

## Bibliometric Analysis of Studies on Salafism in Indonesia

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### Abstract

*This study analyzes and develops Salafism in Indonesia with a bibliometric approach. In this article, we describe the trend of Salafism publications in Indonesia; (1) Geographical Distribution; (2) Number of Documents Per Author; (3) Number of Documents Per University; (4) Total documents based on the subject area; (5) Documents based on country (6) Indonesian Salafism citation. The authors used the Scopus Search Engine as a tool in data collection in the form of publications related to the theme of Salafism in Indonesia. The data collection using visualization software VOS viewer and Nvivo. The results of this study indicate that, from 2005 to 2021, 68 documents wrote about Salafism in Indonesia in the Scopus database. Indonesia is the country with the most significant contributor to the writing of Salafism in Indonesia as many as 23 documents. Moreover, the highest publications are in social and science journals at 60.8%. When viewed through documents per author, Hasan N is the most author with four documents.*

### Keywords

Bibliometric; nvivo; salafism in Indonesia; scopus; VOS viewer.



## I. Introduction

Education is expected to be able to answer all the challenges of the times and be able to foster national generations, so that people become reliable and of high quality, with strong characteristics, clear identities and able to deal with current and future problems (Azhar, 2018). Education and skills are the main keys in gaining social status in community life (Lubis et al, 2019).

The teachings of Salafism or known as salafiyah, is a teaching that comes from the predecessors (salaf) and was adapted as the main reference in understanding the teachings of Islam as a whole. According to the Salafists, there are three developments of Salafism. During the first development period, Salafism was born at the time of the companions (Shahabah) of the Prophet Muhammad SAW. After the companions died, the second generation emerged, namely tabi'in, or the so-called followers of the Prophet's companions. In the third development, atba'al-tabiin was born, namely, those who were in the era after the tabi'in died. They are the main references and main pillars for the Salaf community in understanding the concept of Islam (Iqbal, 2017)

When examined through history, the teachings of Salafism were born from an Islamic group, where this group taught attitudes and formed the mindset of the Muslim community in ancient times. Messages to the ancestors and the application of how important it is to carry Islamic values as a whole that has been determined by Qur'an and hadith. Salafism is a cross-border religious movement that aims to unite all Muslim communities around the world. The exact number of millions of supporters worldwide is unknown, but the transnational Islamic movement is a rapidly growing modern Islamic movement, spreading globally. Its existence can be found in various parts of the world, including the Middle East, South Asia, Southeast Asia, Australia, the United States, and Europe (Aswar, 2016).

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In his study of Salafism in Indonesia, Hasan said that the Salafism movement in Indonesia developed rapidly in Indonesia in the 1980s. Many Indonesian youths had beards, turbans, wore pants above the ankles, etc. In its development, Salafism in Indonesia is divided into 2 groups, Reformist Salafism and Puritan Salafism. Reformist Salafism is a Salafi movement that refers to the purity of Islam and rejects the heretical teachings of Islam and religious teachings that are still thick with ancient mystical customs and culture. Meanwhile, Puritan Salafism is one of the teachings adapted by Jamaluddin al-Afghani, Muhammad Abdul, and Ridha. They are Salafist figures who teach people to accept western influences and modernism (Nazarudin Latif, Nurul Huda, 2020).

In the development of the world of education, especially after the rolling reforms, new phenomena have arisen in educational institutions, which are schools that use the term Integrated Islamic Schools (Titik, 2010: 42). The school is essentially aimed at helping parents teach good habits and add good character, also given education for life in society that is difficult given at home. Thus, education in schools is actually part of education in the family, which is also a continuation of education in the family (Daulay in Ayuningsih, W. et al. 2020).

As a result of the changes and developments of Salafism in Indonesia, this has led to several problems related to Salafism. The development of the Salafism movement that has occurred since the second wave until now is part of one of Saudi Arabia's interests to strengthen its position and power as the center of the Islamic world. However, this indirectly causes internal conflicts between the main Salafi figures causing this da'wah movement to become conflict-prone. The doctrinal, personal, and financial disputes between Salafi figures that have occurred since the 1990s have led to high-frequency divisions that have led to the formation of a new variant of Salafi led by Salafism figures in Indonesia. (Williams, 2017).

