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Bibliometric Analysis of Research Trends in Islamic Multiculturalism: Evidence from the Scopus Database

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Abstract

Objective: This study aims to examine the intellectual structure and research trends of Islamic multiculturalism published in the Scopus database between 1991 and 2024 through a comprehensive bibliometric analysis. **Theoretical framework:** The study is grounded in the theoretical framework of multiculturalism, intercultural dialogue, and knowledge mapping, which explains how scholarly networks, thematic evolution, and citation patterns shape the development of academic knowledge. **Literature review:** Previous studies have extensively discussed Islamic multiculturalism from theological, educational, and sociopolitical perspectives. However, few investigations have systematically mapped the global scientific landscape, influential contributors, institutional collaboration, and thematic evolution of this field using bibliometric techniques, leaving an important gap in understanding its intellectual development. **Method:** This study employs a quantitative bibliometric approach by analyzing 223 Scopus-indexed publications using VOSviewer and RStudio. The analysis covers publication growth, authorship patterns, institutional productivity, country contributions, citation performance, co-occurrence of keywords, and thematic visualization through network, overlay, and density analyses. **Results:** The findings indicate a consistent increase in scholarly interest, with publication peaks recorded in 2014, 2019, and 2021, although a slight decline occurred in recent years. Modood T. emerged as the most productive author, while Universiti Kebangsaan Malaysia, the University of Bristol, and Swinburne University of Technology were identified as the leading institutions. The United Kingdom, the United States, and Australia dominated research productivity. Keyword mapping demonstrates that multiculturalism, Islam, and religion constitute the principal research clusters, whereas overlay visualization reveals an evolution from studies emphasizing Islam and multiculturalism toward broader discussions of religion and social diversity. Citation analysis identifies Mepschen (2010) as the most globally cited publication and Niyozov (2009) as the most influential locally cited work. **Implications:** The findings imply that future studies should expand interdisciplinary collaboration and investigate underexplored themes, including cultural anthropology, liberalism, diversity education, and social inclusion. **Novelty:** The novelty of this study lies in providing a comprehensive bibliometric mapping that integrates publication performance, intellectual structure, thematic evolution, and research gaps, offering a strategic reference for future scholarship and policy development in Islamic multiculturalism.

Keywords: bibliometric analysis, islamic multiculturalism, scopus database, vosviewer, research trends.

INTRODUCTION

With rapid changes in the era of globalization, society is faced with an increasingly complex social situation and a higher level of diversity. [1] To create a socially harmonious situation, modern societies must be plural, multiethnic, and multicultural.[2] Countries with large Muslim populations, whether as a majority or a minority, also face this challenge. The cultural, ethnic, and religious [3] diversity of Muslim and non-Muslim populations require an understanding of how to ensure that interactions between groups are peaceful and good.[4] Because religions, customs, cultures, and languages differ within their contexts, they change accordingly.[5] Islamic multiculturalism provides a specialized perspective for understanding the dynamics of intercultural and interreligious relations in Muslim communities, and multiculturalism is an important strategy for creating inclusive societies in these settings [6].

However, discrimination often arises within the Muslim community and in interactions with non-Muslim groups, reflecting tensions in a plural and multicultural society.[7] The establishment of peaceful relationships and mutual respect between various groups is hampered by this discrimination in the framework of multiculturalism, which stems, among other things, from the conflict between diverse groups brought on by this diversity.[8] Multiculturalism places high value on respect for cultural, religious, and ethnic variety.[9] Strict religious interpretations in conservative Muslim countries can result in the discrimination of people who hold different religious beliefs or practices, which is contrary to multiculturalism's core tenets that value diversity.[10] On the other hand, in interactions between Muslim and non-Muslim communities, religious and cultural differences are often perceived as threats to the dominant cultural identity, which creates stereotypes and fear. This discrimination affects Muslims and their communities, which makes it difficult to create a society that accept differences.[11] Under the belief of multiculturalism, Islam can serve as a model that advocates the differences and coexistence of humanity [12].

Discrimination between diverse groups of people affects social order. Multicultural comprehension must be developed to promote peace in multicultural environments.[13] Multiculturalism emphasizes the importance of recognizing cultural diversity in a society and respecting the rights and identities of different groups within a community.[14] Multiculturalism emphasizes cultural diversity in equality; therefore, it cannot be equated with the concept of ethnic or cultural diversity that characterizes a pluralistic society .[15] Religion can certainly support social ethics as it purifies the values prevailing in society.[16] In the Islamic context, multiculturalism is important because Islamic teachings emphasize tolerance, harmony, and social justice in faith.[17] This is expected to encourage more tolerant, empathetic, and sympathetic attitudes and behaviors towards others.[18] In today's increasingly globalized and diverse world, Islamic multiculturalism has become a relevant topic. [19] and has attracted the attention of many researchers, both at the national and international levels. Research on Islamic multiculturalism has grown in line with increasing awareness of the importance of intercultural and interreligious dialogue as a measure to reduce conflict and build a better understanding among diverse communities.

