

Research Collaboration Patterns and Knowledge Structure in Asian Islamic Educational Psychology A Bibliometric Assessment

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Abstract: This study offers a bibliometric evaluation of the development trends, collaborative networks, and knowledge framework in Asian Islamic Educational Psychology from 2010 to 2024. Data were obtained from the Scopus and Web of Science databases, resulting in 1,247 papers that satisfied the inclusion criteria. Analytical instruments including VOSviewer and Bibliometrix R were utilized to delineate co-authorship networks, co-citation trends, keyword co-occurrence, and theme progression. The findings indicate Indonesia's pivotal position as the hub of research, bolstered by its numerous Islamic higher education institutions and international partnerships with Malaysia, Brunei, Pakistan, Turkey, Saudi Arabia, and Western nations such the United States and the United Kingdom. Thematic mapping reveals three primary orientations: (1) development of conceptual and theoretical models, (2) psychological techniques in socio-religious contexts, and (3) developing current challenges such as gender, artificial intelligence, leadership, and multiculturalism. The historical progression indicates a transition from conventional themes, including higher education and pedagogy (2018–2020), to multidisciplinary subjects such as psychology, gender, and knowledge (2020–2022), culminating in a focus on balanced leadership, systematic reviews, and evidence-based methodologies (2022–2024). This study confirms that Islamic teaching Psychology in Asia is progressing beyond mere identity reinforcement to actively participating in global scientific discourse, merging traditional Islamic epistemology with contemporary psychological frameworks and technology-enhanced teaching methodologies.

Keywords: Islamic Educational Psychology; Bibliometric Analysis; Collaboration Networks; Knowledge Structure; Asia

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INTRODUCTION

The swiftly changing realm of Islamic educational psychology in Asian academic institutions has experienced remarkable growth in research output and international collaboration over the past decade, establishing this interdisciplinary field as a vital area that connects traditional Islamic epistemology with modern psychological theories and educational practices.¹ Recent bibliometric analyses of Islamic religious schools from 1995 to 2022 indicate notable growth trends in publication patterns.² Concurrently, systematic literature reviews illustrate that the incorporation of moral and spiritual values into educational curricula substantially influences students' development across academic, moral, and spiritual dimensions, thereby establishing a complex network of knowledge production that necessitates thorough examination through sophisticated bibliometric methodologies.³

This research is distinguished by its thorough analysis of collaboration patterns in Asian Islamic educational psychology publications from 2010 to 2024. It employs advanced analytical frameworks such as co-authorship network analysis, institutional collaboration mapping, citation pattern assessment, and knowledge structure visualization to identify emerging research clusters, thematic evolution trajectories, cross-national academic partnerships, and intellectual gatekeepers that have significantly influenced the field's theoretical foundations and methodological approaches within the specific socio-cultural contexts of Asian Muslim societies.

This study examines a significant deficiency in comprehending the contributions of Asian scholars, specifically from Indonesia (boasting over 3,200 Islamic higher education institutions), Malaysia (with extensive Islamic education systems), Pakistan (home to esteemed Islamic universities), Turkey (integrating Eastern and Western educational paradigms), Iran (possessing rich Islamic scholarly traditions), and other Muslim-majority countries, to the global discourse on Islamic educational psychology via increasingly sophisticated collaborative research networks that surpass geographical, linguistic, and institutional limitations while preserving cultural authenticity and epistemological consistency. Modern bibliometric research utilizes sophisticated mapping methodologies of co-authorship networks, co-citation analysis, keyword co-occurrence patterns, and temporal evolution tracking to discern prevailing research trends, significant theoretical frameworks, prolific authors, impactful institutions, and geographical concentration patterns within the field, thereby offering an extensive

¹ Paul M Kaplick et al., "An Interdisciplinary Framework for Islamic Cognitive Theories," *Zygon* 54, no. 1 (2019): 66–85, <https://doi.org/10.1111/zygo.12500>; Rudhad Ilaina, Nur Ahid, and Andika Eko Presetiyo, "Epistemology of Interdisciplinary Research at Islamic Study on State Islamic Religious Higher Education in Indonesia," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 8, no. 1 (2022): 1–20, <https://doi.org/10.24952/fitrah.v8i1.4950>.

² Nurul Latifatul Inayati and Annas Fajar Rohmani, "Bibliometric Analysis of Religious Education Systems in Schools: Trends, Themes, and Future Directions," *Multicultural Islamic Education Review* 3, no. 1 (2025): 105–20, <https://doi.org/10.23917/mier.v3i1.10333>; Eko Harianto, "Publication Trends of Journal Articles about Religious Moderation in Recent Years: Bibliometric Analysis," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 11, no. 2 (2022): 125–38, <https://doi.org/10.35878/islamicreview.v11i2.375>.

³ Muhammad Raihan Nasucha, Khozin Khozin, and l'anatut Thoifah, "Synergizing Islamic Religious Education and Scientific Learning in the 21st Century: A Systematic Review of Literature," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 11, no. 1 (July 31, 2023): 109–30, <https://doi.org/10.15642/jpai.2023.11.1.109-130>.

comprehension of the intellectual landscape, knowledge flows, collaboration dynamics, and emerging paradigms that have defined this interdisciplinary domain's notable growth and academic development in recent decades.⁴

The conceptual framework employed in this bibliometric assessment encompasses both quantitative analysis dimensions including publication productivity metrics, citation impact assessments, h-index calculations, collaboration indices, and network centrality measures, alongside qualitative mapping approaches that reveal thematic clusters⁵, epistemological foundations, theoretical tensions, and methodological innovations of Islamic educational psychology as it intersects with Western psychological paradigms, cognitive development theories, moral psychology frameworks, spiritual intelligence constructs, character education models, and culturally responsive pedagogical approaches that authentically reflect and honor the distinctive worldview, values systems, learning traditions, and developmental conceptualizations inherent within diverse Asian Muslim educational contexts while contributing meaningfully to global psychological knowledge and cross-cultural understanding of human development processes.