This research is important and interesting for several reasons and knowing the development of Salafism in Indonesia. This research also helps scholars or researchers who discuss Salafi in Indonesia. Bibliometrics is a branch of science as a research methodology and to evaluate research. Bibliometrics, according to Glanzel, is divided into 3 main types; (1) bibliometrics for bibliometricians, which is a major component of bibliometric research. In ancient times, this research was used as a research methodology; (2) bibliometrics for scientific disciplines (scientific information), namely bibliometric research with collaboration carried out by researchers in accordance with their fields, which will enable them to conduct joint borderland or quantitative research in seeking information; (3) bibliometrics for science policy and management (science policy) or research was taken from various topics. (Glanzel, 2003)

Bibliometric analysis is one of the studies that can predict the progress and development of science if the author can invite to do joint activities. In research, of course, requires information from the results of previous scientific works that colleagues have also carried out. In the classical input-output model to explain the process of scientific research, publications are recommended to present the output of knowledge. Almost all publications in the form of scientific articles and monographs are known as definitive statements of research results. (Diodato, V. P., & Gellatly, P, 2013).

Based on the results based on the Scopus database from 2005 to 2021, there are many countries and writers interested in researching the development of Salafism in Indonesia. The research was conducted globally to find out the steps for the spread and development of Salafism in Indonesia. The authors take a bibliometric approach, where the research will be analyzed in-depth using the VOS Viewers software, the Scopus database, and Nvivo. Its use can be varied. Starting from knowing the number of trends in Salafism

publications in Indonesia, knowing writers who focus on the study of Salafism in Indonesia, state networks discussing Salafism in Indonesia, etc. Through this article, the authors formulate a problem regarding how the development of Salafism in Indonesia is based on a bibliometric approach?

## **II. Research Method**

In analyzing this research, the authors used a Scopus search to identify the development of Salafism in Indonesia, which is carried out with the total available Scopus database. This study uses bibliometric analysis to complete each article related to the development of Salafism in Indonesia based on affiliation, documents based on geography, author's name, and based on increasing trends over the last sixteen years. This study uses bibliometric analysis to determine global trends in studies of Salafism in Indonesia 2005-2021. The research uses the Scopus search engine's keyword REF (Salafism and Indonesia).

### **2.1. Extraction**

In this study, the results that have been stored, the authors separate the Scopus data and visualize it. The extracted data will be imported and entered into the VOS viewer software to create a progress map based on the collected data. (Pan, Xuelian, Erjia Yan, Ming Cui, and Weina Hua, 2018).

### **2.2. Analysis**

In analyzing this article, the author uses many variables to be able to assess the top publications, types of publications, journals, countries, research areas, and identify data on the spread of Salafism in Indonesia or other disciplines. A bibliometric review using the VOS viewer was used to identify published literature and major network relationships using bibliometric techniques. Therefore, a similar method is applied in reviewing the literature on policy implementation, evaluation, learning, science and technology evolution, and science (Ding & Yang, 2020).

## **III. Result and Discussion**

### **3.1 Publication Trend on Salafism in Indonesia**

Based on the bibliometric analysis contained in Scopus, the authors found 68 documents collected. Documents are written from 2005 until 2021. The bibliometric research conducted by the authors illustrates that the trend of the study of Salafism in Indonesia can develop every year. Due to the changing dynamics of the development of the Salafism movement in Indonesia, it invites many practitioners and academics to examine research through literacy globally and locally (Assidiq, 2019). Based on bibliometric research analyzed through the Vos Viewer and the Scopus database, if you look at Figure 1, it can be seen that the graph of Salafism publications has undergone unstable changes. The research carried out from 2005 to 2021 contained 68 publications on Scopus. If viewed based on the contribution of writing by country, Indonesia is the country that has the highest number of publications on Salafism in Indonesia. Publications made by writers from all over the world have published Indonesian Salafism journals through social and science journals, with the highest percentage of 60.8%. Hasan N, is one of the influential writers who contributed to the writing of Salafism in Indonesia with a total of 4 publication documents.

## Analyze search results

< Back to results

Export Print Email

REF ( salafism AND indonesia )

