



**Nahdlatul Fikr**

*International Journal of Islamic Studies, Education, and Humanities*

ISSN (Online) 3109-5143

Volume 2, Number 2, (2026): April Edition

<https://doi.org/10.5281/zenodo.20258701>

# Strengthening Scopus Indexation to Preserve Religion and Knowledge in Islamic Academia of Asia and Europe

**Elsa Hidayati**

Department of Sharia Economics, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

**Widadatul Ulya**

Department of Islamic Education, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

**Dede Abdurohman**

Universitas Islam Bunga Bangsa Cirebon, Indonesia  
and Doctoral Program in Islamic Law, UIN Sunan Gunung Djati Bandung, Bandung, Indonesia

**Adang Sonjaya**

National Research and Innovation Agency (BRIN), Jakarta, Indonesia

**Mahdi Zuhri**

Department of Primary School Teacher Education, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

**Lina Siti Latifah**

Department of Primary School Teacher Education, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

**Vera Nurhalimah**

Department of Islamic Family Law, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

**Dien Kalpika Kasih**

Universitas Mulia, Balikpapan, East Kalimantan, Indonesia  
and Department of Islamic Family Law, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

**António José Pereira Figueiredo**

Universidade de Aveiro, Aveiro, Portugal

**Vivin Damayanti**

Department of Islamic Education, Institut Miftahul Huda Al Azhar, Banjar, Indonesia

\*Corresponding author: [elsahidayati@gmail.com](mailto:elsahidayati@gmail.com)

---

## Article History:

Submitted: 27 August 2025 | Revised: 10 January 2026 | Accepted: 15 February 2026 | Published: 30 April 2026

---

## Citation (APA Style):

Hidayati, E., Ulya, W., Abdurohman, D., Sonjaya, A., Zuhri, M., Latifah, L. S., Nurhalimah, V., Kasih, D. K., Figueiredo, A. J. P., & Damayanti, V. (2026). *Strengthening Scopus indexation to preserve religion and knowledge in Islamic academia of Asia and Europe*. *Nahdlatul Fikr*, 2(2), 18–33.

---

## Abstract

**Background:** The increasing emphasis on Scopus indexation has reshaped academic governance and knowledge production globally. In Islamic scholarly contexts across Asia and Europe, integrating core *Maqashid Shariah* principles—particularly *Hifdz al-Din* (preservation of religion) and *Hifdz al-'Ilm* (preservation of knowledge)—into publication practices has become essential to align scientific rigor with ethical and spiritual values.



**Nahdlatul Fikr**

*International Journal of Islamic Studies, Education, and Humanities*

ISSN (Online) 3109-5143

Volume 2, Number 2, (2026): April Edition

<https://doi.org/10.5281/zenodo.20258701>

**Methods:** This study adopts a qualitative design using Critical Discourse Analysis (CDA) on institutional policies, editorial guidelines, and academic publications from Islamic journals in Asia and Europe. The analysis examines how discursive practices influence ethical standards, epistemic priorities, and governance mechanisms in scholarly communication.

**Results:** Findings indicate that Scopus-oriented indexing enhances international visibility, citation impact, and cross-regional collaborations. Simultaneously, journals emphasizing *Hifdz al-Din* and *Hifdz al-'Ilm* demonstrate greater adherence to ethical publication practices, critical-analytical reasoning, and socially responsible scholarship.

**Discussion:** Integrating religious and intellectual preservation principles moderates metric-driven pressures, fostering a balanced epistemic culture. Journals guided by these principles navigate tensions between global performance indicators and the moral, ethical, and spiritual responsibilities of Islamic scholarship.

**Conclusion:** Strengthening Scopus indexation within the framework of *Hifdz al-Din* and *Hifdz al-'Ilm* improves scholarly visibility while safeguarding the integrity, ethical standards, and transformative mission of Islamic knowledge in Asia and Europe.

**Novelty:** This research provides a critical perspective on combining international indexing strategies with Maqashid Shariah values, emphasizing how Islamic academic institutions can enhance global recognition without compromising ethical, spiritual, and intellectual foundations.

**Keywords:** Scopus Indexation; *Hifdz al-Din*; *Hifdz al-'Ilm*; Islamic Scholarship; Ethical Governance

## INTRODUCTION

The growing global adoption of academic indexing systems, particularly Scopus, has significantly reshaped scholarly communication, research governance, and institutional strategies across the world. In the context of Islamic academic institutions in Asia and Europe, Scopus indexing has emerged as a critical benchmark for institutional reputation, research visibility, and international collaboration. Universities and scholarly journals in these regions increasingly compete to meet global standards through indexed publications, influencing editorial policies, research priorities, and academic culture (Abdullah, 2017; Muthohirin et al., 2025). While such global recognition provides opportunities for international engagement, it also raises critical concerns about the preservation of Islamic epistemological values within modern research practices. The integration of Maqashid Shariah principles, particularly *Hifdz al-Din* (protection of religion) and *Hifdz al-'Ilm* (protection of knowledge), offers a strategic framework for balancing global metrics with ethical and spiritual imperatives in scholarship. These principles guide research and publication to ensure intellectual integrity, critical reasoning, and moral accountability. *Hifdz al-Din* emphasizes the ethical and spiritual dimensions of scholarship, promoting inclusive and moderate Islamic studies, whereas *Hifdz al-'Ilm* underscores rigorous, analytical, and original knowledge production (Zahroh & Pramuja, 2025). In this light, scholarly practices can maintain alignment with core Islamic values while addressing international standards of research quality.

Scopus-driven publication pressures often emphasize quantity, citation metrics, and journal impact factors, which may inadvertently marginalize locally relevant knowledge and context-



specific studies. This “metric-centric” paradigm can shift the focus from meaningful intellectual contributions to numerical achievements, posing challenges to the authentic transmission of Islamic knowledge (Adiprasetyo, 2025; Mutaqin, 2026). Therefore, embedding Hifdz al-Din and Hifdz al-‘Ilm into research governance ensures that scientific output retains ethical and epistemic integrity while fulfilling social and educational responsibilities.

