

Historical Development of Islamization in the Nusantara: Trends and Scholarly Contributions

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Abstract

This study conducts a comprehensive bibliometric analysis of the historical trajectory of Islamization in the Nusantara, with a focus on tracing key scholarly contributions and academic trends over time. By applying advanced bibliometric methods, this research systematically examines a broad array of academic literature, identifying seminal works, prominent authors, and influential periods that have shaped the discourse surrounding Islamic propagation and its integration into the cultural fabric of the region. The findings highlight significant trends in the evolution of da'wah strategies, the roles of diverse actors in the dissemination of Islam, and the socio-political dynamics that have influenced these processes. Furthermore, the study offers a critical assessment of the implications of these academic patterns for contemporary da'wah efforts, suggesting that an understanding of historical scholarly contributions can enhance the relevance and effectiveness of modern da'wah initiatives. This bibliometric approach not only enriches the academic landscape of da'wah and Islamization studies but also provides a nuanced framework for future research, contributing to a more profound understanding of the Islamic historical and intellectual legacy in the Nusantara.

Keywords: Historical development, Islamization, Nusantara, bibliometrics

Introduction

The historical development of da'wah (Islamic preaching) and Islamization in the Nusantara region is a vital area of scholarly inquiry, capturing the complex interplay of cultural, social, and political forces that have shaped the region's Islamic identity. The Nusantara, encompassing Indonesia, Malaysia, Brunei, Singapore, and parts of the Philippines and Thailand, stands as a testament to the rich and multifaceted history of Islam in Southeast Asia.¹ This region's unique process of Islamic dissemination has been influenced by trade, migration, local customs, and political dynamics, making it a fertile ground for academic study.² Da'wah is the act of inviting people to embrace Islam, involving a range of activities such as education, preaching, personal interactions, social services, and media outreach, all aimed at promoting and disseminating Islamic teachings and values with wisdom and empathy, ultimately fostering a society based on justice, compassion, and ethical behavior.

Indonesia, as one of the largest Muslim-majority countries in the world, is important to examine in terms of the historical trends in da'wah and the process of Islamization from its initial entry to its development in this era of globalization. Da'wah plays a crucial role in the successful spread of Islam to the remote regions of Indonesia, despite the still uneven infrastructure conditions. Thus, da'wah enables the spread of Islam to reach various ethnic groups, local languages, and becomes universal for the progress and development of Indonesian society into the future.

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¹ Norazmi Anas et al., "The Nusantara Ethnic Groups from Historical and Genomic Perspectives," *International Journal of Civil Engineering and Technology*, 10, no. 4 (2019): 287–301. <http://iaeme.com/Home/issue/IJCET?Volume=10&Issue=4>

² Muhammad Rakha Bimantara F. Saragih and Yusra Dewi Siregar, "The Islamization in the Malay Archipelago: a Study of Azyumardi Azra's Thought." *Yupa: Historical Studies Journal*, 7, no. 2 (2023), 172-181. <https://doi.org/10.30872/yupa.vi0.2045>. See also: Thosimah et al., "The history of the spread of islam in india and its relationship with islam in the archipelago: a critical review." *Amorti: Jurnal Studi Islam Interdisipliner*, 3, no. 1 (2024). 150–154. <https://doi.org/10.59944/amorti.v3i1.232>.

In the era of globalization, the dissemination of religious values is no longer confined by geographic or cultural boundaries. Digital platforms have become key instruments through which Islamic teachings are transmitted across diverse and global audiences. To enhance relevance in the discussion of globalization, it is important to highlight contemporary challenges faced by da'wah in digital and globalized settings. For instance, digital da'wah must contend with algorithm-driven content visibility, which often favors sensationalism over substance, potentially distorting religious messages. Additionally, the global spread of Islamophobic narratives and misinformation presents unique hurdles for preachers striving to convey authentic Islamic teachings online. These dynamics underscore the need for adaptive strategies that not only engage diverse audiences across borders but also uphold the ethical and epistemological integrity of Islamic da'wah in the digital age.

Despite the wealth of historical records and oral traditions, a systematic bibliometric analysis of scholarly contributions to the study of historical development of da'wah and Islamization in the Nusantara has been lacking. Such an analysis is crucial to identify the key themes, influential works, and major trends that have shaped our understanding of this subject. Bibliometric tools provide a powerful means to analyze a vast array of academic publications, allowing researchers to map the intellectual landscape and uncover significant patterns in the study of Islamic propagation and cultural transformation in the region. This study aims to fill this gap by conducting a comprehensive bibliometric analysis of the literature on the historical development of da'wah and Islamization in the Nusantara. Through this analysis, the research seeks to highlight the major scholarly contributions, identify the most prolific authors, and pinpoint critical periods and themes in the academic discourse. The findings will illuminate the evolving strategies of da'wah, the pivotal roles played by various actors, and the socio-political contexts that have driven the spread of Islam in the Nusantara.

Moreover, the study will explore the practical and theoretical implications of these trends for future da'wah efforts. By understanding the historical patterns and the scholarly insights gained over time, contemporary da'wah strategies can be more effectively tailored to address current challenges and opportunities in the region. This research aims not only to contribute to a deeper understanding of the historical development of Islam in the Nusantara but also to provide actionable insights that can guide future initiatives in Islamic propagation and education. In conclusion, this bibliometric analysis will offer a detailed overview of the scholarly landscape surrounding the study of da'wah and Islamization in the Nusantara. By uncovering key patterns and trends, this research will enhance our understanding of the complex history of Islamic dissemination in Southeast Asia and provide valuable guidance for future research and practical applications in the field of da'wah.

Historical Background of Islamization in Nusantara

Islamization in the Nusantara region refers to the historical process of the spread of Islam since its arrival until the contemporary era with the geographical area of the countries of the Southeast Asian region. Islamization in this region is not only understood as a shift in religious beliefs, but also as a process of integrating Islamic values into various aspects of society, such as politics, culture, and education. The activities of these traders led to the establishment of settlements and the peaceful dissemination of Islamic teachings through verbal communication. Despite the long-standing presence of Hindu-Buddhist, most Indonesians had embraced Hindu-Buddhism between the 1st and 5th centuries AD through trade, marriage, and education. The earlier presence of Hinduism and Buddhism before Islam is evidenced by the discovery of inscriptions and various artifacts from the Hindu-Buddhist kingdoms.

