

Islamic Local Wisdom Scholarship: Core Themes and Emerging Research Directions from a Bibliometric Perspective

Erlangga Wanda Purnama^{1*}, Muthoifin¹

¹ Faculty of Islamic, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

Abstract

Purpose: This study aims to provide the first comprehensive bibliometric mapping of Islamic local wisdom research to identify publication trends, intellectual structures, thematic evolution, and future research directions within this emerging field.

Methodology: Using a bibliometric approach, data were retrieved from the Scopus database on 9 December 2025, resulting in 191 English-language journal articles published between 2009 and 2026, which were analyzed using Biblioshiny, Microsoft Excel, and VOSviewer. The analysis examined publication growth, leading authors, institutions, journals, citation patterns, and keyword co-occurrence networks.

Results: This study contributes original value by conceptualizing Islamic local wisdom as a dynamic and integrative epistemological framework rather than a static cultural construct, offering both theoretical insights and practical implications for education, law, social cohesion, and policy development, while providing a structured agenda for future interdisciplinary and comparative research.

Introduction Section

The development of the concept of local wisdom in social studies and humanities over the past decade shows a paradigm shift from a descriptive traditional approach to a critical and transformative approach (Mahaswa & Hardiyanti, 2025). Local wisdom is now not only seen as a static cultural heritage but as an adaptive value system that plays an active role in shaping identity, social resilience, and environmental sustainability in the midst of globalization (Nurholis et al., 2025). In the social field, local wisdom functions as social capital that strengthens community cohesion and is a source of community-based solutions to contemporary problems such as climate change and social conflicts (Armawi & Limbongan, 2022). Meanwhile, in the humanities, this concept is studied as an expression of local knowledge and a reflection of ethical values that enrich the study of cultural identity and nationality (Coroianu, 2024). The integration of local wisdom in education, public policy, and interdisciplinary research emphasizes the urgency of preserving local values as the foundation of sustainable development with cultural justice (Arjaya et al., 2024).

The concept of local wisdom has a very important role in the process of forming people's cultural identities, especially in the midst of globalization, which has the potential to erode traditional values. Local wisdom serves as the main support in maintaining the continuity of cultural values, norms, and practices that reflect the identity of a community (Jalal et al., 2024). In the contemporary socio-cultural context, local wisdom is not only a symbol of ancestral heritage but also a source of inspiration in strengthening social solidarity, building the nation's character, and strengthening cultural resilience to global homogenization (Suyatno, 2022). Various studies show that the preservation and revitalization of local wisdom is able to enrich the cultural identity of the community through a creative and contextual adaptation process to the challenges of the times (Nurholis et al., 2025). Therefore, understanding and internalizing the values of local wisdom is a strategic step in strengthening an inclusive, dynamic, and sustainable cultural identity at the local and national levels.

The integration of Islamic values with local wisdom is an important effort to maintain harmony between religious and cultural teachings that have taken root in Indonesian society. Islamic values that are universal can synergize with local wisdom that reflects the identity, ethics, and morality of the local community. According to Gerak et al., (2025), this integration can strengthen Islamic values-based character education without necessitating positive local traditions. Wati et al., (2024) emphasized that the union of Islamic principles with local wisdom in Islamic Religious Education learning is able to form a generation that is moral and cultured. In addition, Walad et al., (2025) highlight that a holistic approach that combines religious and local values can be an effective model in character education. Thus, the integration of Islamic values and local wisdom not only strengthens the Islamic identity of the community but also plays a role in strengthening cultural resilience in the midst of global modernization.

The integration of Islamic values with local culture in the social sciences has a high urgency in forming a civilized, ethical, and harmonious social order with local spiritual values and traditions. In the social context, universal Islamic values such as justice, balance, and welfare can be harmoniously integrated with local culture that represents the identity and wisdom of a community (Faiqoh Ghonim & M. Imamul Muttaqin, 2024). This integration is an important foundation in strengthening the social character of the community and enriching the study of social sciences based on religious and

* Corresponding author: i000220043@student.ums.ac.id

cultural values. In addition, Syihabuddin et al., (2024) emphasized that the combination of Islamic values and local culture can encourage the creation of social harmony and strengthen cohesion between pluralistic community groups. Therefore, the understanding and application of integration between Islamic values and local culture is a scientific and practical strategy in building a society that is socially just, cultured, and noble (Defriza et al., 2025).

Previous research shows that bibliometric studies on local wisdom have been widely carried out in various fields, especially education, such as in an article local by Arjaya et al., (2024) that maps the global trend of integrating local wisdom in Scopus-based education and shows the dominance of Indonesia's contribution in the research. Similarly, research (Sutrimo et al., 2025) confirms that local wisdom is a central theme in science learning, with a tendency to increase publications from year to year. Other articles, such as Alhusni et al., (2025), also reveal that local wisdom is closely related to ethnoscience, physics learning, and certain cultural contexts in educational research. However, all of these studies have focused on local wisdom in education, science, physics, or learning media, and no research has been found that specifically addresses "Islamic Local Wisdom" using bibliometric methods, so there is still a gap in the academic literature. Based on these gaps, this study aims to conduct the first bibliometric mapping that specifically analyzes Islamic local wisdom, including publication trends, intellectual structure, author collaboration, keyword dominance, and future research directions in the realm of local wisdom based on Islamic values..

METHOD

This study uses a bibliometric method, which is a quantitative approach to analyze the pattern of scientific publications based on metadata such as keywords, authors, affiliations, collaboration networks, and thematic trends in a certain time span related to a topic, including Islamic local wisdom (Muthoifin, 2025). This approach allows for the assessment of knowledge production, diffusion, and research influence through metrics such as citations and frequency of publications (Celestino et al., 2024). Thus, the bibliometric method provides comprehensive insight into the Islamic local wisdom research landscape and helps identify future research directions through mapping techniques, data normalization, and intellectual network evaluation (Kumar, 2025; Stefanis et al., 2025).

