

How Has Islamic Communication Research Evolved in Indonesia?

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Abstract

This study examines the evolution of Islamic communication research in Indonesia from 2000 to 2025 through longitudinal bibliometric analysis. Drawing on a corpus of publications indexed in Scopus and sourced from eight selected journals, the research identifies thematic orientations, publication trends, and patterns of scholarly collaboration within the field. Bibliometric techniques, including keyword co-occurrence analysis, citation analysis, authorship network analysis, and institutional mapping, are employed to trace the development of Islamic communication as an academic discipline over time. The findings reveal a gradual increase in scholarly output, reflecting a growing but uneven academic engagement with Islamic communication in Indonesia. Thematic mapping highlights several recurring clusters, particularly in Islamic finance and economics, information and digital literacy, governance and regulatory issues, civic discourse, and cultural expression. Additionally, collaboration analysis indicates an expansion of inter-institutional and international research linkages, though their intensity remains variable. Overall, the results suggest a transition from relatively fragmented early studies to a more interconnected and thematically diverse body of scholarship. By systematically mapping these patterns, the study clarifies the intellectual trajectory of Islamic communication research in Indonesia and provides evidence-based insights to guide future research agendas in da'wah communication, Islamic media studies, ethics, and public communication.

Keywords

Bibliometric Analysis; Da'wah Communication; Islamic Communication; Indonesia; Research and Publication Trends

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1. INTRODUCTION

Islamic communication serves a strategic function in advancing da'wah, especially in disseminating Islamic teachings across diverse and pluralistic social contexts. The communicative approach exemplified by the Prophet Muhammad, marked by ethical conduct, persuasive speech, and exemplary behaviour, has established a normative foundation for effective da'wah. (Choirin, 2021) This model emphasizes that da'wah is not merely message transmission, but a value-laden communication process aimed at moral transformation and social harmony, principles that remain relevant in contemporary mediated environments. (Rubino et al., 2023) Giffin & B.R. Patten (1976) define communication as the creation of meaning and the exchange of ideas among group members, while the



Oxford Advanced Learner's Dictionary (2004) emphasizes communication as the activity of expressing ideas, feelings, or information to others. However, when situated within Islamic and da'wah contexts, communication cannot be understood merely as a neutral exchange of messages. Islamic communication is embedded within religious values, ethical norms, and da'wah objectives, aiming not only at understanding but also at moral transformation and social harmony. Despite this specificity, much of the existing literature continues to rely on general communication definitions, resulting in blurred conceptual boundaries between Islamic communication, da'wah communication, and broader social communication studies. This conceptual ambiguity indicates the absence of a clearly demarcated epistemological framework that distinguishes Islamic communication as an autonomous field of inquiry rather than a thematic extension of general communication studies.

Effective communication requires particular skills to ensure that messages are delivered clearly and accurately. Zuhri et al. (2023) highlight that misinterpretation remains one of the primary challenges in communication processes, often obstructing mutual understanding, as also noted by Schrodtt & Phillips (2016). Shearman & Dumlao (2008) argue that successful communication depends on clarity, accuracy, and audience comprehension, while Parker et al. (2009) emphasize that appropriate communication strategies can foster positive reception and prevent negative reactions. In Islamic contexts, Hamid et al. (2015) stress that verbal communication must adhere to linguistic and social norms and serve as an effective tool for conveying ideas and providing guidance (Mustaffa et al., 2018). These insights indicate that communication competence is not only technical but also ethical and contextual—an aspect central to Islamic da'wah.

Technological developments have significantly transformed da'wah practices. Islamic communication is no longer confined to traditional sermons or face-to-face interactions but increasingly operates through digital platforms such as YouTube, Instagram, and other social media. Studies demonstrate that applying Islamic communication values—such as honesty, courtesy, and social awareness—in digital media is particularly effective in reaching younger audiences, who dominate these platforms (Rubino et al., 2023). In this regard, da'wah communication through digital media has become an important area of scholarly inquiry, especially in the context of globalization and rapidly changing communication environments.

Previous studies on Islamic communication address a wide range of themes. Candrasari (2021) examines non-verbal communication practices on social media platforms such as Facebook, while Idris et al. (2021) explore diaspora communication strategies on YouTube. Kuswanti et al. (2020) highlight the role of communication in strengthening social solidarity, whereas Kaur et al. (2021) analyze political communication dynamics during the COVID-19 pandemic. Other studies investigate Islamic communication in domains such as Islamic banking (Insani et al., 2019), Islamic education (Dalimunthe et al., 2023), communication skills in Islamic teaching (Rubino et al., 2023), and Muslim family life (Zuhri et al., 2023). Additionally, Indainanto et al. (2023) emphasize the role of Islamic communication in fostering religious moderation and preventing conflict in plural societies, while Saragih et al. (2023) highlight the importance of dialogue between religious leaders and government during times of crisis. Taken together, these studies demonstrate thematic diversity but reveal a structural fragmentation in the field, as research tends to operate within isolated issue-based clusters without contributing to an integrated theoretical architecture of Islamic communication.

Although these studies provide valuable insights at the micro and meso levels, they remain fragmented and thematically dispersed. The absence of cumulative knowledge-building suggests that Islamic communication research has yet to consolidate its theoretical foundations or articulate a

coherent disciplinary identity. Islamic communication is often treated interchangeably with da'wah communication, development communication, political communication, or general social interaction, resulting in conceptual drift and an absence of a coherent picture of the field as an academic domain. More importantly, existing studies do not offer a macro-level understanding of how Islamic communication research—particularly in the Indonesian context—has evolved over time in terms of themes, intellectual influences, and scholarly collaboration. In the context of da'wah, Islamic communication also plays a crucial role in promoting religious moderation and maintaining harmonious interfaith relations. Islam emphasizes dialogue and consultation, as reflected in Surah Ali Imran (3:159), and encourages respectful engagement within plural societies (Djainudin, 2022). Empirical research in Aceh demonstrates that effective communication is key to sustaining pluralistic social ties and managing religious differences without compromising Islamic values (Indainanto et al., 2023). Beyond religious discourse, Islamic communication has broader social implications, including strengthening solidarity and supporting public policy initiatives that promote moderation and social harmony (Idris et al., 2021; Indainanto et al., 2023).

Despite the growing volume of publications, no study has systematically mapped the thematic evolution, citation structures, and collaboration networks of Islamic communication research in Indonesian-affiliated publications indexed in Scopus within a clearly defined journal corpus. Without such mapping, it is difficult to identify dominant research clusters, key intellectual anchors, and underexplored areas that warrant further investigation. Bibliometric analysis offers a robust methodological approach to address this gap by enabling large-scale examination of publication trends, keyword co-occurrence, citation patterns, and scholarly networks. Beyond descriptive quantification, bibliometric mapping enables the identification of intellectual structures and epistemic trajectories, thereby providing a macro-analytical lens through which Islamic communication can be examined as a structured scholarly domain. Scopus is selected as the data source due to its rigorous indexing standards and global visibility, while the 2000–2025 timeframe reflects the emergence of Islamic communication scholarship alongside the digital transformation of da'wah practices. However, the reliance on Scopus as the primary database inevitably introduces selection bias, particularly by privileging internationally indexed publications and potentially underrepresenting high-quality Indonesian-language scholarship. The focus on eight Scopus-indexed journals provides a structured and representative corpus for analyzing the intellectual landscape of Islamic communication research, while acknowledging the study's scope and limitations.

Accordingly, this study seeks to answer the following research questions: (1) What are the dominant thematic clusters in Islamic communication research published in Scopus-indexed journals? (2) How has the field evolved over time in terms of research focus and publication trends? (3) Who are the key authors, institutions, and collaboration networks shaping Islamic communication scholarship? By systematically mapping thematic clusters, intellectual linkages, and collaborative structures, this study moves beyond descriptive reviews and offers an evidence-based reconstruction of the field's intellectual architecture. In doing so, it positions Islamic communication not merely as a thematic research area but as an emergent disciplinary formation within communication and da'wah studies.