The arrival of Islam occurred through two main processes. First, indigenous Indonesians came into contact with Islam in the Middle East and then spread it in Indonesia. Second, interactions with Arab, Indian, and Chinese Muslim traders—who settled,³ married locals, and established permanent communities in Indonesia—played a significant role. The arrival of Islam in Indonesia remains a subject of debate among scholars, with some arguing it began in the 7th century AD, supported by Chinese records mentioning Muslim communities in Srivijaya, while others suggest the 13th century, citing archaeological evidence from Samudera Pasai. The 7th-century theory highlights early trade interactions with Arab and Persian merchants, whereas the 13th-century perspective emphasizes the rise

³ M.C.Ricklefs, *Sejarah Indonesia Modern 1200-2008*, translated by Tim Penerjemah Serambi (PT. Ikrar Mandir Abadi, 2008), 3.

of Islamic sultanates and institutionalized Islamization. Despite these differing views, scholars agree that Islamization in Nusantara occurred through peaceful interactions, integrating Islamic teachings with local traditions. This historical process shaped the foundations of da'wah, influencing its methodologies to adapt to the region's socio-cultural dynamics.

Development *Da'wah* in Nusantara

Da'wah is one of the core activities in Islam⁴ that provides foundational support and establishes the pillars of Islam, particularly in expanding the teachings of the religion.⁵ Its sustainability greatly depends on the dynamic continuity of its movements over time.⁶ If da'wah is absent in the lives of society, it can lead to a decline in both the development of da'wah itself and the religiosity of the community.⁷ Therefore, the teaching of delivering Islamic da'wah universally is a call for Muslims to embrace Islam in its entirety and to return to the path aligned with the essence and creed of Islam,⁸ aiming for one ultimate goal: achieving happiness in this world and the hereafter.⁹

The development of Islamic da'wah globally has been accelerating, especially in recent times. Currently in 2022 projection, Islam is practiced by 2.38 billion people, or 25% of the world's population (World Muslim Population, 2021), making it the second most widely followed religion after Christianity, which predates Islam. The spread of Islamic teachings has made it easier for people to recognize the greatness of the teachings brought by Prophet Muhammad (peace be upon him). In Indonesia, the spread of Islam is explained through three main theories: the Gujarat Theory, the Mecca Theory, and the Persia Theory.¹⁰

The three main theories of Islamization in Nusantara—Gujarat, Mecca, and Persia—each offer unique perspectives but also have limitations. The Gujarat Theory, supported by historical trade relations, is criticized for overlooking Arab influences, while the Mecca Theory emphasizes direct Arab dissemination of Islam but lacks strong archaeological evidence. The Persia Theory highlights Persian contributions, particularly in Aceh and Sumatra, but is often seen as too region-specific. Alongside these theories, the role of ulama and pesantren has been crucial in shaping Islamic education and religious discourse in Indonesia especially more focus on moral aspect than intellectual aspect.¹¹ Pesantren function as centers for preserving and adapting Islamic knowledge, while ulama serve as key figures in both religious propagation and social reform. Their influence remains vital today, especially in addressing contemporary challenges such as digital da'wah and religious moderation.

The development of Islam carried out by Allah's chosen messengers, the Ulul Azmi prophets, was conducted through several approaches. These included verbal communication (*bil lisan*), actions (*bil hal*), and written communication (*bil kitabah*), all of which provided avenues for easier acceptance and deeper understanding of Islamic teachings in their entirety (*kaffah*). The methods and strategies employed by the messengers before Prophet Muhammad were always adapted to the socio-demographic and cultural contexts of their respective communities. These approaches serve as a foundation for contemporary da'i to carry out da'wah by setting examples and offering hope for societal progress. The monotheistic teachings brought by the messengers serve as a guide and foundation for religious leaders and da'wah practitioners, ensuring that the message of da'wah is delivered effectively and received willingly by its followers.

⁴ Halimi, S., *Etika da'wah dalam Perspektif Al-Quran, Antara idealitas Qurani dan Realitas Sosial* (Walisongo Press, 2008), 7-10.

⁵ Munawwir. *Kamus Al-Munawwir* (Pustaka Progressif, 1997).

⁶ Indriany Aisyah Saleh, Chatib Saefullah and Tata Sukayat, "Problematika Da'wah Penyuluh Agama." *Tabligh Jurnal Komunikasi Dan Penyiaran Islam*, 5, no. 3 (2020), 287–308.

⁷ Rini Setiawati et al., "Da'wah Among Urban Muslims in Indonesia," *Akademika: Jurnal Pemikiran Islam*, 7, no. 2 (2022), 3-7.

⁸ Arifuddin, "Da'wah Through Internet: Challenges and Opportunities for Islamic." *Ar-Raniry: International Journal of Islamic Studies*, 3, no. 2 (2016), 118–129.

⁹ Lukman Hakim Saifuddin, *Moderasi untuk kebersamaan umat: Memaknai Rapat Kerja Nasional Kemenag 2019* (Mentri Agama Republik Indonesia, 2019).

¹⁰ Dalimunthe, "Kajian Proses Islamisasi di Indonesia," *Jurnal Studi Agama dan Masyarakat*, 12, no. 1 (2016), 3-6

¹¹ Jarman Arroisi, Mustopa and Djayusman, "Coping The Discrepancy Between Moral And Intellectual Achievement: The Model Integration Of Higher Education And Modern Islamic Boarding Schools In Indonesia," *Indonesian Journal of Islam and Muslim Societies*, 14, no. 2 (2024), 231–257.

Research by Choirin et al. (2023) highlights the role of zakat-based da'wah in supporting muallaf (new converts), while Setiawati et al. (2022) emphasize the need for strengthening aqidah (faith) among both da'i and the community. Additionally, the Zakat Literacy Index for da'i and muballigh (preachers) in Indonesia, as discussed by Choirin et al. (2023), underscores the strategic importance of financial literacy in da'wah effectiveness.

Da'wah in The Digital Age and Globalization

The development of da'wah in the digital era presents significant opportunities as well as challenges, particularly in a heterogeneous society exposed to vast amounts of information that is often difficult to distinguish between facts and false news. A study by Choirin et al. (2024) on the development of Islamic da'wah for muballigh cadres utilizing digital platforms highlights the ease and acceleration of disseminating Islamic teachings in Nusantara. Various digital technologies provide convenience in delivering Islamic education to students and society at large. Additionally, da'wah conducted within communities employs multiple approaches to ensure acceptance among the public.¹²

The widespread use of social media and digital platforms such as YouTube, Instagram, TikTok, and podcasts has significantly expanded the reach of Islamic da'wah,¹³ especially among younger audiences. Many young dai and Islamic scholars leverage these platforms to create engaging content, including short video sermons, live Q&A sessions, interactive discussions, and educational series on Islamic teachings. For instance, YouTube channels featuring popular Islamic scholars attract millions of viewers, providing accessible religious knowledge to audiences who may not regularly attend traditional religious gatherings. Similarly, TikTok has emerged as a space where concise and engaging da'wah content resonates with younger users, making Islamic values more relatable to the digital generation.

