

	Profetika: Jurnal Studi Islam P-ISSN: 14110881 E-ISSN: 25414534 Vol. 27, No. 3, 2026, pp. 791–806 https://doi.org/10.23917/profetika.v27i03.15044	
Received December 24, 2025	Revised April 03, 2026	Accepted June 28, 2026

Trends in Islamic Education Models for Promoting Tolerance in Multicultural Contexts

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Abstract

Objective: This study aims to examine global research trends, intellectual structures, and future directions concerning IRE learning models that promote tolerance through a comprehensive bibliometric analysis. The growing cultural and religious diversity of contemporary societies has intensified the need to integrate multicultural values into Islamic Religious Education (IRE) to cultivate tolerance and peaceful coexistence. **Theoretical framework:** The theoretical framework integrates multiculturalism theory, Islamic pedagogy, and cross-cultural competence to explain how inclusive educational practices strengthen intercultural understanding and religious moderation. **Literature review:** Previous studies have emphasized the importance of multicultural education in reducing prejudice and fostering social harmony; however, they remain fragmented, predominantly localized, and rarely provide a comprehensive mapping of global scholarly developments. **Method:** To address this gap, this study employs a bibliometric approach using Scopus-indexed publications filtered through the PRISMA 2020 protocol. A total of 459 eligible articles were analyzed using the Bibliometrix package and Biblioshiny interface in RStudio to examine publication growth, citation patterns, collaboration networks, thematic evolution, and emerging research trends. **Results:** The findings reveal a substantial increase in publications after 2020, indicating growing scholarly attention to multicultural Islamic education. Social sciences emerged as the dominant disciplinary field, while Indonesia contributed the largest number of publications and demonstrated expanding international collaboration, particularly with Australia, the United Kingdom, and the United States. Thematic analysis identifies multiculturalism, tolerance, and multicultural education as established research clusters, whereas humanistic education, intercultural competence, and cultural-religious awareness represent promising future research directions. **Implications:** These findings imply that policymakers, curriculum developers, and educators should strengthen inclusive pedagogical approaches that integrate multicultural competencies into IRE curricula to support sustainable social cohesion. **Novelty:** The novelty of this study lies in proposing an integrated conceptual framework that synthesizes multiculturalism theory, Islamic pedagogy, and cross-cultural competence, providing a comprehensive reference for future research and educational policy aimed at fostering tolerance in increasingly pluralistic societies while contributing to the achievement of the Sustainable Development Goals.

Keywords: islamic religious education, multiculturalism, tolerance, bibliometric analysis, cross-cultural competence.

INTRODUCTION

In an increasingly connected and multicultural world, education plays an important role in building social harmony and intercultural understanding. Islamic Religious Education

(PAI) has a very strategic position in this regard, because it not only conveys spiritual values, but also plays a role in shaping students' attitudes towards religious and cultural diversity. In Indonesia the country with the largest Muslim population in the world—the integration of multicultural values in Islamic education is both a challenge and a necessity, especially considering that there are still various cases of intolerance in schools and colleges [1].

Various quantitative studies reinforce the urgency of educational reform: for example, a survey of 795 college students showed that more than 93% responded positively to the PAI learning model that emphasizes moderation and religious tolerance [2]. Experimental studies have even shown that the inclusive use of PAI teaching materials significantly increases interreligious tolerance attitudes, with a statistically significant increase in tolerance scores in the experimental group [3]. These findings indicate that multicultural-based learning models have strong potential in building social cohesion.

The urgency to promote tolerance through Islamic education is in line with the global development agenda, in particular SDG 4.7, which calls for education that encourages global citizenship and appreciation of cultural diversity [4]. In the national context, this issue is closely related to the National Research Master Plan (RIRN), especially on the priority focus of "Strengthening human resources in the fields of Science, Technology, and Education." In addition, this research also supports Asta Cita number 4: "Strengthening the development of human resources (HR), science, technology, education, gender equality, and increasing tolerance between religious communities" [5]. Therefore, the improvement of pedagogical approaches in Islamic education has a strategic role in social integration and sustainable development.

Research on multicultural approaches to Islamic education is growing, but much is still fragmented. Some studies highlight students' perceptions of tolerance in PAI learning [6], while others use an experimental approach through inclusive teaching materials [7]. However, the results varied depending on the context: in a comparative study, students from public schools showed a higher level of interfaith tolerance than madrasah students, even though the level of religiosity was equally high [8]. On the other hand, studies from Malaysia emphasize the effectiveness of participatory school leadership (shura/deliberation) as a model of democratic Islamic education that encourages tolerance [9]. While these findings are valuable, there is no comprehensive analysis that maps how research in this field has evolved over time, across disciplines, and between countries.

Existing research provides a wealth of insights, but it also has limitations: (1) Most studies focus on interventions in the classroom without linking them to broader systemic trends; (2) There is still a lack of synthesis of journals, authors, and countries that are pioneers of this research; (3) There has not been much research that highlights the inter-disciplinary linkage in developing multicultural-based Islamic learning models. Therefore, it is necessary to map the scientific landscape regarding the multicultural-based Islamic education model and its role in building tolerance.

Although interest in the integration of multicultural values in Islamic education continues to grow, there is still no clear understanding of how research on this topic has developed in the past decade. If this knowledge gap is not addressed, educational institutions have the potential to implement learning models that are outdated or irrelevant to the social realities of students. From a theoretical perspective, this stagnation will also hinder the development of an adaptive and cross-disciplinary Islamic pedagogic framework.