Islamic educational psychology embodies a distinctive integration of Islamic spiritual and ethical tenets with scientific psychological research methods.⁶ The discipline derives from ancient Islamic research, notably the writings of Al-Ghazali, Ibn Sina, and other medieval Muslim academics who examined the convergence of spiritual growth, moral character development, and cognitive processes.⁷ Modern Islamic educational psychology synthesizes traditional ideas with contemporary psychological theories, establishing a unique framework for comprehending learning, development, and human behavior in Islamic cultural contexts.⁸

The theoretical foundation of Islamic educational psychology is based on several core concepts: fitrah (innate human nature), tawhid (unity of existence), khilafah (stewardship), and tarbiyah (holistic education).⁹ These beliefs establish a basis for comprehending human development that markedly contrasts with secular psychological frameworks, highlighting the

⁴ Roland Molontay and Marcell Nagy, "Twenty Years of Network Science: A Bibliographic and Co-Authorship Network Analysis," in *Big Data and Social Media Analytics: Trending Applications* (Cham: Springer International Publishing, 2021), 1–24, https://doi.org/10.1007/978-3-030-67044-3_1.

⁵ Namita Mahapatra and Jyotshna Sahoo, "Metrics Employed in the Evaluation of Research Productivity: A Systematic Literature Review," *Journal of Librarianship and Information Science* 55, no. 3 (September 11, 2023): 868–85, <https://doi.org/10.1177/09610006221104798>.

⁶ Muhammad Hisyam Syafii and Husain Azhari, "Interaction Between Spiritual Development and Psychological Growth: Implications for Islamic Educational Psychology in Islamic Students," *Journal of Islamic Education and Ethics* 3, no. 1 (January 14, 2025): 29–48, <https://doi.org/10.18196/jiee.v3i1.69>.

⁷ Nurul Ain Norman et al., "The Development of the Soul in Early Childhood: A Model Based on Ibn Sina's Theory of the Soul in Islamic Philosophy," *AlAfkar: Journal for Islamic Studies* 7, no. 2 (2024): 89–104, <https://doi.org/10.31943/afkarjournal.v7i2.1072>.

⁸ Muhammad Leany and Dimas Ahnan 'Azzam, "Childhood Education and Popular Islam: Islamic Psychology as a Pattern of Early Childhood Education in the Authoritative Affinity of Popular Islam," *AlAthfal: Jurnal Pendidikan Anak* 10, no. 2 (December 17, 2024): 179–90, <https://doi.org/10.14421/al-athfal.2024.102-07>.

⁹ Muhammad Hisyam Syafii et al., "Scientometric Study of Growth Patterns, Collaboration and Diffusion of Educational Psychology Knowledge in Southeast Asia 2015-2025," *PAEDAGOGIA* 28, no. 2 (June 21, 2025): 180, <https://doi.org/10.20961/paedagogia.v28i2.102740>; Triwidyastuti Triwidyastuti and Maragustam Siregar, "THE CONCEPT OF ISLAMIC EDUCATION DEVELOPMENT BASED ON THE THEORY OF FITRAH," *Indonesian Journal of Interdisciplinary Islamic Studies* 2, no. 1 (September 20, 2018): 31–52, <https://doi.org/10.20885/ijis.vol2.iss1.art2>.

spiritual aspect of learning and the significance of moral character development in conjunction with cognitive and emotional advancement.¹⁰

Bibliometric analysis is a quantitative approach for assessing and examining literature on a certain subject, yielding insights into research trends, prominent authors, and the most frequently referenced works within a particular domain. This methodology offers an objective and quantitative means to identify gaps by delineating research trends, topics, and deficiencies in the literature, rendering it especially beneficial for comprehending the progression of multidisciplinary domains such as Islamic educational psychology.

Recent years have witnessed an increased application of bibliometric approaches in Islamic education research, focusing on curriculum creation, teaching practices, and institutional efficiency.¹¹ Bibliometric studies emphasize overarching trends in Islamic education instead of specific publications, allowing scholars to see patterns and trajectories that may not be evident using conventional literature review methods.¹²

Asian universities have progressively prioritized international collaboration and knowledge sharing, especially in transdisciplinary domains that connect ancient and modern knowledge systems.¹³ The expansion of Islamic educational psychology research in Asia signifies wider trends in the globalization of higher education and the growing acknowledgment of indigenous knowledge systems in global academic discussions.

RESEARCH METHODS

This study utilized a bibliometric methodology with a quantitative-descriptive analytical framework, intending to delineate the evolution, collaborative trends, and theme trajectories of research in Islamic educational psychology within the Asian context. The bibliometric technique was selected for its ability to offer an extensive picture of knowledge structure, scientific output, and collaborative networks inside academic literature.¹⁴ This technique is deemed pertinent as the domain of Islamic educational psychology is still evolving and needs thorough mapping to define the study's standing and prospective research trajectories.

¹⁰ Kubra Yildiz, "Supporting Pesantren-Based Higher Education to Internalize Value Education," *Journal of Islamic Education and Ethics* 3, no. 2 (December 14, 2025): 207–22, <https://doi.org/10.18196/jiee.v3i1.69>; Muhammad Hisyam Syafii et al., "Neurocognitive-Spiritual Based Psychopedagogy in Improving Working Memory and Emotional Intelligence in Muslim Students," *Journal of Islamic Education and Ethics* 3, no. 2 (July 11, 2025): 151–66, <https://doi.org/10.18196/jiee.v3i2.86>.

