

Tracing the Intellectual Legacy of *Da'wah* and Islamization in Nusantara: A Bibliometric and Historical Study

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Abstract This study examines the intellectual and historical development of *da'wah* and Islamization in Nusantara, emphasizing key scholarly contributions, academic trends, and influential periods. By employing advanced bibliometric methods, this research systematically maps the evolution of *da'wah*, identifying seminal works, leading scholars, and dominant themes that have shaped its discourse. The findings reveal critical shifts in *da'wah* strategies, the roles of various actors in propagating Islam, and the socio-political dynamics influencing these processes. Furthermore, the study underscores the contemporary relevance of historical scholarship in refining modern *da'wah* methodologies, ensuring their adaptability and effectiveness. By highlighting how past scholarly contributions have shaped *da'wah* practices, this research provides a robust academic foundation and a strategic framework for future studies, fostering a deeper understanding of Islam's intellectual and cultural legacy in Nusantara.

Abstrak Studi ini mengkaji perkembangan dakwah dan Islamisasi di Nusantara dari sisi intelektualitas dan historisitas, dengan penekanan pada kontribusi keilmuan, tren akademik, serta periode-periode penting yang membentuk diskursus keislaman di kawasan ini. Melalui penerapan metode bibliometrik tingkat lanjut, penelitian ini secara sistematis memetakan evolusi dakwah, dengan mengidentifikasi berbagai karya rujukan utama, para tokoh agama terkemuka, serta tema-tema dominan yang membentuk wacana dakwah. Temuan penelitian ini mengungkap pergeseran penting dalam strategi dakwah, peran berbagai aktor dalam penyebaran Islam, serta dinamika sosial-politik yang memengaruhi proses tersebut. Lebih lanjut, studi ini menekankan relevansi kajian sejarah dalam memperkaya metodologi dakwah kontemporer agar tetap adaptif dan efektif. Dengan menyoroti bagaimana kontribusi keilmuan masa lalu telah membentuk praktik dakwah, kajian ini memberikan landasan akademik yang kuat sekaligus kerangka strategis bagi studi-studi selanjutnya, guna mendorong pemahaman yang lebih mendalam terhadap warisan intelektual dan budaya Islam di Nusantara.

Keywords *Da'wah*; Islamization; Bibliometric analysis; Intellectual history

Introduction

The Islamisation of the Nusantara region represents a complex and multi-layered historical process, encompassing not merely a shift in religious belief but also the integration of Islamic values into diverse facets of social life—politics, culture, and education. Geographically, the Nusantara comprises present-day Indonesia, Malaysia, Singapore, Southern Thailand, Brunei Darussalam, the Philippines, Timor-Leste, and Papua New Guinea. Islamisation in this region unfolded gradually through various conduits



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such as trade, marriage, education, and culturally embedded *da'wah*. A significant body of literature has explored these developments from historical, legal, and socio-political perspectives.¹

However, much of the extant scholarship tends to focus either on descriptive historical accounts or narrowly defined thematic studies. Bustamam-Ahmad, for instance, has contributed extensively to understanding Islamic movements and the effects of globalisation on local Islam,² while Azra's seminal work highlights the intellectual networks of ulama and their role in Islamic education.³ More recent studies have begun to explore the transformation of *da'wah* in the digital era, especially concerning media, message, and audience engagement.⁴ Despite these contributions, a comprehensive and systematic intellectual mapping of *da'wah* and Islamisation in Nusantara, particularly using advanced analytical methods, remains underexplored.

Da'wah in Islamic thought is not limited to verbal preaching, but is fundamentally a transformative endeavour that employs persuasive, educational, and contextual approaches. Drawing upon the thought of al-Ghazali⁵, al-Bayanuni⁶, and Ab. Aziz Mohd. Zin⁷, *da'wah* is conceptualised as a holistic process aimed at cultivating a harmonious and ethically grounded society.⁸ In the historical context of the Nusantara, this is reflected in the culturally adaptive methods of figures such as Sunan Kalijaga, who utilised Javanese art forms, and KH. Hasyim Asy'ari, who institutionalised *da'wah* through the pesantren system.⁹

The development of *da'wah* in Nusantara may be categorised into three major phases: the colonial era, the modern period, and the digital age. During colonial rule, *da'wah* encountered political

¹ A C S Peacock, *Islamisation: Comparative Perspectives from History* (Edinburgh University Press, 2017); Arik Dwijayanto, "PRIBUMISASI ISLAM NUSANTARA: ANTARA NALAR BERAGAMA DAN GERAKAN SOSIAL KEAGAMAAN DI INDONESIA," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 9, no. 02 (2017): 71–92; Kamaruzzaman Bustamam-Ahmad, *Islam Historis: Dinamika Studi Islam Di Indonesia* (Galang Press, 2002); J. Hoesterey, "Globalization and Islamic Indigenization in Southeast Asian Muslim Communities," *ISLAM NUSANTARA: Journal for the Study of Islamic History and Culture*, 3, no. 2 (2022): 1–20.

² Kamaruzzaman Bustamam Ahmad, "Educational Practice: Lessons to Be Learned from Madrasah and Religious Schools in Contemporary Southeast Asia," *Indonesian Journal of Islam and Muslim Societies* 5, no. 1 (2015): 29–48.

³ Azyumardi Azra, Dina Afrianty, and Robert W Hefner, "Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia," *Schooling Islam: The Culture and Politics of Modern Muslim Education*, 2007, 172–98; Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern "Ulama" in the Seventeenth and Eighteenth Centuries* (University of Hawaii Press, 2004).

⁴ Christopher Helland, "Digital Religion," *Handbook of Religion and Society*, 2016, 177–96; CLAIRE-MARIE HEFNER, "Morality, Religious Authority, and the Digital Edge: Indonesian Muslim Schoolgirls Online," *American Ethnologist* 49, no. 3 (2022): 359–73; M Kholili, Ahmad Izudin, and Muhammad Lutfi Hakim, "Islamic Proselytizing in Digital Religion in Indonesia: The Challenges of Broadcasting Regulation," *Cogent Social Sciences* 10, no. 1 (2024): 2357460.

