education, and science, particularly within the Islamic context, has experienced significant growth over the past two decades. Based on the distribution of publications by country, Indonesia ranks at the top, followed by the United States, Iran, Turkey, and Malaysia. This finding indicates that the center of gravity of Islamic education research has shifted toward Asia and the Middle East, reaffirming the pivotal role of these regions in developing a knowledge paradigm grounded in spiritual values Irham, (2025). This phenomenon aligns with the concept of Tawhidic Epistemology, which emphasizes the unity between divine revelation and empirical rationality in the pursuit of knowledge. Within this framework, knowledge is not understood in a secular or value-neutral sense but as an instrument for guiding humanity toward moral and spiritual perfection Heidari et al., (2025),

The distribution of subject areas shows the dominance of social sciences (36.7%) and humanities (28.5%), followed by medicine, psychology, and engineering. This demonstrates that Islamic scholarship has evolved from a normative theological paradigm to an interdisciplinary and practical model, where religious studies actively interact with social sciences, natural sciences, and technology Pamungkas et al., (2023). This development can be interpreted through the Integrative Knowledge Theory, which posits that knowledge is holistic, interconnected, and must integrate cognitive, affective, and spiritual dimensions. In the context of modern Islamic education, this theory underscores that learning processes should not only foster rational competence but also cultivate ethical awareness and spiritual consciousness among learners Nurdin & Nugroho, (2023). The emergence of themes such as spiritual competencies in healthcare



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education and digital Islamic education reflects a new direction in integrating religious values with contemporary technological advancements Rohmatulloh et al., (2023; Wilson & Grant, (2013).

The temporal trend reveals a sharp increase in publications after 2010, reaching its peak between 2019 and 2021, before stabilizing after 2022. This surge reflects not only quantitative growth but also a paradigmatic epistemological shift in Islamic and educational research. The COVID-19 pandemic further accelerated this transformation by emphasizing the need for humanistic and spiritual approaches in both education and healthcare Husen, (2025). Within the framework of the Tawhidic Paradigm, this phenomenon signifies an effort to restore the moral and transcendent dimensions of science—affirming that knowledge is not merely a rational instrument but an integral part of the human journey toward spiritual and Ebrahimi, (2020).

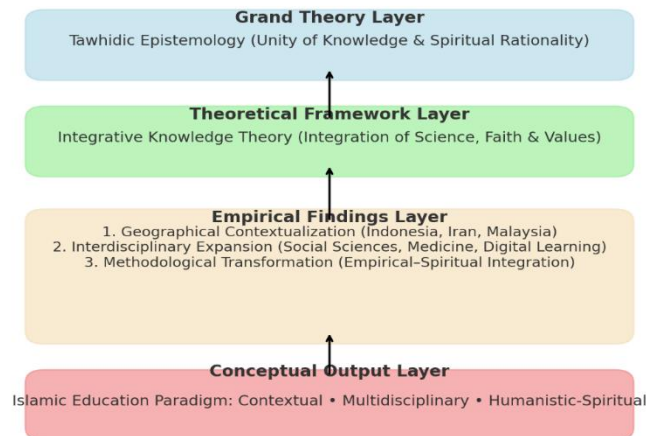
The analysis of author–keyword relationships highlights Islam, education, religion, and Islamic education as the central nodes connecting multiple disciplines. Scholars such as Abbaspour, Heidari, and Tasgin demonstrate a strong epistemological orientation toward the integration of religion, ethics, and professional education Hendek et al., (2022). Through the lens of the Integrative Knowledge Theory, these conceptual interrelations signify a paradigm shift from a fragmented knowledge system to an integrated epistemic framework, wherein science and religion are no longer positioned as dichotomies but as coherent, mutually enriching entities Assalihee & Boonsuk, (2022). Studies such as illustrate that the implementation of spiritual competencies in health education is not merely an additional value but a fundamental component in shaping professionalism and humanity in modern education Heidari et al., (2025).

All the findings in this study reveal a new direction in Islamic educational research, which is deeply rooted in the Tawhidic Paradigm as the grand theory and reinforced by the Integrative Knowledge Theory as its operational framework. Both theories emphasize that knowledge, spirituality, and humanity are an inseparable unity. Thus, the current research trends show a profound transformation towards Islamic education that is contextual, multidisciplinary, and based on a spiritual-humanistic approach Rayson, (2023). This paradigm not only positions Islam as a source of values but also as an epistemic system capable of guiding the a more ethical, just, and human-centered well-being on a universal scale (Hendek et al., 2022).



