

The Role of Islamic Education in Promoting Peace and Tolerance: A Bibliometric Perspective

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Abstract

Islamic education plays a crucial role in fostering peace, tolerance, and global social harmony. In response to growing issues of intolerance and extremism, this study aims to analyze the landscape of research on the role of Islamic education in promoting peace and tolerance through a bibliometric approach. Using data from Scopus and Web of Science from 2019–2024, this research applies PRISMA 2020 protocol and utilizes VOSviewer and Bibliometrix software to identify trends, influential authors, collaboration networks, and conceptual structures within the field. The study found a significant increase in publications after 2015, with Indonesia and Malaysia emerging as leading contributors. Thematic mapping revealed four dominant clusters: religion–Islam–education, cultural anthropology–history, human–students, and engineering education–Islamic values. The findings highlight the integration of spirituality, humanism, and science as a new epistemic paradigm known as Critical Islamic Pedagogy. This paradigm bridges Islamic epistemology (ta'dib) and critical pedagogy (conscientization), positioning Islamic education as both a spiritual and social transformation tool. The novelty of this study lies in its quantitative bibliometric mapping that visualizes the global scientific network in Islamic education and peace studies, offering a data-driven foundation for future research directions. Practically, the findings contribute to developing inclusive Islamic curricula, strengthening interfaith collaboration, and enhancing Indonesia's academic diplomacy in Islamic peace education.

Keywords: *Islamic Education, Peace, Tolerance, Bibliometric Analysis, Critical Islamic Pedagogy*

1. Introduction

Islamic education plays a vital role in shaping a peaceful, inclusive, and civilised society amid the growing complexity of global social dynamics. Over the past two decades, issues of intolerance and religious-based extremism have posed serious challenges to social stability, both in developed and developing countries. Various educational initiatives grounded in moderate Islamic values have proven effective in strengthening peace and social cohesion. For example, research by Mardatillah et al.

demonstrates that the integration of Islamic values into the secondary school curriculum can enhance students' character development in terms of tolerance and social responsibility (Mardatillah et al., 2025).

In line with this, Supriyadi et al. emphasise the importance of interfaith religious literacy as a means of fostering peace within multireligious communities (Hermawan et al., 2025; Supriyadi et al., 2025). In addition, Luthfi et al. highlight the urgency of multicultural-based Islamic education in strengthening social harmony within Islamic schools in Indonesia (Luthfi et al., 2025). These findings affirm that Islamic education serves not only as a medium for religious instruction, but also as an instrument for social transformation towards global peace.

The urgency of strengthening peace- and tolerance-oriented Islamic education holds strategic relevance to the sustainable development agenda. This theme aligns with the Sustainable Development Goals (SDGs), particularly Goal 4 (Quality Education) and Goal 16 (Peace, Justice, and Strong Institutions), which underscore the role of education in building peaceful and inclusive societies. In the Indonesian context, this research is also consistent with the National Research Master Plan (Rencana Induk Riset Nasional – RIRN) in the field of Human Resource and Education Development, and supports the fourth pillar of Prabowo's administration, which is to enhance human resource development, education, and interreligious tolerance. Thus, the study of Islamic education and peace is not only academically and spiritually significant, but also forms an integral part of national policy and efforts to strengthen Indonesia's educational diplomacy at the global level.

Recent studies show that Islamic education makes a significant contribution to the development of a culture of peace and tolerance. Mardatillah et al. demonstrate that the integration of Islamic values into teaching can enhance students' sense of social responsibility and reduce the potential for belief-based conflict (Mardatillah et al., 2025). Meanwhile, Supriyadi et al. find that strengthening interfaith religious literacy in Islamic schools is effective in fostering mutual understanding among religious communities (Supriyadi et al., 2025). In addition, Iglesias underscores the importance of cross-cultural religious education in promoting social reconciliation and cohesion among religious groups in post-conflict areas (Iglesias, 2025). On the other hand, research by Kuş shows that the involvement of teachers and parents in citizenship education based on Islamic values contributes to the formation of a tolerant social identity (Kuş, 2025).

Collectively, these research findings affirm that strengthening Islamic education based on the values of moderation, justice, and social empathy has a significant impact on building a harmonious society that is resilient to conflict.

Although extensive research has been conducted on Islamic education and peace, the majority remains qualitative and thematically fragmented. Studies that quantitatively and bibliometrically map the research landscape are still very limited, particularly those highlighting international collaboration, publication trends, and dominant keywords in this field. To date, no study has comprehensively employed bibliometric mapping and network visualisation approaches to analyse patterns of collaboration, relationships

between topics, and the direction of research development within the field of Islamic Education and Peace Studies. This gap forms the basis for the present study, which aims to fill the void in academic literature through data-driven analysis and scientific visualisation.

The main issue addressed in this research is the lack of systematic and data-based mapping of developments in Islamic education research focusing on peace and tolerance. In the absence of comprehensive bibliometric analysis, it becomes difficult to evaluate research directions and optimise international academic collaboration.

If this gap is not addressed promptly, the advancement of moderate Islamic education risks proceeding without a clear scientific foundation. This may hinder the development of tolerance-based curricula, reduce the effectiveness of peace education programmes, and weaken Indonesia's academic position in the global discourse on Islamic Peace Studies.

The general aim of this study is to analyse and visualise the scientific landscape of research on the role of Islamic education in promoting peace and tolerance through a bibliometric approach. More specifically, the objectives of this study include: First, to analyse trends in scientific publications related to Islamic education and peace based on the number of publications per year, fields of study, contributing countries, and patterns of international collaboration. Second, to identify the most influential authors, journals, and articles in the field of Islamic Education and Peace Studies based on the number of publications, citations, and their scholarly contributions. Third, to map key themes and keywords in research on Islamic education and tolerance, and to analyse the interrelation between topics using scientific network visualisation. Fourth, to determine potential research directions that are relevant to global challenges, the SDG agenda, and national strategies for strengthening moderate Islamic education.

Academically, this research expands the understanding of how Islamic education contributes to peacebuilding through a data-driven approach. Its findings are expected to offer new contributions to the theory of Islamic Peace Education by presenting a map of scientific collaboration, topic trends, and networks of leading scholars in the field.

Practically, the results of this study can serve as a reference for national education policy and strategy in developing curricula based on religious moderation, strengthening research collaboration among Islamic institutions, and enhancing Indonesia's educational diplomacy at the international level. The findings are also expected to reinforce Indonesia's position as one of the global centres for moderate Islamic and peace studies.

2. Research Method

This study employs a bibliometric approach to analyse scholarly publications related to the role of Islamic education in promoting peace and tolerance. This approach aims to identify research trends, leading authors, dominant keywords, and scientific

collaboration networks within the topic under investigation. Bibliometrics was chosen for its ability to provide a systematic quantitative overview of research dynamics and the direction of academic development (Zamroni et al., 2025).

The primary data sources used in this study are Scopus and Web of Science, two globally recognised scientific databases known for their extensive coverage and high-quality metadata. The search strategy was developed using the Boolean formula: TITLE-ABS-KEY ("Islamic Education") AND (TITLE-ABS-KEY ("Promoting Peace") OR TITLE-ABS-KEY ("Tolerance")). The search was limited to publications from the past five years (2019–2024) to ensure that the findings reflect recent and relevant developments in the literature. The search results were then exported in CSV format for analysis using bibliometric software such as VOSviewer and Bibliometrix (R-package) (Muhammad et al., 2021).