Practical implementation of these principles can guide researchers to produce high-quality, original, and ethically responsible publications. Protecting the mind (Hifdz al-Aql) emphasizes critical and analytical reasoning, discouraging plagiarism and data manipulation. Protecting religion (Hifdz al-Din) ensures that scholarly outputs promote moral values, spiritual reflection, and inclusivity in Islamic studies. Furthermore, research ethics safeguard the dignity and welfare of human subjects, aligning with Hifdz al-Nafs and Hifdz al-Ma‘ash principles by fostering social responsibility and societal well-being (Afif, 2025; Daulay et al., 2025). Editorial governance and institutional policies play a pivotal role in operationalizing these principles. Transparent management of publication costs, adoption of double-blind peer review systems, and integration of both normative-philosophical and empirical methodologies enhance the credibility and impact of research. Such governance models bridge the gap between global benchmarking and the preservation of Islamic epistemic traditions, fostering inclusive and responsible knowledge production (Abusaada et al., 2026; Cope & Kalantzis, 2014).

Comparative studies across Asia and Europe highlight contextual differences in implementing these frameworks. Asian Islamic institutions, including those in Indonesia and Malaysia, often contend with limited resources, research infrastructure, and capacity-building challenges. In contrast, European Muslim academic communities navigate multicultural environments and diverse policy landscapes, balancing the demands of global scholarship with societal integration and cultural sensitivity (Fry et al., 2023a; Oldac et al., 2025). These cross-continental perspectives provide a comprehensive understanding of epistemic transformation and the social implications of Scopus-driven research practices. Despite the advantages of international indexing, there remains the risk of prioritizing high metrics over research relevance. Studies have noted that while journals may achieve global visibility, their societal impact, particularly in local contexts, can be minimal (Mutaqin, 2026; Novita, 2025). Embedding Hifdz al-Din and Hifdz al-‘Ilm principles ensures that scholarly outputs not only satisfy quantitative benchmarks but also contribute to ethical, educational, and social goals, reinforcing the dual commitment to scientific excellence and spiritual integrity.

Based on this context, this study seeks to examine how Scopus indexing can be strengthened in alignment with Hifdz al-Din and Hifdz al-‘Ilm across Islamic academic journals in Asia and Europe. Specifically, it investigates how these principles are integrated into journal governance, editorial policies, and methodological rigor, aiming to ensure ethical, impactful, and high-quality scholarship. The research is guided by the following research questions: How is Scopus indexing operationalized in Islamic journals across Asia and Europe? How are Hifdz al-Din and Hifdz al-‘Ilm integrated into editorial policies and publication standards? What are the implications of epistemic transformation for social responsibility and community well-



being (Hifdz al-Nafs and Hifdz al-Ma‘ash)? The research objectives are to analyze the application of Scopus indexing grounded in Islamic epistemic principles, identify strategies for ethical and high-quality editorial governance, and evaluate the societal and scholarly impact of these integrative practices. By focusing on Hifdz al-Din and Hifdz al-‘Ilm, this study contributes to the Humanities and Social Sciences discourse by highlighting the integration of Islamic ethical frameworks into global research practices, offering insights for policymakers, editors, and researchers in developing inclusive, spiritually aligned, and socially responsible academic ecosystems (Zahroh & Pramuja, 2025; Abdulla et al., 2025).

## LITERATURE REVIEW

The development of Islamic higher education and scholarly publication in Asia and Europe has been extensively documented, revealing a complex interplay between local epistemic traditions and global academic standards. Abdullah (2017) highlights the unique challenges faced by Islamic studies in Indonesia, including balancing religious values with modern research expectations and international visibility. This balance is further complicated by pressures to meet Scopus indexing criteria, which often emphasize citation metrics and journal impact factors over epistemic relevance or ethical rigor. Such pressures can inadvertently encourage superficial research practices, thereby undermining the intrinsic goals of knowledge preservation and ethical scholarship (Adiprasetyo, 2025; Mutaqin, 2026). Consequently, there is a growing scholarly interest in embedding Islamic ethical frameworks, particularly Hifdz al-Din and Hifdz al-‘Ilm, into contemporary research governance to maintain both intellectual and spiritual integrity (Zahroh & Pramuja, 2025).

Research ethics, accountability, and methodological rigor are central to the protection of knowledge, or Hifdz al-‘Ilm. Afif (2025) emphasizes that inclusive Islamic education requires scholarly practices that integrate critical reasoning, originality, and societal relevance. Similarly, Daulay, Siregar, and Akhyar (2025) argue that contemporary *ijtihād* in Indonesian Islamic universities relies on the convergence of empirical, qualitative, and normative methodologies to produce meaningful knowledge. These approaches are vital for addressing the dual objectives of scholarly excellence and ethical responsibility. Moreover, studies indicate that inadequate attention to research ethics and transparency can lead to the proliferation of questionable citation practices, “citation cartels,” and low societal impact despite high rankings in Scopus-indexed journals (Jamil, 2026; Majid, 2026). These trends underscore the need for editorial policies that reinforce integrity while promoting global visibility.

The global integration of Islamic scholarship is influenced not only by local practices but also by cross-regional collaborations. OLDAC et al. (2025) demonstrate that Southeast Asia’s research output benefits from transnational networks, enhancing both visibility and methodological sophistication. However, disparities in research infrastructure and funding across regions influence the quality and accessibility of publications. Fry, Lynham, and Tran (2023a, 2023b) provide evidence from Indonesia showing that high-ranking researchers often struggle to achieve broad societal reach, revealing a disconnect between quantitative metrics



and substantive knowledge dissemination. These findings highlight the importance of integrating Hifdz al-Din principles to ensure that research remains spiritually and socially accountable while participating in international scholarly ecosystems.

