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Toward Culturally Grounded Constitutional Justice: A Bibliometric Analysis of Ethical Principles, Javanese Customary Law, and Restorative Justice in Indonesia

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Abstract

The Indonesian legal system represents a unique interaction between constitutional law, Pancasila values, and diverse customary traditions. However, scholarly discussions on the integration of ethics, Javanese customary law, and restorative justice within the constitutional framework remain fragmented and insufficiently explored. This study aims to analyze the development of academic discourse on ethical principles, customary law, and restorative justice in Indonesia, with particular emphasis on the contribution of Javanese legal traditions to contemporary legal reform. This research employed a bibliometric approach using the Scopus database, covering publications from 2020 to 2025. A total of 980 relevant documents were analyzed to identify publication trends, thematic developments, international collaboration networks, and dominant research topics related to ethics, restorative justice, constitutional law, and customary legal traditions. The findings indicate a significant increase in scholarly attention after 2020, reaching its peak in 2024. Ethics, justice, sustainability, human rights, and legal reform emerged as the dominant themes in the literature. Although Javanese customary law remains underrepresented in international publications, it demonstrates considerable potential to enrich restorative justice discourse through culturally grounded legal perspectives. The study also reveals strong international collaboration, particularly involving the United Kingdom, the United States, Indonesia, New Zealand, and Japan. Theoretically, this study contributes to the advancement of pluralistic legal scholarship. Practically, the findings may support legal reform, curriculum development, and policy formulation aligned with Asta Cita 7 and Sustainable Development Goal 16 concerning peace, justice, and strong institutions.

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INTRODUCTION

The Indonesian legal system represents a unique convergence of formal constitutional frameworks, philosophical foundations rooted in Pancasila, and deeply embedded customary legal traditions.[1] As the nation continues to strengthen its commitment to justice, democracy, and human rights, scholarly attention has increasingly focused on alternative legal paradigms that emphasize ethical and culturally grounded approaches.[2] Among these paradigms, restorative justice — a model that prioritizes reconciliation, community healing, and offender accountability — has emerged as a promising complement to conventional retributive systems.[3] At the same time, Javanese customary law, with its centuries-old emphasis on harmony, deliberation, and moral conduct, continues to offer valuable insights into how justice can be practiced in ways that resonate with local values and collective consciousness.[4] These indigenous principles align closely with ethical frameworks that prioritize relational responsibility and moral equilibrium, offering not only cultural legitimacy but also normative alternatives to the highly formalized mechanisms of state law.[5]

Despite the richness and relevance of these local and ethical perspectives, their integration into Indonesia's constitutional and legal discourse remains partial and fragmented.[6] The gap between academic exploration and institutional recognition reflects a broader challenge: reconciling plural legal traditions with the demands of a unified national legal system.[7] In this context, understanding how ethical principles, restorative justice, and Javanese customary law are represented and debated in scholarly literature becomes crucial, not only for advancing theoretical understanding but also for guiding policy reform and educational development.[8] However, the current academic landscape on this topic is characterized by disciplinary silos, inconsistent terminology, and limited cross-referencing among scholars.[9] This lack of coherence

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1 Brian C. Gin et al., "Entrustment and EPAs for Artificial Intelligence (AI): A Framework to Safeguard the Use of AI in Health Professions Education," *Academic Medicine* 100, no. 3 (2025): 264–72, https://doi.org/10.1097/ACM.0000000000005930.

2 Chenglu Li et al., "RICE AlgebraBot: Lessons Learned from Designing and Developing Responsible Conversational AI Using Induction, Concretization, and Exemplification to Support Algebra Learning," *Computers and Education: Artificial Intelligence* 8 (2025), https://doi.org/10.1016/j.caeai.2024.100338.

3 Josefin Hagström, Maria Hägglund, and Charlotte Blease, "Adolescent and Parental Proxy Online Record Access: Analysis of the Empirical Evidence Based on Four Bioethical Principles," *BMC Medical Ethics* 26, no. 1 (2025), https://doi.org/10.1186/s12910-025-01182-9.

4 Kelly E. Ormond et al., "Researcher Views on Returning Results from Multi-Omics Data to Research Participants: Insights from The Molecular Transducers of Physical Activity Consortium (MoTrPAC) Study," *BMC Medical Ethics* 26, no. 1 (2025), https://doi.org/10.1186/s12910-025-01174-9.

5 J Afzal, *Implementation of Digital Law as a Legal Tool in the Current Digital Era*, *Implementation of Digital Law as a Legal Tool in the Current Digital Era* (School of International Law, Southwest University of Political Science and Law, Chongqing, China: Springer Science+Business Media, 2024), https://doi.org/10.1007/978-981-97-7106-6.

6 Radian Salman et al., "Non-Judicial Activities of the Indonesian Constitutional Court: Do They Foster Judicial Reputation?," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 8, no. 1 (2025): 231–61, https://doi.org/10.24090/volksgeist.v8i1.12239.

7 P Lesturgie et al., "Short-Term Evolutionary Implications of an Introgressed Size-Determining Supergene in a Vulnerable Population," *Nature Communications* 16, no. 1 (2025), https://doi.org/10.1038/s41467-025-56126-z.

8 Malcolm Gammie, "Policy Forum: Some Reflections on Ethical Considerations in Tax Litigation," *Canadian Tax Journal* 72, no. 1 (2024): 95–105, https://doi.org/10.32721/ctj.2024.72.1.pf.gammie.

9 Jessica Carniel et al., "The Ethics Review and the Humanities and Social Sciences: Disciplinary Distinctions in Ethics Review Processes," *Research Ethics* 19, no. 2 (2023): 139–56, https://doi.org/10.1177/17470161221147202.

calls for a systematic and data-driven approach to identify key contributors, conceptual trends, institutional collaborations, and underexplored themes within this expanding body of literature.[10]

Existing research has demonstrated that restorative justice can serve as a viable complement to retributive justice, particularly in post-conflict societies.[11] Scholars have also observed that Indonesian customary law systems often prioritize peace over punishment and emphasize ethical obligations rather than procedural formalism.[12] However, most previous studies are either conceptual or case-specific and therefore lack a comprehensive, data-driven overview. Furthermore, although bibliometric methods are increasingly employed in legal and social science research[13] to map scholarly ecosystems, only a limited number of studies have specifically applied these methods to examine the intersection of ethics, customary law, and constitutionalism in Indonesia. Therefore, this study seeks to fill a critical knowledge gap by providing a comprehensive bibliometric mapping of academic literature in this field.

To address these gaps, this study adopts a bibliometric approach to systematically explore the scholarly landscape concerning ethical principles, Javanese customary law, and restorative justice, particularly within the framework of the Indonesian Constitution. Bibliometric methods provide a robust means of quantifying and visualizing academic output, tracing citation networks, identifying prolific authors and journals, and detecting thematic patterns over time. Through this approach, the study aims to examine publication trends, identify the journals that publish the greatest number of studies in this field, determine the most prolific and influential authors, and analyze the dominant academic disciplines involved in discussions on ethical principles, Javanese customary law, and restorative justice. In addition, this study investigates the countries contributing most significantly to scholarly publications and international collaborations, identifies the most influential articles based on citation counts, and explores dominant themes, major scholarly concerns, and potential research gaps emerging from the literature and bibliometric trends related to ethical principles, Javanese customary law, and restorative justice within the framework of the Indonesian Constitution.

Preliminary observations of research trends indicate a significant increase in publications after 2020, coinciding with the global rise of restorative justice practices and Indonesia's intensified efforts to integrate indigenous knowledge into public policy.[14] The discourse has

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[10] Olivia Grimwade et al., "Payment in Challenge Studies: Ethics, Attitudes and a New Payment for Risk Model," *Journal of Medical Ethics* 46, no. 12 (2020): 815–26, https://doi.org/10.1136/medethics-2020-106438.

[11] Zehra Akyol and D. Randy Garrison, "Assessing Metacognition in an Online Community of Inquiry," *Internet and Higher Education* 14, no. 3 (2011): 183–90, https://doi.org/10.1016/j.iheduc.2011.01.005.the purpose of this research is to develop and validate a metacognitive construct that provides the opportunity to assess metacognition in online discussions. Furthermore, the Community of Inquiry (CoI

[12] L Sulastri, "The Mediating Role of Intrinsic Motivation between Islamic Work Ethics and Job Satisfaction: A Case Study on Islamic Bank Employees in Bandung City, Indonesia," *International Journal of Innovation, Creativity and Change* 12, no. 4 (2020): 229–38.

