



A bibliometric analysis of the *Jamasan Pusaka* tradition in cultural documentation

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Abstract

Background: *Jamasan Pusaka* is a traditional Indonesian ritual involving the ceremonial cleansing of sacred heirlooms such as *keris*, spears, and *gamelan* to preserve spiritual and historical heritage. In the era of globalization, this practice faces challenges in maintaining its relevance and authenticity, underscoring the importance of systematic documentation and scholarly attention.

Purpose: This study aims to comprehensively the intellectual landscape of *Jamasan Pusaka* studies by identifying key trends, collaboration patterns, and dominant themes, while also examining imbalances in scholarly voices and perspectives within the discourse.

Methods: A bibliometric analysis was conducted using data from the Scopus database spanning 2010 to 2025. The analysis examined publication outputs, citation metrics, keyword co-occurrence, and author collaboration networks to visualize the conceptual and social structure of the field.

Results: The study identified only 10 relevant documents authored by 40 researchers, indicating that *Jamasan Pusaka* remains a niche but emerging research area. Common keywords included “historic preservation” and “cultural heritage,” suggesting a strong focus on material conservation and symbolic meaning. The tradition’s future is challenged by declining youth engagement, despite its potential in cultural tourism. Author networks showed some collaboration, but interdisciplinary engagement remains limited.

Conclusion: *Jamasan Pusaka* represents a vital intersection of tangible artifacts and intangible cultural values. Despite the existence of impactful core literature, limited scholarly output highlights the need for broader academic involvement. Future research should prioritize qualitative and community-based studies to explore its socio-cultural dimensions. Interdisciplinary collaboration and comprehensive documentation are key to ensuring the tradition’s continuity for future generations.

Keywords:

Bibliometric analysis
Jamasan Pusaka
Cultural documentation

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INTRODUCTION

The *Jamasan Pusaka* tradition is an enduring cultural practice found in various regions across Indonesia. The Javanese word “*jamasan*” means to cleanse, while “*pusaka*” refers to objects possessing historical and spiritual value. The concept of *pusaka* is nuanced; it extends beyond mere antiques to encompass items believed to hold the spirit or mandate of the ancestors, often passed down through generations as a symbol of leadership, legitimacy, or lineage. This tradition is performed as a form of reverence for ancestral heritage and to maintain the physical condition of these heirlooms, ensuring they remain well-preserved (*Jamasan Pusaka*, 2017).

While often associated with royal courts (*keraton*), such as those in Yogyakarta and Surakarta, the *Jamasan Pusaka* is also practiced by communities outside of royalty. Several indigenous communities continue to uphold this ritual, particularly those who possess historical artifacts like *keris* (daggers), spears, *gamelan* (musical instruments), or ancient manuscripts. The ritual is not merely about physical maintenance but is also part of a spiritual legacy believed to offer protection to its owners (*Jamasan Pusaka*, 2017). This decentralized practice highlights the deep integration of heirloom culture into the social fabric of various Indonesian ethnic groups, each adapting the core tradition to fit their specific customs and belief systems.

The cleansing process typically follows rules passed down through generations. Heirlooms are washed with floral water or a lime solution to remove dirt and rust. Certain items, like the *keris*, are also soaked

in a special concoction, often containing arsenic (*warangan*), to preserve their sheen, integrity, and the intricate patterns (*pamor*) on the blade. Afterward, the heirlooms are anointed with aromatic oils or coconut oil mixed with spices to prevent decay. The symbolism of these materials is profoundly important. Floral water, often composed of seven types of flowers (*kembang setaman*), represents life, purity, and blessings, while the acidic lime signifies the purification of negative energies attached to the object. The final anointing with oil is not just for preservation but is seen as providing “nourishment” for the spirit residing within the heirloom.

However, beyond a mere cleansing process, the *jamasan* holds profound spiritual meaning. Before and after the ritual, communal prayers or traditional ceremonies are often held to invoke protection. In the belief system of some communities, heirlooms are not simply inanimate objects but possess their own inherent power or a guardian spirit (*khodam*). Therefore, caring for these artifacts is also considered an act of respect for the ancestors who bequeathed them (Arisky & Fauzi, 2024). This perspective frames the relationship between the owner and the heirloom as a symbiotic one, where the owner acts as a custodian responsible for the spiritual well-being of the object, which in turn safeguards the owner and their family.