Da'wah is universal in nature,¹⁴ encompassing diverse ethnicities, nations, and languages. However, its approach varies depending on the audience; da'wah directed toward Muslims focuses on strengthening faith and religious practice (*tathbit al-iman*), while da'wah to non-Muslims involves introducing Islamic values through dialogue and ethical engagement (*tabligh wal-bayan*). These differences highlight the contextual adaptability of da'wah in a globalized and digital era. To succeed in da'wah during the digital era, it is essential for younger generations to play a significant role in realizing the efficiency and productivity of da'wah,¹⁵ which faces considerable challenges today.

Indonesia, as part of Nusantara, a country with the largest Muslim population in the world, is rich in cultural diversity, local traditions, races, ethnicities, and regional languages. Indonesia's multicultural condition demands tolerance and moderation in religion, as well as respect for differences, to maintain national stability.¹⁶ Without tolerance, society becomes vulnerable to conflict, potentially undermining unity and making it difficult to achieve social harmony.¹⁷ Da'wah in the digital era requires the preservation of moral and ethical values to ensure that the messages of da'wah are effectively received by the public.

Methodology

This study employs bibliometric methods combined with a qualitative literature analysis to examine previous studies on the development of *da'wah* and Islamization in Nusantara. The bibliometric technique is employed to systematically analyze trends in specific topics related to these themes by examining 417 scholarly works published between 2016 and 2024. The selection of this timeframe ensures the inclusion of recent and relevant research developments, while the dataset is derived from reputable academic databases using predefined keywords and filtering criteria. This approach enables

¹² Helman Elhany, "Da'wah Islam di Era Globalisasi Perspektif Bimbingan Penyuluhan Islam," *Jurnal Bimbingan dan Penyuluhan Islam*, 1, no. 2 (2020), 297.

¹³ Citra Tektona Suryawati et al., "Utilizing Digital Media for Guidance and Counseling in Education." *Jurnal Ilmiah Peuradeun*, 13, no. 1 (2025), 599–624.

¹⁴ Wahyu Ilahi, *Komunikasi Da'wah* (PT. Remaja Rosdakarya, 2013), 14-15.

¹⁵ Cawidu, Harifuddin, "Da'wah dan Tantangan Global Memasuki Millenium Baru abad 21," *Jurnal Tabligh*. 19-22

¹⁶ Eko, Panjaitan, *Titik Temu Pancasila*, 46.

¹⁷ David Eko Setiawan and Kalis Stavus, "Significance of Islam Nusantara Values in an Indonesian Multicultural Society," *Journal of Al-Tamaddun*, 18, no. 1 (2023), 203-214.

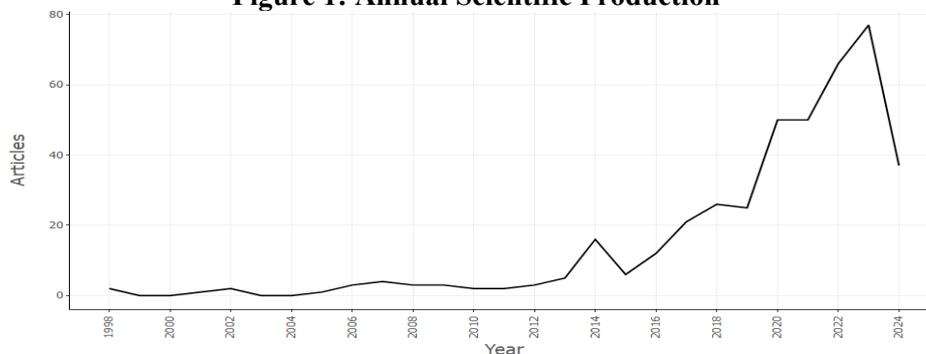
a comprehensive mapping of research evolution, author collaborations, keyword distributions, and citation patterns within the field. These sources include 359 journal articles, 28 books, seven book chapters, five conference papers, 14 monographs, and four preprint manuscripts, all retrieved from Dimensions. The bibliometric analysis utilizes descriptive statistics and network mapping to systematically identify seminal works, prominent authors, and influential periods in the study of *da'wah* and Islamization. Seminal works are recognized based on citation impact and co-citation analysis, revealing foundational studies that have shaped academic discourse. Prominent authors are determined through author productivity metrics and citation networks, identifying key contributors whose works significantly influence the field. Influential periods are examined by tracking publication trends over time, highlighting key moments of scholarly engagement with *da'wah* and Islamization issues.

The literature search was conducted using two keywords—“Development and *Da'wah* and Islamization and Indonesia or Nusantara”—to ensure comprehensive coverage. The analysis is performed using Biblioshiny, supported by R software, to visualize and quantify these academic patterns. To complement the bibliometric approach, a qualitative literature analysis is applied to interpret the broader implications of the identified trends. This involves examining how scholarly discourse on *da'wah* and Islamization has evolved, assessing the intellectual frameworks used by researchers, and contextualizing the findings within historical and socio-political developments in Nusantara. By integrating bibliometric mapping with qualitative analysis, this study provides a more comprehensive understanding of academic contributions to the field, highlighting dominant themes, theoretical approaches, and gaps in the literature.

Result and Discussion

Findings from the bibliometric analysis show an increasing trend of publications on *da'wah* and Islamization, with a peak in 2023 followed by a decline in 2024. These findings suggest that the study of the development of *da'wah* and Islamization in the archipelago has received considerable attention from global Muslim scholars, who continue to advance scholarly work on the spread of Islam and the historiography of Islamic *da'wah* in the archipelago. However, author productivity has shown fluctuations, especially in the last two years. The most productive authors and journals contributing to this discourse are identified, highlighting key research clusters. A critical insight from this study is the intersection between historical and contemporary *da'wah* strategies. While the bibliometric analysis reveals dominant themes such as religious moderation and socio-political adaptation, historical narratives provide context for these developments. For example, the role of pesantren in supporting *da'wah* is consistent with findings on the increasing academic focus on religious education and social engagement.

