

A Review of the Research in Islamic Education in Indonesia Through the Vosviewer Application

Nabella Dananier¹, Syamsul Hadi², R. M. D. A. Dwisatria³, Muhammad Yusuf Ibrahim⁴, S. R. Mutia Amali⁵, & Syah Datul Maulida⁶

¹²³⁴⁵⁶Tazkia Islamic University College, Indonesia

*Correspondence author: dimasanugrah.1512@gmail.com

ABSTRACT

Islamic education is an educational system that focuses on teaching Islamic values, and religious teachings, as well as spiritual and moral development in the context of learning. Islamic education has a key role in forming Muslim individuals who understand, practice, and spread the values of the Islamic religion in everyday life and contribute to the development of a civilized and harmonious society. This research aims to present an overview of research developments in the field of Islamic education in Indonesia using the VOSviewer application. The data analyzed were 500 research publications on Islamic education indexed by Dimensions. Bibliometric analysis methods are used to collect data from related articles published within a certain period. The study indicates that research related to Islamic education in Indonesia has experienced an increase during the period from 1965 to 2023, with an annual growth rate of 3.86%. This signifies significant interest in this topic. Ismail Suardi Wekke has been identified as the most influential researcher with 7 published articles. Among the core journals, the Journal of Islamic Education stands out by publishing 20 documents related to the research theme. Keyword network analysis has yielded several research streams, including education on anti-corruption leadership, improvement of digital literacy in elementary schools, entrepreneurship and economics education in Islamic boarding schools, and enhancement of Sharia financial literacy in schools. The study also provides a number of potential research agendas for the future concerning Islamic education in Indonesia.

Keywords: Islamic Education; Teachers; Literacy; Academic Research

INTRODUCTION

Islamic education, rooted in Islamic teachings and values, aims to cultivate Muslim individuals with a comprehensive understanding of religious principles and the ability to apply them in their daily lives. This educational system extends beyond religious instruction to encompass spiritual, moral, social, and intellectual development (Sulasmono, 2016). Through a holistic curriculum, Islamic education provides a robust framework for personal growth across various domains and promotes civic responsibility, community engagement, and the reinforcement of Islamic identity within a complex global milieu (Muchtaron, 2016).

Islamic education assumes a crucial role in shaping a cultured society characterized by Islamic ethics. By imparting Islamic religious values, ethics, and morals, Islamic education fosters the development of responsible, compassionate individuals committed to justice. Moreover, it facilitates the dissemination of religious knowledge and the consolidation of Islamic identity, thereby fostering unity and solidarity among Muslims within society (Fitrianto, 2020). Consequently, Islamic education not only contributes to individuals' spiritual and moral refinement but also fosters the establishment of a harmonious, equitable, and cultured society (Idris & Putra, 2021).

The evolution of Islamic education in Indonesia has traversed diverse and intricate stages throughout history. Commencing with the introduction of Islam to Indonesia in the 13th century, Islamic educational practices evolved gradually, ranging from traditional Islamic boarding schools to contemporary institutions such as madrasas and Islamic universities. Initially, Islamic education predominantly manifested in the form of traditional boarding schools, prioritizing the teaching of Islamic tenets and indigenous customs. However, the advent of Western influence in the 19th century precipitated the establishment of modern Islamic education institutions, notably with the Dutch East Indies government's founding of madrasas (Faizi & Butt, 2020).

Following Indonesia's attainment of independence, Islamic education underwent a transformative phase, garnering official recognition and government backing for its advancement. In 1945, Islamic education was formally integrated into the national educational framework, prompting the establishment of primary, secondary, and tertiary-level Islamic educational establishments, alongside Islamic universities dedicated to fostering scientific and technological advancements within an Islamic ethos (Siddikoglu, 2018).

During the Reformasi era, Islamic education witnessed rapid expansion, buoyed by governmental initiatives aimed at enhancing its quality and accessibility. Numerous Islamic educational institutions experienced exponential

growth, offering a plethora of educational programs spanning from primary to tertiary education. Moreover, the proliferation of information and communication technology played a pivotal role in democratizing access to Islamic education through online learning platforms and educational applications (Zidah et al., 2021).

