

## A Bibliometric Analysis on Islamic Religiosity Research

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### **Abstract**

*This research introduces an innovative educational resource for Physics education, focusing on the captivating story of J. J. Thomson's Comics, with their visually immersive nature, effectively merge text and visuals to accommodate diverse learning styles. They engage students through narratives and vivid visuals, enhancing the educational experience. Utilizing Thiagarajan's 4D approach (define, design, develop, disseminate), the study collects historical sources in the definition stage and meticulously plans visual narratives in the design stage. Visual literacy is highlighted, enabling students to critically analyze visual information. In the development stage, comics are refined, expert-evaluated, and tested on users. These comics are then disseminated via the Webtoon platform. The results highlight comics' potential as a valuable teaching tool, captivating students with engaging narratives and rich visuals, making Physics education more enjoyable. Moreover, comics demonstrate their broader relevance in Physics instruction, contributing to the ongoing discourse on innovative and visually engaging teaching methods.*

**Keywords:** Bibliometric, Islam, Publication, Religiosity, Scientometric.

### **INTRODUCTION**

Era of the Industrial Revolution 4.0 presents various new opportunities as well as complex challenges for humans globally. Digitalization and automation are among the characteristics of the era, combining the internet and manufacturing technology. It is also called the cyber era or the era without barriers and boundaries in space and time, stimulating and growing scientific-technological progress which results in the creation of smart machines, autonomous robots, and artificial intelligence (Caruso, 2018). On the other hand, the era of Society 5.0 was introduced by the Japanese government in 2019. Society 5.0 is formulated as a solution and response to the Industrial Revolution 4.0 which is considered to cause human degradation. Society 5.0 places humans as the main component in it, not just a passive component like in the Industrial Revolution 4.0 (Tavares et al., 2022). Both the Industrial Revolution 4.0 and Society 5.0 provide all the necessary technologies to support human-machine interaction and shift various activities from offline to online.

Rapid development of technology, globalization, the increase of human population, and the limited availability of natural resources have led to the increasing competition among humans to survive and to live. As a result, the pressure of life increases and encourages the occurrence of stress in various aspects of life. Such situation may subsequently trigger various problems and social crises (Nurutdinova et al., 2019). The prevalence of various social problems has been increasing that includes moral decay, corruption, alcohol and drug use, suicide, promiscuity and adultery, juvenile delinquency, quarrels and mass riots, and murders (Liu and Kia-Keating, 2019; Solmi et al., 2022). Religiosity and education have been considered as among the factors to overcome or at least to decelerate such various problems and social crises (Zimmer et al., 2016). This is logical since religious and/or well-educated people are generally believed to be able to control themselves from deviant actions.

Intellectuals have interpreted religiosity with various definitions. Krauss et al. (2005), for instance, argues that religiosity is the level of a person's commitment to the religion he or she adheres to and its teachings which are shown through attitudes and behavior that are consistent with that commitment. Glock and Stark (1968) define religiosity as the level of knowledge and comprehensive understanding of a person's religion. Fetzer (1999) defines religiosity as something that focuses more on behavioral, social issues, and is a doctrine of every religion. Koenig (2005) states that religiosity is an organized system of people's beliefs, practices, and rituals, while

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Hernandez (2011) defines religiosity as beliefs and practices related to a religious bond or to God. The term religiosity has similarities with several other terms, namely faith, belief, piety, devotion, and holiness (Holdcroft, 2006).

Various aspects related to religiosity have been intensively studied. There are more than 18,000 papers found in the Scopus database (up to the end of 2022) with regard to religiosity or religiousness. Furthermore, such studies related to religiosity have been mapped by using bibliometric analysis, i.e., Lucchetti and Lucchetti (2014), Şenel and Demir (2018), Karakus et al. (2021), Azancot-Chocron et al. (2022), Syahid and Dakir (2022), and Obregon et al. (2022). However, there is no bibliometric analysis to date with regard to Islamic religiosity. Apparently, religiosity from the perspective of Islam may offer a unique viewpoint since it is based on the holy book of Al-Qur'an and the sunnah of Prophet Muhammad. The objective of this study was therefore to perform a bibliometric analysis on Islamic religiosity topic from various scientific literatures.

## **METHODOLOGY**

Literature search was performed by employing Scopus database, conducted in 18 January 2023 (within a day). The keywords used to search the literatures were “Islam” and “religiosity” or “religiousness”. The timespan was from the first related article obtained in the Scopus database (1982) and up to 2022. There were in total 1,085 documents found from 644 sources (Table 1), and all of them were used for the present bibliometric analysis. The list of literatures was subsequently exported into csv file, in which the exported information consisted of citation information (authors, document title, year of publication, source title, volume, issue, pages, citation count, source and document type, doi), bibliographical information (affiliation, country of origin, and publisher) and abstract and keywords (abstract, author keywords, and index keywords).