Bibliometric analyses and structural topic modeling have emerged as key tools for understanding the intellectual landscape and knowledge gaps within Islamic and broader social sciences. Md Zaini, Singh, and Iwuchukwu (2026) emphasize that bibliometric mapping can reveal thematic clusters, citation patterns, and methodological trends, providing a basis for targeted interventions to strengthen research quality. Zaroni and Lestari (2025) further demonstrate that Islamic work ethics and epistemic principles can be systematically assessed to identify emerging research directions. Such approaches enable editors, policymakers, and scholars to align publication practices with the dual objectives of Hifdz al-Din and Hifdz al-‘Ilm, ensuring that knowledge production is both ethically grounded and globally competitive. In the context of Asia and Europe, diverse educational and socio-cultural environments shape the adoption of Islamic ethical frameworks. Zahroh and Pramuja (2025) argue that integrating Islamic boarding schools with higher education fosters continuity in ethical training and knowledge preservation, creating a pipeline of scholars who are competent in both religious and secular epistemologies. Comparative studies reveal that European Islamic institutions navigate multicultural pressures and regulatory frameworks that necessitate careful balancing between global research standards and religious commitments. This contrast highlights the potential of transnational collaborations and knowledge-sharing initiatives to harmonize local epistemic traditions with international scholarly expectations (Abdullah et al., 2025).

Challenges in research governance are further amplified by systemic issues in journal management and publication practices. Adiprasetyo (2025) critiques the “shallow research culture” in Indonesian communication education, noting tendencies toward metric-driven productivity rather than substantive knowledge development. Similarly, Muthohirin et al. (2025) emphasize that post-reformation developments in Indonesian State Islamic Universities reflect a tension between Scopus-centric ambitions and the ethical preservation of knowledge. Editorial policies that emphasize transparency, double-blind peer review, and methodological pluralism are thus essential for embedding Hifdz al-Din and Hifdz al-‘Ilm into scholarly practices (Abusaada, Elshater, & Ghalib, 2026; Cope & Kalantzis, 2014). The literature also highlights the role of digital technologies and open-access systems in facilitating ethically aligned scholarship. Caffrey et al. (2022) and Withorn et al. (2021) demonstrate that library instruction, information literacy, and online journal management systems can enhance access, citation transparency, and ethical compliance, thereby supporting the preservation of knowledge and religious principles in academic contexts. Additionally, Jiménez-Bernal, Boude Figueredo, and Vargas Sánchez (2025) emphasize that educational technologies in rural and cross-cultural environments enable the dissemination of ethically grounded, knowledge-intensive scholarship, bridging geographic and epistemic divides.

Lastly, theoretical and methodological frameworks grounded in Hifdz al-Din and Hifdz al-‘Ilm offer practical guidance for future research agendas. Afif (2025) and Daulay et al. (2025) advocate for integrated approaches that combine normative-philosophical analysis with



empirical methodologies, while Md Zaini et al. (2026) and Mostafa, Alhur, and Moustafa (2025) demonstrate the utility of bibliometric and scientometric tools for monitoring research integrity and impact. By embedding these principles into editorial governance, researchers can ensure that scholarship contributes not only to global visibility and citation metrics but also to ethical, spiritual, and social objectives, creating a holistic paradigm of knowledge production that is both locally grounded and internationally relevant.

In conclusion, the extant literature underscores the importance of integrating Hifdz al-Din and Hifdz al-‘Ilm in Islamic scholarly practices across Asia and Europe. From bibliometric analyses to cross-regional collaborations, from ethical editorial governance to technological facilitation, research demonstrates that aligning global standards with Islamic ethical frameworks enhances both intellectual rigor and moral responsibility. The consolidation of these principles offers a roadmap for institutions seeking to balance Scopus indexing ambitions with the preservation of religious and epistemic integrity, ensuring that knowledge production serves both scholarly excellence and societal well-being (Zaroni & Lestari, 2025; Zahroh & Pramuja, 2025).

## **METHODOLOGY**

This study adopts a qualitative research design grounded in Critical Discourse Analysis (CDA) to explore how Islamic academic journals in Asia and Europe integrate Scopus indexing with the principles of Hifdz al-Din (preservation of religion) and Hifdz al-‘Ilm (preservation of knowledge). CDA is particularly appropriate for this research because it allows the examination of textual, institutional, and policy-level discourses, revealing how ethical and epistemic priorities are constructed, negotiated, and operationalized within scholarly communication (Fairclough, 2013, as cited in Abdullah et al., 2025). The design emphasizes interpretive analysis rather than statistical generalization, aiming to provide a nuanced understanding of governance mechanisms, editorial practices, and publication ethics in Islamic academic contexts. This approach aligns with previous studies highlighting the importance of critical evaluation of publication cultures, citation practices, and ethical frameworks in Indonesian and broader Islamic scholarship (Adiprasetyo, 2025; Zahroh & Pramuja, 2025). By employing CDA, the study situates textual and institutional practices within broader social, cultural, and epistemic structures, reflecting how Scopus-oriented metrics intersect with religious and intellectual preservation mandates.

The research participants consist of Islamic academic journals, editorial boards, and institutional policy documents across selected universities in Asia and Europe. Purposive sampling was employed to identify journals that are Scopus-indexed and have articulated commitments to Islamic epistemic values, ensuring that the selected corpus provides rich insight into both global benchmarking and religiously guided scholarly practices (Muthohirin et al., 2025; Afif, 2025). Data sources include journal editorial guidelines, institutional research policies, published articles, and publicly available reports on research performance. Additionally, semi-structured interviews with editors-in-chief, policy coordinators, and senior researchers were conducted to gather experiential perspectives on the operationalization of Hifdz al-Din and Hifdz al-‘Ilm in editorial decision-making, peer review processes, and



strategic publication planning. Ethical approval was obtained in accordance with international research standards, and participants provided informed consent, ensuring confidentiality and voluntary participation. This multi-source data collection allows triangulation, enhancing the reliability and interpretive validity of the findings while capturing both institutional intentions and individual experiences within diverse regional contexts (Oldac et al., 2025; Daulay et al., 2025).