[13] Anjar Kususiyanah et al., "Trends and Landscape of Omnibus Law Research: A Bibliometric Analysis," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 7, no. 2 (September 27, 2024): 219–43, https://doi.org/10.24090/VOLKSGEIST.V7I2.9633.

[14] G J Udom et al., "Reverse Pharmacology and Tradomedicare in Africa: Are We at a Crossroads?," *Current Pharmacology Reports* 11, no. 1 (2025), https://doi.org/10.1007/s40495-025-00403-4; Yingsak Vanpetch and Mahachai Sattayathamrongthian, "Evaluating the Integration of Internal and External Factors for Balancing Sustainability and Profitability in SMEs," ed. D. Rudoy et al., *E3S Web of Conferences* 583 (October 2024): 06019, https://doi.org/10.1051/e3sconf/202458306019; Edmond Awad et al., "An Approach for Combining Ethical

expanded across multiple disciplines, including law, sociology, criminology, anthropology, and philosophy, with increasing emphasis on restorative justice as a culturally adaptive and victim-sensitive model.[15] However, customary law, particularly within the Javanese context, remains relatively underrepresented in mainstream legal scholarship and is often confined to niche studies or regional analyses.[16] Ethical principles, although frequently invoked, still lack consistent theoretical grounding across the literature. This fragmentation underscores the need for synthesis and integration, which this study seeks to achieve through quantitative mapping and interpretive analysis.[17]

In alignment with national development priorities, this study directly supports the Asta Cita agenda, particularly in two strategic areas. First, it contributes to strengthening the ideology of Pancasila, democracy, and human rights by examining legal concepts deeply rooted in communal ethics and social justice, thereby reaffirming the philosophical foundations of Indonesia's national identity. Second, it supports efforts to strengthen legal and political reform, as the integration of restorative justice and customary law reflects an ongoing transformation toward a more inclusive, responsive, and participatory legal system. The study also contributes to the achievement of several Sustainable Development Goals (SDGs), including Goal 16 (Peace, Justice, and Strong Institutions) by promoting justice mechanisms that are inclusive and culturally grounded; Goal 4 (Quality Education) by mapping scholarly production that can enrich legal education and curriculum development; and Goal 10 (Reduced Inequalities) by highlighting restorative and customary frameworks that enhance access to justice for marginalized communities.

The broader objective of this research is to critically assess the academic landscape that supports the conceptual integration of ethical, local, and constitutional legal paradigms in Indonesia.[18] By identifying influential scholars, dominant journals, recurring themes, and collaborative networks, this study provides a strategic overview of the intellectual infrastructure

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Principles with Public Opinion to Guide Public Policy," *Artificial Intelligence* 287 (2020), https://doi.org/10.1016/j.artint.2020.103349.

15 A H Boyette, "Autonomy and Risk Perception in Congo Basin Developmental Systems," *Acta Psychologica* 255 (2025), https://doi.org/10.1016/j.actpsy.2025.104891; Femi Richard Omotoyinbo, "Smart Soldiers: Towards a More Ethical Warfare," *AI and Society* 38, no. 4 (2023): 1485–91, https://doi.org/10.1007/s00146-022-01385-3; V P DeFrancisco and C H Palczewski, *Communicating Gender Diversity: A Critical Approach*, *Communicating Gender Diversity: A Critical Approach* (University of Northern Iowa, United States: SAGE Publications Inc., 2007), https://doi.org/10.4135/9781483329284; A Qadir and T Tiaynen-Qadir, "De-Mystifying Mysticism: A Critical Realist Perspective on Ambivalences in the Study of Mysticism," *Religions* 16, no. 1 (2025), https://doi.org/10.3390/rel16010010."

16 N Setiyowati, J L S Jaafar, and A Z A Razak, "Personality Traits and Work Performance among Academicians in University: Leadership Styles as a Mediator," *International Journal of Evaluation and Research in Education* 13, no. 4 (2024): 2238–50, https://doi.org/10.11591/ijere.v13i4.28214.

17 Nanda Kurnia Putra et al., "Gold Savings at Pawnshops in The Perspective of Islamic Law," *Profetika: Jurnal Studi Islam* 25, no. 1 (2024): 143–52, https://doi.org/https://doi.org/10.23917/profetika.v25i01.6642.

18 Septiana Dwiputri Maharani, Khairul Amin, and Alya Farah Taufiqoh, "Technological Progress, Artificial Intelligence Development and Ethical Paradigms," *Wisdom* 22, no. 2 (2022): 103–17, https://doi.org/10.24234/wisdom.v22i2.636; Suparman Marzuki, "Assessing the Conformity of Human Rights Paradigm in Indonesian Legislation and the Rulings of the Constitutional Court," *Academic Journal of Interdisciplinary Studies* 12, no. 4 (2023): 239–47, https://doi.org/10.36941/ajis-2023-0110; Syukri, Adenan, and Syahminan, "Reinterpreting Justice in Al-Farabi's Political Philosophy: Relevance to Contemporary Islamic Human Rights Thought," *MILRev: Metro Islamic Law Review* 4, no. 1 (2025): 489–516, https://doi.org/10.32332/milrev.v4i1.10466.

underpinning Indonesia's evolving legal thought.[19] Its contributions are both theoretical and practical: it offers new insights into pluralistic and culturally embedded justice systems, enhances opportunities for cross-disciplinary and international collaboration, and informs policymakers, educators, and legal reform advocates seeking to develop a justice system that is not only legally coherent but also morally grounded and socially inclusive.

This research contributes to the development of an interdisciplinary and data-driven understanding of how ethics, local wisdom, and constitutional thought intersect within Indonesian legal scholarship. It establishes a bibliometric foundation for future empirical and theoretical studies. Importantly, the study justifies its focus on Javanese customary law by emphasizing its philosophical alignment with restorative justice principles, particularly in promoting social harmony, reconciliation, and community-based dispute resolution.[20] The findings indicate that, despite its relatively limited representation in the dataset, this cultural legal tradition embodies values that are conceptually relevant to contemporary restorative justice frameworks. Therefore, the study not only maps existing academic discourse but also identifies underexplored intersections between local legal traditions and global justice paradigms. These insights may inform legal reform initiatives, curriculum development, and policy design by providing evidence-based directions for integrating culturally grounded approaches into modern legal systems.[21]

RESEARCH METHODS

This study employs a bibliometric approach to analyze and map scholarly publications concerning ethical principles, Javanese customary law, and restorative justice within the framework of the Indonesian Constitution. Bibliometric analysis is particularly suitable for identifying publication trends, influential authors, institutional affiliations, citation patterns, collaborative networks, and emerging research themes within a specific field of study. By utilizing quantitative indicators such as publication output, citation frequency, and keyword occurrence, this method provides a systematic understanding of the intellectual structure and development of the research area.[22]

The data were retrieved from the Scopus database, a widely recognized multidisciplinary indexing and citation platform. The search was conducted using combinations of keywords applied to article titles, abstracts, and author keywords, including *"ethical principles," "Javanese customary law," "restorative justice framework,"* and *"Indonesian constitution."* The initial search yielded 37,680 documents. To ensure relevance and quality, the dataset was limited to peer-

[19] Aina Crozier, Barbara J. Lence, and Steven V. Weijs, "Resilience Framework for Urban Water Supply Systems Planning," *Sustainable and Resilient Infrastructure* 9, no. 4 (2024): 386–406, https://doi.org/10.1080/23789689.2024.2340378; Sylvia Martin et al., "A Comparative Ethical Analysis of the Egyptian Clinical Research Law," *BMC Medical Ethics* 25, no. 1 (2024), https://doi.org/10.1186/s12910-024-01040-0.

[20] Ema Mar'ati Sholecha et al., "Justice Collaborator's Position and Function on Witness Protection's Rights as a Suspect from the Perspective of Criminal Law in Indonesia," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, June 30, 2023, 131–43, https://doi.org/10.24090/VOLKSGEIST.V6I1.7246.

[21] Jihan Husna Srifyan, Anzar Aquil, and Muntaha Artalim Zaim, "Women's Career Islamic Family Law Perspectives," *Demak Universal Journal of Islam and Sharia* 1, no. 2 (2023): 154–65.