Bibliometric analysis was performed for a number of variables, i.e., number of publication by year, most contributing journals, most contributing authors, most contributing countries, most contributing affiliations, most cited articles, and most frequent authors' keywords. The bibliometric database was subjected to further analysis by employing the R software version 4.2.2 (R Core Team, 2021), using the Bibliometrix package (Aria and Cuccurullo, 2017). Trend topics were generated with the word minimum frequency and number of words per year of five and three, respectively. Thematic map was generated by using the walktrap clustering algorithm. A factorial analysis was performed based on the multiple correspondence analysis method to generate conceptual structure map and topic dendrogram. Network visualization for contributing countries and authors' keywords was performed by using VOSviewer software version 1.6.18 (van Eck and Waltman, 2010).

## **RESULTS**

A total of 1,085 documents on Islamic religiosity topic were retrieved in the Scopus database from 1982 to 2022 (Table 1). Annual growth rate and citations per document were 12.2% and 13.4, respectively. Total number of authors were 2,207 and the number of authors' keywords were 2,495. With regard to the development of publication, number of articles were relatively constant from 1982 until 2006 (Figure 1). A significant increase of published documents on the Islamic religiosity had been started from 2007 onwards. Since 2012, total documents published per year have been above 50, and they were even higher (above 90 documents per year) during 2019 to 2022.

The top three journals that published articles on Islamic religiosity topic were Journal of Religion and Health, Religions, and Journal of Islamic Marketing with the number of documents of 61, 29 and 24, respectively (Table 2). Other journals that published 10 or more articles related to the topic were Journal for the Scientific Study of Religion, Mental Health Religion and Culture, Contemporary Islam, Journal of Ethnic and Migration Studies, Ethnic and Racial Studies, Journal of Muslim Mental Health, Psychology of Religion and Spirituality, and Religion State and Society.

There were five authors that published 10 articles or more on Islamic religiosity topic, i.e., Padela, A.I., Koenig, H.G., Abdel-Khalek, A.M., French, D.C., and Purwono, U. (Table 3). With regard to the country contribution, two countries namely United States and United Kingdom published more than 100 articles on Islamic religiosity (Table 4). Other countries that produced articles more than 50 but less than 100 were Germany, Malaysia,

Indonesia, and Turkey. Top three affiliations were The University of Chicago (USA), King Abdulaziz University (Saudi Arabia), and Universiti Malaya (Malaysia). Network visualization of various country publications on Islamic religiosity topic is presented in Figure 2.

Most cited articles on Islamic religiosity topic are presented in Table 5. Apparently, the research topics that attracted citation were related to (among others) religion paradox, halal products, consumer behaviour, measurement of religiosity, Islamic religiosity in the west, ethics, suicide, halal tourism, fundamentalism, marriage and conflict, mental health, muslim participation. On the other hand, most frequent authors' keywords on Islamic religiosity topic are presented in Table 6. Some important and interesting authors' keywords on the topic were gender, secularism, culture, identity, mental health, immigration, well-being, acculturation, education, integration, sufism, depression, happiness, political Islam, youth, consumer behaviour, public opinion, religious coping, attitude, conversion, democracy, and women.

Trend topics on Islamic religiosity are presented in Figure 3. In the past five years, a number of topics have emerged as trend topics such as education, identity, gender, conversion, and youth. Topics on mental health, religious practices, and death anxiety have been recently emerging, particularly since 2021, due to the Covid-19 outbreak on a global scale. Thematic map on Islamic religiosity topic based on relevance degree (centrality) and development degree (density) can be divided into four quadrants, i.e., motor themes, niche themes, emerging or declining themes, and basic themes (Figure 4). The motor themes on Islamic religiosity were attitude, life satisfaction, Islamic marketing, spirituality, mental health, Islamism, and salafism. The niche themes are grounded on religious practice, while the emerging or declining themes were related to sufism, sociology of religion, and pluralism. Themes on hijab, muslim women, and ramadan were placed between the basic themes and the emerging or declining themes.

The results of factorial analysis revealed that there were four clusters of authors' keywords on Islamic religiosity topic (Figure 5). The first cluster consisted of some authors' keywords such as life satisfaction, well-being, morality, secularism, acculturation, muslim women, hijab, democracy, and politics. The second cluster comprised of depression and anxiety, whereas the third cluster contained psychology and happiness; both clusters were small. The fourth cluster comprised of attitudes, fundamentalism, christianity, and judaism. Dendrogram of Islamic religiosity topic based on authors' keywords is presented in Figure 6. Based on the dendrogram, the fourth cluster was clearly separated from the other three clusters.

