



Ecological Tafsir Studies in Islamic Higher Education: A Bibliometric Analysis

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Abstract

The growing global environmental crisis has intensified scholarly interest in ecological tafsir as a Qur'anic response to contemporary environmental challenges. However, the development of ecological tafsir scholarship within Islamic higher education remains insufficiently mapped, leaving its intellectual trends and research dynamics underexplored. This article aims to analyze the development of ecological tafsir studies in Islamic higher education by identifying publication trends, dominant research themes, citation patterns, author collaboration networks, and institutional partnerships. Employing a mixed-methods design, the study combines quantitative bibliometric analysis with qualitative narrative interpretation. Data were collected from journal articles, undergraduate theses, master's theses, doctoral dissertations, and conference proceedings indexed in Google Scholar, Scopus, and institutional repositories. The data were retrieved using *Publish or Perish* and visualized through *VOSviewer*. The findings reveal a significant increase in ecological tafsir publications, comprising 512 journal articles and 55 theses and dissertations. Six major thematic clusters were identified, covering normative-theological foundations, applied environmental issues, ecological education, and the contributions of prominent Muslim eco-theological thinkers. Nevertheless, collaboration networks among authors and institutions remain relatively limited. These findings highlight the substantial potential of Islamic higher education institutions to advance ecological tafsir scholarship through interdisciplinary collaboration, research networking, and the development of eco-theology research initiatives.

INTRODUCTION

The global ecological crisis has emerged as one of the most serious challenges facing humanity in the twenty-first century. The World Health Organization reports that air pollution causes millions of deaths each year, while the *Living Planet Report* documents a significant decline in global wildlife populations over recent decades (Mufid, 2020; Wang & Tsai, 2022). In Indonesia, increasing pressure on environmental carrying capacity is reflected in the country's ecological deficit, which indicates that natural resource consumption has exceeded the environment's

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regenerative capacity. This situation is further exacerbated by recurring hydrometeorological disasters associated with environmental degradation, climate change, and increasing socioeconomic vulnerability (Bellè et al., 2022; Breen et al., 2021). These realities demonstrate that the environmental crisis is not merely a matter of science and technology but also involves moral, ethical, and religious dimensions that require an interdisciplinary approach.

In this context, religion plays a strategic role in fostering ecological awareness and encouraging environmentally responsible behavior. In Indonesia, where the majority of the population is Muslim, developing religious perspectives on the ecological crisis is essential for connecting Islamic teachings with contemporary environmental challenges. Batchelor (2024); Thomas et al (2019), emphasizes that impoverished communities often bear a disproportionate share of the consequences of the ecological crisis, including Muslim communities in various social contexts. This situation reinforces the relevance of studies that integrate ecological principles with Islamic teachings as an ethical foundation for environmental preservation (Zeballos-Velarde, 2022). Accordingly, Islamic perspectives on the environment concern not only social responsibility but also the actualization of religious values in addressing contemporary challenges.

As the primary source of Islamic teachings, the Quran contains various principles concerning the relationship between human beings and nature, ecosystem balance, and humanity's responsibility as stewards of the earth. Several studies indicate that hundreds of Quranic verses relate directly or indirectly to ecological issues (Mustafa et al., 2026; Sari et al., 2025). Concepts such as *al-'alamin*, *al-ard*, *al-sama'*, *mizan*, and *bi'ah* provide a normative foundation for developing environmental ethics within an Islamic framework. The contributions of contemporary Muslim scholars, including Yusuf al-Qaradawi, Seyyed Hossein Nasr, and Wahbah al-Zuhaili, have further enriched Islamic ecotheological discourse by positioning environmental preservation as part of moral and religious responsibility (Miftahuddin, 2020). These intellectual developments have encouraged the emergence of ecological Quranic exegesis, which seeks to explore and contextualize the Quran's messages in responding to modern environmental problems.

As attention to environmental issues has increased, research on ecological Quranic exegesis has developed across Islamic higher education institutions. Studies in this field address the interpretation of ecological verses, the development of Islamic environmental ethics, and the application of ecological values in education, public policy, sustainable development, and religious social movements. These developments indicate that ecological Quranic exegesis has gained increasing recognition within contemporary Quranic studies. Nevertheless, the resulting publications remain dispersed across various themes, approaches, and publication outlets. This situation makes it difficult to identify comprehensively the development of scholarly productivity, intellectual structures, academic collaboration patterns, and research directions within the field.