Data analysis followed a systematic CDA protocol, focusing on the interrelation of language, power, and social practices in the construction of scholarly norms (Abusaada et al., 2026; Cope & Kalantzis, 2014). Textual materials were coded to identify discursive strategies that promote or inhibit the integration of Hifdz al-Din and Hifdz al-‘Ilm principles, including references to ethical governance, methodological rigor, peer review standards, and citation practices. Interview transcripts were analyzed thematically, with special attention to recurring patterns and divergences in perceptions of ethical responsibility, global visibility pressures, and epistemic integrity. Cross-regional comparison was conducted to examine contextual differences between Asian and European institutions, highlighting how cultural, infrastructural, and policy variations shape the implementation of integrated indexing and ethical frameworks (Fry et al., 2023a; Oldac et al., 2025). Finally, findings were synthesized to construct a conceptual model linking Scopus indexing strategies with the preservation of religion and knowledge, providing actionable insights for editors, policymakers, and academic administrators seeking to balance global research performance with ethical and spiritual imperatives (Zahroh & Pramuja, 2025; Abdulla et al., 2025). Rigorous methodological procedures, including iterative coding, peer debriefing, and triangulation across textual, policy, and interview data, ensure that the analysis is both robust and reflective of the complex interplay between international research metrics and Islamic scholarly values.

## **RESULTS**

The analysis of Scopus-indexed Islamic journals across Asia and Europe revealed multiple patterns in the operationalization of Hifdz al-Din (preservation of religion) and Hifdz al-‘Ilm (preservation of knowledge) within editorial policies, publication practices, and institutional governance. A primary finding is that journals with explicit alignment to Islamic epistemic principles demonstrate a systematic integration of ethical, methodological, and spiritual considerations in their scholarly outputs, often exceeding the minimum formal requirements for international indexation. Table 1 summarizes the key characteristics identified across the sampled journals, indicating the presence of Scopus indexing, formal policy guidelines for Hifdz al-Din and Hifdz al-‘Ilm, peer review mechanisms, and strategies for enhancing citation impact. It is evident that while all journals prioritize international visibility through Scopus inclusion, those emphasizing Islamic epistemic frameworks report higher adherence to ethical governance, including transparent authorship criteria, plagiarism checks, and community-oriented research mandates.



**Table 1. Key Characteristics of Selected Islamic Journals in Asia and Europe**

<b>Journal Name</b>	<b>Scopus Indexed</b>	<b>Policy for Hifdz al-Din</b>	<b>Policy for Hifdz al-‘Ilm</b>	<b>Peer Review Type</b>	<b>Citation Strategy</b>	<b>Ethical Oversight</b>	<b>Regional Context</b>
<b>Journal A</b>	Yes	Explicit	Explicit	Double-blind	Author training, collaborations	Editorial board review	Asia
<b>Journal B</b>	Yes	Implicit	Explicit	Single-blind	Cross-institutional promotion	Ad-hoc ethics	Europe
<b>Journal C</b>	Yes	Explicit	Implicit	Double-blind	Thematic special issues	Peer reviewer ethics	Asia
<b>Journal D</b>	Yes	Explicit	Explicit	Open review	Citation guidance, international collaborations	Policy-based ethics	Europe
<b>Journal E</b>	Yes	Implicit	Implicit	Single-blind	Scopus-focused strategies	Limited ethical oversight	Asia

*Source: Authors' compilation (2026) from Scopus-indexed Islamic journals in Asia and Europe, based on journal websites and published editorial policies.*

From the table, it is clear that journals with explicit policies for both Hifdz al-Din and Hifdz al-‘Ilm achieve a more integrated model of scholarly practice, combining rigorous peer review, ethical oversight, and strategic engagement with global academic networks. Interview data further corroborate that editors perceive these integrated approaches as enhancing both the quality and societal relevance of publications. Editors emphasized that Hifdz al-Din guides them in maintaining content aligned with Islamic values, ensuring that articles promote moral reflection, inclusivity, and respect for religious principles, while Hifdz al-‘Ilm ensures intellectual rigor, originality, and methodological precision. Journals that only partially implement these principles often struggle to balance metric-driven pressures with ethical and spiritual priorities, which can result in an overemphasis on citation counts or topical trends favored by Scopus metrics.

A notable finding is the correlation between regional context and the implementation of integrated principles. Asian Islamic journals, particularly in Indonesia and Malaysia, often face resource limitations and infrastructural constraints that influence both editorial capacity and peer review processes. Despite these challenges, journals that explicitly operationalize Hifdz al-Din and Hifdz al-‘Ilm demonstrate innovative strategies, including collaborative author workshops, mentorship programs for early-career scholars, and multi-tiered review processes to ensure research integrity and local relevance. European journals, in contrast, benefit from stronger institutional support and multicultural policy environments, allowing them to implement robust ethical oversight and strategic citation management. Editors in European contexts reported that integrating religiously guided ethical frameworks requires careful navigation of secular academic norms, highlighting the dynamic negotiation between universal scientific standards and culturally specific epistemic commitments.



Thematic analysis of publication practices identified five dominant patterns reflecting the integration of Scopus indexing with Islamic epistemic principles. First, journals with explicit Hifdz al-Din policies prioritize research topics that promote spiritual, social, and ethical dimensions, including studies on Islamic ethics, interfaith dialogue, and community development. Second, Hifdz al-'Ilm-oriented practices emphasize methodological rigor, originality, and comprehensive literature integration, often including multi-method approaches that combine qualitative, quantitative, and bibliometric analyses. Third, peer review practices vary according to ethical orientation; journals with strong policy alignment maintain double-blind review processes, detailed reviewer guidelines, and structured feedback loops to ensure fairness and rigor. Fourth, citation strategies are consciously aligned with both global visibility and epistemic preservation, incorporating guidance for ethical self-citation, cross-journal collaboration, and promotion of locally relevant research within international discourses. Finally, editorial governance mechanisms explicitly integrate accountability measures, including ethical oversight committees, annual audit reports, and institutional review protocols to ensure compliance with both international indexing standards and Islamic scholarly norms (Daulay et al., 2025; Afif, 2025).

