

14 YEARS OF RESEARCH TRENDS ON TURKISH DIYANET: BIBLIOMETRIC AND THEMATIC ANALYSES

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Abstract

Diyanet is a Turkish government-affiliated religious authority. Although it was established to manage the religious-social life of Turkish Muslims in the early republican period, it has been argued that it was a tool for the Islamization of Turkish society during the twenty-year AK Party rule. It has also been claimed that Diyanet is used as a theo-diploma tool for cultural diplomacy and soft power institutions abroad. In line with the theses in favor and against, there has been an increase in academic studies recently on the functions of the Diyanet at home and abroad. This study aims to explore the essence and types of research on Diyanet in the last fourteen years. The study implemented a bibliometric

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analysis and thematic analysis to map the literature on Diyanet using the Web of Science database. According to the study, the majority of Diyanet's research has been published in Turkey. France, Australia, the Netherlands and Germany also conducted significant research on Diyanet. Along with the religious issues, the other central research theme were politics, democracy, Erdogan, Germany, etc. Research on Diyanet reveals six themes by thematic analysis. The major themes are that Diyanet is Turkey's soft power tool abroad, a promoter of the pious generation, empowers scarf-wearing women, and an alternative educational institute social change-maker. However, some research articles have been critical of the Diyanet and focus on the theme that the Diyanet is used to legitimize R. T. Erdogan's authoritarian political rule. The study concludes that academic interest in Diyanet has increased in recent years. Moreover, the paper found that after the 15 July failed coup, a number of several were conducted to defame Diyanet globally.

Keywords: Islamic Law, Diyanet, Turkey, Soft power, Bibliometric analysis.

Türk Diyanet Üzerinde 14 Yıllık Araştırma Trendleri: Bibliyometrik ve Tematik Analizler

Geniş Özet

T.C. Cumhurbaşkanlığı Diyanet İşleri Başkanlığı, Mustafa Kemal Atatürk zamanında kurulmuş Türkiye Cumhuriyeti'nin en eski ve etkin devlet kurumlarından biridir. Bütçe ve çalışanlar açısından Diyanet, Türkiye'nin birçok bakanlığını geride bırakmıştır. Mustafa Kemal Atatürk, Osmanlı İmparatorluğu'nun yıkılmasından sonra yeni kurulan Türkiye Cumhuriyeti'nin dini işlerine bakmak için Diyanet İşleri Başkanlığı'nı kurmuştur. Son yirmi yılda, Diyanet faaliyetlerini geniş alanlara yaydı. Ayrıca, kurumsal çalışmaları diplomasi, hastaneler, hapisaneler, huzurevleri ve kadın sığınma evleri de dahil olmak üzere camilerin ötesinde faaliyetler yapmaya geçmiştir. Türk devlet kurumları içerisinde, Diyanet, geniş kitlelere hitap eden faaliyetleri nedeniyle sıklıkla yurtiçi ve yurtdışı medyasının gündeminde olmuştur. Ayrıca Diyanet, akademi dünyasından da artan bir ilgi gördü. Bu doğrultuda Diyanet, çeşitli açılardan kapsamlı araştırmalara konu oldu. Bu çalışmanın amacı Diyanet İşleri Başkanlığı ile ilgili çalışmaların literatürünün haritasını çıkarmaktır. Diyanet'in araştırma alanlarını ve bulgularını araştırmak birincil kaygımızdır. Giriş bölümünde, Diyanet'in oluşumuna tarihsel bir bakış yapıldı. Ardından Diyanet hakkındaki akademik çalışmaların yer aldığı mevcut literatür gözden geçirdikten sonra ortaya çıkan sorunlar üzerinde durulmakta ve araştırma soruları şekillenmektedir. Bu makalede, önceki tartışmaya dayalı olarak beş araştırma sorusu formüle etmektedir: RQ1: Diyanet ile ilgili yayınlar ne zaman doruk noktasına ulaştı? RQ2: Bu çalışma alanıyla en çok ilgilenen ve en önemli katkıda bulunanlar kimlerdir? RQ3: Diyanet araştırmasının çoğunluğu hangi ülkelerde yürütülmüştür? RQ4: Diyanet araştırması için en sık kullanılan anahtar kelimeler nelerdir? RQ5: Diyanet'te en çok hangi temalar araştırılmıştır? Bu çalışmada Diyanet ile ilgili araştırma makaleleri Web of Science veri tabanından elde edilmiştir. Veriler elde edildikten sonra araştırma iki aşamada incelenmiştir: İlkinde, Bibliyometrik analiz yöntemini kullanarak Diyanet ile ilgili tüm belgelerin üst verileri analiz edilmiştir. Bu belgelerdeki veriler, RStudio, Microsoft Excel ve VOSviewer yazılım paketleri kullanılarak analiz edilmiştir. İkinci aşamada ise, seçilen 50 makalenin özetlerinden yola çıkarak, tematik bir analiz gerçekleştirilmiştir.

Bibliyometrik yöntemler veya analiz, bilimsel bir uzmanlık alanı olarak, akademik camianın başvurduğu bir metot olmuş ve özellikle bilimsel ve uygulamalı disiplinlerde araştırma değerlendirme metodolojisinin hayati bir bileşeni haline gelmiştir. Bu yöntem, bilgisayar tabanlı veri işlemede önemli ölçüde yararlanmış ve son yıllarda bu alandaki makale sayısında dikkat çekici bir artış olmuştur. Bu uygulama, makalelere, yazarlara ve yayınlara göre kategorize edilebilen bir

çalışma konusuna genel bir bakış sunar. Bibliyometrik analiz, birçok araştırma ögesinin nicel olarak tahlil edilmesini sağlayan popüler bir yöntemdir. Bu yüzden Bibliyometrik'in popülaritesi artmaktadır. Çeşitli çalışma alanlarında yayınlanmış birçok bibliyometrik analiz vardır. Bu doğrultuda, bu çalışmadaki verilerin nicel olarak değerlendirilmesi amacıyla bu metodoloji tercih edilmiştir.

Bibliyometrik analiz, en alakalı kaynaklar, kurumlar ve yazarlar için Tematik Analiz (TA) erişilebilirlik ve uyarlanabilirlik kazanan nitel verilere yönelik bir yaklaşımdır. Endüktif, tümdengelimli veya hibrit metotlar kullanarak temaların geliştirilmesini ve analizini sağlar. Aynı zamanda tematik analiz, birçok araştırmayı bazı temalar olarak kategorize edebilen nitel bir yöntemdir. Tek bir tema altında, benzer araştırmaları toplamaya ve daha doğru bir şekilde açıklamaya olanak tanır. Bu metotla, belgeler ve alan çalışmaları sunulmuş ve de sıralamaya göre de performans gösterilmiştir.

Araştırma, Diyanet ile ilgili makaleler yayınlayan belli başlı dergiler üzerinden yürütülmüştür. Diyanet ile ilgili makalelerin neredeyse üçte birine dört ana derginin katkıda bulunduğu görülmektedir. Altı makale (%20) Müslüman Dünyası dergilerinde bulunmaktadır. *Bilimname*, *Dinler* ve *Güneydoğu Avrupa ve Karadeniz Araştırmaları* dergisinden dört makale (%12) incelenmiştir. Diyanet ile ilgili yapılan araştırmaların çoğunun Türkiye'de yayınlandığı görülmektedir. Bunun yanında Fransa, Avustralya ve Hollanda da Diyanet hakkında önemli araştırmalar yapılmıştır. Makalemizdeki dini konuların yanı sıra, araştırmamızın diğer ana teması siyaset, demokrasi, Cumhurbaşkanı Recep Tayyip Erdoğan, Almanya vb. konuları içermektedir. Bibliyometrik analizde en sık geçen kelimeler, mevcut çalışmaların ele aldığı temel sorunları tanımlamıştır. Bibliyometrik analiz, makalede sunulan Diyanet hakkındaki literatüre dayalı bir kelime bulutu oluşturmuştur. Sözcük bulutuna göre Diyanet ile ilgili makalelerde en popüler konu İslam olmuştur. Siyaset, devlet ve laik sistem, ondan sonra gelen kelimelerdir.

Bibliyometrik analiz, Diyanet'teki araştırma çabalarının alan dağılımının ayrıntılı bir resmini sunar. Rakamlara göre, araştırma faaliyetinin en büyük yüzdesini Diyanet karşıtlığı çekmiştir. Ancak bununla birlikte, hayırseverlik, karşılaştırma, aile ve din en düşük araştırma alanı olmuştur. Bu sektördeki başlıca araştırma konusu Diyanet karşıtlığı, dış politika, kadının güçlenmesi, eğitim, tarih ve siyaset olmuştur.