The multicultural Islam is an incredibly multifaceted topic that encompasses social relations in a diverse society, strife within Islam, and relevant theories of conflict resolution. Indeed, an increasing emphasis is being placed on the complexities of the study of Islam in relation to a multicultural, secular society.[20] Considering the growing complexity in terms of culture, religion, and tradition, it is equally important to comprehend Islamic perceptions and contributions to multicultural education philosophy.[21] It is important to understand how Islam encompasses tolerance, acceptance, and respect for diversity in society.[22] With principles such as *ta'aruf* (getting to know one another) and *ukhuwah* (brotherhood), Islam is bereft of any ambiguity; it teaches openness, respect, and care for differences. However, Islam also has other religious values that serve as the center of identity that must not be neglected. That said, it is imperative to analyze these values in the context of diversity to

grasp the interaction of Muslims and people from different cultures and religions, which is why studying Islamic multiculturalism is relevant.

A decline in the theme will be evident between 2022 and 2024, as fewer articles will be published on Islamic multiculturalism. This was bound to occur as Islamic multiculturalism encompasses many themes; for example, Muslims engage with other communities, the demeanor of Muslims visiting non-Muslim regions, the role of Islamic education in relating to multicultural systems [23], and the contributions of Islam to peace, conflict resolution, and the creation of societies. Studies on Islamic multiculturalism have a direct effect on social practices and academic theories. [24] This is significant for policymakers, clergy, and social professionals looking to enhance social cohesion and inclusiveness.[25]. With the ups and downs of research on the theme of Islamic multiculturalism, the researcher reviewed the need for a systematic understanding of the development of this research. One of the methods used is bibliometric research, an analysis method based on academic publication data that aims to explore the dynamics, patterns, and contributions of a field of research.[26] The Scopus database is considered to be one of the largest scientific databases [27] that provides access to prestigious international journals. Through Scopus analysis, this study was able to gain insights into the development of Islamic multiculturalist literature, identify influential authors and institutions, and trace the geographical and thematic trends of this research. This bibliometric analysis helps review studies, especially those related to Islamic multiculturalism, using VOS viewer to enhance the reader's understanding of the researcher.[28]

This study seeks to summarize all available research on Islamic multiculturalism, including areas of focus, methodologies employed, and regions in which scholars actively participate.[29] This study will demonstrate how scholarship in Islamic multiculturalism has developed over the years and how these developments indicate the responses of scholarship to social problems. Moreover, this bibliometric analysis can as well discern other unaddressed research issues that perhaps can be pursued.[30] In addition, the results of this study are relevant for policy and strategy development for community leaders in the Muslim community. Understanding Islam as a multicultural society provides policymakers with the knowledge needed to formulate social policies that promote cohesion and inclusiveness within multicultural environments.[20] It is hoped that this research will add to the existing body of writing on Islamic multiculturalism. One way to analyze trends in research on Islamic multiculturalism is through the use of the bibliometric method, which analyzes scientific literature quantitatively based on the volume of publications, citations, collaborative authors, and other thematic patterns that emerge over time.[31] By using this strategy, the trends in Islamic multiculturalism research across various geographic regions, as well as the active scholars and institutions engaged in the area, can be discerned. Ultimately, this bibliometric study is expected to provide insights into the responses of Muslim societies to modern challenges, especially those related to integration, tolerance, and social harmony. In an increasingly complex and pluralistic world, research on Islamic multiculturalism can serve as the basis for developing more inclusive and sustainable policies and strengthening the role of Islam as a religion that supports peace and unity in diversity. Through a bibliometric approach, this study not only provides a quantitative overview of research progress [32] but also provides insights into the major themes, influential authors, and global trends affecting Islamic multiculturalism. Therefore, this study can be an important reference for those who want to understand how Islam interacts with cultural diversity in a dynamic global context.

LITERATURE REVIEW

Islamic multiculturalism has attracted increasing scholarly attention as societies become more religiously and culturally diverse. Existing studies primarily examine themes such as religious tolerance, intercultural dialogue, citizenship, identity, Islamic education, and social integration in multicultural contexts. Researchers have also explored the relationship

between Islamic values and democratic coexistence, emphasizing the role of education and public policy in fostering peaceful pluralism [32].

Despite this growing body of literature, the intellectual development of Islamic multiculturalism remains fragmented across disciplines and geographical contexts. Most studies focus on conceptual discussions or empirical case studies, while relatively few provide a comprehensive overview of publication patterns, influential authors, institutional collaboration, thematic evolution, and citation networks. Consequently, the global structure and research trajectory of Islamic multiculturalism remain insufficiently understood. A bibliometric approach offers a systematic means of mapping knowledge production, identifying emerging themes, revealing research gaps, and providing strategic directions for future interdisciplinary studies in this evolving field [32].

