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RESEARCH REVIEW

Section: *Philosophy and Religion***The nexus of religious behavior and values in Muslim contexts: A systematic literature review**

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ABSTRACT

Religious intentions and behaviors constitute a central focus of scholarly inquiry as they bridge internal belief systems and social expressions, shaping the identity, moral values, and everyday practices of Muslims. This study aims to map the research landscape on religious values and behaviors within the Muslim context through a Scopus-based Systematic Literature Review (SLR) covering the period 2010–2025. Employing the PRISMA protocol, 229 documents were identified, analyzed bibliometrically using Bibliometrix R-Packages, and further examined for the substantive contributions of the most influential works. The findings reveal strong publication growth, with an annual increase of 18.95%, and demonstrate an expanding interdisciplinary knowledge base encompassing religion, psychology, health, migration, and business. Collaboration networks highlight two dominant clusters—the United States and Southeast Asia—with the University of Chicago and Malaysian universities emerging as central institutions. Indonesia and the United States are identified as the most productive contributors. Conceptual mapping places religion, Islam, and religiosity as central constructs interlinking themes of identity, acculturation, gender, and mental health. Post-2020 trends emphasize growing attention to mental health, morality, adolescents and young adults, and the psychology of religion. Content analysis of the 15 most impactful articles underscores consistent associations among religious values, religious behaviors, identity, subjective norms, and socio-cultural contexts such as discrimination and acculturation. This study contributes by offering a comprehensive synthesis of the field, identifying key actors, institutions, and research trajectories, and suggesting future agendas that integrate religious identity, norms, and mental health while expanding global perspectives and fostering cross-regional collaboration.

KEYWORDS: religious behavior, religious values, systematic literature review

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1. Introduction

Religious behavior represents one of the most fundamental expressions of human life, embodying the ways individuals and communities respond to transcendental realities and integrate spiritual values into their lived experiences. Scholars have long emphasized that religious behavior is not restricted to ritual practices alone, but rather encompasses a broad spectrum of activities that reflect both internal convictions and outward expressions of faith. Mursal and Taher (1980) assert that religious behavior includes not only formal acts such as *shalat* (prayer), *zakat* (almsgiving), and *puasa* (fasting), but also any actions guided by an awareness of the Divine presence. In this sense, religious behavior becomes an externalization of religious values, which Drajat (2010) describes as beliefs and feelings embraced as part of one's identity, shaping thought, affect, and conduct. To ensure meaningful internalization, these values must be cultivated through exemplary figures, habituation, and deep understanding, thereby transforming religious knowledge from abstract doctrine into a concrete guide for daily life. Islam provides a holistic framework for religious values through the inseparable integration of *Aqidah* (faith), *Shari'ah* (practice), and *Akhlaq* (morality). This triadic foundation resonates with the theoretical perspectives of Cornwall, who highlights the role of belief, commitment, socialization, and contextual factors in shaping religious behavior, as well as with Glock and Stark's (1968) influential five-dimensional model of religiosity, which comprises belief, practice, knowledge, experience, and consequences. Their framework demonstrates that religious life is multidimensional, encompassing not only ritual worship but also ethical actions, intellectual engagement, and social consequences. Hence, religious behavior and religious values together form the building blocks of holistic religiosity, deeply influencing personal identity and collective life.

Despite these long-standing frameworks, religious behavior remains a complex phenomenon that cannot be explained adequately through a single theoretical lens. It is simultaneously psychological, social, cognitive, and neurobiological. Scholars from various disciplines have demonstrated that religious acts can be understood as psychological responses to existential crises (James, 1902), motivational orientations (Allport, 1966), reinforcements within behaviorist paradigms (Skinner, 1953), socially constructed symbols (Durkheim, 1912; Berger, 1967), and neurological or evolutionary adaptations (Newberg et al., 2001). Such diversity highlights the necessity of a multidisciplinary approach to religious behavior and its interplay with religious values. The synthesis of these perspectives is especially critical when examining Muslim communities, where religiosity functions not only as a spiritual orientation but also as a moral, social, and cultural compass.

The significance of studying religious behavior lies in its central role in shaping identity, morality, and social relations. Scholars across psychology, sociology, anthropology, and religious studies have repeatedly underscored the pervasive influence of religion on both individual conduct and collective norms. For instance, James (1902) in *The Varieties of Religious Experience* emphasized that religious behavior arises from deeply personal spiritual experiences, often transformative in nature. Complementing this, Allport (1966) identified intrinsic and extrinsic orientations as critical determinants of the quality and authenticity of religious practice. From a sociological perspective, Durkheim (1912) viewed religious rituals as a form of collective effervescence that reinforces social solidarity, while Berger (1967) interpreted religion as a socially constructed "sacred canopy" that provides meaning and stability. These theoretical traditions collectively illustrate that religious behavior is not merely a private affair but a phenomenon with far-reaching implications for psychological health, social cohesion, and cultural reproduction. In the Muslim context, the interrelation between religious behavior and religious values is especially strategic. Values, as abstract principles derived from divine revelation, provide the moral framework, while behavior actualizes these values in rituals, ethics, and social action. Scholars such as Glock and Stark (1968) highlight that religiosity encompasses not only ritualistic practices but also intellectual understanding, experiential depth, and moral consequences, all of which are deeply embedded in Islamic teachings. Recent contributions by Mohammad and Banse (2023) further reinforce the protective role of religiosity against deviant behavior, demonstrating its capacity to regulate conduct and support social order. Thus, research into religious behavior and values is not only theoretically significant but also socially consequential, particularly in understanding how religious values can be mobilized as a force for character formation, moral development, and community cohesion.

Although substantial scholarship exists on religious behavior and values, several gaps remain in the literature, particularly with reference to Muslim societies. Previous studies have often adopted a narrow scope, examining specific outcomes such as juvenile delinquency (Mohammad & Banse, 2023), religiosity measurement tools (Nabi et al., 2023), and contextual influences (Subchi et al., 2022). While valuable, these

studies do not provide a comprehensive overview of how religious values and behaviors are studied in Muslim contexts globally, nor do they systematically map the diverse methodologies, theoretical frameworks, or socio-cultural variations involved. Furthermore, much of the existing research is fragmented, lacking integration across disciplines and insufficiently addressing the dynamic interplay between values and behavior in shaping Muslim religiosity. In addition, there is limited bibliometric work that systematically analyzes the publication trends, influential authors, collaborative networks, and thematic evolutions in the field of religious behavior and values within Muslim societies. Such gaps hinder the capacity of researchers to identify intellectual trajectories, assess methodological strengths and weaknesses, and propose new avenues for theoretical development. The lack of comprehensive mapping is particularly significant in the context of global Muslim communities, where socio-cultural diversity and minority-majority dynamics produce highly varied expressions of religious life. Thus, a systematic and integrative analysis is needed to capture these complexities and to advance scholarly understanding of how religious values and behaviors interact across contexts.

The present study addresses these gaps by conducting a systematic literature review (SLR) using Scopus-indexed publications from 2010 to 2025. Unlike previous research, which often focused on isolated themes, this study adopts a broader perspective, analyzing multiple dimensions of religious behavior—including ritual, moral, and social aspects—alongside their underlying values. By employing bibliometric methods, it maps the development of scholarship in this domain, identifies influential works, and highlights collaborative patterns among authors, institutions, and countries. This approach provides a more holistic picture of the state of research, allowing for the identification of trends, dominant themes, and methodological gaps. Specifically, this research makes three key contributions. First, it offers a systematic overview of how religious behavior and values have been studied in Muslim societies over the past fifteen years, highlighting the intellectual trajectories and dominant paradigms. Second, it examines the collaborative networks that underpin knowledge production, thereby illuminating which institutions, authors, and countries are shaping the field most prominently and which remain underrepresented. Third, it synthesizes thematic developments to identify emerging trends, conceptual innovations, and neglected areas, thus providing a roadmap for future scholarship. This research not only consolidates fragmented knowledge but also situates the study of religious behavior and values within the broader interdisciplinary field of religious studies. Guided by the need to provide a comprehensive synthesis, this study addresses the following research questions:

1. What are the publication trends, journals, authors, institutions, and countries most productive in the study of religious behavior and values in Muslim communities from 2010–2025?
2. Which articles, authors, and journals have been most influential in shaping the development of research on religious behavior and values in Muslim societies?
3. What are the patterns of collaboration among authors, institutions, and countries in this field, and which actors are most prominent or underrepresented?
4. What are the dominant keywords, thematic clusters, and how have the topics of religious behavior and values evolved over the study period?
5. What gaps remain in the literature, and what areas hold promise for future research?

2. Literature Review

2.1 Religious Behavior

Religious behavior constitutes a vital dimension of human experience, particularly within Muslim communities where it functions simultaneously as a spiritual and social practice. It encompasses visible and invisible manifestations of faith, ranging from ritual observances to ethical conduct that reflects one's adherence to divine principles. In this sense, religious behavior extends beyond ritual performance to include internalized dispositions that shape everyday life, offering moral guidance and reinforcing social cohesion. Religion thus operates not only as personal devotion but also as a determinant of communal identity and interaction (Amiruddin et al., 2023).

Religious behavior is broadly defined as the embodiment of faith through ritual compliance, moral action, and abstention from prohibited practices. Iqbal et al. (2022) describe it as the practical dimension of religiosity expressed in both private and public spheres. Cornwall (1989) identifies prayer, congregational worship, and domestic practices as central expressions anchoring belief within daily routines. This perspective emphasizes that religious behavior represents not merely outward performance but also sustained engagement with spiritual values that regulate thought and action. Several theoretical perspectives elucidate the complexity

of religious behavior. Social Identity Theory highlights how religious practices affirm belonging and distinction within groups (Thoyib et al., 2024). Identity Process Theory explains how religious behavior provides continuity and resilience under external pressures (Karacan, 2024). The Theory of Planned Behavior conceptualizes religiosity as a function of attitudes, social norms, and perceived behavioral control, illustrating its role in regulating moral conduct (Muhibbin et al., 2024). Dialogical Self Theory views religious practice as a negotiation between multiple identity positions, positioning faith as a moral compass guiding identity construction (Pauha, 2022). Together, these perspectives reveal religious behavior as a multidimensional construct situated within psychological, social, and cultural processes.