Network visualization of authors' keywords revealed also different clusters as shown by different colors (Figure 7). There were in total 11 clusters found through the network visualization. These clusters were: cluster 1 (anxiety, college students, coping, covid-19, death anxiety, depression, gender, mental health, muslim, muslim religiosity, pakistan, ramadan, religiosity, religious coping, religious practice, religiousness, stigma, stress), cluster 2 (conflict, democracy, fundamentalism, globalization, indonesia, islamism, law, media, middle east, migration, political islam, politics, public opinion, radicalism, salafism, secularism, tunisia), cluster 3 (happiness, health, iran, israel, psychology, qualitative research, quality of life, religion, saudi arabia, sociology of religion, spirituality, subjective well-being, suicide, terrorism, turkey), cluster 4 (attitudes, britain, conversion, education, family, immigrants, integration, islam, muslim youth, religious practices, survey, western europe), cluster 5 (advertising, central asia, consumer behaviour, halal, identity, islamic marketing, islamic religiosity, life satisfaction, materialism, religious commitment, well-being, women), cluster 6 (buddhism, christianity, islamophobia, judaism, kazakhstan, nationalism, orthodoxy, prejudice, religious identity, russia, tolerance, values), cluster 7 (attitude, christians, homosexuality, malaysia, muslims, religious, singapore, students), cluster 8 (acculturation, discrimination, europe, france, immigration, pluralism, religious diversity, secularization), cluster 9 (culture, egypt, ethnicity, sufism, tradition), cluster 10 (morality, social media, youth), and cluster 11 (hijab, marriage, muslim women).

## **DISCUSSION**

Religiosity in Islam involves showing commitment to a distinct, distinguishable God, whose attributes are described in the holy book of Al-Qur'an and the teachings of the Prophet Muhammad (Sunna). This requires

adhering to the five essential tenets of Islam: firstly, acknowledging and firmly believing that there is no deity but Allah, and Muhammad is His Messenger; secondly, regularly performing the prescribed prayers; thirdly, giving to charity as a form of almsgiving; fourthly, observing the month of Ramadan through fasting; and fifthly, if one has the financial means, undertaking the pilgrimage to Mecca at least once in their lifetime (Tiliouine et al., 2009). Due to this concept, measurement of Islamic religiosity is unique and different with that of comparable measures developed in other religions or beliefs. Accordingly, a number of Islamic religiosity measurements have been specifically developed such as Muslim Attitudes towards Religion Scale (Ghorbani et al., 2000; Khan et al., 2005), Muslim Religiosity Personality Inventory (Krauss et al., 2005), Psychological Measure of Islamic Religiousness (Raiya et al., 2008), Islamic Religiosity Scale (Tiliouine et al., 2009), Muslim Experiential Religiousness Scale (Ghorbani et al., 2014), and Muslim Daily Religiosity Assessment Scale (Olufadi, 2017; Suryadi et al., 2020).

Studies on Islamic religiosity have continuously evolved since its first published article back in 1982, and many more published studies have been generated particularly in the last decade. Total number of articles in the Scopus database on the topic of religiosity in general (for all religions) were 18,887 articles until the end of 2022; therefore the Islamic religiosity topic shared approximately 5.7% from the total articles. Considering the percentage of muslim population is above 20%, the share is considered to be small. Apparently, many articles on the topic have been written in languages other than English such as in Arabic, Indonesian, Malay, Turkish, Urdu, Persian, Bengali, etc. Furthermore, there might be also a number of articles written in English but published in journals not indexed by the Scopus database. All of these articles were unfortunately not included in the present bibliometric analysis since we used only the Scopus database to generate various articles related to Islamic religiosity.

It is interesting to note that the Islamic religiosity topic has attracted authors from muslim minority countries such as those originated from United States, United Kingdom and Germany. Top muslim majority countries that produce papers on such topic are Malaysia, Indonesia, Turkey and Pakistan. However, these muslim majority and minority countries are collaborated each others to perform the studies with some specific connections as can be seen from the network visualization. For instance, authors from United Kingdom are closely collaborated with those from Malaysia, whereas authors from United States are collaborated with those from Indonesia and Egypt.

Some main authors' keywords found in the Islamic religiosity topic are similar to those found in the global religiosity research. In another related bibliometric study, Azancot-Chocrón et al. (2022) discovered that the topics on religiosity of social science research are focused around six main components, i.e., education, mental health, attitudes, psychological aspects, religion and gender. Karakus et al. (2021) conducted a scientific mapping of the literatures on spirituality and well-being of children, adolescent, and adult students, and they found out that the most frequently occurring keywords are spirituality, health, mental health, religiosity, religion, happiness, depression, satisfaction and well-being. Şenel and Demir (2018) performed a bibliometric and scientometric analysis of the articles specifically published in the *Journal of Religion and Health* between 1975 and 2016; it was revealed that the most used five keywords were religion, spirituality, religiosity, health and mental health. A few other bibliometric studies on religiosity focused on a more specific research area such as on health (Lucchetti and Lucchetti, 2014) and work (Obregon et al., 2022). Apparently, distinct keywords specifically on Islamic religiosity are immigration, acculturation, integration, sufism and conversion.