Each region has a unique way of performing the *jamasan*. For instance, within the royal courts, this procession is typically conducted during the month of *Sura* (the first month of the Javanese calendar), which is considered a sacred

time for cleansing oneself and the heirlooms. Meanwhile, in Bali, the ritual for cleansing heirlooms often uses holy water from springs believed to have high spiritual energy. In other areas, such as in Sulawesi, the rituals might incorporate specific chants or offerings unique to the local *adat* (customary law). Every detail in this procession carries symbolic meaning believed to bring balance and tranquility (Adhika, 2021).

In addition to its spiritual aspects, the *Jamasan Pusaka* holds significant social value. The ritual often serves as a communal event, bringing together family members of the heirloom owners and the local cultural community. During these gatherings, elders typically recount the history of the heirlooms, their proper maintenance, and the philosophies they embody. Thus, the *jamasan* is not only a tradition but also an educational platform for the younger generation, ensuring they do not forget their cultural heritage. This process of intergenerational knowledge transfer is vital for cultural continuity, acting as a living library where historical narratives, ethical values, and specialized skills are passed down orally and experientially.

The *Jamasan Pusaka* tradition has also undergone transformation with the changing times. Whereas in the past the ritual was exclusive and performed only by certain circles, today, more communities are opening the procession to the public. In some areas, the *jamasan* has even become part of cultural tourism attractions, drawing the interest of both domestic and international tourists. This has become a new way of introducing and preserving cultural heritage in modern

society. This transition, however, presents a complex duality. On one hand, it provides economic incentives and raises awareness, potentially funding preservation efforts. On the other, it risks the commodification of a sacred rite, where authenticity may be compromised to meet tourist expectations, turning a profound spiritual practice into a mere performance.

In the midst of rapid globalization and modernization, the existence of the *Jamasan Pusaka* tradition faces serious challenges in maintaining its authenticity and cultural values. Popular culture promoted by digital media and shifting mindsets among younger generations tend to divert attention away from local traditions toward more standardized global cultures. The younger generation is increasingly disengaged from direct participation in cultural rituals, creating a social and emotional gap from their ancestral heritage. This phenomenon is exacerbated by the lack of integration of local cultural values into formal education systems and digital learning media. In this context, it is important to refer to government policies such as Indonesia's Law No. 5 of 2017 on the Advancement of Culture, which emphasizes the need for protection, development, utilization, and promotion of cultural elements, including local traditions such as *Jamasan Pusaka*. Systematic and scholarly documentation of this tradition is therefore crucial to ensure that its values remain alive in contemporary society.

Nevertheless, the preservation of this tradition faces significant challenges. Lifestyle shifts and a lack of interest among the younger generation in local culture have led to many traditional rituals, including

the *jamasan*, becoming increasingly rare. This disinterest is often fueled by the perception that such traditions are archaic or incompatible with modern, globalized identities. Without serious efforts to document and transmit this tradition, it is feared that the *jamasan* will become merely a historical account in the future. Therefore, cultural communities and academics play a crucial role in ensuring this tradition remains alive and known to the wider public (Sarbin & Hapsari, 2020).

To further understand how this tradition is documented and studied, a more systematic academic review is required. One method that can be employed is bibliometric analysis, which allows researchers to map the research patterns related to *Jamasan Pusaka*. Through this approach, we can identify scholarly trends, the most frequently discussed topics, and the academic contributions made in this field. It provides a bird's-eye view of the intellectual structure of the research area, revealing what is known and, more importantly, what is overlooked.

By conducting a bibliometric analysis, we can obtain an overview of how research on *Jamasan Pusaka* has evolved over time. Furthermore, this approach helps identify under-researched aspects, which can serve as a reference for future studies. For example, if existing literature focuses heavily on the historical and anthropological dimensions, a bibliometric map might reveal a scarcity of research on its economic impact through tourism or its potential for digital documentation. With improved documentation, this tradition can not only be preserved but also be understood academically and passed on to

the next generation in a more structured manner.