This research aims to explore the scientific landscape and academic dynamics of publications that discuss multicultural-based Islamic religious education learning models in building tolerance attitudes. This study seeks to identify patterns, trends, gaps, and future directions of research based on data in the last decade. To achieve this goal, this study answers the following questions:

1. What is the trend of publications per year in the last decade regarding the topic of multicultural-based PAI learning models in building tolerance?
2. Which journals publish articles on this topic the most?
3. Who are the most prolific writers in this field?
4. What fields of study or disciplines are involved in this study?
5. Which country is most active in publication contributions and research collaborations?
6. Which article is most influential by number of citations?
7. What are some of the key current topics and potential future research directions in this field?

By answering these questions, the study is expected to serve as an important reference for the academic community and practitioners such as teachers, curriculum developers, and policymakers in designing Islamic education strategies that are more adaptive to social diversity.

Academic Contributions: This research offers a data-driven synthesis of the development and scientific structure related to the multicultural-based model of Islamic education. This contribution is important in the development of Islamic pedagogical theory, the theory of multiculturalism, and education policy.

Practical Contribution: The results of this study can be used by policy makers and education actors in designing and implementing an inclusive curriculum and encouraging tolerance between students across cultural and religious contexts.

LITERATURE REVIEW

Islamic Religious Education has increasingly been recognized as an important medium for promoting tolerance and strengthening multicultural awareness in diverse societies. As educational environments become more culturally and religiously heterogeneous, scholars have explored learning models that encourage dialogue, inclusivity, and mutual respect rather than exclusive or doctrinal approaches. Existing studies generally emphasize curriculum innovation, student-centered learning, value internalization, and intercultural interaction as key strategies for developing tolerant attitudes. Research has also highlighted the contribution of multicultural education to reducing prejudice, fostering social cohesion, and encouraging peaceful coexistence among learners from different backgrounds [8].

Nevertheless, the existing body of knowledge remains fragmented because most investigations focus on specific educational settings, local contexts, or individual pedagogical interventions. Limited attention has been devoted to systematically examining the global development, thematic evolution, collaboration patterns, and intellectual structure of this research field. Consequently, there is still a lack of comprehensive understanding regarding emerging trends and future research directions. Addressing this gap requires an integrative perspective capable of synthesizing the expanding literature and identifying conceptual opportunities for developing more inclusive, adaptive, and globally relevant Islamic education models that effectively cultivate tolerance in multicultural societies [10].

METHODOLOGY

This study uses a bibliometric analysis approach to identify and map scientific trends related to Islamic religious education models that are oriented towards the formation of tolerance in multicultural contexts. Bibliometric analysis was chosen because it is able to describe the structure, evolution, and dynamics of a field of science based on the metadata of academic publications, including relationships between authors, keywords, and citations [10]. This method is also relevant for compiling the intellectual map and conceptual framework of a topic, as well as evaluating how scientific contributions in the field of Islamic education have evolved over time [11].

The data was collected from Scopus, one of the largest and globally reputable scientific databases widely used in bibliometric studies due to the completeness of its metadata and indexing consistency. Data collection was carried out in September 2025 with the query: (TITLE-ABS-KEY (multicultural) AND TITLE-ABS-KEY (tolerance) OR TITLE-ABS-KEY (islamic education)) which resulted in 894 initial documents. To increase the relevance of the research topic, filtering was carried out with the following criteria: (1) subjects in the field of sociology (SOCI), (2) types of scientific article documents (articles), (3) only from journals (source type: journal), and (4) English. After screening, the number of documents analyzed became 459 articles. This screening process aims to ensure that only documents closely related to issues of education, multiculturalism, and tolerance are analyzed [12].

This data filtering step uses the PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) approach which is adjusted for bibliometric studies. The PRISMA process includes four stages: identification, screening, feasibility assessment, and inclusion. The PRISMA diagram was compiled to document how the initial 894 articles were systematically selected until 459 relevant final articles were obtained for further analysis. The application of PRISMA helps to improve transparency and replication in the selection of secondary data for the purpose of mapping the scientific literature [13].

Data analysis is performed using RStudio with the Bibliometrix package through the Biblioshiny visual interface, which allows bibliometric exploration and visualization without the need for advanced programming. Biblioshiny facilitates analysis such as publication trends per year, journal distribution, most productive authors, collaboration between countries, co-authorship, co-citation, as well as co-word analysis necessary to find the intellectual structure of this field [14]. With this approach, researchers can compile a conceptual structure map based on the emergence of keywords and thematic relationships, as a basis for formulating a conceptual framework for topics.

The results of the co-word clustering analysis will group keywords into several main research themes (thematic clusters), which are used to compile a conceptual framework regarding the Islamic education model in building tolerance. This mapping uses the Multiple Correspondence Analysis (MCA) technique available in Biblioshiny, which projects the semantic relationships between keywords into two visual dimensions. Each group of themes is then analyzed descriptively and defined based on the strength of the relationship and the frequency of its occurrence. Through this approach, the research not only describes trends, but also builds theoretical constructions that can be used as a reference in curriculum development, education policies, and follow-up studies in the context of multicultural Islamic religious education [15].