Contemporary Islamic education is undergoing significant transformation in response to contemporary developments, global exigencies, and the multifaceted demands of society (Dewi et al., 2022). In an era marked by digitalization and globalization, Islamic education is undergoing extensive diversification and expansion facilitated by the utilization of information and communication technology to enable distance learning and accommodate diverse learning needs (Ekasari et al., 2021).

Furthermore, modern Islamic education underscores a holistic pedagogical approach that integrates religious, academic, social, and practical dimensions into the curriculum. The overarching objective is to cultivate a generation of Muslims equipped not only with a profound understanding of religious precepts but also endowed with critical thinking prowess, social acumen, and a predisposition toward constructive societal engagement (Herman & Jayadi, 2018).

The contemporary role of Islamic education extends beyond mere knowledge dissemination to encompass character development and leadership cultivation. Many Islamic educational institutions prioritize the inculcation of virtuous ethics, the cultivation of principled leadership, and the fostering of social and environmental consciousness (Hasanah et al., 2023). Consequently, contemporary Islamic education endeavors not only to disseminate religious knowledge but also to nurture individuals imbued with empowerment, ethical rectitude, and social responsibility across various spheres of life.

In the contemporary era of globalization, Islamic education underscores the importance of cultivating a profound comprehension of universal values, fostering intercultural dialogue, and promoting tolerance. This emphasis is pivotal in nurturing a generation of Muslims capable of engaging positively with the broader global community, thereby reinforcing Islam's position as a religion characterized by mercy for all of creation, as encapsulated in the concept of *rahmatan lil alamin* (Dakir & Fauzi, 2019; Khosiin et al., 2023).

The advancement of research in the field of Islamic education has witnessed considerable strides in recent decades. This body of research encompasses a wide array of dimensions, ranging from curriculum design and pedagogical methodologies to character development, institutional efficacy, and contemporary challenges encountered within Islamic educational settings (Aulia et al., 2024). There is a discernible surge in empirical research endeavors within this domain, contributing to a more nuanced understanding of the implementation and outcomes of Islamic education.

There is a burgeoning trend in research focused on the incorporation of technology within Islamic education, spanning online learning platforms, educational applications, and the utilization of social media as a pedagogical tool (Firdaus et al., 2023). Concurrently, research inquiries within Islamic education increasingly shed light on contemporary societal issues that intersect with educational practices, including discussions on radicalism, extremism, gender equity, and the complexities of educating a digitally-native younger generation amidst the forces of globalization (Mas'ula & Hakim, 2023).

The purpose of the current study is to provide a comprehensive review of the research landscape in Islamic education within the context of Indonesia, leveraging the VOSviewer application for bibliometric analysis. By systematically examining the trends, thematic focuses, and collaborative networks within Islamic education research, this study aims to offer valuable insights for researchers, educational practitioners, and policymakers. The study provides a holistic understanding of Islamic education research in Indonesia, enabling stakeholders to identify key areas for improvement. It also fosters interdisciplinary collaboration, identifies emerging trends, and serves as a roadmap for advancing research and enhancing educational practices in the field of Islamic education.

While Islamic education has played a pivotal role in shaping individuals and society, there remains a need for a comprehensive understanding of its current state, particularly within the context of Indonesia. Despite the existence of diverse educational institutions and initiatives, there is a lack of systematic analysis and synthesis of research trends, thematic focuses, and collaborative networks within the field of Islamic education.

This knowledge gap poses several challenges for stakeholders, including researchers, educational practitioners, and policymakers. Without a clear understanding of the prevailing research landscape, it becomes difficult to identify key areas for improvement, capitalize on emerging trends, and foster interdisciplinary collaboration. Additionally, the absence of a comprehensive overview may hinder efforts to address contemporary challenges facing Islamic education, such as the integration of technology, the promotion of intercultural dialogue, and the mitigation of radicalism and extremism.

