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Social and Political Critique of Islam in Global Scholarship: A Bibliometric Analysis of Scopus-Indexed Publications

Trisno Susilo[1], Andri Nirwana[2], Hakimuddin Salim[3], Kuswardani Dyah Ayu Kusumaningrum[4]
[1,2,3]Universitas Muhammadiyah Surakarta, Surakarta, Indonesia
[1]g108240013@student.ums.ac.id, [2]an140@ums.ac.id, [3]hs904@ums.ac.id ,[4]g108240007@student.ums.ac.id

Abstract

The study of *Islamic social political critique* has developed as an important part of contemporary Islamic discourse that highlights the relationship between religion, power, social structure, and global political dynamics. Although the number of scholarly publications on this theme has shown a significant increase, the existing literature is still fragmented and dominated by external perspectives, particularly from the Western social science tradition. Therefore, systematic mapping is needed to understand the direction of development, epistemological structure, and thematic tendency of the study of socio-political criticism of Islam in the international academic literature. This study aims to map and analyze the development of *Islamic social political critique* studies through a bibliometric approach using 119 scientific documents indexed in the Scopus database. The data was analyzed quantitatively and visually through mapping of publication distribution by year, journal source, author productivity, institutional affiliation, country of origin, as well as keyword network analysis using VOSviewer software. This approach allows the identification of knowledge production patterns, academic relationships, and temporal and thematic shifts in the focus of studies. The results show that the study *of Islamic social political critique* has experienced consistent growth, especially since the 2010s, and has developed into an established theme in global academic discourse. The production of knowledge is dominated by Western countries, particularly the United States and the United Kingdom, while the contribution of Muslim countries is still relatively limited. From a thematic perspective, Islamic socio-political critical discourse tends to be concentrated on ideological issues such as Islamophobia, secularism, colonialism, and modernity, with Islam more often positioned as an object of criticism than as an epistemic subject. This study concludes that although the intensity of *Islamic social political critique studies is* quite high, there are still epistemological inequalities in the perspectives used. Therefore, this study affirms the importance of developing a more dialogical and balanced socio-political critique of Islam, in particular by strengthening an approach rooted in the Islamic intellectual tradition itself. These findings are expected to be a starting point for further research that expands and deepens the contribution of critical Islamic studies in a global context.

Keywords: Social Political Critique Islam; Bibliometric Analysis; Islamic Studies; Power and Religion; Epistemology of Islam

Introduction

The study of *Islamic social political critique* occupies an important position in development of contemporary Islamic studies, especially in understanding the relationship between religion, social structure, and political power in modern and global contexts. Islam not only functions as a normative belief system, but also as a social reality that continues to interact with political dynamics, public policy, collective identity, and the discourse of justice and human rights. Therefore, social and political criticism of Islam has developed as a complex, multidimensional, and cross-disciplinary academic discourse.(Hossainzadeh, 2016)

In the international academic literature, socio-political criticism of Islam often appears in the context of issues such as secularism, democracy, radicalism, Islamophobia, colonialism, and the relationship between Islam and modernity. (Neo, 2015)However, the evolving direction of criticism tends to be dominated by external perspectives, especially from the Western social science tradition. Islam is often positioned as an object of problematization-as a religion, ideology, or identity-that is considered necessary to be explained, criticized, or adapted to the framework of global modernity. (Jackobsen, 1998)This

condition gives rise to epistemological inequalities, where social criticism of Islam is rarely developed from within the Islamic scientific tradition itself.(Coury, 2018)

As academic attention to global social and political issues involving Muslims increases, scholarly publications with a focus on *social politics critique Islam* show consistent growth. (Roose & Turner, 2019)

Nevertheless, the development of the literature is still fragmented, both in terms of themes, theoretical approaches, and the geographical distribution of authors and institutions. (Wadowiec, 2013)There has not been much research that has systematically mapped how Islamic socio-political critical discourse develops on a global scale, who are the most influential academic actors, and how the structure of the theme and focus of studies have shifted over time.(Langman, 2005)

Based on these conditions, this study aims to map and analyze the development of *Islamic social political critique* studies through a bibliometric approach using 119 documents indexed in the Scopus database. (Baron, 2003)This mapping is expected to provide a comprehensive overview of publication trends, geographical distribution, institutional affiliation patterns, author productivity, and thematic structures that shape the discourse of Islamic socio-political criticism in the international scientific literature. Thus, this study not only serves as a quantitative mapping, but also as a reflective foundation for reading the epistemological direction and tendencies of contemporary critical Islamic studies.(Manea, 2016)

Methods

This study uses a bibliometric approach to systematically analyze the scientific literature that discusses *Islamic social political critique*. This approach was chosen because it is able to describe the pattern of knowledge production, dynamics of theme development, and academic network structure objectively and measurably based on publication metadata.(Mathoor, 2011)

The source of the research data was obtained from the Scopus database, which was chosen because of its reputation as a reputable index of international journals and wide multidisciplinary coverage.(Malik, 1992) The data collection process begins with the formulation of keywords based on conceptual studies and preliminary literature searches. The main keyword used was *Islamic social political critique*, which was applied to the title, abstract, and keyword columns using the TITLE-ABS-KEY search scheme. The search is limited to English-language journal articles without a specific year restriction, thus allowing for the exploration of the historical dynamics of discourse development.(Agustono et al., 2025)

