

MULTICULTURALISM AND ISLAMIC EDUCATION: A BIBLIOMETRIC ANALYSIS OF SCOPUS PUBLICATIONS 2015-2025 IN CONTRIBUTION TO THE SDGs

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Abstract

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Islamic
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Multicultural;
SDGs

The intersection of Islam and multiculturalism in education has generated a rapidly expanding yet fragmented body of literature across pesantren epistemology, curriculum policy, and migrant identity studies, but this literature has not yet been systematically mapped. This study addresses that gap by mapping the scholarly landscape of multicultural Islamic education through a bibliometric approach. Data were retrieved from Scopus through a PRISMA-guided selection process, resulting in 116 articles published between 2015 and 2025. The data were analyzed using VOS viewer and Biblioshiny, part of the Bibliometrix package in R. The findings show an annual growth rate of 27.48 percent, with a sharp increase after 2020, as well as a collaborative authorship pattern averaging 3.16 co-authors per document. Indonesia and Malaysia dominate the scholarly contributions, led by Universitas Islam Malang and Universiti Malaya, reflecting the sociopolitical urgency of managing religious diversity in multiethnic Muslim-majority societies. Keyword co-occurrence analysis identifies four clusters: pesantren-based education, tolerance and deradicalization, curriculum integration, and an emerging intersection with cultural-health discourse. The prejudice reduction dimension, especially tolerance and deradicalization, is more prominent than in global multicultural education literature, which tends to emphasize teacher competence and diversity awareness. Links to the Sustainable Development Goals, particularly SDG 4 and SDG 16, appear conceptually but remain marginal and implicit, rather than forming a mature research agenda. These findings contribute theoretically by refining Banks' multicultural education framework in Muslim-majority contexts and practically by guiding curriculum policymakers in designing teacher training on religious moderation.

INTRODUCTION

Globalization has intensified intercultural and interfaith encounters in nearly every sphere of life, including education. Schools have become meeting points for diverse social, ethnic, and religious backgrounds. Consequently, religious education must address two simultaneous aims: preserving the depth of faith-based values while fostering openness toward difference (Iqbal, 2026). This condition places Islamic education in a context where it can no longer operate within a homogeneous space (Agustin & Shobahiya, 2026).

This shift is particularly pronounced in Southeast Asia, a region with the world's largest Muslim population and substantial ethnic and cultural diversity, with Indonesia and Malaysia serving as two major representatives. In Indonesia, where the public education system operates within a highly diverse social context, multicultural Islamic religious education has gained increasing attention in both academic and policy discussions (Bunyamin, 2018; Ma'rifah, 2023; Raihani, 2018). A similar pattern appears in the relationship between Indonesia and Malaysia, two neighboring countries that share close cultural ties but differ in sociopolitical context. Each country therefore implements the principle of religious moderation within its Islamic education system in a distinct manner (Di et al., 2022; Sari et al., 2023).

A recent comparative study found significant convergence in the broader goals of religious moderation education in both countries, as each institutionalizes values aimed at fostering intercultural tolerance from an early age (Saputra, 2026). In curriculum and policy, several Islamic educational institutions have begun to institutionalize multicultural values within their educational frameworks as part of a broader movement toward inclusivity (Ma'rifah, 2023). In migration and identity studies, attention has focused on how Islamic values are maintained under the pressures of unfamiliar multicultural environments faced by students (Yusron et al., 2025). This diversity of themes indicates a rich empirical base, yet it also shows that these themes and their interconnections have not been systematically mapped.

This thematic fragmentation provides a strong reason to introduce a bibliometric approach to the study of multicultural Islamic education (Rahmanto, 2026). A bibliometric approach, supported by tools such as VOSviewer, enables researchers to map publication trends, author networks, and the evolution of research themes in a measurable and data-driven manner over a specific period (Judijanto, 2025; Van Eck &

Waltman, 2010). The reliability of this approach has been demonstrated in studies of Islamic education. For example, previous bibliometric research has identified publication trends, key actors, thematic focuses, and research gaps in Islamic education in Indonesia by using the PRISMA protocol and VOSviewer analysis on hundreds of Scopus documents (Khumayroh, 2025; Udin, 2024). However, narrative reviews and single-case studies still dominate the literature on multicultural Islamic education. Their limited scope, often restricted to one context or period, makes it difficult to illustrate broader patterns of scholarly development. Without bibliometric mapping, it remains difficult to identify key contributors objectively, trace emerging and declining themes, and position the field within the global academic landscape.