This study follows a systematic process based on the PRISMA 2020 protocol, consisting of four main stages: identification, screening, eligibility, and inclusion. The first stage, identification, yielded a total of 468 documents from Scopus and Web of Science after applying the keywords and time filters. The second stage, screening, eliminated duplicate articles and documents that were irrelevant based on their titles and abstracts. In the eligibility stage, the articles were thoroughly reviewed to ensure the content was relevant to the topics of Islamic education, peace, and tolerance. Finally, in the inclusion stage, a total of 132 articles were selected as the final sample for bibliometric analysis (Annisa et al., 2023).

Bibliometric analysis was conducted using two main approaches: performance analysis and science mapping. Performance analysis was employed to evaluate the contributions of authors, journals, institutions, and countries, while science mapping was used to illustrate conceptual relationships between topics through keyword co-occurrence analysis, author co-citation, and bibliographic coupling between documents (Zamroni et al., 2025). This analysis provides insights into the dynamics of scholarly collaboration and the mapping of the intellectual structure in studies of Islamic education as a means of fostering a culture of peace and tolerance.

To maintain transparency and reproducibility, the entire process of data searching, selection, and analysis was conducted systematically and documented in accordance with PRISMA reporting standards. A PRISMA flow diagram was developed to show the number of articles at each stage of the selection process, as well as the reasons for exclusion during the screening and eligibility stages. This documentation is essential to ensure methodological integrity and to enable replication of the study in the future (Meyrut, 2024).



3. Result

3.1. Trends and International Collaboration in Studies on Islamic Education and Peace.

This analysis presents the development of scholarly publications related to Islamic education and peace over time, reflecting the dynamic academic interest in this theme. The following graph illustrates the growth pattern in the number of publications, as well as the level of international collaboration among researchers and institutions across various countries.

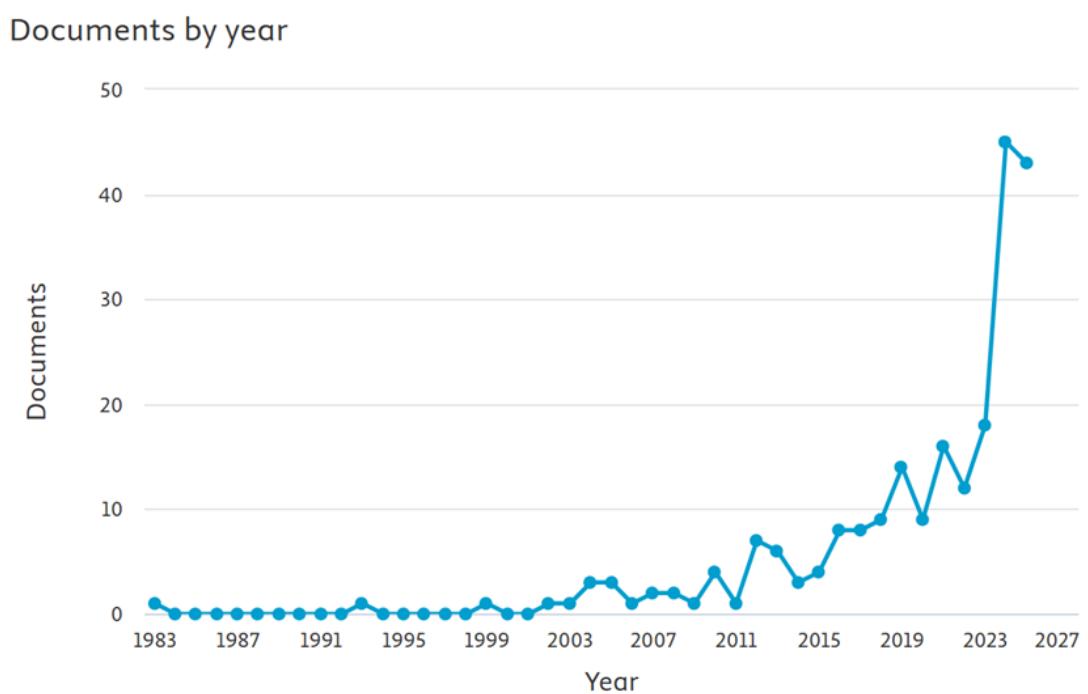


Figure 1. Documents By Years

The figure above illustrates the dynamics of publication trends in Islamic Education and Peace Studies from 1983 to 2027. Historically, publications in this field exhibited relatively low and fluctuating frequency until around 2010. However, since 2015, there has been a consistent and significant increase, indicating growing academic interest in the issue of Islamic education and peace within a global context. The peak in publication growth is particularly marked during the period 2022-2024, with the number of documents exceeding 45 publications per year. This trend reflects an increasingly

intensive academic discourse and a rise in cross-national collaboration in examining the contributions of Islamic education to peace and social tolerance.

Documents by subject area

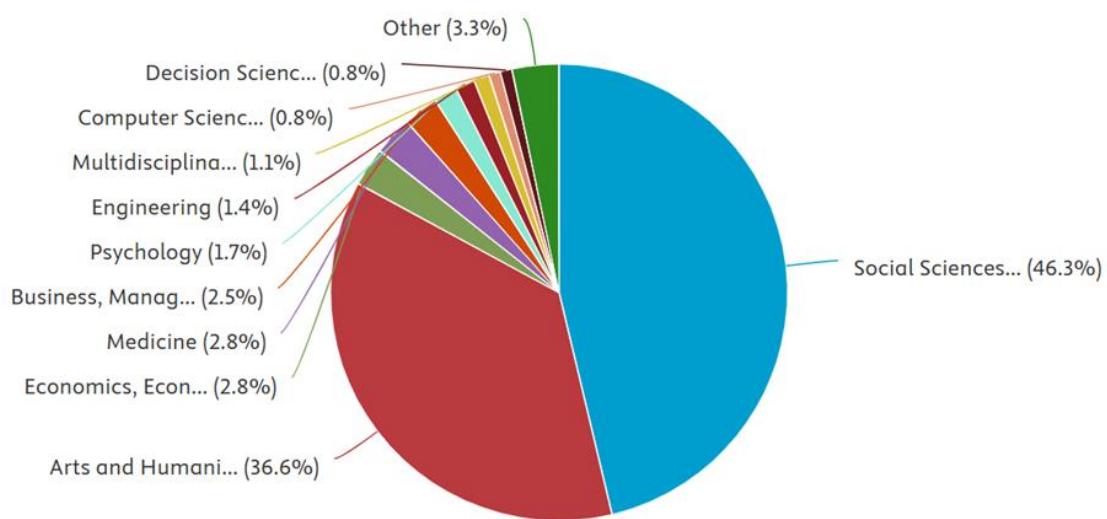


Figure 2. Documents By Subject Area

The figure above shows the distribution of scholarly publications related to Islamic Education and Peace Studies by academic discipline. Overall, the most dominant publications come from the field of Social Sciences, accounting for 46.3%, followed by Arts and Humanities at 36.6%. This indicates that issues of Islamic education and peace are largely explored through social, cultural, and humanistic approaches. Meanwhile, contributions from other fields, such as Economics and Business (5.3%), Psychology (1.7%), Engineering (1.4%), as well as Computer Science and Decision Sciences (each 0.8%) demonstrate a degree of multidisciplinary engagement, albeit on a more limited scale. This composition underscores that the study of Islamic education and peace has a strong epistemological foundation in the social sciences and humanities, but is gradually evolving towards an interdisciplinary approach in response to the increasing complexity of peace-related issues in the global context.