Previous studies have contributed to the development of ecological Quranic exegesis and the application of bibliometric analysis. Rohman et al (2023) examined thematic exegesis methods for understanding ecological verses in the Quran, while Arauf (2021) analyzed the ecological thought of Yusuf al-Qaradawi and Seyyed Hossein Nasr in interpreting environmental verses. Kholis & Aulassyahied (2022) discussed Islamic environmental theology through the thought of Ibrahim Abdul Matin. Meanwhile, bibliometric analysis has been applied in various fields, including crowdfunding and risk research by Lyu et al (2022), Islamic education research by Engkizar et al (2025); Engkizar et al (2025); Wahid (2024), and economic research using the Vector Error Correction Model approach by Arauf (2021). These studies demonstrate the development of conceptual research on ecological Quranic exegesis

and the application of bibliometric analysis. However, these two approaches have not been specifically integrated to map the landscape of ecological Quranic exegesis publications within Islamic higher education institutions.

Bibliometric analysis offers a systematic approach to identifying the development of a scholarly field through publication data and relationships among documents. This approach enables researchers to map publication productivity, citation patterns, author collaboration networks, keyword co-occurrence, and research themes that may not be readily identifiable through conventional literature reviews (Ragadhita & Nandiyanto, 2021; Soraya et al., 2023). In the study of ecological Quranic exegesis, bibliometric analysis can be used to identify dominant themes, publications that receive substantial scholarly attention, relationships among research topics, and opportunities for future investigations. The use of Publish or Perish and VOSviewer software enables bibliographic data to be analyzed to illustrate publication productivity and the thematic structures and collaboration networks within the field.

Based on a review of previous studies, a need remains to map the development of ecological Quranic exegesis within Islamic higher education institutions more systematically. Existing studies tend to emphasize the interpretation of ecological verses, the thought of Islamic ecotheological scholars, or the application of bibliometric analysis in other fields. Meanwhile, the development of ecological Quranic exegesis publications within Islamic higher education institutions has not been comprehensively represented through an integrated analysis of publication trends, institutional distribution, thematic clusters, citation patterns, author collaboration networks, and research opportunities. This gap highlights the need for research that not only identifies publication numbers but also explains the intellectual structure and developmental directions of ecological Quranic exegesis based on bibliometric patterns.

This article aims to map the development of ecological Quranic exegesis research within Islamic higher education institutions through a bibliometric approach. Specifically, this study analyzes publication growth and distribution, identifies thematic clusters and keyword development, examines citation patterns and author collaboration, and formulates potential research directions for future investigation. By integrating bibliographic data and network visualizations using Publish or Perish and VOSviewer, this study provides a mapping of the scholarly landscape of ecological Quranic exegesis encompassing productivity, intellectual structure, and collaborative relationships.

This study is expected to make theoretical, methodological, and practical contributions. Theoretically, the findings may clarify the development and orientation of ecological Quranic exegesis as part of contemporary Quranic studies. Methodologically, this study extends the application of bibliometric analysis in Quranic studies and exegesis through the mapping of publications, themes, citations, and academic collaboration. Practically, the findings may serve as a reference for researchers, lecturers, students, journal editors, and policymakers at Islamic higher education institutions in formulating research agendas, strengthening academic partnerships, and developing studies that connect Quranic values with environmental sustainability. Ultimately, this mapping is expected to support the development of ecological Quranic exegesis that is more focused, collaborative, and responsive to contemporary ecological challenges.

METHODS

This article employs a quantitative and qualitative approach (mixed methods), with bibliometric analysis as the primary method. Bibliometric analysis is used to measure the development of a research field objectively through publication, citation,

keyword, and academic collaboration network indicators. This approach is considered appropriate because the article aims not only to describe the available literature but also to map the knowledge structure and relationships among researchers in the field of ecological Quranic exegesis. Meanwhile, the qualitative approach is used to interpret the bibliometric visualizations, allowing the academic significance underlying the numerical data, graphs, and networks to be explained in greater depth (Judijanto & Arwen, 2025; Zhang et al., 2023). These two approaches therefore complement each other in producing a more comprehensive analysis.

Data Sources

In accordance with the research approach, the data sources consist of various scholarly publications related to ecological Quranic exegesis within Islamic higher education institutions. The data include journal articles, undergraduate theses, master's theses, doctoral dissertations, and conference proceedings published between 2005 and 2025. The data were obtained from Google Scholar, Scopus, and institutional repositories of Islamic higher education institutions. The selection of a twenty-year period was intended to provide a longitudinal overview of the development of ecological Quranic exegesis while enabling the identification of changes in research themes and publication intensity over time. Meanwhile, the use of multiple databases was intended to broaden data coverage and reduce the possibility of overlooking relevant publications (Millah et al., 2024; Mustafa et al., 2026).

Data Collection Techniques

After the data sources had been determined, data collection was conducted using the documentation technique. This technique was selected because all the research objects consisted of scholarly documents that had been published and stored in academic databases. The literature search was conducted using *Publish or Perish* software with combinations of the keywords “Al-Quran,” “tafsir,” “environment,” and “ecology.” The search results were subsequently screened according to topic relevance, publication type, and the predetermined publication period. This process yielded 554 scholarly documents that met the research criteria. *Publish or Perish* was considered appropriate because it enables bibliographic data to be collected systematically, rapidly, and measurably, thereby improving the efficiency and consistency of the data collection process (Ramadhan & Haedar, 2023).