Cornwall's (1989) framework identifies five factors shaping religious conduct: group involvement, belief orthodoxy, religious commitment, religious socialization, and sociodemographic variables, with religious commitment exerting the strongest direct effect. Reinforcement occurs through socialization in family and community contexts, ensuring the transmission of religious practices across generations. Amiruddin et al. (2023) further classify religious behavior into belief, emotional, ritual, and consequence dimensions, while Minkler (2004) introduces economic perspectives emphasizing demand, stability of preferences, and social pressure. Additionally, Fieder and Huber (2021) highlight biological and cognitive dimensions of religiosity, noting its polygenic foundations and links to capacities such as theory of mind and imagination.

Empirical studies affirm the multifaceted role of religious behavior in Muslim societies. Cornwall (1989) linked ritual participation to measurable religiosity, while Iqbal et al. (2022) demonstrated its role in fostering discipline. Muhibbin et al. (2024) confirmed the influence of attitudes and norms in shaping behavioral intentions, whereas Amiruddin et al. (2023) emphasized its multidimensionality. Karacan (2024) showed how religious practices sustain resilience among marginalized groups, and Pauha (2022) revealed their dialogical negotiation within self-identity. Collectively, these studies portray religious behavior as dynamic and context-dependent, yet underexplored in relation to globalization and digital transformations. Against this background, the present systematic literature review draws upon these theoretical and empirical insights to synthesize existing knowledge, identify gaps, and map emerging trends in the study of religious behavior within Muslim contexts.

2.2 Religious Values

The study of religious values has remained a prominent concern in scholarly discourse, as values constitute the foundation of human motivation and social organization. Understanding how religious values influence both individual behavior and collective life is crucial to comprehending the broader role of religion in society. Religious values serve not only as a moral compass but also as mechanisms for regulating conduct, sustaining social cohesion, and preserving cultural continuity. In Muslim contexts, they function as guiding principles that shape ritual practice, ethical orientation, and interpersonal relationships, thereby illustrating the interconnection of spirituality and social life.

Religious values are generally defined as deeply held moral and spiritual principles derived from sacred teachings. Schwartz (2012) characterizes values as desirable, trans-situational goals that operate as guiding standards in life. Bandura's Social Learning Theory posits that individuals, particularly children, internalize values through observational learning by imitating role models such as parents, peers, or religious leaders, especially when these models are rewarded for value-consistent behaviors (Koutroubas & Galanakis, 2022). When anchored in religion, values extend beyond personal preference and acquire divine legitimacy, thus functioning as obligatory norms. They embody both internalized beliefs and socially reinforced ideals, influencing how individuals interpret their responsibilities toward God, society, and themselves. Several theoretical perspectives provide insight into religious values. Durkheim's Functionalist Theory emphasizes the role of religious values in constituting the conscience collective—the shared moral attitudes that uphold social solidarity (Segal, 2010; McCaffree, 2018). In contrast, Marx's Conflict Theory conceptualizes religious values as ideological constructs designed to reinforce the interests of dominant classes, serving as mechanisms of control rather than universal moral standards (Orsini, 2024). From a psychological perspective, Schwartz's Theory of Basic Human Values offers a comprehensive framework, identifying six defining features of values: they are belief-based, motivational, transcendent across contexts, evaluative, hierarchically structured, and influential in guiding behavior (Schwartz et al., 2012). This framework illustrates how religious values regulate behavior, reinforce identity, and adapt to sociocultural contexts.

The characteristics of religious values are thus multifaceted. They are affectively linked to belief systems, function as evaluative standards, and direct social interaction. Within religious frameworks, values are

authoritative rather than neutral, maintained through processes of socialization and reinforced by collective practice. They remain both stable, by being rooted in sacred texts, and adaptable, by responding to sociocultural transformation. In the context of this research, religious values are conceptualized as moral and spiritual guidelines that influence everyday behavior, particularly within Muslim societies (Schwartz et al., 2012). They shape personal norms, social obligations, and collective responses to contemporary challenges. Empirical studies indicate that inconsistencies among different dimensions of belief—such as karmic belief, afterlife belief, and belief in a just world—may weaken personal norms, generating cognitive dissonance and moral uncertainty (Duong et al., 2024; White et al., 2019). These findings underscore the importance of exploring how religious values are negotiated and adapted within modern contexts.

Previous scholarship has examined these issues extensively. Schwartz (2012) and Askew and Ritter (2023) have highlighted how religious values influence attitudes, consumer choices, and engagement in public policy. Amiruddin et al. (2023) demonstrated their multidimensional role in fostering community identity, while Karacan (2024) explored their function in providing resilience under conditions of migration and minority status. Duong et al. (2024) and White et al. (2019) further analyzed the psychological consequences of value incongruence, showing how it undermines moral clarity and ethical decision-making. Collectively, these studies establish religious values as essential yet dynamic constructs that both preserve tradition and serve as adaptive resources in the face of societal change. Furthermore, Islamic values are often found in folktales. The folktale of *Sang Piatu* among the Pasemah ethnic group in Kedurang contains many Islamic values that are ideal to be used as an educational tool regarding Islamic values, thereby creating religious children (Nafisendy et al., 2025). The internalization of religious values is a complex and dynamic process that requires not only consistent teacher modelling and structured programming but also emotionally engaging instruction tailored to students' needs (Tohirin et al., 2025). Reading folktales allows people to learn about ethics, discern between good and bad, understand exemplary things in behavior, and foster care for others (Junaidi, et al., 2024).

2.3 Muslim Society

The issue of Muslim society and its transformation remains a critical subject of inquiry in contemporary scholarship, as religion functions not only as a system of belief but also as a social force shaping identity, politics, and cultural life. Within this context, several theoretical frameworks have been employed to examine the dynamics of Muslim communities, particularly in terms of their resilience, adaptation, and challenges in modern settings. These theories illuminate how Islamic traditions interact with processes of social change, multiculturalism, colonial legacies, identity formation, and everyday lived experiences. Sufism and Social Change Theory emphasizes the evolution of Sufism from being perceived as apolitical and passive religiosity to becoming an active agent in political and social movements. It highlights the involvement of Sufi leaders in organized communities that contribute significantly to societal transformation (Kafid, 2020). Multiculturalism Theory, on the other hand, stresses the importance of inclusive policies that allow minorities to participate in society while maintaining cultural identity. Despite criticisms, multiculturalism continues to shape state–Muslim relations, particularly in managing cultural tensions and fostering civil engagement (Lillevik, 2020).

Epistemological Justice Theory focuses on the decolonization of knowledge, stressing that marginalized voices, such as Muslim women, should be central to knowledge production. This perspective seeks to correct historical imbalances by incorporating anti-colonial and intersectional approaches in understanding Muslim subjectivities (Khan & Akram, 2025). Similarly, Decolonial Theory examines how colonial legacies have influenced Islamic historiography, calling for indigenous methodologies and interdisciplinary approaches that reframe historical narratives from within Islamic intellectual traditions (Al-Shuqairat et al., 2025). Ibn Khaldun's concept of *ashabiyah* offers a classical framework for understanding group solidarity as the foundation of societal development, state formation, and eventual decline. It remains relevant in analyzing both cohesion and fragmentation in Muslim communities (Demirel, 2024). Complementing this, Ernest Gellner's Urban–Tribal Dialectics highlights the dynamic tension between rural tribal culture and urban scholarly Islam, arguing that Islam's stability lies in the balance between grassroots religiosity and intellectual oversight (Gellner, 1981).

Other perspectives include the theory of Social Islamization, which underscores the systematic incorporation of Islamic values into social frameworks, from community dynamics to psychological regulation (Rahman, 2024). Everyday Islam Theory broadens the scope of analysis by focusing on how Muslims negotiate their faith in ordinary contexts, highlighting diversity of practices and rejecting simplistic categorizations (Gupta, 2025). Finally, the Theory of Islamophobia examines the structural embedding of prejudice and discrimination

against Muslims in Western societies, framing it as both an individual and systemic phenomenon with profound effects on Muslim identity and inclusion (Kozaric, 2024). These theories share several characteristics. They emphasize the interplay between religion and society, presenting Islam as both a personal faith and a socio-political force. They highlight the adaptive and dynamic nature of Muslim identity, shaped by internal solidarity (*ashabiyah*), external pressures such as colonialism, and contemporary challenges like Islamophobia. Furthermore, they point to the importance of both macro-structures (e.g., state policies, global colonial legacies) and micro-level practices (e.g., everyday religiosity, family socialization) in shaping Muslim society.

In this research, these theories serve as conceptual frameworks for analyzing the complexities of contemporary Muslim society. Sufism illustrates the transformative role of religious movements; multiculturalism and epistemological justice highlight ongoing negotiations of identity and knowledge production; and *ashabiyah* explains mechanisms of unity and decline. Together, they provide a comprehensive framework for examining how Muslim societies balance tradition with engagement in modernity, globalization, and socio-political challenges. Scholarly works have provided empirical support for these theories. Kafid (2020) demonstrated the active political role of Sufi orders in contemporary Indonesia. Lillevik (2020) illustrated how multicultural policies continue to influence Muslim civic engagement in Europe. Khan and Akram (2025) highlighted Muslim women's contributions to epistemological justice, while Al-Shuqairat et al (2025) traced the methodological evolution of Islamic historiography. Demirel (2024) reaffirmed the continuing relevance of Ibn Khaldun's *ashabiyah*, while Gupta (2025) emphasized the importance of understanding lived experiences of Muslims beyond reductive labels. Kozaric (2024) provided empirical evidence of systemic Islamophobia in Western contexts. Collectively, these studies illustrate that Muslim society is shaped by historical legacies, social movements, and contemporary global dynamics, making it an essential field of inquiry for understanding both continuity and change.

