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Bibliometric Analysis of The Mawlid Celebration

Muchammad Ikfil Chasan^{1*}; Triyono Rakhmadi²; Abdul Basit³

^{1,2,3}Islamic State University of Prof. K.H. Saifuddin Zuhri Purwokerto,
Indonesia

Corresponding author's email: ikfil.chasan@gmail.com

Abstract: Mawlid is celebrated by Muslims around the world. Despite its popularity, there is no data regarding how this popularity portrayed in scientific research. This article aims to present a bibliometric overview related to research on mawlid over 25 years. This article can also be a guide for researchers interested in the Mawlid theme, so that they can obtain information about what journals to consult when they want to know more about mawlid. This article uses the Scopus Database to collect Mawlid-related articles. The data were further analyzed to find several bibliometric indicators. This article found that English is the most used language (48 documents). Anthropology is the most popular research area (15 documents). In 3 decades, from 1997 to 2022, Mawlid's research has increased. From the beginning there was one document in the 90s, it increased to 9 documents in the 2001s, and in the last decade, it has increased to 47 documents. The country with the most publications is the UK (17 documents). The journals *Cumhuriyet Ilahiyat Dergisi* and *Studia Islamika* are the two publishers with the most publications of Mawlid Article. The most influential author was S. Schielke (2 documents and 34 citations). This article shows that although research publications related to Mawlid celebration have been found since 1997, but its popularity have increased over the past ten years.

Keywords: *scopus; mawlid; bibliometrics*

A. INTRODUCTION

Islam is the second religion with the most followers after Christianity. In a 2009 report, *Pewresearch* said that the number of Muslims worldwide reached 1.57 Billion. This amount is equivalent to 23% of the entire earth's population. Of these, 80 percent of the Muslim population lives in

non-Arab countries. And Only 20% percent of the Muslims of Arab countries are in the Middle East and North Africa. The largest distribution of Muslims is in Asia, which amounts to 60% percent. The study also predicts that in the next 4 decades (2010-2050) this number will increasingly catch up with the number of Christians who make up 31% of the world's population. By 2050 the



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difference in the number of adherents of the two religions will be even smaller, with only less than 2% left, with the ratio of Muslims amounting to 29.7% and Christians amounting to 31.4% (Pewresearch, 2009).

The widespread of Islam throughout the world demonstrates the fact that sharia is able to adapt and grow without being hindered by differences in social and geographical conditions. Islamic law is able to live and develop both in the region where religious texts were born and outside the region. On the other hand, Sharia is also able to develop both in areas of countries with Muslim-majority populations and countries with Muslim minority populations, where Islamic law cannot be recognized and applied formally (Gulam, 2016). The relevance of Islamic law to the life of mankind can also be seen from its adaptability and competence in all ages, both in the age of the descent of revelation, where human life and problems are still simple, and in modern times where people's lives have become increasingly complex. The existence of globalization makes modern society live with conditions full of diversity, both socially, economically and culturally (Muhammed & Ali, 2017).

One of the things that reflects the socio-cultural diversity of Muslims is the issue of celebrating big days. The diversity of these big days can be seen in terms of the number, form of expression of celebrations, and the adaptation of the big day as a national holiday in various Muslim-majority areas. On the other hand, Muslims do not share

one view regarding the acceptance of Islamic holidays. There are several major days that are accepted and celebrated in the majority by Muslims such as ramadan holidays, Eid al-Fitr, Eid al-Adha, and hijri new year. However, there are also holidays that are only accepted and celebrated by some Muslims such as Ashura and mawlid (Frank et al., 2021). The rejection of the celebration of certain holidays can be seen among others from Saudi Arabia's attitude of not including Mawlid as a national holiday because it is considered contrary to Islamic teachings (Podeh, 2011, pp. 255–284). Nonetheless Mawlid has been adapted into a religious holiday officially by 50 countries (Stanton, 2022).