The importance of understanding the cultural documentation of the *Jamasan Pusaka* tradition is not limited to the academic world; it also has a significant impact on preservation efforts, the strengthening of cultural identity, and the raising of public awareness. Using bibliometric data, we can see how research in this field can be better applied in cultural documentation practices to support more effective and relevant preservation efforts. This evidence-based approach can guide cultural heritage organizations and government bodies in allocating resources more effectively.

This approach helps research on the cultural documentation of *Jamasan Pusaka* provide new perspectives for researchers, cultural practitioners, and policymakers to identify knowledge gaps, support data-driven decisions, and design innovative cultural preservation strategies. A bibliometric analysis of research trends in the cultural documentation of *Jamasan Pusaka* can serve as a strong foundation for interdisciplinary collaboration in understanding cultural development and transformation in the modern era. It moves the conversation from anecdotal evidence to a structured analysis of collective scholarly output.

Collecting and analyzing research on the cultural documentation of *Jamasan Pusaka* from various regions is a crucial step toward recommending more effective preservation methods. In this context, bibliometric analysis is highly useful. This study aims to explore research trends in cultural documentation, particularly

concerning *Jamasan Pusaka* and its relevance in cultural studies. Data published over the last 15 years will be analyzed using tools such as Bibliometrix, VOSviewer, and R-Tool to understand the patterns and trends of this research (Aria & Cuccurullo, 2017; Batubara et al., 2021; Van Eck & Waltman, 2010). These tools enable quantitative analysis of large volumes of literature, making it possible to visualize complex networks and thematic evolution.

Bibliometric analysis also serves as an important tool for comparing the results of research on the cultural documentation of *Jamasan Pusaka* from various regions and researchers. In this study, theories such as Price's Law, which relates to the productivity of authors, and Bradford's Law, which describes the distribution of articles across journals, will be applied to examine patterns in scholarly publications. Additionally, an evolutionary analysis will be used to observe clusters of keywords that indicate trends and research directions in the cultural documentation of *Jamasan Pusaka* (Purkarthofer et al., 2021). Applying these established laws provides a theoretical backbone to the analysis, elevating it from a simple description to a structured scientific inquiry. Despite its deep cultural roots and spiritual significance, the *Jamasan Pusaka* tradition remains underrepresented in academic literature.

This underrepresentation may be attributed to the fact that the practice is predominantly oral, locally embedded, and spiritually coded, making it less accessible to conventional academic documentation and bibliometric indexing. Therefore, a bibliometric approach not only maps the scientific discourse but also reveals

underlying cultural dynamics that shape what gets recorded, studied, and circulated in academic spaces.

RESEARCH METHODS

This study employed a bibliometric analysis to explore the structure and development of scholarly discourse surrounding the *Jamasan Pusaka* tradition. Bibliometric analysis is a quantitative research method that enables systematic mapping of scientific knowledge through the analysis of publications, citations, and co-authorship networks (Aria & Cuccurullo, 2017; Gaviria-Marin et al., 2018). It is widely used in library and information science to identify influential authors, emerging themes, and research gaps across disciplines.

Data for this study were retrieved from the Scopus database, chosen for its rigorous peer-review indexing, standardized metadata quality, and comprehensive coverage of international scholarly output (Singh et al., 2021; Thelwall, 2018). The search was conducted for documents published between 2010 and 2025 using a combination of keywords related to "Jamasan" and "Pusaka."

To analyze and visualize the bibliometric data, we used Biblioshiny, a web interface of the Bibliometrix R package (Aria & Cuccurullo, 2017), and VOSviewer (Van Eck & Waltman, 2010). These tools enabled the identification of author collaboration patterns, keyword co-occurrence networks, and citation impact. The bibliometric approach allowed us to construct a conceptual and social structure of the research field,

highlighting dominant academic voices and underrepresented themes. While the analysis focuses on quantitative data from indexed publications, it provides a reliable baseline for understanding how research on Jamasan Pusaka has evolved and what areas remain marginalized in academic discourse.

