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# Religious Traditions and Cultural Acculturation: A Global Bibliometric Mapping (2001–2025)

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## Article History    Abstract

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Received  
August 6, 2025

Revised  
December 6,  
2025

Accepted  
December 12,  
2025

Published  
December 31,  
2025

*The proposed research is expected to present a bibliometric mapping of the world research on religious traditions and cultural acculturation of the past 20 years (2001-2025). Using 324 publications indexed in the Scopus database, the analysis was conducted using VOSviewer software to explore the structure of publications, author collaboration networks, institutional contributions, key journals, and keyword co-occurrences. The results indicate that in 2015 and subsequent years, there was a high rise in academic interest in the topic, and the United States and the United Kingdom became the major contributors. Schools like Brandeis University and the University of California, Irvine, are important vehicles of the discourse. Other researchers, such as Thomas G. Kirsch and David Mosse, are intellectuals who connect research clusters. The most frequent keywords include “religious pluralism,” “religion,” and “religious identity,” grouped into five thematic clusters covering identity, multiculturalism, syncretism, and cultural adaptation. The history of keywords shows that in recent years, there is an increasing emphasis on cultural adjustment and interreligious relations. This paper affirms the interdisciplinary and wide-ranging approach to the research topic, as well as the interest of researchers in utilizing bibliometric techniques in integrating scattered literature and visualizing the history of the international scholarly pursuit.*

**Keywords:** Religious Traditions; Cultural Acculturation; Bibliometric Analysis; Vosviewer

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## INTRODUCTION

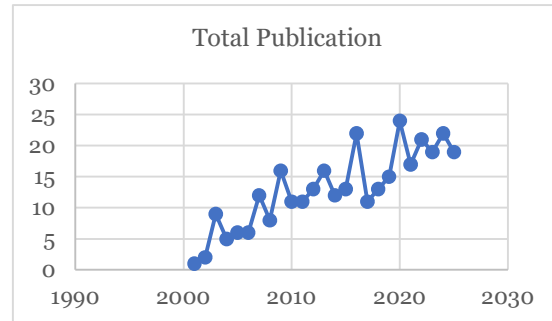
Religion and culture are two social entities that dynamically influence each other. In various parts of the world, religious traditions never exist in a cultural vacuum. Instead, they almost always change in a process called cultural acculturation, which can be described as the mutual influence between religious practices that may be local or imported by immigrant populations in the host country. This exchange may lead to different types of adaptation, starting with the survival of cultural heritage, adaptation to the local culture, and development of new syntheses, which is a product of both.

Various empirical researches reveal that the religious acculturation process is a complex and multilayered one. For example, studies of the Jodo Shinshu community in Hawaii and California reveal a process of double acculturation, namely between “Japanization” and “Americanization,” reflecting the simultaneous influence of the culture of origin and the host culture (Ama 2011). In other cases, religion plays an important role in preserving cultural heritage, as demonstrated by Muslim immigrants in Italy who maintain their cultural identity through religious practices (Gattino et al. 2016), or Turkish-Belgian youth who show a strengthening of their religious identity compared to their peers in their country of origin and host country (Güngör, Bornstein, and Phalet 2012).

Globalization has made this more complex, as rapid social change has sparked the rise of groups seeking to revive traditional religious practices (Frisk and Nynäs 2017). On the other hand, globalization also promotes the spread of new religions and transnational forms of religion such as Pentecostalism, especially in developing countries (Thompson 2017). Religion also serves as a stabilizer of cultural identity in a wider context; that is,

according to the cultural evolution theory, individuals who uphold the same religious traditions are likely to share cultural values given geographical division in society (White, Muthukrishna, and Norenzayan 2021).

**Figure 1.** Graph of the Increase in the Number of Religious Traditions and Cultural Acculturation Publications (2001-2025)



Source: Scopus

Figure 1 depicts a graph known as the rise in the number of publications regarding Religious Traditions and Cultural Acculturation between 2001–2025 using the data recorded in Scopus. It can be seen that since the early 2000s, the number of publications has experienced a consistent upward trend, with fluctuations from year to year. At the beginning of the period, the number of publications was still low, but began to show a significant spike starting in 2004 and gradually increasing after 2010. The highest peak occurred around 2020 with a total of publications approaching 25. This is a trend indicating the growing academic interest in matters of the relationship between religious traditions and cultural acculturation, the growing dynamics of the globalization processes, intercultural migration, and cultural diversity in the society. The graph as a whole demonstrates the consistent trend of growth, despite the small rate drops in some of the years, which proves the topicality of this theme in the modern academic discussion.

Moreover, the religious groups employ different acculturation strategies to orient themselves, and these are assimilation, separation, integration, and multicultural strategies that are usually determined by the social and cultural environment where they live (Golińska and Posmykiewicz 2025). Cultural resilience can even be exhibited by minorities like the *Towani Tolotang* in Indonesia, who have adapted to conform to religious dominance by integrating their own religion with the mainstream religion (Tahara, Isra, and Tiro 2023).

However, literature on the interaction between religious traditions and cultural acculturation remains fragmented and is generally studied qualitatively in local case studies. There have been few studies that systematically map the development of research in this field, whether in terms of thematic trends, academic collaboration networks, or the geographical distribution of research. This is where the bibliometric approach plays an important role in presenting a comprehensive picture of the dynamics of scholarship over the past two decades.

## LITERATURE REVIEW

### The Concept of Religious Tradition

The religious customs include the values, beliefs, and practices that are trans-generationally transmitted and play key roles in defining cultural identity and social bonding in societies (Inatsu and Bari 2014; Üstünova 2016). Significantly, in contemporary society, religious traditions still have their place not only as spiritual refrains but also as social-political forces that define conventions, morals, and group decision-making as well (Fernandez and Ramirez 2024). Religion is a means of internalizing values and a source of generating communal experiences, which reinforce solidarity and inclusion, in

particular among multicultural societies (Morgan 2012; Robbins 2016). Religious traditions exist in pluralistic societies where they can foster a sense of belonging in one group or another, yet also become the cause of tensions when they are not applied with a spirit of mutual understanding (Sahin 2018).

