

Development of Local Wisdom: A Hybrid Systematic Literature Review and Bibliometric Analysis

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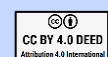
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ABSTRACT

Local wisdom has attracted interdisciplinary attention because of its relevance to social, cultural, and sustainable development. However, research on its development remains fragmented across contexts and disciplines. This study systematically reviews and maps research on local wisdom development by identifying dominant themes and emerging directions. A hybrid Systematic Literature Review (SLR) and bibliometric analysis was conducted using the Scopus database. Publications from 2014 to 13 December 2025 were searched. The initial search using “Local Development” AND “Wisdom” identified 1,993 records, while refinement using “Development of Local Wisdom” yielded 19 records. After excluding six conference papers, two book chapters, and two non-open-access articles, nine journal articles were included. VOSviewer and Bibliometrix were used to analyze publication trends, keyword co-occurrence, thematic patterns, authorship, and citation structures. The findings indicate that research on local wisdom development is associated primarily with local development, community-based approaches, rural contexts, and sustainability. The literature increasingly positions local wisdom as a community resource for addressing development challenges. However, connections between micro-level cultural practices and macro-level institutions, policies, and social structures remain limited. Future research should integrate local actors, cultural practices, institutions, policies, and power relations to explain how local wisdom contributes to social transformation and sustainable development.

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1. Introduction

Local wisdom has increasingly attracted interdisciplinary attention because of its relevance to social, cultural, environmental, and sustainable development. Local wisdom can be understood as a set of knowledge, values, norms, and practices developed by communities through long-term interaction with their social and ecological environments and transmitted across generations. In this sense, local wisdom is not merely a cultural heritage that needs to be preserved but also represents a community-based resource for responding to changing social, environmental, and developmental conditions. Its relevance has been demonstrated across various fields, particularly education, environmental management, community empowerment, and

sustainable development (Akramullah, 2025; Kaswandi, Fayyaza, Mansyah, Karim, & Priadi, 2025; Lisdiyono, 2017; Sri Kristinayanti, Zaika, Devia, & Wibowo, 2024).

Conceptually, local wisdom is closely related to several terms, including indigenous knowledge, traditional knowledge, local knowledge, traditional ecological knowledge, cultural heritage, and customary law. Although these concepts share similarities, they are not necessarily synonymous. Indigenous knowledge and traditional knowledge, for example, generally refer to knowledge systems developed and transmitted within particular communities, while traditional ecological knowledge emphasizes knowledge derived from long-term interactions between communities and their ecological environments. Customary law is more specifically concerned with normative rules and institutions governing social relations. In this study, local wisdom is used as a broader concept referring to locally developed knowledge, values, norms, and practices that guide communities in responding to social, cultural, environmental, and developmental challenges. This conceptual clarification is important because differences in terminology can substantially influence the scope and structure of a bibliometric dataset.

The importance of local wisdom has been demonstrated across diverse research contexts. In education, the integration of local wisdom into learning has been associated with improved scientific literacy, critical thinking, and learning outcomes through contextual and culturally relevant approaches (R. K. Dewi, Rahayu, Sumarni, Muntholib, & Alsulami, 2026; Dwiyantri, Herdian, Rahman, Meilani, & Nuryana, 2025; Pamungkas & Manaf, 2023). The internalization of local values in history and social science education also contributes to character formation and citizenship development that is responsive to local socio-cultural contexts (Lestari & Suyanto, 2024). Beyond education, local wisdom contributes to natural resource management, environmental conservation, community resilience, and ecosystem sustainability through practices developed from long-term community experience (Akramullah, 2025; Kaswandi et al., 2025; Lisdiyono, 2017; Sri Kristinayanti et al., 2024). These findings demonstrate that local wisdom has increasingly moved beyond the domain of cultural preservation and has become relevant to broader questions of community development and sustainability.

Despite this growing interest, research on the development of local wisdom remains dispersed across different disciplinary and research contexts. The literature can be characterized as fragmented in at least three respects. First, disciplinary fragmentation occurs because local wisdom is studied through different fields, including education, environmental studies, sociology, anthropology, community development, cultural studies, and sustainability research. Second, conceptual fragmentation is evident in the diverse ways researchers understand and operationalize local wisdom, ranging from cultural values and educational practices to environmental knowledge, community participation, customary practices, and sustainable resource management. Third, contextual fragmentation occurs because studies are often situated within specific communities, rural areas, cultural groups, or national contexts, making it difficult to identify broader patterns in the development of the field. Methodological approaches also vary considerably, including qualitative case studies, educational research, systematic reviews, and bibliometric studies. Such diversity enriches the literature but simultaneously makes it difficult to understand the overall trajectory and structure of research on local wisdom development.

Previous review studies provide important evidence of this fragmented research landscape but have generally examined local wisdom within particular thematic or

disciplinary boundaries. Systematic literature reviews have, for example, examined the relationship between local wisdom and sustainability, particularly within science education, while bibliometric studies have mapped local wisdom research within specific educational contexts (Lestari & Suyanto, 2024). Other studies have focused on the relationship between local wisdom and human development or particular dimensions of sustainable development (Puthumana & Puthumana, 2025). These studies demonstrate the increasing scholarly interest in local wisdom but remain limited in providing a broader overview of the development of local wisdom as an interdisciplinary research field. Consequently, there is still a need to identify how research has evolved over time, how it is distributed across scientific literature, and what major themes and research directions have emerged.

This situation makes a systematic and bibliometric examination particularly relevant. A Systematic Literature Review (SLR) provides a transparent and structured approach for identifying, selecting, and synthesizing relevant studies, while bibliometric analysis enables the mapping of publication trends, thematic relationships, research concentrations, and the development of scholarly knowledge. The combination of these approaches can therefore provide both substantive and structural perspectives on the development of a research field. The use of systematic approaches such as PRISMA also enhances transparency and reproducibility in the identification and selection of relevant literature (Bengough, Sommer, & Hannes, 2023). Previous research has demonstrated the usefulness of systematic and bibliometric approaches in identifying research trends and knowledge structures in local wisdom-related studies, particularly in relation to sustainability and education (Lestari & Suyanto, 2024). Therefore, a hybrid SLR and bibliometric approach is appropriate for establishing a broader evidence-based map of research on the development of local wisdom.

The terminology used in constructing the literature database also requires careful consideration. Although terms such as indigenous knowledge, traditional knowledge, local knowledge, and traditional ecological knowledge overlap conceptually with local wisdom, incorporating all of these terms into the search strategy would substantially broaden the scope of the study and potentially combine distinct intellectual traditions. This study therefore focuses specifically on the concept of “Development of Local Wisdom.” The initial search using “Local Development” AND “Wisdom” was used to identify the broader body of potentially relevant literature, while the subsequent refinement using “Development of Local Wisdom” established the specific analytical boundary of the review. This approach allows the study to examine literature explicitly associated with the development of local wisdom rather than producing a broader map of indigenous or traditional knowledge research. Such terminological precision is important because bibliometric findings are strongly influenced by the search terms used to construct the dataset.

Furthermore, the development of local wisdom should not be viewed as a static process of preserving inherited traditions. Local wisdom can evolve through interactions between communities and changing social, economic, environmental, institutional, and policy contexts. Recent scholarship emphasizes the importance of understanding how local knowledge and values adapt to social change through openness, reflection, and collective processes (Grossmann, Smith, Wegenschimmel, Diep, & Dorfman, 2025). Similarly, research on local development highlights the importance of connecting community knowledge and practices with broader development processes (Deta et al., 2025; Herdina, Kumalasari, Purnama, & Octavia, 2023; Negara et al., 2025). Therefore,

examining the development of local wisdom requires attention not only to its substantive content but also to the evolution of research perspectives, thematic orientations, and scholarly contributions that have shaped the field.