2. METHODS

A qualitative research orientation, in conjunction with bibliometric techniques, was employed to examine the development of Islamic communication scholarship in Indonesia. The qualitative interpretive component involved close reading of highly cited publications and representative

documents within each major keyword cluster to contextualize bibliometric patterns within broader theoretical debates in da'wah and communication studies. Bibliometric analysis enables large-scale structural examination of publication trajectories, thematic clustering, and scholarly collaboration patterns within the field. This integrated methodology enables systematic mapping while facilitating critical evaluation of the field's intellectual development and scholarly orientation.

The analytical corpus consists of 215 scholarly documents indexed in the Scopus database and published between 2000 and 2025. The starting point of 2000 was selected to capture the post-reformasi expansion of Indonesian academic publishing and the parallel growth of digital communication technologies, which significantly influenced the development of Islamic communication scholarship. These documents were identified through a structured Scopus search using a multi-string Boolean query designed to capture terminological variations, including ("Islamic communication" OR "da'wah communication" OR "Islamic media" OR "religious communication") AND ("Indonesia" OR "Indonesian"), applied to titles, abstracts, and author keywords. The dataset includes 193 journal articles, 7 books, 6 book chapters, 3 review articles, 3 conference papers, 2 conference reviews, and 1 erratum. All records satisfied the criteria for relevance to Islamic communication in the Indonesian context and were published within the specified period. Although the final corpus comprises 215 documents, this number reflects the application of clearly defined inclusion criteria within a focused national scope. In bibliometric research, analytical robustness depends not only on corpus size but also on definitional clarity and the internal coherence of the dataset. The focused national scope of 215 documents enables structural mapping of thematic and collaborative configurations without diluting analytical precision.

Data retrieval from Scopus was conducted on a single search date to ensure dataset consistency. Inclusion criteria required explicit engagement with Islamic communication themes in the Indonesian context. Abstract-level verification was conducted solely to confirm the conceptual relevance of automatically retrieved records; all documents meeting the predefined Boolean search parameters were retained without discretionary exclusion. No additional subject-area filtering was imposed in order to preserve interdisciplinary representation. As a result, 215 records were analyzed, representing the complete dataset for all subsequent bibliometric analyses and visualizations. The exclusive reliance on Scopus indexing introduces structural limitations, particularly the underrepresentation of Indonesian-language journals and locally indexed publications not covered by Scopus. This delimitation was adopted to ensure data standardization and international comparability, while acknowledging potential exclusion of domestically oriented scholarship.

Bibliometric processing and analysis were performed using Biblioshiny, a web-based interface to the R bibliometrix package, enabling transparent and replicable analysis. The analysis addressed publication growth, source distribution, keyword co-occurrence, thematic evolution, and author collaboration networks. Author keywords served as the primary unit of analysis for thematic mapping, with frequency thresholds applied consistently to maintain interpretive clarity. Network visualizations employed association strength normalization and full-counting procedures. A minimum keyword frequency threshold of 5 occurrences was applied to construct co-occurrence networks, and clustering was performed using the Louvain modularity algorithm, as implemented in Biblioshiny, to identify coherent thematic groupings. Temporal analysis was conducted using annual publication frequencies and thematic evolution mapping to trace shifts in research focus across sub-periods. This methodological framework provides a comprehensive and auditable mapping of Islamic communication research in Indonesia. By explicitly defining search parameters, inclusion criteria,

normalization techniques, and clustering algorithms, the study ensures methodological transparency and replicability. This design directly addresses common limitations in bibliometric research, including opacity and procedural ambiguity. By integrating structural mapping with contextual qualitative interpretation, the study bridges quantitative bibliometrics and theory-driven field analysis. It enables the identification of dominant research themes, intellectual structures, and patterns of scholarly collaboration characterizing the Indonesian Islamic communication research landscape over the past two decades.

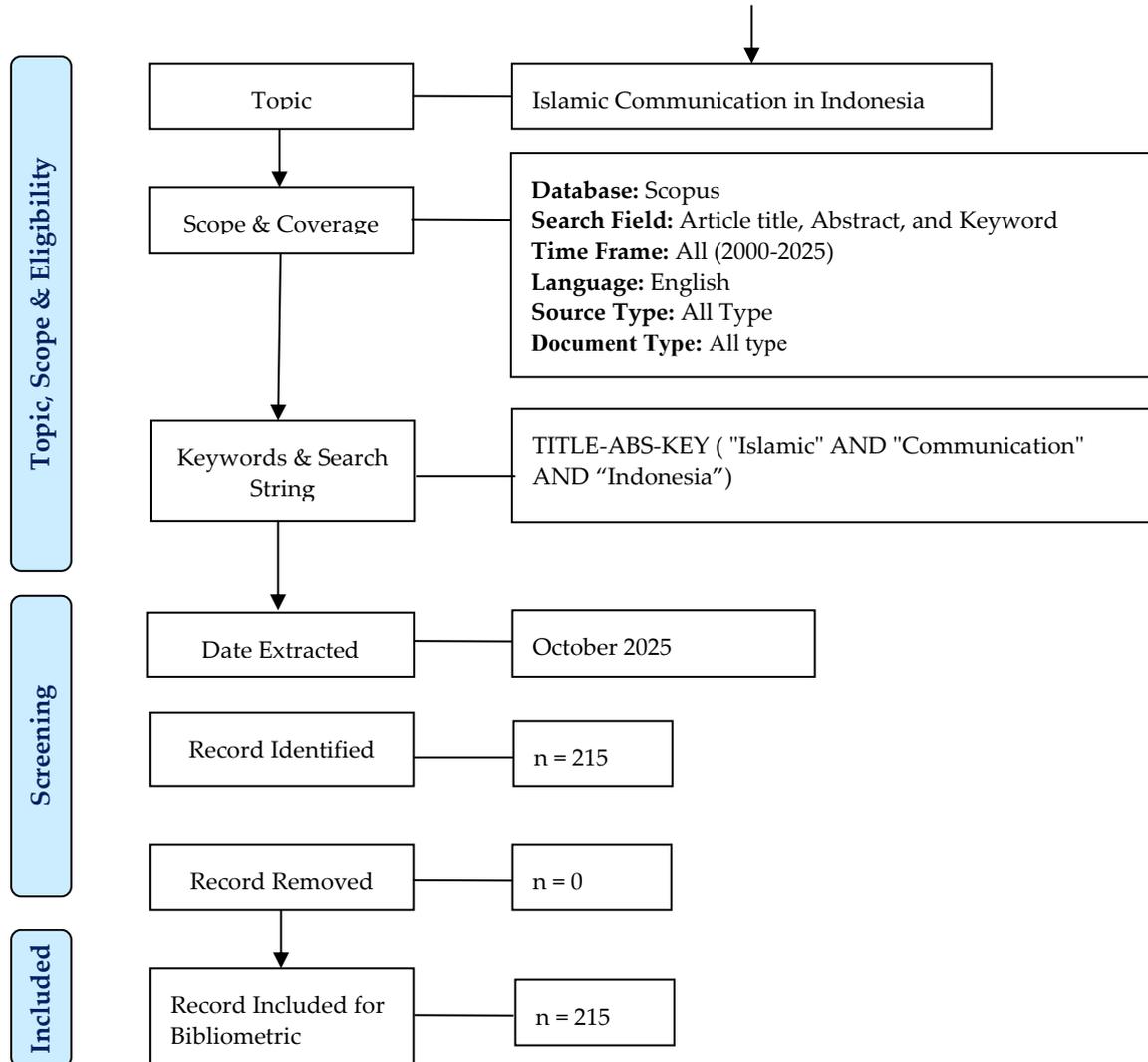


Figure 1. Flow Diagram of Assessment Strategy

Source: Zakaria, et., al (2025, mofied)