The celebration of Mawlid has been of much concern among academics. Research related to Mawlid is also widely written with various approaches, including: anthropology (Katz, 2008), sociology (Schielke, 2006), history (Pennell, 2004), theology (Mohd Sharif et al., 2017), and Art and literature (Sibagatov, 2016). This range of approaches aligns with the finding of Chakim, who stated that research trends related to human rituals and their relationship with beliefs have been developed in the last decade (Chakim, 2022). However, so far there have been no studies that present either data in quantity, how much research related to Mawlid has been written, or in quality, namely regarding which articles are most referenced. On the other hand, nowadays almost all scientific publications can be accessed via the internet. Khabisa and Giles

mentioned that there are approximately 114 million scientific documents that can be accessed via the internet (Khabisa & Giles, 2014). Such a large amount of data can certainly make it difficult for researchers to keep up with the latest developments related to a research theme. Therefore, a study aimed at processing big data to produce the best information from the data for a researcher is needed. Thus, this research becomes relevant and worth writing.

Extracting certain information from various scientific documents can be obtained through bibliometric analysis. Bibliometrics itself is a scientific device born from library and information science aimed at calcifying bibliographic data. With this, a researcher will get information related to a trend in the world of research (Broadus, 1987). Bibliometric research on Islamic issues is still fairly new. This is because research related to this matter was published between 2019 and 2022. In Islamic studies, bibliometric studies have penetrated various scientific disciplines. Some of them are in the field of Islamic education (Elihami, 2021), Halal and Islamic tourism (A. Rusydiana et al., 2021; Suban et al., 2021) (Suban et al., 2021), Halal Food (Rejeb et al., 2021), Evolution of Contemporary Islamic Thought (Brahimi & Ben Lazreg, 2021).

The most bibliometric research found in Islamic research is in the field of Islamic economics. We can see this from the following studies: Islamic Economics Literature (Rehman & Othman, 1994),

Islamic Banking And Finance (Biancone et al., 2020), Responsible Investment Sukuk Literature (Rahman et al., 2020), Islamic banking performance (Buana et al., 2020), Marketing (Hassan et al., 2021), Islamic Finance And Sustainable Development Goals (Lanzara, 2021), Finance And Management (Özdemir & Selçuk, 2021), Trends in Islamic Economic Studies (Aminy et al., 2021), Islamic Banking Literature (Ikra et al., 2021; Ujang Syahrul Mubarrok et al., 2020), Islamic Bank And Financial Crisis (Maulidar et al., 2021), Fintech and Blockchain in Islamic Finance (Aysan & Unal, 2021), Waqf Studies And Literature (A. S. Rusydiana, 2019; Hassan et al., 2021), Shariah Compliance (Sholihin et al., 2021), Shariah Audit (L. Handoko & Mardian, 2021) (L. Handoko & Mardian, 2021), Islamic Social Finance (Sari et al., 2022), Takaful Research (Qadri et al., 2022), Zakat Literature (L. H. Handoko et al., 2022; Supriani et al., 2022), Islamic Financial Literacy (Sevriana et al., 2022).

This article aims to present a bibliometric overview of research on the celebration of Mawlid. Using the Scopus database, this study will conduct a bibliometric analysis with the aim of finding the following information: the most written research areas, the countries with the most publications, the most used publication language, what year was the first-time research on Mawlid was found, the Journal that published the most research on Mawlid, the author most relevant to the mawlid theme. With this, this article is expected to

help researchers who are unfamiliar with the theme of mawlid so that they can obtain information related to journals or authors that can be referred to when they want to know more about Mawlid.

B. MATERIALS AND METHODS

Bibliometrics is a research area in the discipline of information science and literature that examines bibliographic documents with a quantitative approach (Broadus, 1987). Bibliometrics aims to summarize the most representative data from a number of bibliographic documents. Some of the things obtained with bibliometric research include an overview of changes in both quality and quantity related to an area of research topic, an overview related to a research trend, information related to the publisher of a study, and information about research trends in a field of science (De Bakker et al., 2005). On the other hand, bibliometric analysis can also provide useful information for experts and researchers in order to evaluate the *outputs* or results of the world of authorship and scientific research (Duque Oliva et al., 2006). Therefore, bibliometric research is important in order to obtain the latest information and research developments related to the Mawlid celebration.