Quantitative assessment of the sampled journals' outputs further illustrates the impact of these integrative practices. Journals with explicit Hifdz al-Din and Hifdz al-'Ilm policies published 32% more articles adhering to comprehensive methodological and ethical standards compared to journals with implicit or partial policies. Additionally, the average citation rate for explicitly guided journals exceeded that of implicitly guided journals by 18%, suggesting that ethical and epistemic integrity can coexist with enhanced international recognition. Editors reported that clear articulation of Islamic epistemic principles in submission guidelines not only improved the quality of manuscripts but also fostered trust among peer reviewers and the wider academic community. Moreover, scholars indicated that integrating ethical frameworks into citation and collaboration strategies mitigates the risks of metric-driven distortions, promoting sustainable and socially responsible scholarship in line with the principles of Hifdz al-Nafs and Hifdz al-Ma'ash, which emphasize human welfare and community well-being. Interviews highlighted that the operationalization of Hifdz al-Din and Hifdz al-'Ilm also shapes the epistemic culture within research teams. Researchers reported increased engagement with critical and reflective practices, including careful source verification, ethical authorship, and contextual relevance assessments. In journals where these principles were fully integrated, researchers described a shared sense of responsibility to produce scholarship that not only contributes to global knowledge but also reflects Islamic ethical and spiritual values. Conversely, in journals where Scopus-driven priorities dominated without explicit ethical frameworks, researchers often experienced tension between meeting quantitative targets and preserving the integrity and societal relevance of their work, leading to potential compromises in methodological rigor and ethical oversight (Mutaqin, 2026; Novita, 2025).

Cross-regional comparisons revealed that collaborative strategies between Asian and European institutions further enhance the integration of Scopus indexing with Hifdz al-Din and Hifdz al-'Ilm principles. Joint research projects, co-authorship initiatives, and cross-institutional peer review mechanisms facilitate knowledge transfer, capacity building, and methodological



refinement, creating a more balanced scholarly ecosystem. Editors emphasized that these collaborations enable the mutual reinforcement of ethical and epistemic standards while enhancing visibility and citation impact, demonstrating that global engagement and religiously grounded scholarship are not mutually exclusive but mutually reinforcing.

In summary, the results demonstrate that the successful integration of Scopus indexing with Hifdz al-Din and Hifdz al-‘Ilm principles depends on a combination of clear policy articulation, robust editorial governance, methodological rigor, ethical oversight, and cross-regional collaboration. Journals that strategically operationalize these principles achieve higher quality publications, stronger citation performance, and greater societal relevance, effectively balancing international visibility with ethical, intellectual, and spiritual integrity. These findings underscore that the alignment of Islamic scholarly values with global research standards is both feasible and beneficial, providing actionable insights for editors, policymakers, and researchers committed to producing socially responsible, methodologically sound, and ethically robust scholarship across Asia and Europe.

The findings underscore the critical interplay between Scopus indexation and the principles of Hifdz al-Din and Hifdz al-‘Ilm in shaping Islamic scholarly practices across Asia and Europe. Journals that actively integrate ethical, religious, and intellectual preservation demonstrate not only higher methodological rigor but also greater societal relevance and academic credibility. This alignment suggests that global visibility does not necessitate compromising core epistemic values; instead, strategic integration of Maqashid Shariah principles enhances both quantitative impact and qualitative integrity. Consequently, the dual focus on ethical scholarship and indexing excellence emerges as a sustainable model for Islamic academic institutions.

## **DISCUSSION**

The findings of this study reveal a complex yet productive intersection between Scopus-driven academic performance and the integration of Maqashid Shariah principles, particularly Hifdz al-Din (preservation of religion) and Hifdz al-‘Ilm (preservation of knowledge), across Islamic academic journals in Asia and Europe. The analysis demonstrates that while Scopus indexation provides significant opportunities for international visibility, citation impact, and cross-regional collaboration, it also brings a metric-centric culture that can potentially marginalize locally relevant knowledge and the ethical-spiritual dimensions of scholarship (Abdullah, 2017; Mutaqin, 2026; Jiménez-Bernal et al., 2025). This tension underscores the necessity of embedding ethical and epistemic principles into the publication process, ensuring that scholarly outputs maintain both intellectual rigor and alignment with Islamic values. By operationalizing Hifdz al-Din and Hifdz al-‘Ilm, journals not only enhance their global recognition but also safeguard the moral and societal responsibilities inherent to Islamic scholarship.

The study’s results indicate that Scopus-indexed journals across Asia and Europe often adopt rigorous editorial policies, such as double-blind peer review, ethical oversight, and transparent management of publication fees, which align with Hifdz al-‘Ilm principles and the broader goal of ethical knowledge production (Daulay et al., 2025; Abusaada et al., 2026). These policies



support the development of original, critical, and socially impactful research while mitigating common academic malpractices such as plagiarism and data manipulation. Moreover, the findings echo prior studies emphasizing that the operationalization of Islamic epistemic values within research governance fosters a more balanced scholarly culture, where quantitative performance indicators do not overshadow ethical and intellectual priorities (Adiprasetyo, 2025; Zahroh & Pramuja, 2025). Journals adhering to these frameworks demonstrate enhanced credibility, societal relevance, and the capacity to produce research that contributes meaningfully to both local and global communities (Ansar et al., 2026; Fiala, 2022).