Based on this research gap, the present study conducts a hybrid Systematic Literature Review and bibliometric analysis of Scopus-indexed literature published from 2014 to 13 December 2025. Rather than treating bibliometric analysis merely as a descriptive exercise, this study seeks to identify the development and distribution of knowledge concerning local wisdom and to derive implications for future research. Accordingly, the study addresses three research questions:

- What are the publication trends and research developments related to the Development of Local Wisdom in Scopus-indexed scientific literature over time?
- How is research on the Development of Local Wisdom distributed in terms of themes, geographical contexts, and scholarly contributions?
- What are the theoretical and practical implications of existing research on the Development of Local Wisdom, and what future research directions can be identified?

1.1. Literature Review

Studies on the development of local wisdom have expanded across various disciplines, particularly education, tourism, natural resource management, and community development. In general, local wisdom development can be understood as a process through which community values, norms, knowledge, and cultural practices are maintained, adapted, and integrated into various development sectors to strengthen cultural identity, community capacity, and social and environmental sustainability. Thus, local wisdom should not be understood merely as inherited cultural knowledge that needs to be preserved, but also as a form of socially embedded knowledge that can develop in response to changing social, environmental, economic, and development conditions.

In the educational context, the development of local wisdom plays an important role in fostering historical awareness, character, and national identity through the integration of cultural values into learning processes (Rezagama et al., 2021). Similarly, Sultoni, Setiawan, Aisjah, and Rofiaty (2017) and Chaijalearn et al. (2023) emphasize that local wisdom represents contextual knowledge that can contribute to scientific literacy, problem-solving skills, and students' attachment to their communities. Kerta Adhi, Parmini, and Putu Desi Wulandari (2020) also demonstrate that the integration of local wisdom into early childhood education can support character and moral value formation. These studies indicate that local wisdom operates at the individual and community level, particularly through the internalization of values, acquisition of knowledge, formation of identity, and everyday cultural practices. However, existing educational studies tend to focus on instructional tools, learning models, and character formation within specific cultural contexts, while relatively limited attention has been given to how local wisdom is connected with broader institutional arrangements and educational policies.

Beyond education, local wisdom development has also been examined in tourism and natural resource management. Studies by Boripis, Pathak, Pongjinda, and Ling (2024), Irawati and Siahaan (2023), and Rahmawati, Purnaweni, Warsono, and Yuningsih (2025) highlight the role of local wisdom in sustainable tourism and community welfare. These studies demonstrate that local cultural values and practices

can become resources for strengthening community participation and developing tourism that is responsive to local contexts. Nevertheless, local wisdom is often positioned as a supporting component rather than as a fundamental framework in tourism planning and governance. Challenges such as weak regulatory frameworks, limited stakeholder collaboration, and low public awareness of local cultural potential indicate that the development of local wisdom cannot be separated from institutional processes and policy structures.

A similar pattern can be observed in natural resource management. Boripis et al. (2024) and Sitanggang, Rahmawaty, and Zaitunah (2021) emphasize the importance of integrating local knowledge and practices into natural resource management, particularly forest management and community-based development. Local knowledge at this level functions as practical knowledge that guides community interaction with natural resources. However, the relationship between community-based practices and formal institutional arrangements remains insufficiently examined. The implementation and sustainability of local wisdom may depend on the extent to which community practices are recognized, accommodated, or regulated by formal institutions and government policies. Thus, local wisdom development involves a dynamic relationship between micro-level community practices and meso-level institutional processes, as well as their interaction with macro-level policy structures.

The literature also indicates that local wisdom is increasingly connected with broader development discourses, including sustainability, community empowerment, rural development, cultural preservation, and environmental conservation. In this context, local wisdom is not only understood in terms of what communities practice but also in terms of how these practices are interpreted and positioned within broader development agendas. Different development discourses can influence which forms of local knowledge are recognized, promoted, institutionalized, or transformed. This perspective is consistent with research emphasizing the adaptation of local knowledge and values to social change through openness, reflection, and collective processes (Grossmann, Smith, Wegenschimmel, Diep, & Dorfman, 2025). Similarly, research concerning local development highlights the importance of connecting community knowledge and practices with broader development processes (Deta et al., 2025; Herdina, Kumalasari, Purnama, & Octavia, 2023; Negara et al., 2025).

Based on these studies, the development of local wisdom can therefore be conceptualized as a multilevel social process involving interconnected levels: individual and community practices, institutional processes, policy structures, and broader development discourses. At the micro level, local wisdom is expressed through knowledge, values, norms, traditions, and everyday practices. At the institutional level, these practices can be reproduced, organized, adapted, or institutionalized through schools, customary institutions, community organizations, tourism institutions, and other social organizations. At the policy level, regulations, government programs, and formal governance structures can either support, constrain, or transform the development of local wisdom. At the broader discursive level, concepts such as sustainability, community empowerment, cultural preservation, and sustainable development influence how local wisdom is interpreted and positioned within contemporary development agendas. These levels are not independent but interact dynamically: community practices can shape institutional arrangements, institutions can reproduce or transform local practices, policies can support or constrain institutionalization, and broader development discourses can influence the recognition

and transformation of local wisdom.

Nevertheless, existing studies remain largely sectoral and fragmented, with most research concentrating on particular fields such as education, tourism, environmental management, or community development. This fragmentation is also reflected in the different ways local wisdom is conceptualized, including as educational content, cultural identity, community knowledge, environmental practice, tourism resource, or an instrument for sustainable development. Consequently, existing research provides substantial evidence regarding the functions and benefits of local wisdom but offers a more limited understanding of the relationships among community practices, institutional processes, policy structures, and broader development discourses. In addition, research remains limited in providing a systematic overview of how these themes have developed and interacted within the broader scientific literature.

Based on this literature, a systematic and bibliometric approach is important for identifying the broader structure and development of the field. A Systematic Literature Review (SLR) provides a transparent and structured approach to identifying, selecting, and synthesizing relevant studies, while bibliometric analysis enables the mapping of publication trends, thematic relationships, research concentrations, and scholarly developments. The use of systematic approaches such as PRISMA can further enhance transparency and reproducibility in the identification and selection of relevant literature (Bengough, Sommer, & Hannes, 2023). Previous research has demonstrated the usefulness of systematic and bibliometric approaches for identifying research trends and knowledge structures related to local wisdom, particularly in sustainability and education (Lestari & Suyanto, 2024). Therefore, combining SLR and bibliometric analysis provides an appropriate approach for examining not only the quantity and distribution of research but also the thematic development and intellectual direction of research on local wisdom development.

Based on this perspective, the present study uses the multilevel conceptualization of local wisdom as an analytical lens for interpreting the bibliometric findings. The analysis does not assume that previous studies explicitly adopted these four levels; rather, the framework is used to understand whether existing research predominantly focuses on community practices, institutional processes, policy structures, or broader development discourses, and how these dimensions are reflected in the development and distribution of scientific literature. This approach enables the bibliometric analysis to move beyond merely identifying frequently occurring topics toward understanding the broader social and developmental dimensions represented in the literature.

Table 1. Definition of Local Wisdom Development

No.	Definition	Reference
1	The development of local wisdom is an effort to integrate cultural values, norms, and traditions into educational practices in order to build students' historical awareness, character, and national identity. Although interest in incorporating local wisdom into learning has increased, studies that specifically examine its application in history education remain limited, highlighting the need for bibliometric analysis to map the scope and direction of research in this field.	(Rezagama et al., 2021)