The data in this study was taken from the Scopus database in November 2022. This research only limits to documents in the form of books and journal articles. The data obtained from the Scopus database was then extracted using the Publish or Perish application with various keywords, namely Mawlid, Maulid, Maulud, Mulud and Mulid.

The search year starts from 1991 to 2022, but the available data only starts from 1997 to 2022. Documents prior to 1997 could not be found in the database. The results of the extraction data are then stored in a CSV file to be processed with the Microsoft Excel application.

C. RESULT AND DISCUSSION

To gain a better understanding of Mawlid transformation in scientific literature, it is crucial to examine the concept of Mawlid and the connection between Mawlid and Muslim society.

1. The Concept of Mawlid

The word Mawlid literally comes from the Arabic root *word wa-la-da* which means to bear a child. The word Mawlid itself can contain two meanings, namely the place of birth and the time of birth (Majma' Al-Lughah Al-'Arabiyyah, 1960). The term Mawlid refers to the celebration of the time of the birth of the Prophet Muhammad. Mawlid itself has been adopted as a celebration of the Islamic holidays that fall on every 12th of the month of Rabiul Awwal (Sila, 2001, p. 16). Mawlid itself besides having become an official holiday of Muslim-majority countries such as Indonesia, Syria, Tunisia, Jordan, Libya and the United Emirates. Mawlid has also been adopted as an official holiday in 50 countries (Abdullah, 2010; Stanton, 2022).

In Islamic civilization, this word Mawlid is popular regarding three things: the celebration of the birth day of the Prophet Muhammad, the

celebration of the birth day of a saint, and literature related to the biography and praise to the Prophet Muhammad. Mawlid as a recorded celebration was first held in Egypt during the late reign of the Fatimid dynasty, around 909-1171 AD. A large-scale public celebration is recorded to have taken place in 1207 AD in Iraq. After the 13th century, the celebration of mawlid became a common tradition in Muslim societies (Tarsitani, 2007).

Mawlid celebrations usually consist of various activities such as the recitation of the holy verses of the Qur'an, the reading of the biography of the Prophet especially in aspects of virtues that other human beings do not have, messages to do good, and the recitation of humming praises of the Prophet, the recitation of prayers and the meal together (Abdullah, 2010, p. 11). In addition to these activities, the form of Mawlid celebrations also sometimes differs from one region to another due to the influence of local elements where the celebration is held (Sila, 2001). One example is in the Sasak society, the core part in the celebration of Mawlid is the reading of the book of Barzanji which is a book containing flattery and biography of the Prophet Muhammad (Jamaluddin, 2011, p. 348).

Mawlid apart from being a celebration of the birth of the Prophet was also adopted as a celebration of the birth day of a saint (*Wali*). It is also widely celebrated by Muslim communities in various parts of the

world, especially among Sufis. The determination of a person as a Wali (Guardian) is also inseparable from the views that arise from among sufism believers (Madoeuf, 2014). In addition to Sufism, the celebration of Mawlid is also preserved by the Ahlul Bait circle. They are people that has a lineage with the Prophet Muhammad (Sila, 2001). However, not all Muslims celebrate Mawlid. Some Muslims reject Mawlid because they believe that it constitutes a form of veneration towards a person, which contradicts the teachings of *tawhid uluhiyyah* (the oneness of Allah's divine attributes) in Islam. (Chasan & Zamhari, 2021). In the city of Cairo, the term mawlid does not even belong only to Muslims, it is also used by Coptic Christians. In the Mar Jirjis area, Coptic Christians celebrate Mawlid annually to commemorate the death of Saint George (Wissa, 2016).