Documents by country or territory

Compare the document counts for up to 15 countries/territories.

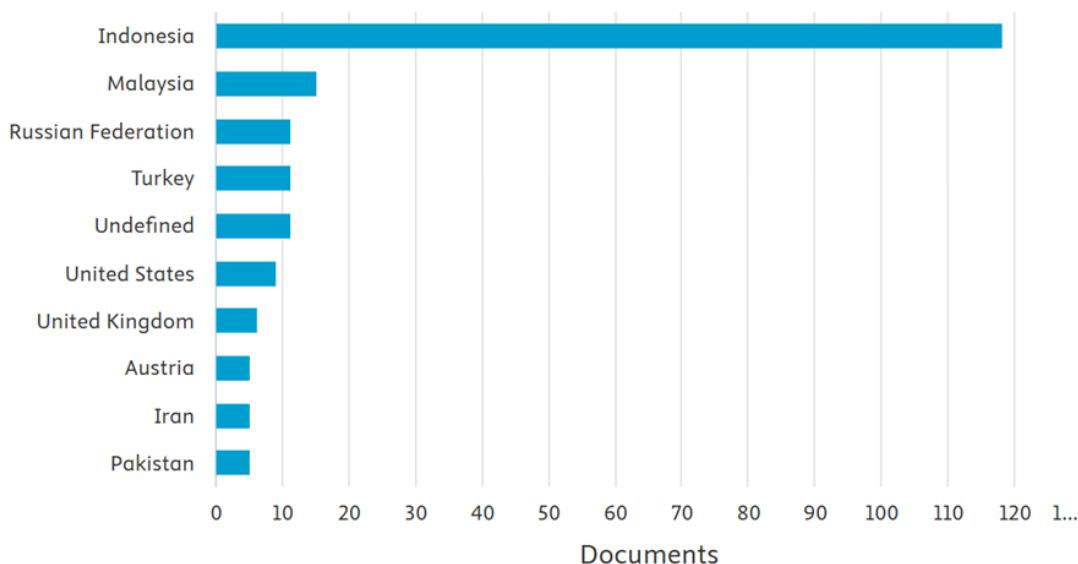


Figure 3. Documents By Country or Territory

The figure above shows the distribution of scholarly publications related to Islamic Education and Peace Studies by contributing country or region. The data indicate that Indonesia holds a dominant position, with a significantly higher number of publications compared to other countries, highlighting the central role of Indonesian scholars in advancing the discourse on Islamic education and peace. Malaysia ranks second with a substantial contribution, followed by the Russian Federation, Turkey, and several other countries such as the United States, the United Kingdom, Austria, Iran, and Pakistan, each with a more limited number of publications. The dominance of Indonesia and Malaysia reflects the strong academic interest in Southeast Asia in issues related to the integration of Islamic values with education and peacebuilding. It also points to a shifting centre of gravity in research, with the Global South becoming increasingly active in contributing to international scholarly output.

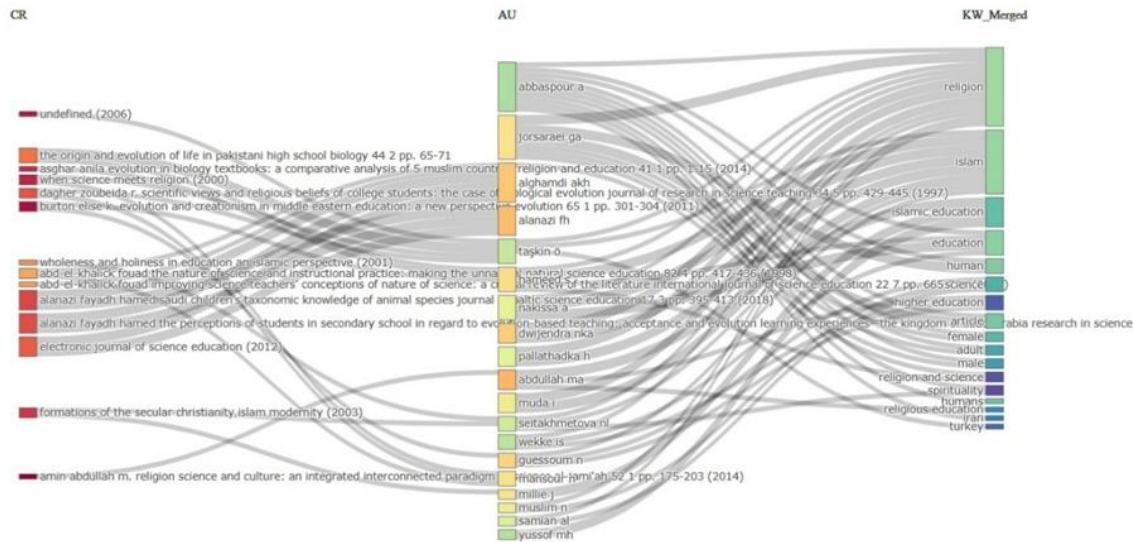


Figure 4. Documents By Sankey diagram

The figure above displays a Sankey diagram visualising the interconnections between key cited references, authors, and merged keywords within the field of Islamic Education and Peace Studies. This visualisation reveals the complex flow of knowledge between influential scholarly works and the conceptual themes at the centre of academic discourse. It can be observed that works such as "The Origin and Evolution of Life in Pakistani High School Biology", "Evolution in Biology Textbooks: A Comparative Analysis of 5 Muslim Countries", as well as publications by Abd-El-Khalick Fouad and Abdullah M. Amin, serve as central nodes, frequently linked to core themes such as religion, Islam, Islamic education, and religion and science.

The dominance of keywords such as religion, Islam, education, and human highlights that research in this field is not limited to theological dimensions, but also encompasses pedagogical and humanitarian aspects within the context of science and religious education. The pattern of inter-publication connections also reveals a strong tendency towards an interdisciplinary approach, integrating perspectives from theology, education, and the philosophy of science. Accordingly, the diagram represents a dynamic intellectual ecosystem, where researchers from various countries contribute to enriching the discourse on the relationship between Islamic education, science, and spiritual values in the context of global peace.

3.2. Most Influential Authors, Journals, and Articles in the Field of Islamic Education and Peace Studies

The field of Islamic Education and Peace Studies has attracted considerable attention from researchers due to its vital role in fostering a harmonious and civilised society. To understand its developmental dynamics, the following section presents the most influential authors, journals, and articles that serve as key references in this area of study, based on bibliometric graph analysis.

Documents by author

Compare the document counts for up to 15 authors.