2	The development of local wisdom refers to the utilization of knowledge, customs, and ethics that emerge within communities to address environmental challenges, which are then integrated into education, such as the development of local wisdom-based science modules to improve students' scientific literacy.	(Sultoni et al., 2017)
3	The development of local wisdom in health tourism is an effort to integrate cultural values, traditions, and environmental conservation into tourism practices to strengthen attractiveness and support the recovery of the tourism sector. However, its implementation remains constrained by the absence of a specific regulatory framework that clearly accommodates local wisdom-based health tourism.	(Irawati & Siahaan, 2023)
4	The development of local wisdom involves the utilization of community values, traditions, and cultural practices, particularly in rural areas, to preserve cultural identity while enhancing tourism attractiveness, although it continues to face challenges related to stakeholder collaboration and limited understanding of local cultural potential.	(Rahmawati et al., 2025)
5	The development of local wisdom is the use of community knowledge and experience as cultural heritage to support social adaptation, improve quality of life, and promote development. Its integration into education, particularly through local wisdom-based learning, plays a role in fostering problem-solving skills, strengthening identity, and enhancing students' attachment to their communities.	(Chaijalearn et al., 2023)
6	The development of local wisdom is the empowerment of traditional values and practices in education, particularly early childhood education, to shape character and internalize moral values. Through cultural practices such as masatua, children are encouraged to become active agents in their moral development, while scholarly studies play an important role in understanding and strengthening the application of local wisdom in education.	(Kerta Adhi et al., 2020)
7	The development of local wisdom is the integration of community values, knowledge, and cultural practices into sustainable tourism to encourage active community participation,	(Maryani & Indrianty, 2024)

	preserve cultural heritage, and improve economic, social, and environmental well-being.	
8	The development of local wisdom in community forest management is an effort to integrate local knowledge and practices as core components in the planning and implementation of sustainable forest management.	(Sitanggang et al., 2021)
9	The development of local wisdom is a process of managing and utilizing local knowledge, traditions, and resources through learning centers to promote community participation and support sustainable economic, social, and cultural development.	(Boripis et al., 2024)
10	The development of local wisdom is the integration of community culture, traditions, and practices into education-based tourism by actively involving local communities to preserve culture while enhancing economic well-being.	(Rezagama et al., 2021)

Source: processed by the authors, 2025

2. Method

This study employed a hybrid Systematic Literature Review (SLR) and bibliometric analysis to examine the development and research trends of *Development of Local Wisdom*. The SLR was conducted following the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework, which provides a systematic and transparent procedure for identifying, screening, assessing, and selecting relevant scientific literature (Page et al., 2021). The literature search was conducted using the Scopus database on 13 December 2025, covering publications from 2014 to 13 December 2025.

The search was conducted using a top-down strategy. An initial search using “Local Development” AND “Wisdom” identified 1,993 records. The search was subsequently refined using the specific phrase “Development of Local Wisdom”, resulting in 19 records. For reproducibility, the refined search was conducted using the Scopus field code TITLE-ABS-KEY("Development of Local Wisdom"), covering the title, abstract, and keyword fields. The selection criteria included English-language journal articles indexed in Scopus, published during 2014–13 December 2025, meeting the open-access criterion, and directly related to the Development of Local Wisdom. Conference papers and book chapters were excluded from the analysis. The complete identification, screening, eligibility, and inclusion process is presented in Figure 1.

The final dataset consisted of nine journal articles. These publications were subsequently analyzed using VOSviewer and Biblioshiny within the Bibliometrix package (Aria & Cuccurullo, 2017). Bibliometric analysis was conducted to examine publication trends, authorship, country distribution, country collaboration, keywords, citation patterns, and thematic relationships. VOSviewer was used primarily to visualize bibliometric networks, particularly country collaboration and keyword relationships, whereas Biblioshiny was used to examine descriptive characteristics and thematic patterns of the selected literature. The results were then synthesized to identify the development of the research field, dominant research orientations, theoretical and

practical implications, and potential directions for future research.

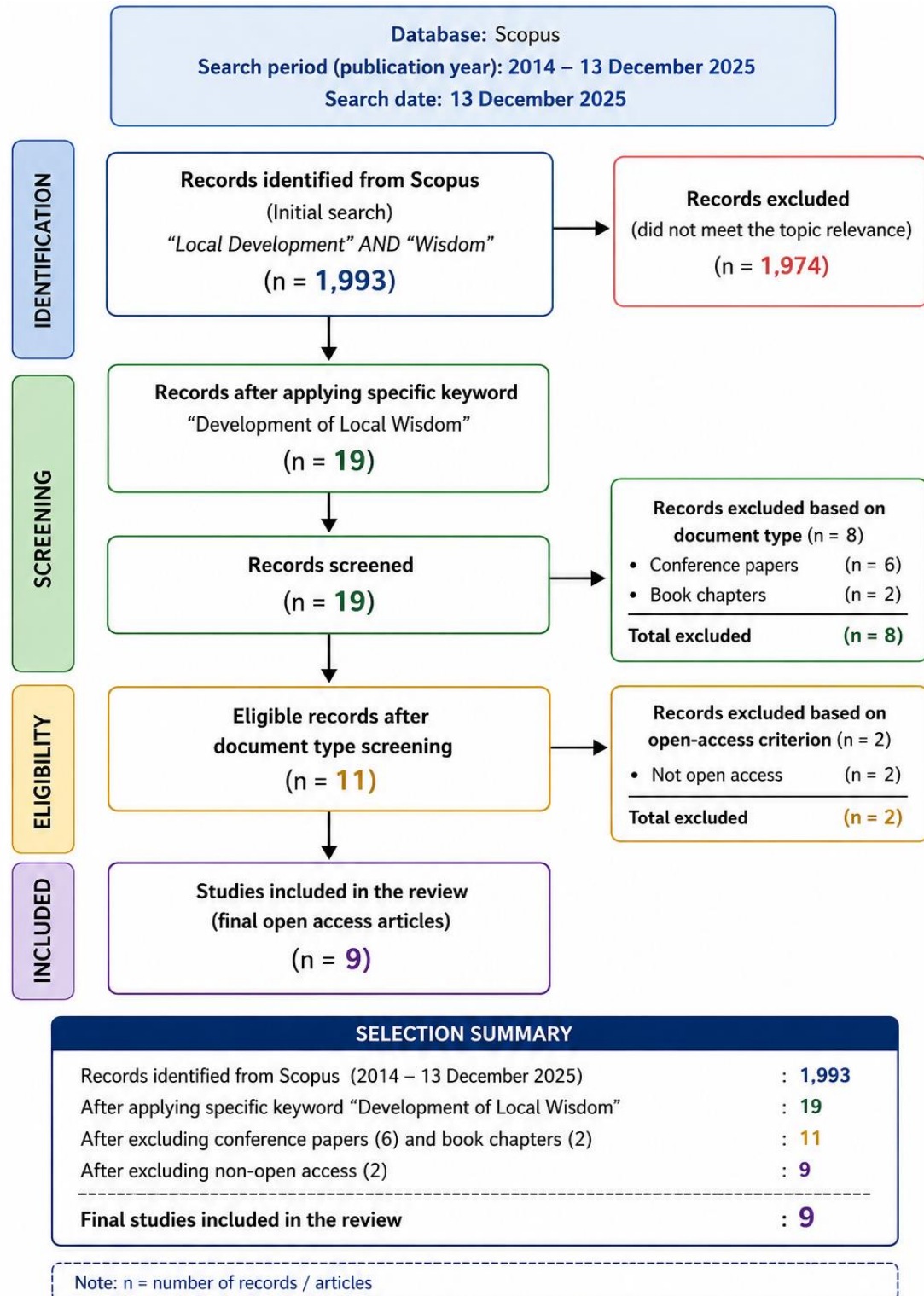


Figure 1. PRISMA flow diagram of the literature identification and selection process

3. Result

RQ1: What are the publication trends and research developments related to the Development of Local Wisdom in Scopus-indexed scientific literature over time?

Based on data retrieved from the Scopus database, it has been identified that over approximately one decade, scholarly works on the Development of Local Wisdom consist of 19 articles, indicating that research on this topic remains relatively limited. As

illustrated in Figure 2, exploration of the Development of Local Wisdom began to show progressive growth starting in 2017. The earliest publication was conducted by Aromkliang (2014), entitled Sustainability of Local Wisdom Transferring on Lanna Food. Since then, research on the Development of Local Wisdom has increased during the 2017–2020 period, marked by the emergence of several significant publications, including those by (Aryanto, 2017; Irsal, Siahaan, Lindarto, & Harisdani, 2020; Kerta Adhi et al., 2020; Sultoni et al., 2017), and (Ismaya et al., 2020). These studies generally address various aspects such as the development of local wisdom–based natural science modules to improve students’ scientific literacy, the role of local wisdom–based e-eco-innovation in enhancing firms’ marketing performance, the transformation of Balinese Satua values in strengthening character education among the Alpha generation, alternative tourism development models, and studies on plant diversity and nutritional substances of native edible plants in Indonesia.