Islamic religiosity may have a range of effects on individuals and societies. Firstly, Islamic religiosity emphasizes the importance of spirituality and personal connection with Allah (God), and therefore promotes the spiritual and psychological well-being. This can provide individuals with a sense of purpose, comfort, and guidance (Abdel-Khalek, 2010). Secondly, Islamic teachings and practices emphasize the importance of ethical behavior, compassion, and social responsibility. Islamic religiosity can play a significant role in shaping an individual's moral development and encouraging them to act in accordance with Islamic values (Brauer et al., 2013). Thirdly, Islamic religiosity may promote social cohesion and a sense of community, as it provides a shared set of values and beliefs that can bring people together. This is particularly evident during Islamic holidays and gatherings, such as Ramadan and Hajj (Al-Krenawi and Graham, 2000; Shalihin and Sholihin, 2022). Fourthly, some studies

suggested that Islamic religiosity may have a positive impact on health outcomes, including lower rates of substance abuse and greater adherence to healthy behaviors (Junainah et al., 2021; McLaren et al., 2021). Fifthly, Islamic religiosity can shape an individual's political attitudes and behavior. For example, Islamic teachings may encourage individuals to engage in political activism on issues that align with Islamic values, such as social justice and human rights (Hicks, 2012; Spierings, 2014). Sixthly, Islamic religiosity can impact interpersonal relationships, both positively and negatively. For some individuals, Islamic beliefs and practices can provide a foundation for strong and supportive relationships with family and friends (Nurjan et al., 2019). However, differences in Islamic beliefs can also create conflicts and divisions in interpersonal relationships. It is important to note that the effects of Islamic religiosity may vary widely depending on a variety of factors, including the individual's interpretation of Islamic teachings, cultural context, and personal experiences.

On the other hand, Islamic religiosity can be influenced by a range of factors. Firstly, the upbringing and family background. As with other religions, an individual's family background and upbringing can have a significant impact on their level of Islamic religiosity. Parents, grandparents, and other family members can shape an individual's religious identity and level of religious practice (Bano and Ferra, 2018). Secondly, the social and cultural environment in which an individual lives may impact their Islamic religiosity (Guveli, 2015). For instance, living in a predominantly Muslim community or country can lead to higher levels of Islamic religiosity, while living in a secular or non-Muslim environment can lead to lower levels of Islamic religiosity. Thirdly, education can also impact Islamic religiosity, as exposure to Islamic teachings and knowledge can lead to a deeper understanding and practice of Islam. Conversely, lack of education or exposure to alternative perspectives can lead to a more superficial or limited understanding of Islam (Bano and Ferra, 2018; Masuda and Yudhistira, 2020). Fourthly, personal experiences, such as a spiritual experience or a traumatic event, can impact an individual's level of Islamic religiosity. These experiences can lead someone to question their beliefs, become more religious, or abandon religion altogether (Piraino, 2016; Weine et al., 2020). Fifthly, gender may play a role in Islamic religiosity, with women often exhibiting higher levels of religious practice than men in some contexts (Ghannam and Gorey, 2023). Sixthly, political and social factors can also impact Islamic religiosity, such as government policies, social norms, and economic factors (Rehman and Askari, 2010). It has to be noted that these factors can interact with each other in complex ways and can vary widely across different cultures and contexts.

## CONCLUSION

The current bibliometric analysis presents an overview of Islamic religiosity based on 1,085 documents retrieved from the Scopus database from 1982 to 2022. The study provides information on the annual growth rate, citations per document, authors, countries, affiliations, and top journals related to Islamic religiosity. Number of published documents on this topic has significantly increased since 2007 up to present, indicating that the topic has been constantly growing and has widely attracted many scholars to contribute. The top three journals that published articles on Islamic religiosity were *Journal of Religion and Health*, *Religions*, and *Journal of Islamic Marketing*. The study also identifies the most cited articles and authors' keywords on this topic, as well as trend topics in the past five years, such as education, identity, gender, conversion, and youth. Furthermore, the bibliometric analysis on Islamic religiosity presents a thematic map based on relevance degree and development degree, which divides the themes into four quadrants. The study also identifies four clusters of authors' keywords on Islamic religiosity topic and shows network visualizations of these clusters. It has to be noted that, in spite of its insightful information concerning the Islamic religiosity research, the use of Scopus as the only database to retrieve various related articles may be considered as a main methodological limitation in the present study.

## Conflict of Interest

The authors declare no conflict of interest.