68 document results

Select year range to analyze: 2005 to 2021 Analyze

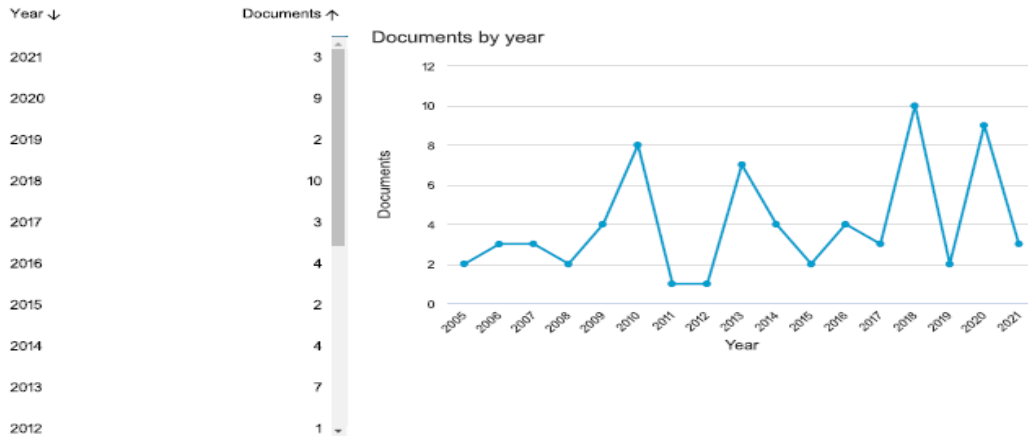


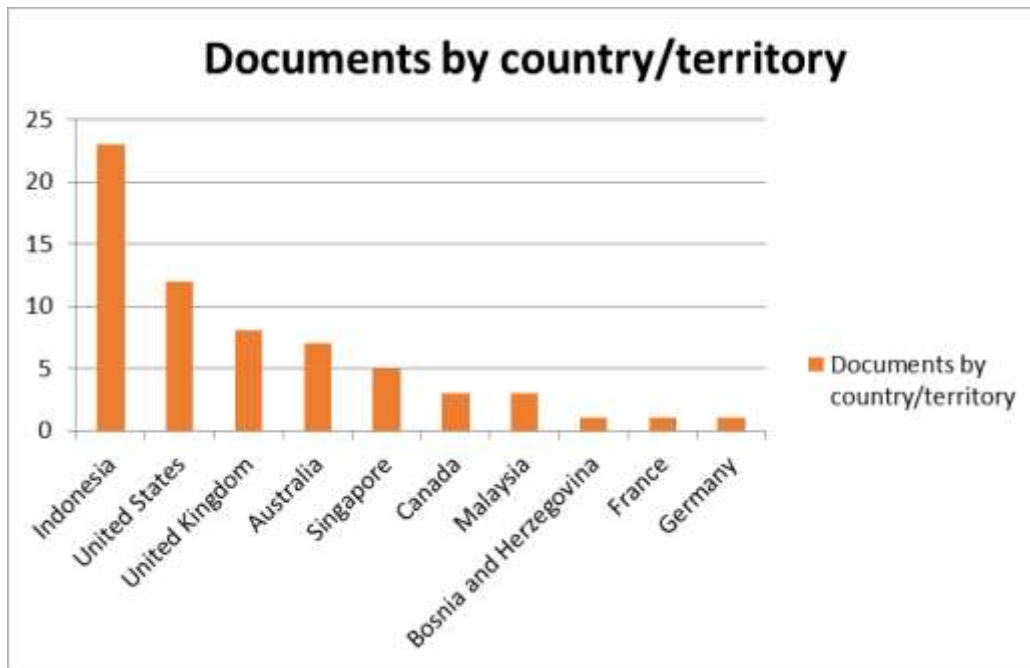
Figure 1. Publication trends of Salafism and Indonesia

The development of the global issue of Salafism in Indonesia illustrates that the development of Salafism in Indonesia is increasingly interesting to study. Because Indonesia is the country with the largest Muslim population in the world, although the position of Muslims in Indonesia is very close to Indonesian cultural traditions, the teachings of Salafism, a transnational Islamic movement, can be accepted by Nusantara society (Hereyah, 2019). The development of the teachings of Salafism not only grows and develops in groups and universities in Indonesia but also develops in rural communities which are famous for their local culture and reap mystical customs (Krismono, 2017).

At the beginning of the development of the Salafism da'wah movement in Indonesia, this movement only focused on moral reform efforts and purifying Islamic teachings from all ancient customs, cultures, and traditions that were considered to have deviated from Islamic teachings. However, the current Salafism movement reaps many internal conflicts. Thus, this movement has become a polemic between Salafist figures who have spread the understanding of Salafism since the 1990s. (Siregar & Fathurohman, 2020).

### 3.2 Geographical Distribution

Figure 2 shows that the Indonesian authors has the most contributions in writing Salafism in Indonesia. This article is an international publication with the theme of Studying Salafism in Indonesia. The results of the VOS Viewer analysis based on geographic distribution show that Indonesia is the country that dominates the writing of Salafism in Indonesia as many as 23 documents. In the second place, the United States with 12 documents. The United Kingdom with 8 documents. Australia has 7 documents, Singapore has 5 documents, Canada and Malaysia have 3 documents, and the last one is Bosnia. France and Germany have 1 document in each country.