In 2021, the number of publications increased with the addition of four articles. These include (Sitanggang et al., 2021), which discusses the application of the Analytical Hierarchy Process in community forest management planning; (Yulis & Isda, 2021) on preliminary studies of local wisdom–based biotechnology modules for biology students; (Istiyanti, 2021) on agritourism development models based on local wisdom; and (Rezagama et al., 2021) on community-based tourism development strategies.

This trend indicates a growing level of academic attention toward the Development of Local Wisdom, increasing from five publications during 2017–2020 to five publications in 2021. This suggests that the topic is increasingly recognized as an important element in addressing contemporary social development.

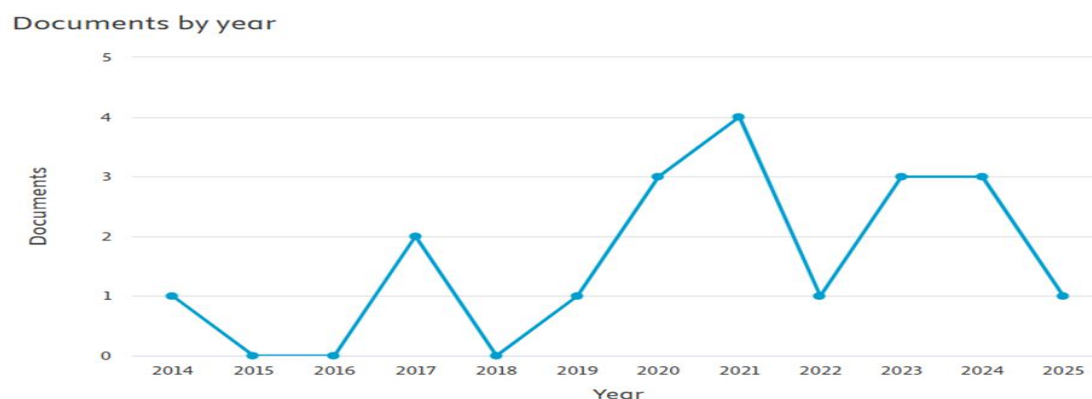


Figure 2: Development of Local Wisdom (Documents by Year)
Source: Scopus database

The analysis results indicate that academic research on the Development of Local Wisdom has experienced relatively fluctuating dynamics but generally shows an upward trend over the past five years. In the early period, namely 2017 and 2019, the number of publications remained relatively limited, with only two articles in each year. This suggests that the issue of local wisdom development had not yet become a primary focus within academic discourse during that period.

Entering 2020, the number of publications increased to three articles, marking the growing attention of scholars toward local wisdom as an alternative source of knowledge in development processes. This increase continued in 2021 with four articles, representing the highest output during the observation period. This surge can be

interpreted as an academic response to rising awareness of the importance of local wisdom in addressing global challenges such as modernization, environmental crises, and cultural homogenization.

However, in 2022, a significant decline occurred, with only one publication. This decrease does not necessarily indicate a decline in the topic's relevance but may instead reflect external factors, such as shifts in research focus in the post-pandemic period or limitations in funding and publication opportunities. In subsequent years, 2023 and 2024, publication numbers increased steadily, with three articles each, indicating sustained academic interest in local wisdom themes. Meanwhile, 2025 has recorded only one publication, likely due to ongoing data collection processes that do not yet fully represent the year's final output. Overall, this pattern demonstrates that the study of the Development of Local Wisdom is not a short-term trend but a continuously evolving field, although it has not yet fully matured and still exhibits fluctuations.

RQ2: How is research on the Development of Local Wisdom distributed in terms of themes, geographical contexts, and scholarly contributions?

The analysis of research distribution on local wisdom development was conducted by classifying articles based on several key indicators, namely country of origin, geographic region, institutional affiliation, journal sources, and authorship. To maintain focus and data comparability, the analysis was limited to the top ten entries in each category. This approach aims to identify centers of knowledge production, dominant academic actors, and the most influential publication channels in advancing studies on local wisdom development. Understanding these distribution patterns is essential not only for mapping existing trends and scholarly contributions but also for revealing research gaps that remain open, thereby providing valuable references for academics and practitioners in developing future research and initiatives on local wisdom development.

Documents by country or territory

Compare the document counts for up to 15 countries/territories.

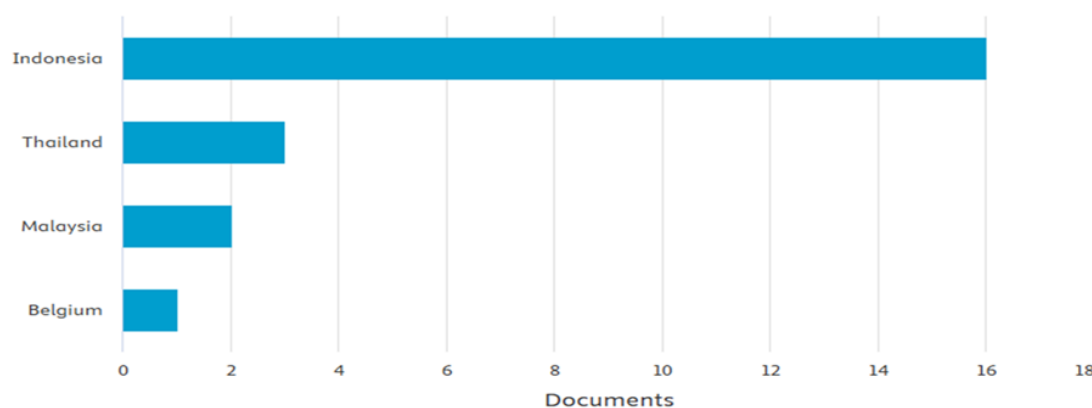


Figure 3: Development of Local Wisdom (Documents by Country or Territory)

Source: Scopus database

Figure 3 illustrates the geographical distribution of research on the Development of Local Wisdom indexed in the Scopus database. The publication landscape is highly concentrated in a small number of countries, with Indonesia recording the highest number of documents (16), followed by Thailand (3), Malaysia (2), and Belgium (1). These figures indicate that research explicitly framed around the concept of local wisdom is particularly prominent in Southeast Asian scholarship, with Indonesia

occupying a dominant position. It should be noted that the total number of country-document occurrences exceeds the 19 records identified in the refined Scopus search because a publication may involve authors affiliated with more than one country.

The dominance of Indonesia is not merely a quantitative publication pattern but may reflect the strong conceptual position of the term local wisdom within Indonesian academic discourse. In Indonesia, local wisdom is commonly associated with community values, norms, knowledge, traditions, and practices that are embedded in local social and cultural life. These elements have been connected to various development concerns, including education, environmental conservation, sustainable natural resource management, tourism, community empowerment, and cultural identity. Therefore, the high number of Indonesian publications suggests that local wisdom has become an established conceptual vocabulary for examining the relationship between cultural practices and development processes.

However, this geographical concentration should not be interpreted simply as evidence that research on comparable phenomena is absent in other countries. Instead, it may also reflect differences in terminology and conceptual framing across academic traditions. Phenomena that are described as local wisdom in Indonesian scholarship may be discussed in international literature using related concepts such as indigenous knowledge, traditional knowledge, local knowledge, traditional ecological knowledge, indigenous knowledge systems, or cultural heritage. Consequently, the relatively small number of publications explicitly using the term local wisdom outside Southeast Asia may partly result from terminological differences rather than a complete absence of research on similar community-based knowledge and practices.

This finding provides an important interpretive dimension to the bibliometric analysis. The concentration of publications in Indonesia indicates that Development of Local Wisdom is not only a growing research topic but also a concept that appears to have particular prominence within Indonesian scholarship. At the same time, the limited geographical diversity of the retrieved literature suggests that the current Scopus-based research landscape may represent the development of the term local wisdom more strongly than the entire international intellectual field concerned with community-based knowledge and cultural practices. This distinction is important because bibliometric patterns are strongly influenced by the terminology used in database searches.