The data for this study were taken from the Scopus website on December 9, 2025. Scopus was chosen because it is one of the largest databases of abstracts and citations curated, offering extensive global and regional coverage of scientific journals, conference proceedings, and books, ensuring high-quality content through a rigorous selection process maintained by an independent advisory board (Baas et al., 2020). This research was processed using several analysis software, namely Biblioshiny, Microsoft Excel, and VOSviewer (Muthoifin, 2025). Biblioshiny is a graphical interface for bibliometric packages in R, designed for comprehensive bibliometric analysis, allowing researchers to import, clean, and analyze bibliographic data, visualize trends, and identify key topics, authors, and influential journals (Renata & Paradise, 2024). Microsoft Excel is used to process data into charts to make it easy to understand. In addition, VOSviewer is used to visualize bibliometric networks, allowing for effective visualization of patterns of the scientific literature (Al Barra et al., 2024). This research was completed through three stages. First, a literature review was conducted through various scientific literature from the Google Scholar database to ensure the suitability of topics with bibliometric approaches. Literature reviews assist researchers in identifying keywords that correspond to synthesizing existing literature, which helps to represent the research topic (Ebidor & Ikhida, 2024). Second, data collection from the Scopus database through the document search feature with the keyword "Islamic local wisdom". The search was carried out using the search query feature on the Scopus.com website, namely TITLE-ABS-KEY (islamic AND local AND wisdom), so that 230 documents were found. Furthermore, filtering was also carried out using the search query TITLE-ABS-KEY (islamic AND local AND wisdom) AND (LIMIT-TO (DOCTYPE , "ar")) AND (LIMIT-TO (LANGUAGE , "English")) AND (LIMIT-TO (SRCTYPE , "j")) to limit documents to article type, English, and sourced only from journals, so that 191 documents were obtained.

Third, the exported data is then processed and studied using the Biblioshiny application, Microsoft Excel, and VOSviewer. The analysis methods applied include document analysis, citations, and networks. The analysis of the document consists of aspects of the country, affiliated institutions, year of publication, authors, and sources of literature. On the other hand, citation analysis includes citations against documents, authors, and reference sources. Network analysis was also carried out based on co-occurrence, overlay, and density to identify potential future research directions and group keywords into various themes. The series of stages is depicted in Figure 1 below.

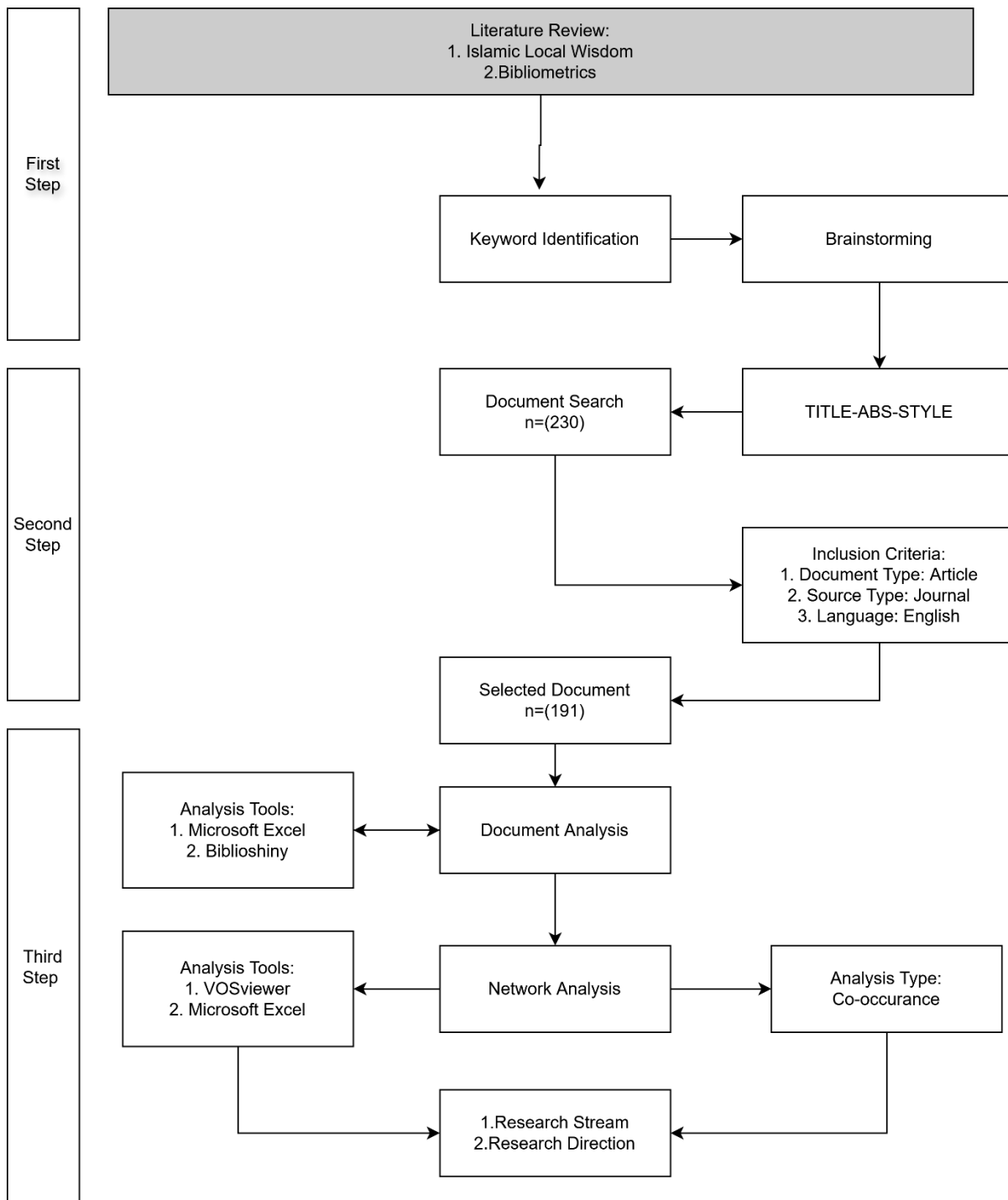


Figure 1. Research Step

RESULTS

The research data in Table 1 on Islamic local wisdom in the period 2009–2026 shows a steady development with a total of 191 articles spread across 120 sources, indicating broad and multidisciplinary interest. The average age of the document is relatively young (2.84 years), indicating that the topic is still new and very actively researched, while the average of 5,529 citations per document reflects a fairly good scholarly influence. The high diversity of themes is evident from the 670 author keywords, which affirm that Islamic local wisdom is discussed from various social, cultural, and religious perspectives. In addition, the dominance of collaboration was seen through 713 authors with only 5 single-author articles, as well as 6.47 co-authors per document, which shows that research in this field relies heavily on scientific cooperation, both national and international.