A review of existing bibliometric literature on Islamic education reveals at least four interconnected issues that remain insufficiently addressed. First, multicultural studies within Islamic education have generally appeared as one theme within broader bibliometric analyses of Islamic education, rather than as an independent subject specifically mapped within Islamic studies (Judijanto, 2025). Second, the key actors, including authors, institutions, and countries that are most productive and influential in multicultural Islamic education, have not been explicitly mapped. Third, the thematic evolution of this field over time, including saturated and emerging themes, remains unclear. Fourth, the contribution of multicultural Islamic education studies to the sustainable development agenda, particularly SDG Target 4.7, which emphasizes appreciation for cultural diversity and the contribution of culture to sustainable development, has not been systematically mapped within a bibliometric framework (Amorós Molina et al., 2023).

In response to these four gaps, this study aims to map the research landscape of multicultural Islamic education comprehensively through a bibliometric approach. The objectives are formulated into three research questions. First, what trends and developments characterize scholarly publications on multicultural Islamic education over time? Second, who are the key actors, including authors, institutions, and countries, that contribute most significantly and collaborate within this field? Third, what themes dominate research on multicultural Islamic education, and how are these themes related to the achievement of the Sustainable Development Goals (SDGs), particularly those concerning inclusive education and appreciation for cultural diversity?

This study contributes to two fields simultaneously. Theoretically, it enriches the scholarly landscape of Islamic education by presenting a bibliometric framework focused specifically on multiculturalism, a topic that has so far appeared only as a peripheral theme in broader bibliometric studies of Islamic education (Sawaty et al., 2025). Practically, the actor and theme mapping can serve as a reference for education policymakers, administrators of Islamic educational institutions, and researchers when determining future directions for collaboration and research focus. At the same time, this study clarifies the role of multicultural Islamic education research in supporting the sustainable education agenda in a more targeted manner.

METHODS

This study employs a descriptive quantitative bibliometric approach to map publication trends, key actors, and thematic developments in multicultural Islamic education (Sukardi et al., 2025; Zafrullah & Wati, 2026). This approach was selected because it transforms large volumes of scientific publication data into measurable patterns, allowing researchers to identify the intellectual structure of a field more objectively than would be possible through subjective impressions based on a limited body of literature (Lismawati et al., 2025; Van Eck & Waltman, 2010).

The data were obtained from the Scopus database because of its broad coverage of indexed journals, rigorous metadata curation, and compatibility with bibliometric analysis tools such as VOSviewer and Biblioshiny (Andrian, 2021; Wiyono, 2024). Compared with Web of Science, which has more limited coverage and is often concentrated on English-language journals from specific publishers, and Google Scholar, whose metadata are less standardized and more prone to duplication, Scopus offers a stronger balance between global coverage and data quality. This balance is suitable for Islamic education research, as many studies in this field are published in regional journals from Asia and the Middle East that are indexed in Scopus (Aqilah et al., 2024). The use of combined performance analysis and science mapping tools is also consistent with previous Islamic bibliometric research that successfully mapped Islamic educational leadership (Sukardi & Lismawati, 2026).

The data search strategy was designed to reflect two central research concepts, namely Islamic education and multiculturalism. The search used the following string: TITLE-ABS-KEY (("Islamic education" OR "Islamic religious education" OR "PAI") AND

("multicultural" OR "multiculturalism" OR "pluralism" OR "diversity"). The results were further refined using filters for document type (journal articles and review articles), publication language (English and Indonesian), and publication period (2015 to 2025). Data retrieval was conducted on June 30, 2026. Because the Scopus database is dynamic and the number of indexed documents may increase over time, recording the retrieval date is essential to ensure the traceability and replicability of the research data.