### The Concept of Cultural Acculturation

Cultural acculturation is defined as a process of psychological and sociocultural change that arises from direct and continuous contact between different cultural groups (Berry 2016, 2019). These are some of the strategies through this process that can lead to integration, assimilation, separation, and marginalization (Er 2025). The strategy adopted has a significant impact on human lives and social relations in society. Positive adaptation can be achieved through successful acculturation, especially when the latter is achieved through integration, whereas the failure to acculturate can result in stress, clash of values, and psychosocial perturbations (Merton 2014). However, there is still no scientific consensus on the best way to measure acculturation due to the variability of components and indicators used in research (Teruya and Bazargan-Hejazi 2014).

Berry's acculturation model offers a foundational framework for comprehending cultural adaptation; however, its fourfold typology, namely assimilation, integration, separation, and marginalization, predominantly emphasizes psychological adjustment. This methodology is inadequately suited to elucidate the fluid, multi-directional, and frequently hybrid characteristics of religious identity transformation in contemporary multicultural societies. Simultaneously, theories of religious pluralism underscore coexistence,

negotiation, and the reinterpretation of belief systems within varied social contexts. When viewed together, both frameworks reveal a conceptual tension: acculturation theory suggests a structured selection of adaptation strategies, while religious pluralism focuses on ongoing reinterpretation and the syncretic integration of traditions. This study posits that comprehending religious acculturation necessitates the amalgamation of both viewpoints, recognizing that individuals and communities do not merely select adaptation strategies but perpetually construct religious identities through interaction, reinterpretation, and cultural negotiation.

### **Previous Studies Related to Religious Acculturation**

Empirical studies indicate that the interaction between religious traditions and cultural acculturation produces a variety of dynamics. For example, in a study of the Jodo Shinshu community in Hawaii and California, revealed a process of double acculturation (Ama 2011). Another study found that religion plays a central role in the preservation of cultural heritage, as seen in Muslim immigrants in Italy who demonstrate a strong attachment to their religious identity, despite the negative impact this has on the adoption of the host culture (Gattino et al. 2016). Turkish-Belgian youth tend to uphold their religious values more than their peers in Turkey, which highlights the role of religion in strengthening the ethnocultural identity of young Muslims in Belgium (Güngör, Bornstein, and Phalet 2012).

The form of religious practice has also been altered due to the efforts of globalization, which has given way to the rise of more fundamentalist movements in pursuit of reinstating the traditional teachings (Frisk and Nynäs 2017) and leading to transnational phenomena like the

proliferation of Pentecostalism in the developing world (Thompson 2017). Meanwhile, the cultural evolution approach suggests that religion has long served as a means of consolidating cross-regional values, leading individuals from the same religious background to share cultural values despite being from different countries (White, Muthukrishna, and Norenzayan 2021).

Acculturation strategies are also greatly influenced by the social and cultural work environment. For example, Golińska and Posmykiewicz (2025) show that social pressure and organizational culture influence the choice of acculturation strategies. Religious acculturation among indigenous people can be seen in the example of the *Towani Tolotang* in Indonesia, whereby the local practice is threatened by the encroachment of the majority religious culture, and cultural resistance can be found through the adoption of creative adaptation and symbolic resistance (Tahara, Isra, and Tiro 2023).

### **The Role of Bibliometrics in This Study**

The bibliometric approach is an important tool for tracing global research developments and trends related to religious traditions and cultural acculturation. Bibliometrics enables the analysis of publication patterns, social networks, keyword popularity, and topic trends over time. One study published by Shuangyun and Hongxia (2020) points to a reshift of research emphasis in ethnic studies to world acculturation trends that justifies a wider analytical perspective. By using data from Scopus and visualizing it with VOSviewer, this study aims to uncover the global intellectual and thematic map of the interaction between religious traditions and acculturation dynamics over the past two decades.

## RESEARCH METHOD

The purpose of this study is to find and visualize articles related to Religious Traditions and Cultural Acculturation.

### Research design

This study makes use of both bibliometric analysis and bibliometric visualization. Bibliometric analysis is a quantitative technique that represents research patterns and features of a collection of publications using descriptive and evaluative methods (Dupi, M. 2025; Dupi and Baloch 2025b). To display a structural overview of a certain field of study, the bibliometric visualization approach is employed (Dupi and Baloch 2025a; Garfield 2009).

### Research subject

All data were retrieved from the Scopus database on 3 August 2025 at 16:32 WIB. Therefore, the publication count for the year 2025 represents early-year entries available at the time of retrieval and does not reflect full-year publication output. Based on the selected keywords, 324 articles from the Scopus database formed the sample for this study. The research keywords were TITLE-ABS-KEY (( "religious tradition\*" OR "religious ritual\*" OR "religious practice\*" OR "religion and culture" OR "religious identity" ) AND ( "cultural acculturation" OR "cultural adaptation" OR "religious syncretism" OR "intercultural interaction" OR "religious pluralism" OR "religio-cultural interaction" )) AND PUBYEAR > 1999 AND PUBYEAR < 2026. Most of these publications are articles.

### Research indicators

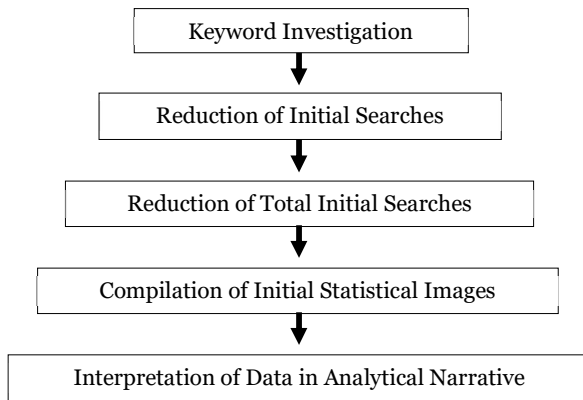
To ensure transparency in temporal interpretation, all analyses involving the year 2025 were treated as partial-year metrics, given that the data were collected on 3 August 2025 at 16:32 WIB. The selected articles, published over the last 25

years (2001–2025), were analyzed using the VOSviewer application in three views: network, overlap, and density visualization. Indicators can be found by looking at the overall strength of the connections between the items displayed, both in terms of the number of publications and citations.