Table 1. The Search String

Scopus	TITLE-ABS-KEY (Islamic) AND (Communication) AND (Indonesia) AND (LIMIT-TO (DOCTYPE, "ar")) AND (LIMIT-TO (PUBSTAGE , "final")) AND (LIMIT-TO (SRCTYPE , "j")) AND (LIMIT-TO (LANGUAGE , "English")) AND (LIMIT-TO (PUBYEAR, 2000) OR LIMIT-TO (PUBYEAR, 2001) OR LIMIT-TO (PUBYEAR, 2002) OR LIMIT-TO (PUBYEAR, 2003)OR LIMIT-TO (PUBYEAR, 2004) OR LIMIT-TO (PUBYEAR, 2005) OR LIMIT-TO (PUBYEAR, 2006) OR LIMIT-TO (PUBYEAR, 2007) OR LIMIT-TO (PUBYEAR, 2008) OR LIMIT-TO (PUBYEAR, 2009) OR LIMIT-TO (PUBYEAR, 2010) OR LIMIT-TO (PUBYEAR, 2011) OR LIMIT-TO (PUBYEAR, 2012) OR LIMIT-TO (PUBYEAR, 2013) OR LIMIT-TO (PUBYEAR, 2014) OR LIMIT-TO (PUBYEAR, 2015) OR LIMIT-TO (PUBYEAR, 2016) OR LIMIT-TO (PUBYEAR, 2017)
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 Date of Access: October 2025

Table 2: The Selection Criterion Is Searching

Criterion	Inclusion	Exclusion
Language	English	Non-English
Time line	2000-2025	< 2000
Literature type	Journal (Article), Conference, Book, Review (All type)	-
Publication Stage	Final	In Press
Subject	Social Sciences, Arts and Humanities	Besides Social Sciences, Arts and Humanities

3. FINDINGS AND DISCUSSION

The development of scholarly publications on Islamic communication between 2000 and 2025 demonstrates not merely fluctuation but a structural transformation within the field. The relatively unstable output during 2002–2006 reflects more than an “embryonic stage”; it corresponds to a transitional academic period in Indonesia when Islamic higher education institutions were undergoing institutional reform and had not yet fully integrated communication studies within Islamic epistemological frameworks. During this period, Islamic communication was largely subsumed under normative da’wah studies rather than positioned as an empirical subfield within communication science. The absence of specialized journals and limited international indexing further constrained visibility.

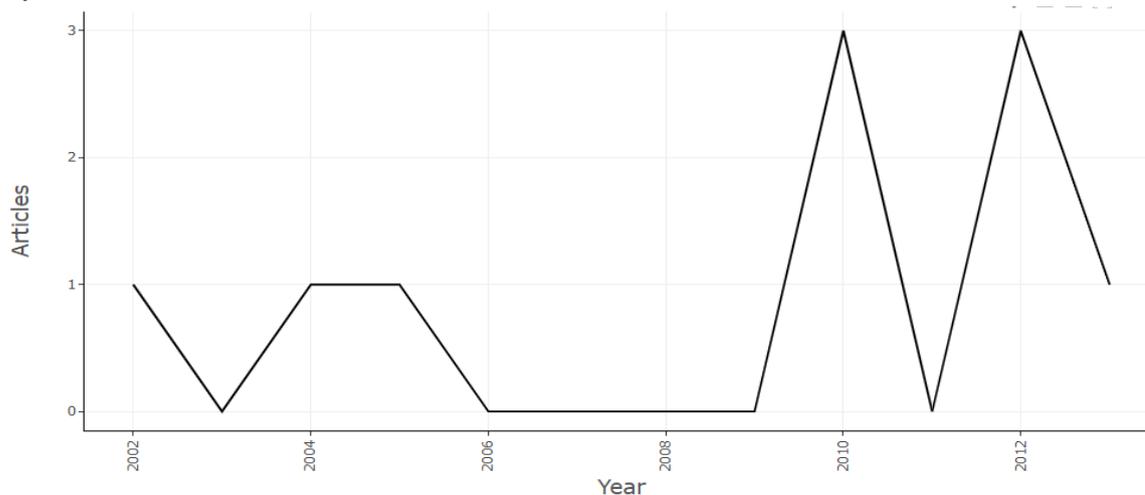


Figure 2. Annual Scientific Production

Figure 2 shows an uneven trajectory of annual publications between 2002 and 2025, marked by intermittent output in the early years and noticeable peaks in 2010 and 2012. Rather than simply

indicating an “embryonic stage,” the low and unstable production before 2010 likely reflects limited institutional consolidation of Islamic communication as a distinct research field, as well as restricted visibility of Indonesian journals in international indexing databases. The surge in 2010–2012 corresponds with several structural developments: the expansion of Islamic higher education institutions (particularly the transformation of IAINs into UINs), the growth of Communication and Islamic Broadcasting programs, and the rapid rise of digital media platforms that reshaped Islamic preaching practices. These shifts created new empirical and theoretical spaces for research, explaining the temporary increase in output. However, the continued fluctuation after 2012 suggests that the field has not yet achieved sustained institutional consolidation. Rather than reflecting linear growth, the pattern indicates a research area that remains responsive to broader institutional and technological shifts, without fully stabilising as a cohesive sub-discipline within communication studies.

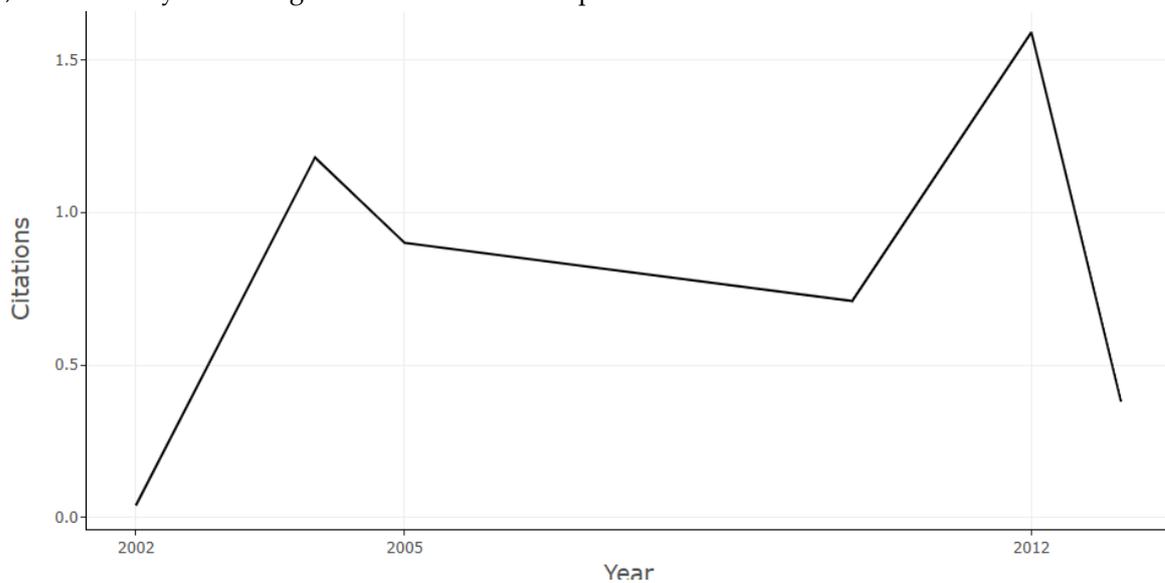


Figure 3. Average Citations Per Year

Journal Productivity

Figure 3 shows that the average citation rate remained relatively low throughout the observed period, with a noticeable peak around 2012 (approximately 1.5 citations per article), followed by a decline in subsequent years. While publication output increased during certain periods (see Figure 2), citation impact did not demonstrate consistent growth. The peak around 2012 may reflect a concentration of internationally visible publications during that period, particularly those addressing themes aligned with broader global debates on Islam, media, and socio-political dynamics. The subsequent decline suggests that later publications, although more numerous, may not have achieved comparable international visibility or theoretical integration within mainstream communication scholarship. Overall, the pattern indicates that quantitative growth in publications has not been accompanied by proportional increases in citations. This suggests structural challenges related to journal impact, international indexing, theoretical positioning, or network centrality, which may limit the broader scholarly influence of Islamic communication research in Indonesia.