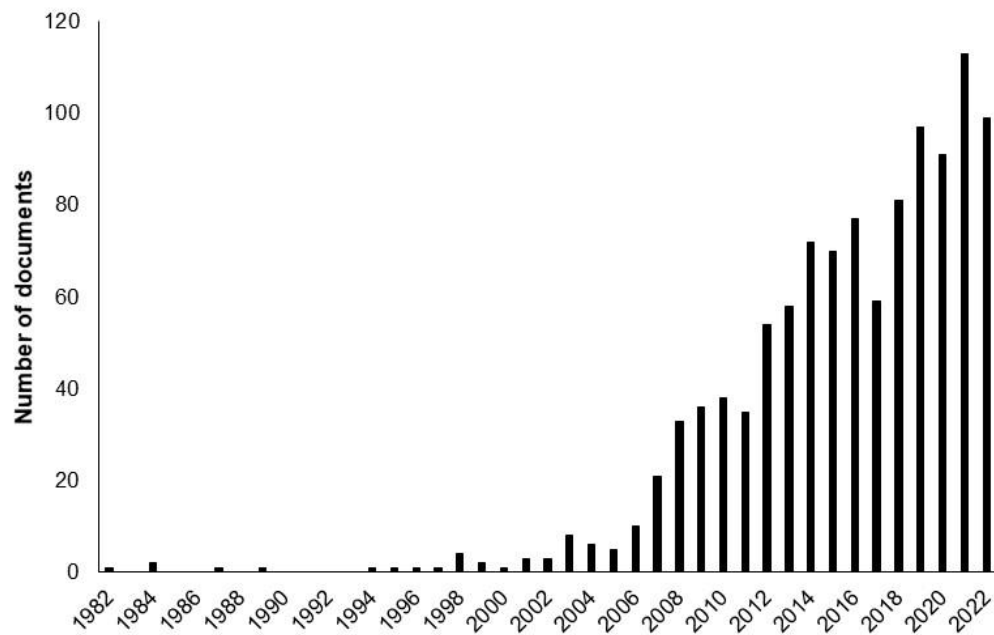
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**Figure 1.** Number of documents on Islamic religiosity by year (1982-2022).



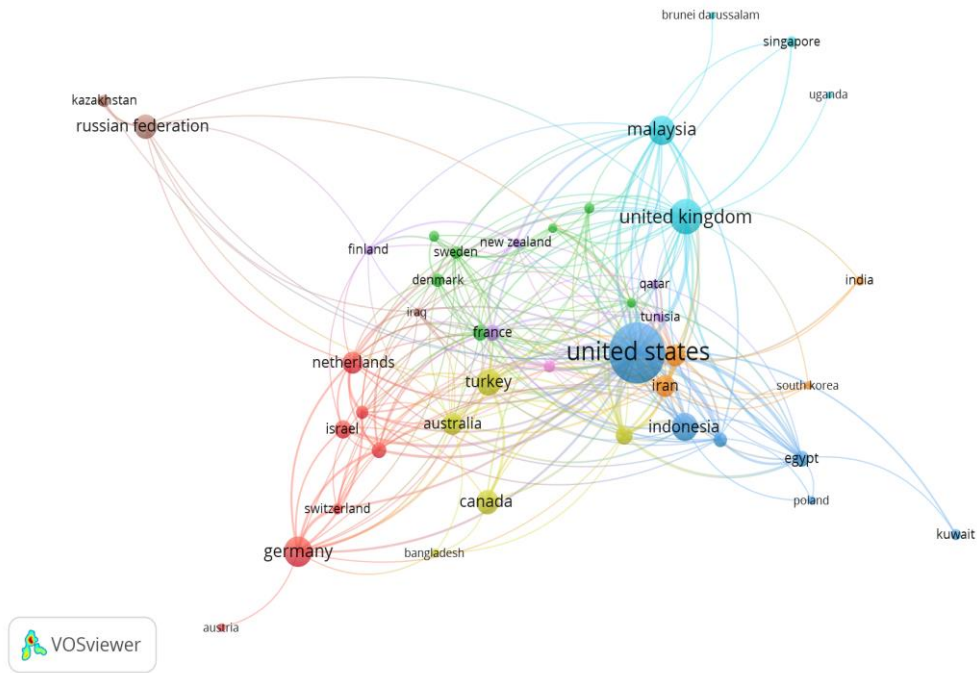


Figure 2. Network visualization of various country publications on Islamic religiosity topic.