⁵ Abū Ḥamid al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*, vol. 2 (Beirut: Dār al-Ma'rifah, 2000), 304.

⁶ Muḥammad Abū al-Faṭḥ al-Bayānūnī, *Al-Madkhal ilā 'Ilm al-Da'wah* (Damascus: Dār al-Qalam, 1990), 45.

⁷ Ab. Aziz Mohd. Zin, *Islamic Da'wah: Theory and Practice* (Kuala Lumpur: IIUM Press, 2010), 12.

⁸ Abdul Salam Muhammad Shukri, "Expository Outlines of Islamic Da'wah: An Overview on Its Objectives, Sources and Those Called to Islam (Ma'd'u)," *Al-Itqan: Journal Of Islamic Sciences And Comparative Studies* 6, no. 1 (2022): 5–30; Mubasyaroh Mubasyaroh, "Da'Wah Model of Prophet Muhammad in Madina," *QIJS (Qudus International Journal of Islamic Studies)* 2, no. 1 (2016): 47–62.

⁹ M M van Bruinessen, "Pesantren and Kitab Kuning: Continuity and Change in a Tradition of Religious Learning," 1994; Arik Dwijayanto and Yusmicha Ulya Afif, "A Religious State (A Study of Hasyim Asyari and Muhammad Iqbal's Thought on the Relation of Religion, State and Nationalism)," *JUSPI (Jurnal Sejarah Peradaban Islam)* 3, no. 2 (2020): 226–35.

repression yet persisted through the educational and resistance activities of the ulama and pesantren networks.¹⁰ The modern period witnessed the emergence of Islamic mass organisations such as Muhammadiyah and Nahdlatul Ulama, which institutionalised *da'wah* and reformed Islamic education. The current digital era has brought about significant shifts in *da'wah* methodology, with online platforms, social media, and mobile applications becoming central tools for disseminating Islamic teachings.¹¹

Although numerous academic studies have addressed various aspects of *da'wah* and Islamisation in the Nusantara, important gaps remain. Among these is the absence of a bibliometric analysis to systematically map the intellectual trajectory, key scholarly contributions, dominant themes, and evolving research trends. Furthermore, the impact of state policies on the configuration of *da'wah* practices has received insufficient attention in the literature.¹² These gaps raise a fundamental research question: *How has the intellectual development of da'wah and Islamisation in the Nusantara evolved, and in what ways can this evolution inform more responsive and effective da'wah strategies in contemporary contexts?*

This article answers the research questions by applying bibliometric methods to systematically analyze the intellectual and historical development of *da'wah* and Islamization in the context of the Indonesian archipelago. The scientific novelty of this research lies in its interdisciplinary approach, which combines historical studies, conceptual analysis, and bibliometric mapping to present a comprehensive meta-perspective on the body of *da'wah* scholarship. Unlike conventional historical studies, this study proposes a knowledge-based framework that links past intellectual contributions to contemporary strategic challenges and needs in the future development of Islamic *da'wah*.

Furthermore, this study utilizes Biblioshiny (R-Bibliometrix) software to explore knowledge structures through co-word analysis, co-citation, and bibliographic coupling techniques, as well as clustering to identify key thematic patterns. Data validity is maintained through a systematic curation process of data sourced from Dimension software with relevant keywords such as *da'wah*, Islamization, and Nusantara. Several visualizations, such as Thematic Maps and Word Clouds, are used to illustrate concept maps and topic distribution. Graphic interpretation is carried out by referring to the results of automatic clustering and term mapping based on co-occurrence in abstracts and keywords. Thus, this

¹⁰ Motoki Yamaguchi, "Reconciling Islam with Indonesian Nationalism: Acceptance of the Arab Middle Eastern Influence During the Dutch Colonial Period," *Die Welt Des Islams* 64, no. 4 (2024): 452–81; Kris Alexanderson, "'A Dark State of Affairs': Hajj Networks, Pan-Islamism, and Dutch Colonial Surveillance during the Interwar Period," *Journal of Social History* 47, no. 4 (2014): 1021–41.

¹¹ Moh Nor Ichwan et al., "Digitalization and the Shifting Religious Literature of Indonesian Muslims in the Era of Society 5.0," *Islamic Communication Journal* 9, no. 2 (2024): 245–66; Muhammad Choirin et al., "Nurturing Moderate Islam: Strategic Da'wah Communication in The Digital Era for Generation Z," *International Journal Ihya'Ulum Al-Din* 26, no. 1 (2024): 108–18; Nazar Naamy, "Da'wah on New Media and Religious Authorities in Indonesia," *Jurnal Ilmu Dakwah* 43, no. 1 (2023): 268–80.

¹² Greg Fealy and Sally White, *Expressing Islam: Religious Life and Politics in Indonesia* (Institute of Southeast Asian Studies, 2008); Norshahril Saat, *The State, Ulama and Islam in Malaysia and Indonesia, The State, Ulama and Islam in Malaysia and Indonesia*, 2017, <https://doi.org/10.5117/9789462982932>.

approach not only depicts the scientific landscape but also presents thematic connections relevant to the development of contemporary *da'wah* studies..

This study uses bibliometric analysis methods to trace the conceptual and intellectual evolution of *da'wah* in the context of Islamization in the Indonesian archipelago, identifying significant works, key figures, and dominant research themes. By mapping this academic landscape, this study aims to build both a strategic foundation for future research and a practical framework for contemporary *da'wah*—for example, (1) informing digital *da'wah* strategies through an analysis of popular themes in Islamic media research, and (2) guiding the development of pesantren curricula by identifying understudied research on the integration of local values.

Bibliometric Analysis

The bibliometric analysis reveals a fluctuating trend in the volume of publications on Islamization in the Nusantara region. In 2012, only a single scholarly article was published, followed by a significant surge that peaked in 2023 with 15 articles. However, a decline was observed in 2024, with only eight articles produced. These findings suggest that research on the expansion of Islam and Islamic propagation in the Nusantara has gained substantial academic attention over time, with scholars from various parts of the world contributing to its advancement. Despite this growing interest, publication productivity has shown variability, particularly in the past two years. Additionally, key contributors—including the most prolific authors and journal publishers—have been identified, shedding light on the primary research groups driving discussions on specific aspects of Islamization in the region.

