

# A Bibliometric Analysis of Islamization of Knowledge Literature in Islamic Thought

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## ABSTRACT

Bibliometric analysis is a well-liked and exacting technique for investigating and analysing vast amounts of scientific data. It allows researchers to explore a field's development history while illuminating its frontiers. However, its integration within Islamic Thought is still relatively new and frequently insufficient. The paper summarises the article journals' write-up between 2019 and 2023 on Islamization of knowledge, identifies current trends, and makes recommendations for potential areas to focus on for future research. A bibliometric analysis using information gleaned from the *Dimensions* database was carried out on articles titled "Islamization of knowledge" in their titles, abstracts, and keywords. Subsequently, *VOS viewer* software obtained publishing trends, citation index per year, highly cited papers and keyword co-occurrence network.

Publications on the Islamization of knowledge tend to vary, with a decline in 2019 over the previous years. The years between 2019 and 2023 indicate an increasing trend, with a slight decrease in 2022, probably attributed to the COVID-19 pandemic. It is observed that in 2023, the citations overall (n=126) and the most significant average citations per article (4.52), 2023 has the most cited publications (n=569), indicating a significant presence of noteworthy works in that year.

Among the themes with the highest keyword co-occurrence of Islamization of knowledge is the integration of knowledge – 32 items, reintegration of knowledge – 11, curriculum – 245, school – 189, Islamic education – 175, interview – 129 and teacher – 118. Many articles from 2019 are worthy of reading. Future researchers can focus on the growing trends in the bibliometric study 2023 on the Islamization of knowledge, especially in sustainability development, which is valuable for analysis.

**Keywords** - bibliometric, Islamization of knowledge, citation, *VOS viewer*, *Dimensions*

## INTRODUCTION

Islamization of knowledge, sometimes known as Islamization of human knowledge (IOHK), refers to a movement to rethink, remould, recast, and overhaul the existing anthology of human knowledge from both natural and social sciences from epistemological and methodological angles (Mumtaz Ali, 2014) that is in line with an Islamic worldview. Islamization, when applied to humans, known as Islamization of self (IOS), is commonly understood as adopting Islam in terms of one's faith, beliefs, or worldview (Rosnani Hashim et al., 2013). Indeed, this movement in the form of Islamization of self begins with the inception of the repentance of Prophet Ādām and Ḥawwā' upon being brought down to earthly life to remorse, repent, resolve and repair (*Sūrat al-A'rāf*, 7:23-25; *Sūrat al-Baqarah*, 2:37-39). The movement, be it IOS (the doer) or IOK (the content), is an ongoing process until the end of human life. The Qur'ān has lucidly highlighted the challenges of the people of the past and future (*Sūrat al-Mulk*, 67:2; *Sūrat al-Saffāt*, 37:106; *Sūrat al-Anfāl*, 8:17; *Sūrat al-Baqarah*, 2:154) in upholding the truth (*Sūrat Tawbah*, 9:119; *Sūrat al-Baqarah*, 2:42) even if many rejected and defy (*Sūrat al-Kahf*, 18:29). The drive for IOS must prevail and intend for beneficial feat for humankind that the Qur'ān specified as people with deep thinking – *Ulū al-Albāb* (*Sūrat al-Baqarah*, 2: 179 and 197). With this feat as *Ulū al-Albāb*, society may benefit from the growth of more Islamicized intellectuals and professionals who combine scientific and worldly knowledge with religious values (Muhammad Kamal Hasan, 2013). They can transform

Muslim communities and reconstruct contemporary human knowledge, i.e. IOHK and civilisation mired in the moral crises of modernity (Muhammad Kamal Hasan, 2013).

This paper aims to give quantitative data on the development of the literature on the Islamization of knowledge (IOK) from 2019 through 2023. It focuses on trends mentioned in *Dimensions* related to publication, publishing trends, citation index per year, highly cited papers, and keyword co-occurrence networks obtained using *VOS viewer* software.