¹¹ Mariam Elbanna and Muthoifin, "Islamic Education Models: A Bibliometric Analysis of Challenges and Prospects," *Solo Universal Journal of Islamic Education and Multiculturalism* 3, no. 01 (December 11, 2024): 11–26, <https://doi.org/10.61455/sujiem.v3i01.231>; Kadis Kadis et al., "Trends and Insights on Multiple Intelligences in Islamic Schools: A Bibliometric Analysis," *Journal of Education*, no. 93 (January 22, 2024): 89–119, <https://doi.org/10.17159/2520-9868/i93a05>.

¹² Moch. Rizal Fuadiy et al., "Mapping the Digital Transformation of Education in Indonesia from 2012 to Early 2025," *Journal of Educational Research and Practice* 3, no. 2 (July 26, 2025): 276–306, <https://doi.org/10.70376/jerp.v3i2.390>.

¹³ Hugo Horta and Ka-Ho Mok, "Challenges to Research Systems, Academic Research and Knowledge Production in East Asia: Learning from the Past to Inform Future Policy," *Journal of Higher Education Policy and Management* 42, no. 2 (March 3, 2020): 119–33, <https://doi.org/10.1080/1360080X.2020.1738125>.

¹⁴ Magaly Gaviria-Marin, Jose M. Merigo, and Simona Popa, "Twenty Years of the Journal of Knowledge Management: A Bibliometric Analysis," *Journal of Knowledge Management* 22, no. 8 (October 18, 2018): 1655–87, <https://doi.org/10.1108/JKM-10-2017-0497>.

The research data were acquired by a thorough search of two esteemed worldwide academic databases: Scopus and Web of Science. These were selected for their extensive coverage, assured indexing quality, and authoritative role in delivering cross-disciplinary scientific literature. The search approach included a blend of terms pertinent to Islamic educational psychology, such as "Islamic education," "Islamic psychology," "Muslim students," "tarbiyah," "tazkiyah," "akhlak education," and "fitrah-based learning." To ensure uniformity in the research setting, the search was restricted to publications from Asian nations, determined by author affiliation and institutional location.

The preliminary search produced 2,847 published records. A screening procedure was subsequently executed, encompassing the elimination of duplicates and the implementation of inclusion criteria. The criteria employed were: (1) publications in the format of peer-reviewed journal articles, conference proceedings, or book chapters; (2) published between 2010 and 2024; and (3) including at least one author linked with an institution situated in Asia. Following the final selection phase, 1,247 articles satisfied the requirements for additional analysis.

This study employed many specialized bibliometric software tools with complementing features to provide a full analysis.¹⁵ VOSviewer was employed to create and illustrate co-author networks, conduct co-citation analysis, and generate keyword linkage maps.¹⁶ The Bibliometrix R program was employed for comprehensive analysis, encompassing scientific production, cooperation indices, and topic progression over the observation period.¹⁷

This research's analytical approach is organized into four primary aspects. Initially, productivity analysis includes publishing patterns, author productivity metrics, and institutional contributions. Secondly, cooperation analysis investigates co-authorship patterns, the degree of international collaboration, and the configuration of research networks. Third, citation analysis assesses scientific impact by finding the most frequently referenced papers and the trajectory of knowledge distribution. Fourth, content analysis emphasizes topic mapping, keyword evolution, and the establishment of research clusters that depict the trajectory of academic advancement.

This study also computed many network indicators to enhance our comprehension of scientific collaboration patterns. Degree centrality quantifies the amount of direct connections each node (author or institution) possesses, indicating their visibility inside the network. Betweenness centrality identifies nodes that function as intermediaries between clusters, hence

¹⁵ Vilker Zucolotto Pessin, Luciana Harue Yamane, and Renato Ribeiro Siman, "Smart Bibliometrics: An Integrated Method of Science Mapping and Bibliometric Analysis," *Scientometrics* 127, no. 6 (June 21, 2022): 3695–3718, <https://doi.org/10.1007/s11192-022-04406-6>.

¹⁶ Fawad Ullah, Lei Shen, and Syed Hamad Hassan Shah, "Value Co-Creation in Business-to-Business Context: A Bibliometric Analysis Using HistCite and VOS Viewer," *Frontiers in Psychology* 13 (January 11, 2023), <https://doi.org/10.3389/fpsyg.2022.1027775>.

¹⁷ Massimo Aria and Corrado Cuccurullo, "Bibliometrix: An R-Tool for Comprehensive Science Mapping Analysis," *Journal of Informetrics* 11, no. 4 (November 2017): 959–75, <https://doi.org/10.1016/j.joi.2017.08.007>; Xiaoxue Wang et al., "From Past to Future: Bibliometric Analysis of Global Research Productivity on Nomogram (2000–2021)," *Frontiers in Public Health* 10 (September 20, 2022), <https://doi.org/10.3389/fpubh.2022.997713>.

facilitating the transfer of knowledge.¹⁸ Closeness centrality evaluates the speed at which a node may access other nodes within the network, reflecting its strategic role in information distribution. The clustering coefficient is computed to assess the propensity of nodes to create dense clusters, hence indicating a coherent research group.

This systematic methodological design—encompassing data collection, publication screening, application of bibliometric tools, and network metric computations—affords a thorough overview of the structure, collaboration, and trajectory of Islamic educational psychology research in Asia, while establishing a robust foundation for future inquiries in this domain.