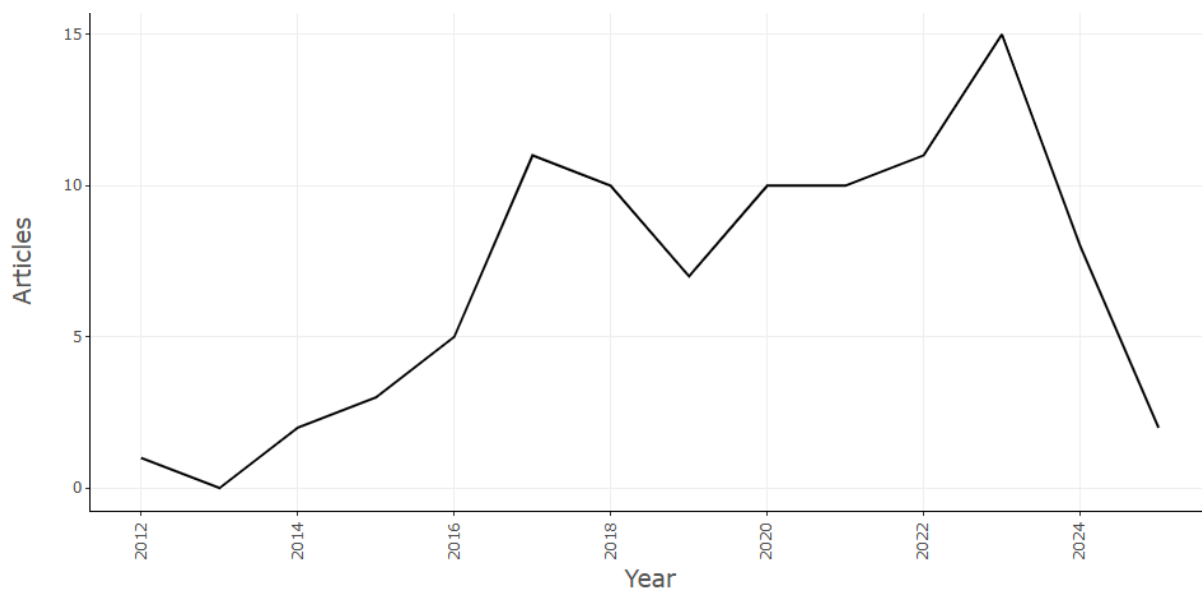


Figure 2. Annual Scientific Production

Bibliometric analysis reveals fluctuations in the Islamization of the Archipelago, starting from 1 article in 2012, peaking at 15 articles in 2023, then decreasing to 8 in 2024. This pattern both strengthens and complements previous academic narratives: Azra's (2012) findings on maritime networks as a path of Islamization are still proven to be dominant in the literature, but we show that the analysis focuses on a cultural approach that is in line with Bustamam-Ahmad's (2015) argument about culture.

Productivity of Journals

An analysis of journal productivity in publishing research on Islamization in the Nusantara region highlights several key contributors to this scholarly field. The most prolific publication, *Islam Nusantara: Journal for the Study of Islamic History and Culture*, has produced four articles, underscoring its significant role in advancing discussions on the topic. *Jurnal Lektur Keagamaan* follows closely with three published articles (Sinta 2), further contributing to the academic discourse. Additionally, seven other journals have each published two articles, reflecting the sustained scholarly interest in exploring the historical, cultural, and religious dynamics of Islamization in the Nusantara region.

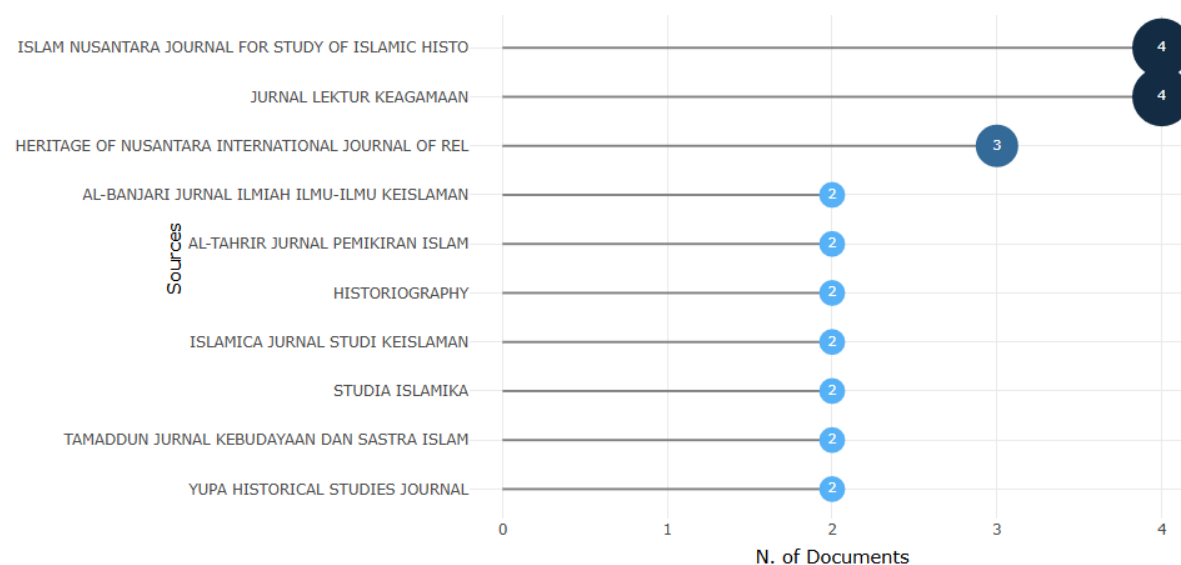


Figure 3. Most Relevant Sources

The prominence of these highly productive journals reflects a maturing field that continues to attract scholarly attention, fostering rigorous methodological analysis in the study of Islamization in the Nusantara. However, to elevate global recognition of this research, scholars must strive for high-impact publications that gain widespread citations from leading academics worldwide. This necessitates publishing in internationally reputable journals, particularly those beyond the traditional scope of Islamic studies. Expanding visibility in multidisciplinary journals can facilitate cross-disciplinary discourse, positioning the study of Islamization in the Nusantara within broader academic conversations and reinforcing its significance on the global research landscape.