Data were acquired using the Publish or Perish (PoP) application. The data collection process was conducted through the Scopus database, which limits searches to a maximum of 200 articles per query. In comparison, searches using Google Scholar can retrieve up to 1,000 articles. Therefore, a phased, year-by-year search strategy was implemented to ensure that the number of data results did not exceed 200 in any single search session, allowing all data to be documented efficiently. Scopus was chosen to guarantee the completeness and credibility of the data source from the initial research stage, as shown in Table 1. The resulting dataset, presented in Table 1, allows for the identification of the most recent research, thereby offering an updated perspective compared to existing

Table 1. Data Collection Protocol

Category	Specification
Database	Scopus
Search Period	2010-2025
Language	English
Search Query	“Tradition” AND “Jamasan” AND “Pusaka”
Document Type	Article
Data Extraction	Exported with full record and cited references in BibTeX format for analysis with Biblioshiny
Sample Size	10

Source: Data analyzed by the author using Biblioshiny, 2025

database overviews (Singh et al., 2021; Thelwall, 2018).

Table 1 summarizes the search parameters used in retrieving the dataset from Scopus. These settings ensured consistency and reproducibility across the analysis process.

RESULTS AND DISCUSSION

Data was collected from the Scopus database using the search phrase “*Jamasan Pusaka*” and the time frame from 2010 to 2025 as the primary criteria. Key information from the resulting data is summarized and presented in Table 2.

Table 2. Data Collection

Description	Result
MAIN INFORMATION	
Timespan	2010-2025
Sources (Journals, Books, etc.)	10
Documents	10
Annual Growth Rate (%)	0
Average Document Age	5,9
Average Citations per Document	36,8
References	0
DOCUMENT CONTENT	
Keywords Plus (ID)	75
Author’s Keywords (DE)	32
AUTHORS	
Authors	40
Authors of single documents	3
AUTHOR COLLABORATION	
Single-authored documents	3
Authors per Document	4,1
International Co-authorships (%)	10
DOCUMENT TYPES	
Article	4

Source: Data analyzed by the author using Biblioshiny, 2025

Low Volume of Research and Fragmented Scholarly Engagement

The analysis revealed that only 10 relevant documents on Jamasan Pusaka were indexed in Scopus between 2010 and 2025. This low publication count indicates that the topic remains underexplored in academic literature. Several interrelated factors may contribute to this scarcity. First, Jamasan Pusaka is a ritual rooted in oral, spiritual, and localized traditions, which are often transmitted through non-written channels and rarely enter formal academic discourse (Sarhini & Hapsari, 2020). As a result, many cultural insights remain undocumented or are preserved only through community memory and ritual practice.

Moreover, local researchers may lack the training or resources to apply bibliometric methodologies or publish in international journals indexed by Scopus. This is further compounded by the dominance of Western paradigms in heritage studies, which may not always align with the epistemological and spiritual frameworks of Indonesian cultural practices (Thelwall, 2018; Singh et al., 2021).

Author Analysis

The publication of scholarly articles is the primary form of scientific contribution in this dataset, with 10 documents published during the period of 2010 to 2025. The statistical analysis identifies a total of 40 authors, with an average of 4.1 authors per document and only three single-authored documents. Therefore, this study utilizes Price’s Law to examine the distribution of scientific productivity among authors, with an emphasis on collaborative contributions and individual productivity in generating scholarly publications (School of

Management, Zhejiang University of Technology, Hangzhou, China School of Foreign Language, Zhejiang University of Technology, Hangzhou, China (Watrianthos et al., 2022).

Table 3 shows the top ten authors in the context of *Jamasan Pusaka* research, based on the number of documents they have contributed. BAGLIONI P stands out as the most productive author with 2 documents. Meanwhile, the other authors, such as ABDILLAH IZ, AKYOL PK, ALBANO M, ARZAMENDIA Y, BAGLIONI M, BERTI D, BUEMI LP, CHELAZZI D, and CHIZZONITI D, each contributed a single document. This analysis provides an overview of the distribution of author productivity regarding scientific contributions in the field of cultural traditions related to heirloom heritage.

In the author distribution analysis, it appears that most publications originate from collaborations between researchers across different countries, particularly from Europe and Southeast Asia. However, the limited participation of local Indonesian academic institutions among the top

Table 3. Top Ten Authors

	Author	Documents
1	BAGLIONI P	2
2	ABDILLAH IZ	1
3	AKYOL PK	1
4	ALBANO M	1
5	ARZAMENDIA Y	1
6	BAGLIONI M	1
7	BERTI D	1
8	BUEMI LP	1
9	CHELAZZI D	1
10	CHIZZONITI D	1

Source: Data analyzed by the author using Biblioshiny, 2025

contributing authors highlights a gap in domestic scholarly engagement in the study of traditional cultural heritage. This indicates the need to strengthen the research capacity of local scholars in applying bibliometric methodologies and expanding global academic networks so they can more actively contribute to international cultural preservation discourse.