### Research procedure

Because the data extraction was conducted on 3 August 2025 at 16:32 WIB, the bibliometric dataset includes documents published up to that date. Publications indexed later in 2025 are not captured in this study, meaning that the 2025 values should be interpreted as partial-year data rather than complete annual totals. Over the past 25 years (2001–2025), researchers have collected information on Religious Traditions and Cultural Acculturation based on the Scopus database. All published data collected in this field, including author bibliographic pairs, countries, institutions, journals, and events with author keywords, were analyzed, visualized, and evaluated in this study using VOSviewer software (N. J. van Eck and Waltman 2010, 2017); (Oyewola and Dada 2022). VOSviewer software was used to create network representations of frequently used phrases in a particular field. VOSviewer is a popular and very useful tool for bibliometric analysis (Shah et al. 2020). VOSviewer is not only used to create network visualizations but also to analyze the evolution of a field by analyzing frequently used phrases (Huang et al. 2022). According to Tianji Huang, (Dewi et al. 2021) there are five stages of research in bibliometric analysis as follows.

**Figure 2.** Phases of The Method of Bibliometric Analysis



The bibliometric analysis approach consists of five steps, as illustrated in the image above. The first stage is Keyword Investigation, where before collecting data, researchers determine keywords focused on TITLE-ABS-KEY (( "religious tradition\*" OR "religious ritual\*" OR "religious practice\*" OR "religion and culture" OR "religious identity" ) AND ( "cultural acculturation" OR "cultural adaptation" OR "religious syncretism" OR "intercultural interaction" OR "religious pluralism" OR "religio-cultural interaction" )) AND PUBYEAR > 1999 AND PUBYEAR < 2026. Additionally, the process of categorizing or grouping searches that solely concentrate on preset keywords is known as the "Reduction of Initial Searches" step. At this point, researchers searched for pertinent publications using these keywords in the Scopus database.

The third stage is Reduction of Total Initial Searches, it entails choosing every search result by hand. At this point, researchers determined the threshold based on the demands of the study using the VOSviewer program. After that, the fourth stage is Compilation of Initial Statistical Images, which is the process of grouping data as a topic description. During this procedure, visualization results on bibliographic pairings of nations, organizations, journals, publications, and

authors are compiled, along with the co-occurrence of author keywords. The last stage is the interpretation of data in analytical narrative. This provides an explanation of the study's conclusions derived from the selection process. VOSviewer is used to understand the data, and the visualization that is produced shows the data as a variable map associated with the study keywords. The results of this visualization also provide insight into further development opportunities in the research on Religious Traditions and Cultural Acculturation in Islam.

Researchers used the following keywords, 311 publications on Religious Traditions and Cultural Acculturation first found in the Scopus database: TITLE-ABS-KEY (( "religious tradition\*" OR "religious ritual\*" OR "religious practice\*" OR "religion and culture" OR "religious identity" ) AND ( "cultural acculturation" OR "cultural adaptation" OR "religious syncretism" OR "intercultural interaction" OR "religious pluralism" OR "religio-cultural interaction" )) AND PUBYEAR > 1999 AND PUBYEAR < 2026. However, the number decreased to 324 articles after the researchers filtered them based on the years 2001–2025 and Publication Type, specifically articles in the Scopus database. As shown in the following table:

**Table 1.** Number and percentage of Religious Traditions and Cultural Acculturation publications (2001-2025)

No	Year	Documents	Percentage (%)
1	2025	19	5,86
2	2024	22	6,79
3	2023	19	5,86
4	2022	21	6,48
5	2021	17	5,25
6	2020	24	7,41
7	2019	15	4,63
8	2018	13	4,01
9	2017	11	3,40
10	2016	22	6,79
11	2015	13	4,01

12	2014	12	3,70
13	2013	16	4,94
14	2012	13	4,01
15	2011	11	3,40
16	2010	11	3,40
17	2009	16	4,94
18	2008	8	2,47
19	2007	12	3,70
20	2006	6	1,85
21	2005	6	1,85
22	2004	5	1,54
23	2003	9	2,78
24	2002	2	0,62
25	2001	1	0,31
Total		324	100

Source: Scopus

The table contains the distribution of the number and percentage of publications on Religious Traditions and Cultural Acculturation between 2001-2025 relying on the data of Scopus. Out of a total of 324 documents, there is a gradual increase in publications with increasing consistency after 2010. This is because the years with the highest number of publications were 2024 and 2016, each

contributing 6.79% to the total, followed by 2023 and 2025, each contributing about 5.86%. Since 2015, the number of publications has significantly increased, which means that the topic of culture and religion acculturation has become more and more interesting to scholars due to the concept of globalization and human movement. On the other hand, contributions were very small (less than 2 percent) during the early period (2001 to 2005), indicating that this topic received little focus at this early period. The mentioned trend suggests that the research on religious traditions and cultural acculturation is becoming a significant issue in the scientific discourse of the modern world.

Data analysis technique

In order for readers to follow the information from general to more specific information, the data analysis technique used is deductive, starting from general findings to more specific findings. This includes, for instance, author bibliographic pairs, publication bibliographic pairs, journal bibliographic pairs, country bibliographic pairs, institute bibliographic

**Table 2.** Top 10 Highly Cited Publications in the Field (2001–2025)

No.	Document Type	Title	Authors	Source	Citations
1	Review	How secular is Europe?	(Halman and Draulans 2006)	British Journal of Sociology, 57(2), pp. 263–288	180
2	Book	The Saint in the Banyan Tree: Christianity and Caste Society in India	(Mosse 2012)	The Saint in the Banyan Tree: Christianity and Caste Society in India	137
3	Book	Modern Myths, Locked Minds: Secularism and Fundamentalism in India	(Madan 2012)	Modern Myths, Locked Minds: Secularism and Fundamentalism in India, pp. 1–400	129
4	Review	Restaging the Will to Believe: Religious Pluralism, Anti-syncretism, and the Problem of Belief	(Kirsch 2004)	American Anthropologist, 106(4), pp. 699–709	112
5	Book	Hindu Pluralism: Religion and the Public Sphere in Early Modern South India	(Fisher 2017)	Hindu Pluralism: Religion and the Public Sphere in Early Modern South India, pp. 1–285	89