Bu, Diyanet'in çalışmalarının çoğunluğunun hükümetin dini politikasından çok, siyasi duruşuna odaklandığı anlamına gelmektedir. Öte yandan Diyanet'in tematik analizi altı ana konuda şekillenmiştir. Bunlar, Diyanet yanlısı ve Diyanet karşıtı olmak üzere iki kategoriye ayrılmıştır. Diyanet yanlısı temalar, Diyanet'in toplumda bir değişim yaratıcısı olarak nasıl çalıştığını göstermeye çalışan çok sayıda araştırma olduğunu göstermektedir. Bu çalışmalar, Diyanet'in dindar bir nesil oluşturmak, Türk kadınlarını güçlendirmek ve Müslümanları eğitmek için nasıl çalıştığının kanıtlarını ortaya koymuştur. Buna karşılık, bazı araştırmacılar Diyanet'i farklı bağlamda ele almışlardır. Bunlar, Diyanet yayınlarını inceleyerek ve Diyanet'te görev yapan kadın öğretici ve öğretmenlerle görüşerek, Diyanet'in Türk toplumunu İslamlaştırmaya, radikalleştirmeye ve hatta Erdoğan'ın otoriter yönetimini meşrulaştırmaya çalıştığını iddia etmektedirler. 2016'daki başarısız darbe girişiminin ardından Diyanet karşıtı araştırmalarda artış görülmüştür. Önceki araştırmalarla karşılaştırıldığında bu çalışma, Türkiye'de Diyanet üzerine yapılan ilk bibliyometrik analizdir. Bu doğrultuda çalışmamızda önceki çalışmalarda ele alınan, en çok katkıda bulunan yazarlar, en kaliteli dergiler, ana çalışma alanları, araştırma eğilimleri ve en çok kullanılan anahtar kelimeler vb. listesi de dikkate alınmıştır. Ek olarak, tematik analiz de kullanıldığı için, bu araştırma alanının ana temaları daha belirgin bir şekilde ortaya konulmuştur. Böylece bu çalışma Diyanet araştırmalarının anlaşılmasına katkı sağlayacak ve gelecekteki araştırmacılara yol gösterecek özgün bir niteliktedir. Diyanet üzerine pek çok araştırma yapılmış olmasına rağmen bu çalışma, yapılan tüm

araştırmaları bibliyometrik ve tematik analiz yöntemlerini kullanarak sentezleyen ilk akademik girişimdir. Bulgular, Diyanet'in yerli ve yabancı araştırmacılardan büyük ilgi gördüğünü ortaya koymuştur. Bu doğrultuda Diyanet'te hangi alanların yoğun olarak araştırıldığını ve hangi alanların daha az odaklanıldığını kolayca bulunabilecektir. Bu doğrultuda makale, gelecekteki araştırmacılara araştırma alanlarını seçme konusunda rehberlik edebilecek bir niteliğe sahiptir.

Anahtar Kelimeler: İslam Hukuku, Diyanet, Türkiye, Yumuşak güç, Bibliyometrik analiz.

INTRODUCTION

Directorate of Religious Affairs (Diyanet İşleri Başkanlığı) in brief, Diyanet is one of the largest government institutions of the Turkish Republic. In terms of budget and employees, Diyanet surpassed several ministries of Turkey. Atatürk established Diyanet after the fall of the Ottoman Empire to look after the religious affairs of the newly formed Turkish Republic. Over the past two decades, during the reign of President Erdogan, Diyanet expanded its activities massively. Unlike other Turkish state agencies, Diyanet often receives media coverage from home and abroad for its unique activities. Furthermore, Diyanet drew increasing attention from academia. Diyanet has been the subject of extensive research in a range of aspects.

After the ottoman empire's collapse, sheik al-Islam's office was transferred to the newly established Diyanet. Diyanet began operations with a restructured organization and modified functions. The Turkish Republic arose from the ashes of the Ottoman Empire, which was one of the world's most powerful and long-lasting empires. Even though the Ottoman Empire was a religious state, the Turkish Republic declared itself a secular state.¹

The Ottoman Empire spanned three continents: Asia, Europe, and Africa, and comprised a unique mix of people. The Ottoman Empire had three major religions: Islam, Christianity, and Judaism. Islam was embarrassed by the ruling class and treated as a dynasty's religion. The state was governed by Islamic law and did not recognize a separation of politics and religion. There were several social, economic, political, and religious groupings with minor common. The Ottomans had to devise a framework to govern these disparate communities. It is the "millet" system. The millet system started as a political institution that allowed non-Muslim Ottoman subjects to organize with their ecclesiastical rulers. In this system, the millet's head or patriarch or rabbi was personally accountable to the state for all his subjects. The "sheikh al-Islam" was responsible for Islamic affairs in the Ottoman Empire on behalf of the country and sultan (the head of state). "sheikh al-Islam" possessed political and religi-

¹ Şenol Korkut, «The Diyanet Of Turkey and its Historical Evolution», *Electronic Turkish Studies* 11/17 (2016), 447-466.

ous power, as the Ottoman Empire entrusted the sheikh al-Islam the means and freedom to coordinate and govern Islamic activities.

From the middle of the tenth century to the end of the Ottoman Empire, religious officials and academics were called “Shaykh al-Islam”. The title “Shaykh al-Islam” was used by the Buyids (Buwahids). The title became the Office of the Mufti of Istanbul during the Ottoman Empire. Under Suleyman the Magnificent, the Mufti of Istanbul was officially recognized as the leader of the learned organization, utilizing the designation of “Shaykh al-Islam”. In the early 19th century, the office of Shaykh al-Islam integrated judicial, religious guidance, and educational activities. Modern Turkey’s Presidency of Religious Affairs (PRA) was administered and executed by the office of Shaykh al-Islam.²

Reforms of Atatürk and the 1961 Constitution. Following the Turkish Grand National Assembly establishment on April 23, 1920, a ministry called “Şeriye ve Evkaf Vekaleti” was founded to perform religious activities on May 3, 1920. The Diyanet assumed responsibility for this ministry on March 3, 1924. The Diyanet first appeared in a constitutional draft in 1961. After that, legislation regulating the Diyanet’s tasks and authority was passed, and several intellectuals and politicians complained that the Diyanet’s establishment violated the Turkish Republic’s laicism concept. The Birlik Party petitioned the Constitutional Court to abolish the Diyanet article. Laicism was not violated by the Diyanet, as the Constitutional Court determined in 1971. Gözaydın defines the Diyanet as an institution created by the Turkish Republic’s founders to safeguard laicism. The state utilizes the Diyanet to oppose religion and its prospective impact on socio-political circumstances.³

Diyanet evolved to become the Republic’s primary institution for religious governance. It came to rely on the institutions for religious personnel education, the Imam Hatip Schools, the Institutes of Higher Islamic Studies [Yüksek İslam Enstitüsü], and the Faculties of Theology [İlâhiyât Fakültesi], for its proper functioning and social reproduction – especially after 1950, when it gained prominence.⁴ As Öztürk states, the Diyanet Foundation was founded in 1975, Religious Affairs Councillorships and Attachés for Religious Affairs were established in Turkish embassies, and Diyanet-affiliated organizati-

² Gazi Erdem, “Religious Services in Turkey: From the Office of Şeyhülislâm to the Diyanet”, *The Muslim World* 98/2-3 (2008), 199-215.

³ Korkut, “The Diyanet of Turkey and its Historical Evolution”, 447-466.

⁴ Amjad Mahmud Hussain-Hafiz Ali Ahmad Butt, “The Administration of Religion in a Majority Muslim Nation-State: The Case of Turkey’s Presidency of Religious Affairs (Diyanet İşleri Başkanlığı) and Pakistan’s Ministry of Religious Affairs”, *Al-Azva* 36/55 (2021), 49-74.

ons were established in countries with substantial Turkish migrant communities during the 1980s.⁵

The Directorate of Religious Affairs is one of Turkey's most important institutions for the administration of Islam. It manages a sizeable administrative bureaucracy for religious services related to Islam across the country and supervises a large staff of religious personnel, including imams, hatips, vaiz, muftis, Quran teachers, counselors, and administrators. The budget of Diyanet İşleri Başkan has been steadily increasing since its foundation, particularly in the previous two decades, making it a significant budget now. It must be admitted that President Erdogan's AK party is aware of the current high level of spending on religious matters. By 2008, the Diyanet had expanded to over thirty nations and continued to expand in the subsequent years. With the advent of the AK party and Tayyip Erdogan's leadership, the Diyanet's status was elevated to an undersecretary. The Diyanet acquired several established radio and television channels. The staff of Diyanet, which includes both females and males, grew rapidly.