Foreign Author Dominance and Its Implications

Author analysis revealed that many of the top contributors to the literature on Jamasan Pusaka were affiliated with institutions outside Indonesia. This pattern reflects what scholars refer to as “epistemic imbalance” where global knowledge production is disproportionately shaped by actors in the Global North (Gaviria-Marin et al., 2018). While international attention can provide visibility, it also risks framing local traditions through external lenses, potentially overlooking indigenous meanings, values, and contexts.

This dominance raises critical questions about authorship and authority in cultural documentation. When local voices are underrepresented, the risk of misinterpretation or cultural misrepresentation increases. As emphasized by Arisky and Fauzi (2024), local knowledge bearers often possess nuanced understandings of rituals like Jamasan that are difficult to capture through purely external analysis. Greater involvement from Indonesian scholars is thus essential to ensure more balanced and culturally grounded narratives.

Citation Analysis

This section analyzes the citation impact of the articles within the dataset. Table 4 shows the publications with the highest overall number of citations.

The analysis of the most cited articles reveals that foundational papers, despite being older, tend to accumulate a higher citation count compared to more recent publications. The paper with the highest citation rate is the work by Mastrangelo R. (2020) in *PNAS* (DOI: 10.1073/pnas.1911811117), which has garnered 107 citations, an average of 17.83 citations per year, and a Normalized TC of 1.96. This article stands out for its significant contribution to the study of cultural and heritage preservation, which is highly relevant to the symbolic meaning in the *Jamasan Pusaka* practice.

Another paper demonstrating strong influence is by Pozo-Antonio J.S. (2016) in the journal *Science of the Total Environment* (DOI: 10.1016/j.scitotenv.2016.07.090), with 79 citations, 7.90 citations per year, and a Normalized TC of 1.00. This finding indicates the importance of a scientific approach to the physical preservation of heritage artifacts, which is an integral part of the *jamasan* tradition.

Conversely, more recent publications, such as the work by Prasetya Wibawa A. (2024) and the article by Chizzoniti D. (2022), have not yet accrued citations and thus have a low or zero Normalized TC value. This is expected, given their recent publication dates, as they require more time to gain wider academic exposure.

Although the work by AKYOL P.K. (2020) has only 2 citations and a Normalized TC of 0.04, its contribution

Table 4. Most Cited Articles

Rank	Authors	Year	Source, DOI	Total Citations	Citations per Year	Normalized TC
1	Vilá B	2022	<i>Pastoralism</i> 10.1186/s13570-022-00260-6	1	0.25	2.00
2	Prasetya Wibawa A	2024	<i>Lecture Notes in Computer Science</i> 10.1007/978-3-031-60012-8_18	0	0.00	—
3	Pozo-Antonio JS	2016	<i>Science of the Total Environment</i> 10.1016/j.scitotenv.2016.07.090	79	7.90	1.00
4	Mastrangelo R	2020	<i>Proceedings of the National Academy of Sciences (PNAS)</i> 10.1073/pnas.1911811117	107	17.83	1.96
5	Giorgi R	2010	<i>Accounts of Chemical Research</i> 10.1021/ar900193h	172	10.75	1.00
6	Gibson E	2017	<i>International Journal of Heritage Studies</i> 10.1080/13527258.2016.1261921	4	0.44	1.00
7	Ferulano E	2021	<i>Global Urbanism: Knowledge, Power and the City</i> (Book) 10.4324/9780429259593-40	2	0.40	1.00
8	Chizzoniti D	2022	<i>IOP Conference Series: Earth and Environmental Science</i> 10.1088/1755-1315/1026/1/012050	0	0.00	0.00
9	Albano M	2019	<i>IMEKO TC4 Int. Conf. Metrology for Archaeology & Heritage</i>	1	0.14	1.00
10	Akyol PK	2020	<i>Folklor/Edebiyat</i> 10.22559/FOLKLOR.1205	2	0.33	0.04

Source: Data analyzed by the author using Biblioshiny, 2025

remains relevant, particularly when linked to the narrative and folkloric aspects of cultural practices like *Jamasan Pusaka*. Similarly, the works by Ferulano E. (2021) and Albano M. (2019), despite having lower citation counts, contribute to developing an understanding of the space, urbanism, and symbolism tied to local cultural practices.