RESULTS AND DISCUSSION

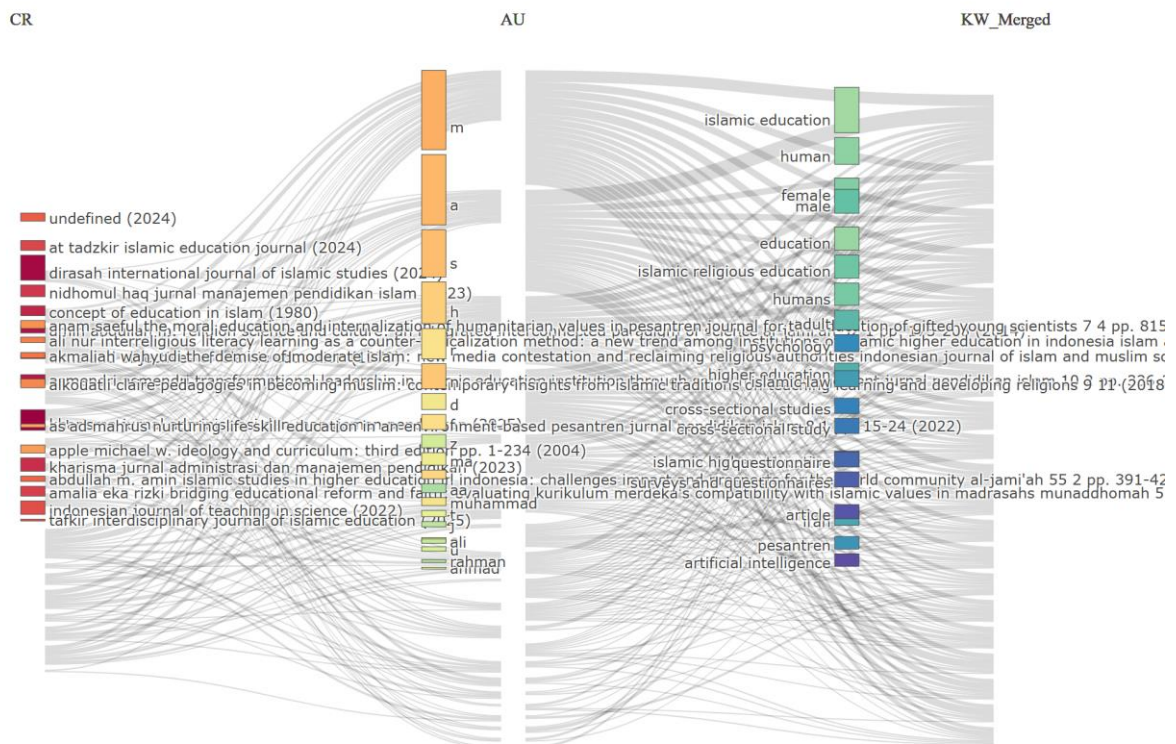


Figure 1. Research Collaboration Patterns and Knowledge Structure in Asian Islamic Educational Psychology

The illustration above depicts the pattern of research cooperation and knowledge structure within the domain of Islamic Educational Psychology in Asia using bibliometric analysis. This network comprises three primary components: CR (Cited References) on the left, AU (Authors) in the center, and KW_Merged (Keywords) on the right. This graphic illustrates

¹⁸ Kristel Vignery and Wim Laurier, “A Methodology and Theoretical Taxonomy for Centrality Measures: What Are the Best Centrality Indicators for Student Networks?,” ed. Mohammed Saqr, *PLOS ONE* 15, no. 12 (December 30, 2020): e0244377, <https://doi.org/10.1371/journal.pone.0244377>.

the frequency of cited references in recent literature (e.g., *At-Tadzkir Islamic Education Journal*, 2024, and *Dirasah International Journal of Islamic Studies*, 2023) in relation to prominent writers currently writing and significant issues in academic debate.

The prevalence of recent literature (2022–2024) indicates significant advancements in research, especially with Islamic education, educational management, and the incorporation of Islamic ideals into contemporary education systems. Authors serve as essential intermediaries, synthesizing many sources with conceptual themes, including Islamic education, religious education, Islamic boarding schools (*pesantren*), and modern subjects such as artificial intelligence.

The keywords section illustrates the primary clusters that represent the knowledge framework. Prominent issues encompass Islamic education and Islamic religious education, intricately linked to gender discourse (male, female), institutional environment (*pesantren*), and study technique (cross-sectional studies, surveys). The introduction of new buzzwords, such as artificial intelligence, signifies a broadening of study aimed at incorporating technology into the context of Islamic education.

This graphic illustrates that research in Islamic Educational Psychology in Asia is multidisciplinary, integrating ancient Islamic academic traditions with contemporary challenges such as values-based education, religious psychology, and technology advancements. The interconnections among references, authors, and core issues indicate that this research emphasizes both the enhancement of Islamic education's identity and its role in tackling global concerns.