*Figure 2. Documents by country/territory*

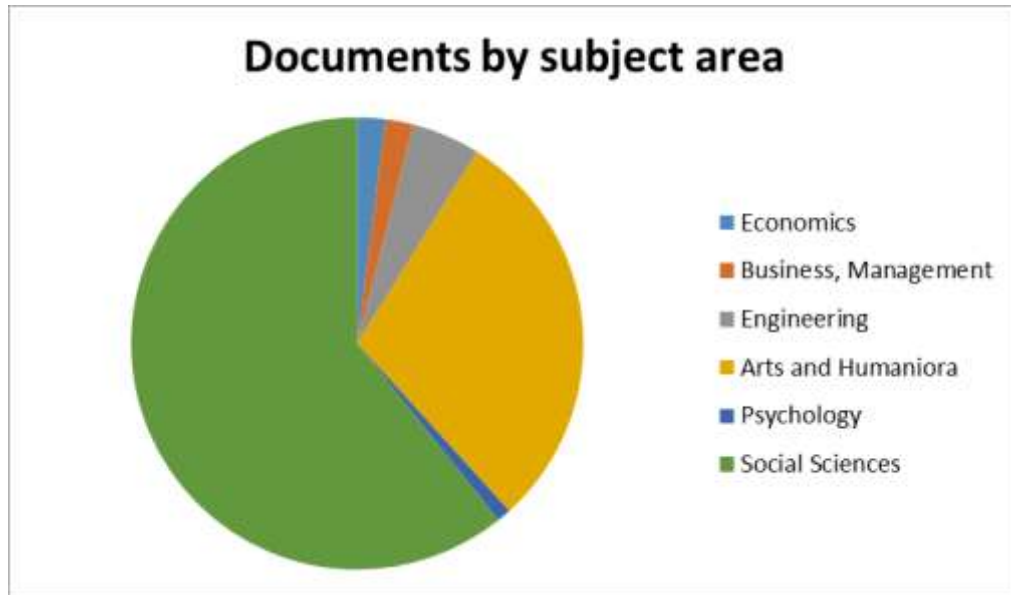
Based on the bibliometric analysis above, we can see that the trend of Salafism in Indonesia is an issue of the Transnational Islamic Movement, which is growing rapidly both nationally and internationally. Many academics are interested in knowing how the dynamics of the spread of Salafism can continue to exist. The bibliometric analysis supported by VOS Viewer and Nvivo software has helped researchers to identify areas of interest to study (Nobanee & Dilshad, 2021). Data collection through the Scopus database has also provided many benefits to researchers worldwide (Franceschini et al., 2016)

Indonesia is a country with a broad range of races, cultures, languages, beliefs, customs, and regionally-oriented opinions, all of which are highly different from one another. A more general perspective is that the Indonesian people have their own internal culture, as evidenced by internal inclinations in social categories that are distinct from one another, including a wide range of communication techniques that vary greatly between areas and within the country. In Indonesia, the diversity of religions, cultures, ethnicities, and religions is seen as the most important resource for advancing the country's national development process, which is supported by the government. In addition, it can produce disputes across areas and between religious beliefs, which can be a hindrance to growth itself in the long run (Nurlaeli et al., 2021).

### 3.3 Publication Venues

Publications in interdisciplinary studies of science and technology have fairly strict regulations. Social and science journals are the journals most written by researchers with 60.8%, Arts and Humanities journal occupies the second position with a percentage of 29.4%, in other fields of science such as Engineering, Business Management, Economics, and Psychology are fields of science that are very rarely interested. Engineering gets a percentage of 4.9%, Business Management gets 2.0%, Economics gets 2.0%, and Psychology gets 1.0%.

