

Publication Trends of Journal Articles about Religious Moderation in Recent Years: Bibliometric Analysis

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Abstract

In recent years, religious moderation has piqued the interest of Indonesian experts. This research aims to conduct a bibliometric examination of multiple scientific generations over the last few years. The Scopus database was searched for publications, and six results were analysed with BibExcel software and visualised in VOSviewer. English is the principal language of publication. The year 2021 will see the most publications on religious moderation. As a result, a systematic review and meta-analysis of the content of the identified papers and the variables connected with this topic are required. It can serve as a starting point for future study in this field and a foundation for future reviews of its evolution and advancement.

Keywords: Religious Moderation; Bibliometric Analysis; Publications Articles



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A. Introduction

Religious moderation is the subject of exclusively Indonesian research, not worldwide research. This is seen in several books, articles, and research papers published in international journals. Only Indonesia has research sources on religious moderation. Only Indonesian writers or academics are exploring religious moderation, according to a report first published on the Scopus index website in 2009. As a result, scholars outside Indonesia and internationally are not interested in studying religious moderation.

Indonesians are noted for their diversity, including various races, languages, faiths, cultures, and socioeconomic positions. Furthermore, Indonesia is the world's most populous Islamic country, making it an essential emphasis from the standpoint of moderate Islam. In Islam, moderation is a fundamental belief. In the context of diversity in all aspects of religion, customs, race, and the country itself, moderate Muslim is a religious concept that is vitally relevant.¹

¹ Darlis, 'Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural', *Ranayan Fikir: Jurnal Studi Ilmu Ushuluddin Dan Filsafat*, 13.2 (2017), 225–55.

The discussion of direct Islam, like other Islamic ideal models, is not new. It reacts to the rise of savagery proposed by two groups that share the same token, "right" or "left" ideological systems. Thus, moderate Islam is viewed as a beautiful mebeautifulrehearsing Islam worldwide, which lies in the middle of the afford referenced parties, between the right and left gatherings.²

In such a case, Islamic moderation is supposed to propose a solution based on the theological method offered.³ Islam's moderation can provide answers to various religious and civilisational concerns. Less significantly, moderate Muslims can speak out loudly and peacefully against extremists, fanatics, and puritans who engage in violent behaviour.⁴

Islamic beliefs, as described in the Quran, include religious moderation. As a result, theological moderation is an attitude that stands in the middle, not taking sides, not leaning left or right, but instead viewing and solving an issue from the centre. Religious moderation fosters a tolerant, peaceful, and harmonious environment in religion and society and promotes multiculturalism.⁵

Religious moderation is a religious perspective, attitude, and practice in everyday life that embodies the essence of spiritual teachings that defend human dignity and develop the common good, based on the principles of fairness, balance, and adherence to the constitution as a national agreement. Religious moderation is also a middle ground of understanding and practice between *tatharruf tasyaddud* (very radical, extreme right) and *tatharruf tasabbul* (extreme belittlement, extreme left), between *ifraṭh* (too much) and *frith* (too little), between the exclusive extreme of a single truth and the extremes, are all true, between the outer extremes and the inner extremes, between extreme absolutism and extreme relativism, between textual extremes that are too rigid and contextual extremes that are too flexible.⁶

² Mutawali, 'Moderate Islam In Lombok: The Dialectic between Islam and Local Culture', *Journal of Indonesian Islam*, 10.2 (2016), 309–34 <<https://doi.org/10.15642/JIIS.2016.10.2.309-334>>.

³ Darlis.

⁴ Khaled Abou El Fadl, *Selamatkan Islam dari Muslim puritan*, trans. by Helmi Mustofa (Jakarta: PT. Serambi Ilmu Semesta, 2006); Mohamad Fahri and Ahmad Zainuri, 'Moderasi Beragama Di Indonesia', *Intizar*, 25.2 (2019), 95–100 <<https://doi.org/doi.org/10.19109/intizar.v25i2.5640>>.