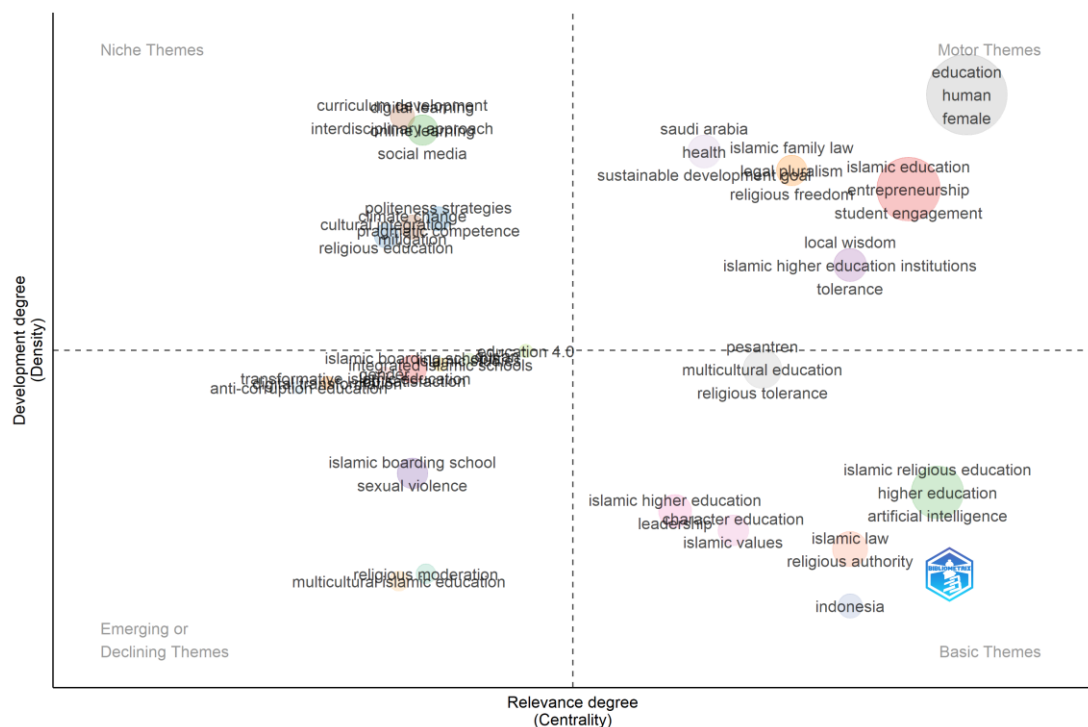


Figure 2. Thematic Evolution and Knowledge Structure in Asian Islamic Educational Psychology

The bibliometric visualization findings in this study illustrate collaboration patterns, reference linkages, and the knowledge structure within the domain of Islamic Educational Psychology in Asia. Figure 1 illustrates that the research network is established by interactions among frequently cited references, prominent authors, and prevailing keywords. Recent

literature (2022–2024) predominates in citations, reflecting the shifting dynamics of research, especially with Islamic education, educational management, and the amalgamation of Islamic principles with contemporary difficulties. Authors function as pivotal connections among diverse references concerning Islamic education, Islamic religious education, Islamic boarding schools (*pesantren*), and developing subjects like artificial intelligence, signifying a transition in study towards technological integration.

Figure 2 illustrates a thematic map that represents the evolution and significance of research themes. The Motor Themes quadrant identifies education, human studies, women's issues, Islamic education, and entrepreneurship as essential factors in highly pertinent and swiftly expanding research. Fundamental Themes illustrate the research basis, including Islamic religious education, higher education, Islamic jurisprudence, religious authority, and artificial intelligence, with prospects for further interdisciplinary advancement. Niche themes like curriculum development, online learning, and social media are evolving within a restricted framework, whereas emerging or waning themes such as Islamic boarding schools, religious moderation, and multicultural Islamic education signify research domains that are either nascent or diminishing in significance, yet continue to hold importance within the social and policy landscape of Islamic education.

These results affirm that Islamic Educational Psychology research in Asia not only aims to reinforce the identity of Islamic education but is also evolving to incorporate global issues, including gender, entrepreneurship, digital technology, and diversity values. The collaborative patterns among academics, the interrelation of the literature, and the trajectory of theme evolution suggest that this topic holds significant potential for tackling the difficulties of contemporary Islamic education and psychology.

Country Collaboration Map

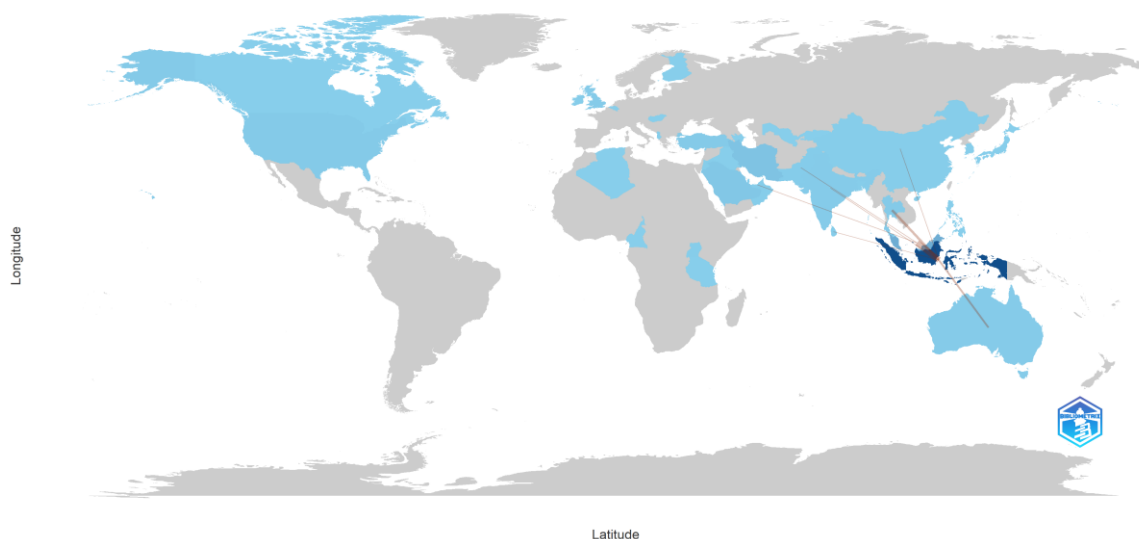


Figure 3. Country Collaboration Map in Asian Islamic Educational Psychology Research

The country cooperation map illustrates the trend of global connectedness in publications pertaining to Islamic Educational Psychology. Indonesia serves as the principal nexus of the cooperation network, as seen by its deeper color intensity and greater number of connecting pathways relative to other nations. This affirms Indonesia's status as the heartland of Islamic education research in Asia, especially owing to the prevalence of Islamic educational

institutions, Islamic boarding schools (pesantren), and Islamic-based universities as research hubs. Moreover, substantial relationships exist with nations in Southeast Asia (Malaysia, Brunei), South Asia (India, Pakistan), and the Middle East (Saudi Arabia). These connections demonstrate a mutual commitment to advancing Islamic education studies that are rooted in traditional principles while simultaneously addressing global challenges. Connections are also apparent with Western nations, like the United States, the United Kingdom, and Australia. This cross-regional collaboration demonstrates that Islamic Educational Psychology research has surpassed geographical limitations, entered the global sphere, and facilitated interdisciplinary dialogue, especially regarding the integration of Islam with science, psychology, and contemporary technology. This partnership map illustrates that although Indonesia functions as a research center, international contributions are substantial in influencing the advancement of Islamic Educational Psychology. Cross-border collaboration enhances knowledge networks, elevates research methodology, and fosters the development of new, more inclusive viewpoints on the dynamics of Islamic education in the contemporary period.