METHODOLOGY

This study used a bibliometric analysis method .[33] The Boolean search engine was used to search the Scopus database from 1991 to 2024 to find this research material. The search was conducted on October 15, 2024 , at 7:30 pm. Citations, document content, and networks were examined by the researchers using R and RStudio software, Vos Viewer, and Microsoft Excel.[34] The method draws on other studies that map research issues across multiple domains, including sustainability in manufacturing and tourism, using bibliometric analysis.[35]

The researcher went through several stages of the research process. The first stage was the literature review, which was considered important to provide a strong foundation for the research and ensure that the references used were appropriate to the field under study. The literature review also helped identify keywords that were relevant and representative of the research scope. In the second stage, a document search in Scopus using the Boolean operator TITLE-ABS-KEY (Multicultural and Islamic) yielded 511 documents. Next, filtering was performed using the Boolean operator (LIMIT-TO(LANGUAGE, "english")) to limit the search to only English documents and article types, resulting in 223 documents that met these criteria. In the third step, R, RStudio software, and Scopus Analyzer were used to examine the selected texts. Determining the number of documents produced each year and how they were distributed among journals, authors, affiliations, countries/regions, and subjects/fields were the objectives of the analysis. Document network analysis was conducted using Microsoft Excel for data processing and VosViewer for visualization.

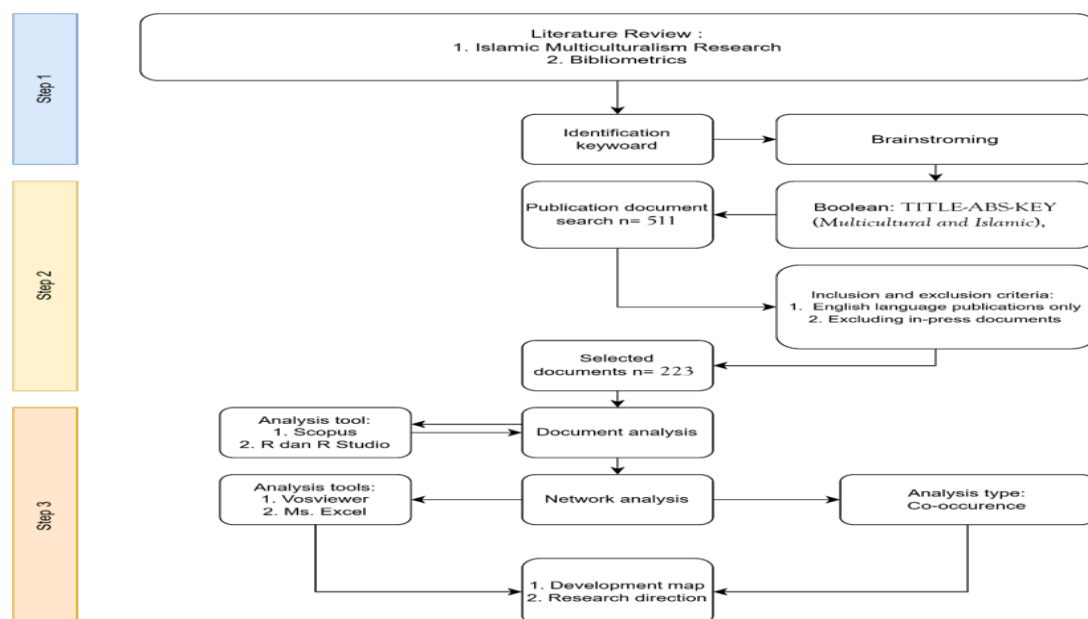


Figure 1. The steps of this research procedure are outlined

RESULTS AND DISCUSSION

1. Key Information About Data

Table 1. Key Information About Data

Description	Results
MAIN INFORMATION ABOUT DATA	
Timespan	1991:2024
Sources (Journals, Books, etc)	178
Documents	223
Annual Growth Rate%	5
Document Average Age	9,64
Average citations per doc	13,26
References	9673
DOCUMENT CONTENTS	
Keywords Plus (ID)	262
Author's Keywords (DE)	708
AUTHORS	
Authors	364
Authors of single-authored docs	129
AUTHORS COLLABORATION	
Single-authored docs	136
Co-Authors per Doc	1,7
International co-authorships %	8,969
DOCUMENT TYPES	
article	223

According to the data in Table 1, 223 academic publications were published from 1991 to 2024, reflecting an upward trend. This number shows an average annual growth of 5%, further signifying a steady increase in publications. The average age of published literature is approximately 9.64 years, and while most works are recent, some older publications do exist. The average number of document citations, standing at 13.26, shows that the works were influential within the academic community. A total of 9,673 references indicate the numerous studies that were used to examine the topics discussed in the publications.

On the collaborative front, 364 authors contributed to the creation of this document, 129 of whom wrote individually. The average number of authors per document was 1.7, indicating a tendency to work on relatively small teams. International collaboration in these publications remains relatively low, with only 9% of publications involving cross-country collaboration, indicating that most research is conducted at the domestic level. A total of 223 documents were recorded, indicating that the focus of the publications was mainly on scientific articles published in journals or similar platforms. In addition, there were additional 262 keywords (Keyword Plus) and 708 author keywords, showing the diversity of topics and methods applied by authors in their research. Insert text (Calibri font, size 10, and single-line spacing).