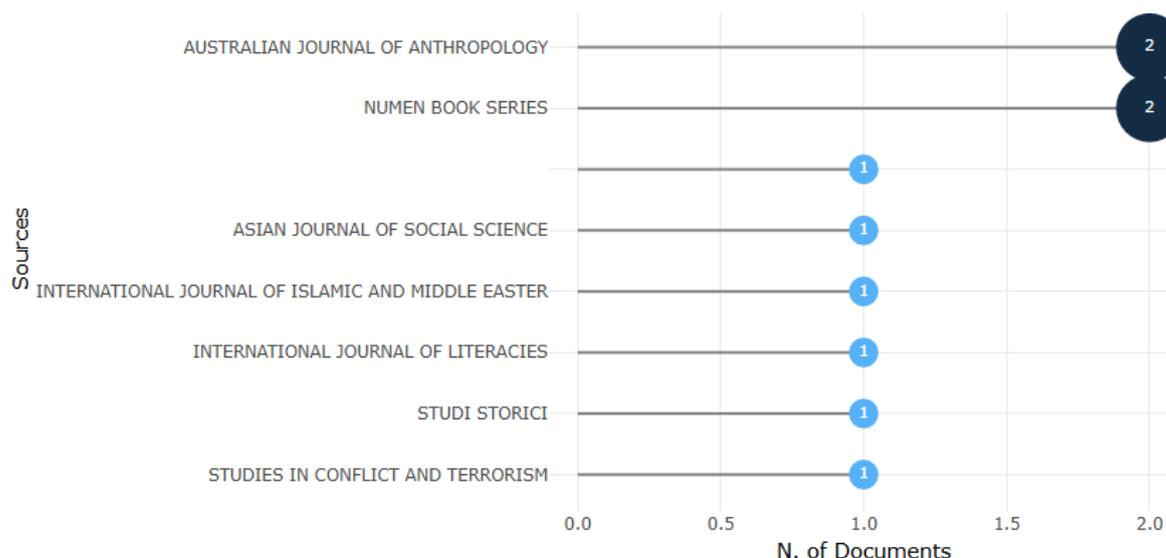


Figure 4. Most Productive Sources

Figure 4 indicates that no single journal dominates the publication landscape of Islamic communication studies in the Indonesian context. The Australian Journal of Anthropology and the Numen Book Series are the most productive sources, each publishing 2 documents, while the remaining journals contribute only 1 article each. This distribution suggests that Islamic communication research in Indonesia is dispersed across diverse disciplinary venues rather than consolidated within a specialised communication or Islamic studies journal. The prominence of anthropology and religion-oriented outlets indicates that the field is often framed through socio-cultural and religious studies perspectives rather than positioned centrally within mainstream communication journals. The absence of a dominant or recurring publication platform may signal both multidisciplinary openness and structural fragmentation. While cross-disciplinary diffusion expands thematic reach, it may also limit citation consolidation and hinder the formation of a cohesive epistemic community within Islamic communication scholarship.

Table 3. Country Scientific Production Based on Authors

No	Country	Authors
1	United States of America	4
2	Australia	3
3	Germany	3
4	Indonesia	2
5	Singapore	1
6	United Kingdom	1
Total		14

Table 3 reveals that authors affiliated with the United States (4), Australia (3), and Germany (3) account for the largest share of publications on Islamic communication in Indonesia, while Indonesian

authors contribute only 2 publications, despite Indonesia being the primary research context. This distribution suggests that scholarly production on Islamic communication in Indonesia is significantly shaped by international academic actors. The prominence of Western countries may reflect stronger research infrastructures, access to indexed journals, and greater integration into global academic networks. It may also indicate that Indonesian Islamic communication has become a site of international scholarly interest, particularly within the traditions of anthropology, religious studies, and media studies. At the same time, the relatively limited contribution from Indonesian authors raises questions about structural visibility and academic capital within global publishing systems. The pattern does not necessarily imply lower scholarly activity domestically but may reflect disparities in language, indexing, access, funding, and international collaboration networks that influence publication representation in global databases.

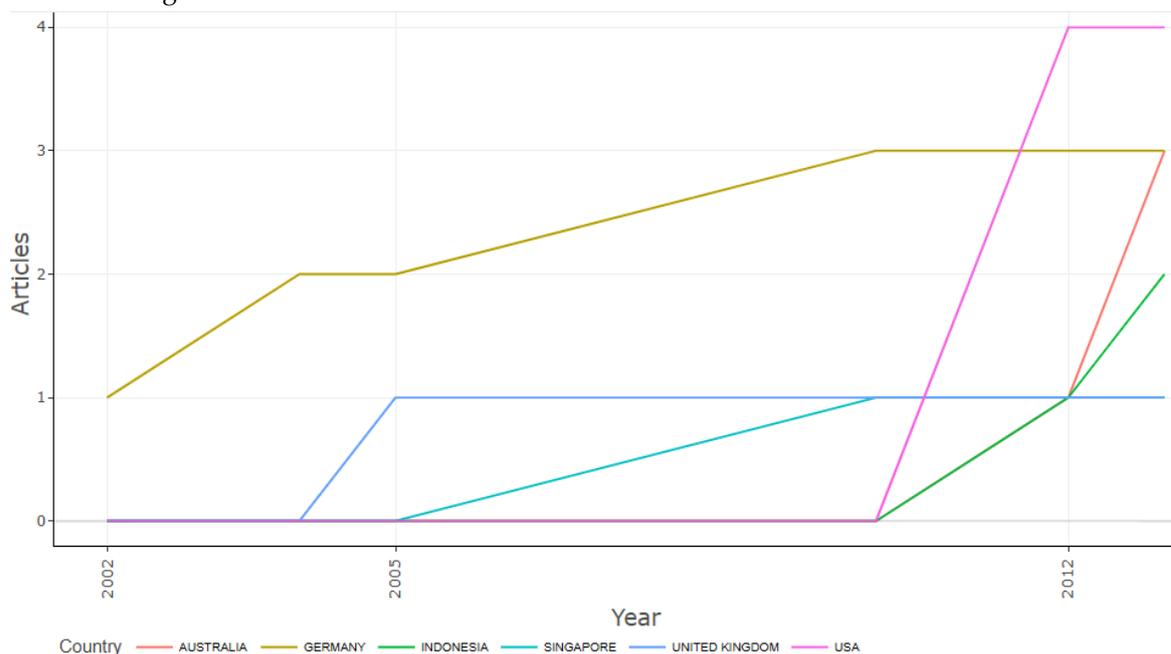


Figure 5. Country Production Over Time

Figure 5 illustrates the temporal dynamics of country-level contributions to Islamic communication scholarship in the Indonesian context. Germany appears as an early and relatively consistent contributor from the early 2000s, while the United States demonstrates a sharp increase in publication output after 2010, eventually becoming the most prominent contributor. Australia also shows steady growth in the later period. In contrast, Indonesia’s contribution emerges later and remains comparatively modest. This temporal pattern indicates that international scholarly engagement preceded and subsequently outpaced domestic publication within indexed outlets. The surge of publications from the United States after 2010 may correspond with the global expansion of research on Islam, media, and security in the post-9/11 academic climate, as well as growing interest in Southeast Asian Islamic movements. Overall, the figure suggests that knowledge production on Islamic communication in Indonesia has been shaped by shifting international attention, with Western academic centres increasingly influencing the field’s trajectory over time.

Most Cited Countries

Figure 6 shows that Singapore (34 citations), Germany (27), and Indonesia (25) receive the highest citation counts, followed by the United Kingdom (19). Notably, citation impact does not fully correspond to publication volume, indicating that influence is shaped not only by productivity but also by network visibility and journal placement. The prominence of Singapore and Germany suggests that citation impact is concentrated in countries with strong integration into global academic networks. While Indonesia ranks relatively high in citations, its impact remains lower than that of some non-Indonesian contributors despite being the primary research context. This pattern suggests that scholarly influence in Islamic communication studies is shaped by transnational academic visibility rather than by geographical proximity to the research site. Citation capital appears to circulate within globally connected research systems, reinforcing asymmetries in the recognition of knowledge.