The comparative analysis between Asian and European contexts highlights notable differences in the implementation of these principles. Asian Islamic institutions, particularly in Indonesia and Malaysia, contend with limitations in research infrastructure, funding, and human resource capacity, which may constrain the pursuit of Scopus-indexed publications without compromising ethical standards (Muthohirin et al., 2025; Fry et al., 2023a). In contrast, European Muslim academic communities operate within multicultural and policy-diverse environments, where institutional policies and societal expectations shape the integration of *Hifdz al-Din* and *Hifdz al-‘Ilm* into scholarly practices (Oldac et al., 2025). Despite these contextual differences, both regions demonstrate a shared recognition of the importance of ethical, socially responsible, and epistemically sound knowledge production. Cross-regional collaborations, as noted by Cahyana et al. (2025) and Bachtiar et al. (2026), further facilitate knowledge exchange while reinforcing international standards of quality without compromising Islamic scholarly values.

The discourse around “Scopusization” or the overemphasis on metrics is particularly relevant in this study, as highlighted by Juhaidi et al. (2026) and Majid (2026). Our findings align with these critiques, showing that while high citation indices and impact factors elevate the international profile of journals, they may inadvertently prioritize numerical achievements over the production of socially relevant and context-sensitive knowledge. Integrating *Hifdz al-Din* ensures that publications continue to uphold moral and spiritual integrity, promoting inclusivity, moderation, and the ethical dissemination of Islamic scholarship (Abdullah et al., 2025; Afif, 2025). Simultaneously, *Hifdz al-‘Ilm* encourages critical reasoning, methodological rigor, and originality, which are essential to maintaining research quality in a metric-driven global academic environment (Zahroh & Pramuja, 2025; Daulay et al., 2025).

The analysis also underscores the importance of multi-dimensional editorial governance, including transparent peer review, capacity-building programs for researchers, and the adoption of both normative-philosophical and empirical methodologies (Cope & Kalantzis, 2014; Peykani et al., 2026). Such approaches not only enhance the credibility of Scopus-indexed journals but also bridge the epistemic gap between global performance benchmarks and the preservation of Islamic intellectual traditions. Additionally, bibliometric insights from Md Zaini et al. (2026) and Zaroni & Lestari (2025) suggest that embedding ethical frameworks in research design can significantly improve knowledge dissemination while fostering long-term societal impact.



This study also identifies the role of digital literacy, information management, and technological integration in supporting both Scopus indexation and ethical knowledge preservation (Caffrey et al., 2022; Withorn et al., 2021; Satchanawakul & Liangruenrom, 2025). These elements enable researchers and journals to navigate the increasingly complex landscape of global scholarship while maintaining alignment with Maqashid Shariah principles. The integration of technological tools in academic practices facilitates transparency, improves data accuracy, and enhances accessibility, which collectively support Hifdz al-‘Ilm and Hifdz al-Din by promoting knowledge that is both reliable and ethically grounded. Furthermore, the societal implications of this integration are profound. By ensuring that research adheres to ethical, intellectual, and spiritual standards, journals contribute to the broader social good, aligning with Hifdz al-Nafs (protection of life and well-being) and Hifdz al-Ma‘ash (protection of societal resources) (Afif, 2025; Daulay et al., 2025; Ansar et al., 2026). The findings demonstrate that journals emphasizing these principles produce research that not only meets international benchmarks but also addresses local and regional challenges, thus reinforcing the dual commitment to global scholarly visibility and community-centered knowledge production. The study aligns with the work of Razi & Nugraha (2026) and Sulfa et al. (2026), highlighting how applied research within ethical frameworks can advance sustainable development and social responsibility.

Moreover, the results suggest that integrating Maqashid Shariah values into Scopus-oriented strategies can counteract the potential negative consequences of metric-driven academia, such as the marginalization of context-specific knowledge, academic elitism, and superficial publication practices (Mutaqin, 2026; Jiménez-Bernal et al., 2025). Ethical and epistemic principles act as a moderating force, guiding researchers to balance global competitiveness with meaningful, socially responsible scholarship. This integration promotes intellectual autonomy and the preservation of Islamic scholarly traditions while enhancing global recognition, as supported by the bibliometric analyses of Mostafa et al. (2025) and Md Zaini et al. (2026). Finally, the study highlights the transformative potential of aligning Scopus indexation with Hifdz al-Din and Hifdz al-‘Ilm. By operationalizing these principles, Islamic academic institutions can navigate the pressures of global performance metrics while fostering a culture of ethical, high-quality, and socially impactful research. This dual focus ensures that scholarly outputs contribute to the advancement of knowledge and the moral and spiritual development of communities, reflecting a holistic understanding of academic success that transcends numerical indicators alone (Abdullah, 2017; Zahroh & Pramuja, 2025; Fry et al., 2023b). In conclusion, the study provides evidence that integrating Islamic epistemic principles into Scopus-driven academic governance strengthens both the visibility and integrity of scholarly knowledge, offering a model for balancing global recognition with ethical and intellectual responsibility in Islamic academic contexts across Asia and Europe.

## **CONCLUSION**

This study reveals that strengthening Scopus indexation in Islamic academic journals across Asia and Europe can be effectively harmonized with the core principles of Maqashid Shariah, particularly Hifdz al-Din (preservation of religion) and Hifdz al-‘Ilm (preservation of



knowledge). The research demonstrates that integrating these principles into editorial governance, publication policies, and research practices allows journals to achieve international visibility and recognition while maintaining ethical, spiritual, and intellectual integrity. Journals that successfully embed *Hifdz al-Din* and *Hifdz al-'Ilm* manage to balance the pressures of metric-driven performance with the moral and social responsibilities of scholarship, ensuring that scientific outputs contribute meaningfully to both academic discourse and the wider community. The study confirms that Scopus-oriented strategies and Islamic epistemic frameworks are not mutually exclusive, but rather can be mutually reinforcing when properly implemented.

The analysis highlights that operationalizing these principles requires robust editorial and institutional mechanisms. Transparent peer review, ethical oversight, methodological rigor, and capacity-building initiatives are essential to ensure the quality and relevance of publications. Differences between Asian and European contexts, such as resource availability, infrastructure, and socio-cultural environments, shape the ways in which journals apply these frameworks. Nonetheless, the underlying commitment to preserving knowledge and religious values provides a consistent foundation across regions. The findings also show that embedding these principles encourages socially responsible scholarship, promotes critical and analytical reasoning, and enhances the societal impact of research. Consequently, the study provides practical insights for journal editors, policymakers, and researchers seeking to harmonize global recognition with ethical and epistemic commitments.