Table 1. Descriptive Statistics of the Dataset

Description	Results
Timespan	2009:2026
Sources (Journals, Books, etc.)	120
Documents	191
Annual Growth Rate %	0
Document Average Age	2,84
Average citations per doc	5,529
References	1804
DOCUMENT CONTENTS	
Keywords Plus (ID)	54
Author's Keywords (DE)	670
AUTHORS	
Authors	713
Authors of single-authored docs	5
AUTHORS COLLABORATION	
Single-authored docs	5
Co-Authors per Doc	6,47
International co-authorships %	13,61
DOCUMENT TYPES	
article	191

The growth of Islamic local wisdom research, shown in Figure 2, shows a very strong upward trend, especially after 2019. In the early period (2009–2018), the number of publications was still low and fluctuating, with most years producing only 0–1 articles, indicating that this topic was not yet a major concern for researchers. However, starting in 2020 there was a significant surge with 15 publications, followed by a consistent increase in the following years, reaching 19 (2021), 28 (2022), 28 (2023), and continuing to rise to 35 (2024) and a peak of 40 publications in 2025, even in 2026 there is already 1 article that has been published. This trend illustrates that Islamic local wisdom is gaining attention as a relevant academic field of study, driven by the growing interest in the integration of Islamic values, local culture, and contemporary socio-religious studies.

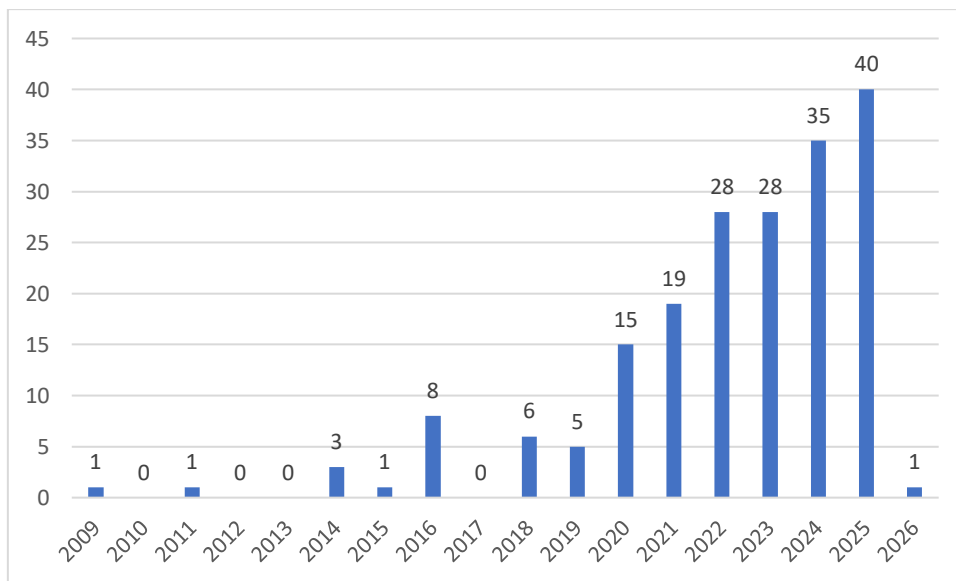


Figure 2. Growth of Publications by Year

Based on Figure 3, the level of productivity of researchers in the field of Islamic local wisdom shows a balanced distribution, where the majority of researchers produce some scientific papers that are not much different. Kustati, M.,

Asmara, M., and Alam, A. were recorded as the most prolific contributors with 3 publications each, indicating their dedication and significant role in enriching this study. On the other hand, there are seven researchers, Manan, A., Ilham, M., Husda, H., Hasbi, M.R., Asnawi, Y.H., Asman, and Ashadi, A., who each contributed 2 publications, confirming that this field of research is not concentrated in a handful of experts, but developed through the diverse participation of many researchers. This kind of distribution pattern indicates that the topic of Islamic local wisdom has attracted the attention of academics from various institutions and scientific backgrounds, with relatively consistent collaboration dynamics.