Thus, the geographical distribution points to a potential terminological fragmentation in the field. Future studies could extend the bibliometric mapping by systematically examining the relationship between local wisdom and related concepts such as indigenous knowledge, traditional knowledge, local knowledge, and traditional ecological knowledge. Such an approach would help determine whether the apparent dominance of Indonesia reflects a genuine geographical concentration of research or, more fundamentally, differences in how scholars from different regions conceptualize and label similar forms of community-based knowledge. This perspective also strengthens the interpretation of the present study by positioning geographical concentration as an indicator of the conceptual and terminological structure of the research field, rather than merely as a ranking of countries.

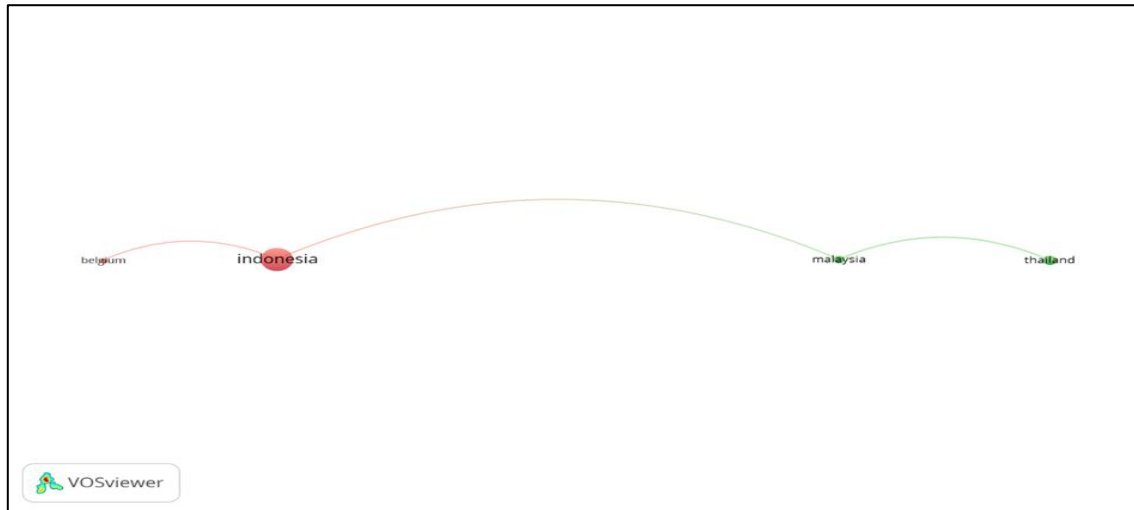


Figure 4: Visualization of the Country Collaboration Network
Source: Scopus database

These findings further confirm that research relationships in the field of local wisdom development remain limited and unevenly distributed on a global scale. Indonesia appears as the most prominent node with the highest level of connectivity, indicated by a larger node size and multiple connections with other countries. Indonesia's central position in this network signifies its role as a key actor in the production and dissemination of knowledge related to local wisdom development.

In contrast, other Southeast Asian countries such as Thailand and Malaysia display thinner links with relatively limited connections, suggesting that their research activities remain partial and are not yet strongly integrated into international collaboration networks. Meanwhile, countries outside the region, such as Belgium, occupy peripheral positions in the network, with few or even only a single collaborative link, reflecting a low level of engagement in this research area.

Furthermore, institutional affiliations in local wisdom development research are dominated by Diponegoro University (Indonesia), Universitas Sumatra Utara (Indonesia), and Dian Nuswantoro University (Indonesia), each contributing two documents. Additional contributions come from the Faculty of Language and Arts Education (Indonesia), Institut Bisnis dan Teknologi Indonesia (Indonesia), YAPARI (Indonesia), Universiteit Antwerpen (Belgium), Kasetsart University (Thailand), Walailak University (Thailand), and Swinburne University of Technology Sarawak Campus (Malaysia). These data indicate that higher education institutions in Indonesia play a major role in driving the growth of scientific literature in the field of local wisdom development (see Figure 5).

Documents by affiliation

Compare the document counts for up to 15 affiliations.

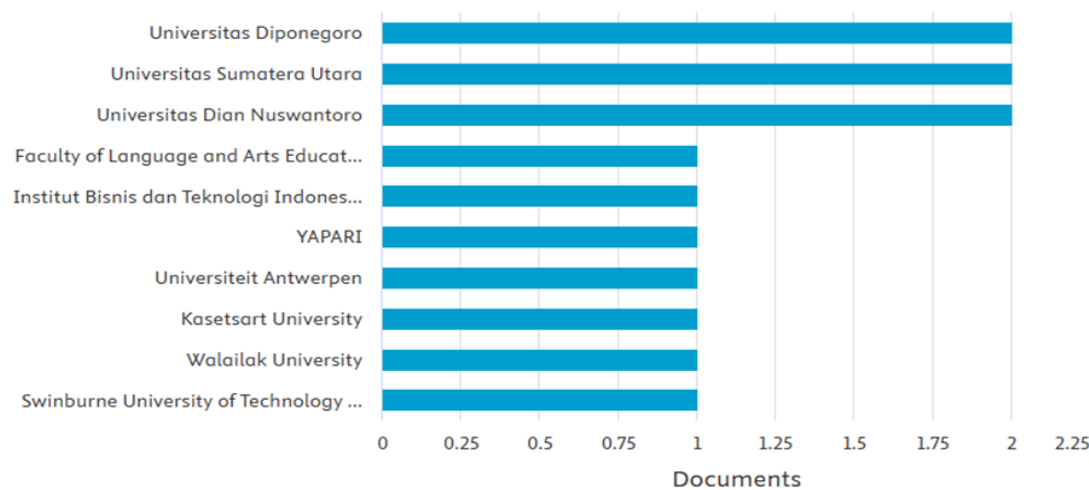


Figure 5: Development of Local Wisdom (Documents by Affiliation)

Source: Scopus database

The research findings indicate that institutional affiliations in studies on the development of local wisdom are still predominantly dominated by higher education institutions in Indonesia. Diponegoro University, Universitas Sumatra Utara, and Dian Nuswantoro University each emerge as the institutions with the highest contributions, with two documents each. The dominance of these institutions underscores the central role of national universities in developing and disseminating studies on local wisdom, particularly within social, cultural, and locally grounded development contexts that are highly relevant to Indonesia.

Contributions from other Indonesian institutions, such as the Faculty of Language and Arts Education, the Institute of Business and Technology Indonesia, and YAPARI, demonstrate that studies on local wisdom are not only the concern of major universities but also involve faculties and educational institutions with specific focuses on language, arts, and human resource development. This reflects the multidisciplinary nature of local wisdom studies and their close association with education, culture, and community empowerment.

Meanwhile, the involvement of international institutions such as Universiteit Antwerpen (Belgium), Kasetsart University and Walailak University (Thailand), as well as Swinburne University of Technology Sarawak Campus (Malaysia), indicates the early emergence of international connectivity in research on local wisdom development, although the scale remains limited. The presence of these institutions suggests that issues of local wisdom are beginning to attract attention beyond national contexts, yet have not evolved into strong and evenly distributed international collaboration networks. Overall, this pattern of institutional affiliation indicates that research on local wisdom development remains domestically and regionally oriented, with Indonesia acting as the primary contributor. These findings also reveal strategic opportunities to expand cross-institutional and cross-national collaboration in order to enrich theoretical perspectives, enhance methodological quality, and promote the internationalization of local wisdom development research in the future.

Based on the analysis of nine Scopus-indexed documents published between 2014 and 2025, publications on the analyzed topic are distributed across various journals and institutions. The journal with the highest number of publications is IOP Conference Series: Earth and Environmental Science, with a total of four documents, while E3S Web of Conferences, AGRIS on-line Papers in Economics and Informatics, and Edelweiss Applied Science and Technology each contributed one document.

Documents per year by source

Compare the document counts for up to 10 sources.