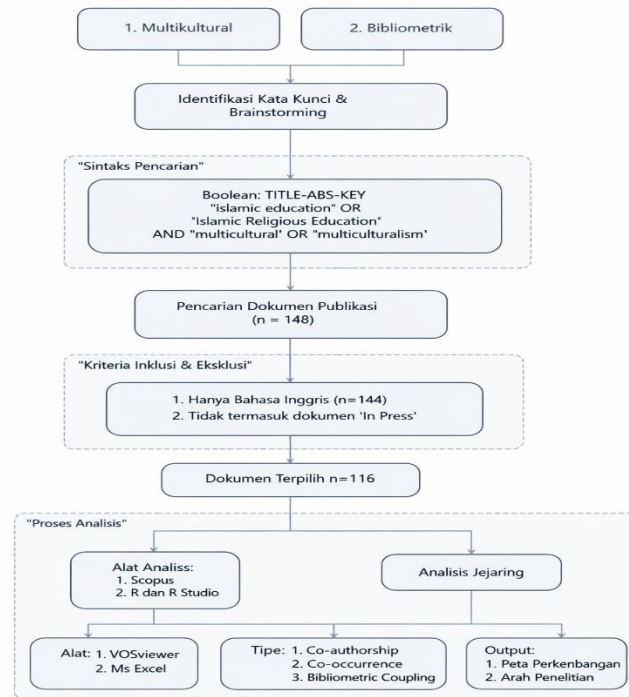


Figure 1. PRISMA FLOW DIAGRAM

The documents retrieved from the search were selected using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) workflow, which consists of four sequential stages. In the identification stage, the initial search produced 208 documents from the Scopus database. The documents then underwent screening based on document type, language, and publication year, leaving 148 documents; 60 documents were excluded because they did not meet the format or language criteria. In the eligibility stage, the titles and abstracts of the remaining documents were reviewed to confirm their relevance to multicultural Islamic education. Four additional documents were excluded because they lacked substantive relevance, despite passing the keyword filter. At the end of the selection process, 116 documents were deemed eligible and used as the primary data for bibliometric analysis.

The final set of documents was analyzed using VOSviewer software (version 1.6.20) for network visualization and Biblioshiny, which is part of the Bibliometrix

package in the R environment, for complementary three-field plot analysis. Three types of analysis were conducted. First, co-authorship analysis was used to map collaboration patterns among authors, institutions, and countries in multicultural Islamic education research. Second, keyword co-occurrence analysis was used to identify dominant themes and their interrelationships. A minimum occurrence threshold of three was applied to ensure that only sufficiently representative keywords were included in the network map. Third, three-field plot analysis was used to display interconnections among three elements simultaneously, such as authors, keywords, and countries. This analysis provided a more comprehensive visualization of contribution patterns among actors and themes.

Like other research methods, this approach has limitations that must be acknowledged. The first limitation concerns the use of a single database, Scopus. This means that documents indexed in other databases, such as Web of Science, Dimensions, or local databases such as SINTA, were excluded from the analysis. Consequently, the resulting map of themes and actors represents Scopus-indexed publications rather than the full body of global scholarly output on multicultural Islamic education. The second limitation relates to the quantitative nature of bibliometric analysis, which focuses on statistical patterns of keyword occurrence and interconnection. This method cannot fully capture the depth of meaning, context, or argumentative nuance within individual articles. Therefore, the mapping results should be understood as a macro-level overview of scholarly structure and trends, which should ideally be complemented by in-depth qualitative studies of key articles to obtain a more complete understanding of the field's substantive content.

RESULTS AND DISCUSSION

Result

A bibliometric analysis was conducted on documents indexed in the Scopus database using keywords related to multiculturalism and Islamic education. Data processing combined Scopus analytical features, VOSviewer software for keyword mapping, and the R-based Bibliometrix package through Biblioshiny for three-field plot analysis. This combined approach aligns with the bibliometric framework recommended by Donthu, Kumar, Mukherjee, Pandey, and Lim (2021), which divides bibliometric analysis into two main stages: performance analysis and science mapping.

General Information

Description	Results
MAIN INFORMATION ABOUT DATA	
Timespan	2015:2025
Sources (Journals, Books, etc)	87
Documents	116
Annual Growth Rate %	27,48
Document Average Age	3,94
Average citations per doc	7,129
References	9784
DOCUMENT CONTENTS	
Keywords Plus (ID)	63
Author's Keywords (DE)	417
AUTHORS	
Authors	349
Authors of single-authored docs	25
AUTHORS COLLABORATION	
Single-authored docs	27
Co-Authors per Doc	3,16
International co-authorships %	13,79
DOCUMENT TYPES	
Article	116

Tabel 2. General Information

The data presented in Table 1 provide a comprehensive overview of publication characteristics from 2015 to 2025. A total of 116 documents were identified from 87 journals, books, and other publication sources. The annual growth rate was notably high at 27.48 percent, indicating an upward trend in research productivity. The average document age was 3.94 years, while each document received an average of 7.129 citations, suggesting adequate research relevance and scholarly visibility. The dataset also contained 9,784 references, demonstrating the breadth of literature used in the analyzed studies.

In terms of content, the dataset includes 63 Keywords Plus and 417 author keywords, reflecting a broad diversity of research topics. A total of 349 authors contributed to the publications, with 25 authors identified as contributors to single-authored documents. Although 27 documents were written by a single author, collaborative patterns predominated, with an average of 3.16 co-authors per document. In addition, 13.79 percent of the publications involved international collaboration, indicating the presence of global research networks. All recorded documents were articles, showing that the dataset focuses on formal scientific contributions.