Table 1. Country Scientific Production Based on Authors

No	Country	Authors
1	INDONESIA	12
2	MALAYSIA	4
Total		16

Country Scientific Production

An analysis of author affiliations reveals that scholarly contributions on the development of *da'wah* and Islamization in the Nusantara are predominantly from Indonesia, with 12 authors, followed by Malaysia with four contributors. Notably, research on this subject remains largely confined to these two countries, indicating a limited geographical representation. This concentration highlights the need for broader international collaboration to diversify perspectives, foster interdisciplinary engagement, and enhance the global academic impact of studies on Islamization in the Nusantara.

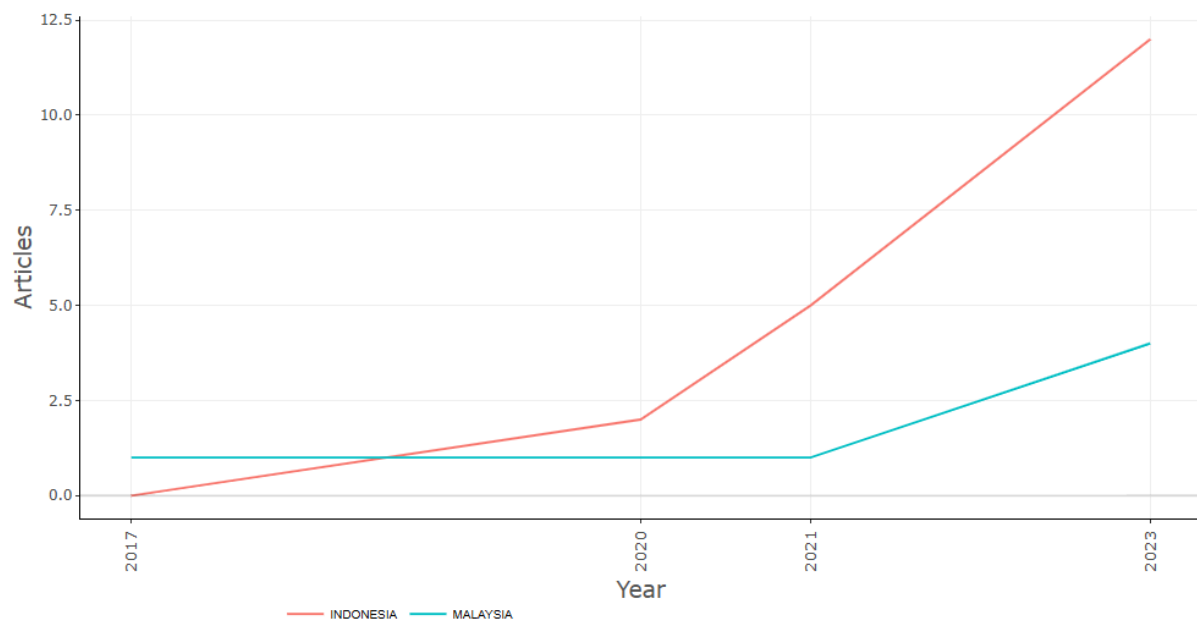


Figure 4. Country Production Over Time

Productivity of Authors

Based on author productivity, a horizontal bar chart representation illustrates the number of documents written by the most relevant authors. The horizontal axis represents the number of documents, while the vertical axis lists the names of the most productive authors in publishing studies on the Islamization of the Nusantara. The diagram shows that the five most productive authors—Ayundasari L, Azis MNI, Azmi M, Fuadi MA, and Masudi I—each have two articles, marked by dark-colored circles at the end

of the bars. Meanwhile, the other five authors—Abdillah IS, Abdul Aziz AA, Abdurahman D, Abrenda A, and Abu Bakar AI—each produced only one document, indicated by smaller blue circles.

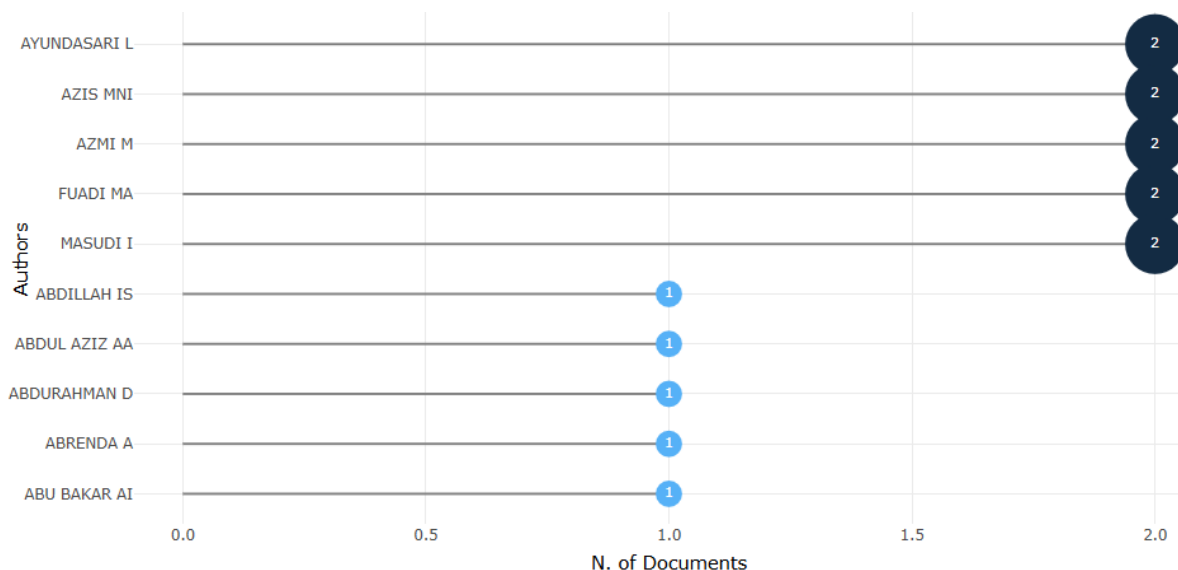


Figure 6. Most Relevant Authors

By observing this pattern, it can be concluded that the contribution of articles from these authors varies, with some having more publications than others. This visualization helps identify the most frequently appearing authors in related research and provides an overview of the distribution of publications among them. Therefore, it is hoped that publications on the study of Islamization in Nusantara will continue to increase year by year.