RESULTS AND DISCUSSION

Results

Publication Trends

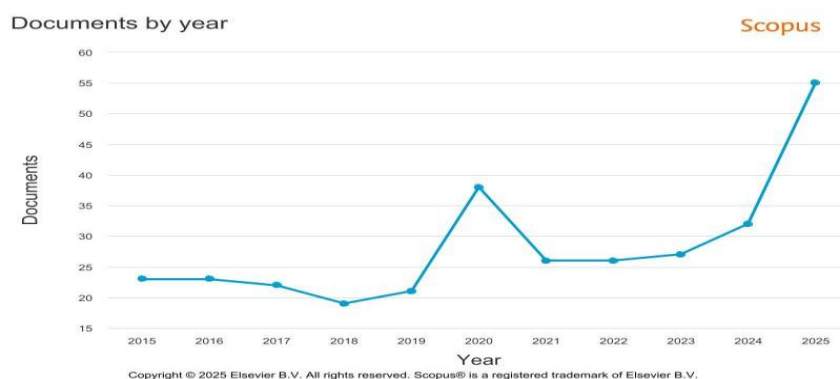


Figure 1. Publication Development (2015-2025)

Images from the Scopus database show a significant spike in the number of publications related to Islamic education in the context of tolerance and multiculturalism, especially after 2020 and culminating in 2025. This trend reflects the increasing urgency of academia in responding to global dynamics that demand a more inclusive, adaptive, and promotive model of Islamic education towards the values of tolerance. This tendency is not only a response to the issue of sectarianism, but also an indication that the academic world is beginning to place Islamic education as a strategic instrument in forming a harmonious pluralistic society. Therefore, this research is here to unravel the direction of development of transformative Islamic education models and their potential in fostering tolerance across cultural and religious identities in various multicultural contexts.

Main Journal

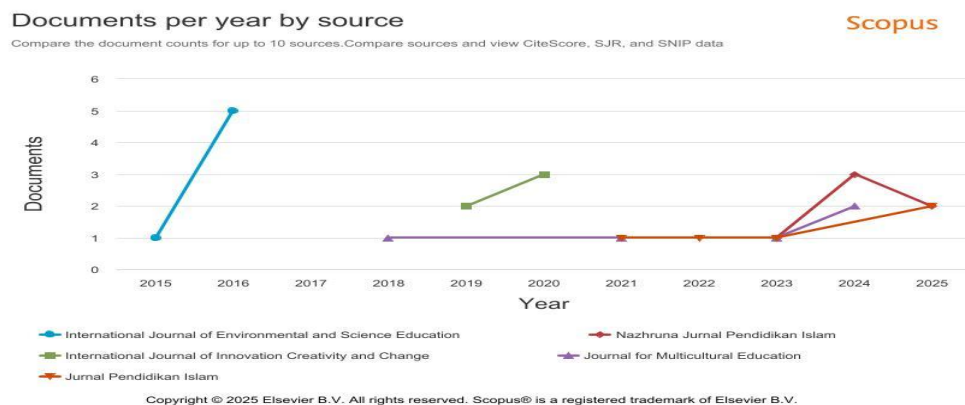


Figure 2. Journal Source

This Documents per year by source chart from Scopus reveals the dynamics of scientific publications related to the topic of Islamic education and tolerance in a multicultural context. It can be seen that relevant publications are starting to be evenly distributed in various journals after 2023, with Nazhruna Journal of Islamic Education being the most productive in 2024, followed by the Journal of Islamic Education and the Journal for Multicultural Education. This diversity of sources shows that the issue of tolerance in Islamic education is no longer the exclusive domain of religious journals, but is also a concern in multicultural education and innovation journals. This phenomenon signifies the expansion of the scope of discourse and cross-field collaboration, while reinforcing the urgency of this study to map and critique the trend of tolerance-oriented Islamic education models in pluralistic societies.

Productive Writer

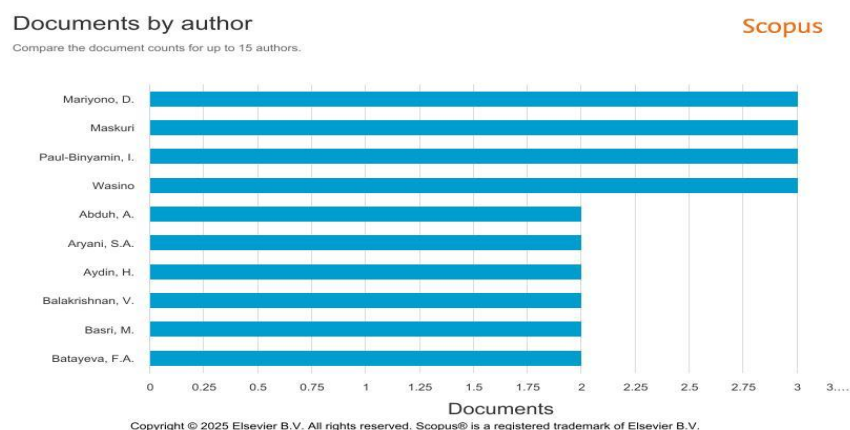


Figure 3. Author's Contributions

The "Documents by author" image from the Scopus database shows the top ten authors who are most prolific in publishing works related to Islamic education and tolerance in a multicultural context. The four authors Mariyono, D., Maskuri, Paul-Binyamin, I., and Wasino each have 3 documents, making them the main contributors to this academic discourse. Other authors, such as Abduh, A., Aryani, S.A., and Balakrishnan, V., show significant contributions despite the smaller number of publications. The dominance of names coming from Indonesian and international academic backgrounds reinforces the evidence that the discourse on Islamic education and tolerance is now a global concern across cultures. This opens up great opportunities for international collaboration and the need for cross-border comparative studies of Islamic education models that support tolerance in multicultural societies.