## LITERATURE REVIEW

Muslim scholars have several views of the IOK concept and mission. Some contemporary advocates of IOK provide brief definitions. For example, Alwānī says that the *tawhīdī* episteme signifies that the universe has a Creator. The Creator has entrusted humans as a *khalīfah* (vicegerent), making revelation and the natural world the primary sources of knowledge. By reading both within a framework of pure *tawhīd*, individuals can get correct, make distinctions, and create purposeful knowledge (Tāhā J. al-‘Alwānī, 1995:5), known as Islamization of knowledge. Al-Attas defines IOK as the liberation of knowledge from secular interpretations and manifestations, often known as “dewesternization” or “desecularisation” (Syed Muhammad Naquib al-Attas, 1978). IOK means engaging in intellectual endeavour related to the Islamic understanding of the universe, including discovery, compilation, communication, and publication (‘Imād al-Dīn Khalīl, 1991). In a simple sentence, IOK is a paradigm for pursuing, teaching, developing, organising, disseminating, and evaluating non-infallible human knowledge instead of divinely revealed knowledge, following Islamic worldview, principles, ethical values, and norms. (Muhammad Kamal Hassan, 2013). He elaborates that this alternative paradigm, which utilises IOHK rather than IOK, suggests intellectual reform and transformation through IOS, which involves developing the personality and character of Muslim academics, scholars, professionals, and administrators, especially in Islamic universities. The approach entails instilling spiritual and moral ideals, intellectual outlook, and work ethics based on prior Muslim scholars’ Qur’ān, Sunnah, and writings (Muhammad Kamal Hassan, 2013).

In terms of the rationale of IOK, Muslim scholars believe that this movement must be continuously practised, assessed, analysed, renewed and transformed according to the needs of society as long as it is in tandem with the Islamic Worldview. The reasons which reflect the need for IOK are summarised in the following seven points (Muhammad Kamal Hassan, 2013):

### 1. The primary teachings of the Qur’ān –

The Qur’ān emphasises seeking knowledge of God through the Divine Books (*āyāt Allāh fī al-Qur’ān*), the Book of Universe and Nature (*āyāt Allāh fī al-Kawn*), and the Signs of Almighty Allah in human life and society (*āyāt Allāh fī al-anfus al-ins*). Pursuing knowledge and wisdom must align with the Divine goal of humans, which is to know, adore, and love Allah. The Qur’ān uses the term *al-‘Ilm* to refer to Allah’s revealed wisdom and factual information. Likewise, the Qur’ān refers to *zann* (conjecture, opinion, assumption) as disbelievers’ erroneous assertions of “true knowledge.”

### 2. The Tawhidic worldview of the Qur’ān –

One of the transformative missions of the Messengers of Almighty Allah and the high status and role assigned to true scholars (*al-‘Ulamā’*, *al-Rāsikhūna bi al-‘Ilm*) and “people who have been given knowledge” (*alladhīna ītu al-‘ilm*) and “possessors of sound intellects” (*Ulū al-Albāb*) is to uphold the worldview of Islam. In addition, the Qur’ān informs that all Messengers of Allah conveyed Tawhīd’s ontology, cosmology, and epistemology to their communities following Jāhiliyyah, *Shirk*, or *Kufr*. Hence, IOK is pertinent to be established, taught and practised.

### 3. The Divine Purpose of Man –

The Muslims’ religious responsibilities include vicegerency (*khilāfah*), good governance, world development (*islāh al-ard*), enjoining right and prohibiting wrong (*al-amr bi al-ma‘rūf wa al-nahy ‘an al-munkar*).

*munkar*), societal purification (tazkiyah al-mujtama'), and striving in the path of Allah (*jihād fī sabīl Allāh*). This strive aims, among others, to lay out the concept of IOK to the Ummah.

#### 4. The miserable state of the Ummah –

The Western style of education divides the religious and secular into separate compartments, which contradicts the Islamic worldview and epistemology. Instead, an Islamic integrated model of education must be implemented. The poor quality of Muslim educational institutions creates an unwarranted educational dichotomy, leading to a crisis in the Muslim mentality and personality. Pursuing IOK and acquiring helpful knowledge or technology from outside of Muslim culture is not against Islamic teachings.

#### 5. The intellectual achievements of early Islamic Civilisation.

Inspired by the Qur'ān, the early Muslim academics sought scientific knowledge and wisdom (*hikmah*) beyond their civilisation. They discovered the intellectual and scientific legacies of Greek and Indian cultures. Later, they studied, selected foreign sciences, and adapted and synthesised their valuable and Islamically compatible parts. Al-Andalus' Islamic civilisation fostered the Qur'ānic worldview, combining reason and revelation, and became a hub for the IOK. Muslims of today must emulate the practices of those Andalusian intellects who developed natural sciences, medicine, astronomy, and foreign sciences. In fact, the past Islamic centres like al-Andalus, Baghdad, Alexandria, Damascus, and later Istanbul and Delhi were pre-modern patterns of Islamicized human knowledge, science, and technology.