Most Relevant Affiliations

Based on author affiliations, the highest number of publications on the study of Islamization in Nusantara—29 articles—comes from unnamed institutions. Meanwhile, Universitas Negeri Malang has produced seven scholarly articles, and UIN Sunan Kalijaga has contributed six articles on the study of Islamization in Nusantara. Furthermore, UIN Raden Mas Said Surakarta and UIN Syarif Hidayatullah Jakarta have each produced five articles, while UIN Ar-Raniry Banda Aceh has contributed four articles on the development of Islamic preaching in Nusantara. Lastly, authors affiliated with IAIN Purwokerto, Universitas Gadjah Mada, UIN Syekh M. Djamil Djambek Bukittinggi, and Universitas Sultan Ageng Tirtayasa have each produced three articles. These findings highlight that the majority of author affiliations come from institutions in Indonesia.

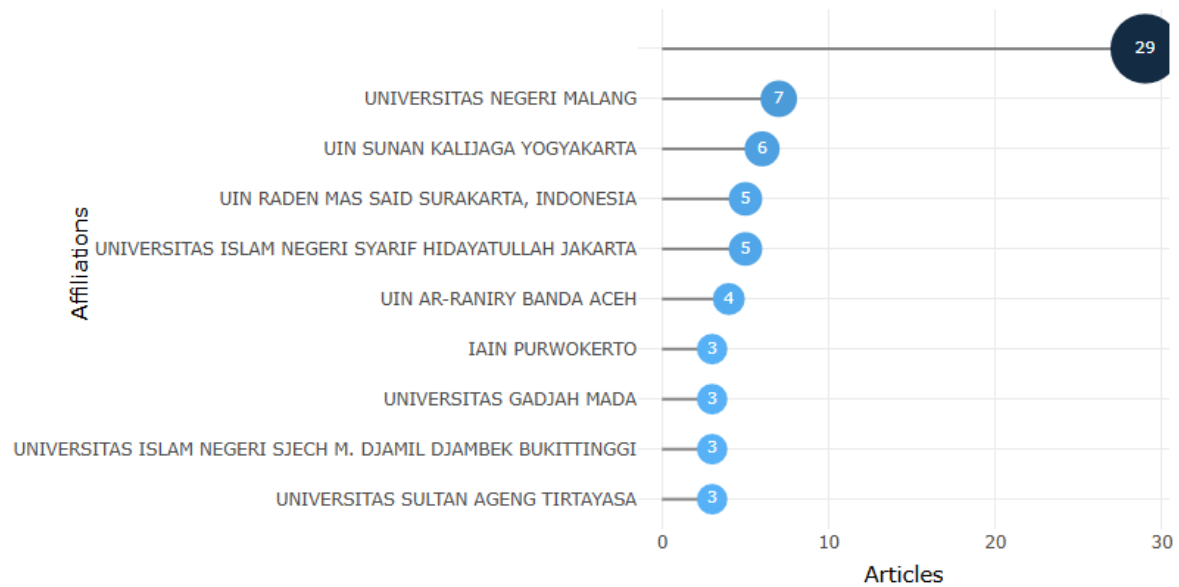


Figure 7. Most Relevant Affiliations

Document Analysis

This study analyzes 95 documents related to the development of Islamic preaching and the Islamization of Nusantara by examining frequently occurring keywords in abstracts. The most frequently appearing keyword is "Islam," with 409 occurrences, followed by "Nusantara" with 208 occurrences and "Islamic" with 172 occurrences. Other words such as "Islamization," "Indonesia," "archipelago," and "process" also appear with significant frequency, indicating the main research themes focused on Islamization in the Nusantara region. The size of the circles represents the frequency of keyword occurrences, with the largest circles indicating the highest counts. This diagram provides a clear visualization of the keyword distribution in research abstracts related to the Islamization of Nusantara.

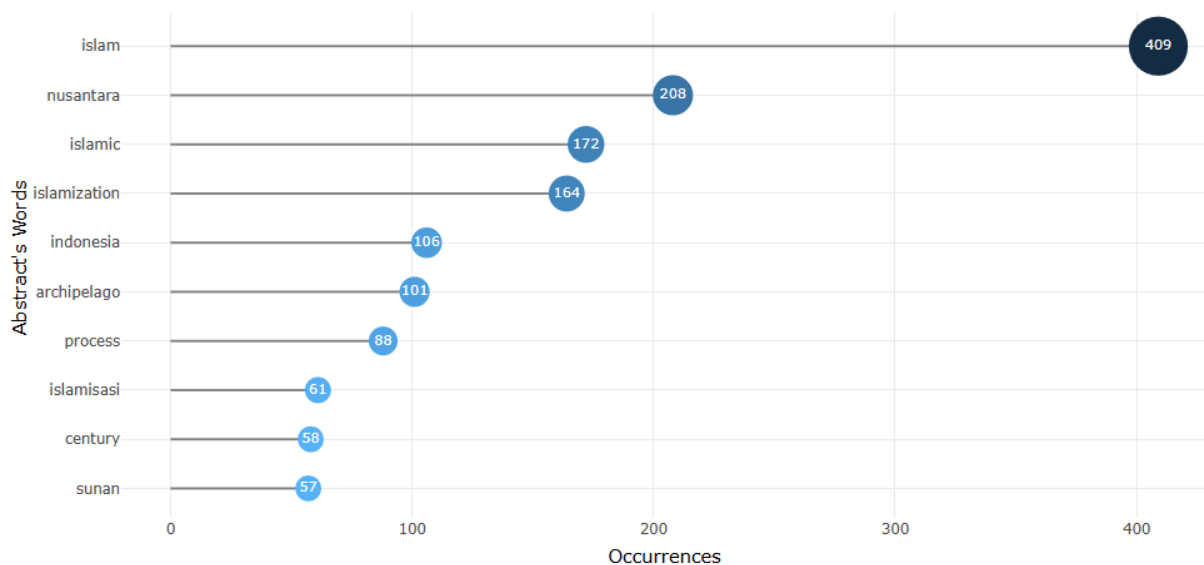


Figure 8. Most Relevant Word

The analysis of document titles related to the study of Islamization in Nusantara highlights the importance of understanding topic trends among scholars to capture the latest developments in the field. This visualization is presented in the form of a bubble timeline chart, illustrating the distribution of various Islamization-related terms over a specific period. The vertical axis displays different terms such as "Islam," "Nusantara," "Islamization," "Sultanate," and "History," while the horizontal axis represents the years from 2016 to 2022. The size of the circles indicates the frequency of these terms in academic publications or other sources, where larger circles signify higher occurrences in a particular year.