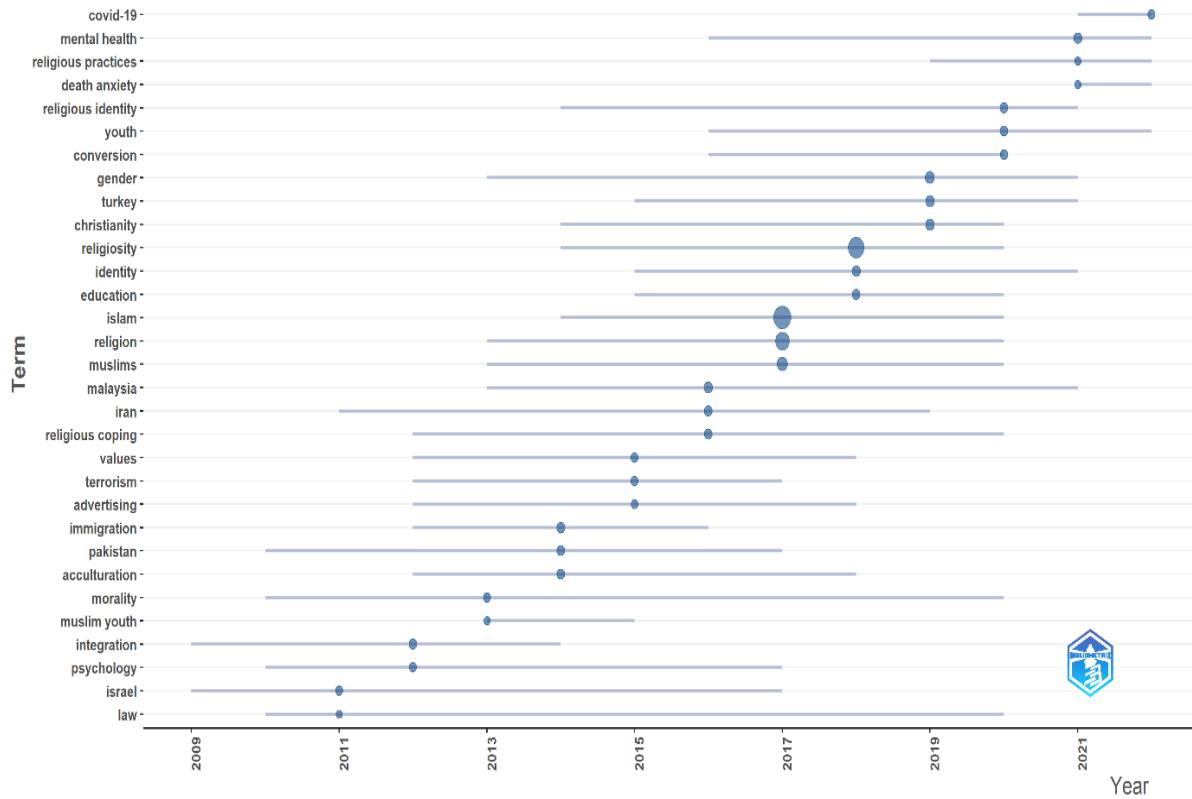


Figure 3. Trend topics on Islamic religiosity by year.

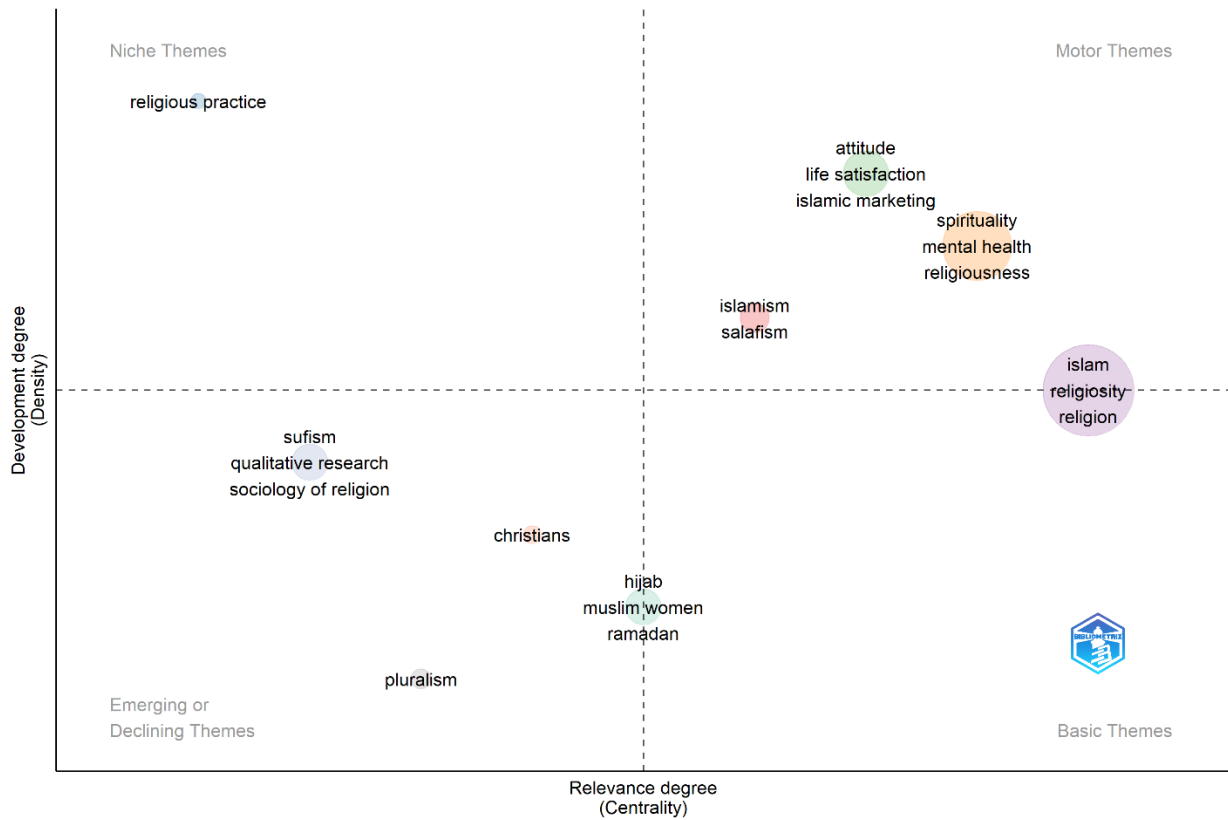


Figure 4. Thematic map on Islamic religiosity topic.