⁵ Subhan Hi. Ali Dodego and Doli Witro, 'The Islamic Moderation And The Prevention Of Radicalism And Religious Extremism In Indonesia', *Dialog*, 43.2 (2020), 199–208 <<https://doi.org/10.47655/dialog.v43i2.375>>.

⁶ Sulaiman Sulaiman and others, 'Moderation Religion in the Era Society 5.0 and Multicultural Society: Studies Based on Legal, Religious, and Social Reviews', *Linguistics and Culture Review*, 6 (2022), 180–93 <<https://doi.org/10.21744/lingcure.v6nS5.2106>>.

Religious moderation is anchored in realising that we all have the same beginning and end. It is generated from humanity's meditation on the nature of human existence, which allows for a better understanding of life's value and meaning. The teachings and revelations of the numerous religions worldwide augment this rational thought.⁷

Sufists understand religious moderation as a manifestation of attitudes that maintain brotherly relations among human beings, respect the differences of others, tolerate religious differences without being fanatical, and encourage forward-thinking.⁸ So, knowing if a person is moderate can be seen from the extreme opposite direction. Extreme attitudes can manifest themselves in many ways. For example, rude words such as excessive taunts, lies, and negative news spread are also exaggerated praises. A radical person will usually deny the existence of something different or someone from them, try to get rid of them, then disbelieve them and violence against them.⁹

This study aims to look at how bibliometric tools can analyse publications. In addition, this page summarises current religious moderation by utilising variables such as the number of publications, document type, nation, institution, author, etc. I'd also like to look for magazine patterns that promote religious moderation.

B. Method

Bibliometric analysis is a different technique for assessing the scientific literature's quality. In philosophy, an analytic review is a research method that examines literary works and gives more whole and balanced information. The survey used six papers from the Scopus website, including article titles, summaries, and keywords. On the Scopus website, studies on religious moderation date from 2020. As a result, you can observe the issue.

⁷ A.A. Sihombing, I. Abdullah, and Z.H. Prasajo, 'Nostra Aetate and Space for Religious Moderation: Interfaith Dialogue in Multicultural Indonesia', *Journal for the Study of Religions and Ideologies*, 19.55 (2020), 142–57 <<https://www.scopus.com/inward/record.uri?eid=2-s2.0-85079701358&partnerID=40&md5=f1b584aedf3ca2271d2b2d0ae25dd863>>.

⁸ Syarif, 'Understanding the Teaching of Religious Moderation from a Sufistic Perspective and Its Implications for Student Performance', *Journal of Social Studies Education Research*, 12.4 (2021), 320–43 <<https://www.scopus.com/inward/record.uri?eid=2-s2.0-85124511552&partnerID=40&md5=22593af2a432925da9c7379f517888ff>>.

⁹ Ulfatul Husna and Muhammad Thohir, 'Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools', *Nadwa: Jurnal Pendidikan Islam*, 14.1 (2020), 199–222 <<https://doi.org/10.21580/nw.2020.14.1.5766>>.

A complete record of all six existing documents, including article titles, summaries, keywords, and essential details: year of publication, journal title, and nationality of all authors. Created a detailed search term related to " *religious moderation*" to search the Scopus database TITLE-ABS-KEY ("*religious moderation*") AND (LIMIT-TO (PUBYEAR, 2022) OR LIMIT-TO (PUBYEAR, 2021) OR LIMIT-TO (PUBYEAR, 2020) OR LIMIT-TO (PUBYEAR, 2019) OR LIMIT-TO (PUBYEAR, 2017) OR LIMIT-TO (PUBYEAR, 2016) OR LIMIT-TO (PUBYEAR, 2013) OR LIMIT-TO (PUBYEAR, 2012) OR LIMIT-TO (PUBYEAR, 2009)) AND (LIMIT-TO (EXACT KEYWORD, "*Religious Moderation*")).

C. Result and Discussion

Result

In the next stage, the object will be searched. Identification is the first stage. The Scopus database was searched using "religious moderation" in the search field. This topic database will be published between 2020 to 2022. The article is then validated using keywords found on the Scopus Religious Moderation website. The report was typed into an Excel spreadsheet and checked for relevancy utilising criteria. There were six articles about religious moderation found in this search.