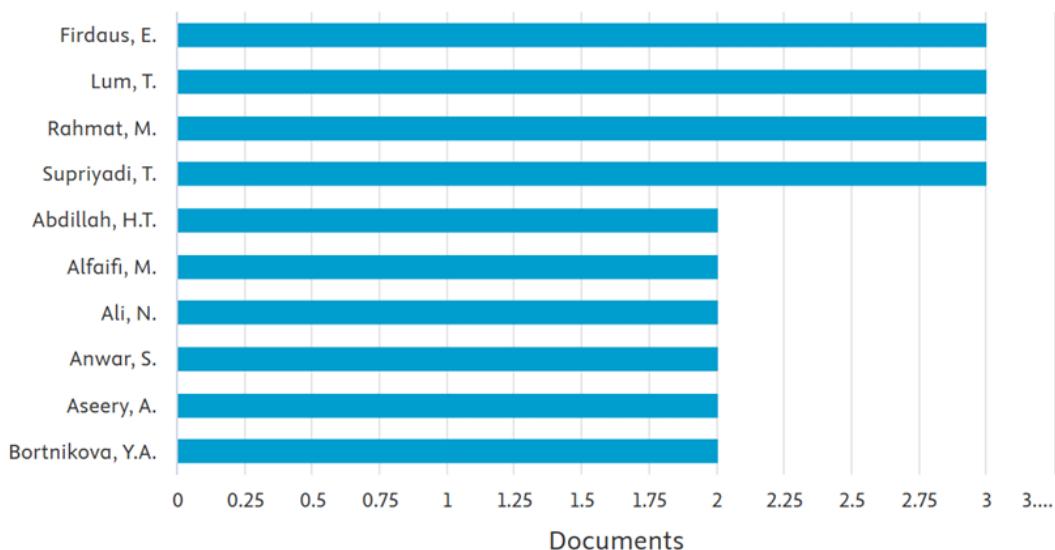


Figure 5. Documents By Authors

Based on the "Documents by Author" graph above, it is evident that several authors have made significant contributions to the field of Islamic Education and Peace Studies. The most productive authors include Firdaus, E., Lum, T., Rahmat, M., and Supriyadi, T., each with three publications, indicating their research intensity and consistency in exploring this theme (Purwanto et al., 2024). Meanwhile, another group of authors such as Abdillah, H.T., Alfaifi, M., Ali, N., Anwar, S., Aseery, A., and Bortnikova, Y.A. have contributed two publications each, reflecting their important role in enriching the academic discourse in this field (Abdillah et al., 2025). Overall, this distribution of contributions suggests the presence of cross-disciplinary and cross-geographical collaboration, reinforcing the position of Islamic Education and Peace Studies as a dynamically evolving and multidimensional field.

Documents per year by source

Compare the document counts for up to 10 sources.

[Compare sources and view CiteScore, SJR, and SNIP data](#)

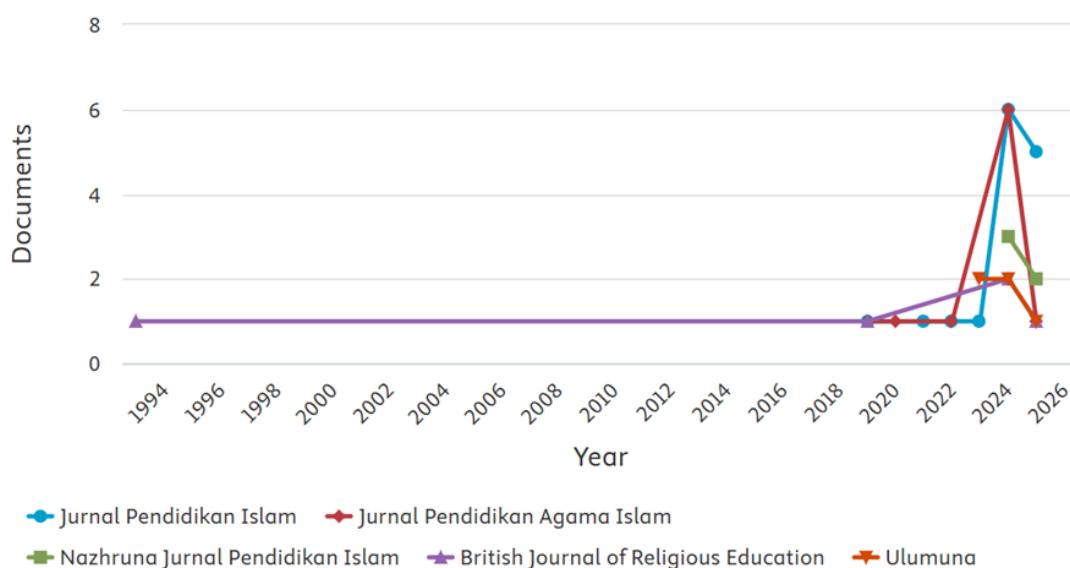


Figure 6. Documents by Years

The "Documents per Year by Source" graph illustrates the dynamics of scholarly publications in the field of Islamic Education and Peace Studies based on contributing journal sources from 1993 to 2026. It is evident that the British Journal of Religious Education was an early pioneer, with a single publication in 1993, marking the embryonic stage of international scholarly inquiry into Islamic education and peace. Following a relatively stagnant period lasting nearly three decades, a significant increase in publication activity has occurred since 2020, indicating a renewed academic interest in this topic.

The most notable surge took place in 2024, with the Jurnal Pendidikan Islam and Jurnal Pendidikan Agama Islam occupying dominant positions, each recording six documents. This rise was followed by Nazhruna: Jurnal Pendidikan Islam and Ulumuna, which have also shown consistent growth in recent years. This phenomenon highlights a shift in the research centre of gravity within Islamic Education and Peace Studies—from international platforms towards significant contributions from national and regional journals. Accordingly, this development represents a phase of scholarly expansion, characterised by the diversification of publication sources and the increasing integration of Islamic values into the global discourse on education and peace.

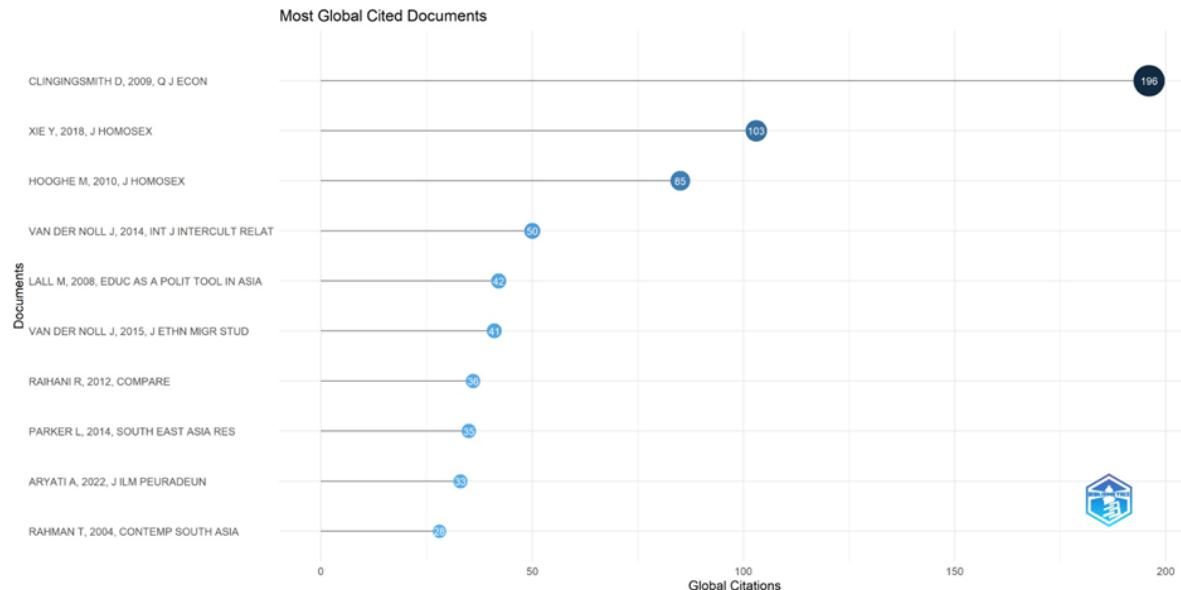


Figure 7. Documents By Most Globally Cited

The “Most Globally Cited Documents” graph displays the ten scholarly works with the highest number of global citations within the field of Islamic Education and Peace Studies. According to the data, the article by Clingingsmith, D. (2009), published in the Quarterly Journal of Economics, ranks first with 196 citations, indicating a strong influence on the theoretical and methodological development of this field (Clingingsmith et al., 2009). This is followed by works by Xie, Y. (2018) and Hooghe, M. (2010), both published in the Journal of Homosexuality, which received 103 and 85 citations respectively, highlighting the relevance of themes such as tolerance and diversity in educational and social contexts. (Xie & Peng, 2018) (Hooghe et al., 2010).