To address these challenges, the current study aims to provide a comprehensive review of the research landscape in Islamic education in Indonesia. Leveraging the VOSviewer application for bibliometric analysis, the study seeks to systematically examine trends, thematic focuses, and collaborative networks within Islamic education research. By doing so, the study intends to offer valuable insights that can inform future research directions, educational practices, and policy interventions in the field of Islamic education.

Ultimately, the study endeavors to serve as a roadmap for advancing research and enhancing educational practices in Islamic education. By providing stakeholders with a holistic understanding of the research landscape, the

study aims to facilitate interdisciplinary collaboration, identify emerging trends, and address contemporary challenges facing Islamic education in Indonesia and beyond. Through these efforts, the study seeks to contribute to the broader discourse on Islamic education and its role in fostering a harmonious, equitable, and cultured society.

LITERATURE REVIEW

The spread of Islam in the Indonesian archipelago has followed a unique path within the region's religious landscape. Before the influence of Hinduism took hold, the Javanese people predominantly practiced animism, venerating their ancestors and acknowledging supernatural forces in nature. While these beliefs lacked formal organization, they held significant sway. As a result, the indigenous religious traditions of Indonesia inevitably shaped the incoming religions (Ni'am, 2023).

Ni'am (2023) further explains that the indigenous Indonesian religion is grounded in the concept of divine presence within tribal communities, evolving independently and reaching its own zenith without external influence. Consequently, the development of religions, particularly Islam, in Indonesia has been marked by fluctuations. This is attributed to the sociological and psychological necessity for those spreading Islam to comprehend the nuances of Indonesian culture, which is deeply intertwined with syncretism.

The essence of Islam is rooted in divine revelation, gradually revealed and compiled into the Qur'an over several decades, adapting to the historical and social circumstances of the time. Believers engage with the Qur'an through its normative aspects, guiding their interpretation. The Prophet Muhammad's actions and teachings were the result of scholarly inquiry (ijtihad), influenced by the specific context of his era, leading to adjustments in his understanding of the Qur'an when necessary (Hai, 2017; Imanuddin et al., 2020).

In Indonesia, the propagation of moderate Islamic values finds embodiment in figures such as the Wali Songo, who effectively spread teachings aligned with moderation and Islamic principles across the archipelago. Their approach was sensitive to the social and cultural context of Indonesia. Currently, organizations like NU and Muhammadiyah continue this legacy by emphasizing Islamic education in boarding schools and social-proselytizing institutions (Hamdani et al., 2023).

Islamic education, exemplified by institutions like pesantren, is widely respected for its significant role in Indonesia's development. Pesantren, as one of the nation's oldest and most esteemed Islamic educational institutions, has been central to the growth of Islam and educational methods over centuries. The symbiotic relationship between Islam's expansion and its educational practices has not only influenced religious realms but has also empowered individuals across societal and political domains (D. Jamaluddin, 2019). Pesantren's unique status as an indigenous educational institution has been pivotal in promoting literacy and cultural awareness in Indonesian society, with both modern and traditional Islamic boarding schools drawing deeply from its heritage (Haryani et al., 2019).

Throughout history, pesantren has served as a microcosm of Islamic studies and Indonesian Muslim society, actively promoting moderate Islam across the archipelago. This tradition of moderation, rooted in the pedagogical style of Islamic boarding schools, has played a crucial role in disseminating an inclusive and harmonious Islam (rahmatan li al-Alamin). As Indonesia's oldest Islamic educational institution, pesantren has profoundly influenced the country's educational landscape. Research indicates that since its inception in the early 16th century, pesantren, along with similar institutions like surau and data, has advocated for an Islam that aligns with the cultural nuances of Nusantara (Ni'am, 2023).