Figure 1: Annual Scientific Production

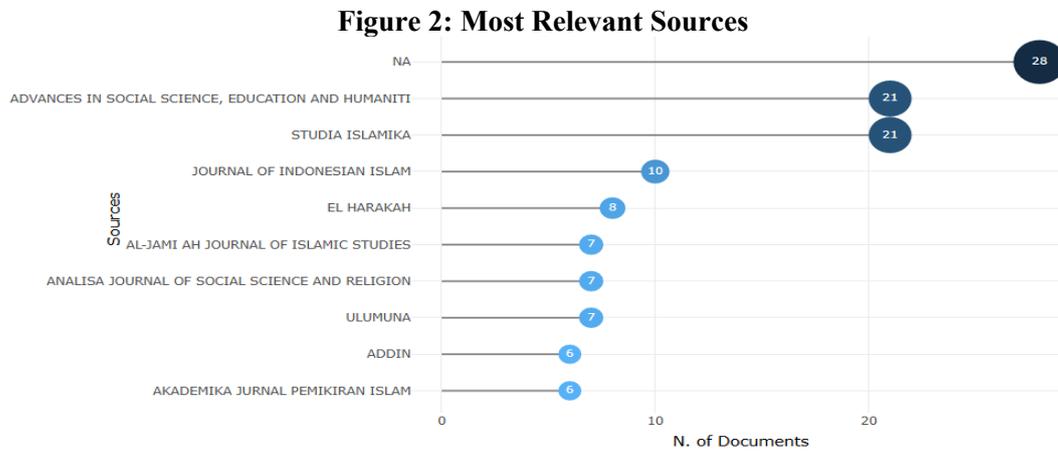


The decline in the number of publications post-2023 requires further exploration, as several factors may have contributed to this trend. Possible explanations include shifting research priorities, or growing academic interest in related fields from researchers. In addition, global and regional socio-political dynamics may have influenced researchers to focus on emerging issues and implications of religious practices and beliefs, leading to a temporary decline in the number of publications. To address these challenges, interdisciplinary approaches that integrate historical, sociological, technological, and economic perspectives can offer new dimensions to the study of *da'wah* and Islamization. Furthermore, encouraging collaboration between universities, research institutions, and international funding agencies can help sustain research momentum and increase global visibility. Encouraging scholars to

publish in high-impact multidisciplinary journals outside of Islamic studies can also broaden the discourse and ensure that research on da’wah and Islamization remains relevant in contemporary academic discussions.

Productivity of Journals

In terms of journal productivity that publishes studies on da’wah development and Islamization in the Nusantara, *Advances in Social Science, Education, and Humanities* and *Studia Islamika* (Scopus Q2) are the most prolific, each publishing 21 scientific articles. Following them, the *Journal of Indonesian Islam* (Scopus Q2) published 10 articles, *El Harakah* (Sinta 2) published eight articles, and *Al-Jami’ah: Journal of Islamic Studies* (Sinta 1), *Analisa: Journal of Social Science and Religion* (Sinta 2), and *Ulumuna* (Scopus Q1) each published seven articles. Lastly, *Addin* (Sinta 2) and *Akademika: Jurnal Pemikiran Islam* (Sinta 2) each published six scientific articles.



The dominance of well-established journals signifies a maturing field with rigorous peer-reviewed contributions. However, to enhance the global recognition of da’wah studies, efforts should be made to encourage publications in top-tier journals beyond the Islamic studies domain. Increasing visibility in multidisciplinary journals could foster cross-field dialogue and position Islamic studies within broader scholarly conversations.

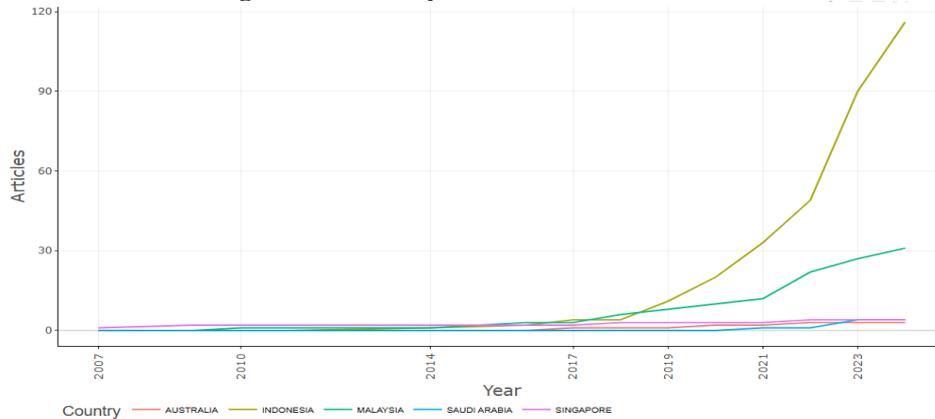
Table 1: Country Scientific Production Based on Authors

| No | Country | Authors |
|--------------|----------------------|------------|
| 1 | INDONESIA | 116 |
| 2 | MALAYSIA | 31 |
| 3 | SAUDI ARABIA | 4 |
| 4 | SINGAPORE | 4 |
| 5 | AUSTRALIA | 3 |
| 6 | GERMANY | 2 |
| 7 | PAKISTAN | 2 |
| 8 | THAILAND | 2 |
| 9 | UNITED ARAB EMIRATES | 2 |
| 10 | BANGLADESH | 1 |
| 11 | EGYPT | 1 |
| 12 | FRANCE | 1 |
| 13 | HUNGARY | 1 |
| 14 | NETHERLANDS | 1 |
| 15 | TURKEY | 1 |
| 16 | UK | 1 |
| Total | | 175 |

Country Scientific Production

Based on the country of origin of the authors, the highest number of studies on the development of da’wah and Islamization in the Nusantara originates from Indonesia, with 116 authors, followed by Malaysia with 31 authors. Saudi Arabia and Singapore each contributed four authors. Furthermore, Australia had three authors, while Germany, Pakistan, Thailand, and the United States each had two authors. Lastly, Bangladesh contributed only one author. The majority of studies on the development of da’wah and Islamization in the Nusantara are conducted by authors from countries with the largest Muslim populations globally, such as Indonesia, Malaysia, and Saudi Arabia. Interestingly, Singapore and Australia—secular countries with a Muslim minority population—rank third and fourth in producing the highest number of scientific articles. This indicates that the study of Nusantara Islamization involves diverse countries of origin.