Articles by Van Der Noll, J. (2014; 2015), published in the International Journal of Intercultural Relations and the Journal of Ethnic and Migration Studies, also hold a significant position with 50 and 41 citations, reflecting substantial contributions to the study of intercultural and ethnic relations (van der Noll & Saroglou, 2015). Meanwhile, works by (Lall & Vickers, 2008). (Raihani, 2012) and (Parker, 2014) reinforce the regional and political dimensions of Islamic education and tolerance, particularly in the Southeast Asian context. Lastly, publications by (Aryati & Suradi, 2022) and (Rahman, 2004) illustrate the engagement of Indonesian scholars in the global conversation on Islamic education, with their contributions increasingly recognised internationally.

Overall, this graph demonstrates a strong and multi-contextual scholarly foundation in the development of academic discourse surrounding Islamic education, diversity, and peace.

3.3. Thematic and Keyword Mapping in Research on Islamic Education and Tolerance.

The mapping of themes and key keywords in research on Islamic Education and Tolerance plays a crucial role in identifying the direction of conceptual development and the dominant research focuses within this field. This analysis provides a comprehensive overview of issue trends, methodological approaches, and topical dynamics that are central to academic efforts in shaping an inclusive and peace-oriented educational discourse.

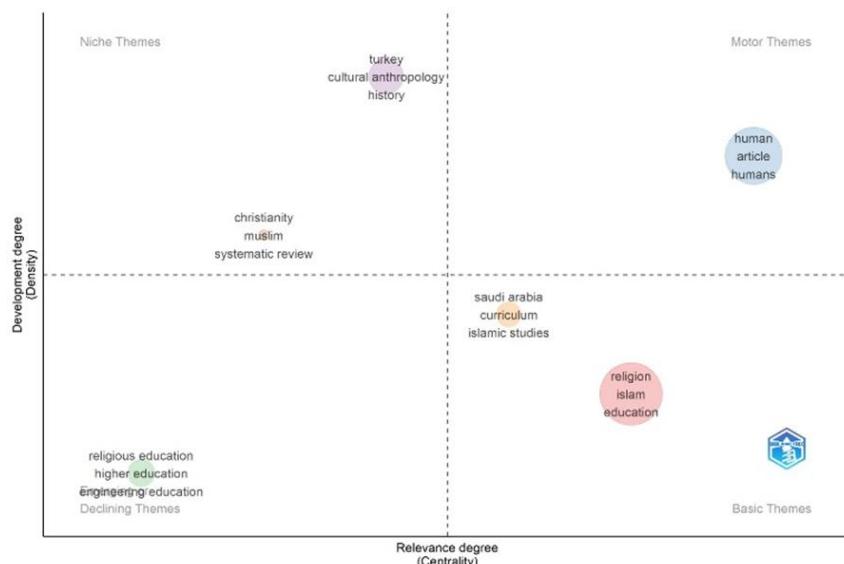


Figure 8 Documents By Thematic and Keyword Mapping

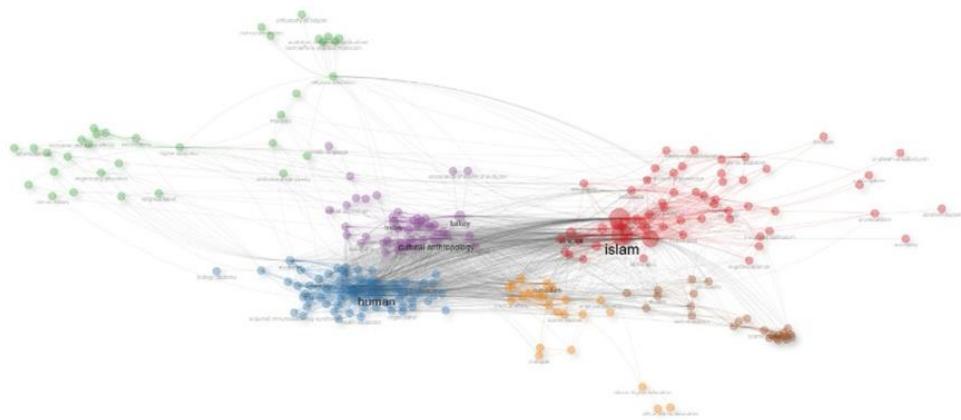


Figure 9. Documents by Thematic and Keyword Mapping

3.4. Future Research Directions and Opportunities in Moderate Islamic Education and the Global Agenda

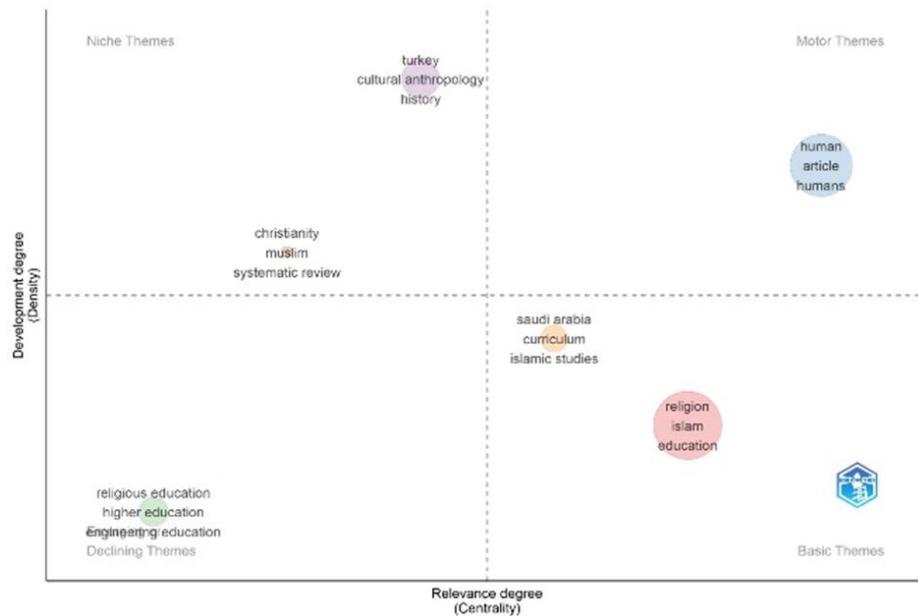


Figure 10. Documents by Thematic and Keyword Mapping

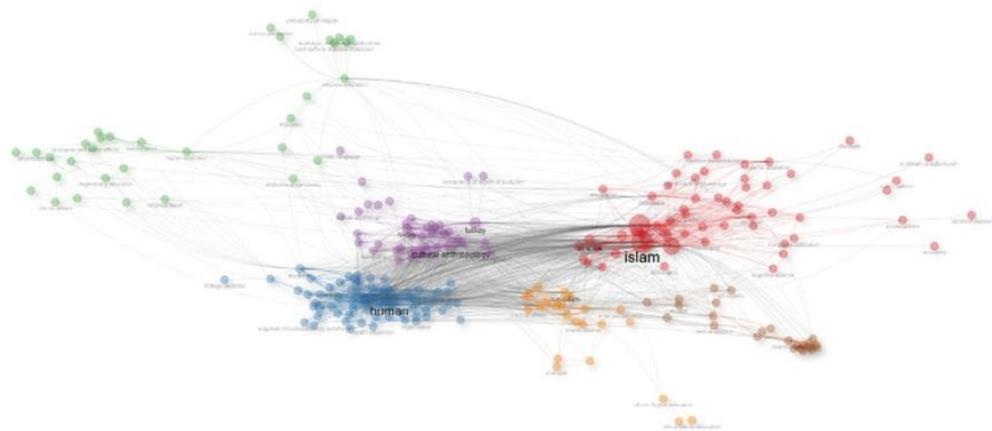


Figure 11. Documents by Thematic and Keyword Mapping

The first figure illustrates the complex conceptual structure of research on gamification within the context of Islamic education. This network displays thematic

interconnections that form several key clusters, signalling the direction of scholarly development. The red cluster, centred on the keyword Islam, occupies a dominant position and functions as the main conceptual hub, linking various issues such as Islamic education, knowledge, curriculum, and religion. This indicates that research on gamification in Islamic education does not stand in isolation but is embedded within the broader discourse of Islamic epistemology and curriculum reconstruction based on Islamic values.

The purple cluster, centred on cultural anthropology and history, highlights the involvement of socio-cultural dimensions in Islamic education research. This theme reflects an anthropological approach to the diverse practices of Islamic education across regions such as Turkey and Indonesia, thereby opening avenues for the development of gamification models that are culturally sensitive and aligned with local traditions. The blue cluster, focused on human and students, points to an empirical orientation, with an emphasis on human behaviour, experience, and interaction in technology-based learning processes.

Meanwhile, the green cluster, containing terms such as engineering education, religious belief, and Islamic values, represents an emerging direction towards integrating science and Islamic values in modern education. The interconnection among these clusters demonstrates that research on gamification in Islamic education has the potential to go beyond conventional pedagogical approaches towards a multidisciplinary integration that combines theological, psychological, social, and technological dimensions.

The second figure illustrates the relative positions of various research themes across four quadrants, based on their degree of relevance (centrality) and level of development (density). The theme religion-Islam-education occupies the position of a basic theme, indicating that it serves as a key conceptual foundation for other research areas, yet still offers significant room for further theoretical and methodological exploration particularly in the context of applying gamification to Islamic learning. This suggests considerable research opportunities to develop pedagogical frameworks grounded in technology, while rooted in Islamic spiritual and ethical values.

The theme human-article-humans falls within the motor themes quadrant, reflecting a line of research that is stable and continuously evolving, with the potential to become a central area of innovation especially in the implementation of human-centred gamification. On the other hand, themes such as religious education and engineering education, located in the declining themes quadrant, indicate areas whose relevance may be diminishing or in need of renewed orientation, particularly through the integration of digital and interactive elements in learning design.