Field of Study

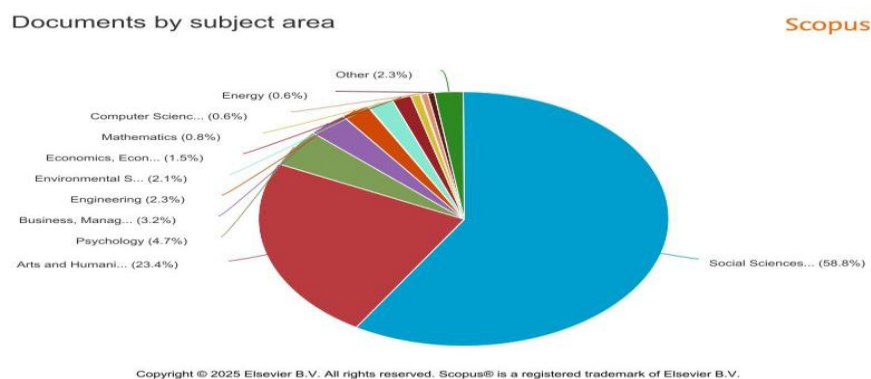


Image 4. Topics and Keywords

The "Documents by Subject Area" diagram from Scopus reinforces that the issue of Islamic education in promoting tolerance is strongly concentrated in the field of Social Sciences (58.8%), followed by Arts and Humanities (23.4%) and Psychology (4.7%). The dominance of social science reflects that the discussion of the Islamic education model is not only seen from a religious or theological aspect, but rather as a social phenomenon that requires an interdisciplinary approach such as the sociology of education, the theory of multiculturalism, and public policy. Meanwhile, contributions from the fields of psychology and humanities show the importance of individual and cultural approaches in understanding how tolerance is instilled through curriculum and pedagogical interactions. This data confirms that your research is strategically positioned in the midst of a growing cross-disciplinary academic discourse.

Global Distribution

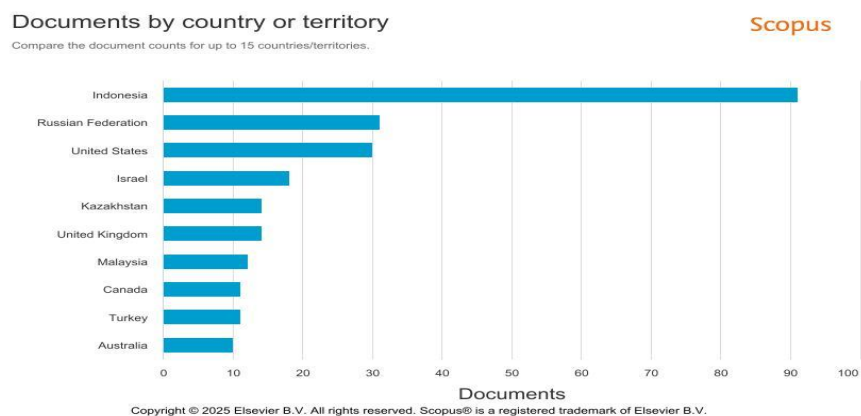


Figure 5a. State Contribution

Country Collaboration Map

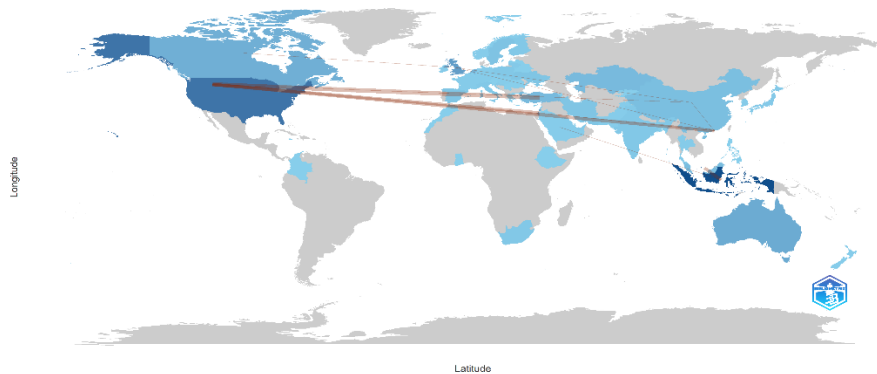


Figure 5b. Country Collaboration Map

Based on geographical distribution and international collaboration, Indonesia is recorded as the country with the most document contributions, followed by the Russian Federation, the United States, and Israel. The collaboration map shows that high-contribution countries are also active in international cooperation, with strong lines of collaboration connecting Indonesia with countries such as Australia and the United States. The most intense collaboration was seen between the UK and New Zealand, followed by Indonesia–Australia and the UK–Australia. This reflects a solid global research network, especially between countries in the Asia-Pacific and Western regions.