[Compare sources and view CiteScore, SJR, and SNIP data](#)

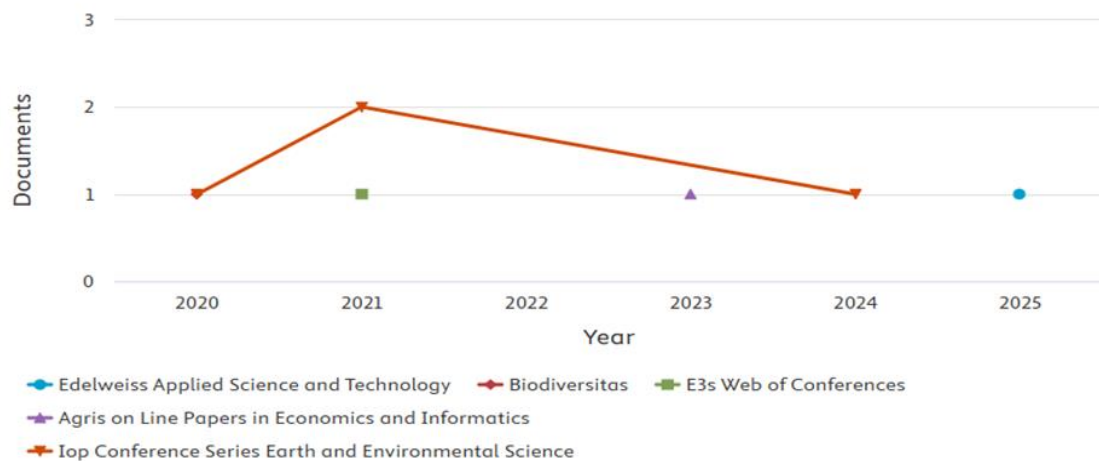


Figure 6: Development of Local Wisdom (Documents per Year by Source)

Source: Scopus Database

Temporally, a decline in the number of publications from several journals can be observed between 2014 and 2025. For example, publications in the IOP Conference Series: Earth and Environmental Science show a decreasing trend, from two documents in 2021 to one document in 2024. Other journals, such as E3S Web of Conferences, AGRIS on-line Papers in Economics and Informatics, and Edelweiss Applied Science and Technology, recorded one document each during the period from 2021 to 2025.

Furthermore, the distribution of research related to the Development of Local Wisdom based on authorship indicates the absence of significant dominance. Among the top ten authors, only one author (Aryanto, 2019) has published two articles. The remaining authors (Aromkliang & Chatraphorn, 2014; Boripis et al., 2024; Chaijalearn et al., 2023; F. A. Dewi & Fatmariza, 2020; Irsal et al., 2020; Muhammad, Fuad, Ariyani, & Suyanto, 2022; Rezagama et al., 2021) each contributed only one article (see Figure 7).

Documents by author

Compare the document counts for up to 15 authors.

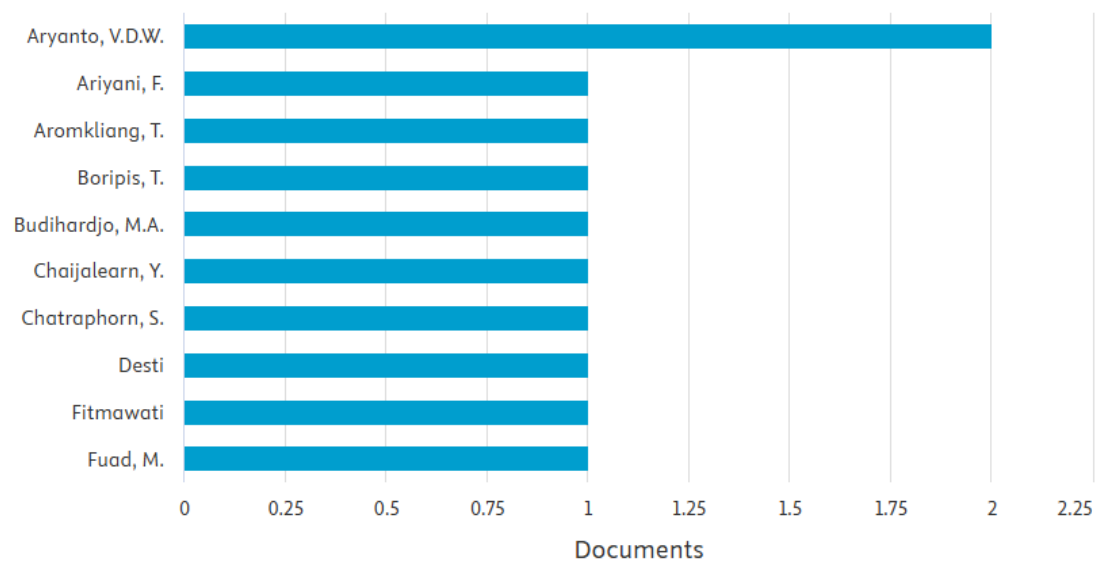


Figure 7: Development of Local Wisdom (Documents by Author)

Source: Scopus Database

RQ3: What are the theoretical and practical implications of existing research on the Development of Local Wisdom, and what future research directions can be identified?

This literature review was conducted by compiling 19 scholarly documents indexed in the Scopus database that are relevant to the topic of Development of Local Wisdom. The search aimed to present a comprehensive overview of the dynamics and development of research addressing local wisdom development. Further analysis was carried out using a bibliometric approach with the assistance of VOSviewer software to process publication metadata. This process included mapping publication trends, patterns of collaboration among authors, and identifying emerging themes and major research foci. The findings of this analysis are expected to contribute both theoretically and practically, particularly by demonstrating the extent to which the issue of local wisdom development has been explored in the academic literature, while also opening directions and opportunities for future research.

Based on the visualization of the bibliometric map generated through VOSviewer, as shown in Figure 8, several key terms with high frequencies of occurrence and strong interconnections were identified in studies on the Development of Local Wisdom. The keyword Development of Local Wisdom occupies a central position in the network, with strong linkages to various related terms. This indicates that local wisdom development constitutes the core and dominant theme in the analyzed literature and serves as a main connector among research topics such as Rural Areas (12), Tourism (12), Community-Based (10), Sustainable Development (9), Tourism Activities (8), Tourist Attractions (5), and Local Wisdom (5).

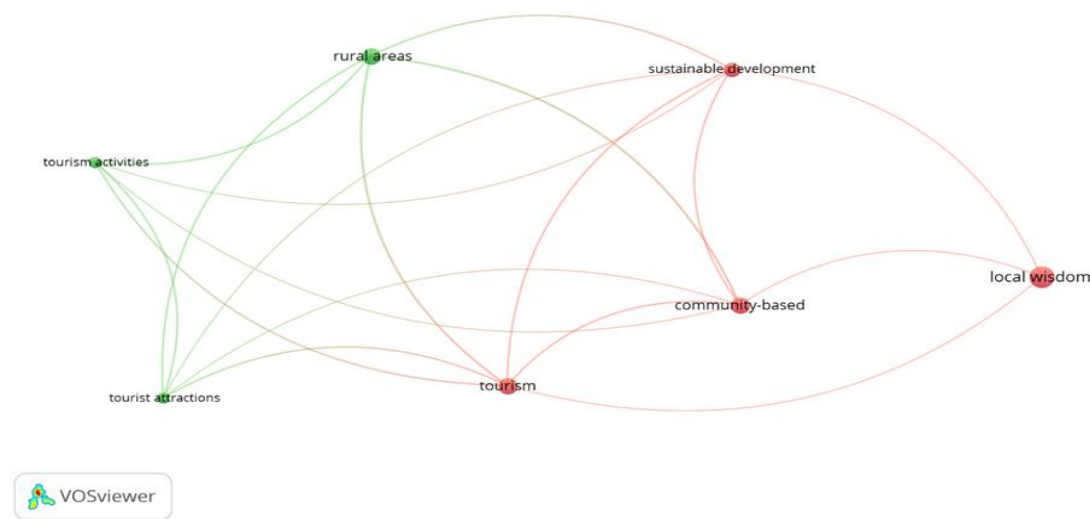


Figure 8: Co-occurrence Framework and Representation of Key Terms

Table 2: Keywords by Authors

Rank	Keyword	Total Link Strength
1	Rural Areas	12
2	Tourism	12
3	Community-Based	10
4	Sustainable Development	9
5	Tourism Activities	8
6	Tourist Attractions	8
7	Local Wisdom	5

Source: Output of the VOSviewer software, 2025

The keyword co-occurrence analysis provides an overview of the conceptual structure underlying research on the Development of Local Wisdom. As presented in Table 2, the keywords with the highest total link strength are “Rural Areas” and “Tourism” (12), followed by “Community-Based” (10) and “Sustainable Development” (9). Other interconnected keywords include “Tourism Activities” (8), “Tourist Attractions” (8), and “Local Wisdom” (5). The total link strength reflects the strength of a keyword's connections with other keywords in the network and therefore indicates its structural position within the research field rather than simply representing the number of publications.