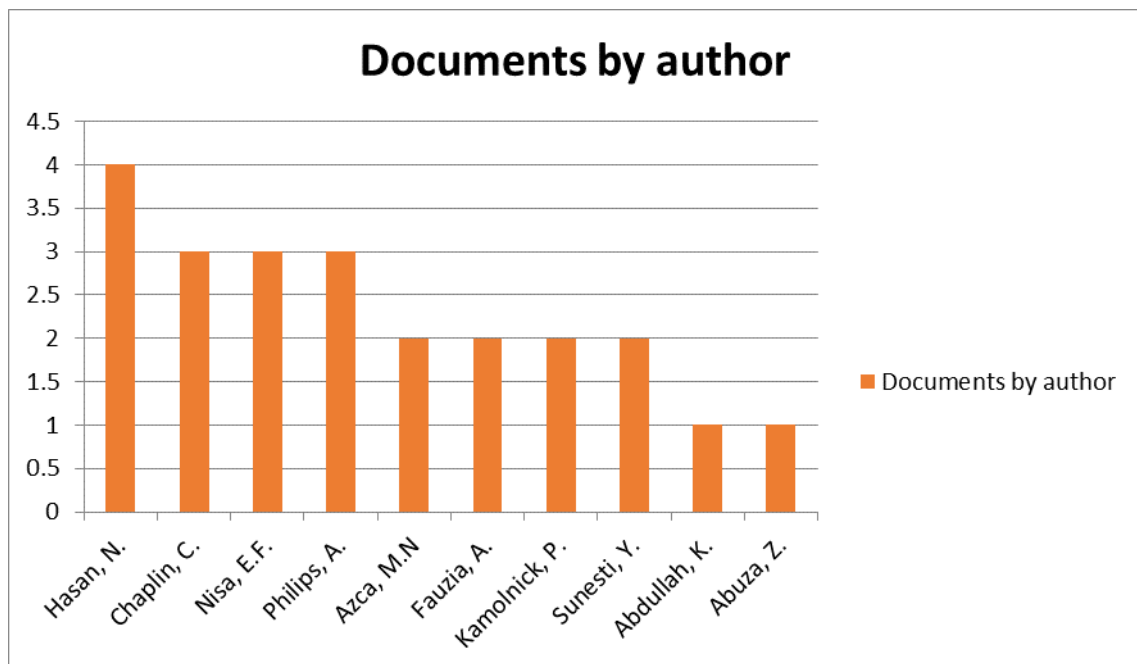




*Figure 3. Documents by subject area*

### 3.4 Authorship

Based on the Scopus data that has been obtained, it is known that Hasan. N has written 4 documents, Chaplin, Nisa, E.F, Philips have 3 documents for each individual, Azca, M.N, Fauzia, Kamolnick, P, and Sunesi, wrote 3 documents, Abdullah and Abuza have 1 document. So the total number of documents is 23 documents. The authors are mostly affiliated with several agencies that have similar top 5 publications. These include Universitas Islam Negeri Syarif Hidayatullah (6), London School of Economics and Political Science (5), Islamic University (5), Nanyang Technology (3), and The Australian National (3).



*Figure 4. Documents by author*

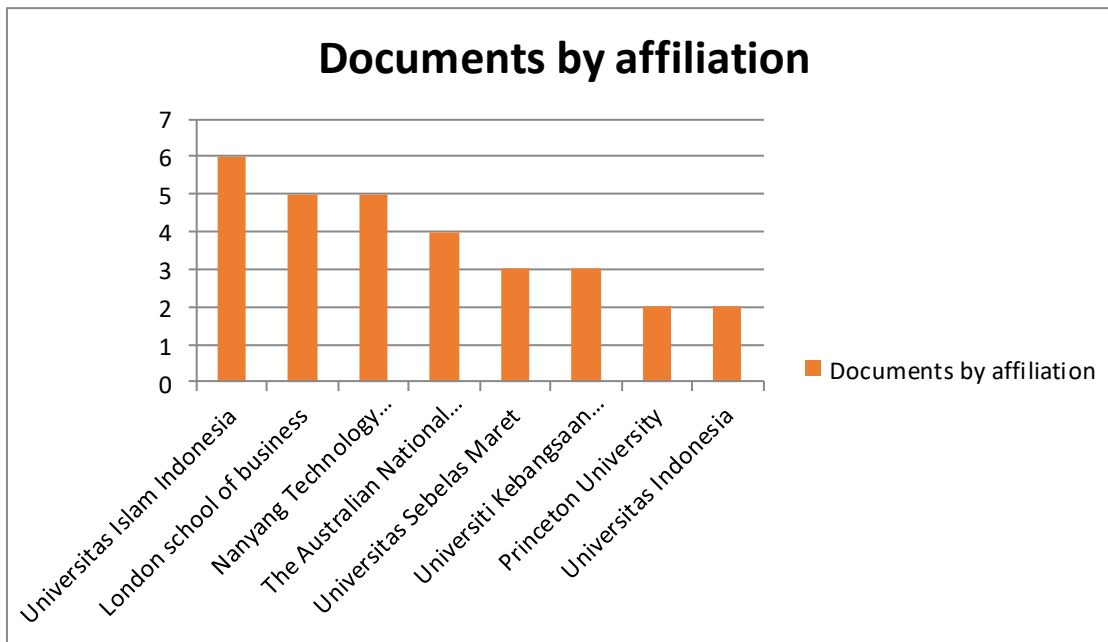


Figure 5. Documents by affiliation

### 3.5 Author Salafism Indonesia

The image below is based on the authors who are interconnected in the Salafism writing network in Indonesia. The four of them quote each other. The existence of Salafism writing in Indonesia made Suwarno, Karsidi R, Triatmo A.W, and Kartono dt, connect and quote each other. Thus, the network forms an unbreakable circle.