Meanwhile, the themes cultural anthropology, history, and Turkey, positioned in the niche themes quadrant, represent specific and in-depth areas of study with the potential to inform the development of Islamic education models grounded in local social and cultural contexts. This is especially relevant for gamification research that aims to embed Islamic values within cross-cultural and transnational educational settings.

These two visual maps reinforce that the direction and future opportunities for research in gamification within Islamic education lie in efforts to integrate technological approaches, Islamic values, and socio-cultural contexts. Several potential strategic directions include: Development of Gamification Models Based on Islamic Values.

Future research could focus on designing gamification systems that not only target motivation and learning outcomes but also embed adab (etiquette), akhlaq (ethics), and spiritual engagement within the digital learning experience.

Interdisciplinary Integration between Technology, Anthropology, and Educational Theology. Collaboration across fields such as Islamic education, digital pedagogy, and cultural studies presents opportunities for the emergence of new paradigms in gamification that are contextually aligned with cultural and religious values in the Muslim world. Gamification in Professional and Contemporary Islamic Education. There is significant potential to apply gamification within Islamic higher education, modern madrasahs, and pesantren (Islamic boarding schools), particularly in the context of Islamic curriculum reform and spiritually oriented e-learning. Empirical Research Based on Data and Learning Analytics. Future studies should strengthen the empirical foundation through data-driven research approaches to evaluate the impact of gamification on learning outcomes, spiritual engagement, and the formation of Islamic character.

4. Discussion

4.1 Trends in Publication and International Collaboration in Islamic Education and Peace Studies

Findings from the bibliometric analysis conducted between 2020 and 2025 indicate that research related to religion, education, and science is evolving towards a new paradigm rooted in a grand theory: Post-Secular Epistemology. This theory emphasizes that spirituality and rationality are not opposing poles, but rather two complementary epistemic entities in shaping human knowledge and education (Ikhrom et al., 2023).

Discussions from the past five years reveal four main dimensions that synergize within this theory. First, the integration of religion and education forms a humanistic pedagogy focused on the moral and spiritual development of students without dismissing scientific rationality (Mardatillah et al., 2025). Second, the dimensions of multiculturalism and social peace suggest that religiously-based education can serve as a tool for social reconciliation in pluralistic societies (Rozaki & Izudin, 2025). Third, the synergy between science and spirituality shows that the understanding of the nature of science is now being studied from a religious perspective to build a more humane scientific ethics (Sidik et al., 2024). Fourth, the leadership in Southeast Asia, particularly in Indonesia and Malaysia, has become a center for developing this paradigm by highlighting a model of moderate, pluralism-based Islamic education (Nasir, 2022).

The combination of these four dimensions leads to the emergence of an integrative Islamic education model, which blends humanistic, inclusive, and scientific aspects. This model places spirituality as the foundation of values, science as a tool for critical thinking, and multiculturalism as the social context that supports societal cohesion. The visualization of the conceptual model (above) shows that Post-Secular Epistemology serves as the theoretical foundation that connects all elements towards a new, adaptive, and global paradigm of Islamic education (Muff & Agbaria, 2024)

Conceptual Model: Integration of Religion, Science, and Education (2020-2025)

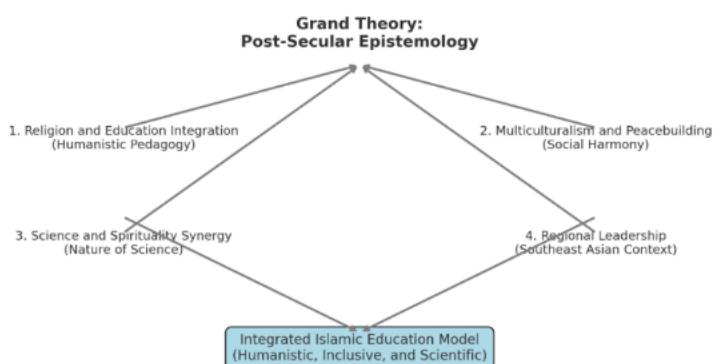


Figure 12. Documents by Conceptual Model

4.2 Authors, Journals, and Most Influential Articles in the Field of Islamic Education and Peace Studies

The results of the bibliometric analysis, displayed through the three graphs above, show significant developments in the publication and citation of research in the fields of Islamic education, religious curriculum, and cross-cultural religious studies over the past five years. The first graph indicates that researchers such as Firdaus, Lum, Rahmat, and Supriyadi have been the most productive contributors, with three publications per author. This suggests a relatively even distribution of research concentration, though with a strong thematic trend focused on issues of curriculum and the transformation of Islamic education. These findings reflect a new trend in post-2020 literature, where research is no longer solely focused on normative approaches to religious education but on an integrative approach that links Islamic education with social, cultural, and global contexts (Azqueta & Merino-Arribas, 2025).