The integration of a multicultural curriculum into Islamic education is imperative as it encompasses both specific instructional content and broader positive learning experiences. This comprehensive approach aims to foster an appreciation for diversity, promote peace, protect human rights, and strengthen democratic values. Recognizing the multitude of perspectives within Islam, such a curriculum should seamlessly incorporate Islamic teachings while embracing universal principles and maintaining a balanced approach to educational objectives and content. It must remain responsive to the evolving needs of individuals and society, adapting to changing contexts and ensuring fairness in addressing individual differences. The flexibility to integrate advancements and promote integration across subjects and experiences is crucial for nurturing positive learner development. Ultimately, this approach fosters inclusivity, harmony, and the promotion of democratic ideals within society (Habibi, 2017).

In religious contexts, the ability to transmit knowledge holds significant importance, exemplified in Islamic history by Umar bin Khattab's initiative to compile the Qur'an, preserving it for future generations. In Indonesia, Islamic education policy continually adapts to societal needs, with the Qur'an remaining a cornerstone for navigating life's challenges. As the Islamic community grows, there's a growing emphasis on interpreting religious teachings to resonate with contemporary contexts, leading to a third revolution in Islamic learning that explores various sources of knowledge to remain relevant to the diverse needs of the ummah (Satispi et al., 2018).

According to data provided by the Ministry of Religious Affairs (MORA), Indonesia currently hosts approximately 14,067 pesantrens and 37,362 madrasahs. The distribution of pesantrens across the country correlates with

the density of the Muslim population in a given region and the level of religiosity therein, with areas such as East Java and Central Java, commonly referred to as "santri regions," boasting a notable concentration of these educational institutions. Over time, the number of pesantrens has exhibited an upward trajectory. For instance, in 1977, there were approximately 4,195 pesantrens accommodating around 677,384 students, a figure that increased to 5,661 pesantrens with 938,397 students by 1981, and further expanded to 6,239 pesantrens serving 1,084,801 students by 1985. By 1997, MORA reported a total of 9,388 pesantrens catering to 1,770,768 students, and most recently, the number surged to 14,067 pesantrens accommodating 3,149,374 students (Makruf, 2009).

The Islamic education system in Indonesia can be segmented into distinct categories. Firstly, there is the pesantren group, which encompasses institutions operating madrasahs alongside those adhering to a non-grading educational structure. This category encompasses both contemporary and traditional pesantrens. Secondly, the madrasah group comprises both public and private educational institutions. Lastly, the Sekolah Islam group represents a modern educational framework prevalent within urban Muslim communities. Each of these educational groups plays a unique role within the broader Islamic education landscape of Indonesia, and it is essential to explore their individual characteristics and their interconnectedness to gain a comprehensive understanding of the country's Islamic educational system (Putra Daulay, 2017).

METHODOLOGY

This research employs a methodology centered on bibliometric analysis using the VOSviewer application to comprehensively examine the landscape of Islamic education research in Indonesia. Bibliometric analysis, a quantitative method focusing on citations, co-authorships, and keywords within academic literature, is utilized to assess and analyze patterns within the scholarly discourse (Siregar & Baharudin, 2021; Zupic & Čater, 2015). VOSviewer, specialized software designed for visualizing and analyzing bibliometric data, facilitates the exploration of networks and patterns within scholarly publications (Effendi et al., 2021; Karim, 2022; Van Eck & Waltman, 2014).

The methodology commences with the gathering of extensive literature on Islamic education in Indonesia from diverse sources such as academic databases, journals, conference proceedings, and other scholarly publications which indexed in Dimensions. This involves the systematic analysis of citation networks, co-authorship networks, and keyword co-occurrence networks to elucidate the structure and dynamics of the field. Subsequently, utilizing VOSviewer, researchers import bibliographic data and generate visualizations to explore and analyze the patterns and relationships within the scholarly literature (Ding, 2019).