Documents by Year

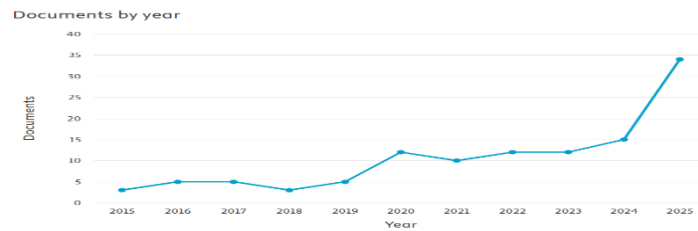


Figure 2. Trend in the number of documents per year (2015–2025)

The graph of annual document production shows a relatively stagnant pattern between 2015 and 2019, with only three to five documents published per year. This pattern changed significantly in 2020 and continued to rise, reaching a peak of 34 documents in 2025. In bibliometric studies, a trajectory that shifts from gradual growth to a sharp increase is generally interpreted as an indication that a research theme has moved from an emerging phase to a growth or maturation phase (Donthu et al., 2021). The sharp increase after 2020 may be interpreted as an academic response to post-pandemic socio-religious dynamics and the growing discourse on religious moderation in Indonesia, both of which have increased scholarly attention to multiculturalism in Islamic education.

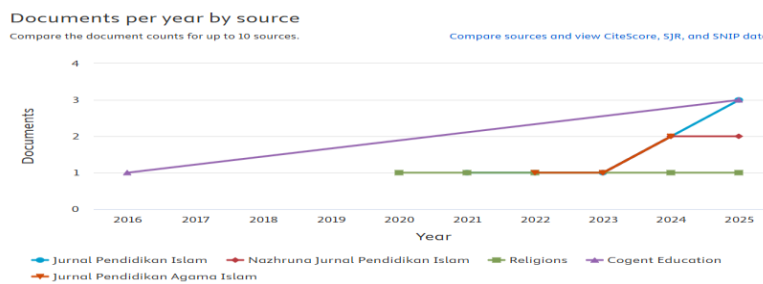


Figure 3. Comparison of the number of documents per year by journal source (2015–2025)

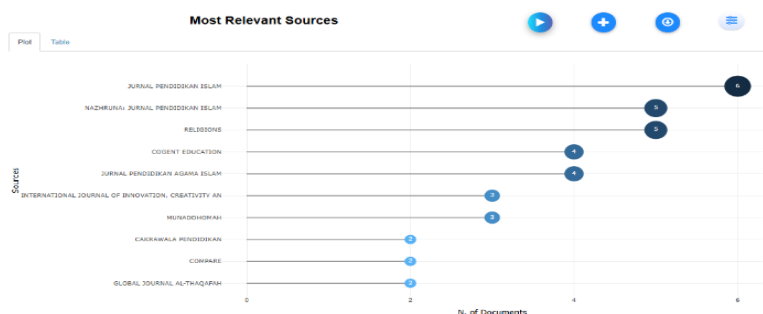


Figure 4. Ten most relevant journal sources.

The five journals contributing the highest number of documents on this theme are Jurnal Pendidikan Islam, with six documents, followed by Nazhruna: Jurnal Pendidikan Islam and Religions, with five documents each. Cogent Education and Jurnal Pendidikan

Agama Islam each contributed four documents. This distribution indicates that research on multiculturalism in Islamic education is not concentrated in a single mainstream international journal. Instead, it is distributed across Scopus-indexed national journals and international journals in religious studies. This finding suggests that the topic remains regionally specific, with substantial contributions from Indonesian scholars, and has not yet fully entered the mainstream of global education journals.

Documents by Author

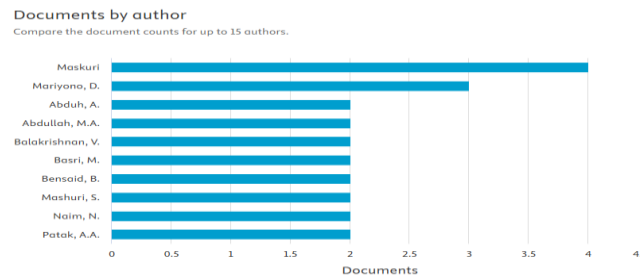


Figure 5. Contribution of the lead author

The author with the highest number of contributions is Maskuri, with four documents, followed by D. Mariyono, with three documents. Eight other authors contributed two documents each. This type of distribution, in which only one or two authors stand out above the average while most authors contribute at relatively similar levels, indicates that a dominant or established core research group has not yet formed in this field. In other words, research on multiculturalism in Islamic education has developed through relatively dispersed and independent contributions from various researchers rather than from a single scholarly hub.