3. Methods

This research employed a Systematic Literature Review (SLR) combined with a bibliometric approach to systematically map, analyze, and identify scholarly trends concerning religious behavior and religious values within the Muslim context. The adoption of the SLR design ensured transparency, replicability, and traceability in the processes of article retrieval and selection, in accordance with the guidelines of the PRISMA 2020 reporting standards (Page et al., 2021). The bibliometric approach was selected because of its capacity to: (1) examine publication patterns, including the volume of articles, annual distribution, and leading journals; (2) construct an intellectual structure of the field through co-occurrence, co-citation, and thematic evolution analyses; (3) identify dominant research clusters alongside emerging thematic areas; and (4) indicate potential directions for future inquiry based on keyword and citation networks. This methodological choice has increasingly been acknowledged as a rigorous approach within SLRs, as it integrates quantitative assessments of literature trends with qualitative synthesis (Aria & Cuccurullo, 2017; van Eck & Waltman, 2010).

The primary analytical instrument employed in this study was the R-package Biblioshiny, selected for three key reasons. First, it provides a visual, user-friendly pipeline for conducting bibliometric analyses with minimal coding requirements. Second, it accommodates both foundational analyses—such as productivity, authorship, and source analysis—and advanced procedures, including thematic mapping and thematic evolution. Third, it enables seamless integration of bibliographic data directly from Scopus in either *.bibtex* or *.csv* format. Biblioshiny has been extensively applied in SLR research across diverse disciplines, including the social sciences, education, and management, and has demonstrated reliability in producing comprehensive and replicable knowledge maps (Donthu et al., 2021; Moral-Muñoz et al., 2020).

The Scopus database was employed as the primary source of data for this study, based on several methodological and practical considerations. First, Scopus provides extensive interdisciplinary journal coverage, with notable strength in the social sciences, and in general, encompasses a broader range of fields and languages compared to the Web of Science (WoS). Second, Scopus offers rich and detailed metadata (e.g., author keywords, institutional affiliations, and citation records), which significantly enhances the replicability of systematic literature reviews (SLRs) and the rigor of bibliometric analyses. Third, the platform's advanced search functionalities (e.g., TITLE-ABS-KEY) allow for the design of precise, systematic, and auditable search strategies. Fourth, Scopus maintains consistent content selection and curation standards, ensuring the stability and reliability of retrieved results—an essential requirement for systematic searching. Furthermore, both foundational and recent comparative studies have demonstrated significant differences in the scope and coverage of Scopus and WoS, while also emphasizing the limitations of Google Scholar for SLRs due to challenges related to precision,

deduplication, and reproducibility. Taken together, these considerations confirm that Scopus represents the most suitable and reliable database for transparent and systematic literature retrieval.

The reporting process of this Systematic Literature Review (SLR) was conducted in accordance with the PRISMA 2020 guidelines (Page et al., 2021), which comprise four key stages.

1. Identification. This stage involved executing a Scopus query (TITLE-ABS-KEY) based on predefined search strategies and criteria. All retrieved results were examined together with their metadata, including titles, abstracts, keywords, affiliations, and citations. Duplicate records were removed at this stage.
2. Screening. The titles and abstracts of the retrieved articles were reviewed in accordance with the established inclusion and exclusion criteria.
3. Eligibility. Full-text articles that passed the screening stage were assessed in greater detail to confirm their relevance to the research focus. Articles were excluded if they did not meet the criteria, for example, if their keywords contained non-Muslim religions (as this study exclusively examined Muslim contexts), if they employed non-Muslim samples, or if they lacked a connection to Islamic values. All exclusion decisions were documented systematically to ensure transparency and integrity in the selection process.
4. Inclusion. Articles that satisfied all criteria were retained for the final analysis. In total, 229 articles were identified as the primary corpus after the completion of all PRISMA stages. These articles were subsequently analyzed using a bibliometric-based SLR approach facilitated by Biblioshiny.

The complete selection procedure is presented in Figure 1, which illustrates the PRISMA workflow, beginning with the initial Scopus search results and culminating in the final set of articles included in the synthesis

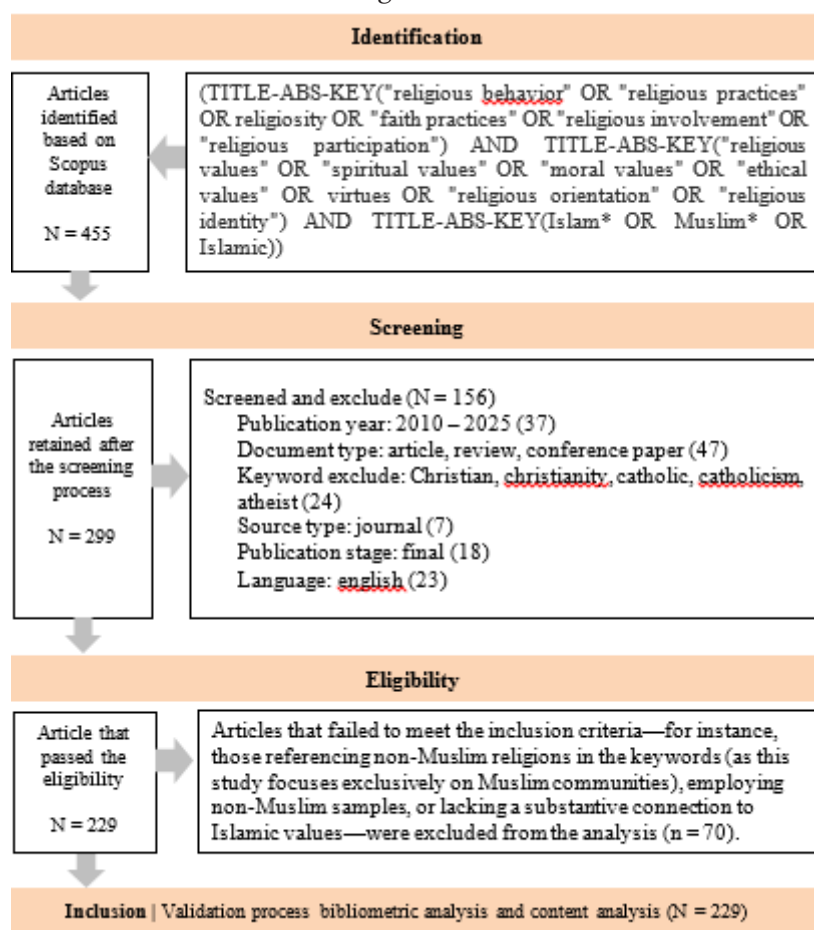


Figure 1. SLR Process
Source: Authors' compilation, 2025

4. Results and Discussion

4.1 Publication Trends, Journals, Authors, Institutions, and Countries in Studies on Religious Behavior and Religious Values in Muslim Societies

4.1.1 Key Information

A descriptive bibliometric analysis was conducted using data retrieved from the Scopus database to provide a comprehensive overview of publication characteristics related to religious behavior and religious values in Muslim societies. This analysis highlights fundamental aspects, including the distribution of documents, the growth trajectory of publications, citation patterns, authorship collaboration networks, and document types. A summary of these findings is presented in Table 1.

Table 1. Key Information

Description	Results
Main Information About Data	
Timespan	2010:2025
Sources (Journals, Books, etc)	168
Documents	229
Annual Growth Rate %	18,95
Document Average Age	4,91
Average citations per doc	12,4
References	2012
Document Contents	
Keywords Plus (ID)	378
Author's Keywords (DE)	1095
Authors	
Authors	550
Authors of single-authored docs	73
Authors Collaboration	
Single-authored docs	73
Co-Authors per Doc	2,6
International co-authorships %	20,96
Document Types	
article	218
conference paper	2
review	9

Source: Scopus data processed using Biblioshiny (R-package Bibliometrix), 2025

Table 1 presents the descriptive findings, which demonstrate that scholarship on religious behavior and religious values within Muslim societies has expanded significantly over the period 2010–2025. A total of 229 documents were published across 168 sources, including journals, books, and other outlets. The annual growth rate of 18.95% indicates a substantial rise in scholarly interest in this area. The average document age of 4.91 years and the mean citation rate of 12.4 citations per document suggest that this field is relatively recent, yet it has already generated a body of literature with considerable academic impact. From a content perspective, the corpus comprises 378 Keywords Plus and 1,095 Author Keywords, reflecting the wide range of terms employed to conceptualize and describe the phenomena under study. The 2,012 references cited further underscore the strong theoretical and empirical foundations underpinning this body of research. In terms of authorship, contributions were made by 550 scholars, with 73 documents produced by single authors. Nevertheless, the average of 2.6 authors per document and an international collaboration rate of 20.96% highlight a clear trend toward co-authorship and cross-national collaboration, while also pointing to the potential for further expansion of global scholarly networks. Regarding document types, research articles account for the majority of publications (218

documents), whereas review articles (9 documents) and conference proceedings (2 documents) remain relatively underrepresented. This distribution suggests that studies on religious behavior and religious values in Muslim contexts have largely been oriented toward empirical inquiry, while synthesis-oriented contributions, such as systematic reviews, remain limited—thereby offering a promising avenue for future research.

4.1.2 Article Production During the Observation Period

Figure 1 presents the annual dynamics of publications addressing religious behavior and religious values within Muslim societies. In the initial stage of the observation period (2010–2012), scholarly output remained very limited, with only 2–4 articles published annually. This indicates that the topic had not yet gained prominence as a central theme of academic research. A notable increase occurred in 2013 with 13 publications, although a subsequent decline was observed in 2014–2015. The period between 2016 and 2019 reflects a more stable growth trajectory, with annual outputs ranging from 9 to 19 publications. This suggests the gradual establishment of a research community consistently engaged with this theme. From 2020 to 2022, the number of publications rose further, ranging between 18 and 28 articles per year, demonstrating heightened scholarly interest in exploring the intersections of religiosity with contemporary social issues such as health, identity, and moral values. In 2023, publication numbers declined to 16, which may be interpreted as a phase of research consolidation prior to a substantial surge in 2024, when the field reached its peak with 35 publications. This surge aligns with the broader post-pandemic research expansion that linked religiosity and spirituality to mental health and well-being. During and after the COVID-19 pandemic, areas such as religious coping and post-pandemic mental health received particular scholarly attention, as reflected in systematic reviews, meta-analyses, and bibliometric studies (Lucchetti et al., 2021; Pankowski & Wytrychiewicz-Pankowska, 2023; Wang et al., 2024).