Influential Articles

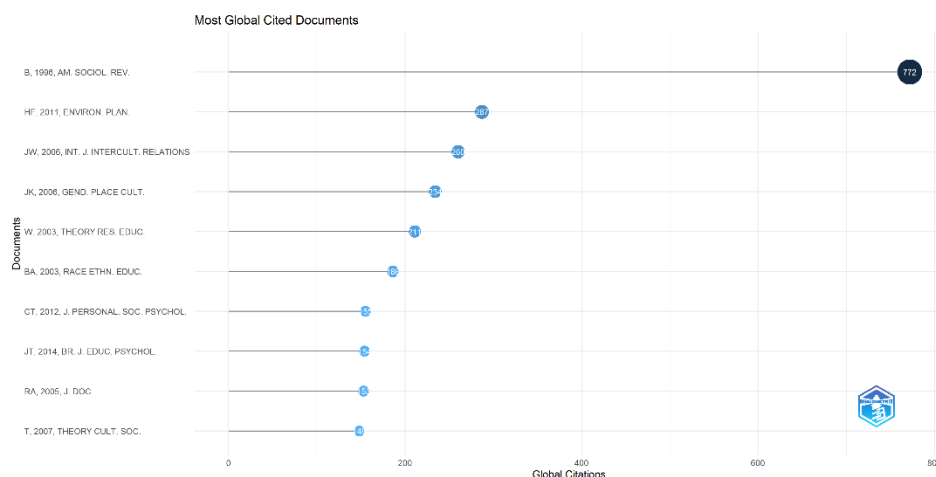


Figure 6. Most Quotes

The Most Global Cited Documents graph shows that the most influential articles in the research landscape of Islamic education, multiculturalism, and tolerance do not come entirely from the specialized literature on religious education, but from works of social theory and broader cultural studies. Article B (1996, American Sociological Review) occupies the dominant position with 772 global citations, far surpassing any other document, indicating its role as a grand theoretical anchor in framing subsequent studies. Followed by HF (2011, Environment and Planning) with 287 citations and JW (2006, International Journal of Intercultural Relations) with 260 citations, showing the strong influence of urban, spatial, and cross-cultural relationship theories in shaping the discourse of tolerance. The presence of documents from the fields of psychology (e.g., CT, 2012 and JT, 2014) and multicultural education (e.g., W, 2003 and T, 2007) confirms that this research is interdisciplinary with diverse theoretical roots. Thus, this citation map confirms that the development of a

multicultural-based Islamic education learning model depends on the integration between theories.

Current Topics

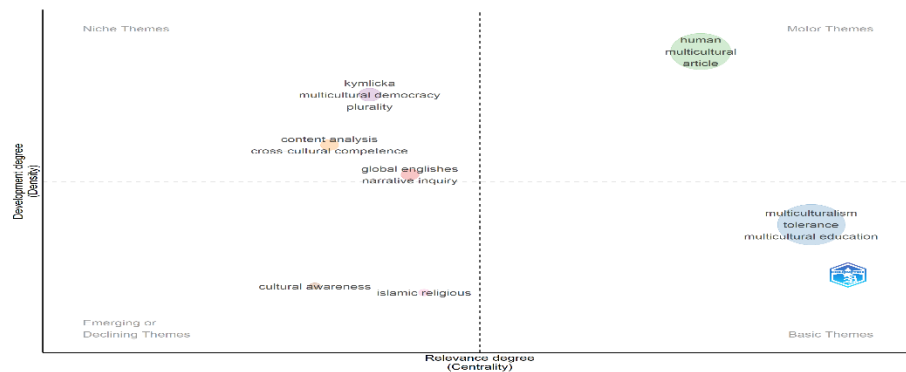


Figure 7a. Research Gaps

The thematic map shows the dynamics of the development of multicultural-based Islamic education research in four main categories. The basic themes that underpin this field are multiculturalism, tolerance, and multicultural education, indicating the most frequently used conceptual foundations and being the starting point for research. On the other hand, themes such as human, multicultural, and article are in the quadrant of motor themes, which means they have a high level of relevance and development so that they function as the main driver of research direction. Meanwhile, topics such as Kymlicka, multicultural democracy, and plurality are in niche themes, namely specific issues with theoretical depth but low connectivity. Cultural awareness and Islamic religion emerged as emerging or declining themes, which could mean that it was growing into a new important issue or on the contrary began to be abandoned. This map confirms that although the foundation of research still rests on the concepts of multiculturalism and tolerance, the future direction has the potential to strengthen on more humanistic and cross-cultural motor themes.

Discussion

Publication Dynamics

The data curve shows a relatively flat trend from 2015–2019, with an average publication in the range of 20–25 articles per year. This shows that the topic of *Islamic education based on tolerance and multiculturalism* has not yet become mainstream in global scientific discourse. Interestingly, a sharp spike occurred in 2020 to coincide with the beginning of the COVID-19 pandemic. The year recorded a peak of publications (37 documents), which can theoretically be explained through the lens of Crisis as a Catalyst for Educational Innovation [16], where global pressures forced the world of education to reflect on values, including the need to strengthen tolerance, diversity, and learning adaptation. A study by [17] confirms that during the pandemic, the issue of tolerance and value-based education has been revitalized due to the resurgence of social polarization due to misinformation and digital disruption.

Interestingly, after the surge in 2020, the number of publications actually decreased significantly in 2021 and 2022 (back to 25 documents). This indicates that previous spikes were reactive, not transformational. This decline can be read as a symptom of epistemic volatility, where the focus of global scientists shifts back to other major themes such as digitalization or economic recovery. However, the trend changed drastically in 2024 (32 documents) and shot up sharply in 2025 (56 documents), indicating that there has been a consolidation and normalization of this theme in the global scientific map. This exponential increase is in line with the findings of [18], who show that a second spike in publication trends generally marks a structural shift in the field of science, rather than just a temporary trend.

The main benefit of this trend is the opening up of opportunities to develop a more established conceptual framework for the multicultural-based PAI learning model. The surge in 2025 indicates that this topic now has a critical mass of literature that allows thematic analysis, co-word clustering, and theoretical gap identification for the development of contextual tolerant education models. This can be attributed to Talcott Parsons' Grand Theory (Structural Functionalism), which explains that education plays the role of an agent of social integration. In this context, the multicultural PAI model is not only a cognitive instrument, but also a systemic integrative tool in a pluralistic society. This research and this graph more broadly signals that we are at a turning point in building a dialogical, tolerant, and transformative architecture of Islamic education.