Figure 1 depicts an academic article on religious moderation from throughout the world. In 2020, the first article with the term "religious moderation" was published on the Scopus website. The following year, in 2021, four papers will be issued. In the year 2022, there is also an article.

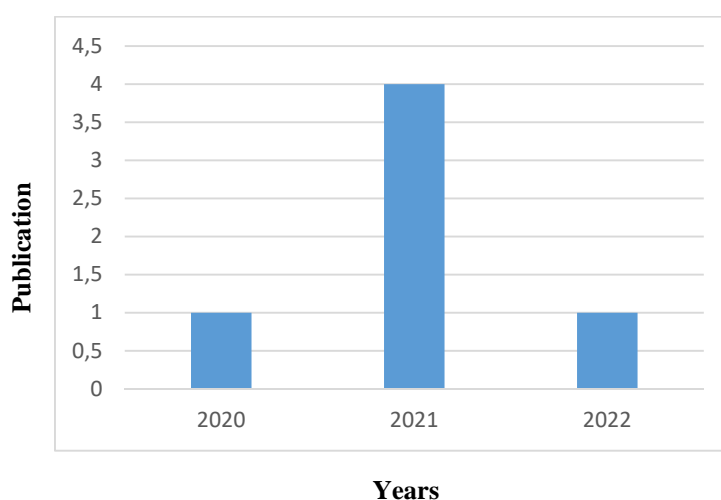


Figure 1. Production on religious moderation.

Prahesti's research on religious moderation with bibliometric analysis aims to identify the publication of articles and trends or research positions on religious moderation in the last two years and determine the number of citations or publications from 2020 to 2022. The results of the bibliometric analysis show that there are publications from 2020 to 2022 generating thousands of articles that match the keyword "religious moderation".¹⁰

From 2009 through 2022, Figure 2 depicts the distribution of documents by country. Indonesia (10 publications), the United Kingdom (5), the United States (3), Australia (2), Brunei (1), Singapore (1), and Undefined (1) were the countries with the most publications (3). Indonesia has the most articles on religious moderation among the six countries with the most significant percentage of production.



Figure 2. Publications on religious moderation by country.

The Scopus category in which the keyword "religious moderation" appears in publications. Figure 3 depicts the affiliations of published works on this topic with nine universities.

¹⁰ Vivin Devi Prahesti, 'Bibliometric Analysis: Religious Moderation', *Annual International Conference on Islamic Education for Students*, 1.1 (2022), 1–18 <<https://doi.org/10.18326/aicoies.v1i1.335>>.

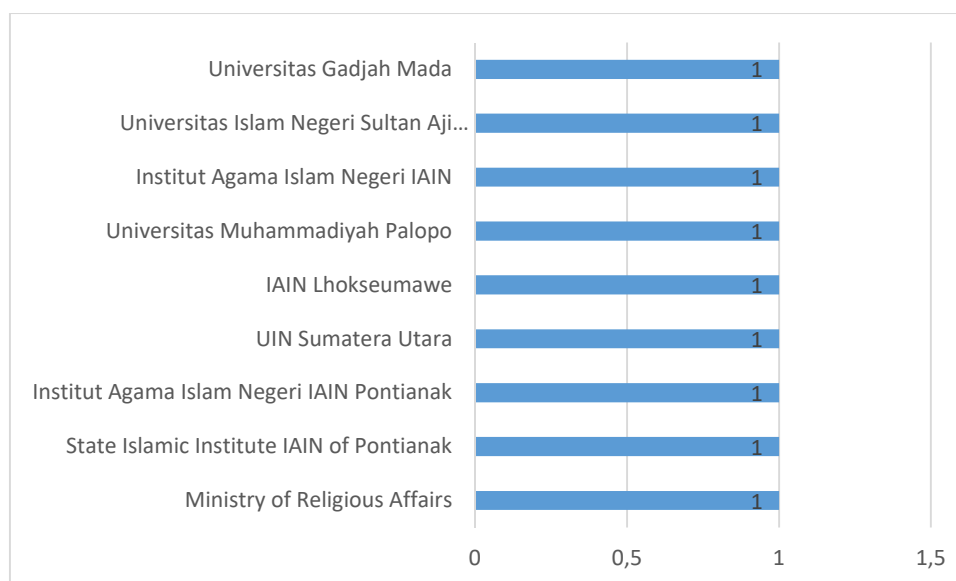


Figure 3. Affiliate publication about religious moderation.