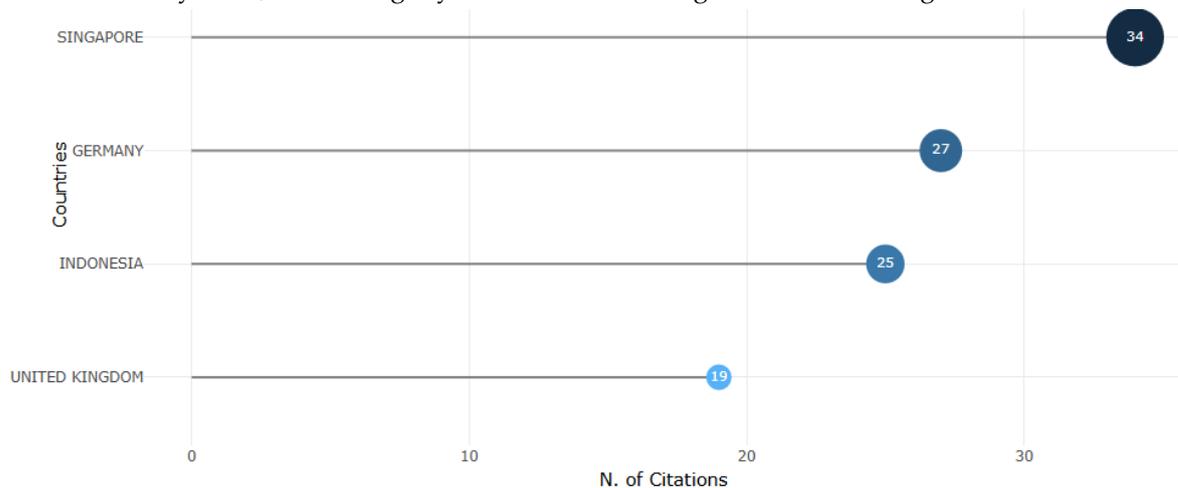


Figure 6. Most Cited Countries

Author Productivity

Figure 7 demonstrates that no single author dominates Islamic communication scholarship in the Indonesian context. The publication pattern is dispersed across several scholars, with contributions appearing intermittently rather than consistently over time. Early contributions are associated with scholars such as Birgit Bräuchler, while later productivity is more visible among authors including John D'Arcy May, Daniel Leonard Bernardi, and others in the post-2010 period. The absence of sustained multi-year output from individual authors suggests that the field has not yet developed a stable core group of highly productive scholars within indexed publications. This dispersed authorship pattern may indicate that Islamic communication in Indonesia functions as a thematic intersection explored by scholars from anthropology, religious studies, and media studies rather than as a consolidated sub-discipline with a cohesive epistemic community. The limited recurrence of the same authors over time may also contribute to the relatively low citation consolidation observed in earlier figures.

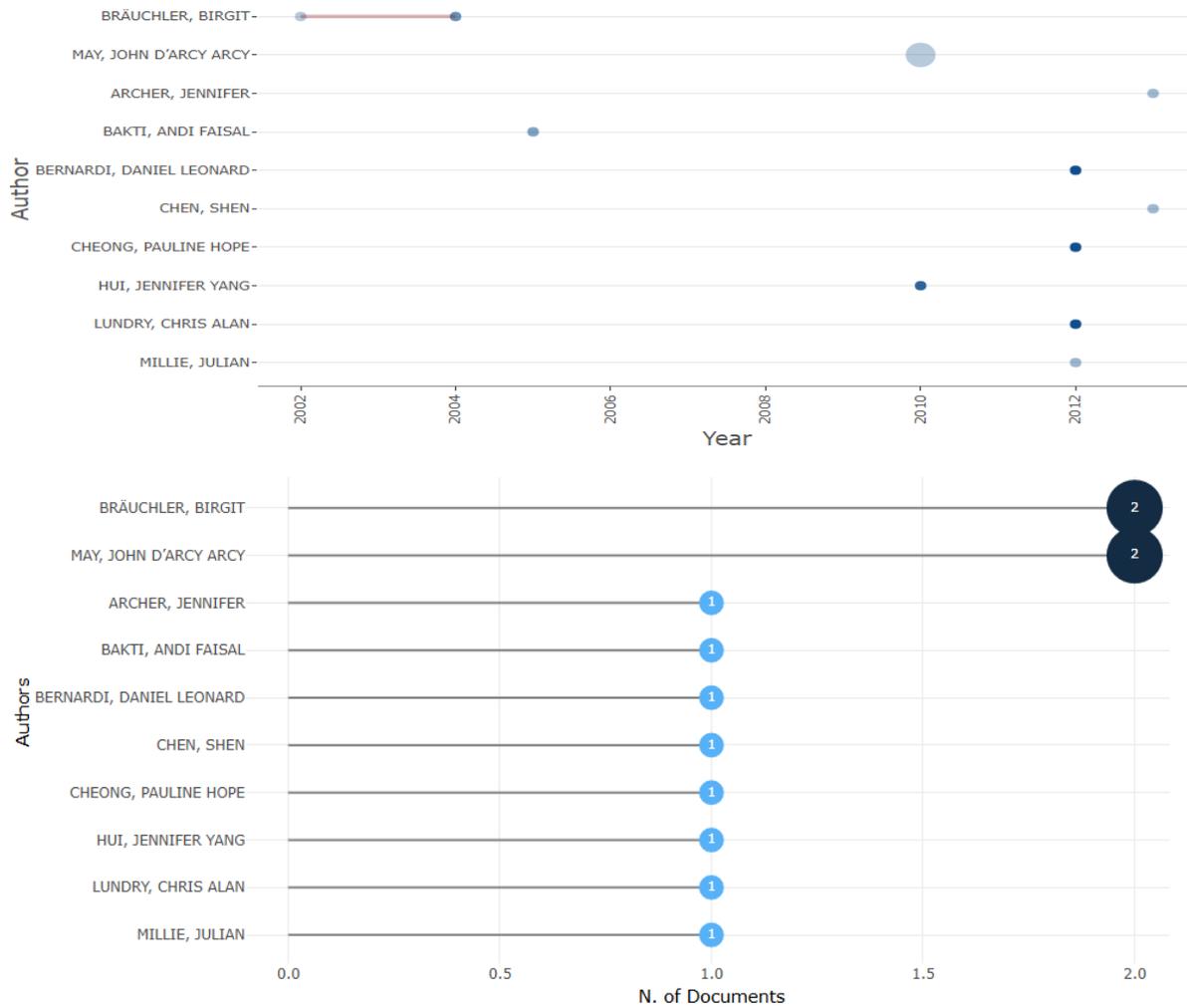


Figure 7. Most Productive Authors

Most Productive Affiliations

Figure 8 indicates that Ludwig-Maximilians-Universität München is the most represented affiliation (2 publications), while Nanyang Technological University, Universitas Ahmad Dahlan, and the University of Oxford each contribute one publication. Similar to the authorship pattern, institutional contributions are dispersed and show no dominant Indonesian institutional hub. The presence of European and Singaporean universities among the leading affiliations suggests that research on Islamic communication in Indonesia is significantly embedded within internationally connected academic institutions. The absence of a strong, recurring institutional centre within Indonesia may indicate limited consolidation of Islamic communication as an institutionalised research cluster in indexed global publications. This pattern also reflects the transnational structuring of knowledge production, in which institutional visibility and global research networks play a decisive role in shaping publication representation.