The high citation counts of several older articles indicate that these works have had a significant influence in establishing the theoretical foundations of cultural preservation studies. However, the low citation rates of more recent publications

suggest stagnation in scholarly innovation. This may be due to a lack of thematic diversification and methodological approaches. Therefore, it is important for researchers to begin exploring alternative dimensions of *Jamasan Pusaka*, such as its relationship to local identity, multicultural education, or digital adaptation, in order to generate renewed academic interest and broaden scholarly engagement in this field.

Author Collaboration Analysis

Collaboration among researchers is crucial for understanding the *Jamasan*

Pusaka tradition. The complexity of its cultural values, symbolic meanings, and ritual practices necessitates interdisciplinary collaboration from fields such as anthropology, history, and conservation. This collaboration can be analyzed through co-authorship networks, which illustrate the relationships between authors, institutions, and countries.

The co-authorship analysis using VOSviewer reveals interesting collaboration patterns (Figure 1). Out of 44 authors, 27 are part of a collaborative network, which is divided into two main clusters. These clusters appear to reflect different research approaches, ranging from cultural preservation to technical aspects of heirloom maintenance. Although some co-authorship networks exist, the data show limited interdisciplinary collaboration. Most publications do not reflect partnerships between fields like

anthropology, religious studies, digital humanities, and tourism development, which could enrich the analysis of Jamasan Pusaka. This lack of interdisciplinary synergy hampers a holistic understanding of the tradition as a complex interplay of material conservation, spiritual belief, and community identity.

Term Co-occurrence and Thematic Analysis

Figure 2 and 3 display visualizations based on article titles. According to the word cloud, the most frequent terms are “historic preservation,” “cultural heritage,” and “cleaning,” with 61, 52, and 23 occurrences, respectively.

Underexplored Themes and Knowledge Gaps

The keyword and citation analyses point to a narrow thematic scope in

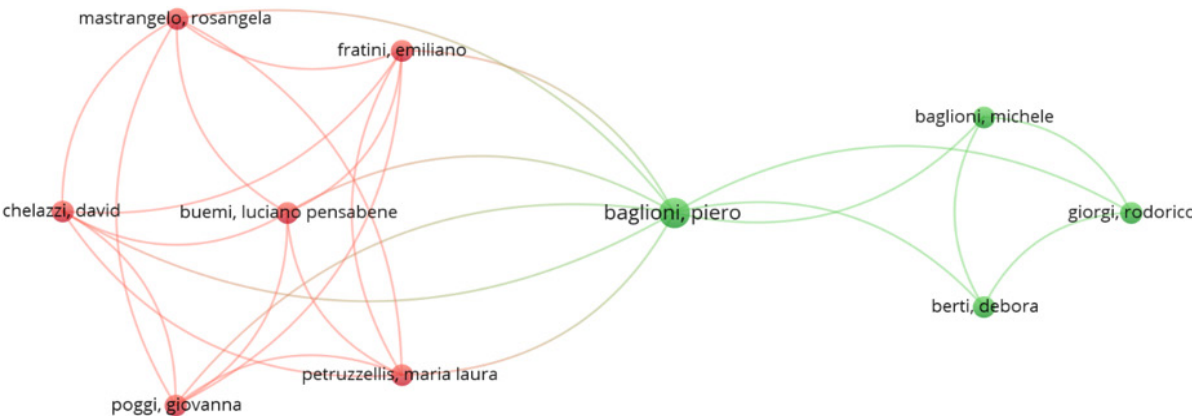


Figure 1. Visualization of the Co-authorship Network

Source: Generated using VOSviewer, 2025



Figure 2. Term Co-occurrence Map

Source: Generated using VOSviewer, 2025



Figure 3. Word Cloud of Keywords

Source: Generated using Biblioshiny, 2025

the current literature. While terms like “historic preservation” and “cultural heritage” frequently appear, other important dimensions are significantly underrepresented.