These journals are in the first and second quartiles of the SJR rankings (SCImago Journal & CountryRank). This metric measures how important and high-quality professional journals are. Most materials have been published in South African, Indonesian, Romanian, American, and Turkish journals.

Table 1. Selection of journals with the most publications on repetition.

Journal	No. of Publication	Quartile	SJR (2020)	H Index	Country
<i>Hts Teologiese Studies Theological Studies</i>	1	Q1	0.28	15	South Africa
<i>Indonesian Journal Of Islam And Muslim Societies</i>	1	Q1	0.2	5	Indonesia
<i>Journal For The Study Of Religions And Ideologies</i>	1	Q1	0.21	12	Romania
<i>Journal Of Indonesian Islam</i>	1	Q1	0.25	7	Indonesia
<i>Journal Of Legal Ethical And Regulatory Issues</i>	1	Q2	0.23	11	United States
<i>Journal Of Social Studies Education Research</i>	1	Q2	0.27	12	Turkey

Figure 4 depicts a researcher conducting research or publishing a journal article on religious moderation. Religious moderation publications are not authored separately in the Scopus database but as partnerships between authors. We sorted single creators into the first category and related creators into the second category.¹¹ The Organization takes the lead in a single institutional article and serves as a

¹¹ Yuh-Shan Ho, 'Top-Cited Articles in Chemical Engineering in Science Citation Index Expanded: A Bibliometric Analysis', *Chinese Journal of Chemical Engineering*, 20.3 (2012), 478–88 <[https://doi.org/10.1016/S1004-9541\(11\)60209-7](https://doi.org/10.1016/S1004-9541(11)60209-7)>.

connected writer's foundation.¹² The first writers in brain research, such as those who lead examinations and compose compositions, are frequently the most enthusiastic supporters of this endeavour.¹³ Correspondence creators (usually initial creators) react to requests for information and copies of essential documents.¹⁴ Figure 4 is not the primary or principal writer of a cooperative composition. The author's name occasionally appears in the Scopus database, containing critical religious moderation articles.

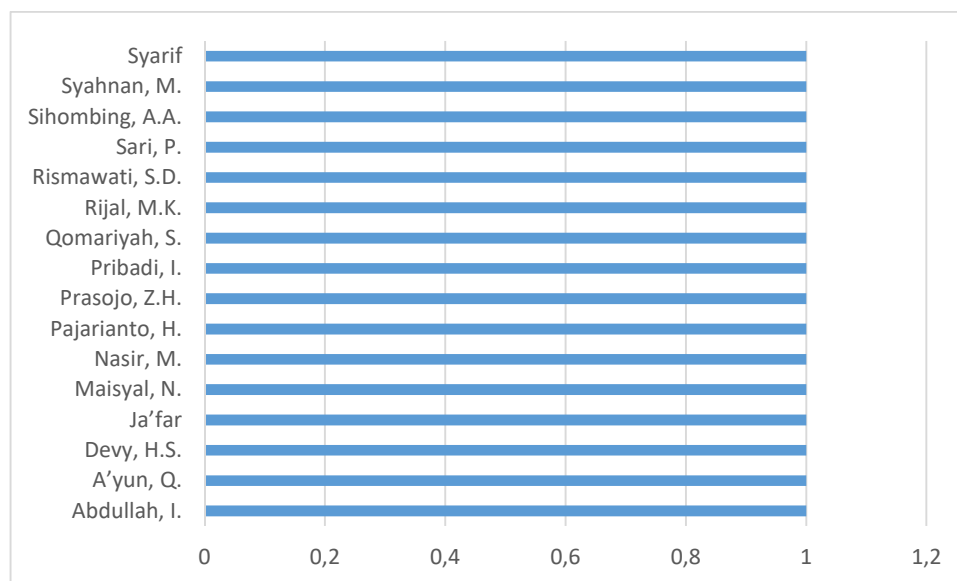


Figure 4. Writer of religious moderation theme journal articles.