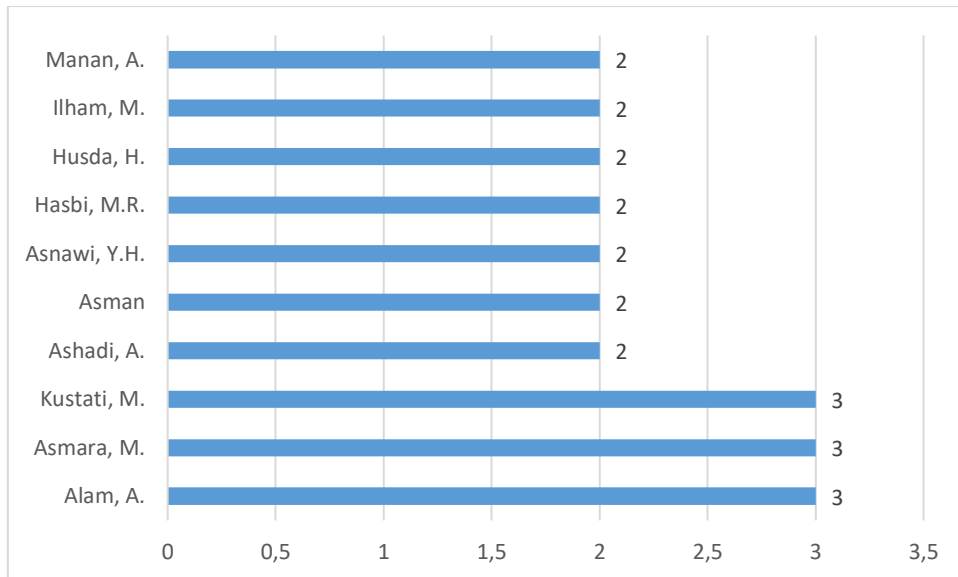


Figure 3. Top 10 Most Productive Authors in the Field

Figure 4 reveals the very significant dominance of Indonesia in Islamic local wisdom research, with the number of publications reaching 170 works, which strengthens Indonesia's position as the epicenter of Islamic local wisdom studies globally. Malaysia ranks second, but with a significant difference of only 18 publications, indicating that the intensive development of this theme is still very limited in other countries. Countries such as Germany (4), the United States (3), the United Kingdom (3), as well as Thailand, Pakistan, Egypt, and Brunei Darussalam, which each recorded 2 publications, prove that international academic interest in this topic is still not widespread. The existence of the Undefined category (6) indicates the existence of several articles that do not list country affiliation or cannot be identified by their origin. This distribution confirms that the study of Islamic local wisdom is highly concentrated in the Southeast Asian region, especially Indonesia, which historically and culturally has a rich local Islamic tradition, thus triggering the greatest research interest in the region.

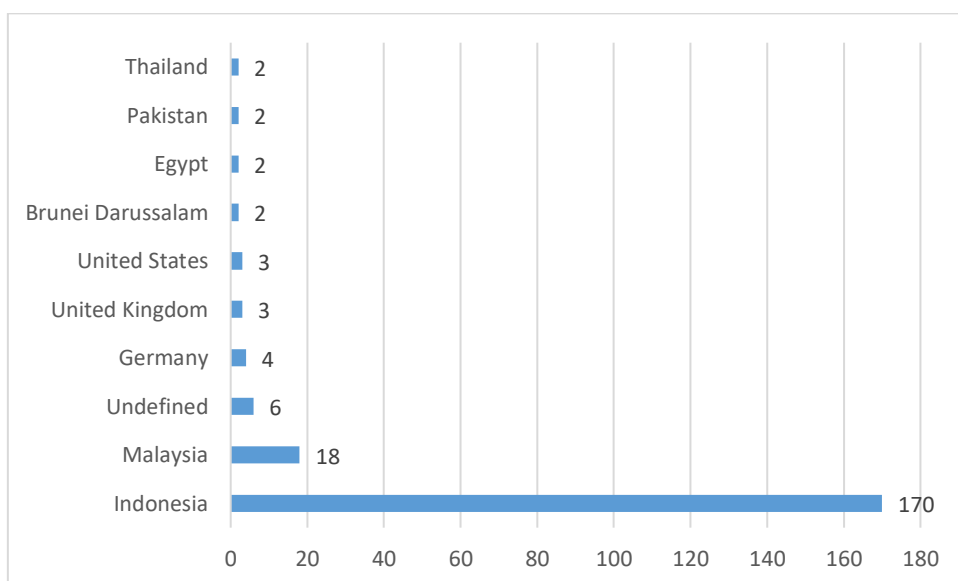


Figure 4. Most Productive Countries

Figure 5 shows that research on Islamic local wisdom is dominated by state Islamic higher education institutions in Indonesia, with the State Islamic University (UIN) Imam Bonjol leading as the main contributor through 11 publications. The next position is occupied by Syiah Kuala University and UIN Ar-Raniry with 8 publications each, which reflects the solid base of local Islamic-studies in the Aceh region. Universiti Kebangsaan Malaysia is listed as the only institution outside Indonesia that has made a substantial contribution with 7 publications, indicating the attention of Malaysia, even though it is still under the dominance of Indonesian institutions. Other institutions such as UIN Sunan Kalijaga (6), UIN Maulana Malik Ibrahim (5), UIN Syarif Hidayatullah (5), UIN Mataram (5), UIN Sunan Gunung Djati (5), and Universiti Malaya (4) also made important contributions in developing this study. The distribution pattern confirms that Islamic local wisdom research is thriving among Islamic universities, especially in Indonesia, which indeed has a rich heritage of local Islamic traditions and an academic ecosystem that supports the active development of research in this field.