Figure 3: Country Production Over Time

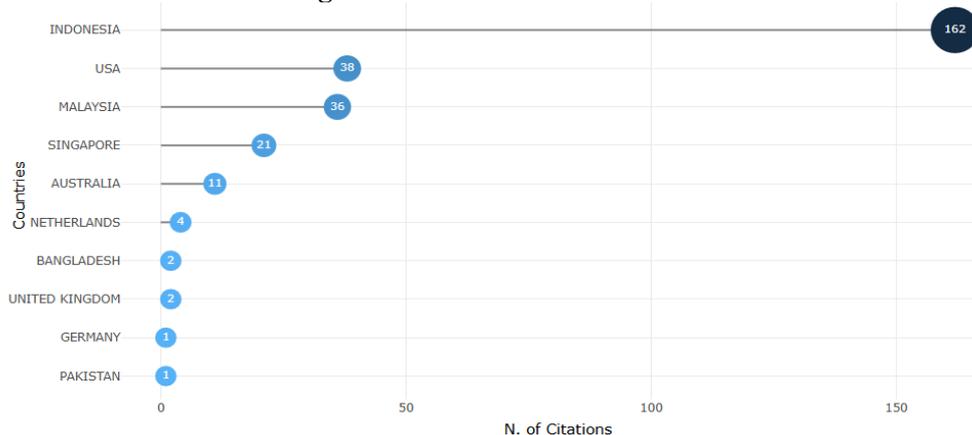


Indonesia leads in scholarly contributions with 116 publications, followed by Malaysia (31), and a surprising presence from Singapore (4) and Australia (3). The prominence of Indonesia and Malaysia is expected, given their historical and demographic significance in Islamic propagation. However, the presence of contributions from non-Muslim-majority countries such as Australia and Singapore suggests an emerging global interest in the topic. This trend highlights the increasing recognition of Nusantara Islamization beyond Southeast Asia. It also presents an opportunity for cross-cultural research collaborations, bridging perspectives between predominantly Muslim and non-Muslim research institutions. Such collaborations could foster a more nuanced understanding of how Islamic teachings interact with diverse sociocultural settings

Most Cited Countries

According to the research findings, the most-cited articles on the study of Nusantara Islamization originate from Indonesia, with 162 citations, followed by the United States with 38 citations, Malaysia with 36 citations, Singapore with 21 citations, and Australia with 11 citations. Indonesia demonstrates the highest number of publications and citations, highlighting the international recognition of Indonesian authors’ contributions to the study of Nusantara Islamization.

Figure 4: Most Cited Countries

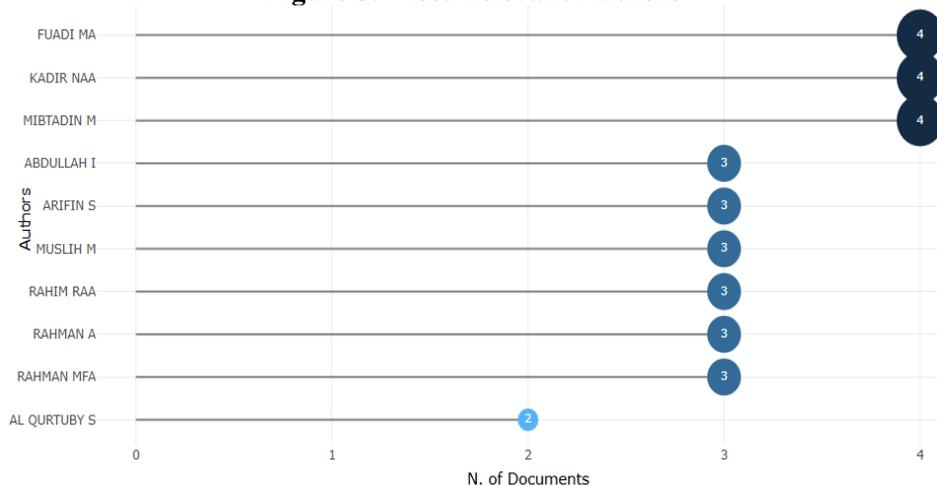


Notably, the strong citation presence of the United States suggests that research on Nusantara Islamization is gaining traction in Western academia. This could be due to increasing global discussions on Islam's role in multicultural societies. The high citation count from the United States implies that Western academics recognize the relevance of Indonesian Islamic studies. To capitalize on this interest, Indonesian researchers should engage more in international academic forums, conferences, and English-language publications. Increased engagement with Western scholars could broaden the theoretical frameworks applied to the study of Islam in the Nusantara.

Productivity of Authors

Regarding individual contributions, several authors have been identified as the most prolific in producing publications on the study of Nusantara Islamization. Fuadi, Kadir, and Mibtadin are the most productive authors, each with four scientific articles. Other authors, such as Abdullah, Arifin, Muslih, Rahim, Rahman A, and Rahman MFA, each produced three scientific articles. These findings suggest that more authors and Muslim scholars worldwide need to contribute significantly to the body of literature on the development of Nusantara Islamization.

Figure 5: Most Relevant Authors



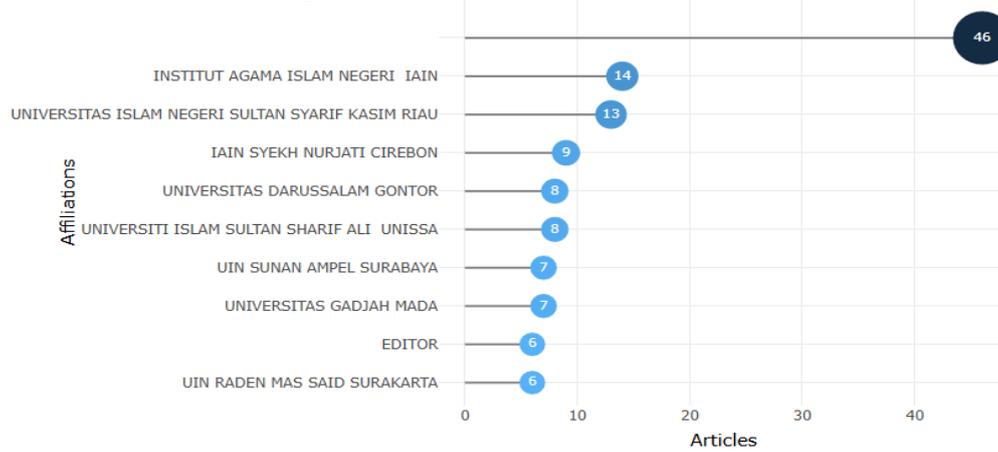
Encouraging younger scholars to explore da'wah and Islamization studies could diversify perspectives and methodologies. Universities and Islamic research centers should provide mentorship and funding opportunities for emerging scholars. Expanding the academic pipeline could lead to fresh insights and broader engagement with contemporary issues related to Islamic propagation.