#### 6. The role of the intellectual efforts of Islamic reformists against colonisation, Westernisation, and secularisation in Muslim cultures –

Western imperialism and colonialism led to the systematic secularisation, deIslamization, and Westernisation of Muslim cultures and societies. The dichotomisation of education resulted in two groups: Westernised indigenous elites who lost their Islamic religious identity and religious elites who received education in independent village Islamic *madrasas*, *pondoks*, and *pesantrens* that focused on religious subjects rather than modern sciences or mathematics. Muslim students in universities were taught natural sciences, social sciences, and humanities from a Western secular perspective. Colonialism distanced them from the Islamic ideology and manner of life, which was later reinforced by post-independence nationalists. In response to colonisation and Westernisation, the early 20th-century Islamic reformist and renewal movements reformed Muslim education by incorporating science and religion into the *madrasah* system. They also used newspapers and journals to spread their ideas.

Jamaluddin al-Afghani, Muhammad Abdur Ridha's reformist ideas expanded to the Malay realm during British and Dutch colonial rule and sparked reformation. *Majalah al-Imām*, the first Islamic reformist magazine in Nusantara, was founded in 1906 in British Singapore. It promoted reformist Muslim ideas in British Malaysia. Its impact extended to Sumatera, Java, with the *Kaum Muda* (The Young Generation) movement against the Dutch.

K.H. Ahmad Dahlan created Muhammadiyah in 1912, which became the most prominent Islamic religious, social, and educational organisation. It greatly influenced Islamic reformist ideology and education in the Dutch East Indies. Islamic reformist and renewalist movements, such as *al-Ikhwan al-Muslimun* (1928), led by Shaykh Hasan al-Banna (1906-1949) and Jamaat-e-Islami (1941), led by Sayyid Abu'l-A'la Maududi (1903-1979), who had contact with Sir Muhammad Iqbal (1877-1938), the spiritual founder of Pakistan, had significant impact on Malaysians and the Indonesians towards independent movements.

Upon independence, Malaysian university scholars, including the late Ungku Aziz, Syed Hussain Alatas, and Syed Naquib al-Attas, played a crucial role in developing and refining the discourse on Islam in Malaysia. Al-Attas's Islamization views had a significant impact on the Malaysian Islamic Youth Movement (ABIM), led by Anwar Ibrahim in its early years.

#### 7. Contemporary crises pose both challenges and opportunities for modern society –

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The Significant list of the global civilisational crisis:

- i. The United Nations Agenda 2030, with 17 SDGs.
- ii. The Global Climate Emergency.
- iii. The Collapse of Communism and Capitalism.
- iv. The Global Economic Crisis.
- v. The Moral decadence in LGBTQ phenomena and same-sex marriages led to the destruction of the traditional family.
- vi. The crisis of human knowledge, the commodification of knowledge and the dominance of neo-liberalism in higher education and universities.
- vii. The Hypocrisy of Western Nations
- viii. The Hypocrisy of Liberal Democracy
- ix. The Hypocrisy of Muslim National leaders and the Inferiority complex and dependency on the goodwill and financial support of powerful Western nations
- x. The misinformation, deception and post-truth of ICT and social media
- xi. The global Islamophobia, persecution and genocide plans of Zionist Israel against the Palestinians, Communist China, Extremist Hindu India, Islamophobic and Secular Extremism of France, Islamophobic Russia, Myanmar, Southern Philippines suppression of Muslims in Mindanao, etc.
- xii. The confusion and loss of moral compass of the younger generation of Muslims

As highlighted above, the world's numerous crises require divine guidance and wisdom, and Muslim intellects must take up the challenge of working out a proper education system like IOK. Western philosophies and ideologies have not provided sustainable solutions. Hence, the Islamic intellectual and higher learning institutions, despite lacking the necessary skills to create practical and effective solutions, must work together to find ways of solving the burning issues. Unless solutions are brought forth, various illnesses will continuously impact both the modern world and Muslim communities. The challenges of Islamic finance present opportunities for Islamic solutions. Although the current institutions in Malaysia and Indonesia are too small and young to effect significant change, Muslims urgently need to start the ball rolling.

IOK has numerous achievements, particularly at the International Islamic University. One of which is that Islamization is seen as a core vision and mission of the institution. The university's top management has consistently demonstrated commitment to this objective through staff advancement and recruiting, course outline approval by the senate, and professional development activities for staff and students. Similarly, the Malaysian government and employers have recognised IOK as the IIUM's niche. The most prevalent teaching methods include comparative, which focuses on Western perspectives, and integrative, which combines Islamic and Western perspectives. This achievement is acclaimed by the Ministry of Higher Education (MOHE) Malaysia, its recent designation as the Global Premier Islamic University (Rosnani Hashim, 2013). Despite that, immediate actions need to be taken. IIUM should avoid treating Islamization as an abstract concept. For example, the university should translate the objectives of *abd* and *khalīfah* into actionable steps. In other words, the focus should be on specifics and concreteness. The goal should be to improve the classroom environment and student engagement with learning. The de-intellectualisation of Islam has led to a decline in Islamic studies education (Rosnani Hashim, 2013).