The search results produced 119 scientific documents which were then used as a corpus of research data. The metadata of all the documents, including the year of publication, the author's name, the institution's affiliation, the country of origin, the source of the journal, and the keywords, were extracted and further processed. Initial quantitative data processing is carried out using Microsoft Excel for tabulation, data normalization, and descriptive analysis.(van den Brandt, 2017)

Furthermore, network analysis and bibliometric visualization were carried out using the VOSviewer software. (Jahanbegloo, 2024)This analysis includes keyword co-cocurence mapping, theme density analysis, and overlay visualization to see the study focus shift over time. Through a combination of descriptive analysis and network visualization, this method allows a more in-depth reading of the structure and direction of the development of *Islamic social political critique* studies in the Scopus literature.(Park, 2017)

Results

The results of the analysis of 119 Scopus documents show that the study *of Islamic social political critique* has undergone a gradual but significant development in international academic discourse. The distribution of publications by year shows that in the early phases, the number of studies was still relatively limited and scattered sporadically. However, as the global dynamics involving Islam in social and political contexts have increased, the number of publications has shown a more consistent upward trend, especially since the 2010s.(Binder, 2021)

This increase indicates that socio-political criticism of Islam is no longer seen as a peripheral issue, but has become part of the mainstream of religious studies and critical social science. The growing discourse reflects the growing academic attention to Islam's relationship with power, identity, public policy, and the tension between religion and modernity. In this context, Islam is often positioned in dialectical relations with universal values such as democracy, human rights, and pluralism.(Pool, 2021)

In terms of geographical distribution, the publications analyzed show the dominance of Western countries, especially the United States and the United Kingdom. This dominance reflects the strong tradition of critical Islamic studies in Western academic circles, which generally depart from sociological, political, and postcolonial approaches. Meanwhile, contributions from Muslim countries are still relatively limited,

which shows the gap between the social reality of Islam in the Muslim world and its representation in reputable international scientific literature

This initial analysis confirms that the study *of Islamic social political critique* is developing in an academic landscape that is global, but not fully balanced epistemologically and geographically.(Kassab, 2006)

The results of this study present bibliometric findings obtained from the analysis of 119 scientific documents indexed in the Scopus database with a focus on *Islamic social political critique*. The analysis was carried out to reveal the patterns of knowledge production, geographical distribution, characteristics of publication sources, and thematic structures that shape the discourse of social and political criticism of Islam in the international academic literature. All findings are presented through a combination of descriptive analysis and network visualization to provide a comprehensive and systematic picture of the landscape of this study.(Savci, 2016)

The bibliometric visualizations shown in this section not only serve as a quantitative representation of the data, but also as an analytical tool for reading the intellectual dynamics and shifting focus of the study over time. Each graph and network map reflects the relationships between academic actors, institutions, geographical regions, as well as the main themes that develop in *the discourse of Islamic social political critique*. Thus, the interpretation of the results focuses not solely on the number of publications, but also on the structural and epistemological meanings contained behind those patterns.(Millie & Hosen, 2024)

Overall, the presentation of the results of this study is intended to provide an initial context before entering a more detailed analysis based on the visualization of *documents by year*, *sources*, *authors*, *affiliations*, *countries*, and keyword network analysis. This framework allows for a more integrated reading of the development of Islamic socio-political criticism studies, both as a growing academic field and as a reflection on the global social and political dynamics that surround it.

1. Documents by Year

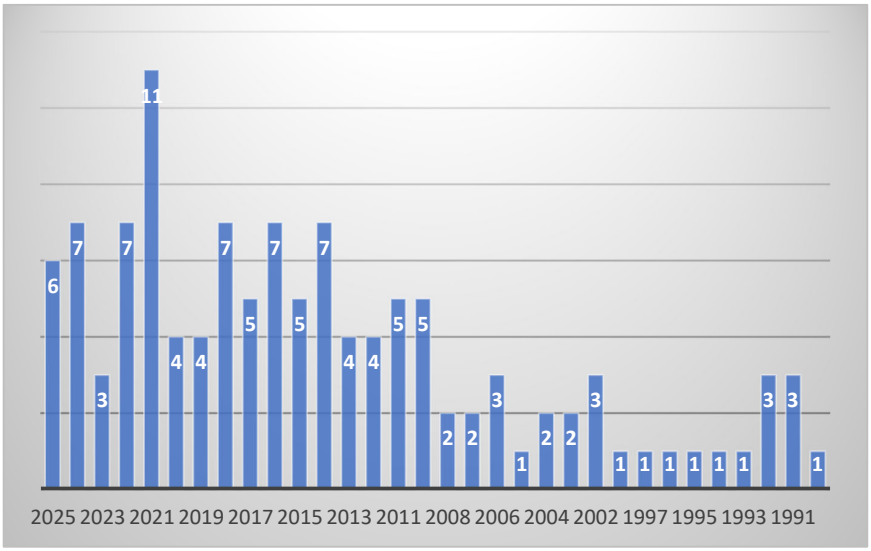


Figure 1. Documents by Year

Based on Scopus bibliometric data visualized on the graph, the distribution of documents per year with the keyword social political critique Islam shows a gradual but progressive pattern of academic discourse development. In the early period, especially from the early 1990s to the early 2000s, the number of publications was still very limited and tended to be sporadic, generally only one to two documents per year. This condition indicates that socio-political criticism in Islamic studies in that phase has not been the main focus of research, and is still treated as a marginal theme spread in normative Islamic studies or regional studies.