Figure 2. Annual Number of Publications
Source: Authors’ compilation, 2025

4.1.3 Journal Productivity

Table 2 presents the 15 most productive journals that publish research on religious behavior and values in the context of Muslim societies. The results indicate that *Religions* occupies the leading position with 11 publications, although its total citation count (TC = 50) is comparatively modest when assessed against other outlets. In contrast, the *Journal of Islamic Marketing* demonstrates substantial scholarly influence, with 7 publications, a high h-index (6), g-index (7), and a total of 115 citations, establishing it as one of the most impactful journals in this domain. The *Journal of Religion and Health* also represents a significant contributor, with 6 publications and 85 citations, highlighting the integration of religiosity with health-related issues, particularly in relation to mental and spiritual well-being. Likewise, the *Journal of Islamic Accounting and Business Research* produced 4 publications, yet recorded a notable 100 citations, underscoring the growing importance of religious values in the fields of Islamic accounting and business studies. Multidisciplinary journals such as *Ethnic and Racial Studies* and the *Journal of Ethnic and Migration Studies*, despite publishing only 3 articles each, achieved remarkably high citation counts (291 and 108, respectively). This suggests that scholarly engagement with religious behavior and values is increasingly being framed within wider debates on ethnicity, migration, and socio-cultural transformations. These findings indicate that research on religiosity and religious values extends beyond religion-focused outlets (e.g., *Religions* and *Journal of Religion and Health*) to attract considerable attention from multidisciplinary journals across health, migration, business, and psychology. This pattern reflects the growing recognition of religiosity as an interdisciplinary research theme with broad relevance and

impact across the social sciences and humanities.

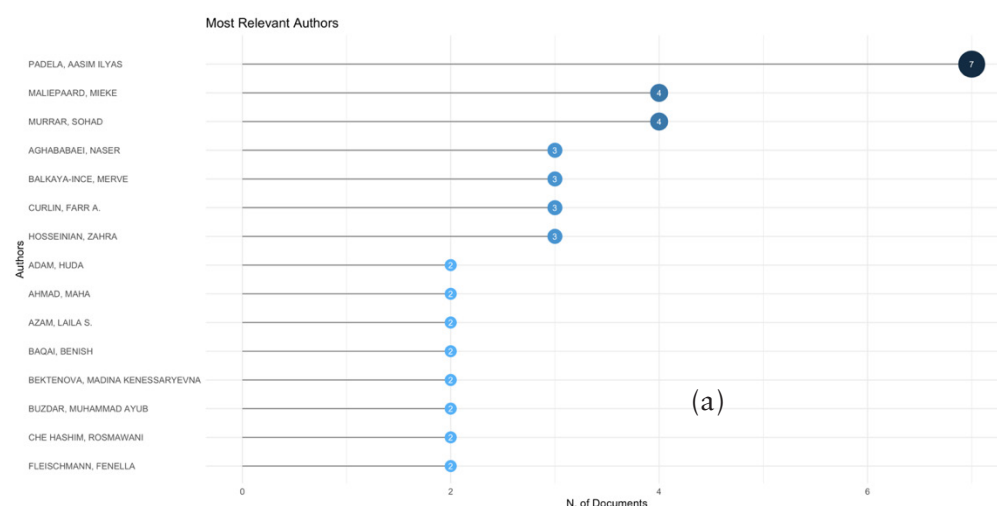
Table 2. The Top 15 Journals Publishing Research on Religious Behavior and Religious Values

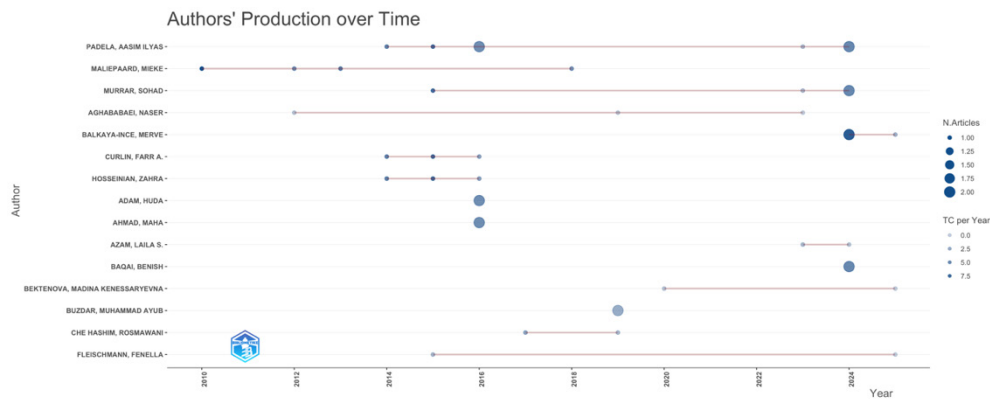
Sources	Articles	h-index	g-index	m-index	TC
Religions	11	5	6	0,714	50
Journal Of Islamic Marketing	7	6	7	0,5	115
Journal Of Religion And Health	6	6	6	0,462	85
European Journal Of Science And Theology	4	2	2	0,2	8
Journal Of Contemporary Religion	4	1	2	0,111	8
Journal Of Islamic Accounting And Business Research	4	4	4	0,571	100
Mental Health, Religion And Culture	4	3	4	0,375	58
Central Asia And The Caucasus	3	1	2	0,167	4
Ethnic And Racial Studies	3	3	3	0,188	291
Journal For The Scientific Study Of Religion	3	3	3	0,273	35
Journal Of Ethnic And Migration Studies	3	2	3	0,154	108
Pharos Journal Of Theology	3	1	1	1	3
Psychology Of Religion And Spirituality	3	3	3	0,429	16
Social Forces	3	2	3	0,167	79
Archive For The Psychology Of Religion	2	2	2	0,143	8

Source: Scopus data processed using Biblioshiny (R-package Bibliometrix), 2025

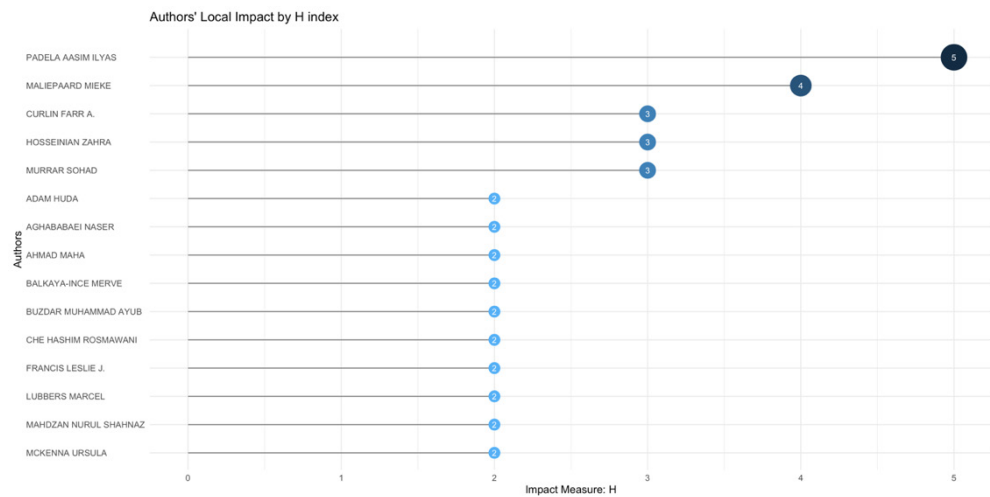
4.1.4 Author Productivity

Figures 3(a) and 3(b) identify the most relevant and productive contributors to the study of religious behavior and religious values. Padela, A. I. emerges as the most prolific author, with 7 publications, followed by Maliepaard, M. and Murrar, S., who each contributed 4 publications. Other notable contributors include Aghababaei, N. and Balkaya-Ince, M., with 3 publications each, while the majority of authors produced only 1 or 2 works. This distribution suggests that the field is shaped primarily by a small group of key scholars, whereas the remaining contributions are dispersed among a larger number of authors with relatively low productivity. Figure 3(c) illustrates author impact based on the h-index. Padela, A. I. ranks highest with an h-index of 5, followed by Maliepaard, M. with an h-index of 4. Curlin, F. A., Hosseinian, Z., and Murrar, S. each record an h-index of 3, while most other contributors fall within the range of 1–2. These findings indicate that only a limited number of scholars demonstrate consistent productivity and influence, while the majority are either at an early stage of research activity or have exerted modest scholarly impact. Figure 3(d) presents author impact in terms of total citations (TC). In contrast to the h-index ranking, Maliepaard, M. holds the top position with 340 citations, followed by Lubbers, M. (233) and Padela, A. I. (217). Curlin, F. A. and Hosseinian, Z. also demonstrate notable influence, with 186 and 182 citations, respectively. These results suggest that although some authors may not hold a high h-index, they have nonetheless produced highly cited publications that significantly contribute to advancing the discourse on religious behavior and religious values.

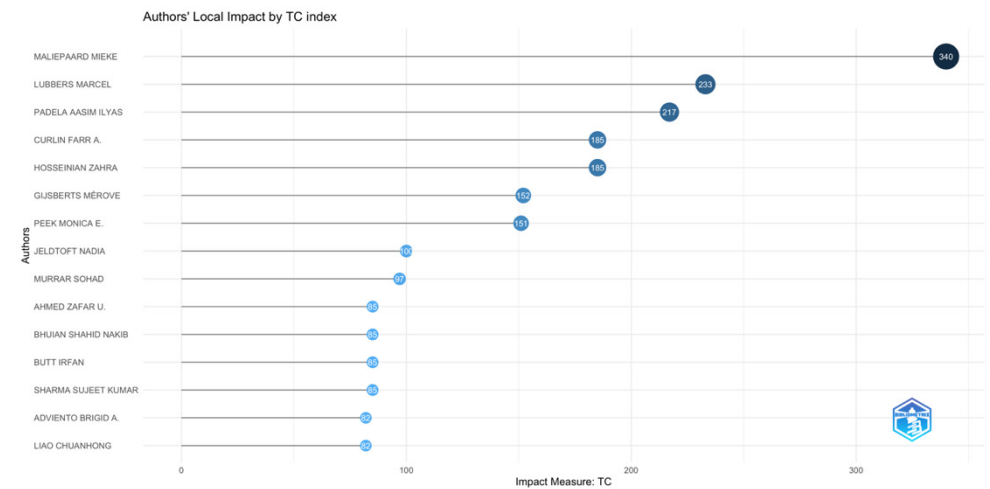




(b)



(c)



(d)

Figure 3. Author Productivity: (a) most relevant authors, (b) author's production over time, (c) author's local impact by h-index, and (d) author's local impact by total citations (TC).