Instruments

The researcher served as the primary research instrument, commonly referred to as the human instrument. This role encompassed determining the research focus, selecting the data, interpreting the visualization results, and drawing conclusions. The researcher's role as the primary instrument was considered appropriate because bibliometric analysis requires conceptual judgment to interpret patterns emerging from the data. In addition, this study employed *Publish or Perish* as a tool for collecting bibliographic data and *VOSviewer* as a tool for analyzing scholarly networks. These digital tools helped improve the objectivity and accuracy of the analysis, while the researcher's role remained essential in explaining the academic significance of the findings (Goodell et al., 2023).

Data Analysis Tools

This article uses *VOSviewer* as the primary data analysis tool. The software was selected because it can visually and systematically map relationships among bibliographic variables. Using *VOSviewer*, the study generated keyword co-occurrence maps, overlay visualizations, density visualizations, and author co-authorship networks. These visualizations enabled the identification of dominant themes, research development trends, and academic network structures that may be difficult to observe through conventional analysis. In addition, Microsoft Excel was used to clean and organize the data, while Mendeley was used to manage the research

references. These tools were combined to ensure that the analytical process was structured and academically accountable (Lê & Schmid, 2022).

Data Analysis

The data were analyzed through several interconnected stages. The first stage involved data reduction and cleaning to remove duplicate records and ensure the consistency of publication metadata. This step was essential for improving the validity of the analytical results. The second stage involved bibliometric analysis using *VOSviewer* to identify publication trends, citation patterns, author collaboration networks, keyword relationships, and thematic clusters. The third stage involved the qualitative interpretation of the resulting visualizations. This stage was necessary because bibliometric data primarily reveal patterns of relationships, whereas the scholarly significance of those patterns requires more in-depth analytical explanation. The final stage involved drawing conclusions by synthesizing the quantitative findings and qualitative interpretations, thereby providing a comprehensive understanding of the development of ecological Quranic exegesis within Islamic higher education institutions (Pohontsch, 2019; Vrbín, 2022).

Data Trustworthiness

To ensure the quality of the research findings, data trustworthiness was addressed through source triangulation by comparing data obtained from Google Scholar, Scopus, and institutional repositories of Islamic higher education institutions. This strategy was intended to minimize potential bias arising from the limited coverage of individual databases. Publication metadata, including author names, publication years, titles, and document sources, were also verified to ensure consistency in the analyzed data. The reliability of the findings was further supported by the use of bibliometric software that has been widely applied in scholarly research to generate network visualizations. The reproducibility of the analytical process depends on the transparency of the data selection, cleaning, and visualization procedures. Through these measures, the study sought to establish adequate credibility, dependability, and confirmability in presenting an accurate account of the development of ecological Quranic exegesis within Islamic higher education institutions (Millah et al., 2024).

RESULT AND DISCUSSION

Conceptual Foundations of Ecological Tafsir

Ecological tafsir refers to an approach to Quranic interpretation that examines the relationship between divine revelation and the natural environment to derive ethical principles and practical guidance for environmental stewardship. This approach is closely associated with thematic (*maudu'i*) exegesis, which examines Quranic verses according to particular themes rather than following the sequential order of the text. Ecological tafsir therefore occupies an important position at the intersection of classical Quranic interpretation and contemporary environmental ethics (Syafudin et al., 2025).

Several Quranic passages provide the normative foundation for this approach. Quran 7:56 prohibits corruption on the earth after it has been set in order, establishing a basis for environmental responsibility. Quran 55:7–9 introduces the concept of *mizan* (balance), emphasizing the divinely established equilibrium of the universe and the obligation to maintain it. Quran 21:30 highlights the fundamental role of water in sustaining life, while Quran 80:24–32 invites human beings to reflect on food production and the interdependence of water, soil, vegetation, and other natural resources (Kalkman et al., 2019; Mulyana, 2023). Collectively, these passages provide a Quranic framework for understanding ecological relationships and human responsibilities toward the environment.

Contemporary Muslim scholars have further developed these ecological perspectives. In Tafsir al-Munir, Wahbah al-Zuhayli interprets Quran 30:41, which associates corruption on land and sea with human actions, in relation to environmental degradation and human responsibility. His broader discussion in Himayat al-Bi'ah fi al-Islam also emphasizes environmental preservation as a divine trust (*amanah ilahiyah*) encompassing moral, social, and ecological responsibilities (Salamah, 2023). These perspectives indicate that environmental stewardship is not peripheral to Islamic teachings but is connected to the broader Quranic understanding of humanity's responsibilities toward the earth.