Model Konseptual Integratif Pendidikan Islam: Tawhidic Epistemology dan Integrative Knowledge Theory

ISLAMIC EDUCATIONAL RESEARCH FRAMEWORK



4.2. *The Most Influential Authors, Journals, and Articles*

The findings from the "Documents by Author" visualization show that there is a relatively even distribution of contributions among authors such as Abdullah, Alanazi, and Dwijendra, with the highest dominance coming from the entity "[No Author ID found]." This reflects a common phenomenon in academic literature, where cross-institutional collaboration or author identification errors often obscure individual productivity measurements Benjamin et al., (2024) . This can be linked to the Grand Theory of Knowledge Production recontextualized by Muslim et al., (2024), which explains the shift from Mode 1 to Mode 2 in knowledge production—transitioning from an individualistic and disciplinary research system to a collaborative, interdisciplinary, and Rahmatika et al., (2024). This data trend indicates that research in this field has entered a transitional phase towards a more collaborative knowledge production pattern, in line with global trends over the past five years Hasibuan et al., (2024).

The data from "Documents per Year by Source" shows significant fluctuations and growth in the Journal of Religion and Health from 2013 to 2020, peaking with four documents. Other sources, such as HTS Teologiese Studies and Cumhuriyet Ilahiyat Dergisi, show a more recent increase (2021–2023). This pattern indicates a diversification of academic publication outlets, of innovation diffusion, adapted for the academic context Southcott & Downie, (2012)High-reputation journals tend to be innovators in disseminating interdisciplinary topics like the relationship between religion, health, and science, which are now being followed by other theological and social



journals Rodliyah et al., (2024). This phenomenon marks a shift in research focus from theoretical discourse to empirical and applied approaches, aligning with global academic demands that emphasize Raesi et al., (2025)

The third visualization, "Most Global Cited Documents," reveals that works by Wilson (2013) and Zuhria (2023) have garnered the highest global citation counts, with 167 and 83 citations, respectively. Interestingly, the dominance of the older work (2013) over the newer one highlights the long-tail effect, where conceptual or theoretical articles continue to serve as primary references in current research. This supports the theory of cumulative advantage Merton, (1968); revisited by Li et al., (2021), which explains how earlier and influential works tend to receive ongoing citations, while newer works face visibility challenges. However, Zuhria's (2023) work demonstrates novelty, successfully breaking through this dominance cycle with a relevant and contextual topic addressing contemporary challenges like spirituality, modernity, and mental health—topics that are now central to interdisciplinary literature Ansari & Iqbal, (2023).

The main novelty identified in the patterns from the three visualizations is the emerging trend of integration between the dimensions of theology, health, and technology within the realm of modern academia. While previous research tended to separate religious and scientific aspects, the latest trends show a growing tendency to combine both into a holistic, evidence-based approach to spirituality. This expands the scope of the religious coping theory Rayson, (2023); further developed by Holt-Lunstad, (2022) by placing it within the context of contemporary digital and social environments. Therefore, the primary contribution of this research lies not only in the increased volume of publications but also in the epistemological recontextualization of the relationship between religion, science, and health within the global academic space.

4.3. Mapping of Topics and Interconnections Between Research Themes

The thematic visualization reveals that the "religion-Islam-education" cluster occupies a position as a basic theme, indicating that this topic has high relevance (high centrality) but relatively low development (medium to low density). This suggests that while this field represents a core conceptual foundation, it has not yet undergone sufficient theoretical exploration. This finding aligns with the research by Alharthi and Aryanti et al., (2022)), which emphasizes that the integration of Islamic education into the global education system remains largely normative and has not yet evolved into a systematic empirical paradigm. From the perspective of grand theory, this phenomenon is rooted in the Social Construction of Reality Schottmann & Camilleri, (2012); Raesi et al., (2025) where religious education is viewed as a means of shaping dynamic social consciousness structures. However, it has yet to be fully synergized with modern scientific epistemology. Therefore, the novelty in this research lies in the potential for epistemological renewal that bridges Islam as a value system with education as a rational



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system—an emerging direction that is starting to be explored in the context of transdisciplinary spiritual education Zabidi et al., (2021).

The cluster "human–article–humans," located in the motor themes quadrant, indicates that humanitarian issues have become a driving force in research related to religion and education. In recent literature, this finding is consistent with the trend of human-centered education, which emphasizes the development of spiritual values, ethics, and empathy in higher education curricula Gamini, (2021) Theoretically, this can be explained through Human Capital Theory Becker et al., (2021), which links human development not only to cognitive abilities but also to moral and spiritual values. Thus, the connection between the terms "human" and "Islam" in the network map signals a paradigm shift: from text-based Islamic education to a human- and empathy-based approach to Islamic education. The novelty in this research lies in the shift in focus from a normative-religious approach to a humanistic-empirical one, bringing Islamic education closer to the principles of inclusive modern education Hadi et al., (2024).