Likewise, in his "Islamization after Thirty", Aslam Haneef (2011) points out a similar tone. He suggests that IOK must address the epistemological and methodological aspects. Focussing on Islamic banking and finance,

he clarifies that these two disciplines are almost wholly divorced from their mother discipline, Islamic economics. Both disciplines are devoid of philosophical foundations. The problem is that Islamic economists have not been able to establish the appropriate framework due to their lack of exposure to and knowledge of the philosophical foundations of their subject. The problem, he clarifies, is that Islamic economists have not been able to establish the appropriate framework due to their lack of exposure to and knowledge of the philosophical foundations of their subject (Aslam Haneef, 2011). The issue is further aggravated when the anthologies are insufficient. He laments that if scholars in specific disciplines are to be able to carry out IOK, heritage anthropologies require more attention. What these are, who will make them, and how they will be commissioned or produced all demand considerable thought (Aslam Haneef, 2011). Here, the methodological issue of IOK needs to be ironed out so that some may not claim the process is ill-founded (Arfah and Khairudin Aljuneid, 2023).

The points mentioned above, to an extent, may indicate today's scenario, viewing the status of publications and citations on the topic, which is discussed in the following section.

## METHODOLOGY

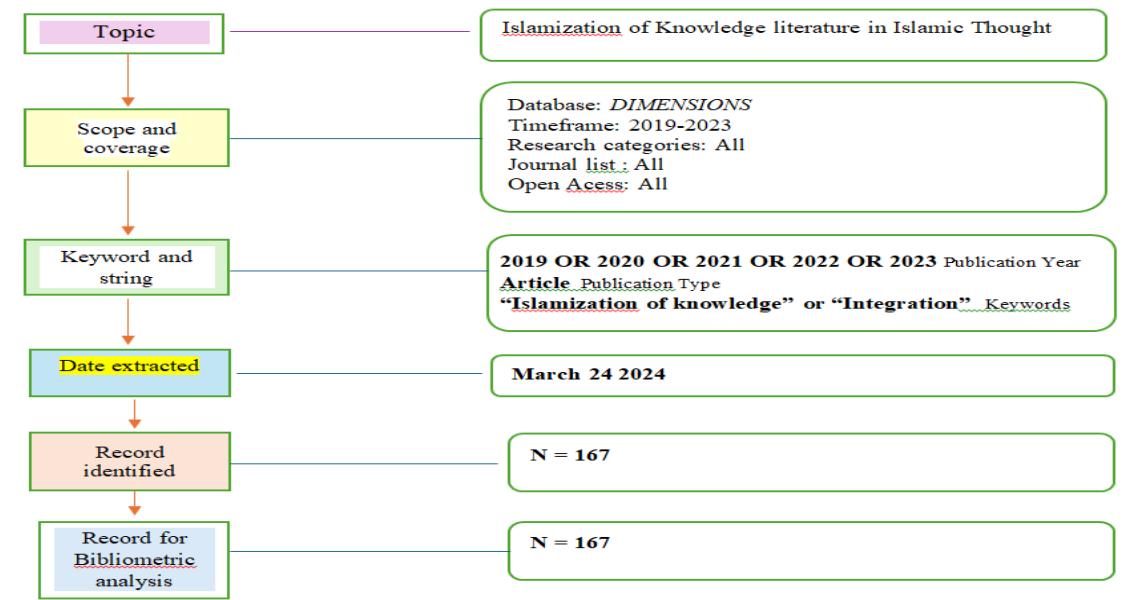
The study is based on library research and gathers considerable materials on IOK's philosophy and its integrative technique (*takāmul al-ma'rifat*). It summarised ideas offered through inductive and deductive methods. At the same time, this study also analyses bibliometric data volumes and uses *Dimensions* (J. Adams et al., 2018) to search for publication units and citations (Chiu et al., 2023). *Dimensions* database was chosen because it covers a broad range of scientific, technological, medical, and social sciences literature data. It provides tools for tracking and analysing research output (A. Velez-Estevez et al., 2023)

### Data Collection

The *Dimensions* database was used for the electronic search in this investigation. The database's advanced search options were applied to find articles containing phrases like "Islamization of knowledge" and "integration of knowledge" based on their titles, abstracts, and keywords. The search date was March 24, 2024, limited between 2019 and 2023. The result showed 167 documents. The flow of the search is shown in the following **Diagram 1**.