Quantitative Growth of Ecological Tafsir Publications (2005–2025)

A bibliometric search conducted using Publish or Perish, supplemented by data from Scopus and the institutional repositories of Islamic Higher Education Institutions, identified 554 scholarly publications related to ecological tafsir during the 2005–2025 period. The dataset comprised 512 journal articles (92%), 31 undergraduate theses (6%), and 11 master's theses and doctoral dissertations (2%). The predominance of journal articles suggests that scholarly communication on ecological tafsir has increasingly taken place through journal publications, while undergraduate and postgraduate theses continue to contribute to the development of the field. The temporal distribution of publications indicates three broad phases of development. The initial phase, covering 2005–2012, was characterized by relatively limited scholarly output, with annual publications ranging from one to seven studies. This pattern suggests that ecological tafsir had not yet become a prominent research topic within the broader field of Islamic studies. During this period, scholarly attention was more commonly directed toward established areas such as jurisprudence, theology, and religious ethics.

The transitional phase, spanning 2013–2018, witnessed a gradual increase in research output, with annual publications rising from 11 to 22 studies. This development coincided with growing public and academic concern about environmental degradation, including deforestation, recurrent haze crises in Sumatra and Kalimantan, and hydrometeorological disasters. Although the available bibliometric data do not establish a direct causal relationship between these events and publication growth, the temporal pattern indicates that ecological tafsir developed alongside increasing awareness of environmental challenges. The acceleration phase, covering 2019–2025, was marked by a more substantial expansion of scholarly output. The number of publications reached its highest reported level in 2024, with 103 publications. This increase may be associated with the growing prominence of environmental issues in global and national discourse, the expansion of academic publishing within Islamic Higher Education Institutions, and the increasing accessibility of digital publication platforms. Nevertheless, these explanations should be understood as contextual interpretations rather than independently verified causal factors.

Overall, the publication trajectory indicates that ecological tafsir has developed from a relatively limited research topic into an increasingly visible area of contemporary Quranic studies. The expansion of publications reflects growing scholarly engagement with environmental interpretations of the Quran and provides a basis for examining the institutional distribution, thematic orientation, and collaborative structures of this field.

Institutional Distribution and Historical Development of Publications

The institutional distribution of ecological tafsir publications provides further insight into the development of Quranic environmental scholarship in Indonesia. As shown in Table 1, Institut Ilmu Al-Quran (IIQ) Jakarta recorded the highest number of publications in the dataset, with ten works, followed by Universitas Islam Negeri Sunan Kalijaga Yogyakarta with seven publications. Universitas Islam Negeri Syarif

Hidayatullah Jakarta and Universitas Islam Negeri Abdurrahman Wahid Pekalongan each contributed four publications.

The dataset identified 22 institutions with at least one scholarly work on ecological tafsir. Their participation indicates that interest in Quranic environmental interpretation extends across several Indonesian higher education institutions. However, the distribution remains uneven, with a relatively small number of institutions accounting for a substantial proportion of the identified publications. This pattern suggests opportunities to strengthen research capacity and inter-institutional collaboration, particularly among institutions with emerging research activities in Quranic studies and environmental scholarship.

Table 1. Distribution of Ecological Tafsir Publications across Institutional Repositories

No.	Institution (PTKI)	Publications
1	Institut Ilmu Al-Quran (IIQ) Jakarta	10
2	Universitas Islam Negeri Sunan Kalijaga Yogyakarta	7
3	Universitas Islam Negeri Syarif Hidayatullah Jakarta	4
4	Universitas Islam Negeri Abdurrahman Wahid Pekalongan	4
5	Universitas Islam Negeri Sunan Ampel Surabaya	3
6	Universitas Islam Negeri Walisongo Semarang	3
7	Universitas Islam Negeri Raden Intan Lampung	2
8	Universitas Islam Negeri Alauddin Makassar	2
9	Universitas Islam Negeri Maulana Malik Ibrahim Malang	2
10	Institut Agama Islam Negeri Kediri	1
11	Universitas Islam Negeri Mataram	1
12	Universitas Islam Negeri Antasari Banjarmasin	1
13	Iain Tulungagung	1
14	Universitas Islam Negeri Sumatera Utara Medan	1
15	Universitas Islam Negeri Salatiga	1
16	Universitas Islam Negeri Ar-Raniry Aceh	1
17	Universitas Islam Negeri Sultan Syarif Kasim Riau	1
18	Universitas Islam Negeri Kiai Haji Ahmad Siddiq Jember	1
19	Universitas Muhammadiyah Surakarta	1
20	Institut Agama Islam Negeri Jember	1
21	Institut Agama Islam Negeri Salatiga	1
22	Institut Pesantren Abdul Chalim	1

The historical development of the field can also be traced through early publications identified in the dataset. [Engkizar et al \(2025\)](#); [Thuwaiba & Salaeh \(2025\)](#) article examined the Quranic perspective on the management and utilization of marine resources, representing an early attempt to connect Quranic teachings with environmental sustainability and natural resource management. At the postgraduate level, [Engkizar et al \(2026\)](#); [Kaema & Ulwi \(2025\)](#) doctoral dissertation on Islamic ecosophy from the perspective of Seyyed Hossein Nasr provides an earlier example of ecological thought within Islamic academic scholarship. Although the dissertation predates the identified article, the two works represent different contributions: one foregrounds philosophical and theological reflection, while the other addresses environmental questions through a more explicitly Quranic framework.