Despite its contributions, this research has certain limitations. The qualitative design and focus on select Islamic journals across Asia and Europe mean that findings may not be generalizable to all contexts or disciplines. Additionally, the study primarily analyzes existing policies, guidelines, and publications, which may not fully capture informal practices, cultural nuances, or the perspectives of individual researchers and authors. Future research should consider longitudinal studies, broader geographic coverage, and mixed-method approaches to capture both quantitative and qualitative dimensions of Scopus indexing and Islamic epistemic practices. Expanding the study to include stakeholder interviews and case studies can provide deeper insights into the challenges, strategies, and outcomes of integrating *Hifdz al-Din* and *Hifdz al-'Ilm*. Overall, this study underscores that a thoughtful integration of ethical, spiritual, and scholarly values into publication practices enables Islamic academic journals to enhance their global standing while preserving their intellectual and moral responsibilities.

## REFERENCES

- Abdullah, M. A. (2017). Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community. *Al-Jami'ah: Journal of Islamic Studies*, 55(2), 391–426. <https://doi.org/10.14421/ajis.2017.552.391-426>
- Abdullah, M., Gokaru, S. U., Ali, A. K. bin, Ramli, W. A. W., Irawan, D., & Bensala, Y. (2025). An outlook for the emergence of radicalism in Indonesia and Nigeria: A comparative analysis. *Safer Communities*, 24(4), 356–376. <https://doi.org/10.1108/SC-09-2024-0056>



- Abusaada, H., Elshater, A., & Ghalib, H. (2026). Designing a historically grounded bibliographic model to enhance reference reliability in planning research. *Ain Shams Engineering Journal*, 17(2), 103973. <https://doi.org/10.1016/j.asej.2025.103973>
- Adiprasetyo, J. (2025). Knowledge, numbers and scholarly integrity: The shallow research culture in Indonesian communication education. *Journal of Organizational Ethnography*, 15(1), 105–122. <https://doi.org/10.1108/JOE-07-2025-0097>
- Afif, N. (2025). Inclusive Islamic Education in Indonesia: Challenges, Theological Foundations, and Institutional Reform. *AL-ISHLAH: Jurnal Pendidikan*, 17(3), 4078–4089. <https://doi.org/10.35445/alishlah.v17i3.7650>
- Ansar, M. C., Rusli, A. M., & Irwan, A. L. (2026). The intellectual structure of local capacity and poverty alleviation: A bibliometric analysis and future directions. *World Development Sustainability*, 8, 100302. <https://doi.org/10.1016/j.wds.2026.100302>
- Bachtiar, V. S., Purnawan, P., Raudina, A., & Habibah, H. R. I. (2026). Performance and application of air quality models in Indonesia: A systematic review of progress, challenges, and future directions. *Atmospheric Environment: X*, 30, 100457. <https://doi.org/10.1016/j.aeaoa.2026.100457>
- Caffrey, C., Lee, H., Withorn, T., Clarke, M., Castañeda, A., Macomber, K., Jackson, K. M., Eslami, J., Haas, A., Philo, T., Galoozis, E., Vermeer, W., Andora, A., & Kohn, K. P. (2022). Library instruction and information literacy 2021. *Reference Services Review*, 50(34), 271–355. <https://doi.org/10.1108/RSR-09-2022-0035>
- Cahyana, D., Karolinoerita, V., Widyatmanti, W., Fiantis, D., Setiawati, A. R., Widyastuti, M. T., Sukarman, S., Gani, R. A., Muslim, R. Q., Manurung, E. D., Qadaryani, L., & Setiadi, B. (2025). Advancing soil security through international scientific collaboration in Indonesia. *Soil Advances*, 4, 100076. <https://doi.org/10.1016/j.soilad.2025.100076>
- Chun, K. P., Octavianti, T., Bradford, L., Reeves, M., Nagheeby, M., Olusola, A., Howard, B. C., Ceperley, N., Castelli, G., Nkwasa, A., Budiyo, Y., Strickert, G., Morales-Marin, L. A., Sutanto, S. J., Nóbrega, R. L. B., Diele-Viegas, L. M., & Gopinath, D. (2026). Decolonising hydrology: Reflecting on positionalities for sustainable and just futures. *Environmental Science & Policy*, 178, 104340. <https://doi.org/10.1016/j.envsci.2026.104340>
- Cope, B., & Kalantzis, M. (2014). 2—Changing knowledge ecologies and the transformation of the scholarly journal. In B. Cope & A. Phillips (Eds.), *The Future of the Academic Journal (Second Edition)* (pp. 9–83). Chandos Publishing. <https://doi.org/10.1533/9781780634647.9>
- Daulay, M., Siregar, I., & Akhyar, S. (2025). The Role of Scientific Integration in Contemporary Ijtihād: Researchers' Perspectives in State Islamic Universities. *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan*, 12(1), 322–344. <https://doi.org/10.29300/mzn.v12i1.4887>
- Fiala, D. (2022). Indonesia's Place in the Research Landscape of Southeast Asia. *Unisia*, 40(1), 45–66. <https://doi.org/10.20885/unisia.vol40.iss1.art3>
- Fry, C. V., Lynham, J., & Tran, S. (2023a). Ranking researchers: Evidence from Indonesia. *Research Policy*, 52(5), 104753. <https://doi.org/10.1016/j.respol.2023.104753>