No.	Document Type	Title	Authors	Source	Citations
6	Book	South Asian Religions on Display: Religious Processions in South Asia and in the Diaspora	(Jacobsen 2008)	South Asian Religions on Display, pp. 1–224	72
7	Article	Prospects for Pluralism: Voice and Vision in the Study of Religion	(D. L. Eck 2007)	Journal of the American Academy of Religion, 75(4), pp. 743–776	69
8	Review	Muslims, the New Age and Marginal Religions in Indonesia: Changing Meanings of Religious Pluralism	(Howell 2005)	Social Compass, 52(4), pp. 473–493	64
9	Book	Religious Pluralism, Globalization, and World Politics	(Banchoff 2009)	Religious Pluralism, Globalization, and World Politics, pp. 1–368	63
10	Article	Measuring Spirituality and Religiosity in Clinical Research: A Systematic Review of Instruments Available in the Portuguese Language	(Lucchetti, Lucchetti, and Vallada 2013)	Sao Paulo Medical Journal, 131(2), pp. 112–122	53

Source: Scopus

pairs, and co-occurrence of author keywords (Karakus, Ersozlu, and Clark 2019).

## RESULT AND DISCUSSION

The researcher presents the analysis's findings using a deductive approach. In order for readers to follow the information from general to more specific information, the results of bibliometric analysis are presented in a deductive

manner, or starting from general findings to more specific findings. Examples of such findings include country bibliographic pairs, Institute bibliographic pairs, journal bibliographic pairs, publication bibliographic pairs, author bibliographic pairs, and co-occurrence of author keywords (Karakus, Ersozlu, and Clark 2019).

Table 2 shows is the list of the top ten most frequently retrieved publications in the discipline during the period of 2000

**Table 3.** Top Relevant Documents in Religious Traditions and Cultural Acculturation Research (2001–2025)

No.	Document Title	Authors	Source	Citations
1	Form and Function in Religious Signaling Under Pathogen Stress	(Swartwout, Purzycki, and Sosis 2012)	Behavioral and Brain Sciences, 35(2), pp. 92–93	1
2	'Mixing and Matching': The Shape of Everyday Hindu Religiosity in Singapore	(Sinha 2009)	Asian Journal of Social Science, 37(1), pp. 83–106	15
3	Religious Pluralism and the Challenge of Relativism	(Cornille 2023)	Studia Theologica. Nordic Journal of Theology, 77(2), pp. 186–199	2
4	Constructing Buddhism(s): Interreligious Dialogue and Religious Hybridity	(Bender and Cadge 2006)	Sociology of Religion: A Quarterly Review, 67(3), pp. 229–247	28
5	Beyt'a Mezinê: A Trace of the Qur'anic Influence on the Yezidi Oral Religious Tradition	(Voskanian 2019)	Over the Mountains and Far Away Studies in Near Eastern History and Archaeology, pp. 532–536	0

No.	Document Title	Authors	Source	Citations
6	Religious Pluralism and Identity Among Descendants of Bosnian Migrants in Slovenia	(Jese Perkovic 2025)	Religions, 16(7), 911	1
7	The Role of Region and Religious Tradition in Predicting Individuals' Expressions of Faith in the Workplace	(Frost et al. 2023)	Religions, 14(7), 920	3
8	The Religiousness of Ukrainian Refugees in Slovakia as an Indicator of Their Adaptive Potential to Cultural Integration	(Kazmyrchuk 2024)	Kazmyrchuk, M.	0
9	What should religious education in Germany be about and how does religiosity fit into this picture? An empirical study of pre-service religious education teachers beliefs on the aims of RE	(Riegel and Mendl 2014)	Journal of Beliefs and Values , 35(2), pp. 165–174	2
10	Firm in the Faith: How Religiously Affiliated Institutions Stay True to their Religious Moorings	(Daines, Randall, and Richards 2022)	Christian Higher Education , 21(3), pp. 147–167	0

Source: Scopus

through 2025, identifying what publications have had the largest impact on the current academic literature on religion, pluralism, and socio-cultural interactions. The article, *How Secular is Europe?* (2006), which has received 180 citations, highlights the centrality of arguments on the issue of secularism and its shifting forms in the

European context. This is succeeded by some influential monographs, including *The Saint in the Banyan Tree: Christianity and Caste Society in India* (2012) and *Modern Myths, Locked Minds* (2012), which provide an in-depth study of the intersections of religion, caste, and modernity in South Asia.

The scholarly focus on the topic of religious pluralism is also evident in recent studies such as *Restaging the Will to Believe* (2004) and *Hindu Pluralism* (2017): the works focus on how belief systems, identity formation, and societal change interact in Indian society. Other contributions of note include an interfaith engagement theme, diaspora, and visual representation, which

includes *South Asian Religions on Display* (2008) and the article *Prospects for Pluralism* (2007). The consideration of the minority groups and world religious processes is reflected in the articles by *Muslims, the New Age and Marginal Religions in Indonesia* (2005), and *Religious Pluralism, Globalization, and World Politics* (2009). The list is completed with a methodological contribution, namely a systematic review of the instruments for measuring spirituality and religiosity in *Portuguese* (2013) that has brought the growing interest of the field in empirical rigor to the fore. Together, all these publications demonstrate the tendency of the most

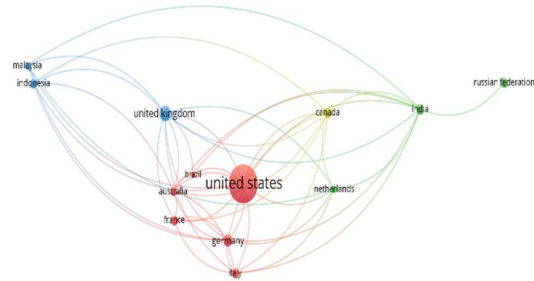
influential works to incorporate a focus on pluralism, religious identity, and socio-political change, and hence influence the major theoretical approaches to the field of religious studies in the present day.