**Diagram 1: Flow chart of the search**

Source: Bidayah Zulkepli, et al. 2023

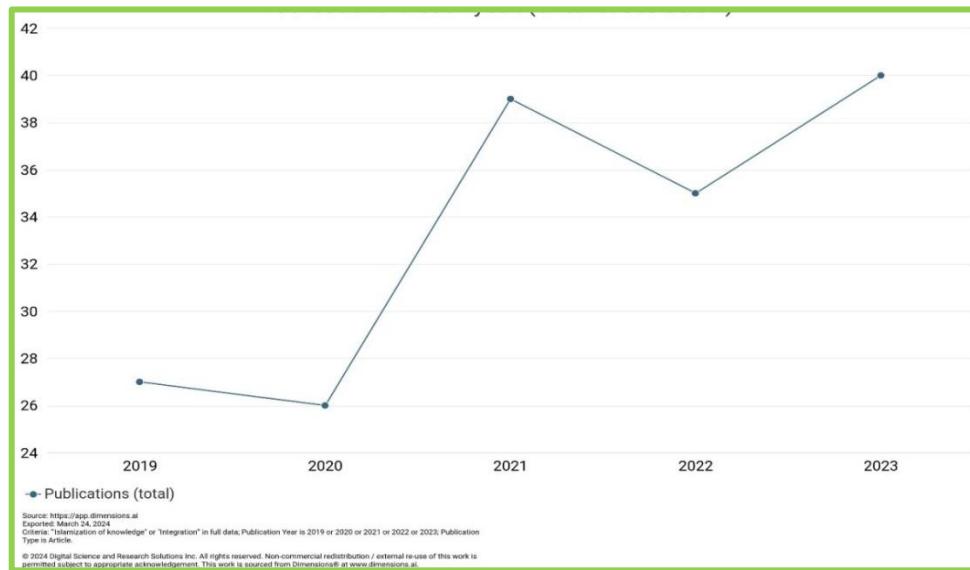


### Data analysis

The data was retrieved in the **Dimensions** and analysed using **VOS viewer**. The downloaded data is analysed to determine the publication, author, document source, country, type, year, subject, and publication title. Additionally, the researchers analysed the co-occurrence of authors' keywords and discovered item groups. The data were organised and examined using a bibliometric technique.

## RESULT AND DISCUSSION

### Diagram 2: Publication of articles on Islamization of Knowledge between 2019 and 2023



The publication of articles between 2019 and 2023, shown in **Diagram 2**, reflects a slight dip, from 27 to 26 publications in 2020, but moves sharply to 39 in 2021. In 2022, it showed a slight decrease to 35 but increased to 40 publications in 2023 with all numbers stated, and it brings 167 publications within five years. The slight dip of the number between 2019 and 2020 is probably attributed to the COVID-19 pandemic and changes in research focus. Ayman Shabana (2021) explains that during the COVID-19 outbreak, researchers primarily focused on treatment and prevention methods. Moreover, the increased number of publications from 2020 to 2021 could result from researchers' interest in the field of IOK and IOS to seek solace from Allah the Almighty (Masudul Alam Choudry, 2021, Chapter 3). In brief, this sizeable growth indicates a renewed and intensified interest in studying IOK, increasing its importance. **Diagram 2** illustrates how academic exploration and contextual influences contributed to the trend in this topic.

In terms of article publication on IOK, the following **Table 1** explains the figures.

Table 1: Total Publication and citation per year

Year	TP	NCP	TC	Mean
2019	27	59.26	75	2.78
2020	26	73.08	136	5.23
2021	39	51.28	73	1.87
2022	35	22.86	18	0.51
2023	40	7.5	6	0.15
<b>TOTAL</b>	<b>167</b>			

Notes: TP – Total Publication; NCP – Number of Cited Publication; TC – Total Citation; Mean – average citation.

**Table 1** details the publication pattern, including the number of cited articles, total citations, and average citations per publication. In 2019, a significant number of papers were cited, with an average citation rate of 75, and this increased to 135 citations in 2020, the highest score in the five years. This score is probably ascribed to the COVID-19 pandemic, whereby people and organisations worldwide have had to adapt to new working methods and live from home. Naturally, this phenomenon has led to an unavoidable spike in the usage of digital technologies due to social distancing rules and statewide lockdowns (Rahul De et al., 2020).