From this graph, it is evident that terms like "Islam," "Nusantara," and "Islamization" have significantly increased in usage since 2020, peaking around 2021 and 2022. Meanwhile, terms such as "Muslim," "Islamic," and "History" appeared in earlier periods but with lower frequency. This trend suggests that topics related to the Islamization of Nusantara have gained more attention in recent years, particularly in historical contexts and their development in Indonesia. Consequently, the study of Islamization in Nusantara remains primarily centred in Indonesia rather than in neighbouring countries from a historical perspective.

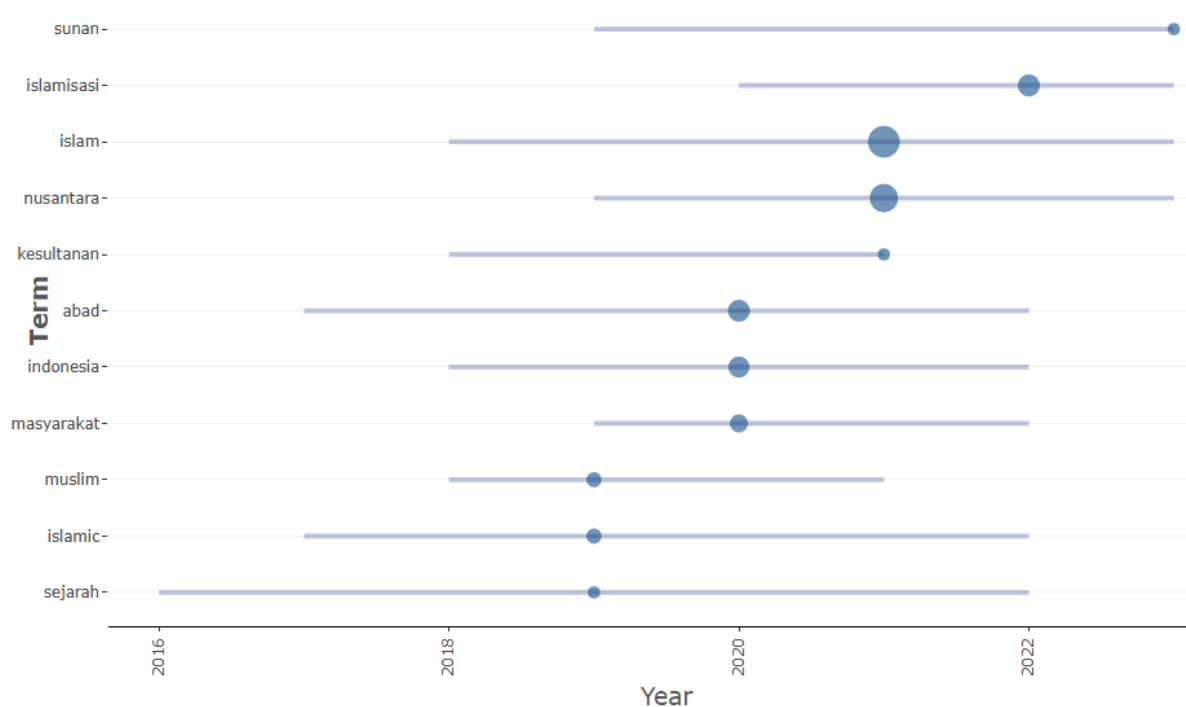


Figure 9. Trend Topics

Keyword Analysis

Based on the keyword analysis of the study on the Islamization of Nusantara, several keywords from abstracts were visualized using a word cloud. This word cloud representation provides a visual depiction of frequently occurring terms from the analyzed body of literature, using the keywords

"Islamization" and "Indonesia." In this representation, terms appear in various sizes and colors based on their frequency, randomly arranged in a cloud-like format. The most frequently occurring terms are positioned at the centre and displayed in larger sizes for better visibility, while less frequent terms are shown in smaller sizes and placed at the edges, making them less prominent.

Based on the findings from the word cloud visualization, the seven most frequently appearing terms are "Islamization, Nusantara, Islam, Islamic, archipelago, Indonesia, and development." The term "Islam" is the most dominant, indicating that the core focus of this research is the study of Islam within the context of Nusantara. Other prominent terms in the study of Islamization include "Nusantara," "Islamization," and "Islamic," suggesting that the research extensively discusses the process of Islamization in Nusantara from historical, social, and cultural perspectives. Additionally, high-frequency terms such as "Indonesia" and "archipelago" highlight that this study is primarily oriented toward the geographical region of the Indonesian archipelago.

Next, several terms with relatively lower frequency, such as "process," "history," "development," and "role," indicate that previous research has predominantly examined how the process of Islamization evolved in Nusantara, particularly through the contributions of scholars (ulama) and saints (wali), as well as the accompanying social, cultural, and customary dynamics. Another notable term is "Sunan," referring to the Wali Songo, the nine prominent scholars who played a crucial role in the Islamization of Java, reinforcing the importance of Islamic history in Indonesia within this research.