Table 3 present show the top ten most applicable documents in the research of religious traditions and cultural

acculturation from 2000 to 2025, which will show the depth of the scholarly methodologies adopted to study the interaction of religion, identity, and sociocultural change. Constructing Buddhism(s): Interreligious Dialogue and Religious Hybridity (2006) has been cited most often, 28 times, but it has significantly contributed to the discussion of intra-Buddhist dialogue and the malleability of religious identity. The other study that significantly influenced the topic under discussion is *The Role of Region and Religious Tradition in Predicting the Expressions of Faith by Individuals in the Workplace* (2023). It provides valuable insights into how regions and religious backgrounds influence how individuals express their faith in the workplace. Other articles also concentrate on the question of acculturation among members of migrant communities, such as *Religion, Pluralism, and Identity Among Descendants of Bosnian Migrants in Slovenia* (2025) and *The Religiousness of Ukrainian Refugees in Slovakia* (2024), both of which consider how displaced populations compromise religious belonging and identity in new sociocultural contexts. The dynamics within an institution are also discussed, including *The Firm in the Faith* (2022), which evaluates how religiously affiliated institutions of higher education can help students uphold their spiritual commitments. Also on the list are those that touch on theoretical and psychological aspects of religiosity, including *Form and Function in Religious Signaling Under Pathogen Stress* (2021) and *Mediating the Shape of Everyday Religiosity in Singapore* (2009), which describe that religious expression is adaptive and situational. Together, these works indicate that the most influential studies on the topic combine sociological, psychological, and cultural approaches to further develop research on the role that religion plays in modern

identity formation and acculturation processes.

**Figure 3.** Network Visualization of Country Bibliographic Pairs



Source: VOSviewer

### Country Bibliographic Pair

The image above, which shows a network visualization, illustrates bibliographic pairs between countries. At this stage, we used criteria whereby a country must have at least 6 publications and 12 citations. Out of the 67 countries, 13 met these criteria. With a total link strength of 785, 1066 citations, and 95 publications, the United States leads the world in overall link strength. In second place is the United Kingdom with a total link strength of 543,251 citations and 23 publications. Additionally, to display other countries, researchers will rank them as follows: the first number is the total link strength, the second number is the number of citations, and the third number is the number of publications. The countries are Canada (357, 75, 12), India (320, 178, 12), Netherlands (267, 248, 7), Malaysia (180, 12, 8), Italy (90, 28, 11), Germany (78, 166, 16), Indonesia (75, 87, 11), Australia (34, 110, 10), France (19, 63, 11), Brazil (9, 59, 6), and the Russian Federation (1, 21, 11).

The clustering results in the image show the distribution of collaboration or contribution of countries in research related

to Religious Traditions and Cultural Acculturation, which is divided into four clusters. Cluster 1 involves six countries, including Australia, Brazil, France, Germany, Italy, and the United States of America, which characterizes the dominance of the Western and developed economies in the publication of such works. Cluster 2 covers India, the Netherlands, and the Russian Federation, reflecting the fact that the nation with a rich history and socio-cultural dynamics plays a huge role in the analysis of religious acculturation. Cluster 3 includes Indonesia, Malaysia, and the United Kingdom, and this section will pay specific attention to the significant Southeast Asian contributions, as well as the representation of the United Kingdom as another European participant. Meanwhile, Cluster 4 only includes Canada, which, despite standing alone in this cluster, still demonstrates its active role in related research.

The prevalence of the United States and the United Kingdom in this research domain signifies overarching geopolitical and epistemic trends in global knowledge production. These two countries have strong academic systems, a lot of money for research, and a long history of studying religion, which affords them the power to shape the global conversation about religion and culture. This dominance also suggests an epistemological imbalance, as viewpoints from the Global South—despite being areas where religious acculturation is dynamic—are insufficiently represented in academic discourse. Consequently, the global comprehension of religious acculturation is frequently conceptualized through Western theoretical frameworks, potentially neglecting localized expressions of identity negotiation, cultural resilience, and religious hybridity. The unequal contributions of countries thus prompt significant inquiries regarding academic hegemony and the necessity for more

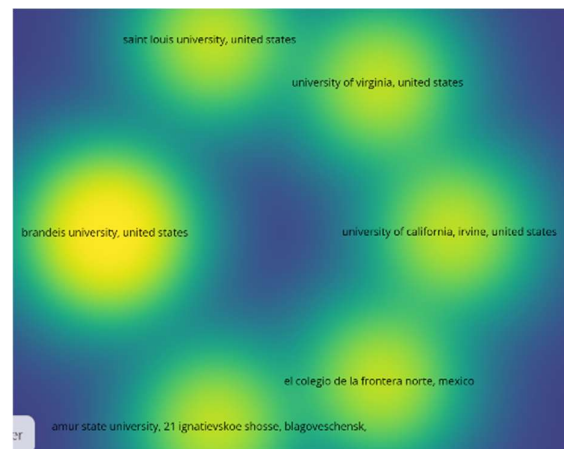
inclusive, multi-regional research collaborations.

### Institution Bibliographic Pair

Figure 4 shows the density visualization of institutional bibliographic pairs. Researchers used a threshold at this stage, namely a minimum number of publications from an institution of 2 publications that have been cited by at least 1 source. Of the 420 institutions, only 7 met this threshold. Researchers ranked institutions based on total link strength, with Brandeis University, United States, ranking first with 2 total link strengths, 32 citations, and 2 publications. This standard was followed by Temple University, United States, with 2 total link strengths, 21 citations, and 2 publications.

The first number is the total link strength, the second number is the number of citations, and the third number is the number of publications: Amur State University, Russia (0, 1, 2); El Colegio de la Frontera Norte, Mexico (0, 6, 2); Saint Louis University, United States (0, 13, 2); University of California, Irvine, United States (0, 20, 2); and University of Virginia, United States (0, 10, 2).