[22] Usman Aliyu Yunusa and Jobeda Khanom, "The Role of Islamic Law in Regulating Environmental Protection and Sustainability," *Journal of Econ-Islamic Law and Society Research* 1, no. 1 (2025): 19–32.

reviewed journal articles published between 2020 and 2025 within the subject areas of Social Sciences and Arts and Humanities. Only English-language and open-access publications were included to enhance accessibility and consistency.[23]

Further screening was conducted by considering author affiliations from selected countries with strong research relevance, including Indonesia, the United States, the United Kingdom, Australia, Germany, Canada, Malaysia, China, and several European countries. In addition, only articles containing at least one of forty predetermined keywords related to ethics, justice, constitutional law, Islamic law, and restorative justice were retained. After applying all inclusion criteria, a final dataset of 980 documents was obtained. The selected publications were subsequently analyzed using bibliometric indicators, including publication trends, journal productivity, citation performance, international collaboration patterns, and keyword co-occurrence networks, to identify dominant research themes, influential contributors, and emerging research gaps in the field.[24]

ANALYSIS AND DISCUSSION

To strengthen the analytical foundation of this study, it is important to clarify the conceptual relationship among culture, law, justice, and locality. Culture can be understood as a system of values, norms, beliefs, and practices that shape social behavior, while law comprises both formal and informal rules that regulate such behavior within society. Justice, in this context, refers not only to legal correctness but also to socially perceived fairness, which is often influenced by cultural values and collective moral understandings. Locality emphasizes the spatial, historical, and socio-cultural contexts in which legal norms operate, particularly within plural legal systems such as Indonesia.[25] Together, these concepts provide an important framework for understanding how legal practices emerge, evolve, and gain legitimacy within specific social environments.

These concepts are inherently interconnected. Cultural values influence the formation, interpretation, and implementation of legal norms, while legal systems institutionalize particular notions of justice within society. In localized contexts, such as Javanese customary law, justice is often expressed through restorative mechanisms that prioritize social harmony, reconciliation, consensus-building, and communal balance rather than punitive sanctions. This demonstrates a strong conceptual alignment between local cultural traditions and contemporary restorative justice frameworks.[26] Such alignment suggests that restorative justice is not merely a modern legal innovation but also reflects values that have long been embedded in indigenous

[23] Imron Rosyadi et al., "Syathibi's Thoughts on Maslahah Mursalah and Its Impact on The Development of Islamic Law," *Journal of World Thinkers* 1, no. 1 (2024): 63–74.

[24] Alwy Ahmed Mohamed Alaa Alkhateeb1, "Legal Pluralism in Muslim-Majority Asia: Sharia, Customary Law, and Sustainable Development Goals," *Maktabah Reviews on Sustainable Development Goals* 1, no. 2 (2024): 87–104.

[25] Mariam Elbanna et al., "A Bibliometric Analysis of Sustainable Development Goals (SDGs) Through the Lens of Maqasid Shariah Tafsir," *QiST: Journal of Quran and Tafseer Studies* 4, no. 1 (January 2025): 1–22, https://doi.org/https://doi.org/10.23917/qist.v4i1.7360.

[26] Nourelhuda S B Elmanaya, "Mapping Halal Tourism Research in Indonesia : A Bibliometric Analysis of Scopus-Indexed Articles," *Journal of Econ-Islamic Law and Society Research* 1, no. 3 (2025): 211–26, https://doi.org/https://doi.org/10.61455/jeisr.v1i03.521 Mapping.

legal traditions. Consequently, the integration of customary legal principles into contemporary justice systems may enhance both cultural legitimacy and social effectiveness in dispute resolution.

Based on the bibliometric findings, which reveal the limited representation of culturally grounded legal traditions within the existing scholarly literature, this study identifies several directions for future research. These include deeper empirical investigations into local customary laws and their practical application in dispute resolution processes, comparative analyses between indigenous legal systems and contemporary restorative justice models, and interdisciplinary studies integrating legal theory, cultural studies, sociology, and public policy. Such research would contribute to a more comprehensive understanding of how locality shapes legal norms and justice practices. Furthermore, these avenues of inquiry are essential for developing legal frameworks that are both context-sensitive and globally relevant, thereby fostering justice systems that accommodate cultural diversity while remaining responsive to contemporary legal challenges. [27]

Publication Trends and Scholarly Development

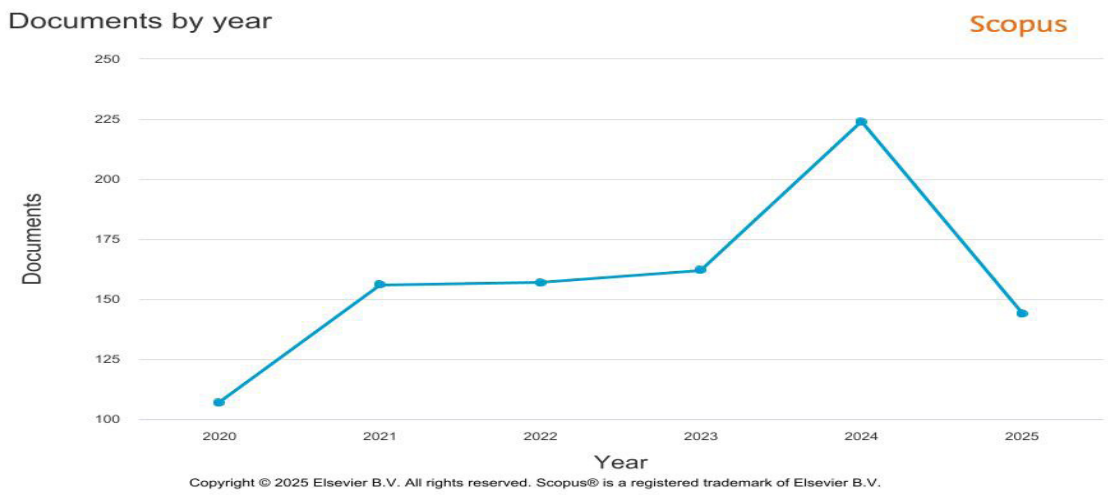

Figure 1: *Document by year*

Figure 1 illustrates the publication trends related to ethical principles, Javanese customary law, and restorative justice within the framework of the Indonesian Constitution between 2020 and 2025, based on data retrieved from the Scopus database. The number of publications demonstrates a gradual increase from 2020 to 2023, rising from slightly above 100 documents in 2020 to approximately 160 documents annually during the 2021–2023 period. This pattern indicates a steady and sustained academic interest in the intersection of ethics, customary law, and restorative justice. A significant increase occurred in 2024, when the number of publications exceeded 220 documents, representing the highest level of scholarly output during the observed

[27] Mariam Elbanna et al., "Basel Accords and Islamic Banking Regulation: A Bibliometric Analysis of Sharia, Governance, and Capital Adequacy," *International Journal of Law and Society* 4, no. 2 (2025): 180–201, https://doi.org/10.59683/ijls.v4i2.191.

period. In contrast, the number of publications recorded in 2025 declined to fewer than 150 documents. This decrease is most likely attributable to incomplete indexing, as many articles published during the current year may not yet have been fully processed and incorporated into the Scopus database.

From a theoretical perspective, the upward trend observed between 2020 and 2024 reflects growing scholarly attention to the integration of ethical values, indigenous knowledge systems, and restorative justice principles within Indonesia's legal and constitutional framework. This development aligns with broader global movements advocating the decolonization of legal knowledge and the recognition of community-based approaches to justice within formal legal systems. The increasing volume of publications also corresponds with the objectives of Sustainable Development Goal (SDG) 16, which promotes peace, justice, and strong institutions through inclusive and accessible legal mechanisms. Furthermore, the trend is consistent with Indonesia's Asta Cita agenda, particularly the commitment to strengthening legal and political reform through more responsive and socially grounded governance structures.[28]

The substantial increase in publications during 2024 may also reflect a post-pandemic shift in academic priorities. As societies continue to address the social, economic, and legal consequences of the COVID-19 pandemic, researchers have increasingly explored alternative models of justice capable of addressing issues such as social inequality, human rights protection, and legal pluralism. Within this context, restorative justice and Javanese customary law have emerged as relevant frameworks for promoting reconciliation, community participation, and culturally grounded dispute resolution. Nevertheless, the bibliometric findings suggest that scholarly attention remains concentrated primarily on restorative justice, while discussions of Javanese customary law continue to occupy a relatively marginal position within the broader literature.