Internationally indexed publications remain comparatively limited in the dataset, but the identified studies indicate diversification in research topics and methodological approaches. Some Scopus-indexed studies examine vernacular Quranic translations and their ecological implications, while others compare

environmental ethics in the Quran and the Bible. Such approaches demonstrate the potential for ecological tafsir to engage with environmental humanities, comparative religious studies, and sustainability research. However, the extent of this international engagement should be assessed against the full bibliographic records rather than inferred solely from selected publications.

Thematic Clusters and Keyword Analysis

The keyword co-occurrence analysis generated using VOSviewer identified six thematic clusters that collectively represent the intellectual structure of ecological tafsir scholarship within Islamic Higher Education Institutions. The network reveals connections between foundational Quranic concepts, exegetical methods, environmental problems, educational applications, and contemporary Indonesian interpretations.

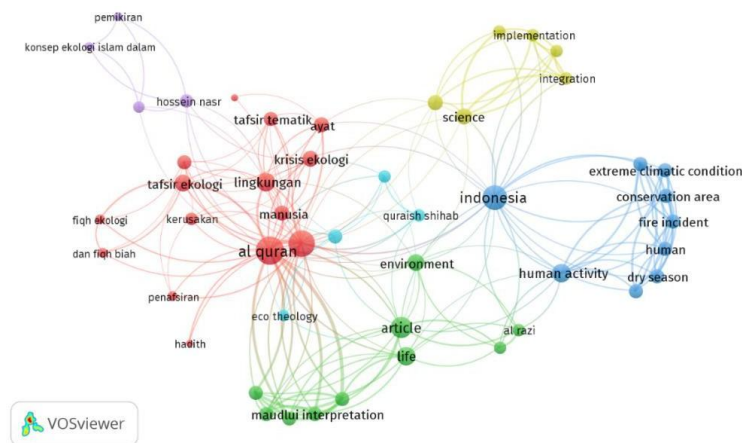


Fig 1. Network Visualization of Keyword Co-occurrence Clusters
The six clusters can be interpreted as follows.

Cluster 1: Theological and Normative Foundations. This is the largest and most central cluster, containing 15 keywords, including *Al-Quran*, *tafsir ekologi*, *tafsir tematik*, *fiqh ekologi*, *fiqh bi'ah*, *kerusakan*, *krisis ekologi*, and *lingkungan*. Its central position indicates that ecological tafsir research remains strongly grounded in Quranic sources, thematic interpretation, and Islamic jurisprudential perspectives. Environmental problems are primarily examined through normative frameworks that connect scriptural teachings with ethical obligations toward nature.

Cluster 2: Scholarly Figures and Interpretive Methods. This cluster comprises ten keywords connecting classical exegetical scholarship, particularly Fakhr al-Din al-Razi, with methodological concepts such as *mandu' i* interpretation and environmental damage. The inclusion of al-Razi highlights the continuing relevance of classical tafsir traditions to contemporary ecological inquiry. Previous research on Mafatih al-Ghayb also provides a basis for examining how classical exegetical approaches may inform contemporary interpretations of environmental problems (Muntaza & Hanapi, 2023, pp. 228–248).

Cluster 3: Applied and Contextual Ecology. This cluster contains nine empirically oriented keywords, including conservation area, dry season, extreme climatic conditions, forest fires, and human activity in Indonesia. These terms indicate an emerging orientation toward contextualizing Quranic principles within specific environmental challenges. Rather than remaining exclusively at the level of textual interpretation, research represented in this cluster connects ecological discourse with environmental conditions and human activities.

Cluster 4: Integration of Science and Religion. This cluster centers on keywords such as ecology, implementation, integration, scientific interpretation, and student. Their co-occurrence suggests growing scholarly interest in connecting Quranic interpretation with scientific knowledge and educational practice. This

orientation offers opportunities to examine how ecological principles derived from Islamic sources can inform interdisciplinary learning and environmental awareness.

Cluster 5: Education and Sustainability. This cluster includes environmental awareness, green campus, higher education, Islamic higher education, and sustainability. It highlights the potential role of Islamic Higher Education Institutions in cultivating ecological awareness and integrating sustainability into institutional culture. The relationship between eco-theology and environmental responsibility has also been explored through broader theological perspectives, including the works of Seyyed Hossein Nasr and Sallie McFague (Najib et al., 2020; Rohman et al., 2024).