Furthermore, some terms appear less frequently in the studies analyzed, such as "article," "data," and "approach," reflecting the academic and educational approaches taken in these analyses. Other terms like "religious," "Muslim," "trade," and "community" illustrate aspects of spirituality, trade activities, and the Muslim community, which are integral to this field of study. This suggests that the process of Islamization in Nusantara was closely linked to trade activities and local communities that facilitated the spread of Islamic teachings. Thus, the word cloud visualization provides a general overview of the main focus of the research, namely the process of Islamization, the history of Islam in Nusantara, and the role of trade networks and local Muslim communities in its development.

and keywords include Heritage of Nusantara: International Journal of Religious Literature and Heritage and Islam-Nusantara: Journal for the Study of Islamic History and Culture. Additionally, the main keywords frequently appearing in this research include Islam, Nusantara, Century, Society, Indonesia, and Islamization, highlighting the primary research focus on Islamic studies and its historical context in various settings.

Overall, the visualization provides insights into how research in Islamic and historical studies is distributed across different journals, which authors are actively publishing scientific articles, and the most frequently discussed themes among scholars. This diagram helps in understanding research trends and identifying the connections between journals, authors, and emerging topics in academic studies related to the Islamization of Nusantara.

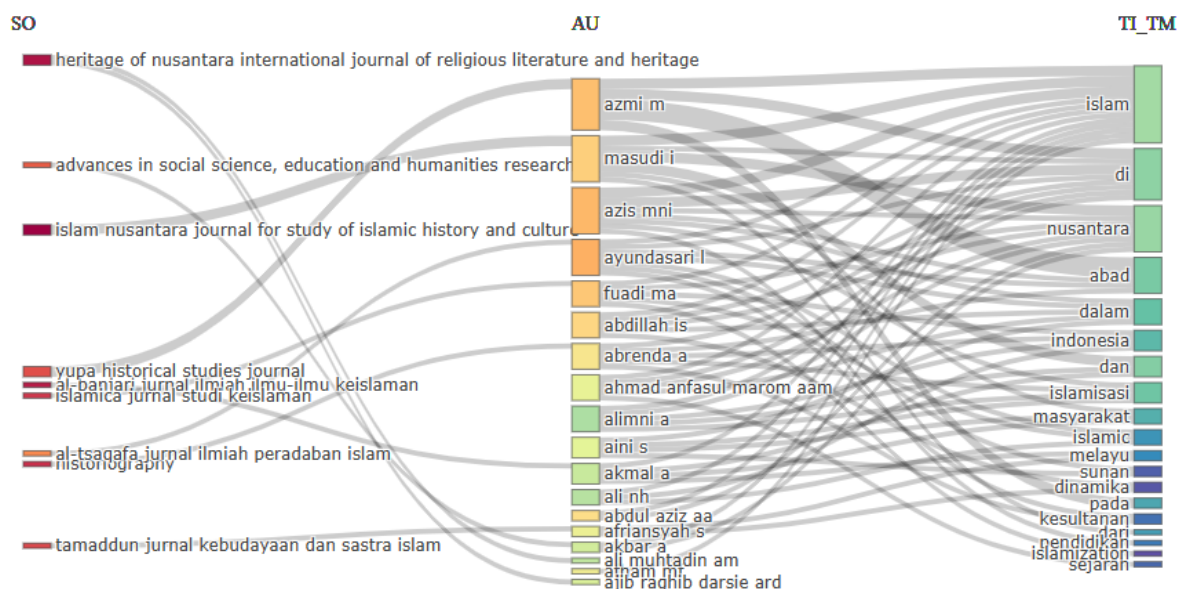


Figure 11. Three-Fields Plot

Co-occurrence Network

The co-occurrence network displays keywords from document titles related to the development of Islamization in Nusantara in a colorful format, illustrating the relationships between different keywords. In this network, words that frequently appear together in documents are connected by lines, while the size and color of the nodes reflect the frequency and interrelation of concepts in the research context. The study findings are categorized into three clusters:

1. Red Cluster: Islamization of Nusantara in Educational and Cultural Perspectives

This cluster connects several related keywords, such as "Nusantara, Aceh, culture, history, historical, Malay, education, role, Sunan, centuries, Ampel, and Malay."

Furthermore, the thematic map analysis is categorized into four quadrants: Motor Themes (highly developed and relevant topics), Niche Themes (well-developed but less relevant or central topics), Basic Themes (relevant but underdeveloped topics), and Emerging or Declining Themes (topics that are neither developed nor relevant). First, the top-right quadrant (Motor Themes) represents topics with high centrality and significant publication growth. These topics should be prioritized for future research. Topics such as “Islam, Nusantara, Islamization,” “Islamic, Islamization, centuries,” “education, pesantren, wisdom, Indonesian, politics,” as well as “manuscripts, perspectives, and XVIII” are considered important, focusing on cultural values, the role of mosques, and the Southeast Asian context. These themes have a strong influence on research and will continue to develop significantly in the future, indicating that the study of Islamization in Nusantara is becoming a key focus in academic discussions.

Next, the top-left quadrant (Niche Themes) contains topics that have high density but low centrality or relevance, such as “dirāsah fi li and historical sectarian” as well as “Java, teachings, and discourse”. These topics are more specific and may only be relevant within certain academic communities or specialized fields. Meanwhile, the bottom-right quadrant (Basic Themes) consists of fundamental topics that are highly relevant but underdeveloped, such as “Malay, transformation, zapin,” and “century and society”. Lastly, the bottom-left quadrant (Emerging or Declining Themes) represents topics that are not recommended for further research as they have low density and low centrality, including “religious, role, archipelago, history, and Arabic.” These themes are less developed and have low relevance, indicating that they are either being abandoned or are still in the early stages of exploration within research.