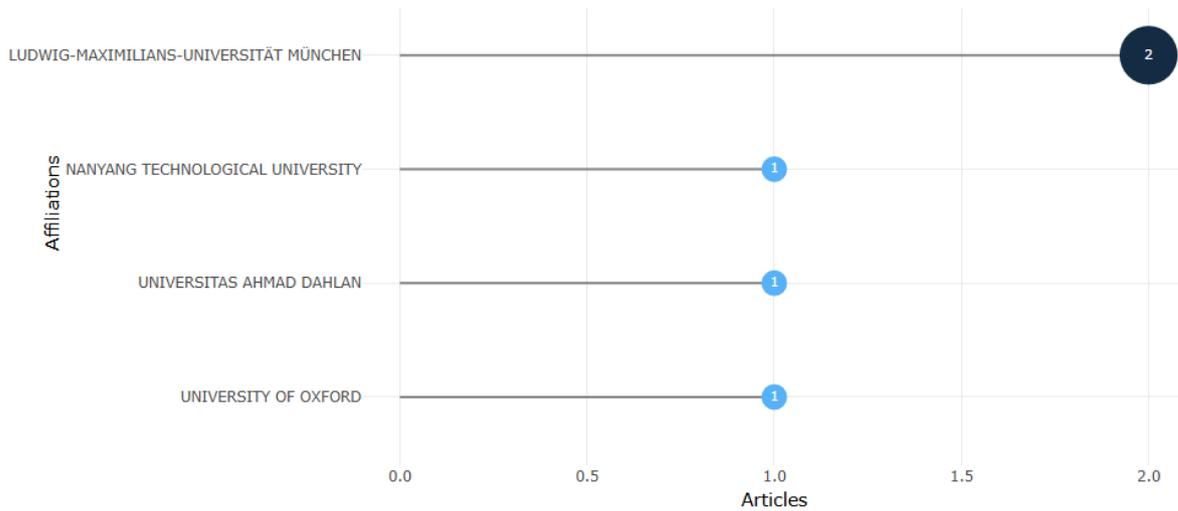


Figure 8. Most Relevant Affiliations

Document Analysis

The citation distribution of the most influential documents indicates that Bernardi (2012) ranks highest (36 citations), followed closely by Hui (2010) (34 citations). These highly cited works predominantly engage with socio-cultural and religious dynamics rather than purely theological discourse, suggesting that Islamic communication scholarship gains greater visibility when framed within broader cultural, political, and media contexts. Other frequently cited studies, including Bräuchler (2004), Wardiwyono (2012), and Bakti (2005), receive between 19 and 26 citations. Their thematic orientation similarly intersects with anthropology, social analysis, and institutional or financial dimensions of Islamic practice. This pattern indicates that citation impact tends to concentrate on interdisciplinary works that connect Islamic communication with wider social theory and contemporary Muslim realities. However, the citation range also indicates moderate rather than exceptionally high impact, suggesting that while certain works achieve international recognition, the field overall remains relatively niche within global communication scholarship. Citation visibility appears to be more closely associated with cross-disciplinary relevance than with doctrinal or purely normative Islamic discourse.

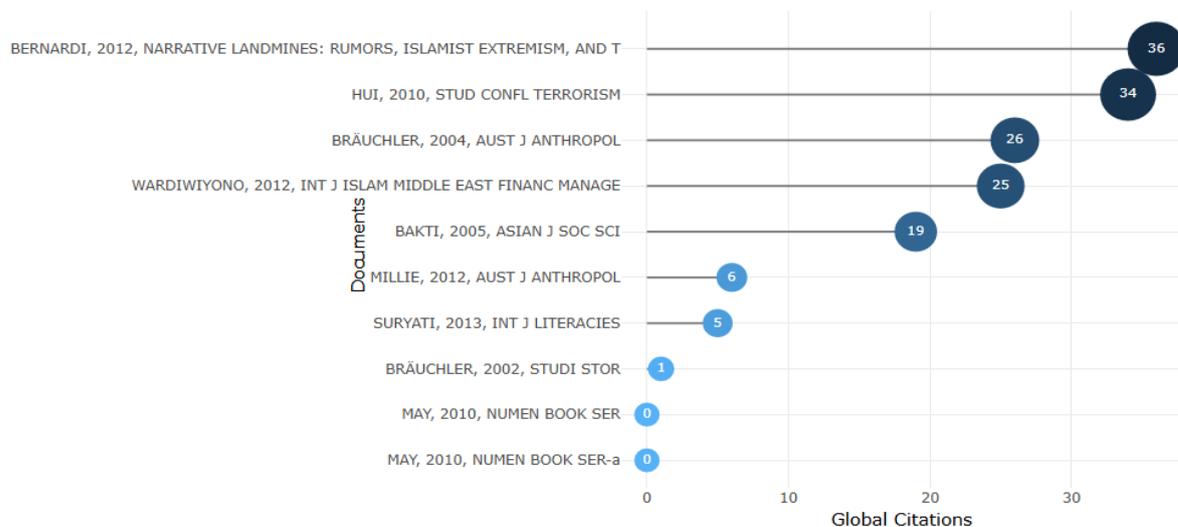


Figure 9. Most Global Cited Documents

Figure 9 shows a strong concentration of global citations in a limited number of publications. Bernardi (2012) leads with 36 citations, followed by Hui (2010) with 34, while Bräuchler (2004) and Wardiwyono (2012) receive 26 and 25 citations, respectively. After the top five documents, citation counts decline sharply, indicating an uneven distribution of impact within the field. Thematically, the most cited works predominantly address issues of extremism, conflict, socio-religious narratives, and institutional dynamics rather than purely theological communication. This suggests that Islamic communication research achieves greater global visibility when linked to security discourse, political Islam, or broader socio-cultural transformations. The steep citation drop beyond the leading publications indicates that influence is concentrated in a small corpus of internationally recognised works, while the majority of documents remain modestly cited. This pattern reflects limited citation consolidation and suggests that the field’s global academic presence is shaped by a few high-visibility contributions rather than a broad-based impact structure.

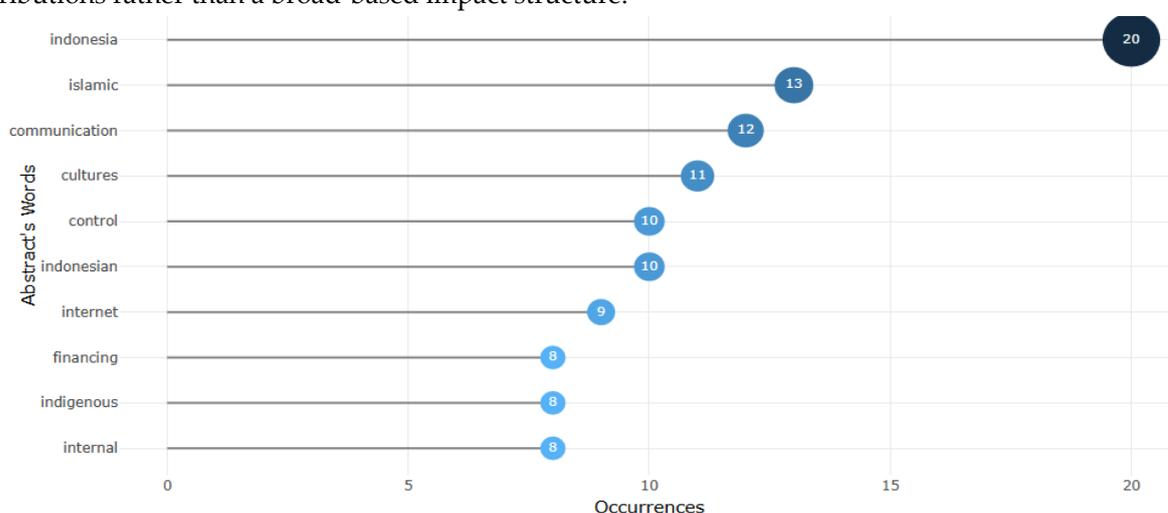
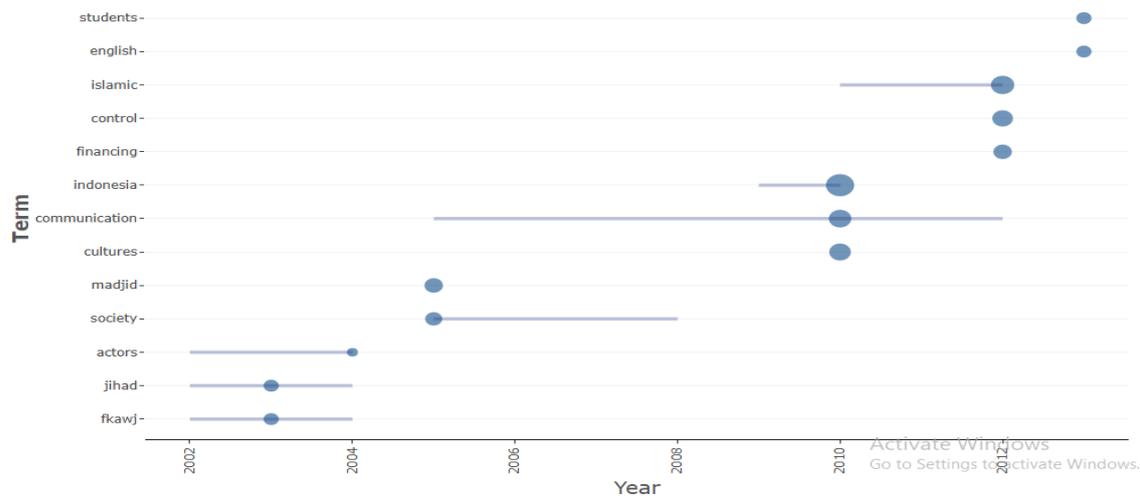