Source: Scopus data processed using Biblioshiny (R-package Bibliometrix), 2025

4.1.5 Leading Affiliations and Their Productivity

Figure 4 illustrates the institutions most actively engaged in publishing research on religious behavior and religious values in Muslim societies. The University of Chicago occupies the leading position with 15 publications, followed by Universiti Kebangsaan Malaysia and Universiti Utara Malaysia, each contributing 11 publications. Additional significant contributions are noted from Universiti Malaya, with 10 publications, and Università degli Studi di Torino, with 8 publications. The strong representation of Malaysian universities highlights the country's prominent role as a major center of academic scholarship on religious behavior and religious values

within Muslim contexts.

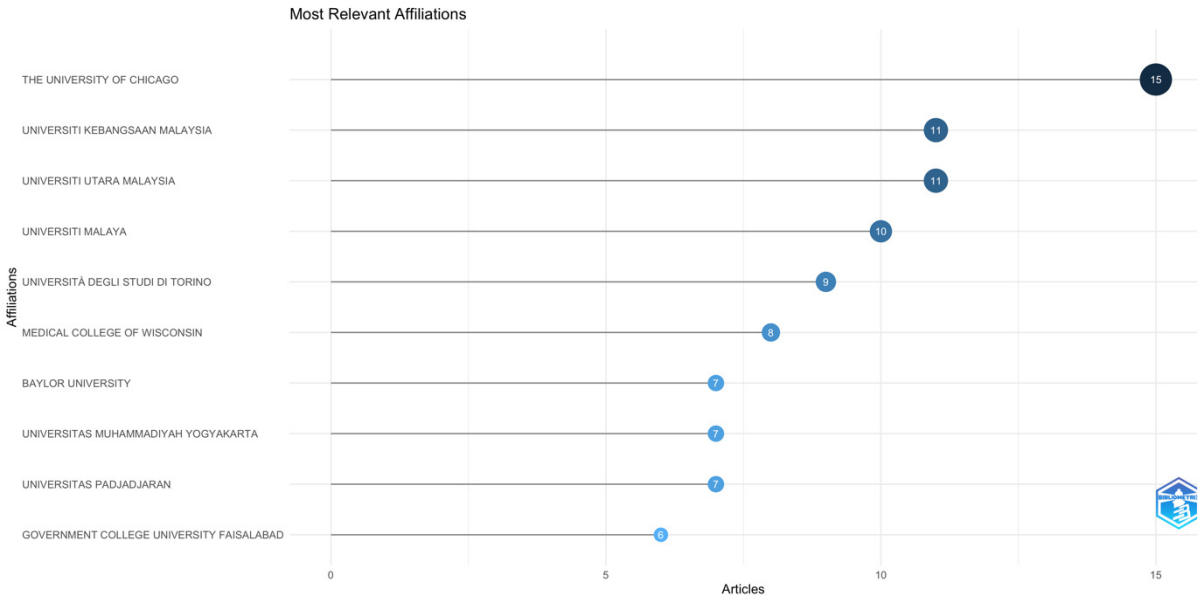


Figure 4. Most relevant affiliations
Source: Scopus data processed using Biblioshiny (R-package Bibliometrix), 2025

4.1.6 Country Productivity in Studies on Religious Behavior and Religious Values among Muslims

Table 3 outlines the distribution of the most productive countries in publishing research on religious behavior and religious values within Muslim societies. Indonesia and the United States occupy the leading positions, each with 111 publications, highlighting their pivotal roles as central hubs of scholarly activity in this domain. Indonesia’s strong presence is largely attributable to its substantial Muslim population and the increasing institutionalization of Islamic-based research within universities and national research bodies. Conversely, the significant contribution of the United States reflects the broader global scholarly interest in religious issues, particularly in relation to diaspora dynamics, social integration, and the public health concerns of Muslim communities. Malaysia ranks next with 55 publications, followed by Kazakhstan and the United Kingdom, each producing 32 publications. These figures underscore the growing involvement of countries with diverse cultural and political contexts in advancing research on religious behavior and values. Other noteworthy contributions are observed from Pakistan (23), Iran (20), and Australia (19), as well as from Turkey and Germany, which each generated 16–17 publications. Such contributions add valuable comparative and cross-contextual insights to the field. In contrast, smaller outputs from countries such as India, Italy, and New Zealand reflect emerging interest in the topic, though at a comparatively limited scale. These patterns reveal that scholarship on religious behavior and religious values extends beyond Muslim-majority contexts and is increasingly pursued in Western academic environments. This trend highlights the global relevance of the topic and underscores its inherently interdisciplinary character.

Table 3. Most Productive Countries in Publishing Research on Religious Behavior and Religious Values

Country	Freq	Country	Freq	Country	Freq
Indonesia	111	Pakistan	23	Netherlands	15
Usa	111	Iran	20	Canada	14
Malaysia	55	Australia	19	Italy	12
Kazakhstan	32	Turkey	17	India	9
UK	32	Germany	16	New zealand	6

Source: Scopus data processed using Biblioshiny (R-package Bibliometrix), 2025

4.2 Most Influential Articles in the Study of Religious Behavior and Values among Muslims

Table 4 provides an overview of the 15 most influential articles on religious behavior and religious values among Muslims, labeled P1 to P15. The analysis demonstrates substantial variation in research themes, populations

studied, and methodological orientations. Articles with the highest citation counts primarily address questions of religious identity, social integration, and the transmission of religious values among Muslim minority communities in Europe. Prominent examples include the studies of Maliepaard et al. (2010), Maliepaard and Lubbers (2013), and Maliepaard and Phalet (2012), all of which employed large-scale quantitative surveys to examine how religiosity shapes individual and collective identities. Equally significant are contributions in public health research, particularly those exploring the intersection of religiosity and preventive healthcare practices. The works of Padela et al. (2014; 2015) on cancer screening behaviors among Muslim women in the United States underscore the salience of religious considerations in shaping health-related decisions, thereby highlighting the role of religion in preventive, mental, and spiritual healthcare.

Other influential studies employ experimental and online survey designs. For instance, Blaydes and Gillum (2013) as well as Helbling and Traunmüller (2020) investigate the ways in which religiosity affects attitudes and perceptions, including responses related to Islamophobia and implicit biases. These findings point to the significant role of religious commitment in shaping both individual attitudes and broader social responses. Qualitative research has also yielded valuable insights into the lived experiences of Muslims. Ethnographic and interview-based studies by Jeldtoft (2011), Prickett (2015), and Walseth (2015) provide in-depth accounts of how Muslim individuals, particularly women, negotiate religious practices and social belonging in diverse contexts. These works enrich the understanding of religion as a dynamic, contextually embedded experience. In addition, several contemporary studies highlight the relationship between religiosity and economic or business practices. Siala (2013) examines consumer loyalty toward sharia-compliant products, while Adi and Adawiyah (2018) analyze how religiosity informs the green marketing orientation of Muslim entrepreneurs in Indonesia. Such studies extend the relevance of religious values into the domains of consumer behavior, entrepreneurship, and sustainable business. These influential contributions demonstrate that the study of religious behavior and religious values among Muslims is highly interdisciplinary, encompassing fields such as social identity, health, gender, economics, and business. The diversity of methods—ranging from quantitative surveys and experimental research to qualitative ethnography and interviews—underscores the complexity of the subject matter. Collectively, these studies affirm the necessity of adopting multidimensional and interdisciplinary approaches to capture the multifaceted role of religion in contemporary Muslim societies.

Table 4. Review of the 15 most influential articles on religious behavior and religious values among Muslims

ID	Purpose	TC	Subject	Method	Ref
P1	To assess generational differences in ethnic and religious attachment, as well as their inter-relationship, among Muslim minorities in the Netherlands.	152	Muslim minorities in the Netherlands (Turkish and Moroccan). N = 1,861.	Quantitative analysis (survey)	(Maliepaard et al., 2010)
P2	To demonstrate how focusing on “non-organized” Muslims in Europe provides insights into the everyday lives and practices of Muslim minorities, while reflecting on the analytical value of the lived religion framework.	100	“Non-organized” Muslim minorities in Germany and Denmark.	Qualitative analysis, in-depth interviews	(Jeldtoft, 2011)
P3	To examine intra-personal factors predicting pro-environmental consumer behavior (PECB) and the moderating role of religiosity in Oman.	85	Muslim consumers in Oman. N = 306 respondents.	Quantitative analysis	(Bhuiyan et al., 2018)
P4	To evaluate the relationship between religion-related factors (fatalism, religiosity, discrimination, and Islamic modesty) and breast cancer screening behaviors among American Muslims.	82	Muslim women aged ≥ 40 in Greater Chicago. N = 240 respondents.	Quantitative analysis, survey	(Padela et al., 2015)