Documents by Years



Figure 2. Documents by Years

Figure 2 shows the number of documents by year from 1991 to 2024, with a trend pattern that tends to increase despite fluctuations. At the beginning of the period (1991-2000), the number of documents was relatively small, with only to 1-2 documents per year. In 2005, this figure began to climb considerably, reaching 7 documents, after which it cyclically rose and fell with a general up ward trend until it peaked in 2014 and 2019, with 16 documents in both years. After reaching its peak in 2019, the number of documents slowly started to decline, although there was a spike in 2021, as shown in the figures for 2014 and 2019. However, this was short-lived, as the declining trend returned in subsequent years, dropping to five documents in 2024, a steep decrease compared to previous years. From this, it can be understood that the number of documentation activities rises until the peak year, after which there is a drastic decline. These shifts are likely due to many reasons, such as a change in policies, a shift in research focus, or the availability of resources in certain years.

Most relevant authors

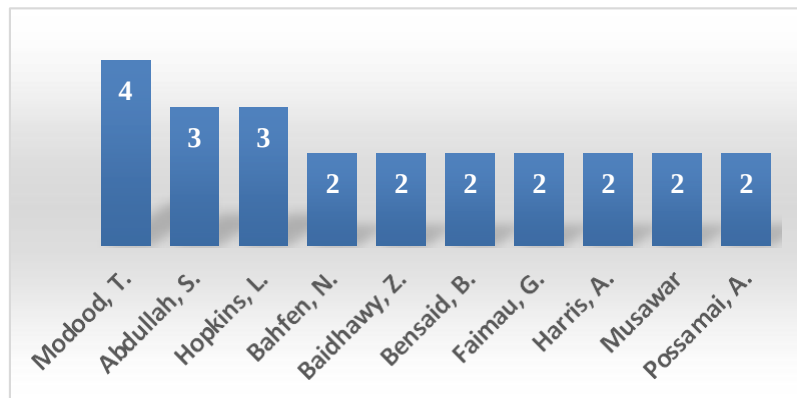


Figure 3. Most relevant authors

As shown in Figure 3, we can observe the contributions of various authors in the order of their documents' contributions from most relevant to least relevant. From the document's highest relevance to the least relevance based on the contributions of Modood T. as an example. He is at the top with four contributed documents. Abdullah S. and Hopkins L. followed three documents each. On the other hand most of the other authors, Bahfen N., Baldhawi Z., Bensaid B., Faimau G., Harris A., Musawar, Possamai A., all contributed two documents each. From these data, it can be concluded that Modood T. contributed the most to the documents and stood alone as the most significant contributor compared to other authors. When grouped, these authors stand without strong cohesiveness along their blended level. This suggests a reorganized Authority of Congruence among the rest with the overwhelming dominance of Modood T.

Documents by affiliation

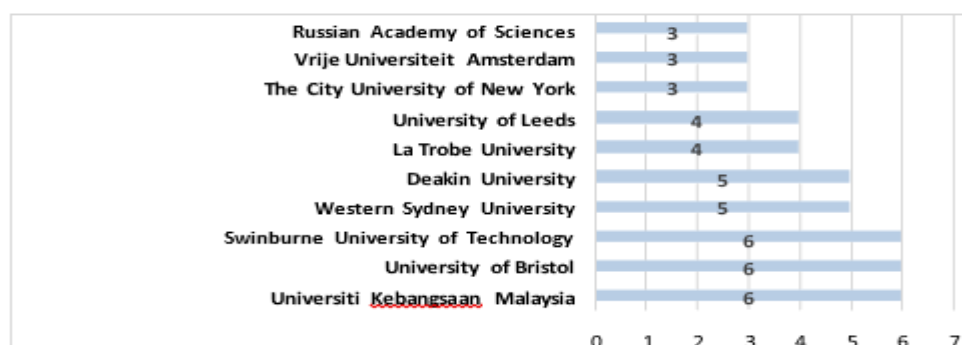


Figure 4. Documents by affiliation

Figure 4 shows the number of documents published per institution. The highest document producers, each with six documents, are Universiti Kebangsaan Malaysia, the University of Bristol, and Swinburne University of Technology. Deakin University and Western Sydney University came next with five documents each. La Trobe University and the University of Leeds each produced four documents that placed them in second place. The Russian Academy of Sciences, Vrije University Amsterdam, and City University of New York released three documents each. It can be observed from the data that the highest document producers were Universiti Kebangsaan Malaysia along with two other institutions without a doubt. This is probably indicative of the high research productivity of these institutions in Islamic multiculturalism.