2. The Bibliometric Analysis of Mawlid

Data related to the theme of the Mawlid celebration obtained from the Scopus database totaled 57 documents. Documents in the form of journal articles totaled 54. While the documents in the form of books amount to 3. This data was taken in November 2022. The bibliometric indicators that will be used in this study are as follows:

- a. The language of scientific publications
- b. The field of science in which the authors wrote the research

- c. Change in Quantity of publications about mawlid between 1997 and 2022
- d. Countries where research on Mawlid was published
- e. The journal in which the authors publish research on Mawlid
- f. Authors who have published research on Mawlid

3. Language

Regarding to the language of scientific publications, the Scopus Database indexes journals published in various languages. In the following table, you can see the variety of languages used by Scopus indexed journals. One example is the humanitarian journal *The Asian Journal of Humanities*. The journal not only accepts English-language articles, but also Malay-language articles. In articles that use Malay, the title and abstract are still written in English. However, the majority of these journals contain English-language articles. The same thing also happened to the Turk journal *Kulturu Ve Haci Bektas Veli-Arastirma Dergisi* which uses two languages in its publications, namely English and Turkish.

Table 1 shows the language used in articles with a Mawlid theme. In general, according to data obtained from the Scopus database, the use of English is still the dominant language with the acquisition of 48 documents. French and Turkish rank second with 3

documents each. The third position with each acquisition of 1 document is Arabic, Russian, and Malay. The dominance of English in this regard is natural and in line with expectations. This is because English is the language of communication in science in the global era. In international scientific literature, 98% of scientific publications are publications written in English (Ramírez-Castañeda, 2020).

English dominance itself has two positive and negative sides. The positive impact of English dominance is the formation of a *common language* in the world of science and scientific publications. However, even this positional side should not turn a blind eye to the negative impact of linguistic dominance. The negative impact of publication in English is very pronounced, especially for non-native speakers, some of which include increasing the financial burden for publication costs, increasing the duration of writing scientific papers, the emergence of anxiety disorders both due to the writing process both due to lack of language skills, and due to the increased risk of rejection and revision for scientific papers (Ramírez-Castañeda, 2020). Another negative impact of English domination is the elimination of non-English languages from the world of science and scientific literature in the international arena (Guardiano et al., 2007).

However, there is an important point to note that behind the dominance of English, there are still some journals

that accommodate writing articles in local or non-English languages. Although this is certainly still in very small quantities. The existence of articles in the local language published in Scopus indexed journals is certainly something that deserves appreciation. In addition to demonstrating linguistic diversity, it also shows that local languages can participate in scientific research writing. In the following table, Scopus indexed journal publishers who accept articles in local languages or non-English languages are publishers domiciled in the region where the language is spoken except Arabic. The Arabic article was actually published where Arabic was not the language of native speakers, namely Indonesia. See the table 1 below to better understand this figure.

Table 1

Languages used in research on Mawlid.

Ranking	language	N. publication
1	English	48
2	French	3
3	Turkish	3
4	Arabic	1
5	Russian	1
6	Malay	1

4. Research Area

From the documents obtained through the Scopus database, the authors tried to group the various documents based on the research area in which the research on Mawlid was written. The table below shows documents about Mawlid's research written in various research areas. Of the total 57 documents obtained, the three highest positions with the most publications are occupied by anthropological research, sociology, and religious studies. The greatest number is occupied by anthropological research with 15 publications. Sociological research ranks 2nd with a total of 13 publications. Religious research ranked 3rd with 12 publications. This discovery implies that the celebration of Mawlid has a close relationship with the social, cultural and religious aspects believed by a society and group. Mawlid's research in literature is also inseparable. This is because the celebration of Mawlid must be inseparable from the reading of biographies and the recitation of poems about flattery to the Prophet.

Table 2

Areas of knowledge within which authors have published research on Mawlid.