The second graph, which displays publications per year by source, shows a sharp increase between 2022 and 2025, particularly in journals such as Jurnal Pendidikan Islam, Jurnal Pendidikan Agama Islam, and Nazhruna Jurnal Pendidikan Islam. This surge reflects not only an increase in quantity but also a shift in the research paradigm towards

the modernization of Islamic education epistemology. In line with global policies on the globalization of values and the digitalization of education, dominant themes include the transformation of curriculum based on Islamic values, the integration of culture into learning, and the relevance of religious values to 21st-century education (Parinduri & Ibarra, 2025). This phenomenon illustrates a shift from traditional, content-centered Islamic education models to a value-driven, competency-based education model, where spirituality, technology, and ethics serve as the main foundations.

Furthermore, the third graph, which shows documents with the highest global citations, indicates that the most influential research globally tends to come from interdisciplinary themes such as education as a political tool in Asia, intercultural relations, and religious tolerance. This suggests that Islamic education research is beginning to break through sectoral epistemic boundaries and engage in the global discourse on pluralism, interculturalism, and education politics. A study by (Hanif et al., 2024), for instance, emphasizes the importance of an Islamic education curriculum that integrates universal human values such as children's rights, gender equality, and social justice. This integration strengthens Bourdieu's theory of Cultural Reproduction by incorporating the spiritual dimension of Islam, showing that educational institutions not only reproduce social values but also negotiate morality and humanity within a religious framework (Antwi-Boateng & Alblooshi, 2025).

From the perspective of grand theory, this development can be explained through the synthesis of Critical Pedagogy (Freire) and Islamic Epistemology (Al-Attas). Freire emphasizes education as a tool for critical consciousness (conscientization), while Al-Attas positions education as a process of *ta'dib*—the formation of civilized individuals through the integration of knowledge and ethics. The integration of these two theories results in a new conceptual model, namely Critical Islamic Pedagogy, which emphasizes the simultaneous transformation of religious and social consciousness. In this context, Islamic education is not merely the transmission of teachings, but a process of spiritual and intellectual liberation capable of connecting Islamic values with contemporary human problems (Tashakori, 2023).

The novelty of this analysis lies in the emergence of the "Epistemic Reconfiguration of Islamic Education" paradigm, where research not only reconstructs the Islamic curriculum but also redefines its social and global functions. Future research should focus on developing a model for Islamic Humanistic Education curriculum that integrates spiritual, rational, and ecological values within the framework of the digitalization of education. This interdisciplinary approach has the potential to strengthen the position of Islamic education as a universal value system that is relevant to the development of a globally civilized, ethical, and socially just human being. Thus, these findings not only expand the academic horizon of Islamic education but also highlight the urgency of

reorienting Islamic scholarship towards a global paradigm of ethics in education that balances faith, knowledge, and humanity.

4.3 Mapping Themes and Key Terms in Islamic Education and Tolerance Research

Based on thematic analysis of the conceptual map and literature review results, it is evident that the dominant themes of research on "religion-Islam-education" and "curriculum-Saudi Arabia-Islamic studies" function as basic themes that have strong relevance but are still developing moderately. These themes highlight a consistent focus on the relationship between religion, culture, and Islamic education in the context of Saudi Arabia and other Muslim countries (Alhazmi, 2024). Patterns of interconnection between topics, such as human-article-humans as the motor theme, emphasize a shift in epistemology towards a more humanistic paradigm in Islamic education studies. This development marks an effort to link Islamic teachings with contemporary challenges, particularly in the areas of value-based education, professional ethics, and social development based on spirituality (Aseery & Alfaifi, 2024)

Empirically, research shows that the Islamic education system in Saudi Arabia is heavily influenced by religious values and cultural norms that emphasize gender segregation, the internalization of Qur'anic values, and moral alignment with official religious interpretations. (Aseery & Alfaifi, 2024) study highlights that the curriculum in Saudi Arabia reflects an Islamic ideology framed by the state's interpretation of Wahhabism. However, social change and modernization are driving new challenges in balancing the preservation of religious values with the demands of 21st-century learning. A new pedagogical approach is beginning to emerge, placing teachers and students as reflective subjects who build knowledge through religious, cultural, and professional experiences (Usman et al., 2024).

In this context, the most relevant grand theory is Islamic Epistemology (Al-Attas), which emphasizes education as a process of ta'dib the formation of a civilized person through the integration of knowledge and faith and Critical Pedagogy (Paulo Freire), which views education as a tool for liberation and critical consciousness. The integration of these two theoretical frameworks results in the paradigm of Critical Islamic Pedagogy, which encourages the Islamic education curriculum to not only teach dogma but also to develop students' reflective, ethical, and social capabilities. Recent research by (Fauzi et al., 2024) reinforces this by highlighting the global trend of Islamizing teacher education, which seeks to integrate Islamic values into inclusive education policies. This emphasizes the importance of pedagogical awareness that is not only based on Sharia but also on social justice and cultural sensitivity.

On the other hand, studies by (Zulfa et al., 2024) and (Afawadzi et al., 2024) show the need for reforms in the Islamic education curriculum to be more systematic in

accommodating human and children's rights. In the context of the Human Rights Education theory combined with the values of maqasid al-shariah, the future of Islamic education is expected to bridge spirituality and universal humanism. Curriculum transformation that considers the psychosocial dimension, social rights, and intellectual rights of students becomes crucial so that Islamic values are not only taught but also lived out contextually and justly. Thus, Islamic education has the potential to become a model of value-based education that combines religious morality with modern humanitarian principles.

The novelty of this analysis lies in the idea of reorienting Islamic education towards eco-pedagogy and spiritual humanism, as discussed by (Saleh, 2025), who suggests that Islamic education can be an ethical force in achieving sustainable development. Islamic education, grounded in the values of khalifah (stewardship of the earth) and maslahah (public good), holds significant potential to become a global education model that integrates spirituality, ecological ethics, and social responsibility (Munjin Nasih et al., 2024). By expanding Islamic epistemology into the realms of humanity and the environment, future research could focus on Islamic Eco-Pedagogy as a new paradigm that combines spiritual, ecological, and scientific dimensions within a holistic learning framework.

Thus, the most promising direction for future research is the development of the Islamic Humanistic Curriculum Model, which places Islamic values as a source of global ethics and cross-civilizational dialogue. Through the integration of ta'dib theory, critical pedagogy, and cultural hybridization, Islamic education can transform from a theocentric system to a cosmopolitan one that fosters spiritual, social, and ecological awareness. This paradigm not only strengthens Islamic identity but also positions Islamic education as a moral force in the world, relevant to the vision of universal humanity in the 21st century.