This part displays certain representational conceptions connected to the theme of the review and selects six articles from the three files. A VOSviewer audit discovered five distinct thought clusters (see Table 2). Figure 5 shows the names of the ideas produced from the group thickness pointer. In addition, using the shading codes for each category, I've made a list of thoughts that are unique from it. The purpose is to recognise various issues that have been investigated and will be tested in the future. Figure 5 shows the thickness of the groups. Each meeting has a distinct colour scheme.

¹² Yuh-Shan Ho, 'The Top-Cited Research Works in the Science Citation Index Expanded', *Scientometrics*, 94.3 (2013), 1297–1312 <<https://doi.org/10.1007/s11192-012-0837-z>>.

¹³ D. Riesenberg, 'The Order of Authorship: Who's on First?', *JAMA: The Journal of the American Medical Association*, 264.14 (1990), 1857–1857 <<https://doi.org/10.1001/jama.264.14.1857>>.

¹⁴ Kenneth D. Burman, "'Hanging from the Masthead": Reflections on Authorship', *Annals of Internal Medicine*, 97.4 (1982), 602 <<https://doi.org/10.7326/0003-4819-97-4-602>>; Yuh-Shan Ho and James Hartley, 'Classic Articles in Psychology in the Science Citation Index Expanded : A Bibliometric Analysis', *British Journal of Psychology*, 107.4 (2016), 768–80 <<https://doi.org/10.1111/bjop.12163>>.

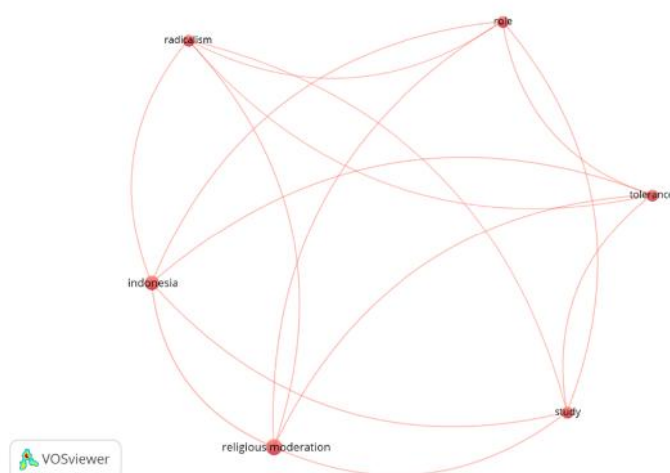


Figure 5. Relation of themes in religious moderation.

Figure 1 shows how the identification in the mapping can assist researchers in getting a head start on their research—new research, in particular. People become intrigued when they come upon exciting topics in a specific field. This survey can be used to find articles on this subject. There is just one cluster with six components: Indonesian, radicalism, religious moderation, role, study, and tolerance from the six reports collected through the Scopus website.

Discussion

The bibliometric analysis demonstrates the evolution of distributions associated with the strict balance from 2020 to 2022. In 2021, the number of articles and the level of articles in global diaries will increase. Only one piece was published in the Scopus record worldwide diary in 2022, the year in which this article was written.¹⁵ The primary language, as determined by many assessments, was English. It is the most often used distribution and correspondence language.¹⁶

According to several polls and investigations into this characteristic, Indonesia is the country with the highest logical outcomes. This is because the problem of tight balance in Indonesia is prominent in print and electronic media. The sociologies that focus on the amicable acting style are the most developing creation in this area. Similarly, a few notable diaries can be identified by their

¹⁵ R. Anderson, 'Indigenous Students' Increasing Risk of Grade Repetition in Early Schooling', *Australian Journal of Indigenous Education*, 41.2 (2012), 196–207 <<https://doi.org/10.1017/jie.2012.17>>.