Cluster 6: Indonesian Eco-theological Traditions. This cluster features eco-theology, Quraish Shihab, Tafsir al-Azhar, and Tafsir al-Misbah. Its composition foregrounds Indonesian exegetical traditions in the development of ecological tafsir. Studies examining environmental values in Tafsir al-Misbah, for example, demonstrate how the interpretations of Quraish Shihab can contribute to contemporary discussions of environmental ethics (Muhamad et al., 2020).

Taken together, the six clusters reveal a field structured around theological and normative foundations but increasingly connected to applied environmental research, science–religion integration, educational practice, and Indonesian exegetical traditions. The network therefore suggests that ecological tafsir is not a homogeneous research domain; rather, it comprises interconnected thematic areas with different degrees of methodological and practical development.

Temporal Trends in Keyword Development

The VOSviewer overlay visualization provides a temporal perspective on the development of ecological tafsir research. Based on the publication years represented in the dataset, three broad phases can be distinguished: foundational development, interdisciplinary expansion, and applied research orientation.

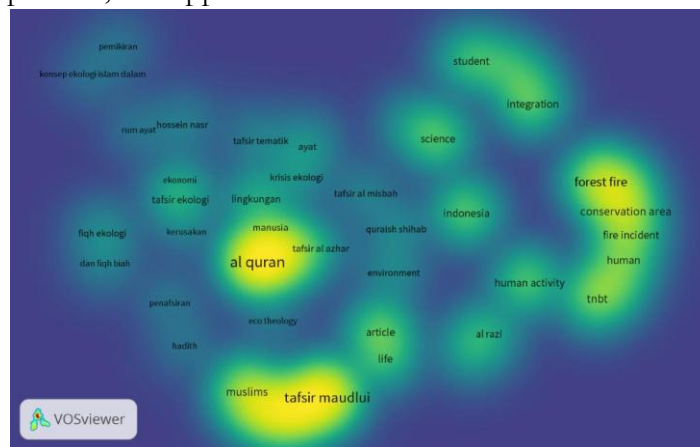


Fig 2. Overlay Visualization of Temporal Keyword Trends

The foundational phase, represented primarily by earlier keywords before 2021, *centers on Al-Quran, tafsir ekologi, tafsir tematik, fiqh ekologi, and lingkungan*. These terms reflect scholarly efforts to establish the scriptural and methodological foundations of ecological tafsir. The prominence of these concepts indicates that early research focused on defining environmental responsibility within Quranic and Islamic legal frameworks. The transitional phase, approximately 2022–2023, is associated with keywords such as *mandu'i* interpretation, eco-theology, and Indonesia. Their appearance suggests an expansion toward interdisciplinary perspectives and context-specific investigations. This development indicates that ecological tafsir research increasingly engages with questions extending beyond textual interpretation, including the relationship between religious thought, environmental contexts, and contemporary ecological concerns.

The emerging applied phase, represented by keywords associated with 2024 onward, includes science, integration, implementation, extreme climatic conditions,

conservation area, fire incident, and dry season. These terms suggest a growing interest in translating ecological interpretations into research addressing concrete environmental challenges in Indonesia. The density visualization reinforces this interpretation. Although Al-Quran and tafsir *mawdu'i* remain prominent within the keyword landscape, other terms indicate the emergence of additional research directions. Nevertheless, overlay colors represent the average publication year associated with keywords, rather than proving a chronological sequence or establishing that one research approach has replaced another. The observed pattern is therefore best understood as an indication of shifting scholarly emphasis.

Overall, the temporal analysis suggests that ecological tafsir research is expanding from its established normative foundations toward more interdisciplinary and context-sensitive investigations. Future research could build on this development by strengthening the empirical assessment of environmental initiatives, educational applications, and the practical implications of Quranic ecological ethics.

Citation Patterns and Scholarly Influence

The citation analysis of publications retrieved through Google Scholar using the combined search terms Al-Quran, tafsir, lingkungan, and ekologi provides an overview of frequently cited works in ecological tafsir scholarship. The ten publications presented in Table 2 represent works that occupy prominent positions in the retrieved results. Nafisah (2019), ranks first in the compiled list. Its position indicates its visibility within the selected search results and its relevance to discussions of ecological tafsir.