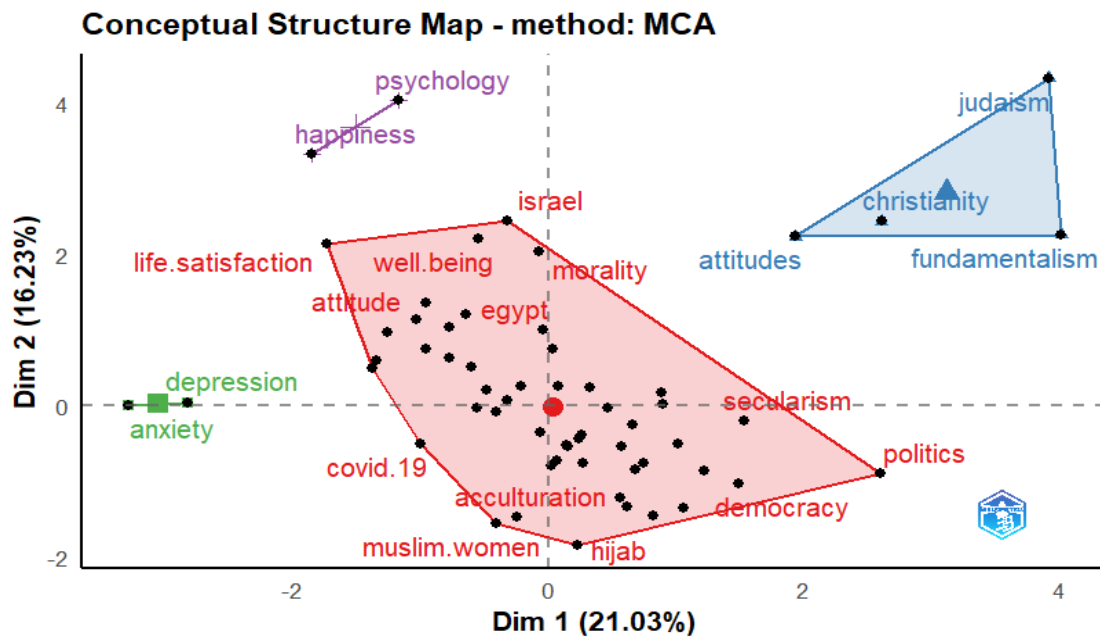


Figure 5. Conceptual structure map (factorial analysis) of authors' keywords on Islamic religiosity topic.



**Table 1.** Main information of the database.

Description	Result	Description	Result
Timespan	1982-2022	Authors	2,207
Sources (journals)	644	Single-authored docs	451
Documents	1,085	Co-authors per doc	2.43
Annual growth rate (%)	12.2	Keywords plus	1,702
Citations per doc	13.4	Authors' keywords	2,495

**Table 2.** Most contributing journals on Islamic religiosity topic.

No.	Name of journal	Number of documents
1	Journal of Religion and Health	61
2	Religions	29
3	Journal of Islamic Marketing	24
4	Journal for the Scientific Study of Religion	
	Mental Health Religion and Culture	17
	Contemporary Islam	
5	Journal of Ethnic and Migration Studies	11
	Ethnic and Racial Studies	
	Journal of Muslim Mental Health	
	Psychology of Religion and Spirituality	
6	Religion State and Society	10
	Archive for the Psychology of Religion	
7	Social Compass	9
8	Psychological Reports	8
	Al Jam'i'ah	
	Central Asia and the Caucasus	
	Journal of Contemporary Religion	
9	Politics and Religion	7
	International Journal for the Psychology of Religion	
	International Journal of Psychology	
	Plos One	
	Sex Roles	
10	Sotsiologicheskie Issledovaniya	6

**Table 3.** Most contributing authors on Islamic religiosity topic.

No.	Author	Number of documents
1	Padela, A.I.	14
2	Koenig, H.G.	13
3	Abdel-Khalek, A.M.	12
4	French, D.C.	10
	Purwono, U.	
5	Watson, P.J.	7
6	Spierings, N.	6
	Abu-Ras, W.	
	Aminnuddin, N.A.	
	Baier, D.	
	Carol, S.	
	Chen, Z.J.	
7	Ciftci, S.	5
	Dollahite, D.C.	
	Eisenberg, N.	
	Fleischmann, F.	
	Inozu, M.	
	Lester, D.	