¹⁶ Mary Jane Curry and Theresa Lillis, 'Multilingual Scholars and the Imperative to Publish in English: Negotiating Interests, Demands, and Rewards', *TESOL Quarterly*, 38.4 (2004), 663 <<https://doi.org/10.2307/3588284>>.

distribution frequency and references to many disciplines of study. This is also quite significant. Table 1 lists the journals distributed, all of which have a comparable dispersion, with only one distribution of articles linked to rigorous balance.

There are a few roadblocks in the way of this research. The search scope is limited to a single database, Scopus, and a set of descriptors for analysis. Every effort has been made to include all terms associated with stringent control. Future exploration should expand the pursuing period and the data collection in the same way. The demand for systematic audits and meta-investigations to break down the substance of the review and the reasons associated with this issue is also suggested as a prospective bearing for future investigation. It serves as a reference point for research in this area and may serve as the basis for future surveys of its progress and events.

A few studies on rigorous balance show that Islam maintains robust control, resistance, and harmony and rejects the label of psychological oppressor religion. These Muslim Americans take advantage of their social equality to demonstrate that they are both outstanding Americans and devout Muslims. After the worldwide and cold conflicts, this situation has undoubtedly turned into the umpteenth moment of strain for the Muslim people group.¹⁷

Religious moderation is either between the extremes or the extremes. So, to determine whether someone is moderate or not, one must look in the opposite direction, which is revolutionary. Excessive praise and impolite language such as excessive cursing, lying, and the distribution of unfavourable news can all be signs of a harsh attitude. Extremists frequently reject the presence of anything or anybody different from them, attempting to eliminate them, and as a result, they will disbelieve and use violence against them.¹⁸

¹⁷ Ron Geaves, *Islam and the West Post 9/11* (London: Routledge, 2017) <https://nls.lids.org.uk/welcome.html?ark:/81055/vdc_100049749581.0x000001> [accessed 25 March 2022]; Rachel Gillum, *Muslims in a Post-9/11 America: A Survey of Attitudes and Beliefs and Their Implications for U.S. National Security Policy* (Ann Arbor: University of Michigan Press, 2018); Chintamani Mahapatra, *The US Approach to the Islamic World in Post-9/11 Era: Implications for India* (New Delhi: Academic Foundation in association with Observer Research Foundation, 2009); M. Nasir and M.K. Rijal, 'Keeping the Middle Path: Mainstreaming Religious Moderation through Islamic Higher Education Institutions in Indonesia', *Indonesian Journal of Islam and Muslim Societies*, 11.2 (2021), 213–41 <<https://doi.org/10.18326/ijims.v11i2.213-241>>.

¹⁸ Husna and Thohir; Yudi Latif, *Negara Paripurna: Historisitas, Rasionalitas, dan Aktualitas Pancasila* (Jakarta: PT. Gramedia Pustaka Utama, 2011).

According to Husna and Tohir, keeping a rigorous balance in schools can adapt students to sustaining equality by constantly considering the findings and decisions of others and adjusting humanity and eternity. The Balance Fortifying Methodology recommends forming reasonable understudy perspectives to appreciate healthy interpersonal relations and religion in various forms. Second, there is a growing sense of mutual respect, particularly among understudies and understudies with instructors. The third factor is understudies' ability to channel information, leading to schools' radicalism, fundamentalism, and selectiveness.¹⁹

In strict control, we are expected to work on the nature of science and consistently act to safeguard our minds and generally be fair and keep an equilibrium in strict resilience since tricky balance tries to make what is happening.²⁰ The current social test is a daily existence loaded with information/data; we are confronted with confounding decisions in the post-truth time, so many individuals are helped by data innovation which can prompt the debasement of human qualities and social sense.²¹