In addition, the mean score for the year 2020 is 5.23 as compared to the year 2023, with the lowest score 0.15, despite the highest number of publications. This score could likely be attached to the sentiment of researchers who continuously request specific methodology, as pointed out earlier by Rosnani Hashim (2013), Aslam Haneef (2011), Khairudin Aljuneid (2023) and Abdul Muhammin (2023).

More explanations can be seen in **Table 2**, which categorises the top 20 highly cited articles. The most referenced works are theoretical and comparative (Abdul Halim Ibrahim et al., 2019). However, there is growing interest in the applied role of IOK in various countries like Indonesia, Bangladesh, China, Indonesia, India and others (Sudipta Roy et al., 2020; Khozin Khozin et al., 2019; Jie Zheng, Hantian Wu, 2021; M. S. Visakh, 2021; Fauza Masyhudi et al., 2020).

Table 2: Top 20 Highly Cited Articles on *DIMENSIONS* Database

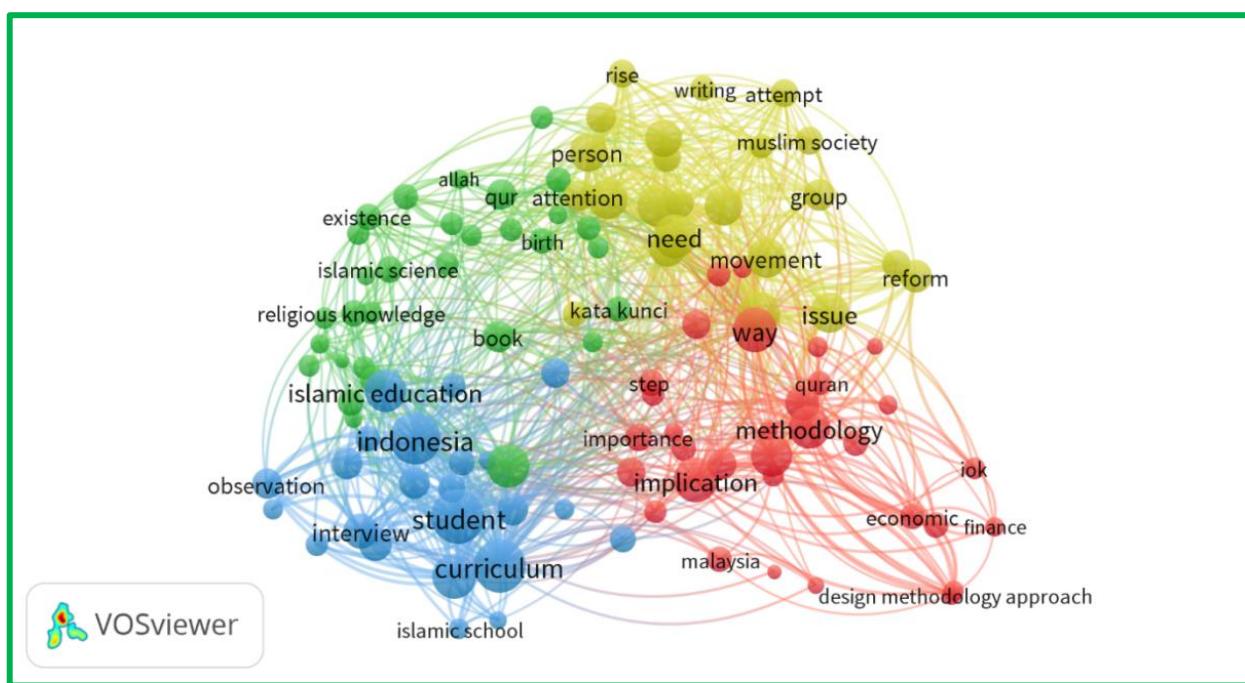
No	Authors	Titles	Cited by
1	Abdul Halim Ibrahim, Noor Naemah Abdul Rahman, Shaikh Mohd Saifuddeen, Madiha Baharuddin 2019, <i>Journal of Bioethical Inquiry</i>	<i>Maqāsid al-Sharī'ah</i> Based Islamic Bioethics: A Comprehensive Approach	24
2	Sudipta Roy, Samia Huq, Aisha Binte Abdur Rob 2020, <i>International Journal of Educational Development</i>	Faith and education in Bangladesh: A review of the contemporary landscape and challenges	24
3	Najwan Saada, Haneen Magadlah 2020, <i>British Journal of Religious Education</i>	The meanings and possible implications of critical Islamic religious education	22
4	Fella Lahmar 2020, <i>Religions</i>	Islamic Education: An Islamic “Wisdom-Based Cultural Environment” in a Western Context	15
5	Ahwan Fanani, 2019, <i>Nadwa Jurnal Pendidikan Islam</i>	Ahmad Dahlan’s Perspective on the Model of Modern Integration of Islamic Education	11
5	Ildus Rafikov, Elmira Akhmetova 2020, <i>ISRA International Journal of Islamic Finance</i>	Methodology of integrated knowledge in Islamic economics and finance: collective <i>ijtihād</i>	10
6	Khozin Khozin, Umiarso Umiarso 2019, <i>Ulumuna</i>	The Philosophy and Methodology of Islam-Science Integration: Unravelling the Transformation of Indonesian Islamic Higher Institutions	8