Table 2. Top 10 Google Scholar–Ranked Publications on Ecological Tafsir

Rank	Author(s)	Title	Year	Source
1	M. Nafisah	Tafsir Ekologi	2019	Al-Fanar: Jurnal Ilmu Al-Quran dan Tafsir
2	A. Saddam	Paradigma Tafsir Ekologi	2017	Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin
3	N. A. Febriani	Metode Tematik Multidisipliner: Aplikasi pada Tafsir Ekologi Berwawasan Gender	2019	Mashdar: Jurnal Studi Al-Quran dan Hadis
4	L. Hakim & M. Munawir	Kesadaran Ekologi dalam Al-Quran: Studi Penafsiran Al-Razi pada QS. Al-Rum (30):41	2020	TAFSE: Journal of Quranic Studies
5	A. Z. Abidin & F. Muhammad	Tafsir Ekologis dan Problematika Lingkungan (Studi Komparatif Penafsiran Mujiyono Abdullah dan Mudhofir Abdullah)	2020	Qof
6	M. R. Muchtar	Ayat-Ayat Kauniyah tentang Menjaga Keseimbangan Ekologi (Studi Komparatif Penafsiran Tantawi Jawhari dan Zaghlul Al-Najjar)	2017	UNIVERSITAS ISLAM NEGERI Jakarta institutional repository
7	A. Insyirah	Tafsir Praksis Ekologi Al-Quran: Studi Relevansi Program Konservasi Alam di PT Bukit Asam Tanjung Enim	2024	Jurnal Syntax Admiration

8	S. Khoirunisa	Kesenjangan antara Ekologi dan Pembangunan Berkelanjutan Perspektif Al-Quran	2024	IIQ institutional repository	Jakarta
9	L. Sholehuddin	Ekologi dan Kerusakan Lingkungan dalam Perspektif Al-Quran	2021	Al-Fanar: Jurnal Ilmu Al-Quran dan Tafsir	
10	E. Zulfikar	Wawasan Al-Quran tentang Ekologi (Kajian Tematik Ayat-Ayat Konservasi Lingkungan)	2022	Jurnal Studi Al-Quran dan Tafsir	

The publication ranking indicates that ecological tafsir scholarship encompasses several complementary orientations, including conceptual discussions, thematic interpretation, comparative exegesis, environmental ethics, and applied conservation. [Nafisah \(2019\)](#) article represents a contribution to the conceptual development of the field, while [Cholidi & Masuud \(2025\)](#) multidisciplinary thematic study extends the discussion by incorporating gender perspectives into ecological tafsir. The reported nine citations for Cholidi & Masuud's work suggest that interdisciplinary approaches connecting ecological concerns with gender analysis have attracted scholarly attention. Such approaches may provide opportunities to examine the relationship between environmental degradation, social inequality, and Quranic ethical principles. Future studies could extend this line of inquiry through ecofeminism, social justice, and postcolonial perspectives.

However, citation rankings should be interpreted as indicators of scholarly visibility rather than definitive measures of research quality or intellectual influence. Google Scholar results can vary according to search terms, retrieval dates, document types, and citation updates. Accordingly, the ranking presented here reflects the retrieved dataset and should not be treated as an exhaustive or permanent hierarchy of ecological tafsir scholarship.

Author Collaboration Networks: Co-Authorship Analysis

Co-authorship analysis is used to map collaborative relationships among researchers and identify patterns of scholarly cooperation within a research field ([Hassan & Duarte, 2024](#); [Pandya et al., 2022](#); [Ragadhita & Nandiyanto, 2021](#)). In this study, VOSviewer was configured with a minimum threshold of two publications per author to focus the analysis on researchers with repeated contributions to the dataset. Of the 568 authors identified, 58 met this threshold, while 25 were selected for visualization based on their total link strength. The resulting co-authorship network reveals a fragmented collaboration structure. Several internally connected groups can be identified, including a cluster involving [Abidin et al \(2023\)](#) and other researchers whose work examines the intersection of Islam and biology. However, connections between these groups remain limited. The network therefore suggests that collaboration is concentrated within individual research groups rather than distributed across a cohesive, interdisciplinary scholarly community.

This fragmentation may reflect differences in institutional affiliations, research interests, and disciplinary orientations. Researchers working on Quranic interpretation, environmental science, Islamic education, and conservation may address related ecological concerns without necessarily participating in joint research projects. Nevertheless, the visualization alone cannot establish the institutional or organizational causes of this fragmentation. The overlay co-authorship visualization provides an additional temporal perspective. Earlier collaborations, particularly those associated with publications before 2021, appear relatively isolated, whereas some collaborations during 2024–2025 indicate emerging connections. These patterns

suggest the possibility of expanding research cooperation, although the available network does not yet demonstrate a fully integrated collaboration structure.

Taken together, the co-authorship findings identify a potential institutional challenge for ecological tafsir scholarship within Islamic Higher Education Institutions. Although the field has developed a recognizable thematic foundation, its collaborative structure remains dispersed. Strengthening cross-institutional partnerships, interdisciplinary research teams, and joint publication initiatives could help connect existing research groups and broaden the contribution of Islamic Higher Education Institutions scholars to international discussions on religion and environmental sustainability.