Documents by country

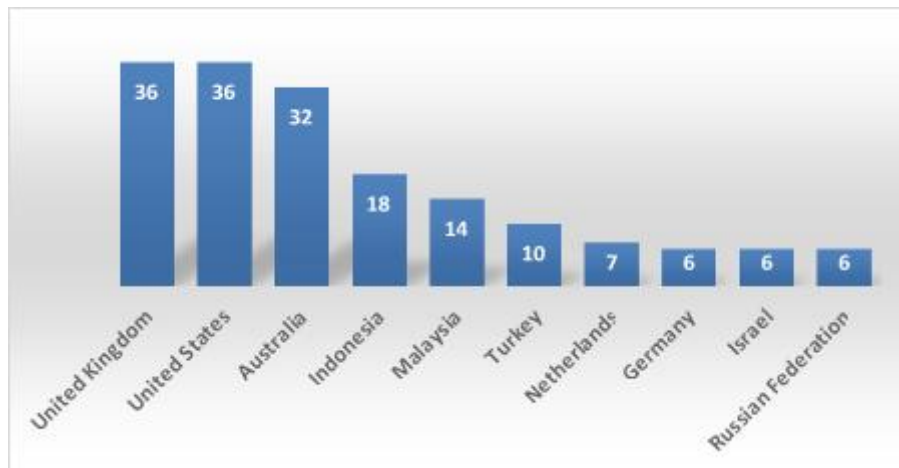


Figure 5. Documents by country

Figure 5 illustrates the number of documents by country, revealing that the UK and the US have the highest number of publications, with 36 documents each. These two countries make the largest contributions to the overall data. Australia has 32 publications, although the number is slightly lower than that in the previous two countries.

There was a significant decrease in the number of documents, with Indonesia recording 18 publications, Malaysia 14, and Turkey 10. Meanwhile, countries such as the Netherlands, Germany, Israel and the Russian Federation have fewer documents with six to seven publications. This shows that most documents come from major countries such as the UK, the US and Australia, while the contribution of other countries is more limited.

2. Source-based documents

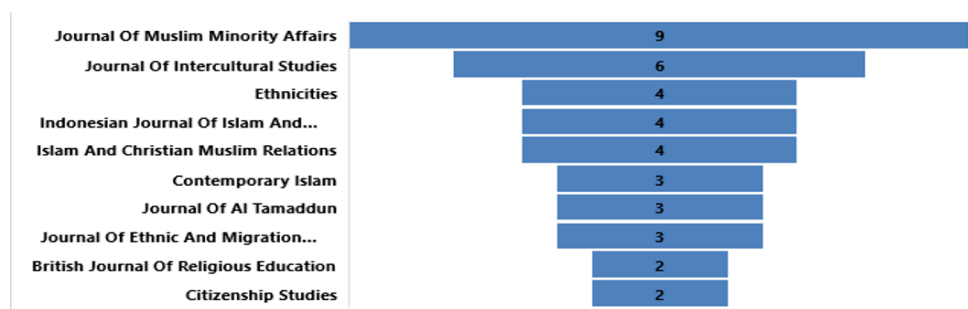


Figure 6. Source-based documents

Figure 6 shows that the Journal of Muslim Minority Affairs is the journal with the highest number of publications, with 9. Second, there is the Journal of Intercultural Studies with six publications, while in the third place is ethnicity with a total of four publications.

Three-Field Plot

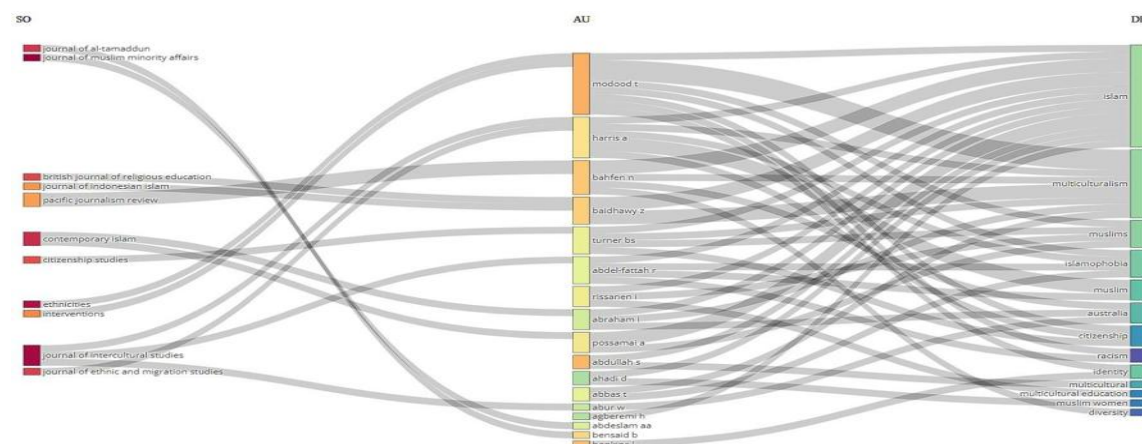


Figure 7. Three-Field Plot

The name of the journal publication, the journal's author's name, and the theme/topic outline within the journal publication comprise the three elements observed in the figure obtained in this analysis. These components are interconnected by gray plot lines representing the degree to which each element is related to the others.

The size of each plot corresponds to the number of publications in other journals and topics at the center. In total, 11 journals were analyzed, of which the Journal of Intercultural Studies was found to be the primary or leading journal incorporating research on Islamic Multiculturalism. This journal is represented in dark red and is associated with several authors, including Harris A, Abdel-Fattah R, and Abur W. Furthermore, the analysis also identified evidence from 17 authors, which the bar chart clearly illustrates that Modood T has the highest number of articles expanding on the themes of Islamic Multiculturalism. Each study topic corresponds to a particular author who elaborated on the theme of the third element. This analysis illustrates three main keywords: Islamic, multiculturalist, and Islamophobic.