**Figure 4.** Density Visualization Against Institution List Pairs



Source: VOSviewer

Figure 4 shows a visualization of the density of institutions contributing to research related to religious traditions and cultural acculturation based on data analyzed using VOSviewer. Bright yellow indicates institutions with higher levels of contribution and connectivity in the research network, while dark blue indicates lower contributions. It can be seen that Brandeis University, United States, occupies the central position with the highest density, followed by the University of California, Irvine, United States; the University of Virginia, United States; and Saint Louis University, United States, which also show significant levels of involvement. El Colegio de la Frontera Norte, Mexico, and Amur State University, Russia, are in areas with lower intensity, reflecting more limited involvement in international collaboration in this field. This shows that researchers at US institutions make up a large part of the global research network on this topic, while contributions from other countries are very small.

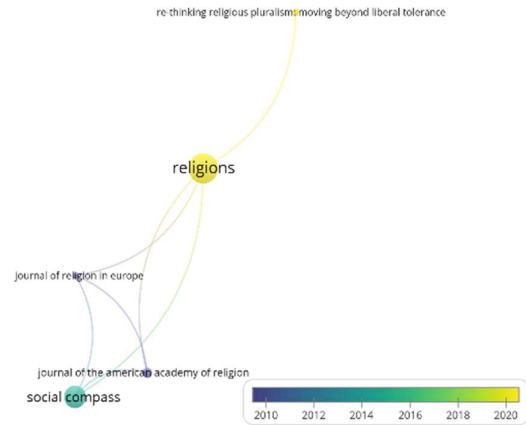
### Journal Bibliographic Pair

Figure 5 shows the institutional bibliographic pairs with overlay visualization. Researchers used a threshold at this stage, namely a minimum number of publications from an institution of 3 publications that have been cited by at least 2 sources. Of the 256 institutions, only 8 met this threshold. Researchers ranked institutions based on total link strength, with Religions ranking first with 15 total link strength, 37 citations, and 12 publications. This was followed by the Journal of the American Academy of Religion with 12 total link strength, 117 citations, and 4 publications.

The first number is the total link strength, the second number is the number of citations, and the third number is the number of publications. Journal of Religion in Europe (10, 31, 3), Social Compass (10,

150, 9), Re-thinking The titles of the works include: "Re-thinking Religious Pluralism: Moving beyond liberal tolerance" (1, 6, 3), "Mission Studies" (0, 9, 3), "Pathways for Ecumenical and Interreligious" (0, 10, 6), and "Religious Pluralism, Globalization" (0, 62, 3).

**Figure 5.** Visualization of Overlays on Journal Bibliography Pairs



Source: VOSviewer

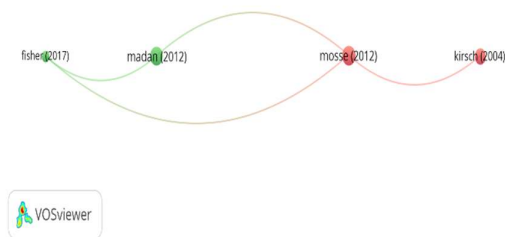
In Figure 5, we can see an overlay visualization of the journal bibliographic pairs based on the specifics of the theme religious traditions and cultural acculturation, which were analyzed with the use of VOSviewer. The journal Religions stands out as the central node, and that is the most connected node, substantiating its purpose as a source of reference in the present study. In addition, there are two main clusters: Cluster 1 consists of the Journal of Religion in Europe, the Journal of the American Academy of Religion, and Social Compass, which represent the literature base of established academic journals in the field of religious and cultural studies, while Cluster 2 includes Re-thinking Religious Pluralism: Moving Beyond Liberal Tolerance and Religions, reflecting contemporary and interdisciplinary studies related to religious pluralism and cultural acculturation. Colors of the spectrum represent historical growth of publications, where green-to-yellow hues

prevailed as research density intensified throughout the course of 2016-2020. These results show that all the discussions and dynamics associated with the concept of cultural acculturation and the study of religious traditions have been gaining more popularity in global academic works over the course of the last 10 years.

### Publications Bibliographic Pair

Figure 6, which shows a network visualization, displays bibliographic pairs from publications. At this stage, researchers use a threshold, meaning that an article must have at least 44 citations. Out of 324 publications, only 12 publications meet the threshold. Madan (2012) ranks first with 125 citations, followed by Mosse (2012) with 129 citations, then, in order, Fisher (2017), McCarthy (2007), Eck (2007), Halman (2006), Kirsch (2004), Jacobsen (2008), Banchoff (2009), Howell (2005), and Chau (2011) and Lucchetti (2013).

**Figure 6.** Network Visualization of Publication Bibliographic Pairs



Source: Scopus

Figure 6 shows the network visualization of the analyzed publication bibliography pairs using VOSviewer based on data from Scopus. In this network, there are four main publications that are interconnected, namely Fisher (2017), Madan (2012), Mosse (2012), and Kirsch (2004). The network representation shows

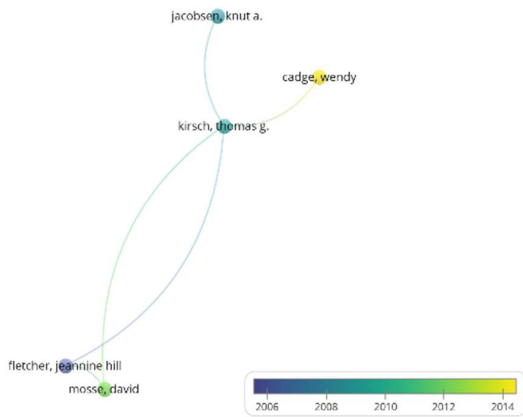
that Madan (2012) and Mosse (2012) are strategic crossing points linking the more recent literature, like Fisher (2017), with older literature, like Kirsch (2004). The resulting bibliographic relationships suggest that a steady-state direction exists of ideas or conceptual dependency within a subdivision of these publications, and the color of the node and its line reflect the temporal variation as well as the intensity of the relationship alluded to between references. This trend shows the coherence and growth of ideas in the discipline of research, where contemporary studies are still expanding and citing previous theoretical contributions and discoveries.

There are four publications divided into two clusters in this bibliographic analysis. Cluster 1 consists of Kirsch (2004) and Mosse (2012), which show a close relationship between the two publications, possibly due to similarities in theme, theory, or mutual references to each other in the same field of study. Meanwhile, Cluster 2 consists of Fisher (2017) and Madan (2012), which also form a separate group with similar connections.