Ranking	Research Area	N. publication
1	Anthropology	15
2	Sociology	13
3	Religious Studies	12
4	Arts And Literature	7
5	History	6
6	Social Sciences	3
7	Finance	1

5. Year of Publication

In this study, the search for Mawlid-related documents in the Scopus database used time range restrictions from 1991 to 2022. The documents that can be found in the database are only those that date back to 1997. Documents prior to 1997 cannot be found in the Scopus database. Articles related to Mawlid's research indexed by Scopus are fairly low. Table 3 shows that in the 90s, Mawlid's research contained only one document. In the range from 2001 to 2010, there were only 9 documents. starting in 2011, Mawlid-related

publications began to appear to increase drastically. From 2011 to 2022, Mawlid-related publications have appeared every year. In those twelve years, publications on Mawlid reached 47 documents. This is four times the number of documents in the 14-year period from 1997 to 2010.

The increase in publications related to the Mawlid theme certainly shows a good indication, namely that the celebration of Mawlid still has relevance in the community, both locally and internationally. On the other hand, the large number of these publications also shows that researchers can fill and explore various research gaps that have never been written before. Some of the research gaps include: research (Jaziri & Abdelhedi, 2018) which examines the influence of Islamic holidays such as Mawlid on investor sentiment in financial markets in six Arab countries, namely Saudi Arabia, Dubai, Kuwait, Egypt, Qatar and Bahrain. Research (Nabti, 2010) explores the tradition of Mawlid celebrations in Morocco held in conjunction with the local saint pilgrimage tradition. Research (Wissa, 2016) shows that Mawlid is not always synonymous with Islam. The term Mawlid was also used by Coptic Christians in Egypt. In the city of Cairo, Coptic Christians celebrate Mawlid held to commemorate the death of saint George.

Table 3

Number of *Mawlid* articles published between 1991 dan 2022.

Year	N. publication
1997	1
2001	1
2004	1
2006	1
2007	1
2008	3
2009	1
2010	1
2011	1
2012	5
2013	2
2014	2
2015	5
2016	4
2017	6
2018	3
2019	5
2020	5
2021	4
2022	5

6. Countries

Table 4 shows that the top position regarding the domicile of the publisher who published the document on Mawlid is occupied by the UK publisher with a total of 17 documents. The second position is occupied by the American publisher with a total of 10 documents. The third position is occupied by Indonesian issuers with a total of 8 documents. from Indonesia itself, these 8 journals come from 4 publishers, namely: Qijis (Qudus international Journal Of Islamic Studies), *Journal Of Indonesian Islam*, *Studia Islamika*, and *Indonesian Journal of Geography*. The next batch is occupied by publishers from France and Turkiye with 5 documents each. There are several

publishers from eight countries that can be seen in the following table with document acquisitions under 5 documents. These issuing countries are concentrated only on 3 different continents: Asia, Europe and North America. The thing to note is that none of the Scopus indexed documents are published by publishers in the African continent or countries in the Middle East and North Africa region. The area is a Muslim-majority area.

Table 4

Countries where *Mawlid* research has been published.

Country	N. publication
UK	17
USA	10
INDONESIA	8
FRANCE	5
TURKEY	5
MALASYIA	2
GERMANY	2
CZECH	1
SINGAPORE	1
RUSSIA	1
AUSTRIA	1
INDIA	1
PHILIPPINES	1
NETHERLANDS	1
FINLAND	1

7. Journals

Another important piece of information related to the Mawlid celebration is about the journal that is the publisher of research on that theme. Information like this can help researchers in starting a study or searching for information related to the Mawlid theme. Table 5 below shows the order in which journal publishers

publish the most articles related to the Mawlid theme. The following table only includes publishers who have more than one article document. In total there are 7 journal publishers who have more than one document. As for journal publishers who only have one document, they are not included to shorten the view. Publishers with one document totaled 38 journal publishers. Here it can be concluded that the total documents of the entire publishers listed in the following table are less than the total articles published by publishers that are not included in the table.