Figure 10. Most Relevant Word on Abstract

Figure 10 shows that the most frequent abstract keywords are “Indonesia” (20 occurrences), “Islamic” (13), and “communication” (12), followed by “cultures,” “control,” “Indonesian,” “internet,” and “financing.” The prominence of geographic and identity markers (“Indonesia,” “Indonesian,” “Islamic”) indicates that scholarship is strongly context-oriented, positioning Islamic communication within national and socio-religious frameworks. At the same time, the recurrence of terms such as “control,” “internet,” and “financing” suggests that research increasingly engages with governance, digital media, and institutional-economic dimensions rather than solely doctrinal discourse. The combination of cultural, technological, and regulatory terminology reflects the multidimensional character of Islamic communication studies in Indonesia. Rather than centering exclusively on theological narratives, the field appears structured around socio-cultural transformation, media environments, and institutional dynamics. Overall, the keyword distribution indicates a shift toward broader interdisciplinary engagement, although the prevalence of general descriptors also suggests that conceptual consolidation within a distinct theoretical framework remains limited.



Keyword Analysis

Figure 11 illustrates the temporal evolution of dominant topics in Islamic communication studies in Indonesia. In the early 2000s, keywords such as “fiqh,” “jihad,” and “actors” appeared more prominently, indicating attention to doctrinal discourse and socio-religious agency. These themes gradually decline in later years. Between the mid-2000s and early 2010s, terms such as “society,” “cultures,” and “communication” gained prominence, suggesting a shift toward broader socio-cultural and communicative frameworks. In the most recent period, keywords including “Indonesia,” “control,” “financing,” “Islamic,” and “English” have become more visible, reflecting expanding engagement with governance, institutional dynamics, economic dimensions, and global academic discourse. Overall, the trend pattern indicates a thematic transition from doctrinal and actor-centered discussions toward more structural, institutional, and multidisciplinary orientations. The field appears to move from normative-religious emphasis toward communication systems, regulation, and socio-economic contexts. The presence of terms such as “Islam,” “religion,” “democracy,” “baitul maal wat tamwil,” and “class interaction” indicates the breadth of its scope, ranging from Islamic economic practices and education to discussions of democracy and religious life. This word cloud demonstrates that the study of Islamic communication in Indonesia is developing into a multidisciplinary field, encompassing social, political, economic, and educational domains. Overall, this visualization confirms that research in this field portrays communication not only as a process of conveying religious messages but also as a complex phenomenon interacting with the diverse social, cultural, and economic dynamics of Indonesian society.



Figure 12. Word Cloud (Visual Representation)

Three-Fields Plot

Based on findings using a three-field plot depicting the landscape of Islamic communication research in Indonesia through the relationship between journal sources (SO), authors (AU), and keywords used (DE), research on Islamic communication appears not only in Islamic-themed journals but also in the fields of social sciences, anthropology, literacy, and even conflict and terrorism studies. This demonstrates that Islamic communication issues are multidisciplinary and studied from various perspectives, from language and culture to socio-religious dynamics. Contributions from the authors (AU) are evident in diverse academics, including Wardi Wiyono, Bräuchler, Suryani, and May and Cheong. Their themes (DE) are also broad, encompassing English language teaching in Indonesia, classroom interaction, Islamic microfinance, Islamic media, and Sundanese identity issues within an Islamic context. The interconnectedness of these fields demonstrates that the study of Islamic communication in Indonesia is evolving in increasingly complex ways, incorporating educational, economic, cultural, and socio-religious dimensions. Thus, research in this field continues to diversify across topics, authors, and publication sources.

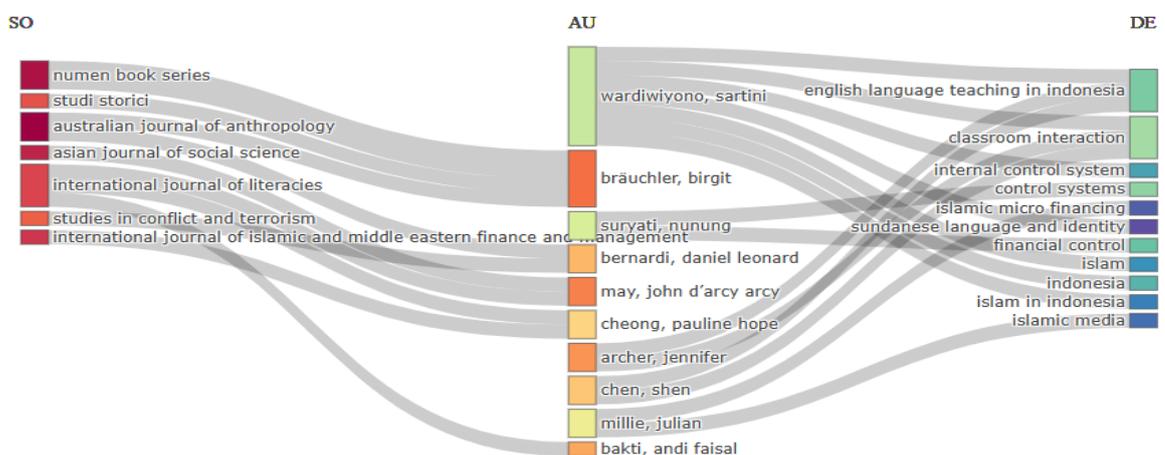


Figure 13. Three-Fields Plot

Co-occurrence Network

Based on findings from the co-occurrence network, research on Islamic communication in Indonesia falls into two main clusters. The first cluster (red) focuses on keywords such as communication, Indonesia, Islam, community, and culture. This cluster focuses on communication practices within Muslim communities, social interactions, religious culture, and how Islam is understood, produced, and communicated in the context of everyday Indonesian life. Themes such as identity, culture, and religious narratives emerge strongly, illustrating that Islamic communication studies focus heavily on social dynamics and the construction of meaning within Muslim communities. The second cluster (blue) relates to contemporary issues such as conflict, radicalism, the internet, cyberspace, online, and Islamism. This indicates that some research highlights aspects of digital media and the spread of da'wah through digital devices and daring spaces, as well as modern issues such as radicalism, religious content on the internet, and the use of technology by Islamic actors. The interconnectedness of the two clusters illustrates that Islamic communication studies in Indonesia address not only cultural and social practices but also engage with contemporary spaces influenced by technology and geopolitical dynamics. Overall, this network emphasizes that Islamic communication in Indonesia is a multidimensional field of study, encompassing social, cultural, media, and modern security issues.