Although the decline observed in 2025 is likely the result of technical and indexing-related factors, it also raises important questions regarding the sustainability and future direction of research in this field. As the volume of publications continues to grow, there is a possibility that the literature may become saturated with descriptive and conceptual analyses that offer limited empirical or practical contributions. Consequently, future research should move beyond normative discussions and focus on interdisciplinary, empirical, and policy-oriented investigations. Such studies could provide deeper insights into how ethical principles and customary legal traditions may be effectively institutionalized within Indonesia's constitutional and legal framework while remaining responsive to contemporary social challenges.

The findings also carry important implications for various stakeholders. For academics, the publication trend provides a clear picture of the field's intellectual development and highlights opportunities for greater collaboration among scholars in law, sociology, anthropology, political science, and philosophy. For policymakers, the evidence underscores the importance

[28] Ricky Aditya Syam et al., "The Relationship of Islamic Law and Ethics in Pharmacist Practice : A Literature Review," *Solo International Collaboration and Publication of Social Sciences and Humanities* 1, no. 3 (2023): 173–80; Tina Oktatianti et al., "Premeditated Murder in the Modern Era Comparative Study of Perspectives on Islamic Law and the Criminal Code," *Solo International Collaboration and Publication of Social Sciences and Humanities* 1, no. 01 (2023): 24–34, https://doi.org/10.61455/sicopus.v1i01.28.

of integrating restorative justice and indigenous legal traditions into ongoing legal reform initiatives. For legal educators, the results offer a strong rationale for developing curricula that move beyond doctrinal legal instruction and incorporate ethical, cultural, and community-based perspectives on justice.

Overall, the sustained increase in scholarly output between 2020 and 2024 suggests that research on ethical principles, Javanese customary law, and restorative justice represents more than a temporary academic trend. Rather, it reflects a broader intellectual and institutional movement toward the development of legal systems that are more inclusive, culturally responsive, ethically grounded, and capable of addressing the complex realities of contemporary Indonesian society.

Journal Productivity and Scholarly Dissemination

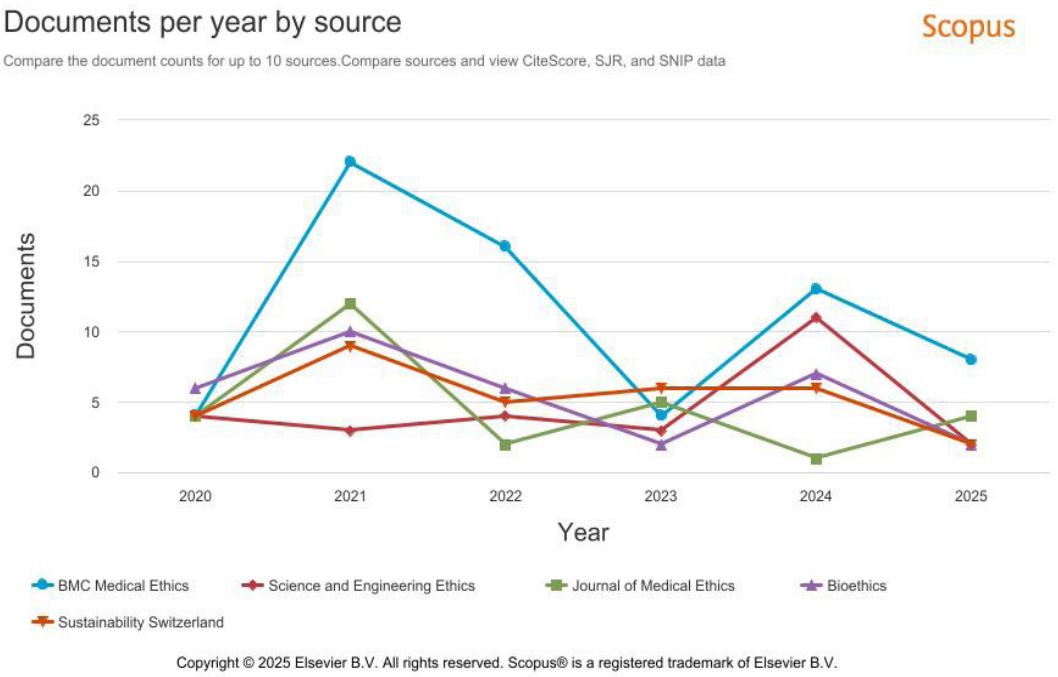

Figure 2: *Document per year by source*

The graph illustrates the annual distribution of publications across selected Scopus-indexed journals during the period 2020–2025. Among the journals analyzed, *BMC Medical Ethics* consistently demonstrates the highest level of productivity, reaching its peak in 2021 with more than 22 published articles. Although its publication output gradually declined in subsequent years, it remained the most productive journal overall throughout the observed period. In contrast, *Science and Engineering Ethics* exhibited substantial growth, particularly in 2024, when it surpassed all other journals with more than 13 publications. This increase reflects the growing relevance of ethical scholarship in addressing issues related to law, justice, technology, and broader societal challenges. Meanwhile, the *Journal of Medical Ethics* reached its highest publication output in 2021 before experiencing a notable decline, which may indicate a shift

in editorial priorities or thematic focus. Similarly, *Bioethics* displayed fluctuating publication patterns, with noticeable peaks in 2021 and 2024, whereas *Sustainability* maintained a relatively modest but consistent level of contribution throughout the period.

The observed pattern suggests a gradual redistribution of publication dominance among journals over time. While *BMC Medical Ethics* initially occupied a leading position, its declining output after 2021 coincided with the rise of *Science and Engineering Ethics*, indicating an expansion of ethical scholarship into broader multidisciplinary domains. This trend suggests that discussions surrounding ethics, justice, and restorative approaches are increasingly being situated within contexts that extend beyond traditional medical ethics, encompassing technology, sustainability, governance, and social policy.[29] Importantly, many of the journals represented in the dataset are not primarily focused on legal studies, indicating that debates concerning ethics, justice, and restorative frameworks are frequently developed outside conventional legal scholarship. The fluctuations observed in journals such as *Bioethics* and the *Journal of Medical Ethics* further reflect the dynamic and competitive nature of ethical research, where scholarly attention shifts in response to evolving global concerns related to health, human rights, social justice, and sustainability.

From a theoretical perspective, this trend can be interpreted through the Diffusion of Knowledge Model,[30] which suggests that scholarly ideas often emerge within a limited number of specialized outlets before gradually spreading across a wider network of disciplines and publication venues. In this context, the early dominance of *BMC Medical Ethics* may represent the initial concentration of scholarly discourse, while the subsequent growth of other journals reflects the maturation and diversification of the field. This diffusion process promotes greater epistemological diversity by enabling concepts such as restorative justice, indigenous legal traditions, and ethical governance to be examined through multiple disciplinary perspectives, including law, philosophy, engineering, environmental studies, and public policy.[31]

The diversification of publication venues also carries important practical implications. For scholars, it expands opportunities for publication, collaboration, and knowledge exchange across disciplinary boundaries, reducing dependence on a limited number of journals.[32] For policymakers, the increasing presence of ethical and restorative justice discussions in multidisciplinary journals underscores the relevance of these issues beyond the legal domain, extending into areas such as healthcare, environmental governance, technological innovation, and sustainable development. For educators, the trend highlights the importance of developing interdisciplinary curricula

[29] Svatava Janoušková, Martin Bílek, and Jesper Boesen, "Barriers and Drivers By Sustainability School Community Projects Implementation: What Changes Appeared," *Chemistry, Didactics, Ecology, Metrology* 29, no. 1–2 (2024): 39–52, https://doi.org/10.2478/cdem-2024-0003.

[30] Kurniasih Fitri Maulinda et al., "Review of Islamic Family Law : Social Implications and Juridical Implementation in the Family Context in Indonesia," *Demak Universal Journal of Islam and Sharia* 2, no. 3 (2024): 271–90.

[31] Haerul Haerul et al., "The Role of the Teacher in Instilling Tauhid-Based Education in Students in the Perspective of the Qur'an," *Solo Universal Journal of Islamic Education and Multiculturalism* 1, no. 01 (2023): 50–57, https://doi.org/10.61455/sujiem.v1i01.35.