By the mid-2000s, there had been a more consistent increase, with the number of publications starting to be in the range of two to three documents per year. This phase can be understood as the initial articulation stage, where the issue of social and political criticism in Islam begins to be formulated more explicitly, especially in line with the strengthening of contemporary Islamic studies, democratic discourse, human rights, and the relationship between religion and the state in various social contexts.

A more significant surge occurred in the period 2010 to 2021. In this range, the number of publications increased markedly, even reaching a peak in one year with more than ten documents. The increase reflects the intensification of academic attention to Islamic socio-political criticism, which is likely

triggered by global dynamics such as the Arab Spring, the rise of political Islamic studies, as well as the development of critical and interdisciplinary approaches to Islamic studies, including the use of sociological, political science, and cultural studies perspectives.

After reaching this peak, the number of publications in recent years has continued to fluctuate, but it is still at a relatively higher level than in the initial period. This indicates that the theme of Islamic social political critique has entered the phase of academic maturity. The focus of research is no longer solely on expanding the number of studies, but tends to move towards deepening analysis, criticism of old paradigms, and exploration of specific cases in local and global contexts.

Overall, the trend of documents by year shows that socio-political criticism in Islamic studies has evolved from peripheral issues to an established theme in international scientific discourse. This pattern confirms that the keyword social political critique Islam has strong academic durability and relevance that continues to be maintained, in line with the social and political dynamics of Muslims in various parts of the world.

2. Documents by Source

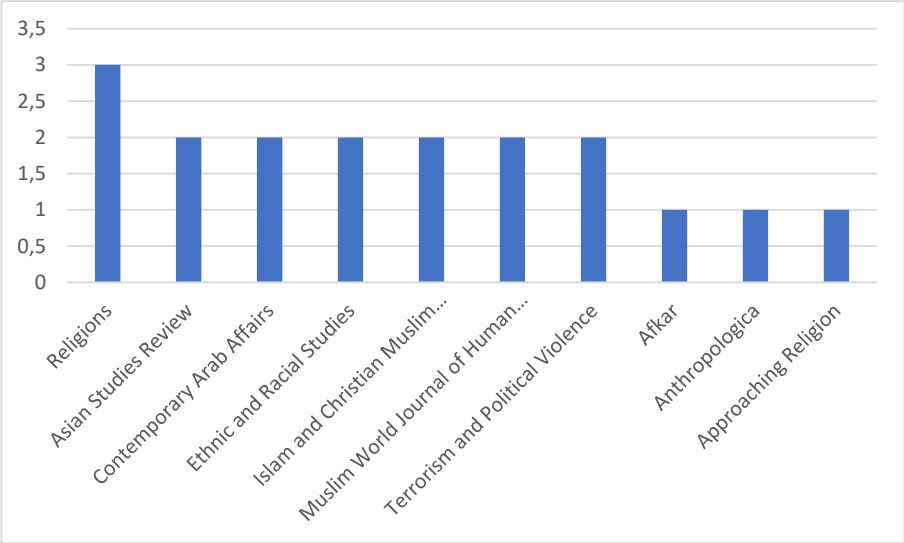


Figure 2. Documents by Source

Based on the visualization of the Scopus data, the distribution of documents according to journal sources in studies with the keyword *social political critique Islam* shows a scientific character that is clearly interdisciplinary, with a strong dominance in the realm of religious studies and regional studies. The journal of Religions occupies the most prominent position with the highest number of publications. This shows that Islamic socio-political criticism is more framed in the perspective of contemporary religious studies, which emphasizes normative-critical analysis, theological discourse, and the relationship of Islam to modern social and political realities.

Journals such as Asian Studies Review and Contemporary Arab Affairs also occupy significant positions. The presence of these two journals indicates that Islamic socio-political criticism is often contextualized in the dynamics of the Asian and Middle Eastern regions, especially in the reading of political transformations, conflicts, and social changes in Muslim society. In other words, this study does not stand in a purely theological space, but is closely intertwined with geopolitical analysis and regional studies.

Meanwhile, contributions from the journals Ethnic and Racial Studies, Islam and Christian–Muslim Relations, and the Muslim World Journal of Human Rights show that Islamic socio-political criticism is also in direct contact with issues of identity, interreligious relations, Muslim minorities, and human rights discourse. This confirms that the criticism built in the literature is directed not only at the internal political structure of Muslims, but also at Islam's position in the plural and often problematic global social order.

It is also interesting to note the emergence of the journal Terrorism and Political Violence, which indicates that there is a strong wedge between Islamic socio-political criticism and the issues of political violence, radicalism, and global security. However, the number of publications that are not dominant in this

journal shows that the study *of Islamic social political critique* is not reduced solely to the issue of terrorism, but still maintains a broader and critical spectrum of analysis.

Journals such as Afkar, Anthropologica, and Approaching Religion with a more limited number of documents reflect contributions from the perspective of Islamic philosophy, anthropology, and religio-cultural approaches. Although not quantitatively dominant, the existence of these journals is important because it enriches the analytical framework with qualitative, reflective, and contextual approaches.