Emerging Research Directions for Ecological Tafsir in Islamic Higher Education Institutions

The bibliometric findings indicate that ecological tafsir scholarship within Islamic Higher Education Institutions has established a substantial normative and methodological foundation while beginning to expand toward applied, interdisciplinary, and collaborative research. The keyword clusters, temporal trends, citation patterns, and co-authorship networks collectively identify opportunities to broaden the field's thematic scope and strengthen its institutional capacity.

Table 3. Emerging Research Directions for Ecological Tafsir in Islamic Higher Education Institutions

No.	Dimension	Proposed Direction
1	Research Topics	Investigate environmental issues in Indonesia that have received insufficient attention in ecological tafsir scholarship, including tin mining in Bangka Belitung and the degradation of aquatic ecosystems in Raja Ampat. Develop interdisciplinary approaches that connect Quranic interpretation with environmental issues, including ecofeminism and related frameworks for examining gender inequality and environmental exploitation.
2	Co-authorship and Collaboration	Strengthen research networks among Islamic Higher Education Institutions scholars through joint publications, collaborative research forums, and cross-institutional consortia focusing on Quranic approaches to ecology. Establish centers of excellence within Islamic Higher Education Institutions specializing in Quranic eco-theology and interdisciplinary environmental research.

One promising research direction is ecofeminism, which examines the intersection of gender inequality and environmental exploitation through ethical, social, and religious perspectives. [Dessouky & Wheeler \(2022\)](#) study of ecofeminist indications in the Quran provides an early contribution to this area of inquiry. Building on this work, future research could investigate how Quranic principles concerning justice, responsibility, and the protection of life inform responses to the unequal social consequences of environmental degradation. Specific environmental crises in Indonesia also offer important opportunities for contextualized ecological interpretation. The degradation of marine ecosystems associated with tin mining in Bangka Belitung and threats to biodiversity in Raja Ampat, for example, could be examined through Quranic perspectives on environmental balance, the prohibition of corruption, and human accountability. Such studies would connect scriptural interpretation with concrete environmental challenges while allowing researchers to explore the practical relevance and limitations of religious ethical frameworks in particular contexts.

A second priority concerns institutional cooperation. The fragmented co-authorship network indicates an opportunity to strengthen connections among

researchers and institutions working on related ecological themes. Joint publications, interdisciplinary research forums, and cross-Islamic Higher Education Institutions research consortia could facilitate knowledge exchange and encourage collaboration between scholars of Quranic studies, environmental sciences, education, and sustainability. The establishment of specialized research centers could further support these efforts by providing a platform for collaborative projects, research training, and the dissemination of findings. Such initiatives would be particularly valuable if they integrate textual and conceptual analysis with empirical investigations of environmental practices and educational interventions.

Overall, the emerging research agenda identified in this study points toward two complementary priorities: broadening the thematic scope of ecological tafsir and strengthening the collaborative structures through which this scholarship develops. Pursuing these priorities could help Islamic Higher Education Institutions contribute more substantially to international discussions of eco-theology, environmental ethics, and faith-based approaches to ecological sustainability.

CONCLUSION

This study provides a comprehensive bibliometric analysis of ecological tafsir scholarship within Indonesian Islamic Higher Education Institutions during the period 2005–2025. The findings demonstrate a significant increase in scholarly interest in ecological tafsir, reflected in the growing volume of publications and the expanding diversity of research themes. The analysis reveals six major thematic clusters encompassing normative-theological foundations, prominent scholars and interpretive approaches, applied environmental issues, the integration of science and religion, sustainability education, and eco-theological discourse in the Indonesian context. In addition, the study identifies citation patterns and collaboration networks, showing that ecological tafsir has evolved into an increasingly recognized field within contemporary Quranic studies. Nevertheless, author and institutional collaboration remains relatively fragmented, while a limited number of influential publications continue to shape the field's intellectual trajectory.

The novelty of this study lies in its application of bibliometric analysis to systematically map the development of ecological tafsir scholarship in Islamic Higher Education Institutions, an area that has received limited attention in previous studies. Unlike earlier research that primarily focused on conceptual, thematic, or figure-centered analyses, this study offers a comprehensive overview of publication trends, thematic structures, citation patterns, and scholarly collaboration networks. These findings contribute to the advancement of ecological tafsir studies by providing an evidence-based understanding of the field's intellectual landscape and research dynamics. Practically, the study offers valuable insights for researchers, educators, academic institutions, and policymakers in formulating future research agendas, strengthening inter-institutional collaboration, and promoting interdisciplinary engagement between Quranic studies and environmental issues. Furthermore, the findings highlight the strategic potential of Islamic Higher Education Institutions to serve as key actors in developing eco-theological scholarship and advancing faith-based responses to contemporary environmental challenges at both national and global levels.

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Author contribution

Siti Nuraini: writing-original draft preparation and visualization, data curation, **Muhammad Ulinnuha:** analysis, editing, **Putri Fortuna:** conceptualization, methodology.

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The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

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The research company has agreed to carry out the research and is willing if the results of this research are published.

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