Corresponding author's country

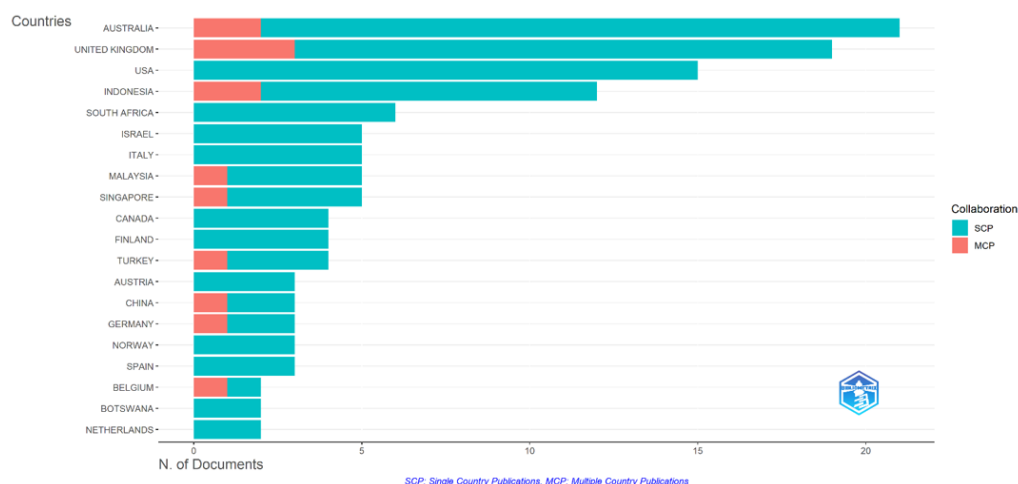


Figure 8. Corresponding author's countries

Figure 8 shows that the UK has the highest number of MCPs (Most Common Publications), followed by Australia and Indonesia in second and third places respectively. Meanwhile, Malaysia, Singapore, Turkey, and China also recorded significant MCP numbers, although lower than those in previous countries. For the SCP (Single Corresponding Author's Publication), Australia has the largest number of publications, followed by the UK and the US, indicating that these countries have a greater contribution to publications with one correspondence author.

Geographically, Asia has the largest number of corresponding author countries, signifying the continent's dominance in terms of corresponding author contributions to published analyses. This may reflect the important role played by Asian countries in the field of research or scientific publications related to the topic under study.

Most Global Cited Documents

Table 2. Most Global Cited Documents

Paper	Total Citations	Tc Per Year
MEPSCHEN P, 2010, SOCIOLOGY	294	19,60
MODOOD T, 2007, THEORY CULT SOC	138	7,67
TARLO E, 2007, J MATER CULT	100	5,56
STATHAM P, 2005, ETHNICITIES	83	4,15
BRACKE S, 2011, FEM REV	82	5,86
VON SIKORSKI C, 2017, MASS COMMUN SOC	69	8,63
ALLEN C, 2011, PATTERNS PREJUDICE	64	4,57
KADIOGLU A, 2007, CITIZSH STUD	56	3,11
FRANCESCHELLI M, 2014, SOCIOLOGY	52	4,73
REILLY N, 2011, FEM REV	52	3,71

From the information provided in Table 2: The Most Cited Documents Globally, Mepsechen P (2010) from the journal Sociology ranks at the top with 294 citations and an average of 19.60 citations per year, clearly demonstrating the impact of a major publication. Followed by the second position, Modood T (2007) from Theory Culture and Society, he managed to gather 138 citations with an average of 7.67 citations per year, which is quite impressive in his field. Other notable works include Tarlo E (2007) in the Journal of Material Culture with 100 citations, Statham P (2005) in Ethnicities with 83 citations; all have considerable influence despite having fewer citations compared to the top two works. Bracke S (2011) and Von Sikorski C (2017) with their latest submissions of 82 and 69 citations respectively mark their entry as having substantial influence. In conclusion, it can be observed from this table that these works have a significant impact on the fields of sociology, ethnic studies, and cultural studies because many of them continue to be cited long after their publication. In conclusion, it can be observed from this table that these works have had a significant impact on the fields of sociology, ethnic studies, and cultural studies, because many continue to be cited long after their publication.

Most Local Cited Documents

Document	Year	Local Citations	Global Citations	LC/GC Ratio (%)
NIYOZOV S, 2009, CURRIC INQ	2009	3	49	6,12
SAMAIE M, 2017, EDUCPHILOS THEOR	2017	2	34	5,88
FOZDAR F, 2011, J INTERCULT STUD	2011	2	25	8,00
POSSAMAI A, 2013, CURR SOCIOL	2013	2	21	9,52
CHOI J, 2017, J ADOLESC ADULT LIT	2017	1	6	16,67

SAADA N, 2017, DISCOURSE	2017	1	22	4,55
TORRES HJ, 2016, CHILD LIT EDUC	2016	1	10	10,00
VON SIKORSKI C, 2017, MASS COMMUN SOC	2017	1	69	1,45
HASYIM F, 2016, GLOBAL J AL- THAQFAH	2016	1	6	16,67
OSLER A, 2014, OXF REV EDUC	2014	1	31	3,23