Overall, the distribution of the journal's sources confirms that the study of *Islamic social political critique* is developing in a plural and cross-disciplinary scientific landscape. The dominance of religious and regional studies journals, along with contributions from human rights, ethnicity, and anthropological studies, shows that Islamic socio-political criticism is positioned as a forum for dialogue between religious texts, social realities, and global power structures. This pattern also strengthens the academic legitimacy of the theme as a well-established and relevant study in international scientific discourse.

3. Documents by Most Relevant Authors

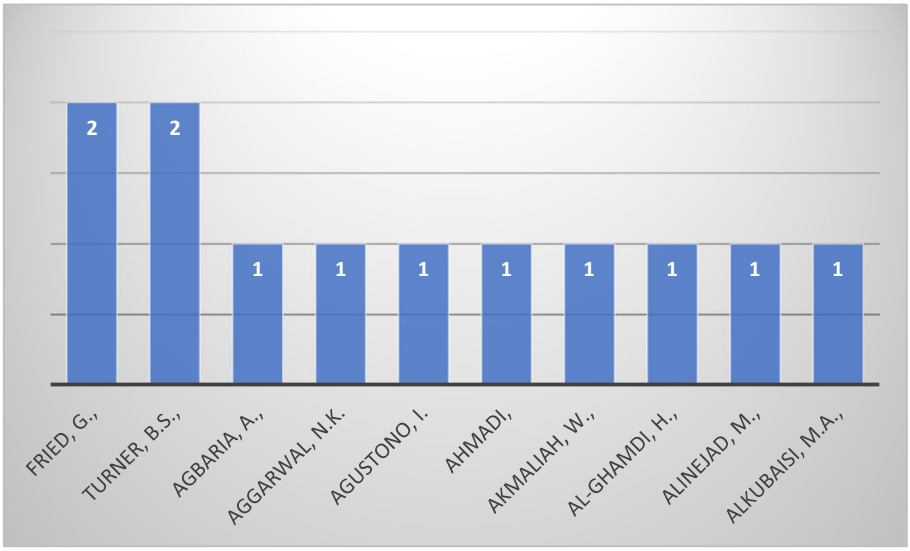


Figure 3. Documents by Most Relevant Authors

Based on the visualization of the Scopus data, according to the authors in the study with the keyword social political critique Islam, shows a relatively dispersed pattern of productivity and is not centered on one dominant figure. The authors with the highest contributions, such as G. Fried and B. S. Turner, produced only two documents each. This shows that this field of study is not controlled by a handful of key authors, but is developing through the contributions of many researchers with a relatively balanced publication intensity.

This condition indicates that Islamic socio-political criticism is more of a field of collective discourse than a scientific tradition centered on one particular school of thought or figure. Each author tends to enter through specific issues, contexts, and approaches, both from the perspective of the sociology of religion, Islamic studies, and political science, without forming a pattern of sustainable productivity in one very intense research path.

The relative dominance of B. S. Turner, known as a sociologist of religion, hints at the strength of his sociological approach in framing social and political criticism of Islam. Meanwhile, the presence of other writers such as Agbaria, Aggarwal, Agustono, Ahmadi, to Al-Ghamdi and Alkubaisi shows the diversity of academic and geographical backgrounds. This diversity reinforces the assumption that the study of Islamic social political critique is transnational and not tied to one particular academic tradition.

The low number of papers per author can also be read as an indication that this theme often emerges as part of a broader study, rather than as the main focus of the same researcher serially. In other words, Islamic socio-political criticism is often positioned as an analytical lens or sub-theme in research on religion, identity, power, and society, rather than as a strictly institutionalized field.

Overall, this pattern of authorship affirms the character of Islamic social political critique studies as an open and multidisciplinary discourse, which develops through sporadic but diverse contributions. Such a structure shows the intellectual vitality of the field, as it opens up a wide space for dialogue and prevents the dominance of a single perspective in social and political criticism of Islam.

4. Documents by Affiliate

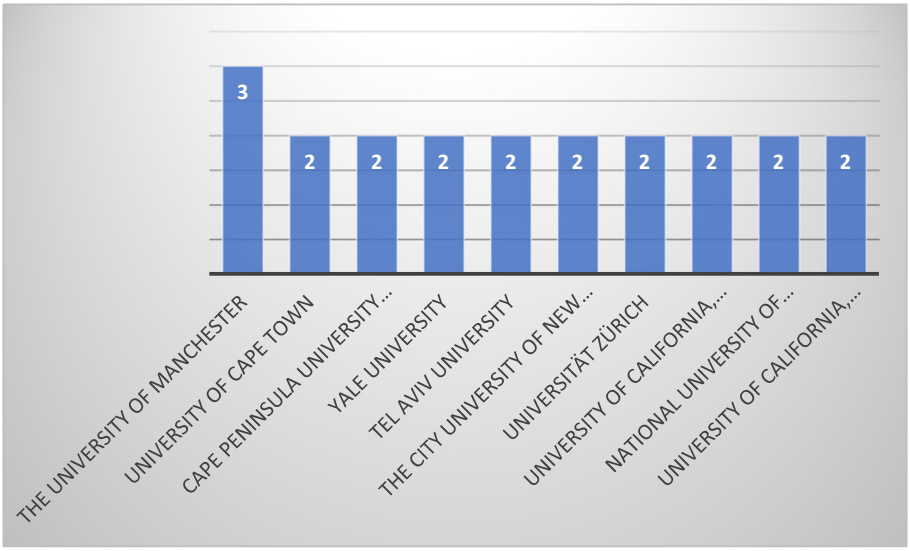


Figure 4. Documents by Affiliate

Based on the visualization of the distribution of documents according to institutional affiliation, it can be seen that the study of Islamic socio-political criticism develops in an international and cross-regional academic network. There is no single institution that is truly quantitatively dominant, although **The University of Manchester** ranks out at the top with a slightly higher number of publications than the others. This shows that the center of knowledge production on Islamic socio-political criticism is not concentrated in one particular institution, but is spread across various universities around the world.