Moreover, the Diyanet employees' work expanded beyond mosques, including diplomacy, hospitals, prisons, retirement homes, and women's shelters. With the advent of a political party such as the AK Party, which is affirmative of Islam's place in society, the ministry of Diyanet İşleri Başkanlı's function was certain to expand in prominence. By 2014, Diyanet's budget had grown to 1.24 percent of the total budget. Additionally, by 2014, the Diyanet's personnel totaled around 120.000. Furthermore, a fatwa committee of academics releases a collective fatwa on fiqh matters, and their fatwa is generally regarded and followed by the populace.⁶

However, under AKP control, a shift in the Diyanet's institutional metamorphosis occurred, as its expansion as a religious body reached hitherto unparalleled levels, which strengthened its authority within the state and presented it with unique tasks. One of these surprises has been the growing importance of the Diyanet in determining Turkey's foreign policy and the formation of Turkish diaspora communities overseas. Diyanet's change under the AKP is the systematization and institutionalization of its non-mosque activities. To this end, the Diyanet has begun hiring more women. According to official figures from 2018, around 18,000 women worked at the Diyanet in various fields. In his inaugural remarks at the workshop 'Women and Islam'

⁵ Sevgi Adak, "Expansion of the Diyanet and the Politics of Family in Turkey under AKP Rule", *Turkish Studies* 22/2 (2021), 200-221.

⁶ qHussain-Butt, "The Administration of Religion in a Majority Muslim Nation-State: The Case of Turkey's Presidency of Religious Affairs (Diyanet İşleri Başkanlığı) and Pakistan's Ministry of Religious Affairs", 49-74.

in April 2018, Diyanet president Ali Erbaş stated that the Diyanet employs 40,000 women Quran teachers, 20,000–25,000 of them are regular employees and the rest are honorary.⁷

The central organization is composed of a president, vice presidents, a high commission for religious affairs, a commission for the verification of the Qur'an, and general directorates for religious services, religious education, hajj (pilgrimage), religious publishing, and international relations. The provincial organization is composed of the offices of the provincial and county muftis, educational facilities, and Qur'an classes. The following website (www.Diyanet.gov.tr) contains detailed information about the Diyanet and its affiliated institution, the Diyanet Waqf. Nowadays, the Diyanet is one of Turkey's most important state institutions. Diyanet has been constructing high-end mosques, establishing cultural centers worldwide, and leading several humanitarian efforts in Africa and Asia.⁸

The purpose of this study is to map the literature on Diyanet. Investigating the areas of research on Diyanet and its findings is our primary concern. The introduction section begins with a historical overview of Diyanet's formation. Following that, we provide important studies on Diyanet and, after conducting a review of the current literature, we identify a gap and frame our research questions.

This paper formulates five research questions based on the preceding discussion:

RQ1: When did publication on Diyanet reach its zenith?

RQ2: Who are the most significant contributors to this area of study?

RQ3: Which countries conducted the majority of the Diyanet research?

RQ4: What are the most frequently used keywords for Diyanet research?

RQ5: Which themes were most frequently researched on Diyanet?

We retrieved Diyanet-related research articles from the Web of Science database in the present study. After finalizing our data, we conducted the research in two phases. In the phase stage, we analyzed the metadata of all Diyanet-related documents using the Bibliometric analysis method. In the second stage, we conducted a

⁷ Adak, "Expansion of the Diyanet and the Politics of Family in Turkey under AKP Rule", 49-74.

⁸ Korkut, "The Diyanet of Turkey fnd sts Historical Evolution", 447-466.

thematic analysis based on the abstracts of our selected 50 papers.

Methodology

The paper employed both quantitative and qualitative methodologies to evaluate the scholarly literature on Diyanet. In recent times, Bibliometric analysis emerged as a popular method in social science, and a significant number of research have been found on the Web of Science and TR dizi using bibliometric analysis. For example, a bibliometric paper has published that examined 20 years of research using Bangladeshi newspapers. The paper provides evidence of how Bangladeshi newspapers were used as a research tool.⁹ Similarly, another bibliometric paper examined the use of social media during covid-19 using Bibliometric and Systematic Review methods. The paper revealed major research topics in this area by analyzing social media content.¹⁰ From Turkish perspective, a paper examined 31 years of literature on participatory banking in Turkey using bibliometric and content analysis methods.¹¹

Initially, we performed a Web of Science (WoS) search for Diyanet research. Following the retrieval of our data, we used a bibliometric analysis to undertake a quantitative inquiry into Diyanet literature. Following that, we undertake a thematic content analysis of Diyanet's research.

There has been much research published that only used qualitative methods. For example, Md tarequl Islam¹² investigated the impact of social media on Muslim society by analyzing textbooks, journal, and internet sources. But in our paper, we used both quantitative and qualitative methods to reveal more concrete results.

Data collection process

We choose the Web of Science (WoS) database for collecting data for our research. Wos is one of the largest and most reliable sources of high-quality research articles. It encompassed SCI, SSIC, ESCI, SCI-E, AHCI, and other recognized indexed journals.

⁹ Jahidul Islam Sarker vd., "Mapping 20 Years of Research Using Bangladeshi Newspapers: A Bibliometric Analysis", *Gaziantep University Journal of Social Sciences* 21/4 (2022).

¹⁰ Jahidul Islam Sarker vd., "Connected Academics: Bibliometric and Systematic Review on the Use of Social Media in COVID-19 Research in Bangladesh", *Uludağ University Journal of Social Sciences* 5/2 (2022).

¹¹ Muhammed Tarik İslam vd., "Participation (Islamic) Banking in Turkey: A Bibliometric Analysis and Future Research Agenda", *International Journal of Economics & Management* 16/2 (2022).

¹² Md Tarequl Islam, "The impact of social media on muslim society: From islamic perspective", *International Journal of Social and Humanities Sciences* 3/3 (2019), <style face="italic">International Journal of Social and Humanities Sciences</style> 3/3 (2019)95-114.

We conducted our search on October 6, 2021. Our search history is following, Diyanet (All Fields) or Republic of Turkey - Presidency of Religious Affairs (All Fields) or Türkiye Cumhuriyeti Diyanet İşleri Başkanlığı (All Fields) and Articles (Document Types) and Articles (Document Types) and Book Chapters (Exclude – Document Types) and Physics Particles Fields or Mathematics Applied or Mathematics or Gastroenterology Hepatology (Exclude – Web of Science Categories) and Archaeology (Exclude – Web of Science Categories) and Slovenian (Languages).

Following an initial search, we identified 79 documents related to Diyanet. Then we selected items that were published in English or Turkish. The item was reduced to 74. We only took articles from them. As a result, the total number of items has been reduced to 58. We manually checked 58 items and removed eight documents not directly relevant to Diyanet at the end of the data collection process. Finally, we selected 50 items to examine. The metadata of our chosen 50 documents was therefore downloaded in various formats, including Excel, BibTex, and plain data.

Bibliometric Analysis Method

After finalizing our data, we implemented a bibliometric analysis using the biblioshiny package of Programming Language R. Bibliometric methods, or “analysis,” are now well-established as scientific specialties and are a vital component of the methodology for evaluating research, particularly in scientific and practical disciplines. This method has profited significantly from computerized data processing, and there has been a dramatic increase in the number of papers in the area in recent years.¹³ It presents a general overview of a study subject, which can be categorized according to articles, authors, and publications.¹⁴ Bibliometric analysis is a popular method that allows analyzing many research items quantitatively. So, the popularity of bibliometrics is growing. There were many bibliometric analyses published in various fields of study. Sarker¹⁵ employed bibliometric analysis to map the COVID-19 research that used social media data in Bangladesh. The findings presented major areas of research such as mental health, misinformation, physical health, education, and prevention that used social media data extensively.¹⁶ They also wor-

¹³ Ole Ellegaard-Johan A Wallin, “The bibliometric analysis of scholarly production: How great is the impact?”, *Scientometrics* 105/3 (2015), 1809–1831.

¹⁴ José M Merigó-Jian-Bo Yang, “A bibliometric analysis of operations research and management science”, *Omega* 73/2017), 37-48.

¹⁵ Sarker vd., “Connected Academics: Bibliometric and Systematic Review on the Use of Social Media in COVID-19 Research in Bangladesh”, 116-132.

¹⁶ Engin Şenel, “Health and Religions: a bibliometric analysis of health literature related to Abrahamic Religions between 1975 and 2017”, *Journal of religion and health* 57/5

ked on the relation between religion and health by using bibliometric analysis. Thus, we have selected this methodology to evaluate our data quantitatively.

Thematic Analysis Method

Thematic Analysis (TA) is an approach to qualitative data that is accessible, adaptable, and gaining popularity.¹⁷ It enables the development and analysis of themes using inductive, deductive, or hybrid methodologies. It can do purely qualitative evaluations and elicit frequency data that can be evaluated numerically.¹⁸ Thematic analysis is a qualitative method that can categorize much research as some themes. Under one theme, it allows us to gather similar research and explain more accurately. After analyzing the content of the research, one can create some themes. So, we choose this method to analyze our data.