Digitization and Digital Preservation: The absence of keywords such as “digital documentation” or “digital heritage” suggests a lack of focus on how modern technologies could be used to preserve and promote Jamasan rituals. This is a critical gap given the global shift toward digital archiving in cultural heritage management (Aria & Cuccurullo, 2017).

Intergenerational Transmission: Few publications mention the role of younger generations or educational strategies in passing down Jamasan practices. Given increasing generational disconnect, this area deserves urgent attention to ensure the continuity of intangible cultural knowledge (Sarhini & Hapsari, 2020).

Heritage-Based Tourism: Despite the growing interest in cultural tourism, there

is minimal research on how Jamasan Pusaka could be integrated into sustainable tourism models. This represents an opportunity to explore the economic potential of heritage while maintaining its authenticity (Batubara et al., 2021).

Spiritual and Religious Dimensions: Although the introduction of this article highlights the spiritual nature of Jamasan, most publications analyzed in the dataset focus on its material or performative aspects. This indicates a theoretical gap where symbolic meanings and religious beliefs are underrepresented in academic literature.

The results highlight how cultural traditions like Jamasan Pusaka are marginalized within the mainstream academic knowledge system due to their spiritual, oral, and local nature. Bibliometric analysis, while limited in qualitative depth, serves as a diagnostic tool to reveal such patterns. These findings support calls for more inclusive research frameworks

that value non-Western knowledge systems and prioritize community-based methodologies.

In practice, this means fostering academic environments where local scholars are supported in documenting their own traditions. It also means encouraging interdisciplinary collaborations that bridge ethnography, heritage studies, and digital humanities. Furthermore, government institutions, such as those implementing Indonesia's Law No. 5 of 2017 on the Advancement of Culture, could leverage bibliometric insights to allocate resources more effectively toward under-researched cultural practices.

CONCLUSION

This study underscores that the Jamasan Pusaka tradition is a significant form of cultural heritage that embodies the spiritual, historical, and social values of Indonesian society. More than a ritual of physical cleansing, Jamasan Pusaka represents a living cultural system where tangible heirlooms intersect with intangible beliefs and communal identities. Through bibliometric analysis, this study has revealed that while foundational academic work on the subject exists, the field remains highly underdeveloped, with limited publication volume and low research growth. Themes such as "historic preservation" and "cultural heritage" dominate the discourse, suggesting a prevailing material-centric perspective.

The findings also reveal limited scholarly collaboration, particularly among interdisciplinary and local researchers. Foreign authors appear to dominate the

conversation, indicating a structural imbalance in academic authorship and the need to support more culturally grounded research from within Indonesia. Furthermore, the bibliometric data expose significant knowledge gaps—specifically the lack of attention to digital preservation strategies, intergenerational knowledge transmission, and the potential of Jamasan within heritage-based tourism. These absences reflect deeper systemic barriers in how local traditions are academically recognized and documented.

To address these gaps and ensure the sustainability of Jamasan Pusaka, future efforts must be more targeted and inclusive. First, researchers should explore integrative frameworks that combine bibliometric methods with ethnographic fieldwork, allowing both macro-level trends and micro-level cultural meanings to be captured effectively. Second, capacity-building programs are needed to train local scholars in bibliometric analysis, academic writing, and international publication practices, empowering them to contribute directly to the global academic discourse. Third, digitization initiatives should be prioritized to transform oral and performative aspects of Jamasan into accessible digital archives that can be indexed, studied, and preserved.

Additionally, cross-sector collaboration among academia, cultural institutions, and policymakers will be essential. Indonesia's Law No. 5 of 2017 on the Advancement of Culture provides a strong policy foundation that should be activated to fund and facilitate research on underrepresented traditions like Jamasan. Culture-based education and youth engagement through digital media

must also be strengthened to ensure that the values embedded in this tradition are passed on to future generations.

Ultimately, a future-oriented approach to Jamasan Pusaka requires not only robust documentation but also the democratization of cultural knowledge production—one that empowers local voices, encourages interdisciplinary inquiry, and integrates traditional wisdom with contemporary tools for preservation and dissemination.

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