Primary Scientific Sources

The graph shows that the International Journal of Environmental and Science Education led the early publications, particularly in 2016 with a top five papers. This is interesting, considering that the journal is better known in the *science education group*, not Islamic studies. This phenomenon confirms that the issue of *multiculturalism and tolerance in education* has received attention from non-religious disciplines, even from the beginning. This reflects an *early interdisciplinary trend*, as suggested by [19], that themes of values and culture are often raised in journals outside of their primary scientific domain an indicator that these issues are considered universal, not exclusively religious.

Since 2023, there has been a shift to journals based on the Islamic context and local education such as Nazhruna Journal of Islamic Education and Journal of Islamic Education. These two journals have shown consistency in the last two years (2023–2025), even overtaking international journals in the number of articles published. This reflects a shift from global discourse to local proxy, in line with the findings of [20] that thematic expansion is usually followed by a "domestication phase", in which local researchers begin to take over the production of knowledge. It also reinforces the urgency of building a locally-based conceptual framework of tolerance in Islamic education, which is not only stuck on global generalizations but responsive to socio-cultural contexts.

While some journals show positive trends, this graph also shows inequality in the distribution of knowledge, with few journals consistently raising this theme. For example, the Journal for Multicultural Education, which is very relevant in its name, has only appeared consistently since 2023, indicating a delay or lack of attention from journals with multicultural specifications. This opens up opportunities for deeper integration between Islamic education and the theory of multiculturalism in a journal that has not yet optimally utilized this theme. To overcome this, there needs to be a cross-journal dissemination strategy and a transdisciplinary approach, where theories such as *Critical Multiculturalism* [21] can be adapted in the context of critical Islamization of education.

Key Contributions

From the graph it can be seen that there is no significant single dominance; the top three authors are Mariyono, D., Maskuri, and Paul-Binyamin, I. Each contributed 3 publications, followed by other authors with 2 articles. This distribution shows an equal distribution of scientists' contributions, which can be interpreted as a positive indication of cross-institutional collaboration, but can also show fragmentation of research direction if there is no integration of themes between authors. If associated with the *theory of Knowledge Fragmentation* [22], this distribution describes a scientific field that does not yet have an *intellectual anchor* or main driving center in this field, a signal that this theme is still in the *emerging* stage.

It is interesting that some names reflect international representation, such as Paul Binyamin, I. (probably of Israeli or European origin), Balakrishnan, V. and Batayeva, F.A., which indicates that the discourse of tolerance and Islamic education has entered the global current. On the other hand, names such as Maskuri, Wasino, and Mariyono, D. Showing the strength of the

contribution of researchers from Indonesia affirms Indonesia's position as an important social laboratory in multicultural Islamic education. This is in line with the theory of "globalization" (globalization + localization) in education, where universal values (tolerance, diversity) are reformulated according to the local context [23].

This graph is very useful for mapping the potential for academic collaboration. Researchers such as Abduh, A. and Aryani, S.A. can be a link between Islamic moderation research and multicultural pedagogy. If this data is combined with *co-authorship* analysis, we can identify who are the authors who are in a strategic position as *intellectual connectors*. In addition, this distribution suggests that an international collaborative research agenda be developed to unite approaches between Islamic education, multicultural theory, and tolerance pedagogy in one integrated conceptual framework. That way, there will be an opportunity to form a new "School of Thought" in the study of transnational Islamic education based on tolerance.

Cross-Disciplinary

The graph shows that 58.8% of the publications are from the field of Social **Sciences**, making it the main center of gravity in this study. This dominance reflects the position of Islamic education as an integral part of social, cultural, and political discussions. This is in line with the Theory of Structural Functionalism (Parsons, 1971), where education is seen as the primary tool for maintaining social cohesion in a multicultural society. This means that tolerance is not only an affective competence, but also a product of institutional processes in the education system. This tendency is reinforced by the studies of [24] and [25], who say that social science is the main field for exploring the topics of religious moderation, character education, and intercultural dialogue in a global context.

The fields of Arts and Humanities (23.4%) and Psychology (4.7%) also occupy an important portion, indicating that the approach to Islamic education and tolerance is not only structural (social), but also cultural and emotional. The humanities provide a framework of values, history, and ethics; Meanwhile, psychology offers an understanding of affective dynamics such as empathy, prejudice, and the formation of inclusive attitudes. These two disciplines are often overlooked in an overly normative approach to religious education. In fact, a recent study by [26] confirms that effective tolerance education demands integration between the curriculum of values (humanities) and attitude engineering (psychology).

Although the number is small, the emergence of the fields of Business & Management (3.2%), Engineering (2.3%), and even Computer Science (0.6%), shows that these topics are increasingly pushing traditional boundaries. For example, research on *Islamic edutech based on tolerance values, moderate digital learning design*, or even *the management of multicultural Islamic educational institutions* has begun to be raised in the domain of business and technology. This is in line with the transdisciplinary approach in contemporary knowledge theory [27], which states that complex humanitarian issues cannot be solved by one discipline alone. The biggest opportunity, then, is to build "crosscutting research agendas" that link Islamic education with educational technology, education management, and evidence-based policy design.

Global Distribution

Based on data, Indonesia stands out as the country with the highest number of scientific papers on the theme of multicultural Islamic education, showing significant growth in national research capacity. This increase is closely related to government policies in encouraging international publications, for example through research incentives, journal accreditation, and publication obligations for lecturers and postgraduate students. This phenomenon also reflects the shift of knowledge centers from Western countries to the Global South region, where Indonesia is now taking an important role. These findings are in line with the [28] which confirms the increasing contribution of developing countries to global knowledge production, as well as research by [29] which highlights the impact of international publication policies on Indonesia's surge in research productivity.