7	Jie Zheng, Hantian Wu 2021, <i>Higher Education</i>	Translating rhetoric into reality: using the internationalisation of humanities and social sciences in Chinese universities as the Case	5
8	Arif Rahmatullah, Syamsul Hidayat, Muh. Nur Rochim Maksum 2022, <i>Tsaqafah</i>	The Urgence of Values in Islamic Education (Syed Muhammad Naquib al-Attas's Thought)	5
9	M. S. Visakh, R. Santhosh, C. K. Mohammed Roshan 2021, <i>Modern Asian Studies</i>	Islamic Traditionalism in a Globalizing World: Sunni Muslim Identity in Kerala, South India	5
10	Fauza Masyhudi, Rendy Nugraha Frasandy, Martin Kustati 2020, <i>Premiere Educandum Jurnal Pendidikan Dasar dan Pembelajaran</i>	Integrasi nilai-nilai islam dalam pembelajaran bahasa indonesia di Sekolah Dasar Islam Tepat Azkia Padang	5
11	Fajar Syarif 2020, <i>Transformatif</i>	Reintegration Of Religious Knowledge and General Knowledge (Criticism of The Discourse of Science Dichotomy)	5
12	Zarkasih Zarkasih, Kadar M Yusuf, H. Hasanuddin, Susilawati Susilawati 2020, <i>POTENSI Jurnal Kependidikan Islam</i>	Integration Of <i>Naql</i> And <i>Aql</i> Knowledge In Islamic Science University Of Malaysia: Concept And Model	2
13	Asfa Widiyanto 2022, <i>IJoReSH Indonesian Journal of Religion Spirituality and Humanity</i>	Studying Islam in an age of disruption: towards knowledge integration	2
14	Eka Puspitasari, Anaas Tri Ridlo Dina Yuliana 2022, <i>AL-MISBAH Jurnal Islamic Studies</i>	Syed Muhammad Naquib al-Attas's Concept of Islamizing Science and its Relevance to Islamic Education	2
15	Jasmin Omercic 2022, <i>Global Review of Islamic Economics and Business</i>	The Integration of Knowledge (IoK) Methodological Approach to Reforming the Development of Islamic Economics, Banking, and Finance (IEBF) in Light of Maqasid (Objectives) and Sustainable Development Goals (SDGs)	2
16	Derya Iner, Mirela Cufurovic 2022, <i>Religions</i>	Moving Beyond Binary Discourses: Islamic Universalism from an Islamic Revivalist Movement's Point of View	2
17	Murniati Mukhlisin, Nurizal Ismail, Reza Jamilah Fikri 2022, <i>ISRA International Journal of Islamic Finance</i>	Mind the gap: theories in Islamic Accounting and Finance, Islamic Economics and business management studies	2
18	Anggun Zuhaida 2019, <i>Jurnal Ilmiah Islam Futura</i>	Integrative Scientific Madrasah In Indonesia: New Developments in	2

		Integrating Science and Religion in the Learning Processes	
19	Jasmin Omercic 2021, <i>International Journal of Islamic Economics and Finance (IJIEF)</i>	Integration of Knowledge (IoK) Methodological Reasoning of Islamic Economics (IE) as the Wisdom of Humanity: A Heterodox Economic Approach	2
20	Charles E. Butterworth 2019, <i>American Journal of Islamic Social Sciences</i>	Rethinking Reform in Higher Education, From Islamization to Integration of Knowledge	2

The above highly referenced articles can be further examined in the trend analysis based on VOSviewer, as illustrated in **Diagram 3**. The trend analysis will examine the co-occurrence evaluation by detecting terms that regularly occur in VOSviewer, presenting issues currently evolving and potential future research topics.

Diagram 3: Network Visualisation of the Author's Keywords Co-occurrence Analysis



The **diagram 3** has 4 clusters: red, olive green, denim blue and jade green, which consist of 108 items and the total link strength (TLS) is 5036. The higher the link, the greater the frequency of the keywords' co-occurrence. The First cluster in red has 32 items where the term IOK scores 75 TLS, IOK methodology – 172, IOK implication – 189, IOK theory – 175, and IOK contribution gains 130.