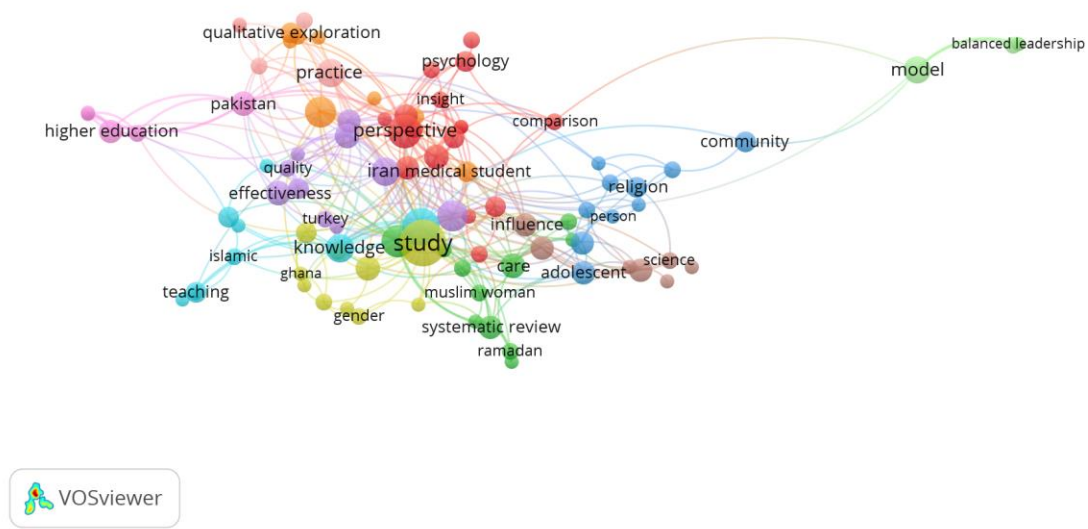


Figure 4. Co-occurrence Network of Keywords in Islamic Educational Psychology Research

This graphic illustrates a term co-occurrence network that delineates topic linkages within Islamic Educational Psychology research. The size of a node represents the frequency of keyword occurrence, whilst closeness and color denote thematic relationships and clusters. Keywords of significant importance, such as study, viewpoint, knowledge, and model, are pivotal to interactions, signifying that research in this domain predominantly emphasizes conceptual methodologies and theoretical frameworks.

The green cluster highlights conceptual elements, with phrases like model and balanced leadership, illustrating endeavors to provide a theoretical framework for Islamic education that

is responsive to contemporary contexts. The red cluster, focusing on perspective, psychology, and practice, illustrates an emphasis on psychological methodologies and the practical experiences of students, such as those in Iran or among medical students. The blue cluster links the themes of community, religion, adolescence, and individuality, highlighting the social and religious aspects in the development of the Islamic identity of the youth.

Moreover, the yellow and brown clusters underscore concerns pertaining to gender, Muslim women, caregiving, and systematic reviews, signifying a scholarly focus on gender dynamics and a more methodical research approach. Additional issues, like Ramadan, Islamic teachings, and geographic locations (Pakistan, Turkey, Ghana), illustrate the varied breadth of cross-cultural inquiry.

This network demonstrates that Islamic Educational Psychology research encompasses three primary orientations: (1) the formulation of conceptual and theoretical frameworks, (2) the psychological examination and application of education within a socio-religious context, and (3) the investigation of contemporary issues including gender, health, and culture. This highlights the multidisciplinary character of the topic and creates potential for the integration of Islamic scientific traditions with contemporary psychological approaches and global challenges.

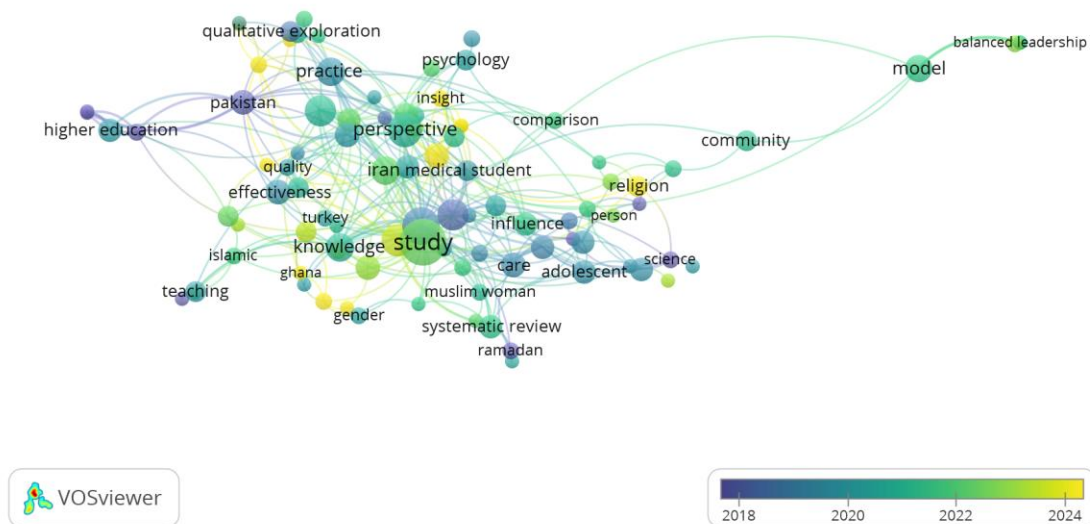


Figure 5. Temporal Evolution of Keywords in Islamic Educational Psychology Research