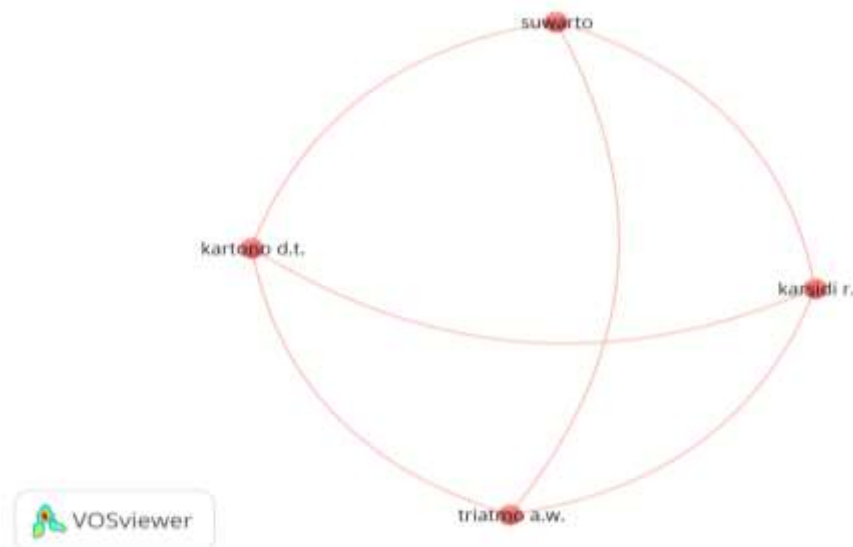
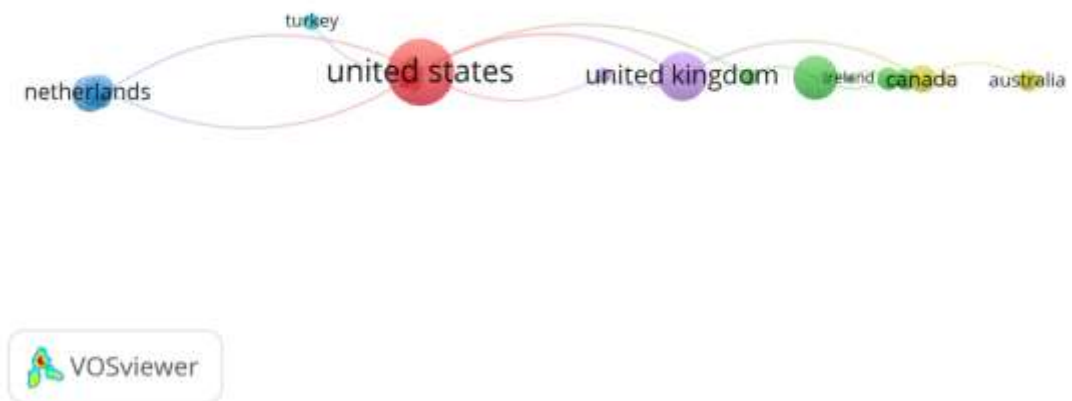


Figure 6. Author salafism Indonesia

### 3.6. Country Background of the SalafismAuthors

Based on the writing of Salafism by country, when viewed globally, it can be seen the existence of writers from several countries. Such as the Netherlands, Turkey, United States, United Kingdom, Ireland, Canada, and Australia. However, the country that dominates the writing of Salafism is the United States

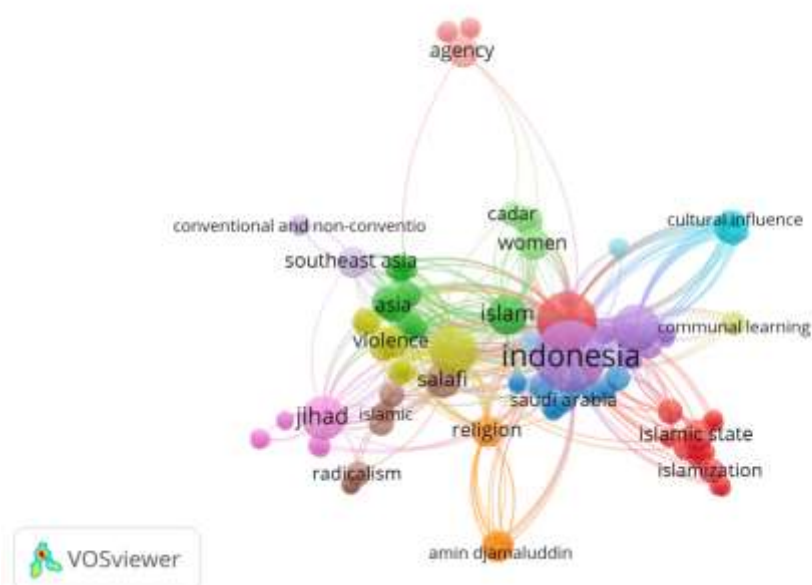


**Figure 7.** Author Salafism Country

### 3.7. Co-Occurance Salafism in Indonesia

Based on the bibliometric analysis that has been processed through the VOS Viewer, it can be seen that the map of the development of Salafism research publications in Indonesia indexed by Scopus from 2006 to 2021 is formed into 9 clusters. Here is the explanation:

1. Cluster 1, light purple color, consists of Indonesia, Southeast, conventional, and non-conventional.
2. Cluster 2, dark purple color consisting of the word jihad.
3. Cluster 3, pink color consisting of the words Islamic state, Islamization.
4. Cluster 4, blue color, consists of the words Saudi Arabia, cultural influence,
5. Cluster 5, an orange color that consists of the word religion, Amin djamaluddin.
6. Cluster 6, light green color, which consists of the words women, veil, Asia, Islam.
7. Cluster 7, dark green color, consists of communal learning and violence.
8. Cluster 8, brown color, consists of the words Islamic, Salafi, and radicalism.
9. Cluster 9, light orange color, which consists of the word agency.



**Figure 8.** Co-Occurance Salafism in Indonesia



The figure shows that the co-occurrence in Indonesia is linked to Salafism. It was a group of muhaddithun during the late Abbasid caliphate who were concerned with hadith to keep theological discourse to a bare minimum that first mentions Salafism. There is a concept that was formed by Ahmad ibn Hanbal (ca. 780-855), and subsequently revitalized and promoted by the Wahhabi movement (ca. 1703-1792), which was started in Nejd, which is now part of Saudi Arabia, by Muhammad ibn Abdul Wahab (Muslim reformer). As well as Rasyid Ridha, another Salafism pattern may be traced back to Muhammad Abduh (1849-1905). (1865-1935). According to its believers, Salafism is a methodology for understanding Islam based on the methods and practices of the first three Islamic eras. (Woodward, 2017).

Salafism's methodology is founded on several fundamental teachings, including the following: (a) returning to the beliefs and practices of Salaf al-shalih (the righteous forefather); (b) emphasizing three tauhid doctrines (God's oneness), including rububiyah, uluhiyah, and asma wa al-sifat; (c) pursuing the eradication of syirk; and (d) the Qur'an. This fundamental set of ideas, which is thought to be the primary source of guidance for the majority of Salafi da'wa, is distinct from other varieties of Salafism, such as Rasyid Ridha's and Muhammad Abduh's Salafism, which are expanded through ijihad (Chaplin, 2018).

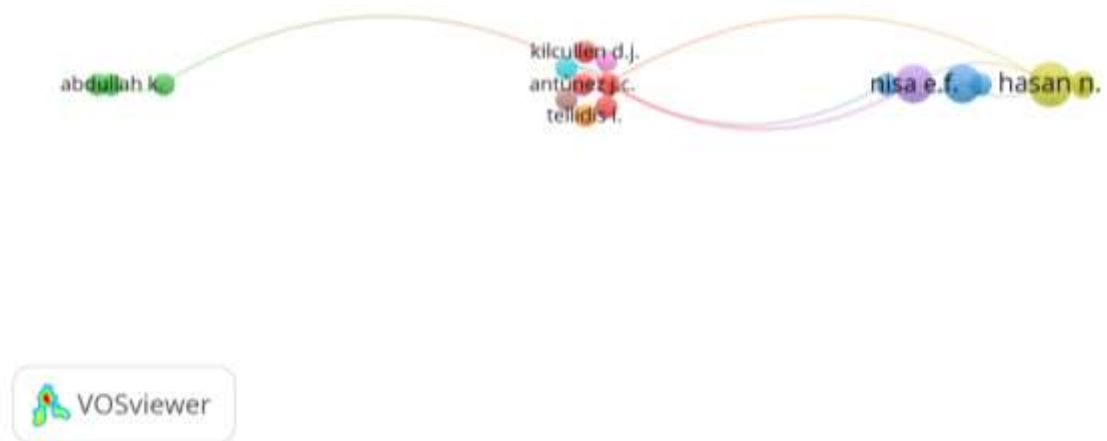
According to Manhaj Salaf al-Shalih, we can see the case of women. Women who are concerned with the Salafiyah community wore a veil because they were following the rules of God and the apostle. For women who care about the Salafiyah community, this shows that they were obeying the rules of God and the apostle. They see the negative stigma that society has put on them as a form of temptation to keep up with the veil that they wore (Hereyah, 2019).

That's what Salafism researchers think about Muslim women who cover their faces. They think it's because they believe what they think is one of God's rules for women and women in the end times. People wearing a veil with their hijab think it has a special value in their lives because they would lose their identity and faith in God without it. They believe the hijab with a veil will help them get to the goals of this world and heaven. They make it seem like their fashion choices are normal, and those other people should already like and respect them for making them. Putting on a veil doesn't show people who are bad, but it shows that they follow the Islamic teachings that he believes in (Hereyah, 2019).