The presence of well-known universities such as the **University of Cape Town**, **Yale University**, **Tel Aviv University**, **University of Zurich**, and several campuses in the United States shows that the issue of Islamic socio-political criticism is not only a concern for academics in Muslim-majority countries. In contrast, the study is also developing strongly in Western and global academic environments, which generally employ critical, interdisciplinary, and contextual approaches.

The relatively even distribution—with most institutions contributing two documents—indicates that the study was not built by hegemonic "large research centers," but by sporadic contributions from various campuses with diverse scientific backgrounds. This pattern strengthens the character of the study of Islamic socio-political criticism as an open field of discourse, which allows for the encounter between Islamic studies, political science, sociology, and regional studies.

It is also interesting to observe the involvement of institutions from the European, American, African, and Middle Eastern regions at the same time. This shows that Islamic socio-political criticism is understood as a global phenomenon, whose relevance goes beyond the local context of Muslims. In other words, Islam is not only read as an internal belief system, but also as a social and political actor that has a far-reaching impact on the contemporary world order.

Overall, the institution's affiliation distribution confirms that the study of Islamic socio-political criticism develops in a plural and decentralized global academic space. This condition opens up a space for dialogue across scientific traditions and allows for the emergence of diverse perspectives in reading the relationship between Islam, justice, and power. This pattern also shows that the theme of Islamic socio-political criticism has a sustainable and relevant academic appeal in international scientific discourse.

5. Documents by Country

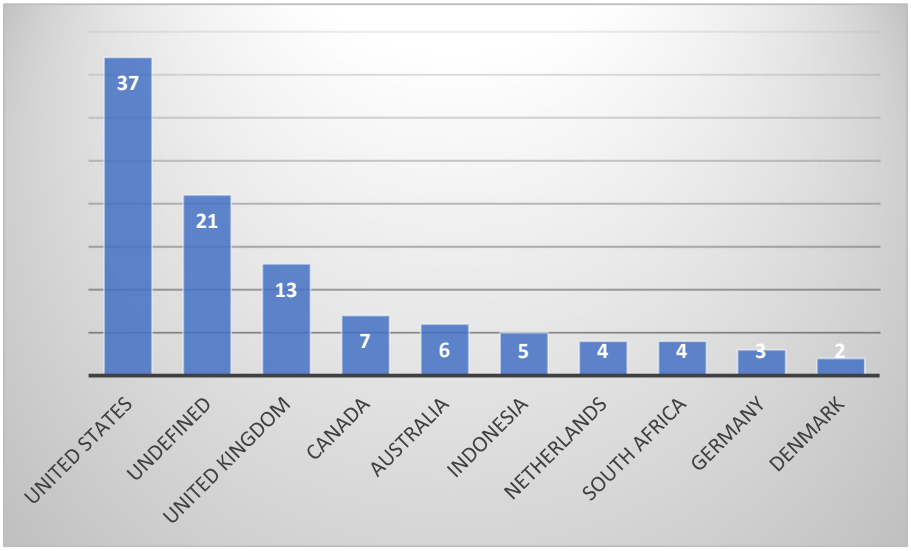


Figure 5. Documents by Country

Based on Scopus' bibliometric mapping of publications that use the keyword social political critique Islam, it can be seen that the production of knowledge in this theme shows a fairly striking geographical inequality. The United States occupies the most dominant position with the highest number of documents (37 publications). This dominance indicates that the study of socio-political criticism of Islam is largely produced in Western academic contexts, particularly by institutions and researchers operating in the social sciences and area studies traditions in North America.

The second position is occupied by the undefined category (21 documents), which indicates the limitation of country-affiliated metadata in the Scopus database. Although no definite geographical conclusions can be drawn, this number remains significant and suggests that some of the global discourse on Islamic socio-political criticism is cross-border or not explicitly tied to a particular national context.

Britain came in third (13 documents), reinforcing the tendency that Western countries with a long history of colonialism and a tradition of Islamic studies have a great deal of concern for issues of social and political criticism in Islam. This can be attributed to the academic focus on the themes of secularism, democracy, radicalism, Muslim identity, and Islamic relations with the modern state.

Countries such as Canada (7), Australia (6), and the Netherlands (4) showed more moderate but consistent contributions. The presence of these countries is generally related to the context of multicultural societies and Muslim minority issues, which has led to the development of critical studies of Islam in contemporary socio-political frameworks.

It is interesting to note that Indonesia only contributed 5 documents, despite being the country with the largest Muslim population in the world. This shows the gap between the social reality of Islam in the Muslim world and its representation in reputable international publications. This limitation can be caused by language factors, methodological orientation, and low penetration of reflective and critical Islamic socio-political criticism in international journals with the Scopus index.

The contributions from Germany (3), Denmark (2), and South Africa (4) are relatively small, but they remain important as an indicator that socio-political criticism of Islam also emerged in the context of continental Europe and Africa, although it has not yet become mainstream.