[32] Andrea Margara et al., "Ethics in Aesthetic Practice: Results from a Survey of Medical Doctors Attending Aesthetic Medicine Programs in Italy," *Philosophy, Ethics, and Humanities in Medicine* 20, no. 1 (2025), https://doi.org/10.1186/s13010-025-00169-z.

that integrate ethical reasoning across multiple fields of study, thereby preparing students to address complex societal challenges through holistic and context-sensitive approaches.[33]

Overall, the evolving distribution of publications across journals indicates that research on ethical principles, Javanese customary law, and restorative justice is becoming increasingly embedded within a diverse and global scholarly ecosystem. This development demonstrates that contemporary discussions of law and justice are no longer confined to traditional legal discourse but are increasingly informed by broader ethical, cultural, technological, and societal considerations. As a result, the field is moving toward a more pluralistic and interdisciplinary understanding of justice, one that is better equipped to address the complexities of legal reform and social transformation in Indonesia and beyond.[34]

Author Productivity and Scholarly Influence

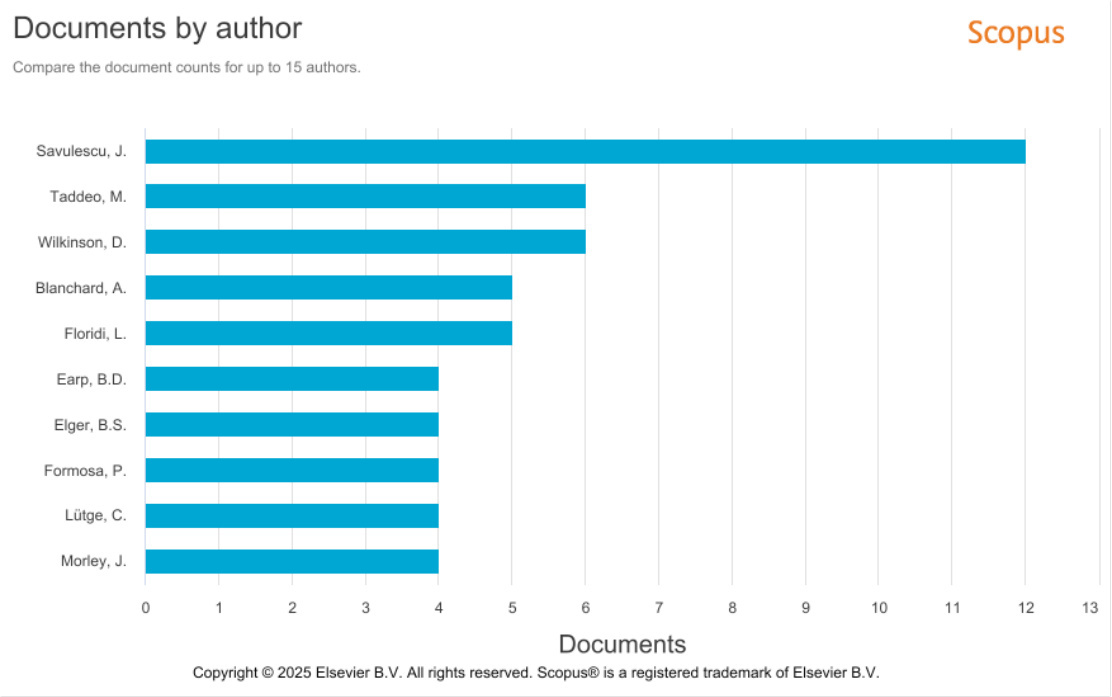

Figure 3: *Documents by authors*

The chart presents the distribution of publications by author between 2020 and 2025, highlighting the most productive contributors in the field. Julian Savulescu leads with 12 publications, making him the most prolific scholar within the dataset. He is followed by M. Taddeo and D. Wilkinson, each with six publications, while A. Blanchard and L. Floridi

[33] E Ladds, "Exploring the GP-Patient Relationship: A Historical Narration," *Medical Humanities* 51, no. 1 (2025): 112–22, https://doi.org/10.1136/medhum-2024-012916; Oluwatosin Ilori et al., "A Framework for Environmental, Social, and Governance (ESG) Auditing: Bridging Gaps in Global Reporting Standards," *International Journal of Social Science Exceptional Research* 2, no. 1 (2023): 231–48, https://doi.org/10.54660/IJSSER.2023.2.1.231-248; Daniel S. Schiff, Stephanie Kelley, and Javier Camacho Ibáñez, "The Emergence of Artificial Intelligence Ethics Auditing," *Big Data and Society* 11, no. 4 (2024), https://doi.org/10.1177/20539517241299732.

[34] AB. Musyafa Fathoni et al., "The New Direction of Indonesian Character Education: Bullying, Moral Decadence, and Juvenile Delinquency," *Jurnal Pendidikan Agama Islam* 21, no. 1 (June 2024): 22–39, https://doi.org/10.14421/jpai.v21i1.7759.

contributed five publications each. Several other scholars, including B.D. Earp, B.S. Elger, P. Formosa, C. Lütge, and J. Morley, produced four publications each, demonstrating a relatively broad distribution of scholarly contributions.

The findings indicate a concentration of influence among a small group of leading researchers, particularly Julian Savulescu, whose work has significantly shaped contemporary discussions on ethics, justice, and related legal issues. At the same time, the contributions of scholars such as Taddeo, Wilkinson, and Floridi reflect the interdisciplinary nature of the field, which draws upon philosophy, bioethics, law, and technology studies. This diversity of contributors suggests that the discourse is supported by a collaborative and pluralistic scholarly community rather than being dominated by a single intellectual perspective.[35]

Overall, the author productivity pattern demonstrates the growing maturity of the field, characterized by both strong intellectual leadership and broad scholarly participation. Such a structure supports the continued development of interdisciplinary research on ethical principles, restorative justice, and legal reform in contemporary society.

Subject Area Distribution and Interdisciplinary Perspectives

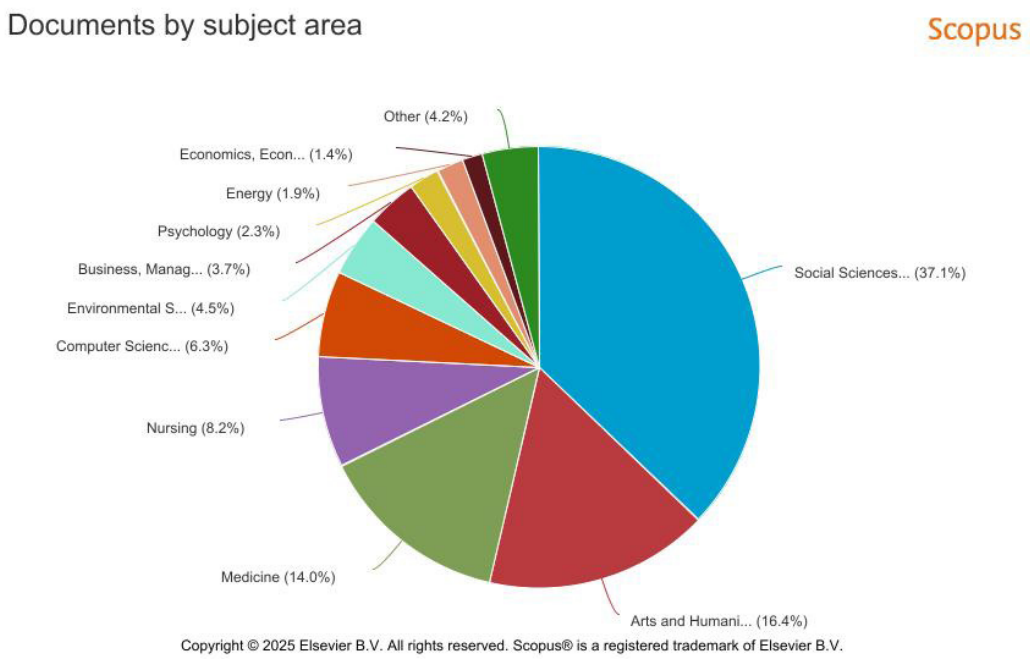

Figure 4: *documents by affiliation*

The chart illustrates the distribution of publications by subject area related to ethical principles, Javanese customary law, and restorative justice indexed in Scopus between 2020 and 2025. The Social Sciences dominate the field, accounting for 37.1% of total publications, followed by Arts and Humanities (16.4%), Medicine (14.0%), and Nursing (8.2%). Smaller but

[35] Shikdar Mohammad Riazul, "Empowering Young Da ' i through Digital Literacy Training for Promoting Islamic Moderation," *Walidem International Journal of Community Engagement* 1, no. 1 (2025).

notable contributions come from Computer Science (6.3%), Environmental Science (4.5%), Business and Management (3.7%), Psychology (2.3%), Energy (1.9%), and Economics (1.4%). These findings demonstrate that the discourse extends far beyond traditional legal studies and increasingly incorporates perspectives from healthcare, technology, environmental sustainability, and social sciences. The prominence of the Social Sciences and Arts and Humanities suggests that restorative justice and customary law are primarily examined as social, cultural, and ethical phenomena rather than merely legal mechanisms.