As observed from the data, the document with the highest number of local citations is Niyozov S (2009) from Curriculum Inquiry with 3 local citations and 49 global citations, resulting in an LC/GC ratio of 6.12 percent. Next is Samaie M (2017) from Philosophy and Theory of Education with 2 local citations and 34 global citations, resulting in an LC/GC ratio of 5.88%, indicating a lesser contribution in local citations compared to global citations. Next, Samaie (2017) from Philosophy and Theory of Education with two local citations and 34 global citations, resulting in an LC/GC ratio of 5.88%, indicating a lower contribution to local citations compared to global citations. These ratios are lower than several other documents such as Fozdar (2011) from the Journal of Intercultural Studies and Possamai (2013) from Sociology Today, which also received two local citations but with LC/GC ratios of 8.00% and 9.52%, respectively. The seratios are lower than those of several other documents such as Fozdar F (2011)from the Journal of Intercultural Studies and Poss a mai A (2013) from Sociology Today, which also received two local citations, but with LC/GC ratios of 8.00% and 9.52%, respectively.

Choi J (2017) and Hashim F (2016) also achieve a distinction in newer documents and attained the highest LC/GC ratio of 16.67% despite having only one local citation. Thus, although most documents show a greater number of global citations compared to local citations, some documents exhibit a favorable LC/GC ratio, indicating that these publications are cited more in the region where they were written than internationally. Therefore, this indicates a disparity in the impact of publications on a local scale compared to an international scale. This indicates a disparity in the impact of publications on the local scale compared to the international scale

Network Visualization

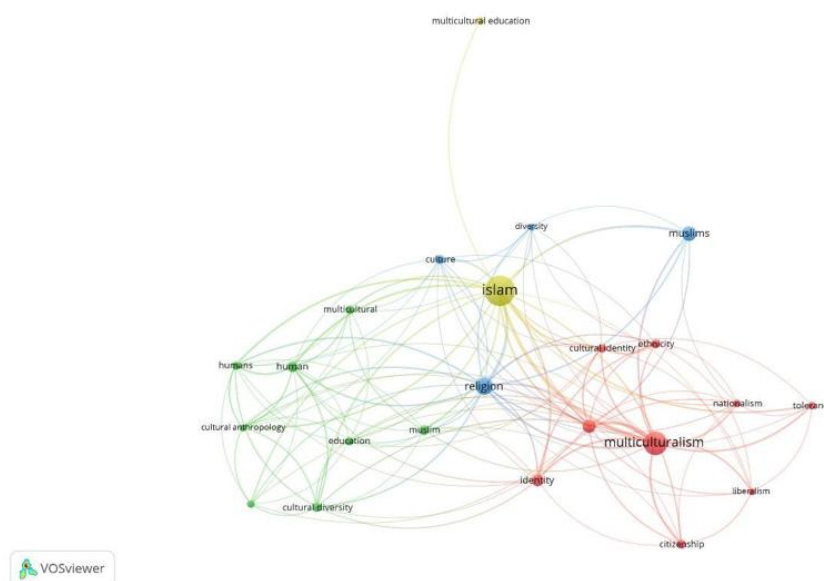


Figure 9. Network Visualization

According to figure 10, which reveals through keyword analysis, Islam and Multiculturalism were the core subjects searched for in 2012. This indicates that there was a high degree of interest in and discourse covering these two subject matters at that time. In contrast, the keyword religion surfaced as a relatively new one, beginning to be used more commonly in 2016. This shows that the subject of religion as a whole has begun to gain more focus in academic scrutiny during these years. Overall, this highlights how keyword usage changed over time, first heavily featuring Islam and Multiculturalism, and only predominantly focusing on the more general topic of religion years later.