**Table 4.** Most contributing countries and affiliations on Islamic religiosity topic.

No.	Country or affiliation	Number of documents
	<i>Country</i>	
1	United States	298
2	United Kingdom	104
3	Germany	76
4	Malaysia	68
5	Indonesia	65
6	Turkey	62
7	Russian Federation	48
8	Canada	47
9	Pakistan	42

10	Netherlands <i>Affiliation</i>	40
1	The University of Chicago (USA)	17
2	King Abdulaziz University (Saudi Arabia)	16
3	Universiti Malaya (Malaysia)	15
4	Universiteit Utrecht (Netherlands) University of Toronto (Canada) Duke University Medical Center (USA)	13
5	International Islamic University Malaysia (Malaysia)	12
6	University of Haifa (Israel) Arizona State University (USA) Kuwait University (Kuwait)	11
7	University of Tehran (Iran)	10

Table 5. Most cited articles on Islamic religiosity topic.

No.	Title	Authors	Year	Source	Citation
1	The religion paradox: If religion makes people happy, why are so many dropping out?	Diener, E., Tay, L., Myers, D.G.	2011	Journal of Personality and Social Psychology	341
2	Intention to choose Halal products: The role of religiosity	Mukhtar, A., Butt, M.M.	2012	Journal of Islamic Marketing	245
3	Is religiosity an important determinant on Muslim consumer behaviour in Malaysia?	Alam, S.S., Mohd, R., Hisham, B.	2011	Journal of Islamic Marketing	191
4	A psychological measure of islamic religiousness: Development and evidence for reliability and validity	Raiya, H.A., Pargament, K., Mahoney, A., Stein, C.	2008	International Journal for the Psychology of Religion	183
5	Infidel brands: Unveiling alternative meanings of global brands at the nexus of globalization, consumer culture, and Islamism	Izberk-Bilgin, E.	2012	Journal of Consumer Research	171
6	Islam moves west: Religious change in the first and second generations	Voas, D., Fleischmann, F.	2012	Annual Review of Sociology	167
7	Pro-environmental behavior in Egypt: Is there a role for Islamic environmental ethics?	Rice, G.	2006	Journal of Business Ethics	161
8	The relationship between religiosity and new product adoption	Ateeq-ur-Rehman, Shabbir, M.S.	2010	Journal of Islamic Marketing	156
9	Religion and suicide	Gearing, R.E., Lizardi, D.	2009	Journal of Religion and Health	144
10	Halal tourism, is it really Halal?	El-Gohary, H.	2016	Tourism Management Perspectives	142
11	Turning to God in the face of ostracism: Effects of social exclusion on religiousness	Aydin, N., Fischer, P., Frey, D.	2010	Personality and Social Psychology Bulletin	133
12	Religious fundamentalism and hostility against out-groups: A comparison of Muslims and Christians in Western Europe	Koopmans, R.	2015	Journal of Ethnic and Migration Studies	123
13	Religion and suicide acceptability: A cross-national analysis	Stack, S., Kposowa, A.J.	2011	Journal for the Scientific Study of Religion	121
14	How religiosity helps couples prevent, resolve, and overcome marital conflict	Lambert, N.M., Dollahite, D.C.	2006	Family Relations	118
15	Opposing muslims and the muslim headscarf in Western Europe	Helbling, M.	2014	European Sociological Review	116
16	Socio-demographic differences in acculturation and mental health for a sample of 2nd generation/early immigrant Arab Americans	Amer, M.M., Hovey, J.D.	2007	Journal of Immigrant and Minority Health	111
17	Quality of life, subjective well-being, and religiosity in Muslim college students	Abdel-Khalek, A.M.	2010	Quality of Life Research	106
18	Multiple voices: Improving participation of muslim girls in physical education and school sport	Dagkas, S., Benn, T., Jawad, H.	2011	Sport, Education and Society	105
19	Reconfiguring freedom: Muslim piety and the limits of secular law and public discourse in France	Fernando, M.L.	2010	American Ethnologist	101

20	Dreams from Elsewhere: Muslim subjectivities beyond the trope of self-cultivation	Mittermaier, A.	2012	Journal of the Royal Anthropological Institute	98
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**Table 6.** Most frequent authors' keywords on Islamic religiosity topic.

<b>Occurrences</b>	<b>Keywords</b>
≥200	islam (374), religiosity (265)
50-199	religion (177), muslims (57)
20-49	spirituality (36), gender (29), turkey, christianity (25), secularism (22), culture (21), malaysia (21)
15-19	identity (18), mental health (18), indonesia (17), immigration (16), religiousness (15), well-being (15)
10-14	acculturation (14), education (14), integration (14), iran (14), pakistan (14), religious identity (14), secularization (14), sufism (14), depression (13), happiness (13), political islam (13), youth (13), consumer behaviour (12), public opinion (12), religious coping (12), migration (11), attitude (10), conversion (10), democracy (10), egypt (10), women (10)