The disciplinary diversity revealed by the data highlights the inherently interdisciplinary nature of research on ethical principles, Javanese customary law, and restorative justice. The participation of health sciences reflects the practical relevance of ethical considerations in healthcare decision-making and patient rights, while the growing contributions from Computer Science and Environmental Science indicate emerging concerns regarding technological ethics, digital governance, environmental responsibility, and ecological justice. This broadening scope aligns with contemporary global debates that increasingly recognize the interconnectedness of law, ethics, technology, culture, and sustainability in addressing complex societal challenges.

Overall, the findings indicate that the discourse on ethical principles, Javanese customary law, and restorative justice is situated at the intersection of multiple fields of knowledge, reflecting both theoretical richness and practical significance. This multidisciplinary landscape creates opportunities for collaboration among scholars, policymakers, and educators while supporting the development of more inclusive and culturally grounded approaches to justice. Furthermore, it reinforces the importance of transdisciplinary perspectives that integrate legal, ethical, social, cultural, technological, and environmental dimensions, thereby providing a more holistic foundation for legal reform, governance, and sustainable development in Indonesia and beyond.

1. Country Contributions and Collaboration

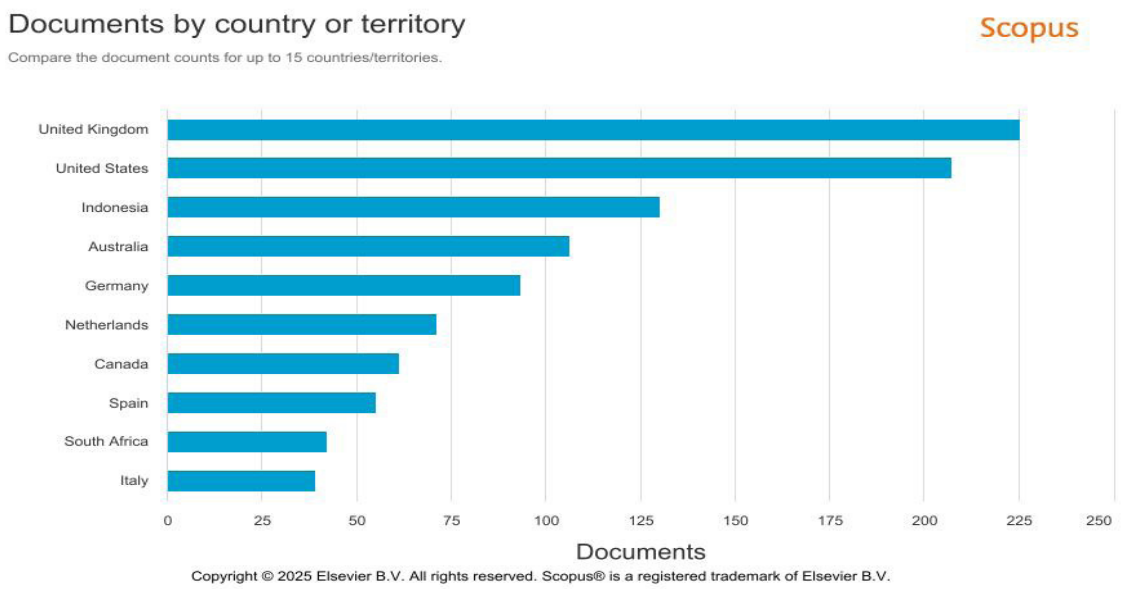

Figure 5: *Documents by country*

The chart illustrates the distribution of publications by country or territory indexed in Scopus between 2020 and 2025, with the United Kingdom leading at more than 225 documents, followed by the United States with around 210, while Indonesia holds the third position with over 130 documents, highlighting its growing role as a regional hub of scholarship on ethical principles, customary law, and restorative justice. Other contributors such as Australia (100+), Germany (90+), the Netherlands (70), Canada (55), Spain (50), South Africa (40), and Italy (40) reflect a diverse global engagement with the topic. This distribution suggests that while Western countries dominate the academic landscape, Indonesia provides unique context-specific insights grounded in customary law and constitutional practice, ensuring that the discourse develops as both globally informed and locally relevant, bridging comparative legal theory with indigenous perspectives.

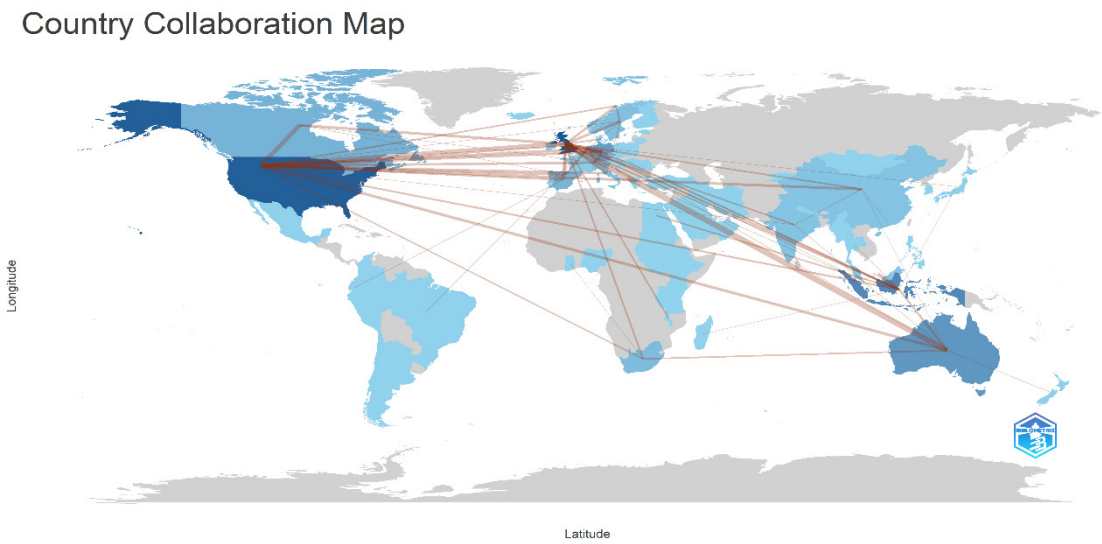

Figure 6: Documents by International Collaboration

The analysis of the collaboration map shows that New Zealand emerges as a central hub of international collaboration, working closely with countries such as the United Kingdom, United States, Indonesia, Australia, and South Africa, each with frequencies above 170. In addition, Japan also plays a significant role, forming strong networks with the USA, UK, Australia, Indonesia, and Spain, with collaboration frequencies around 138. This pattern confirms that research on ethical principles, customary law, and restorative justice is not only concentrated in large academic powers but also involves networks across the Asia-Pacific, positioning New Zealand and Japan as key nodes in the global flow of knowledge.

Bibliometric evidence suggests that research productivity does not stand alone, but is highly influenced by a country's ability to build international collaboration networks. Nations with high publication output such as the USA, UK, and Indonesia not only lead in terms of volume but also serve as hub countries in global research networks. This is particularly evident as New Zealand stands out as a strategic connector, maintaining strong ties with multiple leading countries, including Indonesia. This is noteworthy because, despite producing fewer documents compared to the US or UK, New Zealand's strength lies in its role as a "broker" of collaboration within the Asia-Pacific region.

Strong collaborations are also evident in both North–North partnerships (e.g., USA–UK–Australia) and North–South linkages, involving Indonesia, Japan, and South Africa. This supports findings in the literature that in multidisciplinary fields such as ethics and restorative justice, the quality of collaboration networks often determines impact more than sheer quantity of publications.[36]

For the context of Indonesian studies on Javanese customary law and restorative justice, the key takeaway is that countries with moderate publication output, such as Indonesia, can significantly increase their global visibility by adopting cross-country collaboration strategies, especially with established research hubs in Europe and North America, while also leveraging the growing Asia-Pacific networks. In this way, Indonesian scholarship can move beyond local contribution and become part of a broader, more inclusive, and globally relevant knowledge exchange.