Documents by Affiliation

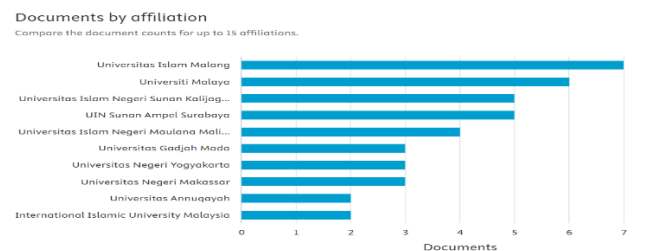


Figure 6. Distribution of Institutional Contributions

The bibliometric analysis shows that the largest contribution to studies on Islamic education and multiculturalism came from Universitas Islam Malang, which ranked first with seven documents. Universiti Malaya followed with six documents, while Universitas Islam Negeri Sunan Kalijaga and UIN Sunan Ampel Surabaya each contributed five documents. Other institutions, such as Universitas Gadjah Mada, Universitas Negeri

Yogyakarta, and Universitas Negeri Makassar, showed more moderate contributions, ranging from two to four documents. This visualization confirms that Universitas Islam Malang stands out in research productivity and also reveals variation in contributions among universities in Indonesia and Malaysia.

When linked to the main information data, this trend becomes clearer. During the 2015 to 2025 period, 116 documents were recorded, with an annual growth rate of 27.48 percent. The average of 3.16 co-authors per document and the international collaboration rate of 13.79 percent indicate that publication productivity does not depend on a single institution, but is supported by cross-university collaboration networks. The average of 7.129 citations per document further strengthens the scholarly value of the research. Therefore, affiliations with high document counts, such as Universitas Islam Malang and Universiti Malaya, can be viewed as influential contribution centers in the landscape of Islamic education research.

Three field Plot

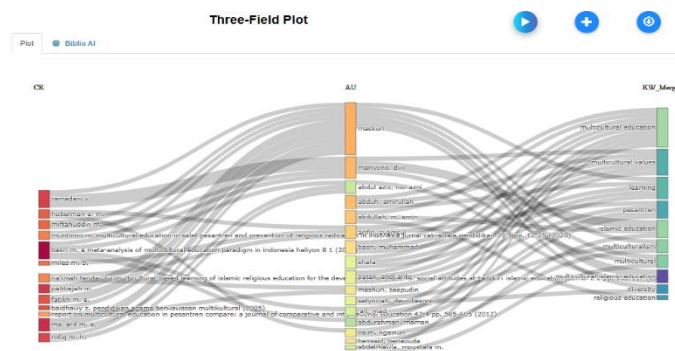


Figure 7. Visualization of a Three-Field Plot

The three-field plot visualization shows the relationship between the most cited documents, authors, and combined keywords. The map reveals that works discussing multicultural education in *salafi pesantren* settings and the prevention of religious radicalism serve as reference nodes that connect many authors with the keywords *pesantren*, multicultural education, and Islamic education. This pattern indicates that the discourse on *pesantren* as a space for multicultural education, as well as an instrument of deradicalization, forms the conceptual thread that links the literature in this field (Rahman, 2022).

Documents by Country or territory

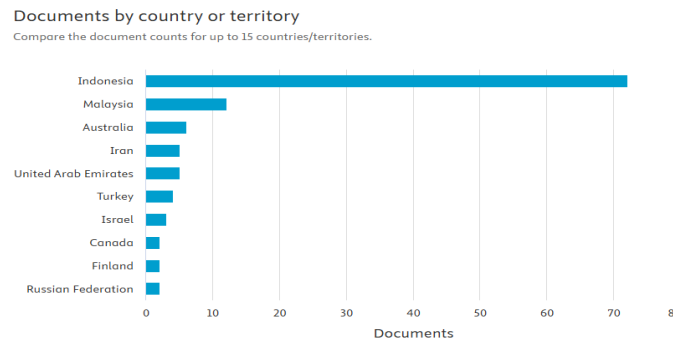


Figure 8. Ten countries with the highest number of documents

Indonesia clearly dominates the dataset, with more than 70 documents, far ahead of Malaysia in second place with approximately 12 documents. It is followed by Australia, Iran, the United Arab Emirates, Turkey, Israel, Canada, Finland, and the Russian Federation, each with much smaller contributions. Indonesia's dominance aligns with the characteristics of Islamic educational institutions rooted in local wisdom, such as pesantren, which serve as the main empirical context for studies on multiculturalism in religious education. However, this finding also shows that research on Islamic multicultural education remains highly centralized geographically. Therefore, any generalization of the findings to other national contexts should be made with caution.