Findings and Results

1 Total research briefly

The data for this investigation came from Web of Science-indexed publications published between 2008 and 2021, as detailed in Table 1.

Table 1: Summary of Data

Source: Authors' calculations.

Description	Results	Description	Results
Timespan	2008:2021	AUTHORS	
Sources (Journals, Books, etc.)	29	Authors	62
Documents	50	Author Appearances	77
Average years from publication	4.54	Authors of single-authored documents	27
Average citations per document	6.18	Authors of multi-authored documents	35
Average citations per year per doc	1.22	AUTHORS COLLABORATION	
References	1	Single-authored documents	31
DOCUMENT TYPES		Documents per Author	0.806
article	50	Authors per Document	1.24
DOCUMENT CONTENTS		Co-Authors per Documents	1.54
Keywords Plus (ID)	70	Collaboration Index	1.84
Author's Keywords (DE)	146		

(2018), 1996-2012.

¹⁷ Braun, V., & Clarke, V. (2012). Thematic analysis. In H. Cooper, P. M. Camic, D. L. Long, A. T. Panter, D. Rindskopf, & K. J. Sher (Eds.), *APA handbook of research methods in psychology, Vol. 2. Research designs: Quantitative, qualitative, neuropsychological, and biological* (pp. 57–71). American Psychological Association.

¹⁸ Robinson, O. C. (2022). Conducting thematic analysis on brief texts: The structured tabular approach. *Qualitative Psychology, 9*(2), 194–208.

2 Production time:

Figure 1 shows here per year production on Turkish Diyanet from Web of Science Databased over the last 14 years. Research rose in 2008, the highest peak in 2019 and 2021, and decreased in 2009 and 2011. The graph depicts the peaks and trophies of the number of scientific productions between 2011 and 2019, with production only increasing. With a small decrease in 2020, then again increase in 2021, it finally reaches the top of 9.

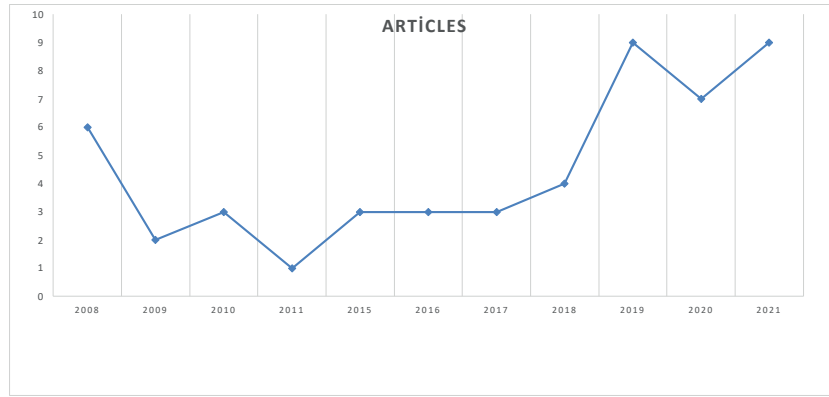


Figure 1: Annual scientific production

Source: Authors' analysis

3 Three-fields Plot:

Three-Field Plot is a dynamic science and graphic mapping tool that helps to summarize the whole bibliometric study in one image and show the proportions in the content. Figure 2: The Three-fields Plot represents a link between three different metadata. This analysis shows the three-field plot among countries' names (left column), authors' keywords (middle column) and the keywords plus (right column) related to research titles. Considering 14 items in the middle case and 10 items in the left and 20 items in the right case, it is observed how various famous authors are pouring their focus and time into this research. Provides authors keywords by the main authors, extracted keywords plus from the titles, is generated by an automatic, showed countries in which places those articles were published.

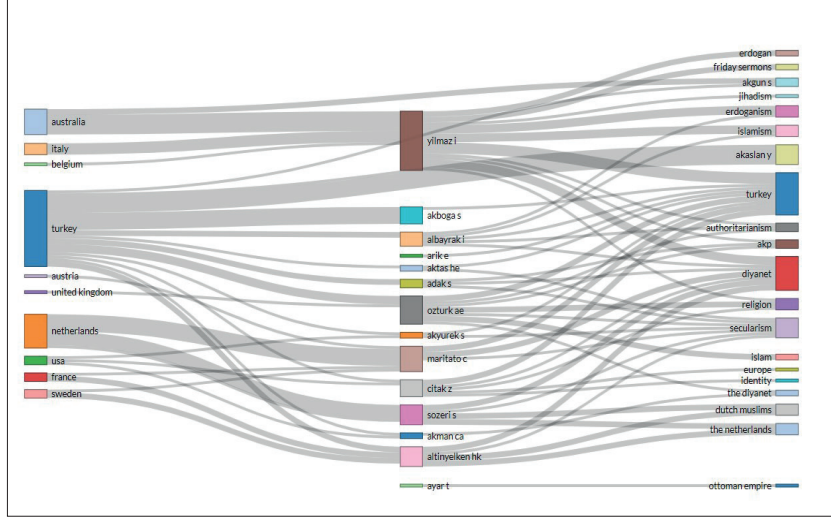


Figure 2: The Three-fields Plot
Source: Authors' analysis using Rshiny

Keywords plus shows that Turkey, Diyanet, Akaslan, secularism, and Islamism are the broadly used keywords. Yilmaz¹⁹ is writing the most on Diyanet. Turkish Diyanet-related Islamism, religion, and Dutch Muslims are some of the keywords that came again and again by authors. Islam, and Friday sermons are some of the keywords that came once by authors. Turkey is publishing the most articles on Diyanet. Australia, the Netherlands, and Italy also are publishing Diyanet-related papers. The three-field plot thus marks the focus of Diyanet's research publications.

¹⁹ İhsan Yılmaz vd., "Religion in Creating Populist Appeal: Islamist Populism and Civilizationism in the Friday Sermons of Turkey's Diyanet", *Religions* 12/5 (2021), WOS:000654504500001

4 Top cited papers

Table 2: Top ten cited article

Source: Authors' calculations.

Authors and Years	Paper	Total Citations
OZTURK AE, 2016	Turkey's Diyanet under AKP rule: from protector to imposer of state ideology? ²⁰	56
OZTURK AE, 2018	Diyanet as a Turkish Foreign Policy Tool: Evidence from the Netherlands and Bulgaria ²¹	31
GOEZAYDIN IB, 2008	Diyanet and Politics ²²	29
CITAK Z, 2010	Between 'Turkish Islam' and 'French Islam': The Role of the Diyanet in the Conseil Franç ais du Culte Musulman ²³	22
OKTEM K, 2011	Between emigration, de-Islamization, and the nation-state: Muslim communities in the Balkans today ²⁴	18
TOMBUS HE, 2017	(Post-)Kemalist Secularism in Turkey ²⁵	13
OZTURK AE, 2019	An alternative reading of religion and authoritarianism: the new logic between religion and state in the AKP's New Turkey ²⁶	13
ULUTAS U, 2010	Religion and Secularism in Turkey: The Dilemma of the Directorate of Religious Affairs ²⁷	11
TUTUNCU F, 2010	The Women Preachers of the Secular State: The Politics of Preaching at the Intersection of Gender, Ethnicity, and Sovereignty in Turkey ²⁸	10
TURAN O, 2008	The Turkish Diyanet Foundation ²⁹	10

²⁰ Ahmet Erdi Ozturk, "Turkey's Diyanet under AKP rule: from protector to imposer of state ideology?", *Southeast European And Black Sea Studies* 16/4 (2016), WOS:000388967200008

²¹ Ahmet Erdi Ozturk-Semiha Sozeri, "Diyanet as a Turkish Foreign Policy Tool: Evidence from the Netherlands and Bulgaria", *Politics And Religion* 11/3 (2018), WOS:000440668300006

²² Istar B. Goezaydin, "Diyanet and politics", *Muslim World* 98/2-3 (2008), WOS:000254954100006

²³ Zana Citak, "Between 'Turkish Islam' and 'French Islam': The Role of the Diyanet in the Conseil Francais du Culte Musulman", *Journal Of Ethnic And Migration Studies* 36/4 (2010), WOS:000275846100005

²⁴ Kerem Oektem, "Between emigration, de-Islamization and the nation-state: Muslim communities in the Balkans today", *Southeast European And Black Sea Studies* 11/2 (2011), WOS:000297147300004

²⁵ H. Ertug Tombus-Berfu Aygenc, "(Post-)Kemalist Secularism in Turkey", *Journal Of Balkan And Near Eastern Studies* 19/1 (2017), WOS:000392477000006

²⁶ Ahmet Erdi Ozturk, "An alternative reading of religion and authoritarianism: the new logic between religion and state in the AKP's New Turkey", *Southeast European And Black Sea Studies* 19/1 (2019), WOS:000461186700005

²⁷ Ufuk Ulutas, "Religion and Secularism in Turkey: The Dilemma of the Directorate of Religious Affairs", *Middle Eastern Studies* 46/3 (2010), WOS:000280759000004

²⁸ Fatma Tutuncu, "The Women Preachers of the Secular State: The Politics of Preaching at the Intersection of Gender, Ethnicity and Sovereignty in Turkey", *Middle Eastern Studies* 46/4 (2010), WOS:000280664300008

²⁹ Oemer Turan, "The Turkish Diyanet Foundation", *Muslim World* 98/2-3 (2008), WOS:000254954100020

We rated all articles as having at least ten citations to determine the most significant publications on Diyanet. The most frequently cited article on this field is “Turkey’s Diyanet under AKP rule: from protector to imposer of state ideology?” by OZTURK AE³⁰ with 56 citations. Additionally, essential articles include “Diyanet as a Turkish Foreign Policy Tool: Evidence from the Netherlands and Bulgaria” by OZTURK AE³¹ with 31. “Diyanet and Politics” by GOEZAYDIN IB³² with 29. These items are listed in Table 2: Top ten cited article. Additionally, the table highlights citations from other studies.