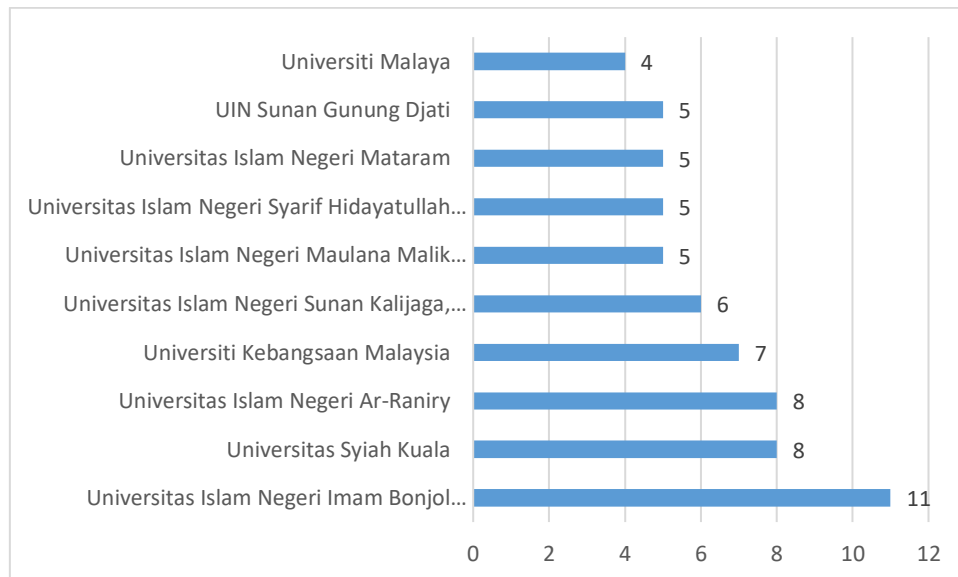


Figure 5. Top Contributing Affiliations

Figure 6 shows that articles on Islamic local wisdom are distributed in various scientific journals, although there is a significant concentration in a certain number of publications. Samarah is recorded as the most productive journal with 7 articles, which reflects a strong orientation to the issue of Islamic law, culture, and tradition, themes that are closely related to the study of local wisdom. The next position is occupied by Al Ihkam: Journal of Law and Social Institutions, with 6 publications, indicating that the approach to Islamic social law is one of the main perspectives in studying this topic. Other journals such as Ulumuna and the Islamic Scientific Journal Futura, which each contain 5 articles, have also made a great contribution to enriching academic discourse. Meanwhile, several publications such as El Mashlahah, Indonesian Journal of Islam and Muslim Societies, Journal of Social Studies Education Research, Al Syir'ah Scientific Journal, and Peuradeun Scientific Journal, with 4 articles each, show consistent contributions from various scientific fields, including Islamic studies, education, and law. Finally, Ahkam Journal of Sharia Science, which published 3 articles, completes this series, reinforcing the conclusion that the topic of Islamic local wisdom has cross-disciplinary relevance and is published consistently by a variety of reputable journals.

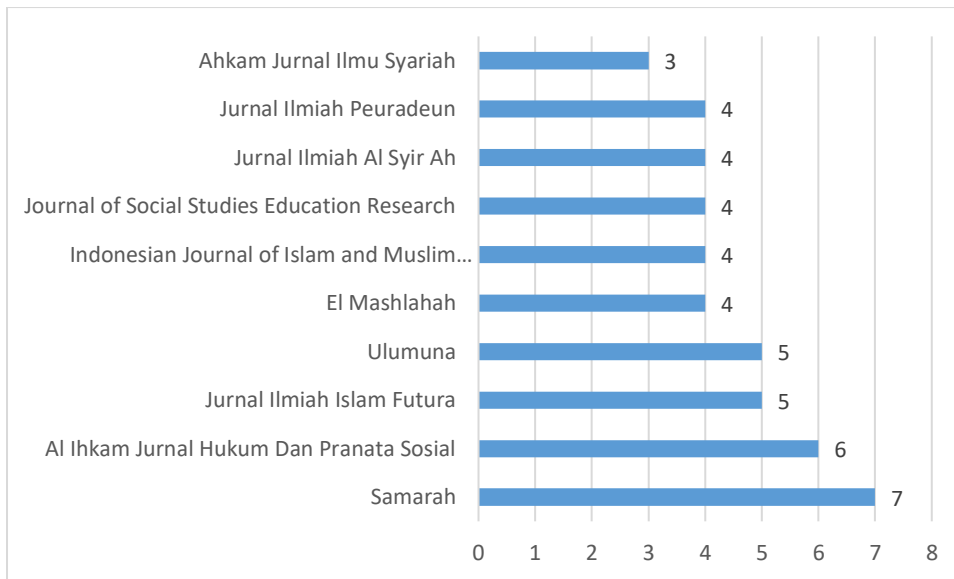


Figure 6. Most Relevant Journal Sources

Based on the total number of citations and average citations per year (TC per Year) presented in Table 2, Shinwari's article (2011) is ranked at the top as the most influential work with 189 citations and 12.60 citations per year, making it a very dominant global reference in this field. In the next order, Richardson (2015) recorded 56 citations at 5.09 citations per year, which shows a consistent academic impact even though it has not yet matched Shinwari's level. More contemporary articles, such as Karim (2022) and Warman (2023), stand out with a high TC per Year (7.00), indicating that, despite being relatively new, both publications quickly caught the attention of academics. Fadli (2020) and Syamsuar (2023) also showed strong performance with an average annual citation of 4.67 and 6.33, respectively, reflecting the evolving relevance of the topic. Meanwhile, documents such as Kasdi (2019), Mutawali (2021), and Makin (2016) have a moderate but stable number of citations, showing a sustained influence on the study of Islamic local wisdom. Overall, the combination of a high total citation and a strong TC per Year proves that several publications are not only historically influential, but also remain an important reference in the latest research developments.

Table 2. Most Influential Documents Based on Global Citations

Paper	Total Citations	TC Per Year
Shinwari, 2011, Pak J Bot	189	12,60
Richardson, 2015, Lond Rev Educ	56	5,09
Karim, 2022, Int J Leadersh Educ	28	7,00
Fadli, 2020, Int J Instr	28	4,67
Kasdi, 2019, Qudus Int J Islam Stud	25	3,57
Warman, 2023, Alistinbath J Huk Islam	21	7,00
Makin, 2016, Al-Jami'ah	21	2,10
Ben-Hamouche, 2009, Urban Des Int	21	1,24
Syamsuar, 2023, J Ilm Peuradeun	19	6,33
Mutawali, 2021, Ahkam J Ilmu Syariah	17	3,40

Table 3 shows that the majority of researchers in the field of Islamic local wisdom have an H-index of 2, which indicates that although their contributions in quantity are not too large, the resulting works have received relatively stable appreciation from the academic community. In terms of Total Citations (TC), the most influential researchers were Mutawali M with 28 citations and Kasdi A with 27 citations, showing that their publications are the main references in this domain. The next position is occupied by Asmara M (TC = 20) and Masrizal M (TC = 17), who also make significant contributions through works that are quite often referenced. The M-index values ranging from 0.286 to 0.5 reflect a steady annual productivity rate, with Effendi I (0.5) showing the fastest acceleration of academic influence since its first publication. Meanwhile, researchers with an H-index = 1, such as Abd Rahman R and Abdullah I, indicate that they are still in the early stages of contribution, but have opportunities for further development. In general, this table illustrates that although there are no authors with a very dominant impact in the field of Islamic local wisdom, there is a group of researchers who have gradually built a solid and sustainable academic reputation through a consistent citation pattern.