Most Relevant Affiliations

Based on the authors' affiliations, the highest number of publications on the study of Nusantara Islamization—46 articles—are from unidentified institutions. Nevertheless, the Institut Agama Islam Negeri (IAIN) has produced 14 scientific articles, and UIN Sultan Syarif Kasim Riau has contributed 13 articles on the study of Nusantara Islamization. Furthermore, IAIN Syekh Nurjati Cirebon has produced nine articles, while Universitas Darussalam Gontor and Universiti Islam Sultan Sharif Ali (UNISSA) have each contributed eight articles on the development of Islamic da'wah in Indonesia. Lastly, authors affiliated with UIN Sunan Ampel Surabaya and Universitas Gadjah Mada have each produced seven articles, and UIN Raden Mas Said Surakarta has contributed six articles.

These findings highlight that the majority of authors' affiliations come from Indonesian institutions, reflecting a strong domestic scholarly engagement in the study of Nusantara Islamization. However, there remains an opportunity to enhance global academic visibility by encouraging younger researchers to actively participate in international collaborations. Strengthening research partnerships with scholars from diverse academic backgrounds and institutions beyond Indonesia could foster a more interdisciplinary approach, integrating insights from Islamic studies with social sciences, humanities, and global history. Additionally, greater efforts should be made to publish in high-impact, top-tier journals beyond the Islamic studies domain, thereby increasing the international reach and academic influence of research on Nusantara Islamization.

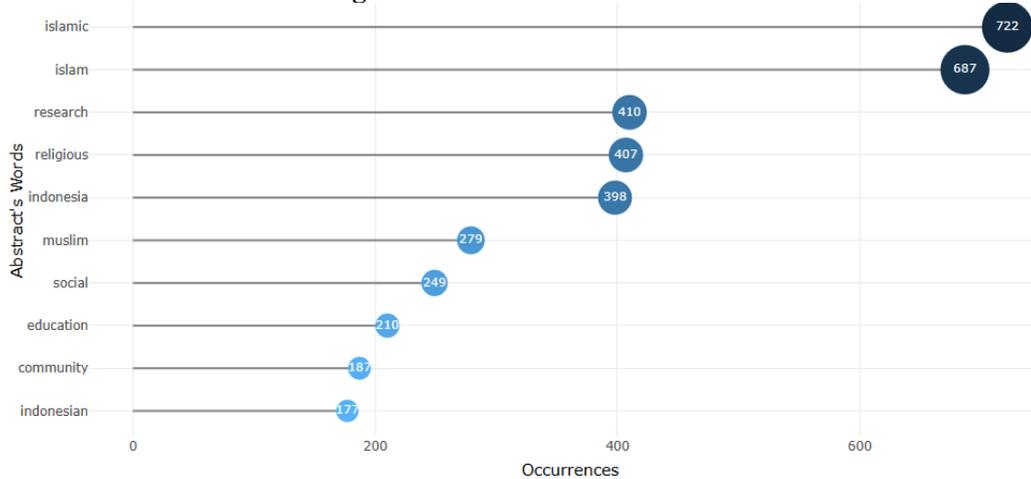
Figure 6: Most Relevant Affiliations



Document Analysis

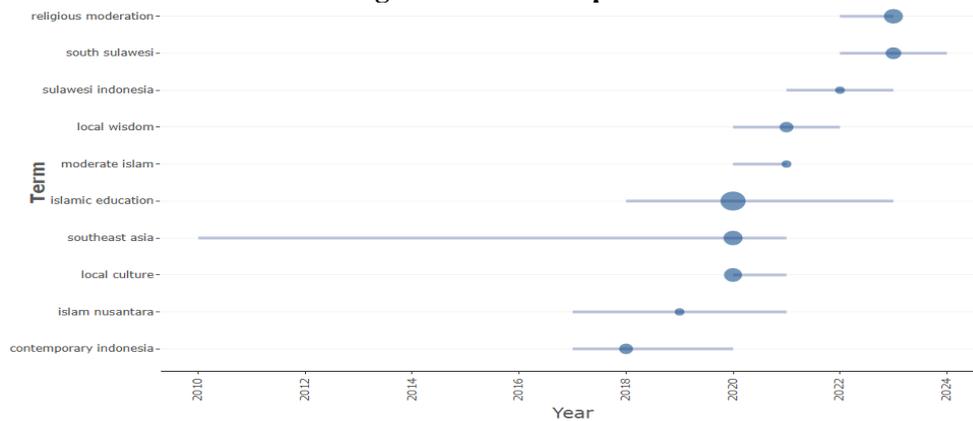
This study analyzes 417 documents related to the development of Islamic da’wah and Nusantara Islamization by examining frequently occurring keywords in the abstracts. The most common keywords include "Islamic," appearing 722 times, "Islam" (687 times), "research" (410 times), "religious" (407 times), and "Indonesia" (398 times). The study of Nusantara Islamization primarily focuses on aspects of religiosity, society, education, and community. Thus, the discourse on Nusantara Islamization emphasizes the centrality of religion, social dynamics, education, and community in the development of Islamic da’wah in Nusantara.

Figure 7: Most Relevant Word



An analysis of the document titles related to the study of Nusantara Islamization highlights the importance of understanding the trends in discussed topics to capture the current developments in this field. These trends are categorized based on timeframes and two keywords from article titles, facilitating the identification and analysis of longstanding topics and emerging ones frequently discussed by Muslim scholars worldwide. The formation of these topics is influenced by the frequent appearance of terms related to the development of Islamic da’wah. Since 2016, various topics have been consistently explored by Muslim scholars. Among them, the topic "southeast" was discussed until 2021. Another topic, "local culture," was discussed exclusively in 2020 and 2021, while "Islamic education" was explored from 2018 to 2023. Additionally, until 2024, "South Sulawesi" became a frequently discussed topic among researchers in the study of Nusantara Islamization, appearing in discussions from 2022 to 2024.