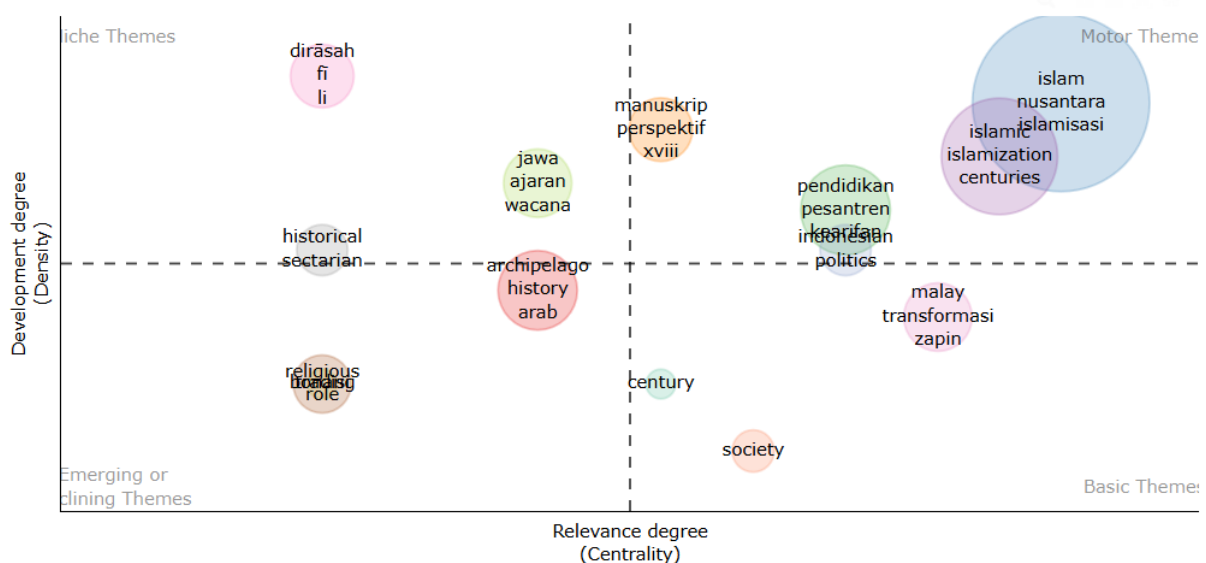


Figure 13. Thematic Map

Overall, this thematic map illustrates the dynamics of research development on Islam in Nusantara and provides insights into potential academic directions for further exploration in the future. Policymakers and religious leaders can leverage these insights to develop dakwah strategies in Indonesian society that emphasize the importance of education, transformation, and local wisdom, ensuring that dakwah is more easily accepted by the community.

This thematic map not only maps academic trends in Islamic studies within the Indonesian archipelago but also provides a strategic foundation for the implementation of concrete *da'wah* and theoretical contributions. Practically, the findings of the dominance of the themes of "Islamic education" and "local wisdom" can be operationalized by *da'wah* institutions (such as Islamic boarding schools and Islamic organizations) through the development of transformational pesantren models that integrate Nusantara fiqh with modern curricula, as well as da'i training based on cultural approaches for indigenous communities. In the digital realm, the still-limited research on digital da'wah opens up opportunities for the development of an algorithmic da'wah framework by utilizing big data analysis for content optimization. Theoretically, this map carries two original contributions: (1) the Nusantara Islamic Localization Model as a conceptual framework for understanding the stages of adaptation of Islamic values in local culture, and (2) a da'wah theory based on ethical transformation that emphasizes the ta'dib approach (adab formation) as an alternative to the conventional tabligh model. Thus, this thematic map serves a dual function: as a tactical guide for da'wah practitioners and as a foundation for the development of new theories responsive to the Nusantara context.

Conclusion

This study analyzed 95 scientific articles published in Dimensions from 2012 to 2025. The research focuses on the keywords "Islamization" and "Nusantara" as explored in previous literature. The study highlights that the process of Islamization in Nusantara has experienced dynamic and fluctuating developments over the years, analyzed through a bibliometric perspective. Bibliometric techniques were employed in this study to analyze the body of literature, identify frequently published topics by researchers, assess author productivity, examine co-occurrence networks, and establish a research framework for future studies with priority areas for further exploration. By integrating historical perspectives and qualitative literature analysis, this study provides a holistic understanding of the scientific contributions of Islamic dakwah and the development of Islamization in Nusantara through various channels. Future research should explore interdisciplinary approaches across topics, bridging bibliometric insights with socio-economic and cultural studies of Nusantara's society.

By analyzing data from various related articles, the study found that the main themes in the development of Islamization in Nusantara exhibit fluctuating research trends over time. Nevertheless,

several topics continue to attract high interest among authors, particularly those focusing on historical aspects, local contexts, and pesantren education. These three themes in Islamization in Nusantara hold high relevance among researchers, especially in linking Islamic history and civilization with local contexts, which can be adapted to the needs of contemporary society and local cultures.

This study highlights that the Islamization process in Nusantara not only focuses on spreading spirituality and religious beliefs but also extends to social, cultural, and educational dimensions. Islamization in Nusantara involves the adaptation of Islamic values into local traditions. Furthermore, this research reveals that studies on Islamization in Nusantara increasingly incorporate contributions from pesantren education and cultural aspects. This reflects the efforts of researchers to understand how Islam in Nusantara contributes to social harmony and provides beneficial knowledge to society in the midst of cultural diversity.

Thematic analysis and bibliometric mapping indicate that themes such as civilization, education, and local wisdom form the central discourse in academic research. On the other hand, more specific themes, such as Islamization in pesantren education and Islamization from a historical perspective, can serve as key references for future studies. Additionally, there is a need to conduct interdisciplinary studies by integrating perspectives from history, sociology, politics, and education, which increasingly dominate research on Islamization in Nusantara. Thus, this bibliometric approach not only maps research trends but also provides specific insights into the future direction of research on Islamization in Nusantara. Future studies should focus on contemporary issues relevant to societal challenges, such as social transformation and modern civilization, while preserving local values. By doing so, this research contributes to enriching the understanding of Islam's role in shaping an inclusive, educated, and religiously committed Nusantara society.

This study produces the Nusantara Glocalization Framework as a major theoretical contribution, which combines Islamic universalism with local adaptation through an adaptive fiqh integration model and a local wisdom-based pesantren curriculum. These findings provide operational guidance for da'wah actors: pesantren can develop contextual modules (e.g., environmental fatwas for farmers), Islamic organizations such as NU/Muhammadiyah can train da'i as cultural connectors, while digital influencers can leverage "hot" topic trends such as religious moderation for creative content. This analysis also reveals the need for future research on the impact of Islamization on locally based sharia-based social and economic inequalities, emphasizing the role of Islam as a catalyst for the transformation of Nusantara society that is inclusive yet remains rooted in authentic values.

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