The cluster "Turkey–cultural anthropology–history," positioned within niche themes, represents a specific research area focused on the sociocultural context. According Al-Boinin & Vatanaskdakul, (2023), this research demonstrates an effort to understand Islam through the lens of cultural anthropology and social history, rather than just normative theology. Within the framework of Cultural Reproduction Theory Allaham & Bekki, (2024), this can be interpreted as a mechanism for the transmission of Islamic values and identity through social practices and cross-generational education. However, the niche position also indicates that while this field is developing theoretically, it has yet to exert broad influence in the global ecosystem of Islamic research. The novelty here lies in the potential integration of Islamic anthropology and cross-cultural education to strengthen the practical dimensions of Islamic education that are oriented toward pluralism Isaac, (2025).

The area "religious education–higher education–engineering education" is situated within declining themes, signaling a reduction in research focus on the integration of technical and religious education. In the past five years, studies such as those by have emphasized that the gap between technical and spiritual education is widening due to the utilitarian orientation of modern education Abd, (2024). In the context of the grand theory of secularization Khaki & Sadeghi habibabad, (2021), this phenomenon shows how spiritual values are often marginalized within industrial-based educational systems. However, it is precisely from this decline that a potential novelty emerges—reviving the concept of integrative education based on faith and reason (iman and rationality), which forms the foundation of classical Islamic epistemology Rayson, (2023). This new direction serves as a conceptual bridge between religious knowledge and contemporary science in the context of 21st-century education.

The co-word network analysis reinforces this conceptual structure, showing that the word "Islam" serves as a central node connecting various themes across disciplines, such as "human," "education," and "cultural anthropology." This indicates that recent research



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no longer positions Islam as a closed theological entity but rather as an open value system that connects humanity, culture, and education. These findings align with the global trend toward an integrated knowledge paradigm, which combines spirituality, technology, and human values Nasir et al., (2020). The conceptual novelty here lies in the formation of a new epistemological model: Islam as a connective framework for the interaction between humanistic values and modern educational structures, rather than merely a subject of religious studies. This shift reflects a broader understanding of Islam, emphasizing its role as a bridge between spiritual and secular domains, facilitating a more holistic and interdisciplinary approach to education and knowledge production Yussof, (2021).

4.4. Future Research Directions and Opportunities

The thematic map and conceptual network analysis reveal that the topic "Islam–education–human" occupies the most central position in the research network, highlighting the cross-disciplinary connections between religion, education, and humanity Assalihee & Boonsuk, (2022). This pattern marks a paradigm shift from normative religious approaches to a human-centered epistemology, where humans are not just objects of learning but also active agents of knowledge. In the context of Human Capital Theory Razak et al., (2022), future research can be directed towards developing the concept of Rehumanization of Islamic Education—an approach that positions Islamic education as a means of building moral, social, and spiritual character relevant to the digital age. Recent research affirms that strengthening the human dimension within Islamic education will form the foundation for creating a civilized, knowledge-based society Millie, (2023). The novelty in this direction lies in the integration of spiritual values and social intelligence as human capital (spiritual intelligence capital), which broadens the scope of Islamic education beyond conventional classrooms. This approach emphasizes that Islamic education should foster not only cognitive skills but also the emotional, social, and spiritual aspects of human development, making it highly relevant in the context of modern, interconnected societies and the challenges of the digital era. By bridging spiritual intelligence with social competence, Islamic education can contribute to shaping well-rounded individuals who are equipped to address both personal and societal challenges in a rapidly evolving world Pamungkas et al., (2023).

The strong interconnection between the terms "Islam," "education," "human," and "culture" in the network map illustrates the emergence of an Islamic Knowledge Ecology that transcends theological and social boundaries. Based on the Social Construction of Reality Mazzei, (2024) and Knowledge Ecology Theory Rayson, (2023), Islamic knowledge is no longer seen as a closed entity but as a living, dynamic social system that continues to interact with the digital ecosystem, culture, and economy. Future research directions could focus on how Islamic values influence the formation of community-driven learning ecosystems that blend spirituality, social collaboration, and digital



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innovation Rahiem, (2024). The novelty in this direction is the emergence of the "knowledge sustainability" paradigm—knowledge rooted in values rather than just technology—which positions Islam as a catalyst for producing more ethical and inclusive global knowledge Rahiem, (2024).