Table 3. Authors' Impact Metrics

Author	H Index	G Index	M Index	TC	NP	PY Start
Asmara M	2	3	0,4	20	3	2021
Besral B	2	2	0,4	12	2	2021
Effendi I	2	2	0,5	6	2	2022
Kasdi A	2	2	0,286	27	2	2019
Kustati M	2	2	0,4	5	3	2021
Masrizal M	2	2	0,333	17	2	2020
Mutawali M	2	2	0,4	28	2	2021
Saihu M	2	2	0,333	7	2	2020
Abd Rahman R	1	1	0,333	5	1	2023
Abdullah I	1	1	0,333	5	1	2023

Table 4 shows that influential journals in the field of Islamic local wisdom have mostly focused on Islamic law, social institutions, and socio-religious studies. *Al Ihkam: Journal of Law and Social Institutions* is ranked at the top with an H-index of 4, G-index 5, and TC 31, reflecting the consistency of influence and substantial publication volume (NP = 6) since 2020. *El Mashlahah* recorded the fastest growth with the highest M-index (1,0), which signifies a very significant acceleration of academic impact since its initial publication in 2022, with 30 citations from just four articles. Journals such as *Ahkam*, *Peuradeun Scientific Journal*, and *Journal of Social Studies Education Research* have an H-index of 3 with a total citation ranging from 24 to 27, showing stable and balanced academic contributions. *Samarah*, despite publishing the most articles (NP = 7), recorded TC 20 with an M index of 0.75, indicating high productivity but with a relatively more moderate citation rate. Journals such as *Al-Istinbath*, *Al-Jami'ah*, and two *Cogent* journals show a medium-level influence with an H index of 2, but still play an important role in the dissemination of research related to local Islamic wisdom. Overall, this table reveals that journals specializing in Islamic law and socio-cultural studies are the main and most influential publication media in the dissemination of Islamic local wisdom research.

Table 4. Impact Metrics of Journal Sources

Source	H Index	G Index	M Index	TC	NP	PY Start
<i>Al-Ihkam: Jurnal Hukum Dan Pranata Sosial</i>	4	5	0,667	31	6	2020
<i>El-Mashlahah</i>	4	4	1	30	4	2022
<i>Ahkam: Jurnal Ilmu Syariah</i>	3	3	0,6	24	3	2021
<i>Journal Of Social Studies Education Research</i>	3	4	0,5	26	4	2020
<i>Jurnal Ilmiah Peuradeun</i>	3	4	0,6	27	4	2021
<i>Samarah</i>	3	4	0,75	20	7	2022
<i>Al-Istinbath: Jurnal Hukum Islam</i>	2	2	0,667	23	2	2023
<i>Al-Jami'ah</i>	2	2	0,2	23	2	2016
<i>Cogent Arts And Humanities</i>	2	2	0,5	22	2	2022
<i>Cogent Social Sciences</i>	2	2	0,5	14	2	2022

Figure 7 shows a visualization of keyword network analysis generated using VOSviewer software with a focus on the theme of Islamic local wisdom. The analysis method applied is coordination using the maximum calculation method for all the units of the analyzed keywords. In the processing process, a minimum of 2 appearances is set, resulting in 67 relevant keywords out of a total of 716 existing keywords. Using a minimum cluster setting of 10, this analysis identifies three primary clusters visualized through three different colors: red, green, and blue. The first cluster is marked in red and includes 28 keywords, with the dominant keywords including Islamic law, religious moderation, character education, religion, and local culture. The second cluster marked in green consists of 18 keywords with a dominance of the terms Islamism, Islamic education, dispute resolution, teaching, and social capital. Meanwhile, the third cluster represented by blue contains 13 keywords with the main emphasis on Rohingya, Islamic values, justice, Islamic jurisprudence, and curriculum.