Conceptually, the identified keywords can be understood through several interconnected thematic orientations. The first orientation centers on local wisdom, community-based development, and rural areas. The combination of Local Wisdom, Community-Based, and Rural Areas indicates that local wisdom is predominantly conceptualized as knowledge, values, and practices embedded within local communities and rural settings. This orientation positions communities not merely as beneficiaries of development but as important actors in maintaining, transmitting, and developing locally embedded knowledge and cultural practices. The relatively strong connection of Community-Based (10) and Rural Areas (12) suggests that the development of local

wisdom is closely associated with community participation and local socio-cultural contexts.

The second orientation is associated with tourism and the utilization of local cultural resources. The keywords Tourism, Tourism Activities, and Tourist Attractions indicate that local wisdom is frequently connected with tourism development through the transformation of local cultural practices, traditions, and community resources into tourism-related activities and attractions. The high total link strength of Tourism (12) demonstrates its important position in connecting local wisdom with other research themes. This suggests that tourism represents one of the prominent contexts in which local wisdom is discussed and applied within the existing literature.

The third orientation relates to sustainable development. The keyword Sustainable Development (9) connects the discussion of local wisdom with broader development objectives. This relationship indicates that local wisdom is not solely understood as cultural heritage but also as a potential resource for addressing contemporary development challenges. In this context, community-based practices and local knowledge can contribute to development approaches that seek to balance economic, social, cultural, and environmental considerations.

Importantly, these thematic orientations are not independent. Local Wisdom provides the cultural and knowledge foundation, while Community-Based and Rural Areas represent the social and spatial contexts in which such knowledge is maintained and practiced. Tourism, Tourism Activities, and Tourist Attractions represent one pathway through which local wisdom is utilized and transformed within development processes, whereas Sustainable Development provides a broader developmental objective. Thus, the co-occurrence structure suggests a conceptual relationship in which local wisdom is embedded in rural communities, utilized through community-based development and tourism activities, and increasingly connected to broader sustainability objectives.

However, the relatively lower total link strength of Local Wisdom (5) compared with Rural Areas and Tourism suggests that the explicit concept of local wisdom itself is less structurally connected within the retrieved literature than the sectoral contexts in which it is applied. This finding is important because it indicates that existing studies may tend to discuss local wisdom through particular development sectors—especially rural development and tourism—rather than positioning local wisdom as an independent and theoretically developed concept. Consequently, future research should strengthen the conceptualization of local wisdom by examining how it is reproduced, transformed, institutionalized, and negotiated within community, institutional, and broader development structures.

Overall, the keyword co-occurrence results indicate that the conceptual structure of research on the Development of Local Wisdom remains oriented toward contextual and applied dimensions, particularly rural areas, community-based development, tourism, and sustainable development. The relationships among these keywords demonstrate that local wisdom is positioned as a source of community knowledge and practices that can be mobilized in various development processes. However, the relatively lower connectivity of the Local Wisdom keyword indicates an opportunity to strengthen conceptual and theoretical studies of how local wisdom is maintained, negotiated, and developed in response to social and institutional changes.

4. Discussion

The findings of this hybrid Systematic Literature Review and bibliometric analysis provide more than an overview of publication patterns; they reveal how Development of Local Wisdom has predominantly been conceptualized within the existing Scopus-indexed literature. The relatively small number of publications and the concentration of studies within particular countries and thematic areas indicate that this remains an emerging research field. More importantly, the keyword structure suggests that local wisdom has largely been approached through its practical functions and development applications, rather than as an independent sociological concept involving processes of power, negotiation, institutionalization, and social transformation. This orientation is theoretically important because the way local wisdom is conceptualized determines how relationships between communities, development institutions, and broader social structures are understood.

The keyword co-occurrence results provide an important basis for interpreting this conceptual orientation. The strongest connections are associated with Rural Areas and Tourism (12), followed by Community-Based (10) and Sustainable Development (9), while Local Wisdom itself has a lower total link strength (5). The configuration indicates that local wisdom is predominantly discussed as community-based knowledge and practice embedded in rural contexts and mobilized for particular development purposes, especially tourism and sustainability. Thus, local wisdom appears to function primarily as a development resource and community knowledge, rather than as a theoretically elaborated object of sociological inquiry.

This finding allows local wisdom to be understood through several analytical dimensions. First, as community knowledge, local wisdom represents accumulated knowledge, values, norms, and practices developed through collective experience. Second, as cultural capital, local wisdom provides communities with symbolic and cultural resources that distinguish them from other communities and contribute to the reproduction of collective identity. Third, as a development resource, local wisdom can be mobilized to support tourism, environmental management, education, and sustainable development. These dimensions are not mutually exclusive. Rather, they demonstrate that local wisdom occupies a position between cultural reproduction and development intervention. However, the relatively strong presence of tourism, rural areas, and sustainable development compared with the keyword Local Wisdom suggests that existing studies frequently approach local wisdom through its instrumental value in achieving sectoral development objectives.

This instrumental orientation deserves critical consideration. When local wisdom is primarily presented as a resource for tourism, sustainability, education, or community development, there is a possibility that its sociological complexity becomes simplified. Local wisdom may be treated as an inherently positive and harmonious system that can automatically generate sustainable outcomes. Such a normative perspective risks overlooking the fact that local knowledge systems are socially produced and may contain internal differences, contestation, hierarchy, and unequal access. Not all members of a community necessarily possess the same knowledge, exercise the same authority, or benefit equally from the recognition of local wisdom. Consequently, local wisdom should not automatically be assumed to represent a unified community interest.

From a sociological perspective, an important question is therefore who defines what constitutes local wisdom, whose knowledge is recognized, and who benefits when

such knowledge is incorporated into development processes. The institutional recognition of local wisdom may strengthen community identity and collective capacity, but it may also transform or selectively appropriate local practices according to the interests of governments, tourism actors, educational institutions, or development organizations. In this sense, local wisdom can operate simultaneously as cultural capital, a political resource, and a development instrument. Its meaning is not fixed but may be negotiated among different actors occupying different positions within the social structure.

The geographical distribution of publications further reinforces this interpretation. Indonesia contributes the largest number of documents, while Thailand, Malaysia, and Belgium contribute substantially fewer publications. This concentration suggests that the explicit term local wisdom has particular conceptual prominence within Indonesian scholarship. However, this should not be interpreted as evidence that comparable forms of knowledge are absent from other academic traditions. Similar phenomena may be conceptualized internationally through terms such as indigenous knowledge, traditional knowledge, local knowledge, traditional ecological knowledge, or indigenous knowledge systems. Therefore, the dominance of Indonesia may reflect not only geographical concentration but also terminological concentration. This distinction is theoretically significant because bibliometric findings are shaped by the terminology used to define and retrieve the literature.

The findings also provide an important qualification regarding the relationship between local wisdom and broader social structures. The present keyword network is dominated by Rural Areas, Tourism, Community-Based, Sustainable Development, Tourism Activities, Tourist Attractions, and Local Wisdom. Within the network reported in this study, there is no strong representation of explicit structural terms such as governance, public policy, institutional arrangements, political economy, or social transformation. Therefore, rather than claiming that the bibliometric network directly demonstrates a weak relationship between local wisdom and these structural dimensions, the findings more cautiously indicate that the retrieved literature is strongly oriented toward community, rural, tourism, and sustainability contexts, while broader structural dimensions are less visible in the identified keyword structure. This distinction is important for maintaining an empirically grounded interpretation of the bibliometric evidence.