### Author Bibliographic Pair

Overlay visualization on author bibliographic pairs based on a predetermined threshold, namely a minimum of 2 documents and a minimum of 25 citations per author, of the 458 Author, 8 meet the thresholds. Fletcher, Jeannine Hill ranks first with a total link strength of 6, 53 citations, and 2 publications. In second place is Kirsch, Thomas G. with a total link strength of 6, 113 citations, and 2 publications, followed by Mosse, David, (6, 129, 2), Cadge, Wendy, (1, 33, 2), Jacobsen, Knut A., (1, 87, 2), Halman, Loek (0, 184, 2), Rahman, Atif (0, 33, 2), and Smith, Buster G. (0, 25, 2).

**Figure 7.** Visualization of Overlay on Author Bibliographic Pairs

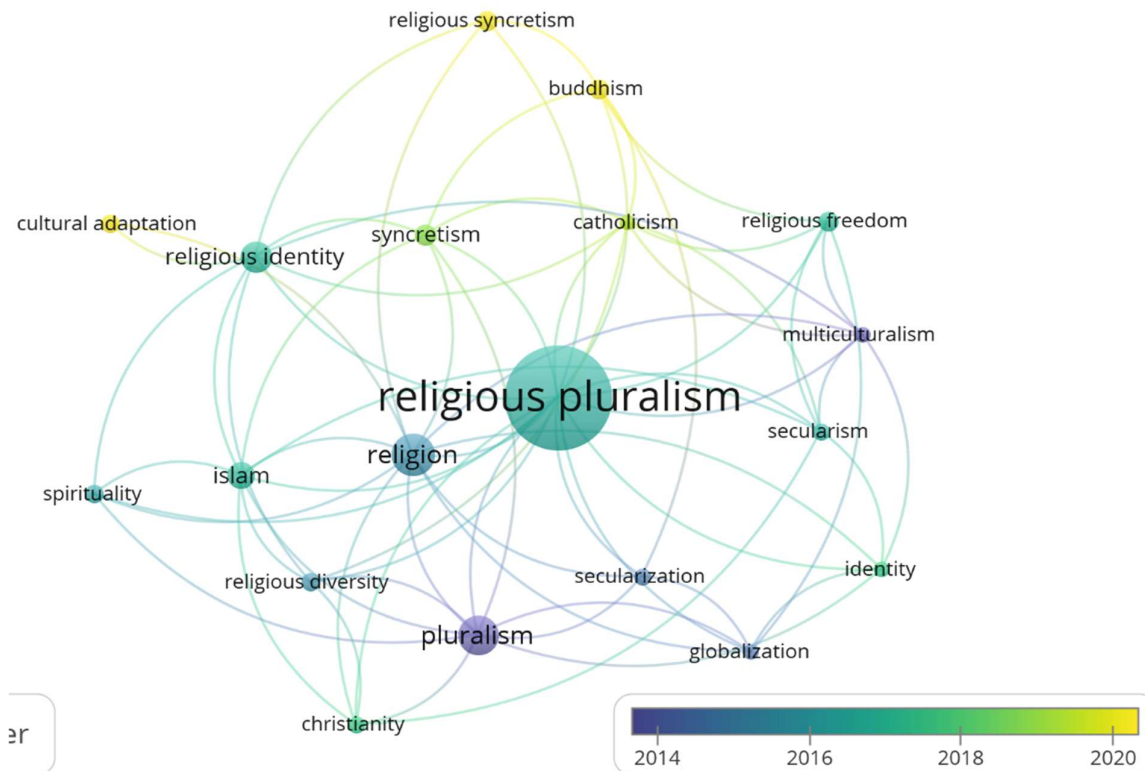


Source: VOSviewer

Figure 7 displays an overlay mapping of bibliographic pairs between authors with VOSviewer, a visualization form of a network of the relationships voiced by the common references published by one author and another. This visualization shows five authors divided into two main

clusters. Cluster 1 includes Wendy Cadge, Knut A. Jacobsen, and the latter Thomas G. Kirsch, who seems to be the central connective node that connects bibliographic relationships with other authors in this cluster. In Cluster 2, there are Jeaninne Hill Fletcher and David Mosse, who are also closely related to Kirsch but form another cluster, showing a slight variation of research interest or theme. Each line and dot color represents the average year of publication, as does a gradient, with purple (c. 2006) fading into yellow (2014) to show that the Cadge and Kirsch association is the newest but that the Fletcher and Mosse affiliation was more predominant in years prior. These findings reflect the structure and dynamics of scientific collaboration in the analyzed literature and show how Kirsch acts as an intellectual bridge between clusters.

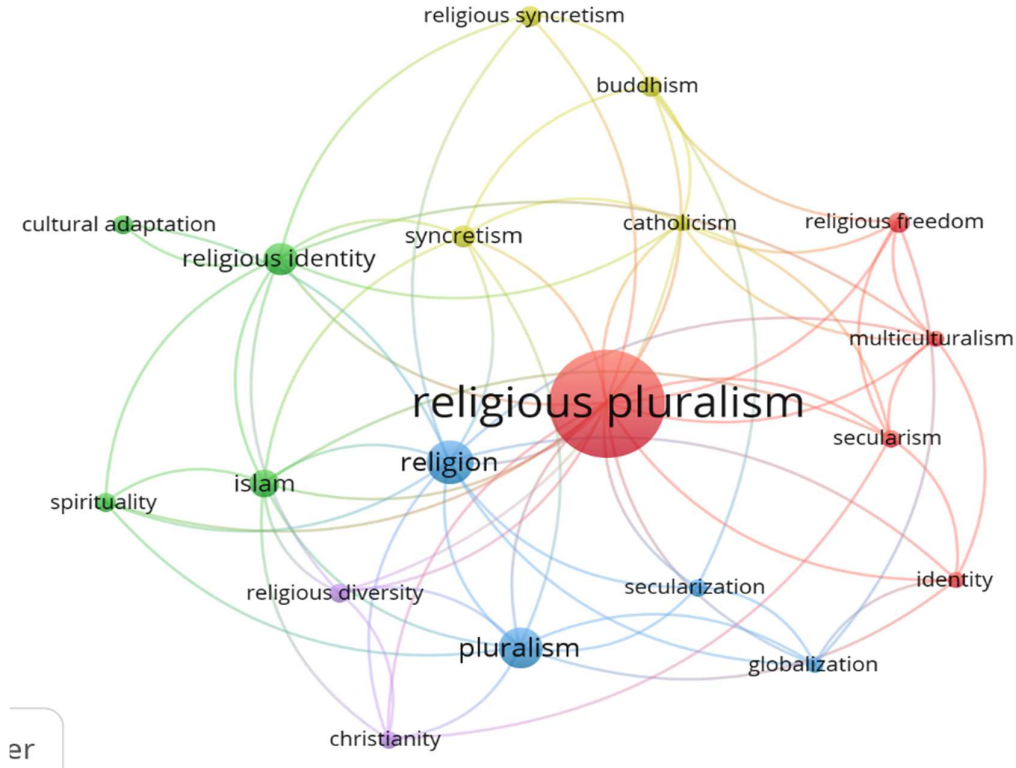
**Figure 8.** Network Visualization of Co-Occurrence of Author Keywords