The map of international collaborations shows that the frequency of collaboration is not always linear with the number of publications. Countries such as the United Kingdom and New Zealand, while not at the top of the list in publication volume, show a high level of collaboration. This emphasizes the importance of *strategic partnerships* in increasing scientific impact. The close relationship between the United Kingdom–Australia and Indonesia–Australia reflects the historical factors, geographical proximity, and similarities of higher education policies that strengthen the research network. A study by [30] shows that cross-border collaboration networks are able to produce *high-impact papers* more often than domestic research, while [31] emphasizes the important role of international collaboration in shaping a sustainable scientific ecosystem.

High international collaboration opens up opportunities for knowledge transfer, research quality improvement, and acceleration of innovation for developing countries such as Indonesia and Malaysia. Cooperation with experienced countries such as the United States and the United Kingdom not only improves the quality of publications, but also expands access to research facilities and global funding opportunities. This is in line with the study of [32], who said that international collaboration serves as a *shortcut* to higher research quality, and [33], who found that collaboration with developed countries increases the chances of publication in high-reputable journals. Thus, international collaboration is not only an academic instrument, but also part of the science diplomacy strategy to strengthen the country's bargaining position on the global arena

More broadly, this pattern signals a shift towards a "distributed excellence" model, where research centers of excellence are no longer concentrated in the West alone. Indonesia has the potential to position itself as a *regional hub* that bridges the collaboration of Asia, Australia, and Europe. If strategically managed, this position can be leveraged to build thematic consortiums, strengthen data resilience, and develop community-based publishing models that are more inclusive and relevant to local needs. This is in line with [34] idea of the emergence of multipolar knowledge centers, as well as analysis which emphasizes the importance of universities in the Global South in redefining the geopolitics of knowledge.

Influential Literature

Article B (1996, American Sociological Review) with 772 global citations asserts that research on multicultural Islamic education and tolerance rests on the foundations of classical sociological theories that explain the social structure and mechanisms of societal integration. The dominance of this work emphasizes the importance of grand theories such as structural functionalism or social integration theory in understanding how education plays a role in building cohesion in multicultural societies. However, the reliance on old works also indicates that current research still relies on old epistemology, so a more contemporary theoretical revitalization is needed, for example through critical multiculturalism and postcolonial education theory. Thus, the main challenge for researchers is to transform grand theories to be contextual with the dynamics of the 21st century, especially in Islamic education that deals with the issue of globalization and identity politics.

The articles HF (2011, Environment and Planning) and JW (2006, International Journal of Intercultural Relations), with more than 250 citations, show the importance of space, city, and cross-cultural interaction perspectives as key factors in tolerance education. These findings confirm that multicultural-based Islamic religious learning cannot be separated from the social-spatial context in which students interact. For example, recent research suggests that multiethnic urban environments can strengthen students' intercultural skills, but also have the potential to exacerbate segregation if education fails to manage differences. Therefore, Islamic educational research must integrate spatial justice perspectives and cross-cultural interaction theory to strengthen its practical relevance in the real world.

The presence of documents from psychology (CT, 2012; JT, 2014) and educational theory (W, 2003; T, 2007) indicates that tolerance education requires cross-disciplinary

understanding: starting from cognitive, affective, to structural aspects. Recent findings suggest that moderation-based religious education requires not only a formal curriculum, but also psychosocial engineering that is able to transform prejudice into empathy and solidarity. Thus, it is not enough for the future research framework to adopt old theories, but must combine modern social psychology with critical pedagogy, as well as to build a new, more contextual conceptual framework for multicultural Islamic education. This framework has the potential to make Islamic education a hub for the development of global tolerance theory from the perspective of the Global South.

Thematic Direction of Research

Currently, research is dominated by the themes of multiculturalism, tolerance, and multicultural education, which emerged as *basic themes*. This means that these concepts are the most commonly used foundations and have a high centrality in research networks. Related publications have explored how Islamic education functions as a space for the formation of tolerance values through the integration of multicultural theory in curriculum and learning practices. In addition, interdisciplinary themes such as cross-cultural competence, narrative inquiry, and content analysis emerge which affirm a shift in research approaches from normative to empirical and data-based. In other words, recent research not only emphasizes the importance of tolerance values, but also begins to test the effectiveness of certain pedagogical strategies.

The future research trend seems to be moving towards *the motor themes*, where the focus will be stronger on the theme of human multicultural articles, which indicates attention to the humanitarian dimension, social justice, and strengthening multicultural literature in Islamic education. At the same time, the emergence of cultural awareness and Islamic religion in the emerging *themes category* indicates new research opportunities that link local cultural awareness with Islamic teachings. This is in line with the latest literature that highlights the importance of combining critical multiculturalism with a religious perspective to address the challenges of globalization, social segregation, and identity-based intolerance.

Strategically, this thematic map suggests that the future research agenda needs to be directed towards the formation of a new conceptual framework that combines the following pillars: (1) multiculturalism as a theoretical basis, (2) cross-cultural competence as a practical skill, and (3) religious-cultural awareness as a local context. This hybrid model has the potential to make Islamic education not only an instrument of internalizing values, but also a forum for productive intercultural dialogue. Thus, future research has the opportunity to encourage *distributed excellence* where multicultural Islamic education can become a global model of tolerance from the perspective of the Global South.