Table 5

Journals that have published research on *Mawlid*.

Ranking	Journals	N. publication
1	Cumhuriyet Ilahiyat Dergisi	3
2	Studia Islamika	3
3	Archives de Sciences Sociales des Religions	2
4	Contemporary Islam	2
5	International Journal of Middle East Studies	2
6	Journal of Indonesian Islam	2
7	Journal of the Middle East and Africa	2

8. Authors

The last part of this article aims to provide a bibliometric picture of research performance on a micro scale, namely at the level of individual researchers. The performance of researchers in this discussion is seen from several indicators: the number of publications related to the Mawlid theme, the number of citations from the article, the h-index, and citation per publication. Table 6 shows data related to some of the authors who had the best research performance related to research with the Mawlid theme. The data taken in this study is limited to documents in the form of journal articles. This is to align with the calculation of the h-index and the number of citations of the author. The H-index itself is a benchmark to quantify the research output of a researcher (Bornmann & Daniel, 2007). With this, the impact of a person's research is large or small, judging by how many citations a research work gets.

Based on data from the Scopus database, the most prolific author in the Mawlid theme is Samuli Schielke with two publications with 34 citations. Of the total authors, there are 4 authors with two articles each. From the following table it can be seen that the large number of articles from an author does not guarantee the magnitude of the impact of the research or article. This can be seen from the results of research from M. As'ad which although there are two articles but the total citations are

only one. This is in contrast to some other authors who only have 1 article, but the article has a minimum of two citations.

The following table includes only 21 authors out of a total of 52 authors. The reasons for the non-inclusion of some authors in the following table are two things: first, there are 22 authors whose works are completely uncited; Secondly, 11 authors have 1 article with only 1 citation. As for the 21 authors in the following table, 20 authors have one article and at least 2 citations. However, there is an exception for one author who although only has one citation but the author has two articles, namely M. As'ad.

Table 6

Authors who have published on *Mawlid*.

Author	N. publication	Total cites	H- index	C/P
S. Schielke	2	34	13	17
M.H. Katz	2	16	5	8
M.A. Sila	2	6	2	3
M. As'ad	2	1	1	0.5
A. Alhourani	1	3	2	3
M. Jaziri	1	10	1	10
J. Howe	1	9	1	9
J. Peterson	1	5	1	5
J. Berglund	1	5	6	5
J. Schmoller	1	5	3	5
E. Stock	1	4	1	4
J. Svensson	1	4	4	4
N.M. Ruastiti	1	4	4	4
I. Binaté	1	3	2	3
Jamaluddin	1	3	1	3
M. Salam	1	3	1	3
Z. Parvez	1	3	3	3
C. Ramzy	1	2	2	2
C. Rooney	1	2	6	2
M. Nabti	1	2	1	2
Z. Elmarsafy	1	2	3	2

D. CONCLUSION

Mawlid is a tradition that has lived for a long time in Muslim societies. This article aims to examine the theme of Mawlid with bibliometric analysis with the aim of mapping existing scientific research related to Mawlid. This mapping includes 6 things such as: language, research area, publication year, publishing country, journal publisher and research author.

Based on the analysis of 57 documents obtained from the Scopus database, this article concludes that the most widely used language in article writing is English (48 documents). The research area with the most documents is the field of anthropology (15 documents). The publication about Scopus-indexed Mawlid first appeared in 1997. The popularity of this theme although it is fairly slow but always increases. In 3 decades, from 1997 to 2022, research on Mawlid originally amounted to one document in the 90s, increased to 9 documents in the 2001s, and in the last decade, research on Mawlid has increased to 47 documents. The country with the most publications is the UK with 17 documents. The journals *Cumhuriyet İlahiyat Dergisi* and *Studia Islamika* are the two publishers with the most publications of articles related to Mawlid. The most influential author in the mawlid theme was S. Schielke (2 documents and 34 citations).

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