Source: VOSviewer

**Co-Occurrence of keywords from Authors**

**Figure 9.** Visualization of Overlay Against Co-Occurrence of Author Keywords



Source: VOSviewer

The following image shows a visualization of the network of co-occurrences of author keywords. At this stage, researchers used a threshold, meaning that there had to be at least seven co-occurrences. Of the 963 keywords, 19 met the threshold. Religious pluralism ranks first with a total of 52 link strengths and 84 occurrences. In second place is the keyword "religion," with a total of 30 link strengths and 26 occurrences. Then comes the keyword "pluralism" with a total of 25 link strengths and 24 occurrences, followed in order by islam (18, 15), "religious identity" (18, 18), "globalization" (13, 7), "secularism" (13, 8), catholicism (12, 7), "syncretism" (12, 11), christianity (11, 8), "identity" (11, 7), "secularization" (11, 8),

buddhism (9, 10), and "multiculturalism" (9, 7).

The clustering of 19 keywords into five main thematic clusters in the study reflects the diverse focus of research on religion and society. Cluster 1 covers themes such as identity, multiculturalism, religious freedom, religious pluralism, and secularism, which describe the focus on the relationship between individual identity and religious freedom and diversity in a multicultural society. Cluster 2 comprises such topics as cultural adaptation, Islam, religious identity, and spirituality that reflect interest in the dynamics of cultural adaptation and spirituality, especially when focused on the case of Islam and religious identity. Cluster 3 is filled with general

topics of globalization, pluralism, religion, and secularization, as it is macro-positioned to the current global change that has an impact on religion and diversity. Cluster 4 is composed of Buddhism, Catholicism, religious syncretism, and syncretism because it focuses on interfaith studies and syncretic behaviours within particular groups of religious beliefs. Lastly, Cluster 5 encompasses Christianity and religious diversity, in which it points to the emphasis on Christianity and religious diversity as social phenomena that are vital. Overall, these results indicate the complexity and interconnection of themes in the study of religion, identity, and global social change.

This image presents an overlay visualization of a keyword network that illustrates thematic connections in studies of religion, particularly regarding religious pluralism. It is evident that "religious pluralism" is the central term with the largest node size, indicating the highest frequency of occurrence and the most dominant connections with various other concepts. Keywords such as religion, religious identity, multiculturalism, religious freedom, and secularism emerge as important nodes closely connected to religious pluralism. Node colors indicate the average year of publication, ranging from purple (earlier, around 2014) to yellow (newer, around 2020). Themes such as cultural adaptation, religious syncretism, Buddhism, and Catholicism appear more recently (yellow), indicating emerging trends in recent years. Conversely, keywords such as "pluralism," "secularization," and "globalization" tend to appear earlier (purple to blue). This visualization indicates that studies on religious pluralism have developed broadly, covering aspects of identity, freedom, cultural adaptation, and interfaith relations, and have undergone a temporal shift in focus in scientific literature over the past decade.

## **CONCLUSION**

This study shows that research on religious traditions and cultural acculturation has undergone significant development in the last two decades. According to the data from 324 publications on Scopus (2001–2025), there was a constant escalation, and since 2015, there has been increasing interest in academia on this issue due to the processes of globalization, migration, and multiculturalization. According to bibliometric analysis, the countries that make the greatest contribution to the world of academic publications and collaboration are the United States and the United Kingdom. Regarding establishments, prominent U.S. universities in the United States, including Brandeis University and the University of California, Irvine, affirms the position of these nations in the world scholarly arena. In the context of journals, *Religions* and the *Journal of the American Academy of Religion* serve as primary reference points, forming the core of scientific discourse in this field.

Regarding publications, Mosse (2012), Madan (2012), and Kirsch (2004) are key works linking past literature with contemporary studies. Thomas G. Kirsch, in particular, serves as a central figure, connecting different author groups through his significant contributions to the development of this field's intellectual network. The visualization of the keyword networks is another significant discovery, as it helps realize that the notions of religious pluralism, religion, and religious identity should be characterized as the most influential and interconnected topics. Framed around identity, cultural adjustment, pluralism, syncretism, and interreligious varieties, the five thematic clusters have varying focal areas, making discussions on cultural assimilation and religious conventions both complex and multidisciplinary.

Overall, the results of this study not only map the knowledge landscape quantitatively but also provide important insights into understanding how the dynamics of the relationship between religion and culture are developing in a global context. This article also focuses on an interdisciplinary and collaborative approach to studying identity, diversity, and transformations in social spheres within modern religious studies, which is highly relevant.

### ACKNOWLEDGEMENT

The author would like to express his deepest gratitude to the International Islamic University of Indonesia for its academic support, which made this research possible. Special appreciation is also given to colleagues who provided valuable input during the preparation of this manuscript. Their advice and support were instrumental in the completion of this research. The author also expresses gratitude for the use of the Scopus database and VOSviewer software, which greatly facilitated the conduct of bibliometric analysis.

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