P5	To investigate the extent to which Muslim immigrant parents in the Netherlands transmit religious identity to their second-generation children within a secular context.	81	641 Muslim immigrant parent–child dyads in the Netherlands (Turkish–Dutch and Moroccan–Dutch).	Quantitative analysis, survey	(Maliepaard & Lubbers, 2013)
P6	To analyze the dynamics of Islamophobia by testing whether negative attitudes toward Muslim immigrants are driven by ethnicity, religious identity, or particular expressions of religiosity.	79	UK residents (nationally representative) participating in an online survey experiment, summer 2015.	Quantitative analysis, survey experiment	(Helbling & Traunmuller, 2020)
P7	To examine why women endorse honor-related beliefs, focusing on the predictive roles of ambivalent sexism (benevolent vs. hostile) and Islamic religiosity.	74	Undergraduate students in Ankara, Turkey. N = 313 women and 122 men.	Quantitative analysis, survey	(Glick et al., 2016)
P8	To explore how expressions of Muslim religious identity in the Netherlands influence social integration, particularly in relation to minority groups (Turkish/Moroccan) and the Dutch majority.	70	Dutch Muslims (Turkish and Moroccan). N = 2,027 respondents.	Quantitative analysis, survey	(Maliepaard & Phalet, 2012)
P9	To assess cervical cancer screening (Pap test) uptake and the relationship between religion-related factors and screening behavior among American Muslim women.	69	Muslim women in Greater Chicago. N = 254 respondents.	Quantitative analysis, community-based participatory research design	(Padela et al., 2014)
P10	To evaluate how interviewers' presumed religiosity (e.g., wearing the hijab) influences respondents' reported piety and conformity to Islamic cultural norms.	67	N = 1,200 women in Greater Cairo.	Quantitative analysis, survey experiment	(Blaydes & Gillum, 2013)
P11	To investigate the experiences of Muslim girls in Norway during physical education (PE) lessons, with a focus on the influence of religiosity on their participation.	65	N = 21 Muslim girls aged 16–25 in Norway.	Qualitative analysis, life-history interviews	(Walseth, 2015)
P12	To examine the impact of religiosity and religious centrism on affective brand loyalty among Muslims in the purchase of high-involvement products/services, particularly sharia-compliant insurance.	65	Muslim consumers in the UK. N = 208 respondents.	Quantitative analysis, online survey	(Siala, 2013)
P13	To analyze how African-American Muslim women negotiate male-dominated religious spaces, using the mosque as a site for constructing religious identity and resisting patriarchy.	62	African-American Muslim women in a mosque, studied over five years through ethnographic fieldwork.	Qualitative analysis, ethnography	(Prickett, 2015)
P14	To investigate the mechanisms through which Islam shapes business activities in family-owned enterprises operating in religiously oriented contexts.	59	Two family-owned firms in Anatolia, Turkey.	Qualitative analysis, case study	(Kavas et al., 2020)

P15	To examine the environmental marketing orientation of Muslim entrepreneurs in Indonesia and its relationship with organizational performance, while testing religiosity as a moderating factor between environmental orientation and green marketing practices.	52	Muslim entrepreneurs (SME owners) in West and Central Java, Indonesia.	Quantitative analysis, survey	(Adi & Adawiyah, 2018)
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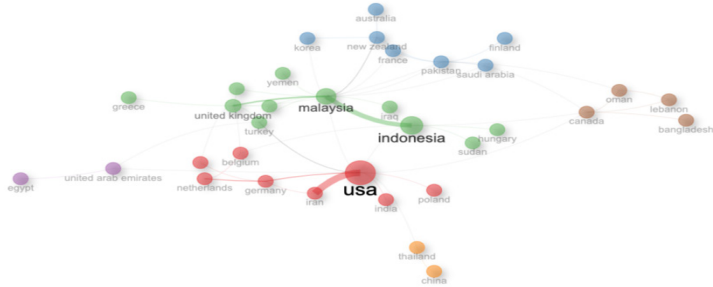
Source: Authors’ compilation, 2025

4.3 Social Structure: Collaboration Patterns among Authors, Institutions, and Countries in Studies on Religious Behavior and Religious Values

Figure 5(a) presents the international collaboration patterns in studies on religious behavior and religious values. Indonesia, the United States, and Malaysia appear as the primary hubs of the network, as indicated by the largest node sizes, reflecting their substantial contributions to scholarly output. The United States exhibits extensive collaboration with Western countries, including Germany, the Netherlands, and Belgium, whereas Indonesia and Malaysia demonstrate stronger connections with Asian countries such as Pakistan, Saudi Arabia, and Turkey. These findings suggest that research in this domain evolves through two principal regional networks: the United States as the representative of the Western cluster and Indonesia–Malaysia as the representative of the Asian cluster.

At the institutional level, illustrated in Figure 5(b), the University of Chicago emerges as the most prominent institution, distinguished by its large node size, which reflects both high productivity and intensive collaborative activity. In Southeast Asia, Universiti Kebangsaan Malaysia, Universiti Utara Malaysia, and Universiti Malaya form a strong institutional cluster, underscoring their research focus on Islam and Muslim societies. In addition, Universitas Muhammadiyah Yogyakarta and several State Islamic Universities in Indonesia contribute to this field, albeit with smaller-scale collaborations. Collectively, these findings reveal cross-national collaboration patterns structured around academic institutions, with the United States and Malaysia functioning as central nodes. At the individual level, as shown in Figure 5(c), Aasim Ilyas Padela occupies the most central position in the collaboration network, as reflected in his large node size, signifying a dominant role in scholarship on religious behavior and religious values. Other scholars, including Mieke Maliepaard, Marcel Lubbers, Merve Balkaya-Inge, and Maram Hussein Abu-Raya, form distinct collaboration clusters; however, these remain relatively disconnected from the global research network. This fragmentation indicates that while a few key authors act as central hubs driving the field, the overall research landscape is still divided into smaller, less integrated groups.

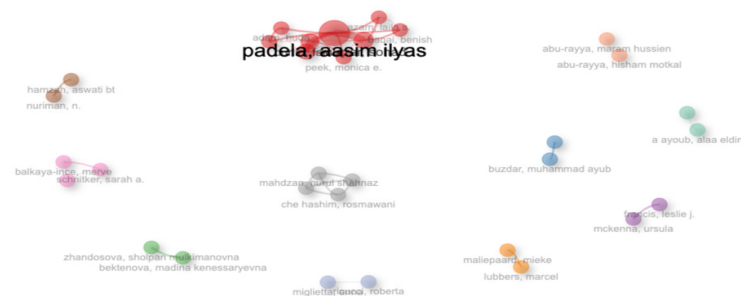
Figures 5(a), 5(b), and 5(c) highlight that the study of religious behavior and religious values is advancing through collaborative efforts at multiple levels: international, institutional, and individual. The networks are dominated by the United States and Indonesia–Malaysia at the country level, the University of Chicago and Malaysian universities at the institutional level, and Padela, A. I. at the author level. Nevertheless, the persistence of fragmented collaboration underscores the need for greater integration and provides significant opportunities to strengthen global research networks in the future.



(a)



(b)



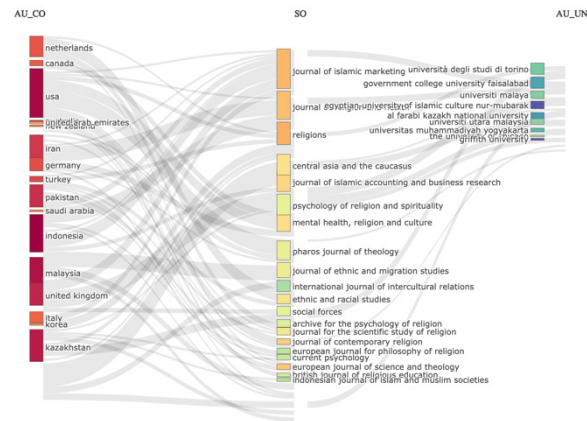
(c)

Figure 5. Social structure: (a) collaboration network among countries, (b) collaboration network among affiliations, and (c) collaboration network among authors.

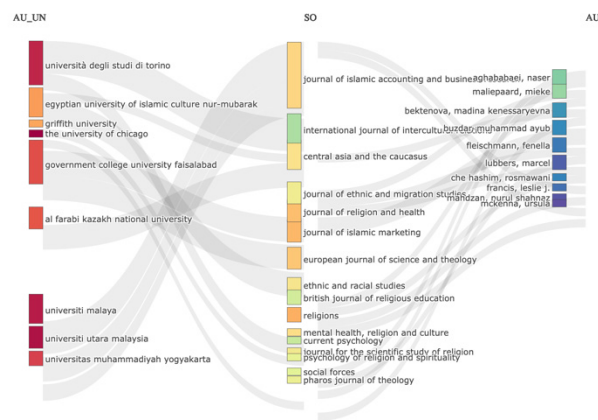
Source: Scopus data processed using Biblioshiny (R-package Bibliometrix), 2025

To extend the social structure analysis presented in Figures 5(a)–5(c), which emphasize patterns of collaboration across countries, institutions, and authors, this study incorporates a three-field plot (Figures 6a–6c) to provide a more comprehensive perspective on the interconnections among countries, journals, institutions, and authors. While the social structure visualizes collaborative networks through nodes and clusters, the three-field plot introduces a systematic dimension that reveals cross-entity linkages in greater detail.

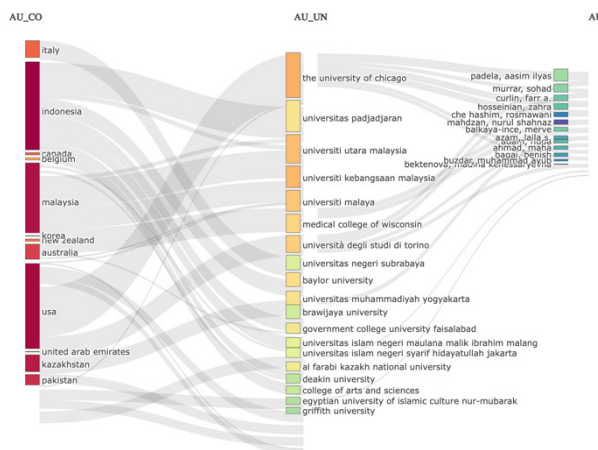
Figure 6(a) illustrates the connections between countries (AU_CO), sources of publication (SO), and institutions (AU_UN). The results indicate that highly productive countries such as Indonesia, Malaysia, and the United States are directly associated with specific journals, which subsequently link to the institutions facilitating these publications. Figure 6(b) presents the relationships among institutions (AU_UN), journals (SO), and authors (AU). This analysis highlights the pivotal role of institutions such as Università degli Studi di Torino, the University of Chicago, and Universiti Malaya, which act as central hubs by linking diverse authors to prominent scholarly outlets. Figure 6(c) depicts the connections among countries (AU_CO), institutions (AU_UN), and authors (AU). The findings show that influential scholars—including Padela, A. I., Murraq, S., and Hosseinian, Z.—not only publish under specific institutional affiliations but also represent the scholarly contributions of major countries to the study of religious behavior and religious values in Muslim societies. Collectively, the three-field plot serves as a valuable complement to the social structure analysis. Whereas the social structure highlights the actors involved in collaboration, the three-field plot reveals the mechanisms through which collaboration unfolds across the dimensions of countries, institutions, journals, and authors. The integration of these two approaches enhances understanding of the dynamics of scientific collaboration in research on religious behavior and religious values.