Documents with the Highest Local Citation (SLT)

No	SLT	GCS	Author & Year	Title and Source
1	5	37	Marzuki, Miftahuddin, Murdiono M. (2020)	Multicultural education in salaf pesantren and prevention of religious radicalism in Indonesia Cakrawala Pendidikan
2	3	5	Hamdan, Nashuddin, Fadli A. (2022)	The Implementation of Multicultural Islamic Religious Education Model at Darul Muhajirin Praya High School Jurnal Pendidikan Agama Islam
3	2	55	Raihani R. (2018)	Education for multicultural citizens in Indonesia: policies and practices Compare
4	2	32	Arifin S.,utama, Aryani S.A., Prayitno H.J., Waston (2023)	Improving The Professional Teacher Competence Through Clinical Supervision Based on Multicultural Values in Pesantren Nazhruna: Jurnal Pendidikan Islam
5	2	5	Abdullah M.A. (2024)	From Dialogue to Engagement: Experiences of Civil Society Organizations in Religious Literacy Programs for Multicultural Education Curriculum in Indonesia Jurnal Pendidikan Agama Islam
6	1	24	Saada N., Gross Z. (2017)	Islamic education and the challenge of democratic citizenship: a critical perspective Discourse
7	1	16	Balakrishnan V. (2017)	Making moral education work in a multicultural society with Islamic hegemony Journal of Moral Education

8	1	14	Munadi M. (2020)	Systematizing internationalization policy of higher education in state islamic universities International Journal of Higher Education
9	1	14	Ali F.M., Bagley C. (2015)	Islamic education in a multicultural society: The case of a muslim school in Canada Canadian Journal of Education
10	1	11	Mariyono D. (2024)	Multicultural values: meeting point of two forces in developing Islamic education Quality Education for All

Table 2. 10 Documents with the Highest SLT

Because this particular analysis could not be completed in R Studio, the Claude platform was used as an auxiliary tool to support the analysis of a large number of documents. The results show that the document with the highest SLT is the article by Marzuki, Miftahuddin, and Murdiono M. (2020), published in *Cakrawala Pendidikan*, with an SLT of five and a GCS of 37. This article is followed by the work of Hamdan, Nashuddin, and Fadli A. (2022) with an SLT of three. Both articles discuss multicultural Islamic religious education in pesantren settings and pesantren-based schools. Their positions confirm that the analyzed literature is centered on the integration of multicultural values into Islamic education in Indonesia, particularly in relation to radicalism prevention and the strengthening of teacher competence. This pattern is important because it shows that both articles should be treated as core conceptual references rather than supplementary sources when preparing literature reviews on similar themes.

In contrast, the articles by Raihani (2018) and Saada and Gross (2017) show a different pattern. Both have high GCS scores, 55 and 24 respectively, but low SLT scores of only one to two. This indicates that both articles have been widely recognized in global multicultural education studies, yet they have not been frequently used as direct references among the documents in this dataset. This is most likely because their discussion is broader and more cross-national than the pesantren and Islamic school focus that dominates the dataset. These articles remain useful as comparative references for broadening the theoretical perspective, but their thematic proximity to the present research does not place them among the top two core references.

Mapping the Conceptual Structure of Keywords

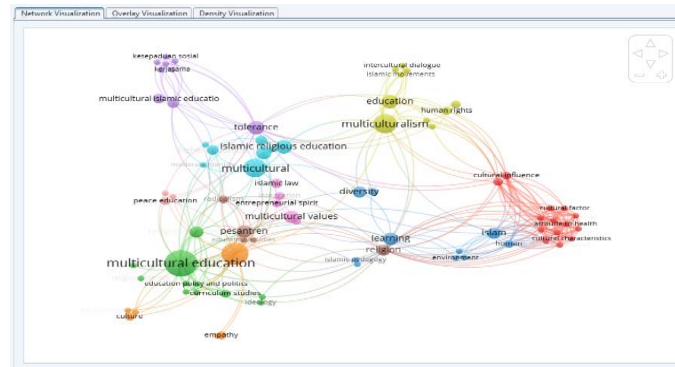


Figure 9. Keyword co-occurrence network visualization (VOSviewer)