5 Top ten authors

Table 3: Top ten author

Source: Authors’ calculations.

No.	Author	H Index	G Index	M Index	TC	NP	PY Start
1	YILMAZ I	2	3	1	11	5	2020
2	SOZERI S	3	4	0.75	43	4	2018
3	MARITATO C	3	4	0.429	19	4	2015
4	OZTURK AE	3	3	0.5	100	3	2016
5	ALTINYELKEN HK	2	3	0.667	12	3	2019
6	CITAK Z	2	2	0.167	25	2	2010
7	AYGENC B	1	1	0.2	13	1	2017
8	AYDIN M	1	1	0.071	5	1	2008
9	ADAK S	1	1	1	3	1	2021
10	AKASLAN Y	1	1	0.25	1	1	2018

Table 3: Top ten author displays the impact of the top 10 authors on Diyanet from 2018 to 2021. Additionally, this table displays the number of publications (NP), the H-Index, the G-Index, the M-Index, the total citation (TC) count, and the publishing year (start). The first author is YILMAZ I³³ with 5 publications and 11 citations; the Second author is SOZERI S³⁴ with four publications and 43 citations;

³⁰ Ozturk, “Turkey’s Diyanet under AKP rule: from protector to imposer of state ideology?”,

³¹ Ozturk-Sozeri, “Diyanet as a Turkish Foreign Policy Tool: Evidence from the Netherlands and Bulgaria”, *Politics and Religion*, 11(3), 624-648.

³² Goetzaydin, “Diyanet and politics”, 216-227.

³³ Ihsan Yilmaz, “The Emergence of Islamist Official and Unofficial Laws in the Erdoganist Turkey: The Case of Child Marriages”, *Religions* 12/7 (2021), 513. WOS:000676934500001

³⁴ semiha Sozeri-Hulya Kosar Altinyelken, “What Are Children Being Taught In The Mosque? Turkish Mosque Education In The Netherlands”, *Learning Culture And Social Interaction* 22/2019), WOS:000482872800013

and the Third author is MARITATO C³⁵ with 4 publications and 19 citations. The other authors are 3, 2, and 1 publication and cited deferent.

Notes: Authors are ranked based on their number of publications (NP). The H-index, available through Google Scholar Citation, is concerned with the overall number of citations in prior works. The G-Index counts all publications. Finally, the M-index considers both the H-index value and the year of publication.

6 Top ten countries

In Figure 3: Most Relevant Countries by Corresponding Authors, in the top 10 countries, Turkey is in the highest position in SCP (Single Country Publications) with an MCP (Multiple Countries Publications). More particularly, out of 20 corresponding authors from Turkey, just 2 papers have collaboration (MCP). Total 6 publications from Australia, 5 are SCP and 1 is MCP. At last, the MCP is highest for Austria and Germany, with just 1 paper per country, all are MCPs.

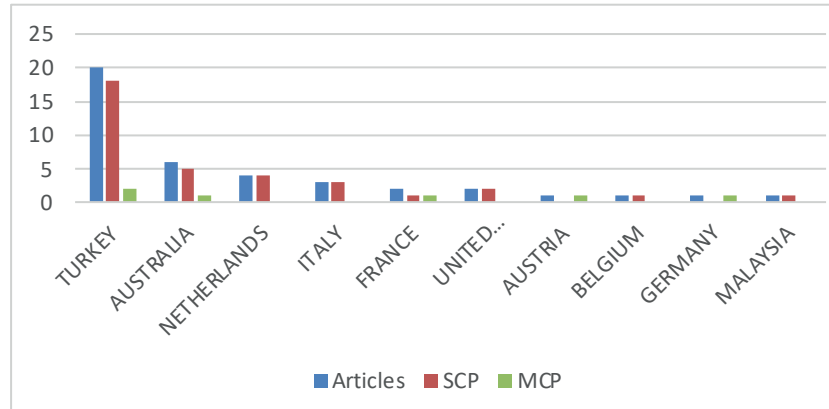


Figure 3: Most Relevant Countries by Corresponding Authors

Source: Authors' analysis

7 Most Impactful Sources:

This Figure 4: Source productions presents 4 main journals that publish almost one-third of Diyanet related articles. 6 articles (20%) come from Muslim World journals. 4 articles (12%) from every jour-

³⁵ Chiara Maritato, "Compliance or negotiation? Diyanet's female preachers and the diffusion of a "true' religion in Turkey", *Social Compass* 64/4 (2017), WOS:000414664600005

nal of Bilimname, Religions, Southeast European and Black Sea Studies separately.

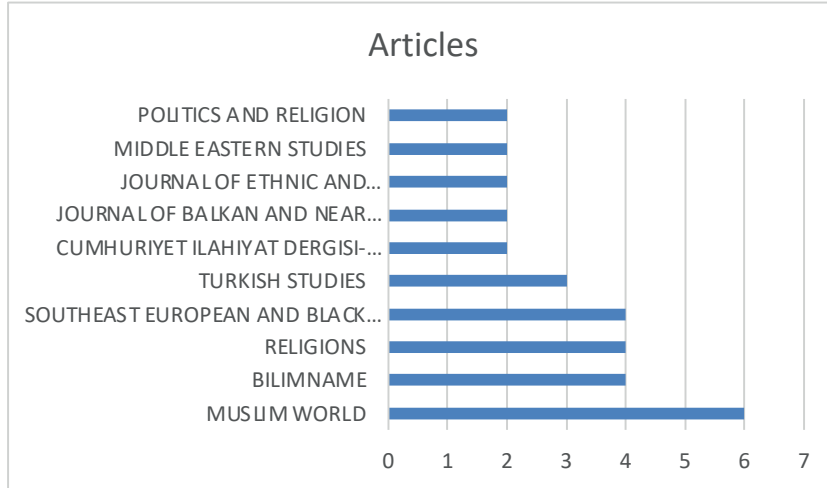


Figure 4: Source productions

Source: Authors' analysis using Rshiny

296 | db

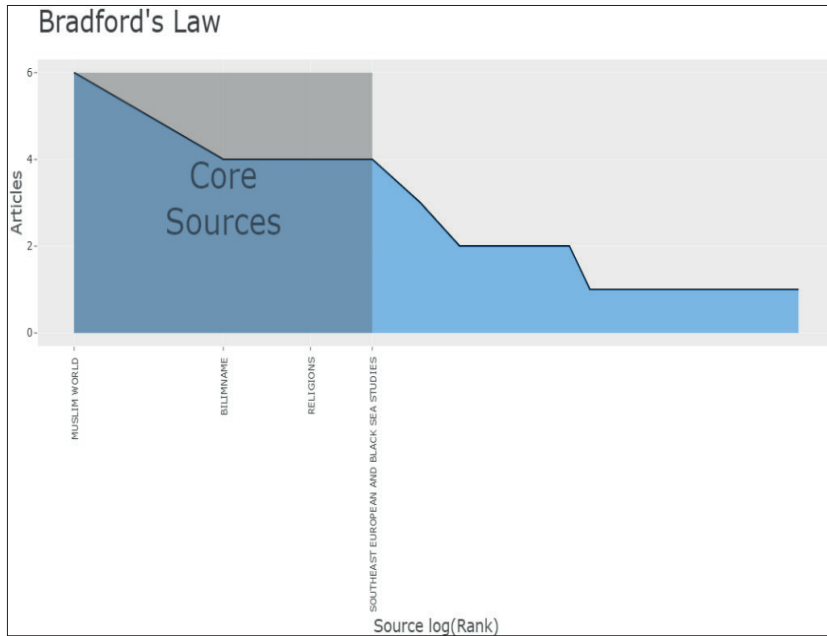


Figure 5: Source Clustering through Bradford's Law

Source: Authors' analysis using Rshiny

Bradford's³⁶ law names four journals as the discipline's "essential journals." For instance, as illustrated in Figure 5: Source Clustering through Bradford's Law, these four publications accounted for one-third of the total collection on this subject. Six publications (20%) are from the journal *Muslim World*, followed by articles from the *Bilimname*.