This graphic presents a temporal co-occurrence map of terms, represented by a color gradient ranging from dark blue (2018) to brilliant yellow (2024). This graphic offers a summary of the progression of research issues in Islamic Educational Psychology during the last six years. During the early period (2018–2020), prominent keywords were higher education, teaching, and Islamic. This signifies that early study focused on the fundamentals of Islamic

education and pedagogical methods. During the transition period (2020–2022), novel topics such as knowledge, perspective, psychology, and gender surfaced, signifying a shift towards interdisciplinary research including educational psychology, gender identity, and the experiences of Muslim students across diverse contexts.

During the recent time (2022–2024), the yellow hue signifies the growth of novel topics like models, balanced leadership, practice, community, and religion. This issue illustrates the contemporary research trend focused on creating new conceptual frameworks, highlighting balanced Islamic educational leadership, and forging links between religious principles and the global community setting. The use of terms like systematic review and efficacy signifies the increasing robustness of evidence-based methods in this domain.

This time map illustrates a transition in study focus from conventional subjects to contemporary and relevant concerns. Islamic education is growing beyond only reinforcing fundamental principles to include psychology, gender, and leadership, while also formulating pertinent conceptual models to tackle the issues faced in the modern context.

Discussion

This study's findings affirm Indonesia's pivotal role as the epicenter of Islamic educational psychology research in Asia, evidenced by collaboration patterns that indicate Indonesia as a primary hub with greater intensity and more connections than other nations in both regional and global collaborative networks. Indonesia's preeminence in this research domain is attributable to its comparative advantage: over 3,200 Islamic higher education institutions distributed throughout the archipelago, fostering an academic ecosystem that is exceptionally conducive to the advancement of interdisciplinary research between Islamic epistemological traditions and modern psychological theories.

This phenomenon corresponds with the findings of who highlighted that the epistemology of interdisciplinary research in Islamic studies at state Islamic universities in Indonesia has significantly evolved by integrating contemporary research methodologies with classical Islamic philosophical frameworks.¹⁹ A bibliometric analysis illustrating the prevalence of recent literature (2022-2024) in citation patterns reveals the evolving dynamics of research, particularly in Islamic education, educational management, and the integration of Islamic principles with contemporary challenges, aligned with the comprehensive concept of *tarbiyah* (Islamic education), which underscores the development of *fitrah* (natural divinity), *tawhid* (the principle of oneness), and *khilafah* (the caliphate) as the theoretical underpinnings of Islamic educational psychology.²⁰

This advancement aligns with assertion of the necessity of an interdisciplinary framework for Islamic cognitive theories to connect Islamic intellectual traditions with Western

¹⁹ Adiyono et al., "Bibliometrix: An R-Tool for Comprehensive Science Mapping Analysis," *Journal of Informetrics* 11, no. 4 (2024): 179–90, <https://doi.org/10.24042/ajsk.v24i1.22636>.

²⁰ Syafii and Azhari, "Interaction Between Spiritual Development and Psychological Growth: Implications for Islamic Educational Psychology in Islamic Students."

psychological paradigms.²¹ In Indonesia, this is exemplified by Islamic boarding schools (pesantren) evolving from traditional educational institutions into research centers that investigate the psychological aspects of Islamic values-based learning, integrating the concepts of tazkiyah (soul purification) and akhlaq (character formation) with contemporary theories of cognitive and emotional development.²² This study's thematic evolution reveals a paradigmatic shift from a traditional emphasis on fundamental elements of Islamic education to more intricate and pertinent contemporary issues.²³

This is evidenced by the transition in keywords from the initial period (2018-2020), characterized by "higher education," "teaching," and "Islamic," to the transitional period (2020-2022), which introduced themes like "knowledge," "perspective," "psychology," and "gender," culminating in the current period (2022-2024) that highlights concepts such as "models," "balanced leadership," "practice," "community," and "religion." This transformation signifies the epistemological advancement of Islamic educational psychology in Indonesia, evolving from a focus on reinforcing fundamental identities to incorporating dimensions such as psychology, gender, leadership, artificial intelligence technology, and the development of pertinent conceptual models to tackle contemporary challenges in Islamic education, as evidenced by the findings on the synergy between Islamic religious education and 21st-century scientific learning.²⁴

Patterns of international collaboration reveal Indonesia's significant ties with Southeast Asian nations (Malaysia, Brunei), South Asian countries (India, Pakistan), the Middle East (Saudi Arabia), and Western nations (the United States, the United Kingdom, Australia), suggesting that research in Islamic educational psychology has surpassed geographical limitations and engaged in the global discourse, particularly concerning the amalgamation of Islam with contemporary science, psychology, and technology. This phenomenon corresponds with the globalization of higher education and the growing acknowledgment of indigenous knowledge systems in international academic discourse, as posited concerning the challenges of

²¹ Aditya Aryo Nur Kusumo, Sukron Kamil, and M. Atho Mudzhar, "Development of Islamic Psychology Interdisciplinary Approaches in the Era of Contemporary Science," *Millati: Journal of Islamic Studies and Humanities* 8, no. 2 (February 16, 2024): 213-35, <https://doi.org/10.18326/millati.v8i2.545>; Hisyam Syafii, Halim Purnomo, and Husain Azhari, "Mindfulness-Based Stress Reduction (MBSR) Dalam Mengurangi Academic Anxiety Pada Mahasiswa," *Jurnal Studi Islam Dan Kemuhammadiyah (JASIKA)* 4, no. 2 (August 31, 2024), <https://doi.org/10.18196/jasika.v4i2.129>.