Figure 8: Trend Topics



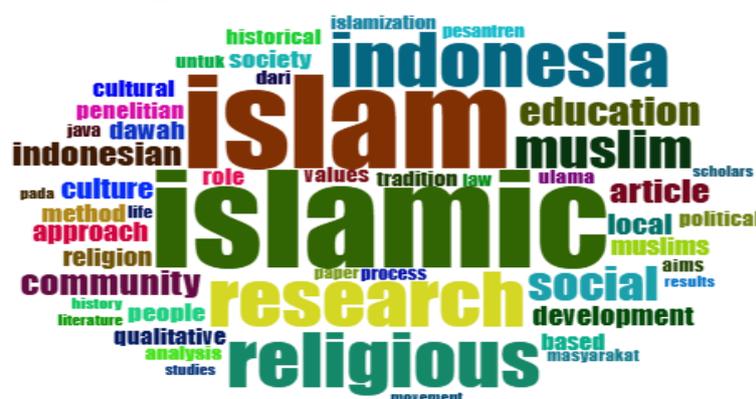
Keyword Analysis

The word cloud visualization of the Nusantara Islamization study reveals the most frequently used terms from abstract analyses, emphasizing key themes within the literature. Dominant terms such as “Islam,” “Islamic,” “research,” “religious,” and “Indonesia” underscore the centrality of Islamic da’wah in Indonesian society, reflecting the close relationship between Islamic values and local religious life. These findings suggest that the Islamization discourse in Indonesia is largely driven by religious and cultural narratives deeply rooted in local traditions.

Beyond theological themes, the frequent appearance of terms like “education,” “social,” “community,” and “cultural” points to a broader scholarly focus on the social and educational dimensions of Islamic da’wah. This indicates that research extends into areas such as community development, value transmission, and societal transformation through Islamic teachings. Keywords like “values,” “tradition,” and “role” further emphasize the influence of Islamic heritage in shaping societal norms and practices.

Although less prominent, terms such as “political,” “process,” “law,” and “scholars” highlight academic interest in legal and intellectual dynamics of Islamization. Additionally, words like “qualitative,” “analysis,” “method,” and “approach” reflect the methodological rigor in this field, with many researchers employing qualitative frameworks. Overall, the word cloud illustrates a multidimensional research landscape that integrates theological, social, cultural, legal, and methodological perspectives in the study of Islamic da’wah and Islamization in Nusantara.

Figure 9: Word Cloud based on Abstract



The most frequently occurring keywords in the analyzed literature include Islamic, Islam, research, religious, and Indonesia. This indicates that the discourse remains primarily centered on theological and religious aspects. However, terms such as education, social, community, cultural, and values suggest an emerging interest in the socio-cultural dimensions of da’wah. While the dominance of religious themes is expected, integrating more interdisciplinary approaches—such as economic, technological, and political dimensions—could enrich the discourse. Future research should examine how Islamic

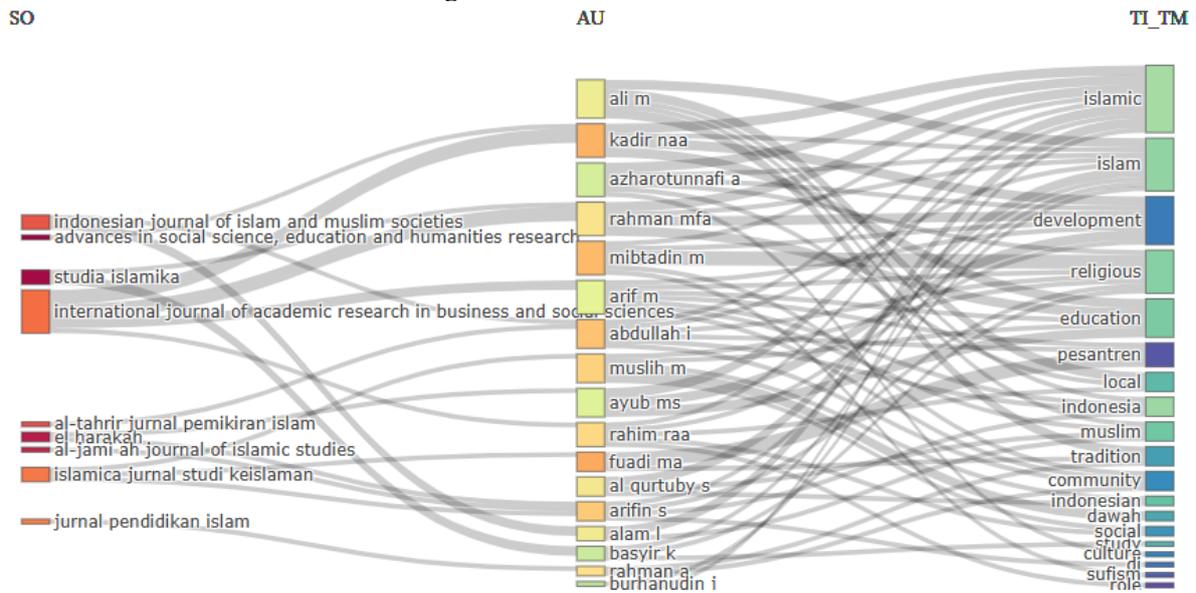
propagation adapts to contemporary challenges, including digital transformation, political shifts, and global migration trends.

Three-Fields Plot

The three-field plot visualizes the connection between three main elements in the study of Nusantara Islamization: journal names on the left, author names in the center, and discussed article titles on the right. These elements are linked by gray ribbons that flow from journal names, through the authors, and to the article titles. The size of the rectangles for each element reflects their frequency. On the left, nine journals address the topic of Nusantara Islamization. The largest contributor is the *International Journal of Academic Research in Business and Society*, represented by a reddish rectangle, connected to four primary authors: Kadir, Rahman, Arif, and Rahim. Additionally, authors such as Ali, Azharotunnafi, Mibtadin, Al Qurtuby, and Burhanudin are listed but are not tied to specific journals.

In the center, 17 authors have published articles in Scopus-indexed journals and SINTA journals. These authors are linked to key topics on the right, which include 13 commonly used keywords. Titles often include terms such as “Islamic,” “Islam,” “development,” “religious,” and “education.” Among these, the most frequent are "Islamic" and "Islam," emphasizing the significant role of Islamic values in da’wah. This underscores that the dissemination of Islamic teachings in Nusantara heavily relies on historical narratives, religious values, and education as primary media.