8 Most used keywords

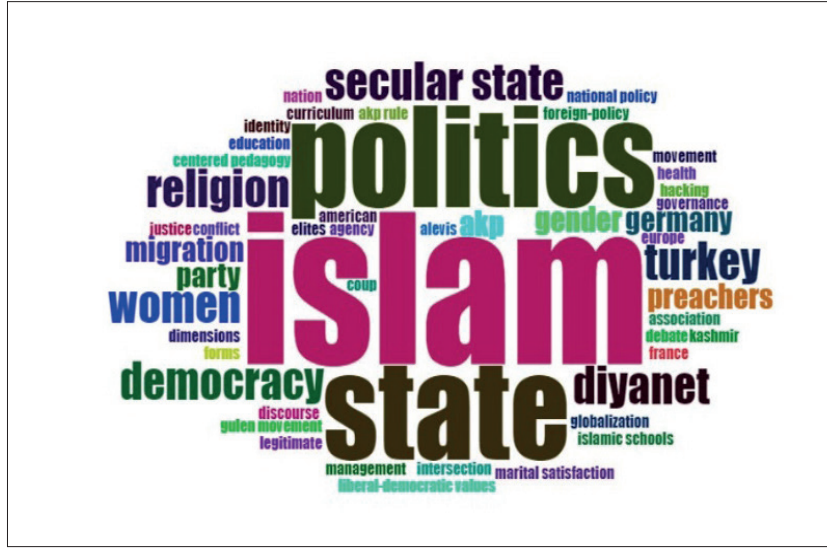


Figure 6: Word Cloud

Source: Authors' analysis using Rshiny

The most frequently occurring words in bibliometric analysis describe the core issues addressed by current studies. In Figure 6: Word Cloud, a word cloud built on Diyanet literature is presented. According to the word cloud, the most popular topic in articles regarding Diyanet was Islam. Politics, state, and secular state are the words that come next. That means that the majority of Diyanet's study was focused on the government's political stance rather than religious policy.

³⁶ Samuel C Bradford, "Sources of information on specific subjects", *Engineering* 137 (1934), 176–180.

9 Co-occurrence Keyword

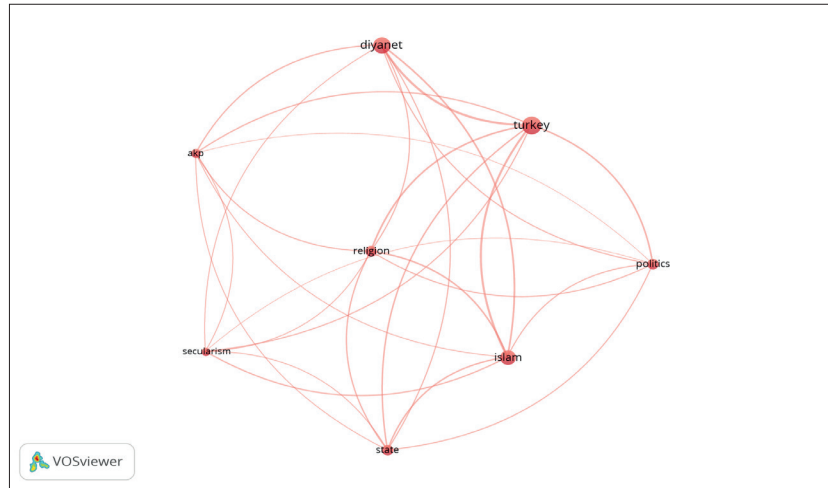


Figure 7: Co-occurrence Keyword

Source: Authors' analysis

The network diagram illustrates the relationships between the keywords and their relative link strength. The width of the lines in Figure 7: Co-occurrence Keyword represents the strength of the connections between phrases and their close relatives. By contrast, the size of a node indicates the keyword's relative relevance.

10 Areas of Studies

Figure 8: Area studies presents a detailed picture of the area distribution of research effort on Diyanet. As per the figure, Anti Diyanet drew the largest percentage of research activity. Conversely, Charity, Comparison, Family, religion is the lowest area of research. The principal subject of research in this sector is the Anti Diyanet, Foreign Policy, Women Empowerment, Education, History, and Politics.

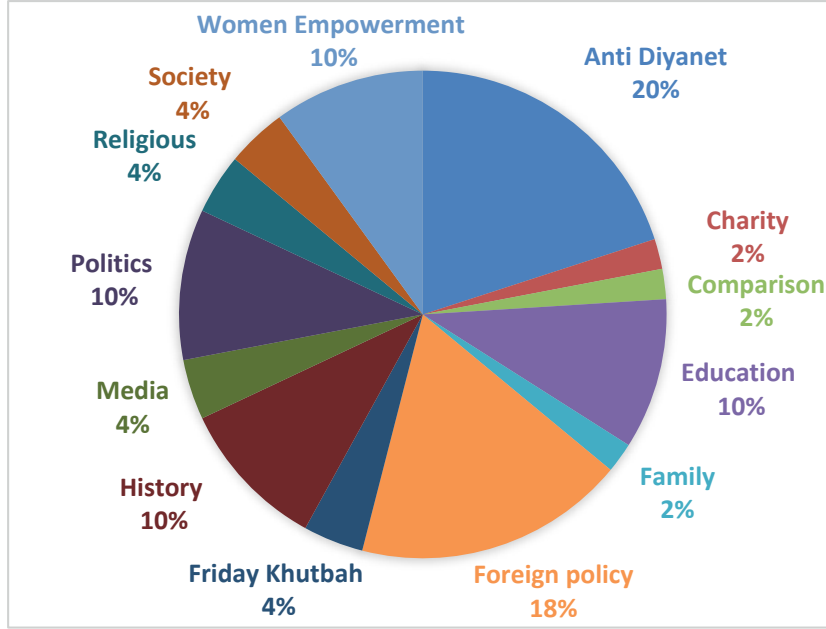


Figure 8: Area studies

Source: Authors' analysis

11 Thematic Analysis of Diyanet:

In response to research question five in this study, a synthesis of the selected papers revealed five themes that contribute to the portrayal of Diyanet in academia. These themes were identified through the analysis of the research studies.

Theme 1: Diyanet is an alternative educational institution

The sublime teaching of Islam and Islamic educational activities have been presented to people by the core topic in four studies. These are alternative education, and Diyanet is an alternative educational institution for arranging some important educational activities. This education of Islam was linked to Qur'an, Hadith, Mosque, and Islamic encyclopedia. These themes have reframed the traditional idea of Muslim education and facilitated the propagation of Islamic interpretations through the idea of a centralized religious authority, Qur'an Recitation Education (Qira'at) in Turkey, including Qur'an memorization into formal education without losing time as exami-

ned by Akaslan³⁷, Ugur and Osmanoglu.³⁸ Some of the studies, such as Altinyelken and Sozeri³⁹ examined other aspects of how mosque pedagogy is increasingly being incorporated into governments' cultural and political goals.

Altintas⁴⁰ examined Islamic Studies, Islamic History, Art, Literature, Culture, and Civilization are all included in this encyclopedia. There's also a summary of nearly 1540 articles regarding hadith in *Türkiye Diyanet Vakfı İslam Ansiklopedisi*. More than 2000 experts contributed to the *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, which contains over 16.000 articles covering a wide range of issues and was compiled utilizing more than 500 sources.

Theme 2: Diyanet act as a change-maker in society

The contribution of Turkey's Diyanet Foundation (TDF) in improving social conditions has been noticed. Saad⁴¹ examined that the foundation offers mufti offices and personnel housing throughout the country, as well as several Qur'anic learning institutions. Its budget is in the millions of dollars. The TDF provided medicine to low-income families, paid for their hospital bills, and donated medicine and medical equipment to healthcare organizations, resulting in millions of people benefiting from TDF social assistance in its own medical facilities and hospitals.

Theme 3: Diyanet is making 'the pious generation'

Several journal articles from the reviewed literature exemplified Diyanet's concept of 'creating a pious generation' Sozeri and Altinyelken⁴² constitute a distinct sector of writing that contributes to this theme. There is an explanation of the necessity of teaching youngsters about Islam's five pillars, the Prophet Mohammad's life and teachings, and Islamic laws of behavioral conduct for them to learn how to become good Muslims.