²² Nasution Nasution, "IMPLEMENTATION OF ISLAMIC VALUES IN THE EDUCATION CURRICULUM IN INDONESIA," *Jurnal Kajian Pendidikan Dan Psikologi* 2, no. 2 (December 12, 2024): 27-36, <https://doi.org/10.61397/jkpp.v2i2.298>; Vialinda Siswati, Zainal Abidin, and Ahmad Zaldi, "Supporting Pesantren-Based Higher Education to Internalize Value Education," *Indonesian Journal of Islamic Education Studies (IJIES)* 6, no. 2 (December 31, 2023): 207-22, <https://doi.org/10.33367/ijies.v6i2.4433>.

²³ Gohar Rahman, "Reconstructing Islamic Identity in Modern Times: A Narrative Review of Educational Reform and Intellectual Responses," *Sinergi International Journal of Islamic Studies* 3, no. 1 (February 28, 2025): 29-43, <https://doi.org/10.61194/ijis.v3i1.708>.

²⁴ Muhamad Arif and Mohd Kasturi Nor Abd Aziz, "Islamic Religious Education Learning Model in the 21st Century: Systematic Literature Review," *Indonesian Journal of Islamic Education Studies (IJIES)* 6, no. 2 (December 31, 2023): 237-62, <https://doi.org/10.33367/ijies.v6i2.4417>.

research frameworks and knowledge generation in East Asia, necessitating lessons from history to guide future policies.²⁵

A network analysis of keyword co-occurrence identifies three principal research orientations: the development of conceptual and theoretical frameworks, psychological assessments and educational applications within socio-religious contexts, and the exploration of contemporary issues such as gender, health, and culture. This analysis underscores the multidisciplinary essence of the field and presents opportunities for the amalgamation of Islamic scientific traditions with contemporary psychological methodologies and global challenges. This is seen in Indonesia via the creation of Islamic education models that address the requirements of contemporary Muslim culture.²⁶ Research highlights concepts such as balanced leadership, community engagement, and religious moderation, linking traditional values with contemporary social dynamics.²⁷ His analysis indicates a notable increase in publications on religious moderation in recent years.²⁸

These findings confirm that Indonesia operates not only as a consumer of global knowledge but has also developed into a producer and disseminator of knowledge in Islamic educational psychology, significantly contributing to global discourse through increasingly sophisticated collaborative networks while preserving cultural authenticity and epistemological consistency. Indonesia's strategic position affords it a comparative advantage in pioneering a paradigm in Islamic educational psychology that may serve as a model for other Muslim nations, while also enhancing the development of a more inclusive and comprehensive cross-cultural psychological theory for understanding human development within the framework of spiritual and religious values.

CONCLUSION

Bibliometric results of 1,247 publications show that Indonesia has developed into a major center for the development of Islamic Educational Psychology in Asia, marked by the dominance of collaborative networks, scientific productivity, and its contribution to the expansion of increasingly multidisciplinary research themes. This study confirms that the development of studies is no longer limited to traditional issues such as pedagogy, higher education, and basic Islamic values, but has shifted to more complex and contemporary studies—including educational psychology, gender, Islamic leadership, the integration of

²⁵ Setiono Sugiharto, "De-Westernizing Hegemonic Knowledge in Global Academic Publishing: Toward a Politics of Locality," *Journal of Multicultural Discourses* 16, no. 4 (October 2, 2021): 321–33, <https://doi.org/10.1080/17447143.2021.2017442>; Michael Robert Seats, "The Voice(s) of Reason: Conceptual Challenges for the Decolonization of Knowledge in Global Higher Education," *Teaching in Higher Education* 27, no. 5 (July 4, 2022): 678–94, <https://doi.org/10.1080/13562517.2020.1729725>.

²⁶ Mohammad Kosim et al., "The Dynamics of Islamic Education Policies in Indonesia," *Cogent Education* 10, no. 1 (December 31, 2023), <https://doi.org/10.1080/2331186X.2023.2172930>.

²⁷ Setinawati et al., "The Framework of Religious Moderation: A Socio-Theological Study on the Role of Religion and Culture from Indonesia's Perspective," *Social Sciences & Humanities Open* 11 (2025): 101271, <https://doi.org/10.1016/j.ssaho.2024.101271>.

²⁸ Miftahul Huda, "Strengthening Religious Moderation Through the Core Values of Islamic Boarding School Education," *Al-Hayat: Journal of Islamic Education* 8, no. 1 (January 25, 2024): 59, <https://doi.org/10.35723/ajie.v8i1.458>.

artificial intelligence technology, and the strengthening of conceptual models based on Islamic epistemology. International collaborations between Indonesia and Asian countries (Malaysia, Brunei, Pakistan, Turkey, Saudi Arabia) and Western countries (United States, United Kingdom, Australia) show that research on Islamic educational psychology has entered the global scientific conversation and is able to integrate classical scientific traditions with modern psychological approaches and data-driven methodologies such as systematic reviews and evidence-based practices.

However, this study has limitations, as it only utilizes the Scopus and Web of Science databases, potentially overlooking quality publications in local languages; the study's year limitation (2010–2024) does not capture earlier historical dynamics; The study's geographic scope focuses solely on Asia and fails to accommodate the differences in institutional characteristics and educational policy variables that influence research productivity. Overall, this study demonstrates that Islamic educational psychology in Asia is undergoing a significant epistemic transformation—moving from a focus on identity strengthening to an integration of science, technology, and spiritual values—and opens significant opportunities for the development of theories, educational models, and more sustainable international collaborations.

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