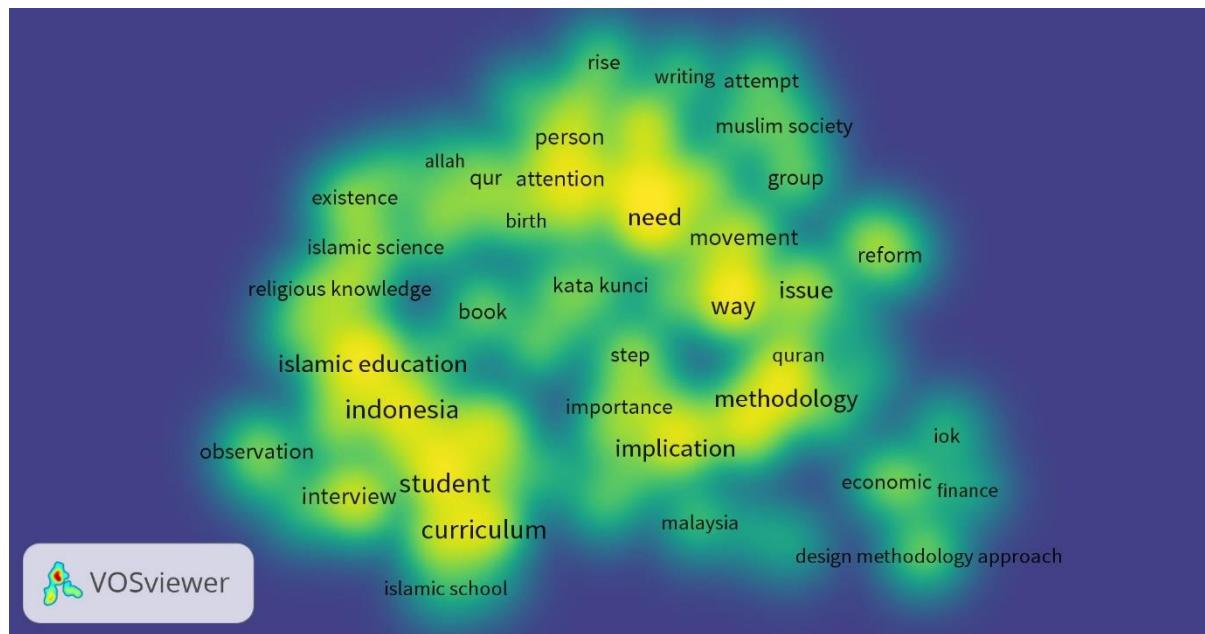
The Second cluster in jade green consists of 31 items. The term university pitches the highest score in this cluster, i.e. 175 TLS, followed by book – 107, Qur’ān – 82, religious knowledge – 81 and secularism – 64.

The Third cluster in denim blue has 23 items. The term student shows the highest TLS, i.e. 254, trailed by curriculum – 245, school – 189, Islamic education – 175, interview – 129 and teacher – 118.

In the fourth cluster in jade green, the total item is 23, and the highest term used is school, which is 181 TLS. The following term needs IOK – 176, movement and issue share 154 TLS, society – 149, difference – 143 and Muslims – 141.

The above four clusters can be further visualised in the VOSviewer's density visualisation. The subsequent **Diagram 4** lays out the mapping of the frequency of keyword co-occurrence.

Diagram 4: Visualisation Mapping of Author's Keywords Co-Occurrence Analysis



**Diagram 4** depicts the density visualisation map. The keyword co-occurrence analysis nodes are color-coded based on item density. Increasing the number of nodes and weight leads to higher density. The yellow tint indicates the highest number of items and weight. The redder the hue of the nodes, the more critical the topic.

## CONCLUSION

Bibliometric analysis is critical for comprehending the academic scene and conducting scholarly research. It provides information to future researchers on the knowledge mapping trends, thus enabling them to identify the essential information and knowledge gaps. In addition, bibliometric analysis includes the entire intellectual landscape, not just individual articles. Researchers and educators can use its approaches to improve their grasp of academic trends and contribute relevant to their disciplines. This information is essential for the current study, for the researcher benefitted from the extracted data in *Dimensions* and could analyse the publication of 167 articles between 2019 and 2023. The study found a growing number of works exploring publications related to the Islamization of Knowledge. Although there were fewer publications in 2021 ascribed to the COVID-19 pandemic, its treatment and prevention, IOK remains a significant factor in many academic areas of publication.

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