Density Visualization

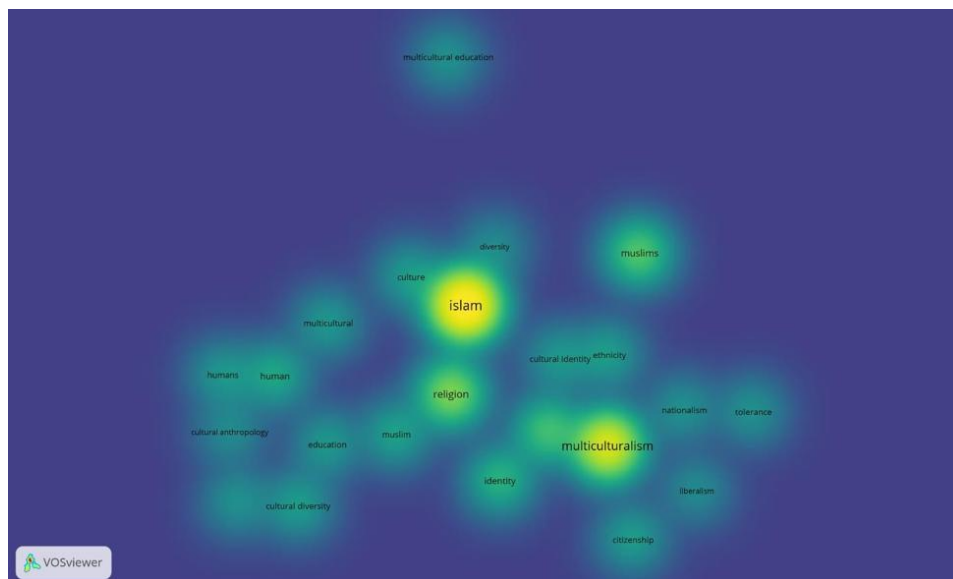


Figure 1 Density Visualization

As shown in figure 11, the analysis reveals that Islam, religion, and multiculturalism have the highest density and appear the brightest, indicating the most frequently covered and interesting topics in the analyzed research, meaning that many publications are written about these three topics. However, the keywords liberalism, cultural anthropology, and diversity seem to have the least researched value, as shown by their density.

Occurrence in Each Cluster

Table 3 Occurrence in Each Cluster

Keyword	Occurrences	Cluster	Thema
1. Citizenship	8	1	Multiculturalism
2. Cultural identity	7		
3. Ethnicity	8		
4. Identity	13		
5. Islamism	17		
6. Liberalism	5		
7. Multiculturalism	53		
8. Nationalism	6		
9. Tolerance	6		
1. Cultural Anthropology	5	2	Muslim Studies
2. Cultural Diversity	8		
3. Education	7		
4. Human	10		
5. Humans	7		
6. Multicultural	7		
7. Muslim	9		
8. Muslim Women	6		

The table above illustrates the occurrence of each cluster. The first includes Citizenship, Cultural identity, Ethnicity, Identity, Islamism, Liberalism, Multiculturalism, Nationalism, and Tolerance, which are related to identity and social values. From this cluster, the most frequent multiculturalism had 53 occurrences, with Islamism and Cultural Identity recorded 17 and 13 times, respectively. This demonstrates concerns regarding issues of nationhood, culture, and plurality. In this cluster, Cultural Diversity appears eight times, while Muslim

Women appears six times, denoting attention to the social and cultural examination through the lenses of education and diversity focused on the educational aspect. The second cluster tends to have a more cultural educational focus, including human, educational, multicultural, and cultural anthropology. Among these keywords, the most frequently raised were Religion and Muslim, reflecting a focus on the issue of ethnocultural and religious diversity. The third cluster includes Islam and Multicultural Education, which examines the linkage between education and Islam's teachings. The fourth cluster is dominated by Islam, signifying that inclusive education requires Islamic content, thus underlining the need to infuse Islamic principles within multicultural education.

Looking at the data, there are many research themes where people lack information that concerns identity, pluralism, and education more of ten; these data alongside the other keywords show us that there needs to be an increase in the focus of research on multiculturalism, religion, diversity, and cultural plurality.

CONCLUSION

Key information about the data includes 223 documents produced over a period of 33 years. Covering 364 authors, 129 single authors, 8.969% international authorship collaboration, and 5244 references, with an average citation per document of 13.26 citations. Based on the results of the discussion above, it can be concluded that the development of Islamic multiculturalism research towards open access indexed in Scopus began in 1991 and experienced ups and downs until its peak in 2012, 2016, and 2021. The authors most relevant to related research in the field of Islamic multiculturalism are Modood, T. totaling 4, Abdullah, S., and Hopkins, L., with a total of three journals that have been studied. Universities from Malaysia, the UK, and Australia occupy the top three positions of publication affiliation. The first position is Universiti Kebangsaan Malaysia, University of Bristol, and Swinburne University of Technology, with the most publications, with a total of seven publications. The country that publishes the most research on Islamic Multiculturalism is the UK, with 36 publications. The journals that publish the most research developments related to Islamic Multiculturalism towards open access indexed in Scopus are Universiti Kebangsaan Malaysia, University of Bristol, and Swinburne University of Technology, with the most publications with a total of seven publications. Based on the three-field plot analysis, the journal that publishes the most research on the theme of Islamic Multiculturalism is the journal of intercultural studies, shown in dark red and linked to several authors such as Harris A, Abdel-Fattah R, and Abur W. MCP is the UK, followed by Australia and Indonesia, and the third is Malaysia. Singapore, Turkey, China, Germany, and Belgium. The paper with the largest total citations is Mepschen P (2010), Sociology (294 citations), and the paper that has the largest TC per year is Mepschen P (2010), Sociology with a TC per year of 19.60%. According to network visualization, four clusters were generated during research on Islamic multiculturalism. The keywords Islam, religion, and multiculturalism are displayed in the keyword network analysis based on the overlay. The keywords that have been widely studied are those with the highest density and brightness, such as the terms Islam, religion, multiculturalism, and muslimism.

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Author Contribution

All authors contributed equally to this study. Their roles included conceptualization, research design, data collection, data analysis, project leadership, team membership, financial support, manuscript translation, critical revision, and final editing. Every author

reviewed, approved, and accepted responsibility for the final version of the manuscript before submission.

Conflicts of Interest

The authors declare that they have no conflicts of interest regarding the publication of this paper. No financial, institutional, or personal relationships influenced the research design, data collection, analysis, interpretation of findings, manuscript preparation, or the decision to submit this article for publication.

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