³⁷ Yasar Akaslan, "The Education of Qur'an Recitation (Qira'at) in Turkey", *Cumhuriyet Theology Journal* 22/2 (2018), WOS:000454256100012

³⁸ Elif Ugur-Cemil Osmanoglu, "Evaluation Of Qur'an Memorization (Hifz Education) Together With Formal Education According To Stakeholders Views", *Bilimname* 41/1 (2020), WOS:000538052300029

³⁹ Hulya Kosar Altinyelken-Semiha Sozeri, "Importing mosque pedagogy from Turkey: an analysis of contextual factors shaping re-contextualisation processes in the Netherlands", *Comparative Education* 55/1 (2019), WOS:000459155500004.

⁴⁰ Fatma Betül Altintas, "A Critical Approach To The Articles About Hadith In "Türkiye Diyanet Vakfı İslam Ansiklopedisi" (Turkish Religious Foundation Encyclopedia Of Islam)", *Bilimname* 29/2 (2015): 295-310. WOS:000434572800013

⁴¹ Norma Md Saad vd., "The contribution of waqf institutions in Malaysia and Turkey in improving the socio-economic conditions of the society", *Turkish Journal of Islamic Economics* 4/1 (2017), 1-29.

⁴² Sozeri-Altinyelken, "What are children being taught in the mosque? Turkish mosque education in the Netherlands".

Theme 4: Diyanet is a soft-power tool of Turkey

Diyanets activities abroad, mainly in European counties with Turkish minority populations, were a major subject of discussion in research related to Diyanet. The role of Diyanet abroad is portrayed as a soft-power tool of Turkey in many pieces of literature filtered by Sozeri⁴³, Guerlesin⁴⁴, Bruce,⁴⁵ Oektem⁴⁶, Citak⁴⁷, and Aydin.⁴⁸

The authors under this theme discussed Diyanets role in foreign policy, the implications of scholarship offered by Diyanet, and Diyanets role in countries with a Turkish minority population.

Kelkitli⁴⁹ asserted that Turkey's Student Exchange Project delves into the Turkiye Scholarships Program, the Mevlana Exchange Program, and the Turkiye Diyanet Foundation's scholarship programs. All of these were established during the Justice and Development Party's tenure to strengthen and expand friendly ties between Turkey and various targeted countries. Citak⁵⁰ contended that the Turkish government employs the Diyanet as a foreign-policy tool, presenting 'Turkish Islam' as a moderate and reasonable religion compatible with modernity and serving as a model for 'European' or 'French' Islam. The Diyanet represents Muslims of Turkish ethnicity in France as their authorized representative. Ozturk and Sozeri attempted to ascertain how Turkey's Presidency of Religious Affairs (Diyanet) functions as a foreign policy (FP) instrument. First, they presented two fundamental claims: Diyanet is Turkey's primary foreign policy tool in nations with a sizable Turkish-Muslim minority. Second, this instrumentalization undermines secularization efforts both domestically and internationally.

⁴³ Semiha Sozeri vd., "Training imams in the Netherlands: the failure of a post-secular endeavour", *British Journal Of Religious Education* 41/4 (2019), WOS:000477963500006

⁴⁴ Omer Faruk Guerlesin, "Major Socio-Political Factors that Impact on the Changing Role, Perception and Image of Imams among Dutch-Turkish Muslims", *Education Sciences* 9/3 (2019), WOS:000488232400057

⁴⁵ benjamin Bruce, "Imams For The Diaspora: The Turkish State's International Theology Programme", *Journal Of Ethnic And Migration Studies* 46/6 (2020), WOS:000522367300009

⁴⁶ Oektem, "Between emigration, de-Islamization and the nation-state: Muslim communities in the Balkans today",

⁴⁷ Citak, "Between 'Turkish Islam' and 'French Islam': The Role of the Diyanet in the Conseil Francais du Culte Musulman", *Journal of Ethnic and Migration Studies*, 36:4, 619-634.

⁴⁸ Mehmet Aydin, "Diyanet's global vision", *Muslim World* 98/2-3 (2008), WOS:000254954100002

⁴⁹ Fatma Asli Kelkitli, "The Role of International Educational Exchange in Turkish Foreign Policy as a Reconstructed Soft Power Tool", *All Azimuth-A Journal Of Foreign Policy And Peace* 10/1 (2021), WOS:000672180200003

⁵⁰ Citak, "Between 'Turkish Islam' and 'French Islam': The Role of the Diyanet in the Conseil Francais du Culte Musulman", 619-634.

Diyanet's projects abroad are subjected to research from many countries. These research findings show that Diyanet's work serves as a soft-power tool of Turkish foreign policy as an affiliated state body.

Theme 5: Diyanet is a political tool of Erdogan

Some authors have negatively portrayed the activities of Diyanet e.g. Yilmaz and Erturk⁵¹, Yilmaz and Albayrak⁵², Yakar and Yakar⁵³. They argued that the main objective of Diyanet was to justify President Erdogan's authoritarian rule.

The central point of anti-Diyanet papers is that 'Diyanet is a political tool of Erdogan'. The major topics of discussion in these studies were the Functions of Diyanet revised during the reign of Erdogan, Diyanet justifying the authoritarian rule of Erdogan, Diyanet has been vilifying Political opponents of Erdogan, the Gulen movement, Diyanet became more radicalized during Erdogan, etc.

Yilmaz and Erturk⁵⁴ argued that Diyanet radicalized the Friday sermon in recent years. He stated that The Friday sermons, which reach at least 50% of adult males every week, have become more radical, Islamist, and violent. Likewise, Yilmaz and Albayrak⁵⁵ stated that Erdogan used Diyanet to vilify his political opponent Gulen Movement. He claimed as Diyanet portrays the Gulen Movement (GM) as a source of sedition (fitne), corruption (fesat), mischief, a social disease, and, finally, as a traitor and puppet of the West who constantly conspires against Turkey and the Muslim World. Moreover, Öztürk⁵⁶ examined state-religion interaction in authoritarian regimes by scrutinizing Karrie Koesel's logic. He shed light on the transformation of the AK party and the Turkish state since 2011. He argued that Turkey had become an inclusionary, hegemonic-authoritarian, and weak state. Sunni Islam has taken on a new significance within

⁵¹ Ihsan Yilmaz-Omer F. Erturk, "Pro-Violence Sermons of a Secular State: Turkey's Diyanet on Islamist Militarism, Jihadism and Glorification of Martyrdom", *Religions* 12/8 (2021), WOS:000690006400001

⁵² Ihsan Yilmaz-Ismail Albayrak, "Religion as an Authoritarian Securitization and Violence Legitimation Tool: The Erdoganist Diyanet's Framing of a Religious Movement as an Existential Threat", *Religions* 12/8 (2021), WOS:000689972200001

⁵³ Sumeyra Yakar-Emine Enise Yakar, "The Integrationist Policy Of The Diyanet Towards Sectarian Diversity", *Bilimname* 44/1 (2021), WOS:000646602900021

⁵⁴ Yilmaz-Erturk, "Pro-Violence Sermons of a Secular State: Turkey's Diyanet on Islamist Militarism, Jihadism and Glorification of Martyrdom", 1-17.

⁵⁵ Yilmaz-Albayrak, "Religion as an Authoritarian Securitization and Violence Legitimation Tool: The Erdoganist Diyanet's Framing of a Religious Movement as an Existential Threat", 1-14.

⁵⁶ Öztürk, Ahmet Erdi. «An alternative reading of religion and authoritarianism: the new logic between religion and state in the AKP's New Turkey.» *Southeast European and Black Sea Studies* 19, no. 1 (2019): 79-98.

the regime's new identity and structure.

Yılmaz and Barry⁵⁷ state that, after 2011, the AKP leadership took on a more authoritarian and anti-western tone, and its policy on interfaith engagement was revised. Religion has been used to satisfy the political needs of a staunchly secular state. Tombus and Aygenc⁵⁸ argued that, in terms of religious pluralism, the AKP had retained the same authoritarian behaviors and structures. The AKP has appropriated the Diyanet and compulsory religious education to carry out a conservative-Islamic political and social revolution that intends to eliminate plurality. Similarly following authors also critically reviled Diyanet activities Yılmaz⁵⁹, Yakar and Yakar⁶⁰, Yildiz and Smets⁶¹, Ozturk⁶², Ozturk⁶³, Ulutas⁶⁴, Yılmaz, Demir and Morieson⁶⁵, Ongur.⁶⁶

Theme 6: Diyanet empowers scarf-wearing women

Some research was carried out on the female staff of Diyanet or Diyanets projects related to females. The studies on this area found that by employing many scarf-wearing women, Diyanet has been working to empower pious women in Turkish society who were once marginalized.

Akman⁶⁷ concluded that the issue of gender imbalance had been addressed by the Justice and Development Party (AKP) governments

⁵⁷ Ihsan Yılmaz-James Barry, "Instrumentalizing Islam in a 'Secular' State: Turkey's Diyanet and Interfaith Dialogue", *Journal Of Balkan And Near Eastern Studies* 22/1 (2020), WOS:000511433400001

⁵⁸ Tombus-Aygenc, (Post-)Kemalist Secularism in Turkey, *Journal of Balkan and Near Eastern Studies* 19/1(2017), 70-85.