(a)



(b)



(c)

Figure 6. Three field plots: (a) AU_CO, SO, AU_UN (b) AU_UN, SO, AU (c) AU_CO, AU_UN, AU
Source: Scopus data processed using Biblioshiny (R-package Bibliometrix), 2025

4.4 Conceptual Structure: Core Keywords, Dominant Themes, and the Evolution and Dynamics of Research on Religious Behavior and Religious Values among Muslims, and Future Research Directions

Figure 7(a) illustrates the most frequently employed keywords in research on religious behavior and religious values within Muslim societies. The terms *religiosity* (63 occurrences), *Islam* (59 occurrences), and *religion* (56 occurrences) emerge as the most dominant, reaffirming the central role of religiosity and Islamic identity as

the primary foci of scholarly inquiry. Additional keywords, including *religious identity*, *Muslim*, *female*, *adult*, and those related to *mental health*, appear with significant frequency. The presence of these terms suggests an increasing scholarly interest in examining the intersections between religion, social identity, gender, and psychological well-being.

Figure 7(b) depicts 45 keywords that are grouped into three principal clusters. Cluster 1 (red) encompasses terms such as *religiosity*, *Islam*, *religion*, *identity*, *spirituality*, *cultural factor*, and *immigrant*. This cluster reflects research themes that address religious identity, processes of cultural acculturation, minority experiences, and spirituality within the broader framework of contemporary Muslim societies. Cluster 2 (blue) comprises terms such as *human*, *Muslim*, *female*, *male*, *adult*, *mental health*, *depression*, *morality*, and *ethnic identity*. This cluster highlights investigations into the relationship between religiosity and issues of mental health, morality, ethics, as well as the complexities of gender and ethnic dynamics. Cluster 3 (green) includes keywords such as *humans*, *psychology*, *adolescent*, *young adult*, *student*, *surveys and questionnaires*, and *religion and psychology*. This cluster emphasizes research situated in the psychology of religion, particularly age-related development from adolescence to adulthood, alongside methodological approaches that prioritize survey-based inquiry.

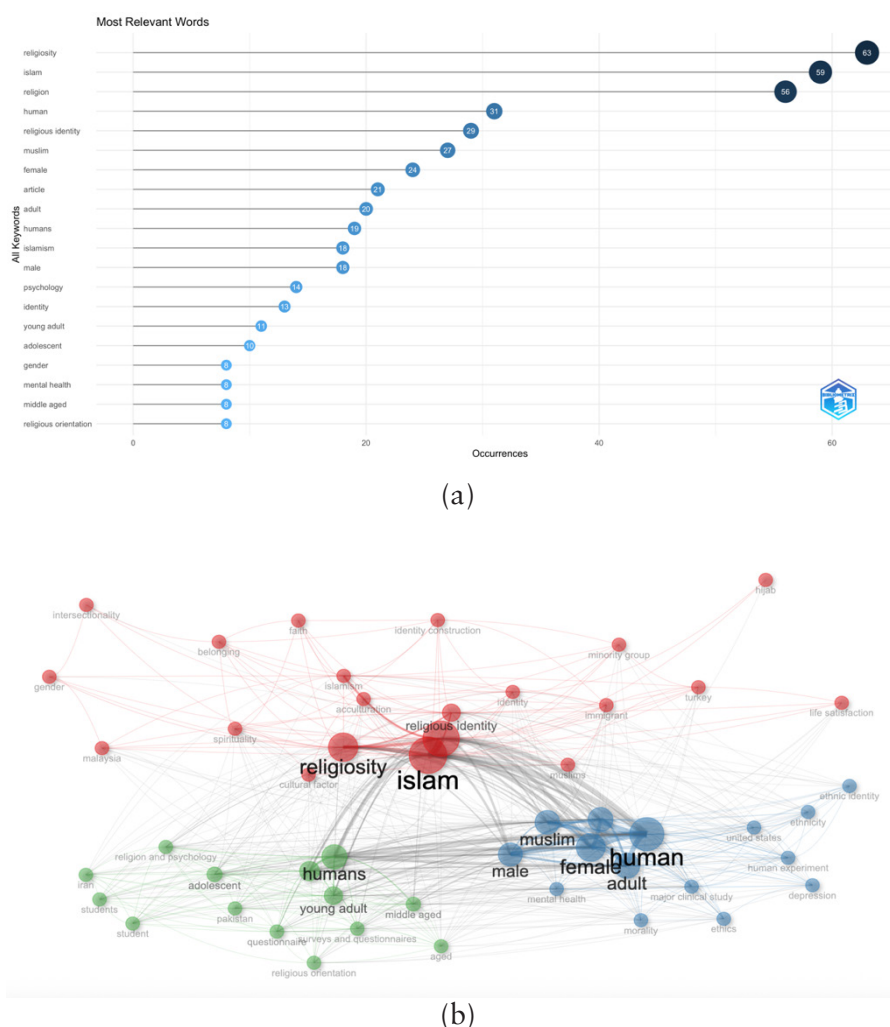


Figure 7. Conceptual structure: (a) most relevant keywords and (b) co-occurrence network visualization
Source: Scopus data processed using Biblioshiny (R-package Bibliometrix), 2025

Table 5. Selected Keywords in Network Parameters

Node	Cluster	Betweenness	Closeness	PageRank
religiosity	1	80,510	0,018	0,042
islam	1	107,212	0,020	0,063
religion	1	162,789	0,020	0,063
religious identity	1	29,439	0,016	0,025
islamism	1	9,501	0,013	0,016
identity	1	5,311	0,013	0,012

gender	1	1,082	0,011	0,007
turkey	1	0,822	0,012	0,007
malaysia	1	0,171	0,012	0,007
muslims	1	0,723	0,013	0,009
spirituality	1	2,512	0,014	0,014
faith	1	0,007	0,011	0,006
acculturation	1	0,483	0,012	0,009
belonging	1	0,846	0,011	0,006
hijab	1	0,000	0,010	0,004
identity construction	1	0,426	0,011	0,008
intersectionality	1	0,518	0,011	0,005
minority group	1	0,482	0,012	0,007
cultural factor	1	0,427	0,013	0,011
immigrant	1	0,763	0,013	0,008
life satisfaction	1	0,000	0,011	0,005
human	2	49,692	0,018	0,062
muslim	2	24,841	0,017	0,040
female	2	24,075	0,017	0,051
article	2	24,072	0,018	0,043
adult	2	16,037	0,017	0,044
male	2	14,635	0,016	0,041
mental health	2	1,625	0,015	0,016
major clinical study	2	2,094	0,015	0,019
united states	2	1,822	0,014	0,013
human experiment	2	0,446	0,014	0,014
morality	2	0,226	0,013	0,011
ethnic identity	2	2,294	0,012	0,009
ethnicity	2	0,506	0,013	0,009
depression	2	0,401	0,013	0,008
ethics	2	0,348	0,013	0,009
humans	3	13,644	0,017	0,043
psychology	3	6,595	0,016	0,032
young adult	3	5,056	0,016	0,029
adolescent	3	2,301	0,015	0,022
middle aged	3	1,806	0,015	0,021
religious orientation	3	0,143	0,013	0,007
pakistan	3	0,734	0,014	0,013
questionnaire	3	2,040	0,014	0,020
religion and psychology	3	1,241	0,014	0,019
surveys and questionnaires	3	1,197	0,014	0,018
aged	3	0,461	0,014	0,014
iran	3	0,288	0,013	0,009
student	3	0,179	0,013	0,014
students	3	0,179	0,013	0,014

Source: Scopus data processed using Biblioshiny (R-package Bibliometrix), 2025

The network parameter analysis reported in Table 5 indicates that the keywords religion, Islam, and religiosity exhibit the highest betweenness and PageRank values, signifying their pivotal role as cross-thematic linkages and their prominence as dominant constructs in the scholarly investigation of Muslim religious behavior and values.

Table 6. Emerging Foundational Theories

Theory	Description	Religious behavior and values rationalization	Example
Social Identity Theory	Individual identity is shaped through membership in social groups, including religious communities. Such group membership influences attitudes, behaviors, and inter-group relations.	Explains how the internalization of religious identity through traditional Islamic education can strengthen tolerant attitudes.	(Thoyib et al., 2024)
Identity Process Theory	Individuals construct, maintain, and negotiate their identities through core principles such as self-efficacy, self-esteem, distinctiveness, and continuity. The theory also highlights <i>identity resilience</i> , or the ability of identity to endure in the face of social threats or pressures.	Discrimination, Islamophobia, and socioeconomic vulnerability can threaten both religious and social identity. However, religiosity functions as a protective mechanism that enhances identity resilience. In this sense, religious values and practices play a dual role: they may pose challenges (e.g., stigma) while simultaneously providing psychological resources to cope with pressure and maintain dignity and identity continuity.	(Karacan, 2024)
Theory Planned Behavior	Individual behavior is determined by three key factors: attitude (evaluation of the behavior), subjective norm (social pressure or perceived social expectations), and perceived behavioral control (sense of control over the behavior). These factors shape intention, which ultimately predicts actual behavior.	Intrinsic religiosity significantly reduces the intention to consume alcohol by fostering negative attitudes toward alcohol, reinforcing social norms that discourage alcohol use, and strengthening internal behavioral control.	(Muhibbin et al., 2024)
Dialogical self theory	The self is conceptualized as a dynamic multiplicity of “I-positions” that interact dialogically. Rather than having a single fixed identity, individuals hold multiple self-positions (e.g., religious, skeptical, modern, traditional) that negotiate with one another.	Religious identity emerges through internal dialogue among different self-positions. For example, the figure of “Doubting Sara” represents an intellectual search that critically questions religious authority, whereas “Pious Sara” reflects obedience and serenity through routine religious practices. The interaction of these positions fosters a balance that supports both stability and spiritual growth, illustrating that Muslim religious values and behaviors are shaped by complex identity negotiations rather than singular adherence to authority.	(Pauha, 2022)
Rejection-Identification theory	When minority group members experience discrimination or rejection from the majority, they tend to strengthen identification with their in-group as a psychological coping mechanism.	Strong religious identity serves a dual function: it provides connection and meaning that protect against discrimination, but it can also heighten vulnerability to depression during cultural transition stress. Thus, religiosity acts as both a coping resource and a potential risk factor for Muslims depending on socio-cultural conditions.	(Stuart & Ward, 2018)