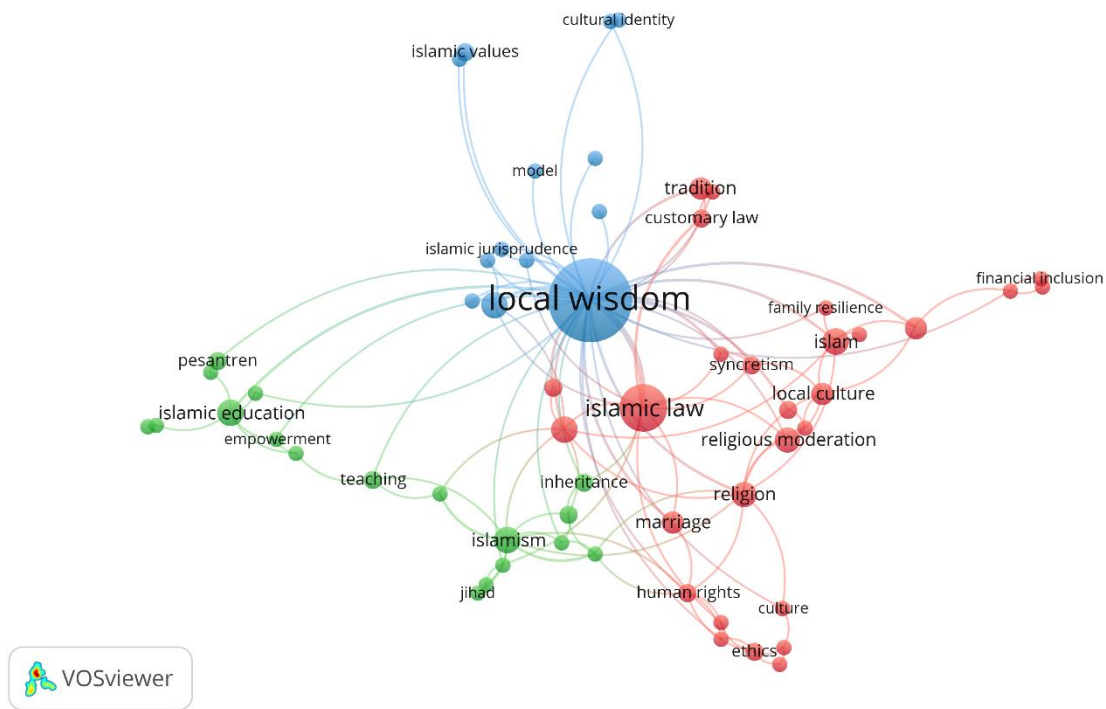


Figure 7. Keyword Co-Occurrence Network Analysis

Figure 8 presents an overlay visualization of the keyword network analysis that is calculated based on the average year of publication of each keyword. This visualization uses color gradations from purple, green, to yellow to indicate the temporal dimension of the study. Darker colors indicate longer studies, while lighter colors indicate more recent studies. From the visualization, it can be seen that most keywords tend to be purple, which indicates that the publication was carried out in the period 2020 to 2021. On the other hand, keywords with yellow indicate more up-to-date publications, namely in the range of 2022 to 2024. Long-published keywords include Islamism, dispute resolution, women's status, social capital, and financial inclusion. The newly emerged keywords include halal tourism, qibla direction, justice, empowerment, and revitalization. In general, keywords related to this topic have emerged in the last five years.

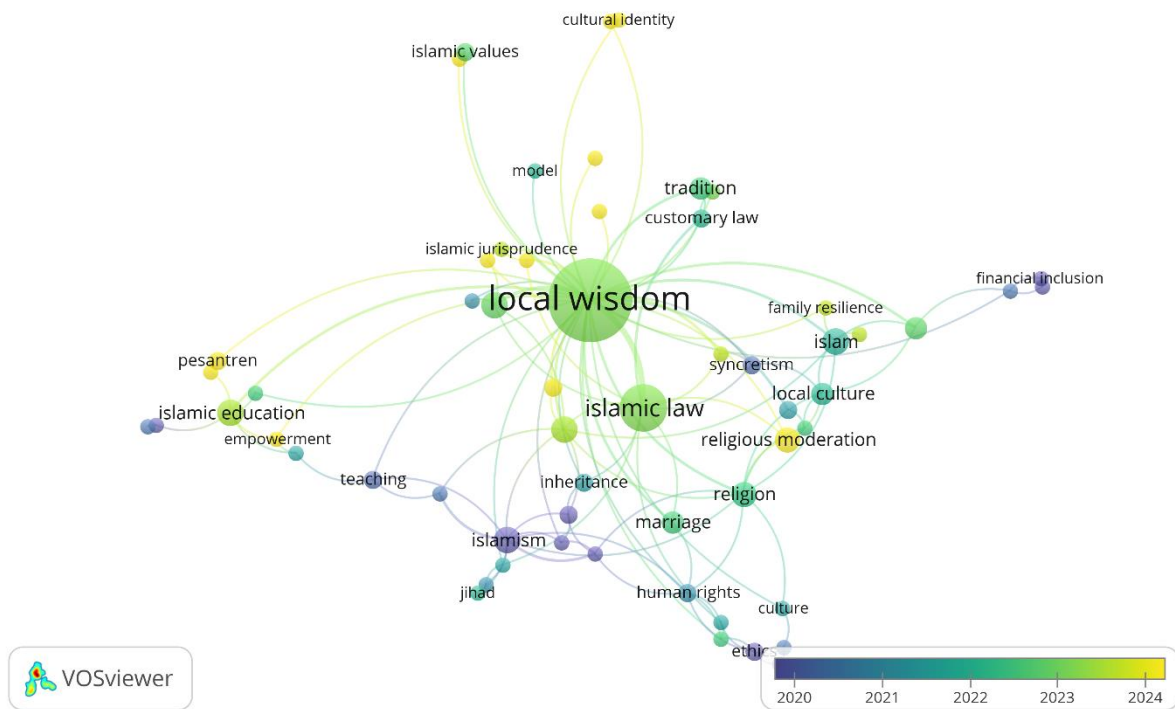


Figure 8. Overlay Analysis of Keyword Occurrence

Figure 9 shows a visualization of keyword network analysis using a visual density view. The intensity of the yellow color in this visualization reflects the level of keyword density, where a lighter yellow color indicates that the keyword is more of the focus of the study. Conversely, the dimmer the colors shown, the less research raises the topic. The keywords that have been widely studied include local wisdom, Islamic law, covid 19, islah, and tradition. Meanwhile, some keywords that have not received much attention include syncretism, marriage, teaching, ethnography, and model. This condition indicates that the keyword that receives less attention has a great opportunity to be explored more deeply in future studies.



Figure 9. Keyword Density Visualization

DISCUSSION

Studies in the theme of “Islam and Local Traditions” show that Islam in Indonesia develops through contextual interaction with local traditions, where local customs and wisdom act as a social medium to actualize Islamic values in people's lives (Ashadi, Sefriyono, et al., 2025; Marhadi et al., 2024). Many studies confirm that Islamic law is not applied textually alone, but is negotiated with local customs to maintain justice, social harmony, and cultural legitimacy, especially in the issues of marriage, polygamy, family law, and interreligious relations (Abbas et al., 2025; Karim et al., 2025; Muhammadong et al., 2025). In the realm of economics and tourism, the integration of Islamic values with local traditions has been proven to strengthen emotional attachment and encourage social sustainability through the development of halal tourism based on local wisdom (Alam et al., 2025, 2026). Meanwhile, in Islamic education and leadership, local traditions such as pesantren rituals, folklore, and community religious practices function as a means of transmitting Islamic values that are adaptive to social change without losing their cultural identity (Ansori et al., 2025; Yusutria et al., 2025). Overall, this literature asserts that the relationship between Islam and local traditions is not a form of theological compromise, but rather a cultural strategy that allows Islam to be present in an inclusive, contextual, and deeply rooted manner in Indonesia's social reality (Faiz et al., 2025; Irawan et al., 2025).