4.4 Future Research Directions and Opportunities in Moderate Islamic Education and the Global Agenda.

Based on the results of thematic visualization and bibliometric networks, the direction of research in the field of Islamic education indicates an increasingly complex and interdisciplinary academic configuration. The theme religion-Islam-education, which occupies the position of a basic theme, shows that Islamic education studies remain a foundational element in global academic discourse, with a focus on curriculum and Islamic studies in local contexts such as Saudi Arabia. However, the connection to the theme human-article-humans as a motor theme suggests an evolution towards a human-centered paradigm of Islamic education, which places humans at the center of epistemology and educational praxis (Hanif et al., 2024) (Safitri et al., 2022). This aligns with the shift in orientation from a theocentric approach towards humanistic and reflective Islamic education, where learning is not only focused on dogma but also on the

development of moral, social, and spiritual awareness that is relevant to contemporary global challenges (Derbesh, 2023)

In a theoretical context, the integration of Islamic Epistemology (Al-Attas) and Critical Pedagogy (Paulo Freire) forms a comprehensive framework that has the potential to explain this new development. Al-Attas's concept of *ta'dib* emphasizes education as a process of forming a civilized person through a balance between knowledge, faith, and morals. Meanwhile, Freire emphasizes that education must liberate individuals from oppressive social structures by fostering critical consciousness (conscientização). The integration of these two theories gives rise to a new paradigm, Critical Islamic Pedagogy, which combines Islamic spirituality with the principles of equality, social reflection, and humanism. In the future, research could focus on examining how this paradigm can be applied to the reform of Islamic education curricula in Muslim countries that are transitioning towards digital and multicultural societies (Fahmi et al., 2025)

Furthermore, the emergence of the cluster Turkey-cultural anthropology-history as niche themes highlights the opportunity to expand Islamic education studies from an anthropological and social historical perspective. This approach opens the door for interdisciplinary research that combines Bourdieu's Cultural Reproduction Theory with Al-Faruqi's Islamic Civilizational Framework to explore how Islamic educational institutions play a role in preserving, transforming, or even negotiating cultural and religious values amidst social change. Anthropological research in Turkey and the Middle East, for example, could explore how Islamic education functions as an arena of *habitus*, where Muslim identity is shaped and contested between tradition and modernity. This approach is also relevant for developing a new theory of Islamic Cultural Pedagogy, which positions education as a space for dialogue between universal Islamic values and local cultural practices (Athoillah et al., 2024)

Interestingly, the theme religious education-higher education-engineering education, which falls under the quadrant of declining themes, is not a sign of regression but rather an opportunity for reorientation of research (Mulyana, 2023). This theme can be directed towards the development of Islamic STEAM Education, an approach that integrates science, technology, engineering, arts, and mathematics within the framework of Islamic epistemology. This approach not only emphasizes mastery of technical knowledge but also the internalization of spiritual values and professional ethics. The relevant grand theory underlying this is Integrative Knowledge Theory (Nasr), which rejects the dichotomy between secular knowledge and religious knowledge, and encourages the creation of knowledge that unites rational, spiritual, and ecological dimensions. Future research in this field could explore how the concept of *tawhidic* ontology is translated into the design of curricula based on digital technology and artificial intelligence, fostering ethical intelligence and environmental consciousness among Muslim students (Zulkarnain et al., 2025)

In the context of globalization, future research should also focus on the transformation of Islamic education in multicultural societies, drawing on Intercultural Education Theory (Banks) and Transcultural Learning (Byram). As educational mobility

and migration increase, Islamic education needs to be reconceptualized to build cross-cultural literacy and strengthen interfaith understanding, without losing its Islamic identity roots. This theme has the potential to generate new concepts such as Intercultural Islamic Education, which functions as a bridge between spirituality and cultural pluralism. This approach will be highly relevant in fostering social harmony and strengthening global Islamic citizenship in the post-secular era (Muff & Agbaria, 2024) (Muslih, 2025).

Thus, the most promising direction for future research is the development of the paradigm of Islamic Humanistic and Intercultural Pedagogy, a model of Islamic education that integrates spirituality, rationality, and humanity within a global context. This paradigm asserts that Islam is not only a source of moral teachings but also a system of knowledge that is relevant to addressing the challenges of modern civilization from the ethics of technology to environmental degradation (Mahmud et al., 2023). The integration of ta'dib theory (Al-Attas), critical pedagogy (Freire), and cultural hybridization (Pieterse) can serve as a strong foundation for transformative research that restores Islamic education to its original role: building a civilized civilization (civilizational education) rooted in divine values but grounded in universal human realities.

5. Conclusion

In conclusion, the thematic and conceptual analysis of the academic map reveals that research in the field of Islamic education is moving towards a new paradigm that is more humanistic, reflective, and interdisciplinary. This direction shows that Islamic education is no longer solely functioning as a means of transmitting theological values but also as an instrument for the formation of critical consciousness and universal humanity. The dominance of the theme religion-Islam-education and its connection with the context of curriculum-Saudi Arabia-Islamic studies emphasizes that the academic focus moving forward will center on efforts to reorient the epistemology of Islamic education from a dogmatic model to an integrative model that combines spirituality, knowledge, and humanistic values.

Theoretically, this transformation aligns with the integration of Islamic Epistemology (Al-Attas), which emphasizes the formation of a civilized person (ta'dib), and Critical Pedagogy (Paulo Freire), which emphasizes critical consciousness (conscientização). The integration of both leads to the paradigm of Critical Islamic Pedagogy, which directs Islamic education to become an arena for both spiritual and social liberation. Within this framework, the future Islamic education curriculum is expected to accommodate spiritual needs while also fostering a critical awareness of modern social realities an approach that not only teaches "what should be learned," but also "why and for whom knowledge is used."

Moreover, the analysis highlights significant opportunities for the development of Islamic Cultural Pedagogy and Intercultural Islamic Education, which position Islamic

education as a space for cross-cultural and interfaith dialogue. Through anthropological and sociological approaches, future research could explore how Islamic educational institutions can act as mediators between Islamic values and global cultural pluralism. In this context, Bourdieu's Cultural Reproduction Theory and Byram's Transcultural Learning can be used to understand social dynamics and the formation of religious identities amid global interactions. This paradigm is crucial for emphasizing that Islamic education is not merely local and normative, but also cosmopolitan and transformative, addressing the challenges of diversity in the modern world.

Meanwhile, the theme religious education-higher education-engineering education, which appears to be in a declining position, actually opens new potential through the integration of Islamic STEAM Education. This approach focuses on merging science, technology, and the spiritual values of Islam to create a generation of Muslims who are adaptive to technological advancements while remaining grounded in ethical values and tawhid (the oneness of God). The grand theory of Integrative Knowledge (Seyyed Hossein Nasr) can serve as an epistemological foundation that rejects the dichotomy between religious and secular knowledge, and promotes the emergence of the concept of ilmu tawhidi knowledge derived from the unity of reason, revelation, and human experience.

Therefore, the future direction of research in Islamic education should be focused on the development of Islamic Humanistic and Civilizational Pedagogy, a paradigm that positions Islamic education as a civilizational project aimed at building individuals who are civilized, knowledgeable, and globally conscious. Future Islamic education should not only serve as a guardian of tradition but also act as a catalyst for social and moral change in the world. Through the synthesis of ta'dib (Al-Attas), critical pedagogy (Freire), and maqāṣid al-shari'ah as a framework for universal ethics, Islamic education has the potential to become a global education model that balances rationality, spirituality, and humanity. This is the new direction that future research must strengthen an effort to make Islamic education not just a system of knowledge but also a moral force that guides the course of humanity and civilization in the 21st century.

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