6. Network Analysis

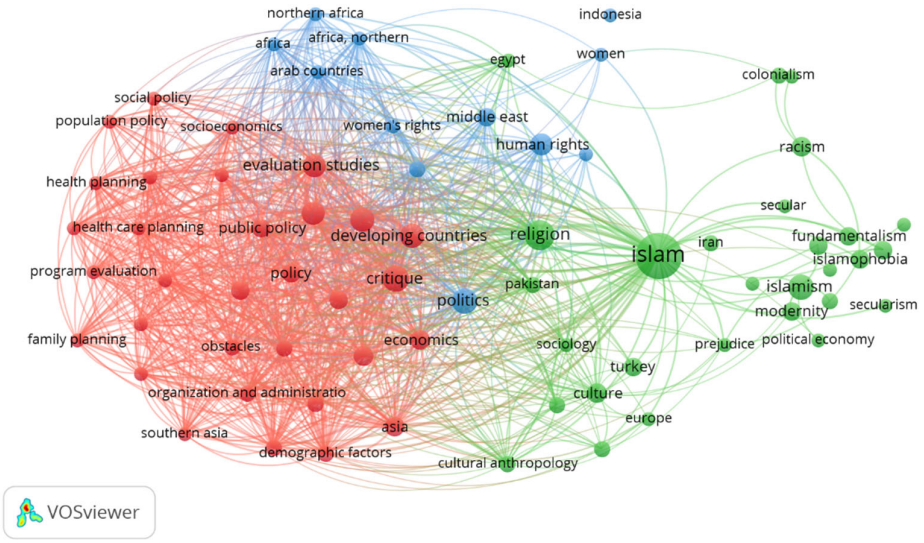


Figure 6. Documents by Network Analysis

The keyword co-accuration map generated through VOSviewer shows how the study of Islamic social political critique in the Scopus database forms a complex and fragmented discourse field. Islam emerges as the most dominant and central node, but such dominance does not necessarily indicate Islam's position as an epistemic subject. On the contrary, Islam's connection with keywords such as Islamism, fundamentalism, secularism, islamophobia, racism, and colonialism indicates that Islam is more often placed as an object of ideological criticism within the framework of Western modernity and postcolonial discourse.

The strong relationship between Islam and the terms Islamophobia and racism shows the existence of ambivalence in the global academic literature. On the one hand, socio-political criticism is directed at political practices in the name of Islam; on the other hand, the criticism also reflects the construction of Islam as an "other" in Western discourse. However, the criticism that develops tends to be normative and ideological, not dialogical or based on an internal reading of the Islamic tradition itself.

Meanwhile, the cluster centered on public policy and development issues shows another tendency in positioning Islam. Terms such as public policy, health care planning, family planning, and population policy show that Islam is often understood as a social variable that influences the success or failure of policies in developing countries. In this context, Islam does not exist as an autonomous value system, but rather as a cultural factor that is perceived to be an obstacle, challenge, or object of adjustment in the process of modern development. The emerging socio-political critique is technocratic and instrumental, focusing on efficiency, program evaluation, and governance, rather than on normative dialogue between Islamic values and public policy.

Other discourses that are quite prominent are related to human rights, gender, and regional politics. The relationship between the keywords women, human rights, religion, and middle east shows that criticism of Islam is often focused on issues of women's rights and civil liberties, especially in the context of the Middle East and North Africa. In this narrative, Islam is often read through the lens of modern human rights universality, which does not always consider the internal ethical and hermeneutic framework of Islam. As a result, Islam is more often positioned as an entity that needs to be tested or corrected, rather than as a source of social criticism itself.

Overall, the pattern of relationships between keywords shows an epistemological fragmentation in the study of Islamic socio-political criticism. Islam is discussed in a variety of domains—ideology, public policy, gender, and human rights—but is rarely placed as an epistemic subject that has its own set of social criticism. The dominance of external perspectives, particularly from the Global North, reinforces the tendency to see Islam as an object of problematization, rather than as an intellectual tradition capable of offering an alternative social critique of inequality, power, and injustice.

These findings confirm the existence of a blank space in the Scopus literature, namely the lack of studies that develop Islamic socio-political criticism based on the text, interpretation, and linguistic analysis of the Qur'an. This is where this research gains its relevance, because it seeks to shift the position of Islam

from just an object of criticism to a subject of social criticism, by presenting a dialogical approach to contemporary social and political reality.