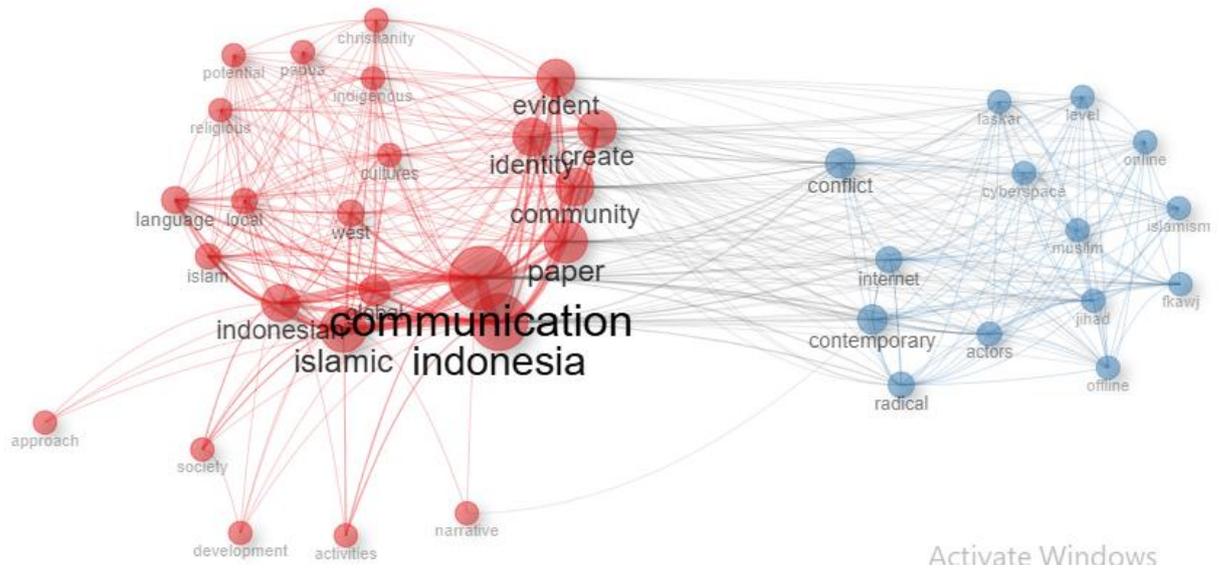


Figure 14. Co-occurrence Network Based on Abstract

Thematic Map

The thematic map findings show that Islamic communication studies in Indonesia are divided into several main themes based on their level of relevance (centrality) and level of development (density). The themes "Islamic cyberspace" and "jihad" are in the "motor" quadrant, meaning they are highly relevant and growing rapidly over time. This illustrates that research on Islamic communication is increasingly focusing on the digital space, including issues such as religious activism, Islamic movements in cyberspace, and the dynamics of the spread of jihadist discourse online. This theme is a key driver because it directly relates to contemporary phenomena such as social media, the politicization of religion, and digital security.

Meanwhile, the theme "dialogue – Jakarta – Jayapura" emerged as a niche theme, meaning one that has a high level of analytical depth but is not central to the overall research network. This can illustrate more specific, context-based studies, such as interfaith dialogue or cross-cultural communication within a specific region of Indonesia. On the other hand, keywords such as "Indonesia" and "studies" are in the emerging or descending themes quadrant, indicating that these studies continue to decline and are not central to the discussion. These themes tend to be general and lack strong conceptual development. Overall, this map shows that the focus of Islamic communication research in Indonesia is increasingly shifting toward digital and security issues, while some local themes and cross-cultural dialogue have become more specialized but are still significant areas of study.

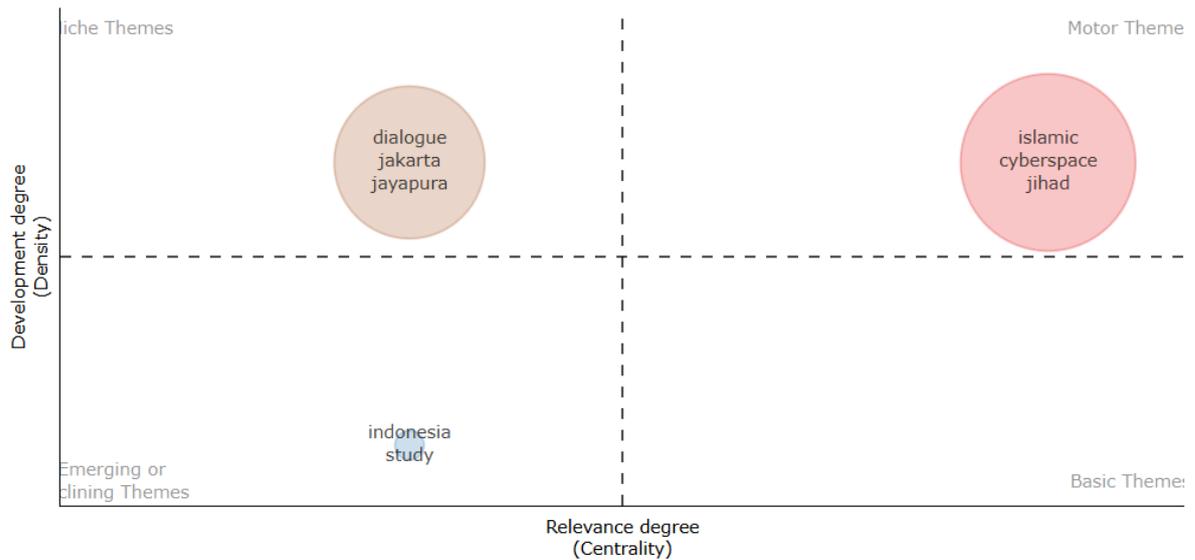


Figure 15. Thematic Map Based on Title

CONCLUSION

This bibliometric mapping reveals that Islamic communication research in Indonesia does not yet constitute a fully consolidated scholarly field but rather operates as a dispersed and intersecting domain shaped by multiple disciplinary influences. Although two principal thematic clusters can be identified, socio-cultural communication practices and digitally mediated or securitized religious discourse, the coexistence of these clusters reflects not only thematic diversity but also conceptual fragmentation. The field appears to function more as a meeting point between anthropology, media studies, religious studies, and political communication than as a theoretically unified sub-discipline with a distinct methodological core. The longitudinal findings further complicate the narrative of “development.” While publication output increased after 2010 and thematic diversification expanded, citation data indicate limited and uneven scholarly impact. Rather than signalling straightforward maturation, this pattern may reflect structural constraints, such as limited theoretical distinctiveness, publication in peripheral journals, linguistic barriers, or marginal positioning within mainstream communication scholarship. The concentration of citations within a small corpus of works suggests that influence remains narrow and selectively distributed rather than broadly institutionalised.

Perhaps most significantly, the analysis highlights a structural asymmetry in knowledge production. Despite Indonesia being the empirical locus, scholarly visibility and citation capital are disproportionately concentrated among non-Indonesian authors and internationally embedded institutions. This raises epistemological and political questions regarding whose perspectives shape Islamic communication discourse and how global academic hierarchies influence recognition, authority, and theoretical framing. The findings suggest that Islamic communication scholarship on Indonesia circulates within transnational knowledge systems where academic capital, language dominance, and network integration condition visibility. The study also reveals that collaboration networks remain weakly consolidated, limiting cumulative knowledge production and theoretical integration. Without stronger inter-institutional linkages, particularly among Indonesian scholars, the field risks continued fragmentation and limited consolidation of citations. Methodologically, this study is bounded by its reliance on Scopus-indexed publications and keyword-based retrieval, which may underrepresent locally published scholarship and non-English contributions. Consequently, the findings reflect global-

indexed visibility rather than the totality of intellectual production within Indonesia. Substantively, this research clarifies that the conceptual boundary between Islamic communication, da'wah communication, and broader communication studies remains unresolved in the indexed literature. Rather than confirming the emergence of a stable disciplinary identity, the analysis suggests an ongoing negotiation of scope, terminology, and theoretical positioning.

Future advancement of the field requires not only increased publication volume but deeper theoretical articulation, clearer conceptual delimitation, and stronger integration into broader communication debates. Greater attention to indigenous theoretical frameworks, digital religious literacy, institutional da'wah communication, and collaborative research infrastructures may enhance both epistemic coherence and scholarly impact. In sum, Islamic communication studies in Indonesia appear not simply "developing," but structurally fragmented and unevenly recognised within global academia. Recognising this condition is a necessary first step toward building a more theoretically grounded, collaborative, and internationally visible scholarly domain.

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