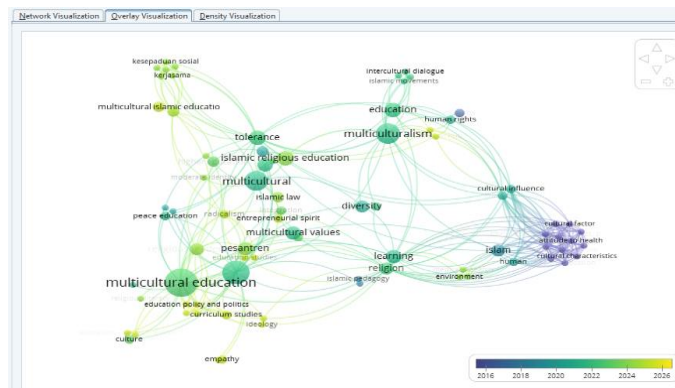


Figure 10. Overlay visualization based on the time dimension

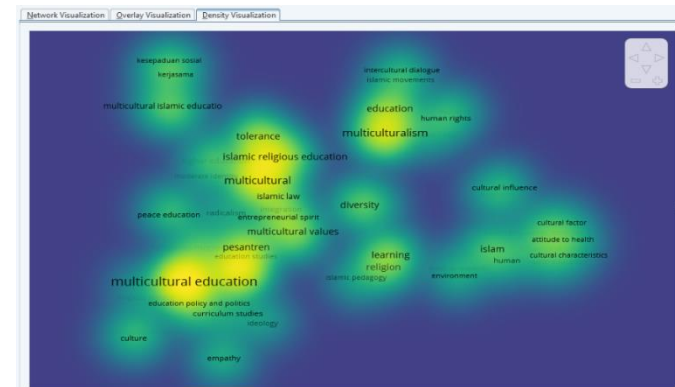


Figure 11. Density visualization of the density of keyword occurrences

The three visualizations produced through VOSviewer form the most substantive part of the discussion on conceptual structure. As explained by Van Eck and Waltman (2010), who developed this software, co-occurrence-based mapping enables the identification of thematic clusters based on the interconnections among keyword appearances across a collection of documents. The network visualization in Figure 9 shows at least four major interconnected thematic clusters: the multicultural education and *pesantren* cluster, the education and multiculturalism cluster, the multiculturalism and tolerance cluster located near Islamic religious education, and the Islam and cultural

influence cluster, which is closer to issues of health attitudes and cultural characteristics. The appearance of this last cluster is noteworthy because it indicates that the literature on Islamic multiculturalism also intersects with studies of health culture. This dimension is rarely discussed in conventional studies of Islamic multicultural education and may offer a potential point of novelty for future research.

The overlay visualization in Figure 10 adds a temporal dimension through color gradation, from dark purple representing the earlier period around 2016 to 2018 to yellow representing the most recent period approaching 2025. The terms multicultural education, *pesantren*, and tolerance tend to appear in the middle of the color gradation. In contrast, the term human rights and several nodes on the right side of the network appear in lighter colors, indicating that human rights discourse has only recently become more integrated into discussions of Islamic multiculturalism. The density visualization in Figure 11 confirms that multicultural education and tolerance are the two points with the highest research density, meaning that both are core concepts most frequently studied together. By contrast, terms such as empathy, social cohesion, and cooperation remain in low-density areas, making them potential research gaps that can support the originality of future studies.

DISCUSSION

This study shows that multicultural education from an Islamic perspective has developed actively and collaboratively, rather than sporadically or without direction. This can be seen from the average of 3.16 authors per document and from the fact that only 27 of 116 documents, or approximately 23 percent, were written by a single author. This means that most research in this field is produced through teamwork. This pattern aligns with the findings of Khanom and Islam (2025) in their bibliometric study of 744 global multicultural education documents from 2019 to 2024, which found that publications increased steadily and that research in the field was generally collaborative. However, growth in the dataset analyzed in the present study is much sharper, with an annual growth rate of 27.48 percent, compared with the more moderate pattern in the comparison study. This indicates that the specific intersection between multicultural education and Islamic perspectives is growing faster than the broader field of multicultural education, rather than merely following an existing global trend.

The dominance of Indonesia, with 72 documents, and Malaysia, with 12 documents, as the two main contributors is not incidental. It can be explained by the sociopolitical context of both countries, which are Muslim-majority nations with high ethnic and cultural diversity. Furnivall's (1939) concept of plural society, used to describe the colonial Dutch East Indies and Malayan societies where various ethnic groups lived side by side within a single political territory without fully integrating, remains relevant for interpreting the conditions of both countries today, although the postcolonial context has changed considerably. Hefner (2010) also places Malaysia, Singapore, and Indonesia within a single analytical framework of multicultural politics because all three face similar challenges, namely building shared citizenship amid high religious and ethnic diversity. This pattern differs from global multicultural education research, in which Khanom and Islam (2025) identified the United States, the Netherlands, and the United Kingdom as the three most productive countries. In Western contexts, multicultural issues are often driven by migration and post-immigrant social dynamics. In Indonesia and Malaysia, however, the issue is mainly driven by the need to cultivate internal harmony within plural nations from the beginning of statehood.