Figure 10: Three-Fields Plot



Co-occurrence Network

The co-occurrence network displays keywords from the titles of documents related to the development of Islamic da’wah in Indonesia in a colorful format, illustrating the connections between different keywords. The findings are divided into three clusters:

1. Red Cluster: Local Da’wah History. This cluster connects keywords such as society, tradition, historical, culture, religion, political, Sulawesi, Malaysia, dynamics, Java, Islam, local, century, and Nusantara. These terms highlight the historical and cultural dynamics of Islamic propagation across various regions.
2. Green Cluster: Historical, Social, and Legal Perspectives on Nusantara Islamization. Keywords include social, history, Asia, Southeast, studies, perspective, Islamization, and law. This cluster represents multidimensional studies focusing on historical narratives, societal structures, and the adaptation of Islamic law in Nusantara.
3. Blue Cluster: Development of Islamization in Indonesia. This cluster ties keywords such as Aceh, Muslim, cultural, ulama, community, temporary, transformation, identity, moderate, movement, mosque, Indonesia, radicalism, pesantren, development, moderation, sufism, Malay, and da’wah. It focuses on the evolving dynamics of Islamization, particularly through moderate approaches, Islamic educational institutions, and community transformation.

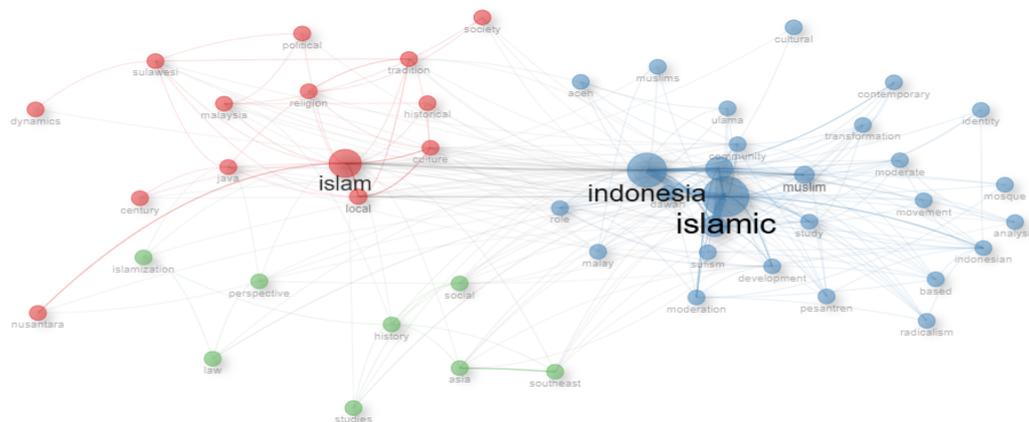
Proposed Research Paths

1. Path 1: The Development of Islamic Da'wah in Indonesia Based on Local and Historical Aspects. This research path examines how Islamic da'wah has developed in Indonesia by considering local contexts and historical dynamics. Given Indonesia's diverse cultural, social, and customary landscapes, a localized approach is crucial to understanding how da'wah is accepted and evolves within communities. The study will identify patterns and strategies that align with the needs of specific regions, offering insights into the interaction between Islam and local cultures in Indonesia.
2. Path 2: Nusantara Islamization from Historical, Social, and Legal Perspectives. This study emphasizes a multidimensional approach to understanding the Islamization of Nusantara. The historical perspective traces the journey of Islamization from its early stages to the present, while the social perspective explores the interaction between Islam and societal structures, including social stratification and intergroup dynamics. The legal perspective examines the evolution of Islamic norms and their adaptation to local contexts, highlighting the synergy between Islamic law and customary practices. This research aims to provide a holistic view of the complexities of Nusantara Islamization.
3. Path 3: The Development of Nusantara Islamization: A Focus on Moderation and Islamic Sects. This research investigates how moderation and sectarian diversity influence the Islamization process in Nusantara. It examines the role of inclusive Islamic values in fostering harmony amidst cultural and religious diversity and explores the dynamics of various Islamic groups contributing to Islamization. This study is vital for understanding how Islam adapts to Indonesia's multicultural landscape while maintaining its core teachings. Furthermore, with moderation being a central theme in current discourse, this research is crucial for addressing the need to maintain religious and social harmony in Indonesia.

These proposed research paths demonstrate the breadth of focus in studying Nusantara

Islamization, encompassing local adaptations, multidimensional approaches, and modern challenges in maintaining inclusivity and harmony.

Figure 11: Co-occurrence Network



Thematic Map

A thematic map classifies topics based on centrality (relevance) and density (development level), divided into four quadrants to help identify themes with varying academic importance and potential for future research. The motor themes (top right) are both highly relevant and well-developed, such as “mosque, values, multicultural” and “Asia, religion, southeast,” reflecting significant attention to religious institutions and cultural diversity in Southeast Asia. Meanwhile, niche themes (top left), like “humanities, arts” and “da'wah, performance, Bandung,” are well-developed but less central, indicating specialized interest. Basic themes (bottom right) such as “Islamic, Indonesia, Islam” and “Aceh, perspective, law” are relevant but underdeveloped, signaling a need for deeper scholarly exploration. In contrast, emerging or declining themes (bottom left), like “Islamization, wali, songo” and “al-Quran, art,” show low relevance and limited academic engagement, thus not prioritized for future research. This map serves as a strategic reference to direct scholarly focus toward the most impactful and timely topics.

To strengthen the study's relevance and impact, future research should adopt an interdisciplinary approach by integrating sociological and political perspectives to explore how digital fatwas interact with broader societal structures, including governance, identity, and public opinion. This could offer a more holistic understanding of how Islamic authority is negotiated in digital spaces. Moreover, practical recommendations should be developed, such as formulating ethical guidelines for digital da'wah, enhancing digital literacy among religious leaders, and promoting collaboration between Islamic institutions and tech platforms. These steps would help ensure that the insights from this research inform policy-making and empower religious actors in navigating the complexities of the digital age.

One of the key limitations of this study is its reliance on secondary data through bibliometric analysis without incorporating new empirical data. While this approach effectively maps scholarly trends and thematic developments in the field of digital da'wah, it lacks the contextual depth that primary data—such as interviews, surveys, or field observations—could provide. Future research should consider integrating empirical methods to capture real-world practices, audience responses, and the lived experiences of digital Islamic preachers. This would offer a more grounded and nuanced understanding of how digital da'wah operates within diverse socio-cultural contexts.

In conclusion, this study not only maps the evolution of scholarly contributions but also sets a robust agenda for future research. By embracing a cross-disciplinary approach that integrates bibliometric, historical, and sociological perspectives, da'wah and Islamization studies can offer transformative insights into the historical and contemporary development of Islam in Southeast Asia and beyond. This, in turn, will contribute to a deeper understanding of how Islamic teachings can be adapted and contextualized in diverse and dynamic societies, fostering a more inclusive and harmonious global discourse on Islam.

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