2. Most Influential Articles

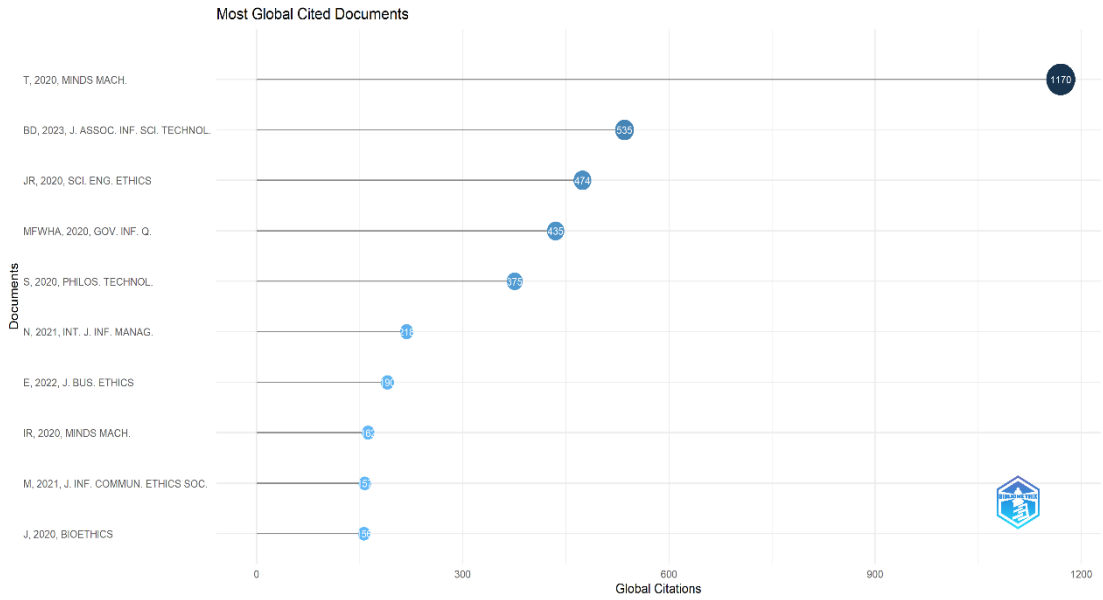

Figure 7. Most Highly Cited Articles

The graph shows the most globally influential documents based on citation counts. The leading article has accumulated over 1,100 citations, far surpassing others, which range between 500–600 citations, followed by several works with citation counts between 200 and 400. This distribution indicates that only a small number of documents exert a dominant impact on shaping the scholarly discourse on ethics, law, and justice. Highly cited works published in reputable journals such as Minds and Machines, Science and Engineering Ethics, Journal of Business Ethics, and Bioethics function as landmark papers that establish the conceptual and theoretical foundations of the field. These include frameworks on ethical governance, digital

[36] Naveen Donthu et al., "How to Conduct a Bibliometric Analysis: An Overview and Guidelines," *Journal of Business Research* 133, no. May (2021): 285–96, https://doi.org/10.1016/j.jbusres.2021.04.070.

ethics, and normative debates in bioethics and philosophy of technology, which indirectly influence discussions on restorative justice and legal pluralism.

This trend underscores the highly unequal distribution of citations in the research ecosystem: while a handful of studies serve as pivotal references that steer the direction of academic inquiry, the majority have relatively limited visibility. For the study of ethical principles, Javanese customary law, and restorative justice, the implication is clear—there is a pressing need to produce conceptually strong and methodologically robust research that can enter the mainstream of global scholarly debates. By doing so, Indonesian perspectives, particularly those rooted in customary law and constitutional frameworks, will not remain confined to local or descriptive studies but will contribute significantly to shaping global academic and policy conversations.

3. Dominant Themes and Research Gaps

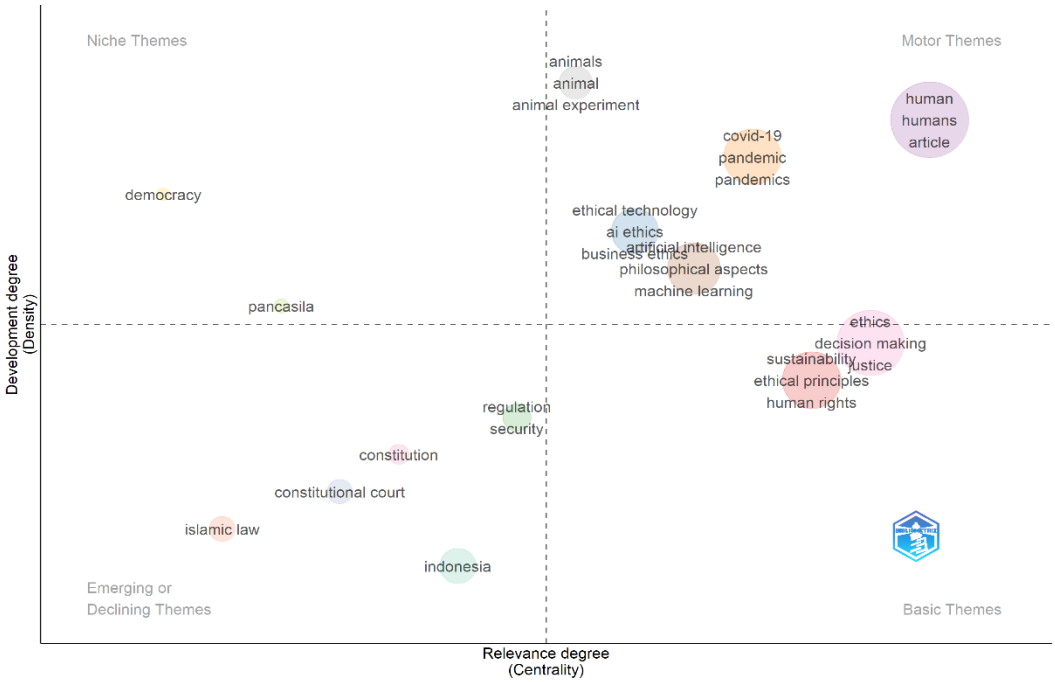

Figure 8. Thematic Map

The figure illustrates the thematic map of research based on density (development degree) and centrality (relevance degree). In the upper-right quadrant (motor themes) topics such as ethics, justice, decision-making, human rights, and sustainability appear. These represent well-developed and highly connected themes, indicating that they serve as the intellectual drivers of the field. In the lower-right quadrant (basic themes) lie ethical principles, regulation, security, and Indonesia. These are foundational concepts that, while relatively less developed in density, are central and indispensable to ongoing scholarly discourse, particularly in connecting local constitutional practices to broader ethical debates.

The upper-left quadrant (niche themes) includes democracy and Pancasila. These are specialized topics with strong internal development but limited external connectivity, suggesting

that they remain important for specific contextual analyses—especially in linking Indonesian political philosophy to ethics and law. Meanwhile, the lower-left quadrant (emerging or declining themes) features Islamic law, constitution, constitutional court, and Indonesia (in a broader sense). These themes are either in the process of emerging as new research directions or, conversely, are less prioritized in current scholarly production, although they remain significant for contextual grounding.

Interestingly, artificial intelligence, business ethics, ethical technology, and philosophical aspects cluster near the center, showing cross-cutting relevance that bridges ethical inquiry with technological and governance concerns. Similarly, the prominence of COVID-19 and pandemics as transitional themes reflects their temporary rise during the global crisis, though their influence may now be tapering off.

Overall, the thematic map highlights that research on ethical principles, Javanese customary law, and restorative justice is anchored by ethics, justice, and human rights as motor themes, supported by foundational debates on regulation, constitutionalism, and security, while simultaneously engaging with contextual frameworks such as Pancasila and Islamic law. This demonstrates a pluralistic and evolving research landscape, where global ethical debates intersect with Indonesia's unique legal and cultural traditions.