7. Overlay Analysis

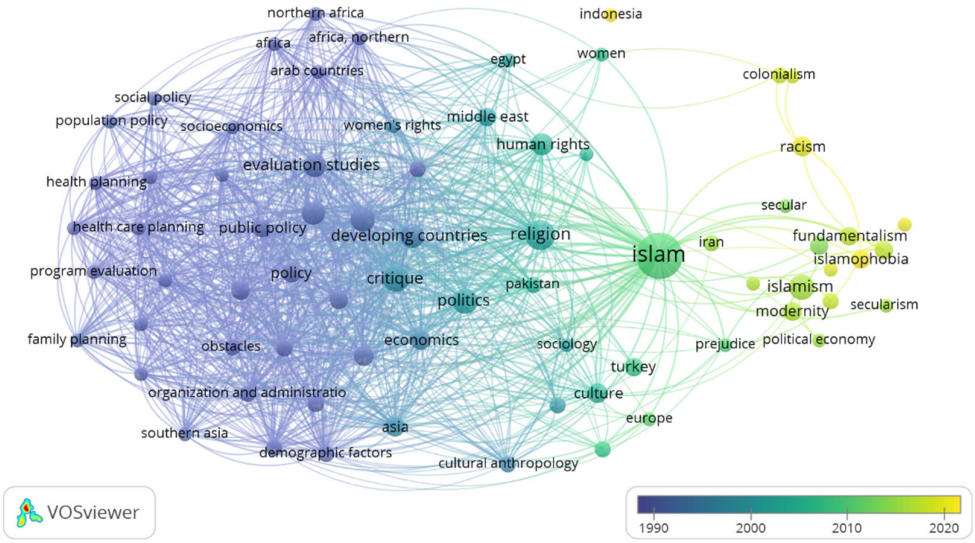


Figure 7. Overlay Analysis

This visualization overlay shows the temporal dynamics of the study of Islamic social political critique in the Scopus literature, with a color gradation that represents the time span of publication from around 1990 to the 2020s. From this visualization, it appears that the development of discourse is not linear, but rather has experienced a shift in thematic focus along with changes in the global context.

In the early phase, which was characterized by the dominance of dark blue, the study of socio-political criticism of Islam was largely centered on issues of public policy, development, and demographics. Terms such as public policy, health planning, family planning, population policy, organization and administration, and evaluation studies emerged as dominant initial themes. In this period, Islam tends to be treated as a cultural variable within the framework of developmentalism, especially in the context of developing countries. The criticism that arises is technical-administrative and oriented towards the effectiveness of policy, not on the normative or epistemological reading of Islam itself.

Entering the next period, indicated by the bluish-green color, the focus of the study began to shift to more political and cultural issues. Keywords such as religion, politics, human rights, women's rights, and the middle east are becoming increasingly central. This shift reflects the growing academic attention to the relationship between Islam, political power, and civil rights, especially in the wake of global events that have put the Muslim world in the spotlight of international politics. At this stage, socio-political criticism of Islam began to adopt a global normative framework, especially the discourse of human rights and liberal democracy.

In the most recent phase, which is characterized by bright green to yellow, the discourse is increasingly concentrated on ideological and identity issues. The emergence of keywords such as Islamophobia, racism, fundamentalism, secularism, colonialism, and modernity shows that socio-political criticism of Islam is now moving in the field of postcolonial discourse and critical studies. Islam is no longer just debated in its relationship with policies or institutions, but also as a symbol of identity that is intertwined with stigma, prejudice, and global power relations.

Interestingly, the position of the Islamic keyword itself remains the center of this entire temporal spectrum, but the meaning and context of the criticism attached to it has undergone a significant shift. From the development variable, Islam has turned into an ideological and identity battleground. Nevertheless, despite the deepening of the theme, the growing criticism is still dominated by external perspectives, with an analytical framework that rests on Western social theory.

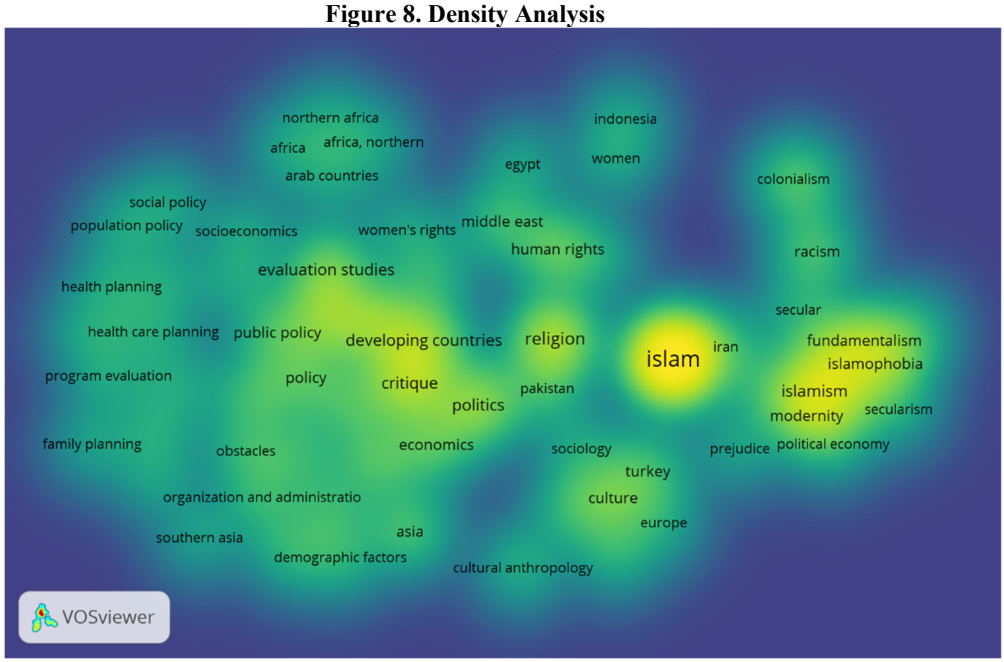
The presence of non-Arab Muslim countries, including Indonesia, in this overlay appears relatively peripheral and tends to appear in the medium to late period. This confirms that the academic

contribution of the Muslim world to Islamic socio-political criticism in internationally reputable journals is still limited, both quantitatively and epistemologically.