Source: Authors' compilation, 2025

4.5.2 Thematic Maps

The Strategic Thematic Map presented in Figure 9 illustrates the intellectual structure of research on religious behavior and religious values by plotting topics along two key dimensions: development degree (density) and relevance degree (centrality). The mapping delineates four thematic categories. The first category, motor themes, situated in the upper-right quadrant, comprises well-established and highly central topics that drive the advancement of the field. This group includes themes such as religiosity, Islam, religion, identity, diaspora, acculturation, Turkey, female, human, and United States, underscoring the prominence of studies on religious identity (Wibisono et al., 2019; Zainiddinov, 2024), Muslim diaspora experiences (Jones-Gailani, 2019), and the intersections of gender and mental health (Jabeen & Snowden, 2022; Jais et al., 2024; Lateef & Umarji, 2022). The second category, niche themes, located in the upper-left quadrant, encompasses specialized but less broadly developed topics such as gratitude, Muslim consumer, veiling, refugees, leadership, adolescence, and Muslim Brotherhood. Although these themes exhibit limited structural development, they remain significant in specific contexts, including Muslim consumer behavior (Nasution et al., 2023; Syahrivar et al., 2022), religious leadership (Zaim et al., 2024), and refugee experiences (Jones-Gailani, 2019; Lukmanulhakim & Samuri, 2023). The third category, emerging or declining themes, positioned in the lower-left quadrant, represents topics with low centrality and weak development, such as COVID-19, salafism, faith (Dalimunthe & Riza, 2025), modernity, family, and social identity (Charkawi et al., 2021). These areas may indicate either declining scholarly attention or nascent research fronts with potential for future exploration. The fourth category, basic themes, located in the lower-right quadrant, consists of fundamental yet underdeveloped topics that remain central to the field. Examples include religious practices, Islamic identity, values, hijab, youth, education, life satisfaction (Aydogdu et al., 2021; Kaya et al., 2021), and intersectionality. The thematic map reveals that research on religious identity, Muslim diaspora, and the sociocultural roles of religiosity constitutes the current mainstream of the literature, whereas topics such as COVID-19, salafism, and modernity remain peripheral but offer promising avenues for future inquiry.

Figure 9 provides a timeline analysis tracing the evolution of research topics on Muslim religious behavior and values from 2011 to 2025. Each topic is represented by a horizontal line indicating the period of heightened scholarly attention, with nodes marking years of significant publication growth. The size of each node reflects the intensity or frequency of related publications. Early-stage topics such as identity construction and aged appeared in the initial years but received limited and short-lived attention, suggesting either a declining trajectory or a continued niche status within the broader research landscape.

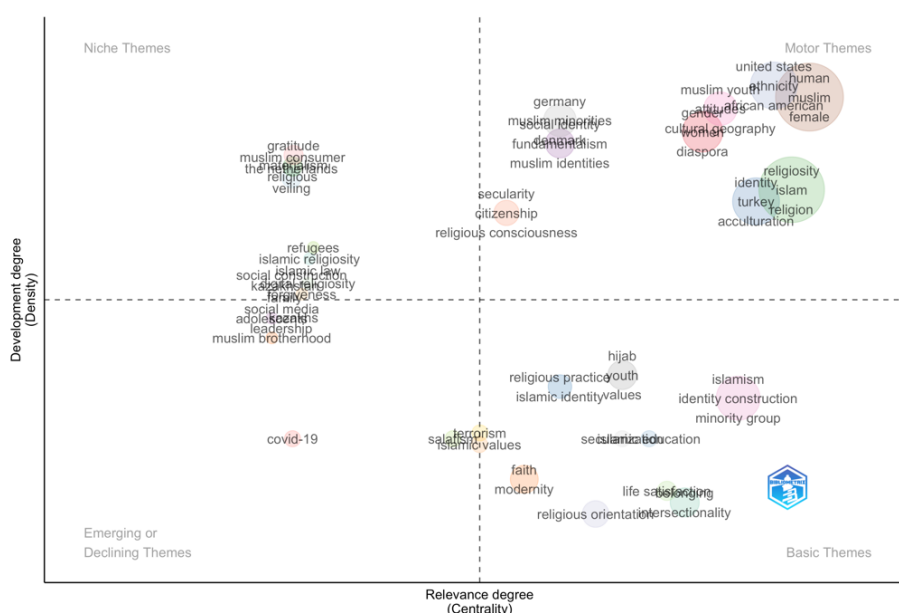


Figure 9. Thematic Map Based on Keywords

Source: Scopus data processed using Biblioshiny (R-package Bibliometrix), 2025

Figure 10 demonstrates a substantial rise in scholarly attention to core themes such as religion, Islam, religiosity, human, and adult, particularly during the period from 2017 to 2021, when these topics emerged as central to

debates on Muslim identity and religious values. More recent developments indicate an increasing focus on mental health, psychology, faith, morality, and adolescence after 2020, reflecting a discernible shift toward contemporary issues that connect religiosity with psychological well-being, ethical orientations, and youth development. This thematic evolution underscores that, while foundational topics remain significant, recent research increasingly prioritizes the contextual and applied dimensions of Muslim religiosity in modern social settings. Accordingly, future investigations are encouraged to explore more deeply the interconnections between religiosity, mental health, morality, and intergenerational experiences, with particular attention to adolescents and young adults.

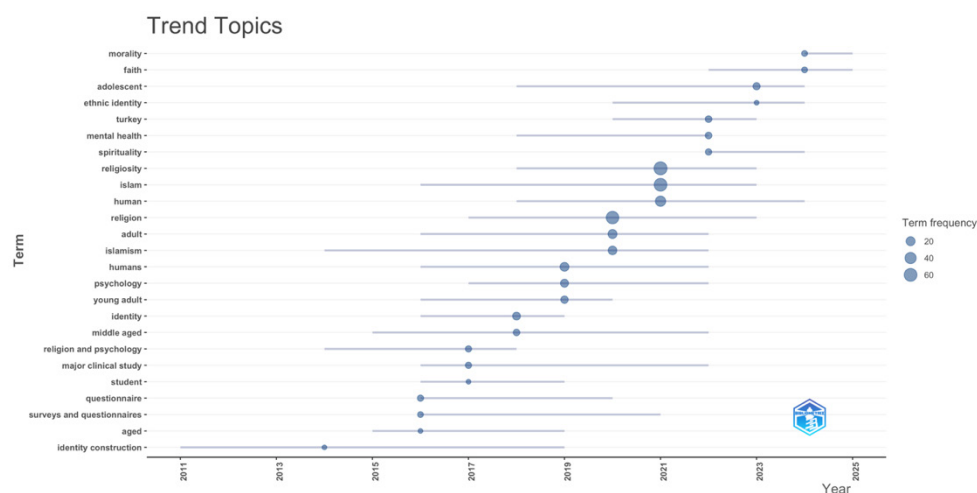


Figure 10. Trending Research Topics

Source: Scopus data processed using Biblioshiny (R-package Bibliometrix), 2025

Conclusion

This study demonstrates that the nexus between religious behavior and religious values in Muslim contexts represents a dynamic and multifaceted domain of scholarly inquiry, with steadily increasing academic attention between 2010 and 2025. Drawing on a systematic review of Scopus-indexed publications, the analysis provides an integrated and comprehensive synthesis by addressing five principal research questions. First, the publication trend analysis reveals a robust annual growth rate of 18.95%, with the most substantial contributions originating from journals such as Religions, the Journal of Islamic Marketing, and the Journal of Religion and Health, and with Indonesia, the United States, and Malaysia identified as the most productive countries. Second, the analysis of highly influential articles underscores the predominance of themes including religious identity, social integration, and health-related behaviors, with significant intellectual contributions from scholars such as Maliepaard, Padela, and Lubbers. Third, the evaluation of the collaboration network indicates that research activity remains concentrated within a limited number of institutions—most notably the University of Chicago and several Malaysian universities—while still displaying considerable fragmentation, thereby presenting opportunities for strengthening global research partnerships. Fourth, the conceptual structure analysis identifies religiosity, Islam, and religious identity as core thematic clusters, while simultaneously highlighting the increasing salience of emerging topics such as mental health, morality, and adolescent development in contemporary scholarship. Fifth, the study maps the theoretical foundations that underpin this field, ranging from Social Identity Theory and the Theory of Planned Behavior to the Dialogical Self Theory, which collectively illuminate the complex mechanisms through which religious values and behaviors are shaped by identity construction and socio-cultural contexts.

The principal contribution of this research lies in the systematic consolidation of fragmented knowledge into a coherent synthesis encompassing descriptive publication trends, key intellectual contributions, structural collaboration patterns, conceptual clusters, and theoretical underpinnings. The findings emphasize the dual function of religiosity: serving as a psychological and social resource that fosters resilience, while simultaneously acting as a potential risk factor depending on specific socio-cultural conditions. For the academic community, these results provide a strategic roadmap for advancing inquiry into underexplored areas, including refugee

experiences, Muslim consumer practices, and the religiosity of younger generations. For practitioners and policymakers, the findings highlight the critical importance of understanding how religious values shape everyday behavior, identity negotiation, and the broader well-being of Muslim societies.

Despite its substantive contributions, this study is not without limitations. The analysis is restricted to English-language, Scopus-indexed articles, which may exclude valuable insights from local or non-English publications. Moreover, bibliometric indicators such as citation counts may not fully reflect the substantive impact of newer or less-cited works. Keyword selection and database constraints may also lead to the omission of relevant literature. Future research is therefore encouraged to broaden data coverage by incorporating regional and non-English sources and to adopt interdisciplinary frameworks that link religiosity to contemporary challenges such as digital transformation, ecological sustainability, and intergenerational identity formation. Such efforts would advance theoretical development and provide more contextually grounded insights into the evolving relationship between religious behavior and values in Muslim societies.

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