The theme of “Social Islamic Moderation” represents a research tendency that sees Islamic moderation as a living social practice, formed through the interaction between Islamic values, local wisdom, education, and the reality of the plurality of Indonesian society (Zamroni et al., 2025). In the context of Islamic education, moderation is realized through the integration of the values of tolerance, deliberation, and respect for local culture in the pesantren and halaqah learning system, which has been proven to increase the openness of students without sacrificing the principles of faith. Islamic moderation is also understood as a historical and cultural strategy in the process of Islamization of the archipelago, where peaceful acculturation with local traditions forms an inclusive and adaptive Islamic pattern to social change. At the socio-political level, moderation is reflected in the ability of the majority Muslim community to negotiate interfaith leadership based on the values of justice, benefit, and social cohesion, rather than mere formal religious identity. Overall, these abstracts show that *Social Islamic Moderation* is not a static normative concept, but a dynamic social construct, rooted in education, local culture, and the life experience of Muslim communities in maintaining harmony in the midst of plurality (Zamroni et al., 2025).

The theme of “Islamic Values and Local Wisdom” describes the trend of research that places Islamic values as a source of ethics that are practiced contextually through local wisdom in shaping the identity, social justice, and cultural harmony of the Indonesian Muslim community (Sholehuddin et al., 2025). In the realm of education, the integration of Islamic values and local wisdom has proven to be effective as a basis for character building, both through the formal curriculum of Islamic higher education and through culture-based pedagogical approaches such as folklore and ethnopedagogy (Arizona et al., 2025; Umar et al., 2025). Islamic values internalized through local traditions also serve as a social mechanism to strengthen tolerance, inclusivity, and social cohesion, particularly in the context of multicultural societies and Muslim minority areas (Ashadi, Sefriyono, et al., 2025; Faiz et al., 2025). In the dimension of law and justice, local wisdom serves as an epistemological bridge that allows sharia principles such as justice (*'adl*) and benefit (*maslahah*) to be translated more humanely and contextually in the practice of family and social law (Muhammadong et al., 2025; Tumadi et al., 2025). Overall, these abstracts affirm that “Islamic Values and Local Wisdom” are not just normative concepts, but dynamic frameworks that allow Islam to function as an adaptive value system that is responsive to the cultural, educational, and social realities of local communities (Sholehuddin et al., 2025).

Table 5. Thematic Classification Based on Keyword Clusters

Cluster	Keyword	Occurrences	Total Link Strength	Theme
1	Local Culture	4	6	Islam and Local Traditions
	Customary Law	3	5	
	Islamic Law	18	21	
	Tradition	4	4	
	Integration	2	4	
2	Moderate Islam	2	1	Social Islamic Moderation
	Islamic education	6	7	
	Pesantren	3	2	
	Dispute resolution	3	5	
	Social capital	2	4	
3	Local wisdom	56	60	Islamic Values and Local Wisdom
	Islamic values	3	2	

Character development	2	2
Cultural identity	2	2
Islamic jurisprudence	2	3

Future Research Direction

Future research on Islamic local wisdom needs to move beyond descriptive and contextual studies towards more comparative conceptual and theoretical models, particularly by comparing the practice of Islamic local wisdom across regional, ethnic, and minority majority Muslim contexts to test the adaptability of Islamic values more broadly (Ashadi, Kohar, et al., 2025; Faiz et al., 2025). In addition, it is necessary to strengthen interdisciplinary research that integrates Islamic studies with education, law, regional planning, and sharia economics to see how local wisdom functions not only as a cultural value but also as a mechanism for social governance and public policy (Sholehuddin et al., 2025; Zuraidi et al., 2023). Future research is also important to examine the challenges of transforming Islamic local wisdom in the digital age, including how local values are reproduced, negotiated, or even reduced through digital media, online education, and platform-based halal tourism (Alam et al., 2025; Ansori et al., 2025). In terms of methodology, there is still a large room to develop longitudinal and mixed-method approaches to assess the long-term impact of the integration of Islamic values and local wisdom on character building, social cohesion, and legal justice (Arizona et al., 2025; Muhammadong et al., 2025). Thus, the future research agenda is expected to be able to place Islamic local wisdom not only as a cultural heritage, but as a dynamic normative framework that is relevant in responding to the social complexity, globalization, and sustainability challenges of contemporary Muslim societies (Zamroni et al., 2025).

CONCLUSION

This bibliometric study provides the first systematic mapping of Islamic local wisdom research, revealing a rapidly growing yet still consolidating field characterized by strong regional concentration, thematic diversity, and evolving intellectual structures. The findings demonstrate that research on Islamic local wisdom has increased significantly since 2019, with Indonesia emerging as the dominant knowledge hub, supported mainly by Islamic higher education institutions and journals specializing in Islamic law, socio-religious studies, and education. The keyword co-occurrence analysis identifies three core thematic clusters: Islam and Local Traditions, Social Islamic Moderation, and Islamic Values and Local Wisdom, indicating that Islamic local wisdom functions simultaneously as a legal-cultural practice, a social mechanism for moderation, and a normative framework for character formation, justice, and identity.

From a theoretical perspective, this study contributes to the literature by conceptualizing Islamic local wisdom as a dynamic and integrative epistemological framework rather than a static cultural artifact, bridging Islamic jurisprudence, social ethics, and local traditions. The clustering results offer a new thematic structure that clarifies how Islamic values are contextualized through local wisdom across legal, educational, and social domains, thereby enriching theories of contextual Islam, religious moderation, and value-based social integration. From a practical perspective, the findings highlight the importance of Islamic local wisdom as a resource for policy-making, education, conflict resolution, and community development, particularly in multicultural and plural societies. Finally, this study opens new avenues for future research by calling for comparative, interdisciplinary, and longitudinal approaches, as well as greater exploration of under-researched themes and digital transformations, to strengthen the global relevance and theoretical maturity of Islamic local wisdom studies.

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