Overall, this overlay visualization shows that the study of Islamic social political critique has evolved from a technocratic approach to an ideological-critical approach, but has not yet fully transformed into a critique that originates from within the Islamic tradition itself. This gap is the strategic space for this research, which presents Islamic socio-political criticism that is rooted in the text, interpretation, and linguistic analysis of the Qur'an, as well as dialogical with contemporary social reality.

8. Density Analysis

Figure 8. Density Analysis



This density visualization shows the level of density and intensity of the emergence of themes in the study of *Islamic social political critique* in the Scopus database. The lightest yellow color marks the areas with the highest concentration of discourse, while the green to blue gradients indicate more peripheral themes. From this map it is clear that *the keyword Islam* occupies the highest density center, indicating its position as the main axis in the overall field of socio-political criticism discourse.

However, high density in *Islamic* terms does not stand alone. He is surrounded by terms such as *Islamism*, *fundamentalism*, *Islamophobia*, *secularism*, *modernity*, and *racism* which also have a relatively high intensity. This pattern suggests that Islam is most often talked about in the context of ideological and identity tensions, particularly in its relationship to Western modernity, secularism, and the construction of political "threats." Thus, socio-political criticism of Islam in Scopus literature tends to concentrate on ideological aspects, rather than on the ethical dimension or social transformation that comes from the teachings of Islam itself.

On the other hand, middle density is seen in areas related to *critique*, *politics*, *religion*, *economics*, and *sociology*. These themes form a bridge between ideological criticism and structural analysis, but still show a tendency for Islam to be understood as an object of cross-disciplinary study, rather than as a normative framework that actively shapes social criticism. The criticism that develops is in the analytical-descriptive realm, not the reflective-normative realm within the Islamic tradition.

Meanwhile, areas with lower density—characterized by green to blue colors—are dominated by terms such as *public policy*, *health care planning*, *family planning*, *population policy*, *organization and administration*, and *evaluation studies*. The low density of these themes suggests that the technocratic and developmentalist approach to Islam, although present from the beginning of the development of discourse, is no longer the main focus. Islam in the context of public policy and development tends to be positioned as a social background, rather than as the main critical focus.

Issues related to *women*, *women's rights*, and *human rights* are at a middle-to-low density, indicating that although gender and human rights themes are discussed quite often, they do not form the most dominant core of the discourse. This indicates that criticism of Islam through women's and human rights issues is episodic and contextual, not the main foundation of the discourse of Islamic socio-political criticism as a whole.

Overall, this density visualization confirms that the study *of social political critique of Islam* in Scopus is concentrated on Islam as an object of ideological and identity problematization. The high density of discourse is not directly proportional to the epistemological depth of the internal Islamic perspective. Islam is present massively as a theme, but minimally as an autonomous source of social criticism.

These findings corroborate the conclusion from the overall bibliometric analysis that there is an imbalance between the intensity of the study and the depth of perspective. Islam is widely discussed, but rarely read from the inside through the tools of interpretation, linguistic analysis, and the ethical framework of the Qur'an. Therefore, this research occupies a strategic position in filling this gap, by directing socio-political criticism not only to Islam as an object of study, but to Islam as an epistemic subject that is able to offer an alternative social critique to injustice, power, and contemporary social structures.

Table 1. Keywords of Network Analysis

Keywords	Occurrence	Cluster
1. Developing Countries	9	1
2. Developing Country	9	
3. Political Factors	6	
4. Social Policy	3	
5. Socioeconomics Factor	3	
6. Population Dynamics	5	
7. Evaluation Studies	8	
8. Critique	11	
1. Colonialism	4	2
2. Cultural Anthropology	4	
3. Culture	6	
4. Fundamentalisme	5	
5. Ideology	4	
6. Islamophobia	5	
1. Human Rights	7	3
2. Mediterannian Countries	4	
3. Middle east		
4. Social Behavior	5	
5. Womens Rights	3	
	3	

Conclusion

Based on a bibliometric analysis of 119 documents indexed in the Scopus database, it can be concluded that the study of *Islamic social political critique* has developed into a significant and sustainable theme in international academic discourse. The growth in the number of publications over time shows that social and political criticism of Islam is increasingly seen as relevant in responding to global dynamics involving religion, power, and identity.

However, the results of this study also reveal inequality in knowledge production. The dominance of Western countries as the main producers of literature shows that socio-political criticism of Islam is still largely framed through an external perspective, with a theoretical framework rooted in the tradition of modern social sciences. As a result, Islam is more often seen as an object of criticism than as an epistemic subject that has a tradition of internal social criticism.

The thematic structure formed in the Scopus literature shows the density of ideological issues such as Islamophobia, colonialism, secularism, and modernity. Meanwhile, approaches that explore Islamic social criticism from internal sources such as the Qur'an, tafsir, and Islamic ethics are still relatively rare. This condition shows that there is a significant vacancy for the development of Islamic socio-political criticism that is rooted in the Islamic intellectual tradition itself.

Thus, this study emphasizes the importance of developing a more reflective, dialogical, and balanced *study of Islamic social political critique*. This bibliometric mapping is expected to be a starting point for further research that not only expands the scope of the study quantitatively, but also deepens the quality of analysis and enriches the epistemological perspective of Islamic social criticism in a global context.

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