Thematically, the four keyword clusters mapped earlier can be interpreted through Banks's (1995) five dimensions of multicultural education: content integration, knowledge construction, prejudice reduction, equity pedagogy, and empowering school culture. The cluster of Islamic educational institutions, including pesantren and UIN, reflects content integration and empowering institutional culture, while the tolerance and radicalism prevention cluster most strongly reflects prejudice reduction. The most notable finding is that the prejudice reduction cluster in this dataset, represented by keywords such as tolerance, radicalism, and religious moderation, is far more prominent than in the findings of Khanom and Islam (2025), who identified diversity, cultural competence, and teacher preparation as the main themes in global multicultural research. This difference in emphasis is relevant to social justice theory in education because the urgent need to prevent religion-based conflict in Indonesia and Malaysia makes prejudice reduction a more dominant research priority than in contexts where multicultural issues focus mainly on curriculum inclusivity.

Several keywords in the thematic map can be connected to the Sustainable Development Goals (SDGs), although this connection remains implicit and has not become an explicit focus in most documents. Keywords such as peace education (2

occurrences), human rights (3), social justice (1), quality education (1), social cohesion (3), and citizenship education (2) are conceptually aligned with SDG 4 on quality education and SDG 16 on peace, justice, and strong institutions. However, the frequency of these keywords is relatively low compared with the dominant multicultural and Islamic institutional clusters. Therefore, the intersection between Islamic multicultural education research and the SDG framework cannot yet be described as a mature research agenda. A more accurate interpretation is that it represents a new direction beginning to emerge at the margins of the thematic map, rather than the current mainstream of research.

Several themes appear to have developed recently, especially when viewed from keywords that appeared between 2023 and 2025, such as social harmony, empathy, entrepreneurial spirit combined with Islamic education, and the combined term multicultural Islamic education, which has emerged only recently although the topic itself has long been discussed separately. This indicates a shift from normative discussions of tolerance toward more applied discussions oriented to life skills. At the same time, the data reveal clear gaps, including the low level of international collaboration at only 13.79 percent and the near absence of overlap with digitalization or educational technology, despite the prominence of these issues in other branches of education research. Future researchers may pursue several directions, including explicit cross-country comparative studies between Indonesia, Malaysia, and other Muslim-majority countries such as the United Arab Emirates or Turkey; research that maps the contribution of Islamic multicultural education to measurable SDG 4 and SDG 16 indicators; and studies on how digital platforms and social media can strengthen religious moderation among younger generations, an area that remains underexplored in the current research map.

CONCLUSION

This bibliometric analysis demonstrates that research on multiculturalism and Islamic education experienced substantial growth between 2015 and 2025, characterized by increasing publication output and collaborative authorship. Indonesia and Malaysia emerged as the leading contributors, reflecting the importance of multicultural education in Muslim-majority societies with diverse cultural and religious backgrounds. The thematic landscape is dominated by four interconnected areas: multicultural values, Islamic educational institutions, tolerance and deradicalization, and curriculum

integration. Compared with the broader field of multicultural education, studies in the Islamic context place greater emphasis on prejudice reduction, tolerance, and the prevention of radicalism, indicating that current research is strongly oriented toward addressing contemporary social challenges through education.

This study contributes by providing a comprehensive overview of research trends, influential publications, collaboration networks, and thematic developments in multicultural Islamic education. The findings offer a useful reference for researchers in identifying emerging research directions and for policymakers and educators in strengthening curriculum development, teacher training, and educational strategies that promote religious moderation, social cohesion, and peaceful coexistence. Although the relationship between multicultural Islamic education and the Sustainable Development Goals is evident, it remains limited and has not yet developed into a coherent research agenda, suggesting considerable opportunities for future investigation.

This study is limited by its reliance on a single database and its exclusive use of bibliometric analysis, which emphasizes publication patterns rather than the substantive content of the literature. Future studies are encouraged to incorporate multiple databases and complement bibliometric mapping with qualitative content analysis to generate a more comprehensive understanding of pedagogical models and practical strategies for implementing multicultural Islamic education in diverse educational contexts.

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