The limited visibility of structural dimensions raises an important theoretical issue concerning institutionalization. In this study, institutionalization refers specifically to the process through which local knowledge, values, norms, and practices become incorporated into relatively formal structures, including government policies, educational curricula and programs, tourism development initiatives, environmental governance arrangements, community development planning, and other institutional mechanisms. Institutionalization does not necessarily mean that local wisdom is simply preserved in its original form. Rather, when incorporated into formal institutions, local wisdom may be selected, interpreted, standardized, modified, or even redefined by institutional actors. Consequently, institutionalization can simultaneously strengthen the recognition of local wisdom and transform its original social meaning.

This perspective is particularly important because the development of local wisdom involves interactions between community agency and institutional structures. At the community level, individuals and groups reproduce knowledge through everyday practices, socialization, cultural transmission, and collective participation. At the

institutional level, governments, educational institutions, tourism organizations, and development agencies may recognize and formalize selected elements of that knowledge. At the broader structural level, policies, development discourses, market interests, and sustainability agendas can influence which forms of local wisdom are considered valuable and worthy of preservation. Thus, the development of local wisdom can be understood as a dynamic process in which cultural practices are continuously reproduced, negotiated, transformed, and institutionalized.

The findings consequently challenge an exclusively normative understanding of local wisdom. Local wisdom should not be conceptualized simply as a fixed cultural heritage that must be preserved or as an inherently sustainable practice. Instead, it can be understood as a socially embedded and potentially contested form of knowledge. Its development depends on interactions among community members, institutions, development actors, and broader social structures. Such an approach also makes it possible to examine inequalities surrounding the recognition and use of local knowledge, including questions concerning whose knowledge becomes institutionalized and whose knowledge remains marginalized.

The hybrid methodological approach adopted in this study provides an appropriate foundation for identifying these research tendencies. The SLR establishes the scope and characteristics of the existing literature, while bibliometric analysis reveals the structural concentration of themes and concepts. Importantly, the present findings should be interpreted within the limits of the dataset: only nine open-access journal articles were included in the final review, and the keyword network was based on the terms available within these publications. Therefore, the absence or limited visibility of particular structural concepts should be interpreted as a research tendency within the retrieved dataset, rather than as definitive evidence that such concepts are absent from the broader international literature.

The findings indicate that research on the Development of Local Wisdom is currently characterized by a predominantly contextual, community-oriented, and applied orientation. Local wisdom is mainly positioned as community knowledge and cultural resources that can support rural development, tourism, and sustainability. This orientation demonstrates the practical relevance of local wisdom but simultaneously reveals an opportunity to strengthen its theoretical treatment as a dynamic social phenomenon. Future research should therefore examine not only how local wisdom contributes to development, but also how it is defined, contested, reproduced, transformed, institutionalized, and distributed among social actors. Comparative studies involving different countries and terminological traditions would be particularly valuable for determining whether the apparent dominance of local wisdom represents a genuinely distinctive intellectual tradition or a particular linguistic framing of broader research on indigenous, traditional, and community-based knowledge.

Overall, the bibliometric evidence suggests that the future development of this field requires a shift from viewing local wisdom merely as cultural heritage or an instrument of sustainable development toward understanding it as a dynamic social resource situated within relations among community agency, cultural capital, institutional processes, development interests, and broader social structures. Such a perspective would strengthen the sociological contribution of local wisdom research and provide a more critical foundation for understanding its role in contemporary development processes.

5. Conclusion

This study examined the development of research on Development of Local Wisdom through a hybrid approach combining a Systematic Literature Review (SLR) and bibliometric analysis of Scopus-indexed publications from 2014 to 13 December 2025. The bibliometric evidence indicates that research on local wisdom remains an emerging field, characterized by a relatively limited volume of publications, geographical concentration, and thematic clustering around rural areas, community-based approaches, tourism, and sustainable development. These findings reveal the dominant intellectual structures and research orientations within the Scopus-indexed literature rather than providing a comprehensive representation of global scholarship on local wisdom.

The findings further indicate that local wisdom has predominantly been conceptualized from community and cultural perspectives and subsequently applied to broader development contexts, particularly rural development, sustainability, education, and tourism. This pattern demonstrates the practical relevance of local wisdom while also indicating that the existing literature remains largely contextual and application-oriented. The relatively limited visibility of broader structural concepts within the identified keyword network provides a basis for further examining how local wisdom relates to institutions, governance, public policy, power relations, and social transformation. Accordingly, this study does not claim to develop or validate a new sociological theory. Rather, it identifies thematic and intellectual gaps that can provide a foundation for developing a more integrative sociological framework.

Based on the synthesis of the bibliometric findings, the development of research on local wisdom can be conceptually understood through three interconnected levels: (1) community and cultural practices, where local knowledge, values, norms, and traditions are produced and reproduced; (2) development applications, where these practices are mobilized in rural development, education, tourism, and sustainability initiatives; and (3) institutional and structural processes, through which local wisdom may be incorporated into governance, public policy, development planning, and other formal institutional arrangements. The relationships among these levels are not necessarily linear or harmonious. Rather, they may involve processes of negotiation, transformation, commodification, contestation, and institutionalization, raising important questions about who defines local wisdom, whose knowledge is recognized, and who benefits from its incorporation into development processes. This conceptual synthesis provides a basis for future sociological research that connects community agency and cultural practices with institutional and structural dynamics.

This study also has several important limitations. First, the analysis relies exclusively on the Scopus database. Therefore, the findings represent the Scopus-indexed research landscape rather than the entirety of global scholarship on local wisdom. Relevant knowledge published in local and regional journals, books, community-based documentation, indigenous knowledge records, and non-English publications may not be adequately represented. This limitation is particularly important because local wisdom is highly contextual and is often documented outside internationally indexed academic databases. Second, the findings are influenced by the search terminology and keyword selection, particularly the use of the phrase "Development of Local Wisdom." Consequently, related concepts such as indigenous knowledge, traditional knowledge, local knowledge, and traditional ecological knowledge may be underrepresented when they are not explicitly captured by the

search strategy. Third, bibliometric indicators, including publication counts, keyword link strength, citation patterns, and collaboration networks, describe the structure and visibility of research but cannot, by themselves, determine the substantive quality, theoretical depth, or empirical validity of individual studies.

Future research should therefore extend the evidence base beyond Scopus by incorporating multiple databases and relevant non-indexed sources, while also developing broader search strategies that systematically capture related terminologies. Comparative and longitudinal studies would be particularly valuable for examining how local wisdom is transformed across different cultural, institutional, and policy contexts. Future bibliometric research could also employ more comprehensive analyses of citation networks, co-citation, bibliographic coupling, and institutional and author collaboration to provide deeper insights into the intellectual development of the field. Where appropriate, advanced text-analysis techniques may complement bibliometric methods and contribute to a deeper interpretation of the literature; however, such techniques should complement rather than replace substantive qualitative analysis.

Overall, this study demonstrates that the Scopus-indexed literature on Development of Local Wisdom has evolved from a predominantly community- and culture-oriented perspective toward applications in sustainability, rural development, education, and tourism, while its connections with governance, institutions, public policy, power relations, and broader processes of social transformation remain less visible within the retrieved corpus. Rather than treating local wisdom simply as cultural heritage or as an instrument for sustainable development, future research should examine it as a dynamic social resource shaped by interactions among community agency, cultural practices, institutional processes, and broader structural forces. Thus, the contribution of this study does not lie in claiming to establish a new theory, but in revealing dominant intellectual structures, identifying conceptual and thematic fragmentation, and providing an evidence-based foundation for developing a more integrative sociological framework of local wisdom and development.

Conflicts of Interest: "The authors declare no conflict of interest."

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