⁵⁹ Yılmaz, "The Emergence of Islamist Official and Unofficial Laws in the Erdoganist Turkey: The Case of Child Marriages", *Religions* 2021, 12(7), 513.

⁶⁰ Yakar-Yakar, "The Integrationist Policy Of The Diyanet Towards Sectarian Diversity", *Bilimname*, 671-696.

⁶¹ Erkan Yildiz-Kevin Smets, "Internet Trolling in 'Networked' Authoritarianism A Qualitative Content Analysis of Tweets by Regime Supporters and 'Ak Trolls' in July 2016", *Middle East Journal Of Culture And Communication* 12/3 (2019), WOS:000503722300005

⁶² Ozturk, "An alternative reading of religion and authoritarianism: the new logic between religion and state in the AKP's New Turkey", Ozturk, "An alternative reading of religion and authoritarianism: the new logic between religion and state in the AKP's New Turkey", *Southeast European and Black Sea Studies*, 19:1, 79-98.

⁶³ Ozturk, "Turkey's Diyanet under AKP rule: from protector to imposer of state ideology?",

⁶⁴ Ulutas, "Religion and Secularism in Turkey: The Dilemma of the Directorate of Religious Affairs", *Middle Eastern Studies*, vol. 46/3, (2010) 389-99.

⁶⁵ Yılmaz vd., "Religion in Creating Populist Appeal: Islamist Populism and Civilizationism in the Friday Sermons of Turkey's Diyanet".

⁶⁶ Hakan Ovunc Ongur, "Performing Through Friday Khutbas: Re-Instrumentalization Of Religion In The New Turkey", *Third World Quarterly* 41/3 (2020), WOS:000492505000001

⁶⁷ Canan Aslan Akman, "Women officials of the Turkish Diyanet: Gendered transformations and predicaments of empowerment?", *Asian Journal Of Womens Studies* 27/2 (2021), WOS:000658549100001

through a new strategy of increasing female graduates from theology faculties.

Tutuncu⁶⁸ argued that the unprecedented integration of head-scarved women into public offices is a triumph for the state, which seeks to absorb both Islamist and Kurdish challenges by rallying women preachers. Maritato⁶⁹ examines the religious activities of the Turkish Presidency of Religious Affairs' female preachers (vaizeler) (Diyanet). The findings of these studies assert that unlike following the feminist mode of empowering women, Diyanet integrates practicing Muslim women in their projects.

Discussion

The purpose of this study is to identify the scope of research conducted on Diyanet. The paper aims to explore the main themes of research in this field. In addition, the paper tried to explore top authors, top cited papers, top journals, top contributing countries, as well as most frequently used keywords. First, the study provides a bibliometric analysis of the literature of Diyanet. Through this bibliometric analysis the paper presented a quantitative summary of research in this field. Secondly, the paper discovered the most common themes of research related to Diyanet. We presented a list of major themes by implementing a thematic analysis.

When research trends were examined using the RQ1, it was observed that most articles were published in 2019 and 2021, with a total of nine publications. The result indicates a recent increase in scholarly interest in Diyanet's study. According to RQ2, the top authors who contributed most to this area of research are Yilmaz I, Maritato C, Sozeri S, Altinyelken Hk, And Ozturk Ae. The findings of the RQ3 indicate that Turkey made the most contribution to this sector. Apart from Turkey, Australia, the Netherlands, Italy, and France also contributed significantly. The findings signify that Diyanet was the subject of investigation in Turkey and Western countries.

According to the RQ4, the most often used terms in research on Diyanet were Islam, politics, state, Diyanet, secular state, and religion. The findings indicate that political issues and activities were scrutinized more extensively than Diyanet's religious activities. Within the final research question framework, we identified the five most recurrent themes in the Diyanet study. Among the 50 articles, most

⁶⁸ Tutuncu, "The Women Preachers of the Secular State: The Politics of Preaching at the Intersection of Gender, Ethnicity and Sovereignty in Turkey", *Middle Eastern Studies* 46/4 (July 2010), 595-614

⁶⁹ Maritato, "Compliance or negotiation? Diyanet's female preachers and the diffusion of a 'true' religion in Turkey". *Social Compass*, 64(4), 530-545.

of the research focused on the following themes: Diyanet is an alternative educational institution, Diyanet acts as a change-maker in society, Diyanet is a soft-power tool of Turkey, Diyanet is a political tool of Erdogan and Diyanet is making 'the pious generation.'

On the other hand, the thematic analysis of Diyanet found six major themes. The themes could be divided into two broad categories as pro-Diyanet and Anti-Diyanet. The pro-Diyanet themes show that much research tried to show how Diyanet worked as a change-maker in society. These studies showed how Diyanet worked to create a pious generation, empower Turkish women, and educate Muslims. In contrast, some scholars presented Diyanet from the opposite angle. By reviewing Publications of Diyanet and interviewing female teachers of Diyanet, they claim that Diyanet has been working to Islamize, radicalize Turkish society and even legitimize the authoritarian rule of Erdogan. A hike in anti-Diyanet research has been seen after the failed coup in 2016.

Although bibliometric analysis is a comparatively new methodology, there were still several researches on religion and its relations to other areas. For instance, Şenel⁷⁰ worked on relations between health and religion. They analyzed 42 years of Health Literature Related to Abrahamic Religions. The study found 1329 entries in the health and Christianity domain, with the USA leading the way, followed by the UK and Canada. They found 1965 publications on Islam and health, with the USA, UK, and Saudi Arabia leading the way. The University of London produced the most. There were 436 items found in Judaism and health. However, it was noticed that the most productive authors in this discipline were not Middle Eastern and came from advanced economies.

Alshater⁷¹ worked on Zakat literature using the Scopus database. The study found that The Journal of Islamic Accounting and Business Research was the most cited source. Nonetheless, the top eight most cited publications show that there is still a scarcity of studies in this sector. Furthermore, the writers discover that zakat is considered regarding religion, institutional framework, role in poverty eradication, and zakat distribution management. The writers also identify and propose 14 study objectives for additional scholarly work in the field of zakat.

Compared to previous research, our study is the first bibliometric analysis of Diyanet in Turkey. Like previous studies, we also re-

⁷⁰ Şenel, «Health and Religions: a bibliometric analysis of health literature related to Abrahamic Religions between 1975 and 2017», *Relig. Health*. 57/5(2018):1996-2012.

⁷¹ Muneer M Alshater vd., «What do we know about zakat literature? A bibliometric review», *Journal of Islamic Accounting and Business Research* 2021), 544-563.

veal the list of top contributing authors, top journals, major areas of studies, research trends, most used keywords, and so on. Additionally, as we employed thematic analysis, we were further able to present the major themes of this research area. Thus, this study will contribute to understanding research on Diyanet and guide future researchers.

Additionally, this study has certain drawbacks. To begin, this bibliometric study includes just English-language articles. We were unable to add studies conducted in the Turkish language. Second, we could only incorporate a few studies published in English-language journals that are no longer included in the web of science. The study used the Web of Science (WoS) database to compile the articles. Thirdly, many of Turkish's high-quality journals are also published in Turkish. We could not acquire documents from these publications because they were not indexed in the WoS database. To circumvent these constraints, we attempted to describe the findings from these types of research studies in our literature review section. Additionally, we urge that future bibliometric analyses may use Turkish languages and other databases.

Conclusion

Although there was much research on Diyanet, this study is the first attempt to synthesize all research on Diyanet using bibliometric and thematic analysis methods. The findings revealed that Diyanet garners considerable interest from domestic and international researchers. By reading our article, one can easily find which area on Diyanet was extensively investigated and which needed to be more focused. Thus, this paper will guide future researchers in selecting their research area as we needed to include Turkish journals in our study for technical constraints. Future researchers may include Turkish journals to unearth the works on the Turkish language on Diyanet.

In line with the results obtained in this study, the Presidency of Religious Affairs maintains its priority agenda due to political, cultural, and religious reasons. It is seen that especially the secular section strongly opposes the Diyanet. On the other hand, Diyanet has made some expansions in its mission compared to its previous periods. Among these, pre-school education, summer Quran courses, and youth activities come to the fore. The Diyanet, which had assumed a passive religious mission before, became active, expanded its activities at home and abroad, and increased its activities for the public, causing a reaction from the secular segment. Diyanet is a government institution. Its mission is for the religious service needs of the whole society. Some applications may cause legitimate criticism,

but these are fixable applications. Such applications can be found in every institution. To suggest the abolition of Diyanet would invite much bigger problems for the Republic of Turkey. Rather Diyanet could revise its activities according to the findings of the research. Finally, the paper reveals that some research was conducted to investigate the functions of the Diyanet, while others were conducted merely to defame Diyanet.

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