The "Turkey-cultural anthropology-history" cluster, situated in niche themes, opens new avenues for exploration within the context of Transcultural Islamic Education. According to Cultural Reproduction Theory Fazilat et al., (2022) and Global Citizenship Theory Embong et al., (2024), education serves a dual role: it both reproduces traditional values and transforms them into a global identity. In this context, future research could explore how Islamic education contributes to building a global citizenship identity that does not lose its cultural and spiritual roots. Cross-cultural studies, particularly those emerging from countries like Turkey or Southeast Asia, could enrich the understanding of Islam's role in shaping a cosmopolitan faith identity—a religious identity that is open to pluralism and cross-cultural dialogue Raesi et al., (2025). This direction presents novelty in the form of an epistemology of "Islam as a cultural bridge", positioning Islam not just as a normative belief system, but as a conduit for intercultural exchange and understanding. These research directions highlight the transformative potential of Islamic education in creating interconnected, culturally aware, and spiritually enriched knowledge systems that respond to the challenges of modern, pluralistic, and digital societies Husen, (2025).

The themes of "engineering education" and "higher education" within the declining themes quadrant do not signal the end of their relevance but rather open opportunities for "out-of-the-box" research that integrates Islam, technology, and ethics. Drawing on Actor-Network Theory Rebelo, (2022) and Ethics of Technology Rayson, (2023), the future of Islamic education has the potential to move toward a Techno-Ethical Islamic Education paradigm. This would involve developing an ethical framework based on Islamic values for the application of digital technologies, artificial intelligence, and social engineering. In this context, Islam would no longer be positioned merely as a reactive moral system to technological advancements but rather as a moral compass that proactively guides the direction of technology in a manner that upholds human dignity and ethics Abdelgawad et al., (2025). The novelty in this direction lies in the development of an epistemology of technology ethics based on spirituality that is relevant to the needs of 21st-century education.

The analysis indicates that the conceptual structure of "Islam-education-human" is still operating within the framework of Mode 2 knowledge production Dalimunthe et al., (2023) which emphasizes collaborative knowledge production based on applications, but it has yet to achieve full epistemological integration between science and religion. To advance further, future research could shift towards a Mode 3 knowledge production model Dugassa, (2021), which emphasizes the co-evolution of scientific, spiritual, and social knowledge. This approach opens the possibility of developing the concept of Integrative Islamic Science Pedagogy, a model of education that unites classical Islamic

epistemology with modern scientific methodologies such as data analytics, artificial intelligence, and adaptive learning Ansari & Iqbal, (2023). The novelty in this direction lies in the emergence of a "scientific-spiritual synthesis" paradigm—where faith and science synergize within the framework of digital, ethical education.

The overall results of the thematic and conceptual network analysis reinforce that the future of Islamic research and education is moving toward an interdisciplinary, transcultural, and techno-ethical direction. The grand theories that could serve as conceptual foundations for future studies include Human Capital Theory, Social Construction of Reality, Cultural Reproduction Theory, and Mode 3 Knowledge Production Theory—all interwoven to form a new foundation: the Humanized Islamic Knowledge System. This paradigm positions Islam not only as a source of spirituality but also as a knowledge system capable of adapting to technological and social changes, while maintaining universal human values amidst global transformations Topaloğlu, (2022).

5. Conclusion

This study reveals that the integration of science and religion within Islamic education has experienced significant growth over the past two decades, marked by a shift in research focus toward Asia and the Middle East, particularly in countries such as Indonesia, Iran, Turkey, and Malaysia. Using a bibliometric approach based on Scopus data and VOSviewer analysis, this research maps the global landscape of increasing attention to integrative epistemology grounded in Islamic values. The findings indicate a sharp rise in publications after 2010—especially following the COVID-19 pandemic—highlighting the growing demand for humanistic and spiritual approaches to education. The dominance of the social sciences and humanities reflects a paradigmatic shift from normative theological frameworks toward interdisciplinary models that merge science, technology, and transcendental values. The analysis of author networks, journals, and citation patterns reveals a Mode 2 knowledge production model characterized by cross-institutional and interdisciplinary collaboration. Influential works such as Wilson (2013) and Zuhria (2023) serve as key milestones in shaping a new epistemological trajectory linking theology, health, and technology. Thematic mapping identifies four major clusters—*religion-Islam-education*, *human-article-humans*, *cultural anthropology-history*, and *higher education-engineering education*—representing the conceptual evolution toward the integration of spirituality, humanity, and technology in Islamic education. The **novelty** of this study lies in the formulation of the **Humanized Islamic Knowledge System**, an epistemological synthesis that unites faith, science, and technology through the lenses of *Tawhidic Epistemology* and the *Integrative Knowledge Theory*. This paradigm redefines Islam not merely as a normative value system but as a dynamic, ethical, and adaptive knowledge ecosystem in response to global transformations. Furthermore, the study introduces the concepts of **Techno-Ethical Islamic Education** and **Scientific-Spiritual Synthesis** as emerging frameworks for 21st-



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century Islamic education—positioning spirituality as the moral foundation for scientific and technological innovation grounded in ethical civilization.

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