In a study conducted by Nasikhin et al., there are teachings of religious moderation in the Nahdlatul Ulama (NU) and Muhammadiyah organisations in the concepts of Nusantara Islam and Progressive Islam and their relation to the verses of the Qur'an. Where the research results show; first, the teachings of religious moderation in NU are illustrated through the jargon of Islam Nusantara, while Muhammadiyah is through Progressive Islam. Second, the alternation of religious moderation between NU and Muhammadiyah is related to the verses of the Qur'an; namely, they both uphold an attitude of peace (Al-Baqarah: 143), help each other (Al-Maidah: 2), and obey the leader (An-Maidah: 2). Nisa': 59). Third, the symbol of religious moderation of NU and Muhammadiyah is more directed to pluralistic values that are by the context of Islam in Indonesia which is plural so that it does not contradict the contents of Surah Al-Hujurat verse 13.²²

¹⁹ Husna and Tohir.

²⁰ Sulaiman and others.

²¹ Peter van der Veer and Steven Vertovec, 'Brahmanism Abroad: On Caribbean Hinduism as an Ethnic Religion', *Ethnology*, 30.2 (1991), 149–66 <<https://doi.org/10.2307/3773407>>.

²² Nasikhin, Raharjo, and Nasikhin, 'Moderasi Beragama Nahdlatul Ulama dan Muhammadiyah Dalam Konsep Islam Nusantara Dan Islam Berkemajuan', *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 11.1 (2022), 19–34 <<https://doi.org/10.35878/islamicreview.v11.i1.371>>.

Religious moderation, according to Gutkowski (2015), has occurred as religions have responded to the democratic and liberal government structures that emerged in post-World War II Western societies; this implies that religious moderation is not a purely spiritual phenomenon but rather a phenomenon offered as a solution to social issues within a specific social structure. Tezpur (in Brocker 2013) defined religious moderation as a nonviolent, nonconfrontational method of reaching agreements and resolving conflicts that have been selected over non-electoral, aggressive, and confrontational strategies that, while not always violent, are often divisive.²³

This religious moderation is commonly utilised in the context of aqidah, sharia, and Sufism values. Some are known as jabariyah and qadariyah, while others are known as khawarij and mu'tazilah, muwahhid and mulhid, ahlu sunnah waljamaah, and so on. Religion moderation in the context of nationalism is linked to building the Pancasila ideology, which is neither a spiritual nor a secular state but is free to pursue individual religious beliefs in a pluralistic national life.²⁴ So long as differences are recognised within the value framework of ukhuwah basyariah (fellowship of man), ukhuwah Islamiyah (brotherhood of the faithful), table minannaas (good relations with all of humankind), and ikhtilafu ummati Rahman (the difference is a blessing), they will cause no problems.²⁵

This overview includes a few limitations, including scan constraints for a single data set Scopus and the descriptors used in the search. All terms related to repetition were included in the endeavours. On the other hand, examinations may have been halted due to various clarifications. The pursue term and data set should be expanded along these lines. It also suggests that systematic audits and meta-examinations to break down the substance of the review directed and the elements associated with this issue could be a future inquiry topic. It serves as a reference point for research in this area and may serve as the basis for future surveys of its progress and events.

²³ Sihombing, Abdullah, and Prasajo.

²⁴ Sulaiman and others.

²⁵ Minftahuddin, 'Islam Moderat Konteks Indonesia Dalam Perspektif Historis', *MOZAIK: Jurnal Ilmu-Ilmu Sosial Dan Humaniora*, 5.1 (2015), 41–54 <<https://doi.org/10.21831/moz.v5i1.4338>>.

D. Conclusion

Despite the challenges, these findings have far-reaching implications for understanding how new technologies and informal communication devices can severely impact people's lives when poorly managed and combined with mental and procedural errors. This bibliometric analysis allowed us to communicate essential discoveries to scientists while explaining the necessary anticipatory and mediation systems. In addition, the creation associated with maintaining a perfect equilibrium isn't reducing. Organisations and experts observe that it has evolved into a severe and growing general medical issue, going against the grain.

As a result, the findings of this study have implications in both stringent and moderate ways, notably in identifying areas for future exploration that should be addressed in the review and planning of mediations. Similarly, data about where the most investigation is concentrated can be identified as less concentrated in areas where other informative assets can be studied.

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