**MODEL PEMBELAJARAN PENDIDIKAN
AGAMA ISLAM BERBASIS MULTIKULTURAL
DALAM MEMBANGUN SIKAP TOLERANSI**

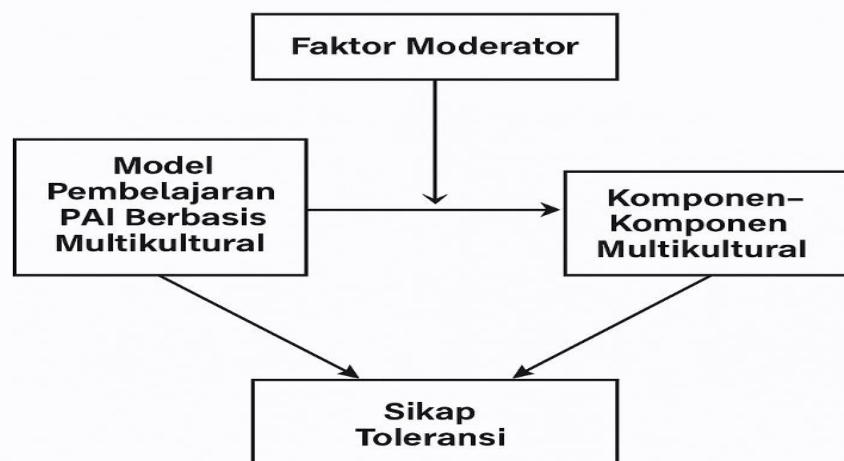


Figure 7b. Conceptual Framework

The multicultural-based Islamic Religious Education (PAI) learning model is a pedagogical approach that integrates the values of diversity in the teaching and learning process. This model not only conveys Islamic material normatively, but also pays attention to the heterogeneous socio-cultural context of students. By inserting the principles of inclusivity, recognition of differences, and dialogical values in learning, this model is expected to be able to create a more open learning space and respect diversity.

Multicultural components in learning are an important part that bridges the model with the expected end result, namely tolerance. This component includes teaching materials that reflect cultural and religious diversity, collaborative and dialogical learning strategies, and interactions between students that encourage mutual understanding and appreciation. When students are actively involved in learning that contains multicultural values, their understanding of the importance of tolerance will increase cognitively, affectively, and behaviorally.

Tolerance as the ultimate goal of this model is characterized by the emergence of a behavior of accepting differences, respecting the beliefs of others, and being able to coexist peacefully in a pluralistic society. The relationship between learning models and tolerance attitudes can occur directly or indirectly through the mediation of multicultural components. In addition, the success of this model is influenced by moderator factors such as the social background of students, teachers' competence in managing diversity, and a school environment that supports tolerance values. Thus, the multicultural-based PAI learning model is expected to be an effective strategy in forming a tolerant character in students in the midst of the reality of a pluralistic society.

CONCLUSION

This study found that the study of the multicultural-based Islamic Religious Education learning model in building tolerance showed significant development in the last decade, especially after 2020 and experienced a sharp spike in 2025. Scopus' data-driven bibliometric analysis shows that the most dominant main themes are multiculturalism, tolerance, and multicultural education, which are the foundations of research in this field. The mapping also revealed that research contributions are very concentrated in Indonesia, but there is a growing cross-border collaboration, especially with Australia, the United Kingdom, and the United States. Conceptually, the development of research leads to the integration of multicultural

theory, innovative pedagogical approaches, and religious local contexts in Islamic education. This research has several limitations. First, the data coverage is only sourced from Scopus, so publications in non-indexed journals or other databases such as Web of Science and Google Scholar are not covered. Second, the analysis carried out is bibliometric, so it only maps trends and patterns, not delves into the content and methodology of the research in depth. Third, language limitations (only English-language articles) have the potential to exclude important works in relevant local languages, especially in Muslim countries. Academically, this research contributes in the form of a systematic synthesis to the scientific landscape of multicultural-based Islamic education, as well as building a new conceptual framework that integrates the theory of multiculturalism, religious-cultural awareness, and cross-cultural competence. This contribution strengthens the literature in Islamic pedagogy while broadening the horizons of multiculturalism theory. Practically, the results of this research can be a reference for policy makers, lecturers, and teachers in developing a PAI curriculum that is more inclusive, tolerant, and adaptive to socio-cultural diversity. Based on the findings of this study, there are several important recommendations that can be used as a basis for the development of future studies and practices. First, further research is suggested to expand the database by combining Scopus, Web of Science, and local publications so that the picture of the research landscape becomes more comprehensive and representative. Second, in terms of theoretical development, the integration between *the critical multiculturalism approach* and Islamic education theory needs to be strengthened in an interdisciplinary framework in order to be able to respond to global challenges while being relevant to the local context. Third, in the realm of educational practice, teachers and curriculum developers need to adopt project-based learning models and real cross-cultural interactions, not just presenting theoretical material, so that students can internalize the value of tolerance through hands-on experience. Fourth, from a public policy perspective, the government and educational institutions are expected to provide greater support for international collaboration and transdisciplinary research so that Islamic education can play a more strategic role in building a peaceful and harmonious multicultural society.

Acknowledgments

The authors express their sincere gratitude to Universitas Muhammadiyah Surakarta and Universitas Muhammadiyah Prof. Dr. HAMKA for their academic support and encouragement throughout this research. Appreciation is also extended to colleagues and reviewers whose valuable suggestions and constructive feedback significantly improved the quality, clarity, and scientific contribution of this manuscript.

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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