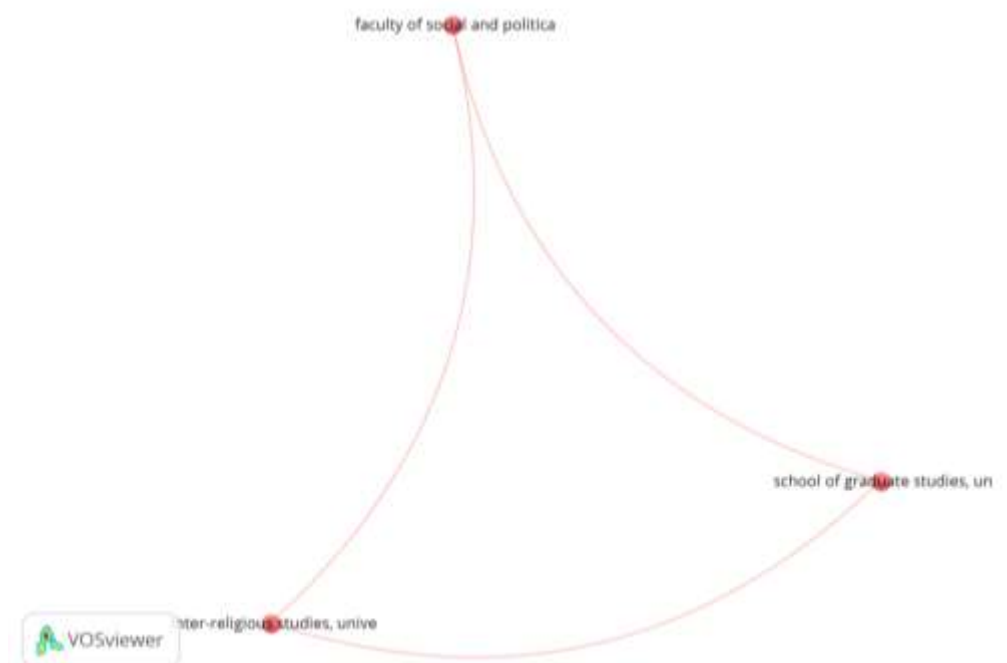
Following the implementation of this manhaj, Salafism has evolved into a scripturalist movement that is considered the most representational of Islam because their understanding of Islam is perceived to be more authentic than the other understandings. Moreover, they were being transformed into the most "sexiest" object studies by the scriptural pattern of Salafism, and this was becoming a worldwide phenomenon. As a result of their work, social and political challenges that have become a reality due to the movement's efforts are becoming more visible, which acts as a medium for the movement's development (Nashir, 2019).

### **3.8. Salafism Indonesia Citation**

If we look at Figure 9, which shows the data of citation bibliometric analysis in the writing of Salafism in Indonesia, it can be seen that the following writers are writers who have had a strong influence on the writing of Salafism publications in Indonesia. Abdullah k, Kilcullen d.j, Antunez j.c, Tellids.i, Nisa e.f, and Hasan N are writers whose citations are connected to each other. If we look at Figure 10, shows that these writers can be found in several institutions, including the Faculty of Social and Politic, School of Graduate Studies, and Interreligious Studies.



**Figure 9.** *Salafism Indonesia citation*



**Figure 10.** *Salafism Indonesia Authors' Institution*

#### IV. Conclusion

The bibliometric analysis gives us a new insight into Indonesian Salafism trend publication. There are various reasons why this research is significant and interesting: Furthermore, it is necessary to understand the growth of Salafism in Indonesia. This research is also beneficial to scholars or researchers that are interested in the Salafi movement in Indonesia. It is a discipline of science that is used as a research approach as well as a tool for evaluating research.

The rise of Salafism worldwide shows that the rise of Salafism in Indonesia is becoming more interesting to study. Why? Because there are only a few countries that have a lot of Muslims in the world. Salafism, a global Islamic movement, has a lot of things in common with Nusantara society, even though Muslims in Indonesia have a lot in common with Indonesian culture.

Based on the explanation above, it can be concluded that the growth of Salafism research in Indonesia in 2005-2021, Scopus data with the highest index occurred in 2018. Most international publications came from Universitas Islam Negeri Syarif Hidayatullah Jakarta. Social and science journals are the journals written by researchers at 60.8%. Hasan, N is the most prolific writer in writing about the study of Salafism in Indonesia with the most subjects in the field of Social and Science. The map of the spread of Salafism in Indonesia based on the Co-Occurance is grouped into 9 clusters. In this case, the authors suggest adding keywords so that the research obtained is more widespread. Thus, the research can be more comprehensive.

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