- Fry, C. V., Lynham, J., & Tran, S. (2023b). Ranking researchers: Evidence from Indonesia. *Research Policy*, 52(5), 104753. <https://doi.org/10.1016/j.respol.2023.104753>
- Jamil, T. M. (2026). *Mafia Sitasi Permalukan Pendidikan Aceh: Ketika Akademik Indonesia Terjebak Illusi Scoposisasi*. Serambinews.com. <https://aceh.tribunnews.com/opini/1025421/mafia-sitasi-permalukan-pendidikan-aceh-ketika-akademik-indonesia-terjebak-ilusi-scoposisasi>
- Jiménez-Bernal, P. J., Boude Figueredo, O., & Vargas Sánchez, A. D. (2025). Utopia, educational technologies in rural training processes: A systematic review. *Social Sciences & Humanities Open*, 12, 101989. <https://doi.org/10.1016/j.ssaho.2025.101989>
- Juhaidi, A., Hartini, S., Hidayati, N., Fadillah, R., Ranti, M. G., Fitria, A., Badrian, Salamah, Mahmudah, Ma'ruf, H., Saputri, R. A., Suriagiri, Huriyah, & Rahmi, N. (2026). From scandal to redemption: Exploring word-of-mouth effects on professor brand equity in Indonesia. *Social Sciences & Humanities Open*, 13, 102371. <https://doi.org/10.1016/j.ssaho.2025.102371>
- Majid, M. S. Abd. (2026). *Scopus, Sitasi, dan Martabat Ilmu di Kampus Aceh: Membaca Ulang Kupi Beungoh Prof. TMJ*. Serambinews.com. <https://aceh.tribunnews.com/opini/1025759/scopus-sitasi-dan-martabat-ilmu-di-kampus-aceh-membaca-ulang-kupi-beungoh-prof-tmj>
- Md Zaini, S., Singh, H., & Iwuchukwu, E. (2026). A bibliometric analysis on bibliometric papers of sustainable performance. *Journal of Asia Business Studies*, 20(3), 648–668. <https://doi.org/10.1108/JABS-07-2025-0446>
- Mostafa, M. M., Alhur, M., & Moustafa, A. M. (2025). A structural topic modeling of communication research: Insights from over a century of journals' abstracts. *International Journal of Information Management Data Insights*, 5(2), 100364. <https://doi.org/10.1016/j.jjime.2025.100364>
- Mutaqin, Z. Z. (2026). *High rankings, low reach in Indonesian journals—Academia*. The Jakarta Post. <https://www.thejakartapost.com/opinion/2026/05/08/high-rankings-low-reach-in-indonesian-journals.html>
- Muthohirin, N., Aziz, A. A., Mahfud, C., Mukhlis, F., & Hikmawati, R. (2025). Islamic Sciences in Transition: Post-Reformation Developments in Indonesia's State Islamic Universities. *Ulumuna*, 29(1), 429–460. <https://doi.org/10.20414/ujis.v29i1.849>
- Novita, M. (2025). From Research to Impact: Strengthening the Institutional Research Ecosystem and Localizing the Sdgs Through Islamic Higher Education in Indonesia (a Case of Lppm Iai Yasni Bungo, 2023–2025). *Proceeding of International Conference on Education, Society and Humanity*, 3(1), 161–178.
- OLDAC, Y. I., LIM, M., MOK, K. H., TRAN, L., YANG, L., & NKANSAH, J. O. (2025). Southeast Asia's cross-regional research collaborations in the multiplex world: Current trends and future paths. *International Journal of Educational Research*, 133, 102726. <https://doi.org/10.1016/j.ijer.2025.102726>
- Peykani, P., Emrouznejad, A., & Nouri, M. (2026). Best-worst multi-criteria decision-making method: A review of the literature. *Socio-Economic Planning Sciences*, 104, 102345. <https://doi.org/10.1016/j.seps.2025.102345>



- Razi, M. H., & Nugraha, W. C. (2026). Geogenic mercury in Indonesia: A critical review of occurrence patterns, geological controls, and environmental pathways. *Chemosphere*, 405, 144946. <https://doi.org/10.1016/j.chemosphere.2026.144946>
- Saif, M. A. M., Hussin, N., Husin, M. M., Muneer, A., & Alwadain, A. (2024). Beyond conventions: Unravelling perceived value's role in shaping digital-only banks' adoption. *Technological Forecasting and Social Change*, 203, 123337. <https://doi.org/10.1016/j.techfore.2024.123337>
- Satchanawakul, N., & Liangruenrom, N. (2025). The historical evolution of liberal arts education: A systematic scoping review with global perspectives and future recommendations. *International Journal of Educational Research Open*, 9, 100482. <https://doi.org/10.1016/j.ijedro.2025.100482>
- Sotoudeh-Anvari, A. (2024). A state-of-the-art review on D number (2012-2022): A scientometric analysis. *Engineering Applications of Artificial Intelligence*, 127, 107309. <https://doi.org/10.1016/j.engappai.2023.107309>
- Sulfa, D. M., Suwono, H., & Rahayu, S. E. (2026). Strengthening sustainability mindsets: Evidence from an analysis of the Human–Nature Connection and environmental behavior in Indonesia. *Environmental Development*, 58, 101417. <https://doi.org/10.1016/j.envdev.2025.101417>
- Withorn, T., Eslami, J., Lee, H., Clarke, M., Caffrey, C., Springfield, C., Ospina, D., Andora, A., Castañeda, A., Mitchell, A., Kimmitt, J. M., Vermeer, W., & Haas, A. (2021). Library instruction and information literacy 2020. *Reference Services Review*, 49(34), 329–418. <https://doi.org/10.1108/RSR-07-2021-0046>
- Zahroh, A., & Pramuja, A. D. (2025). Islamic Scientific Tradition in the Modern Era: A Phenomenological Study on the Integration of Education in Islamic Boarding Schools and Higher Education. *Fitrah: Journal of Islamic Education*, 6(1), 102–118. <https://doi.org/10.53802/fitrah.v6i1.1117>
- Zaroni, A. N., & Lestari, D. (2025). A Bibliometric Analysis of Islamic Work Ethics: Research Trends and Future Directions. *Al-Tijary*, 10(2), 103–122. <https://doi.org/10.21093/at.v10i2.9832>