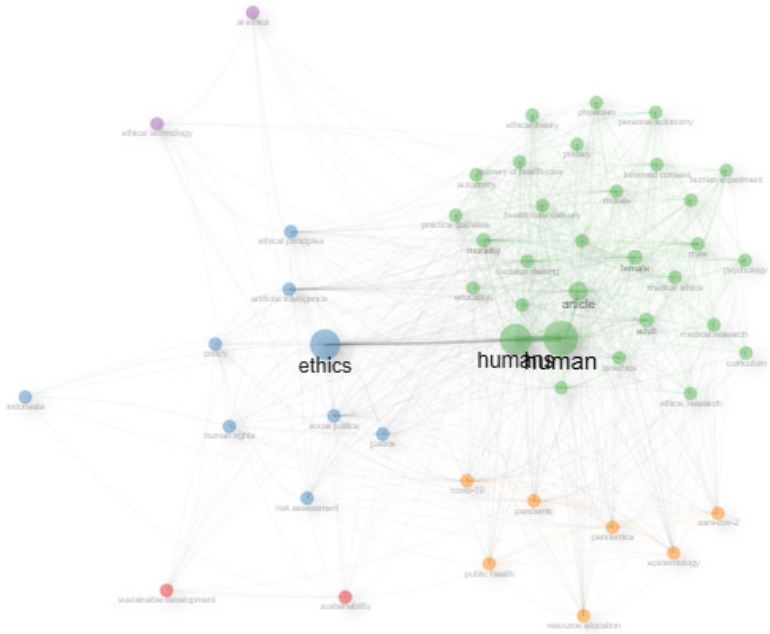

Figure 9. Keyword Co-occurrence Network

The figure displays the keyword co-occurrence network in research on ethical principles, Javanese customary law, and restorative justice. The largest nodes, such as ethics and humans, appear as central hubs in the network, indicating their role as the core themes driving the literature. Around them, strongly connected keywords like human rights, sustainability, justice, artificial intelligence, privacy, and risk assessment form significant clusters, reflecting the multidisciplinary intersections of the field. The green cluster is dominated by terms related to

health, medicine, and research ethics, while the blue cluster highlights digital ethics and human rights, and the orange cluster emphasizes pandemic-related issues and public health.

The network structure illustrates that studies in this field are not limited to legal and philosophical debates, but extend into areas of technology, health, governance, and sustainability, showing that ethical and restorative justice discussions are increasingly contextualized within global challenges such as COVID-19, digital governance, and sustainable development. The diversity of clusters also confirms the interdisciplinary and integrative character of this research domain, where constitutional law, customary values, and universal ethics interact dynamically with contemporary global issues.

Overall, this map demonstrates that ethics and humanity serve as the conceptual anchors, while justice, human rights, and sustainability bridge theoretical discussions with applied fields. This reflects the evolution of scholarship toward a more pluralistic and holistic approach, aligning normative values of Indonesian constitutionalism and Javanese customary law with global ethical discourses.

The analysis of research trends shows that themes such as ethics, justice, decision-making, human rights, and sustainability occupy the motor themes quadrant, meaning they are rapidly developing and globally influential. These themes align with the growing demand for justice systems that are both inclusive and ethically grounded, resonating with SDG 16 (Peace, Justice, and Strong Institutions). In the context of Indonesian scholarship, this reflects efforts to embed restorative justice and customary-based ethics into constitutional law as part of broader reforms toward human rights protection and democratic consolidation.

Meanwhile, basic themes such as ethical principles, regulation, security, and Indonesia remain at the foundation of the discourse. Although less dense in development, they are central and necessary for bridging local philosophical frameworks, such as Pancasila and Javanese customary values, with global debates on constitutionalism. These are the "anchor concepts" upon which wider theoretical and empirical discussions are built.

In the niche themes, democracy and Pancasila appear as specialized and context-specific areas. While their connectivity to global debates is limited, they are crucial for grounding Indonesia's constitutional identity in ethical and cultural traditions. In contrast, emerging or declining themes include Islamic law, constitution, and constitutional court. These either signal areas where research interest is just beginning to take root—particularly regarding the role of Islamic jurisprudence in plural legal systems—or areas where attention is declining due to shifting academic priorities.

The keyword co-occurrence network complements these findings. The largest nodes—ethics and humans—stand as conceptual anchors, connected to clusters involving human rights, sustainability, privacy, artificial intelligence, and public health. This shows that studies on ethics and restorative justice are not confined to legal debates, but extend into technology, governance, healthcare, and sustainability. Clustering reflects an interdisciplinary ecosystem, where constitutional law and customary values interact with global challenges such as digital ethics, environmental justice, and pandemic governance.

Taken together, the thematic map and keyword network indicate that the field is evolving toward multidisciplinary and transdisciplinary approaches. Current scholarship is influenced by Human Rights Theory, emphasizing access to justice; Restorative Justice Theory, prioritizing reconciliation and community healing; and Legal Pluralism Theory, explaining the coexistence of state, customary, and religious legal systems. For the Indonesian context, future research opportunities include: integrating Javanese customary values into national justice reform; developing conceptual models that blend ethics and constitutional law; and engaging in international collaboration to position Indonesia as a knowledge hub on culturally grounded justice.

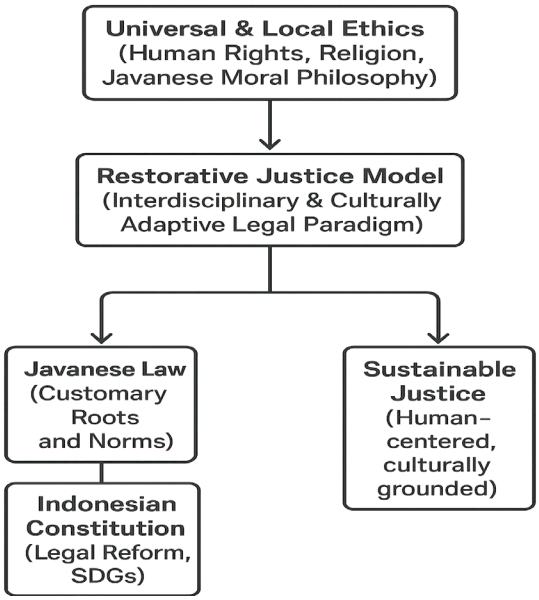

Figure 10: Conceptual Framework

Figure 10 presents a conceptual framework that underscores the integration of ethical principles, Javanese customary law, and restorative justice within the broader context of Indonesia's constitutional system. The foundation of this framework lies in universal and local ethics, which encompass global human rights standards, religious teachings, and Javanese moral philosophy—particularly values such as social harmony (rukun), collective responsibility, and consensus-based decision-making (musyawarah).

These ethical foundations are channeled through a Restorative Justice Model, conceptualized as an interdisciplinary and culturally responsive legal paradigm. This model serves as a conceptual and operational bridge between traditional justice mechanisms and the formal legal system, offering an alternative to retributive justice models that often lack cultural resonance. Restorative justice, in this context, is not merely a legal method but a transformative approach rooted in local wisdom and oriented toward reconciliation, healing, and community restoration.

From this central model, two primary trajectories emerge. The first involves the revitalization of Javanese customary law, grounded in local traditions and normative practices that emphasize moral conduct and communal balance. The second trajectory concerns the advancement of

sustainable justice, defined as a human-centered and culturally grounded legal vision aligned with inclusive development goals.

Together, these elements converge to inform the Indonesian constitutional framework, particularly in areas of legal reform and the pursuit of justice systems aligned with the Sustainable Development Goals (SDGs)—notably SDG 16 (Peace, Justice, and Strong Institutions). By embedding ethical and cultural values into constitutional discourse, this framework proposes a hybrid legal consciousness that is inclusive, morally coherent, and deeply rooted in Indonesia's socio-cultural fabric.

CONCLUSION

This study demonstrates that scholarly discourse on ethical principles, Javanese customary law, and restorative justice within the framework of the Indonesian Constitution has expanded considerably between 2020 and 2025, reflecting growing academic interest in culturally grounded and ethically informed approaches to legal development. The bibliometric analysis reveals that dominant themes in the literature include ethics, justice, human rights, and sustainability, highlighting the multidisciplinary nature of contemporary legal scholarship. The findings further indicate that Javanese customary law embodies values that closely align with restorative justice principles, particularly in promoting social harmony, reconciliation, collective responsibility, and community-based dispute resolution. Although the representation of Javanese customary law in the international literature remains relatively limited, its philosophical foundations offer valuable insights for the development of a more inclusive, culturally responsive, and socially legitimate legal system. The study also underscores the importance of integrating ethical principles, local wisdom, and restorative justice into constitutional and legal reform efforts in Indonesia. Nevertheless, the existing literature remains fragmented and largely conceptual, with limited empirical research examining the practical implementation of customary-based justice mechanisms. Future studies should therefore adopt more interdisciplinary, comparative, and empirical approaches to explore how indigenous legal traditions can be effectively institutionalized within contemporary constitutional frameworks. Ultimately, this research highlights the significant potential of combining ethics, local wisdom, and restorative justice as a foundation for legal transformation, contributing to the advancement of legal pluralism, inclusive governance, and the achievement of Sustainable Development Goal 16 concerning peace, justice, and strong institutions.

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