Moreover, the collected data is imported into VOSviewer, where various analytical techniques are employed to uncover trends, thematic focuses, and collaborative networks within Islamic education research in Indonesia. For instance, co-authorship analysis is utilized to unveil collaboration patterns among researchers and institutions, while keyword co-occurrence analysis is employed to identify prevalent themes and topics across the literature (Al Husaeni & Nandiyanto, 2022). Additionally, bibliometric indicators such as citation counts, h-index, and centrality measures are utilized to gauge the impact and influence of individual researchers, publications, and institutions within the field of Islamic education.

RESEARCH RESULT AND DISCUSSION

Table 1. Main Information about Data

Description	Results
MAIN INFORMATION ABOUT DATA	
Timespan	1965:2023
Sources (Journals, Books, etc)	322
Documents	500
Annual Growth Rate %	3,86
Document Average Age	6,36
Average citations per doc	11,41
References	1
DOCUMENT CONTENTS	
Keywords Plus (ID)	1
Author's Keywords (DE)	1
AUTHORS	
Authors	1038

Authors of single-authored docs	183
AUTHORS COLLABORATION	
Single-authored docs	202
Co-Authors per Doc	2,34
International co-authorships %	0
DOCUMENT TYPES	
article	465
chapter	15
edited book	3
monograph	5
preprint	3
proceeding	9

After processing the available metadata, this research processed a total of 500 documents from 1965 to 2023. There were 322 different sources identified. The analyzed documents encompass six types: 465 articles, 15 book chapters, 3 edited books, 5 monographs, 3 preprints, and 9 proceedings. These six types of documents are accepted as the subjects of study to be processed and analyzed to produce bibliometric visualizations. The use of various document types aims to broaden and enhance the coverage of research outcomes in tracking trends. However, journal articles are the primary reference due to their dominant quantity and stronger scientific nature. Journal articles undergo peer review by experts in the respective publisher's journal, making them more scientific and more frequently used than other document types.

Annual Scientific Production

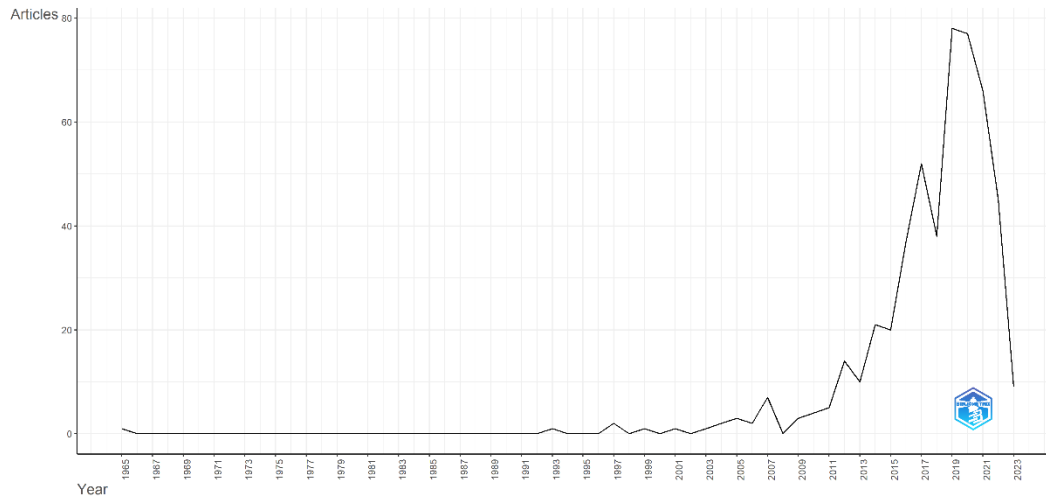


Figure 1. Annual Scientific Production

From the graph depicting the evolution of the number of scholarly publications on Islamic education from 1965 to 2023, it is evident that the trend shows a fairly significant increase in the past decade. With an annual growth rate of 3.86%, there is a clear indication that research on Islamic education has become an increasingly compelling topic since 2006 onwards. In 2020, the number of scholarly publications reached its peak with 78 publications.

Most Influential Authors and Sources

The author employed citation mapping for 500 articles on Islamic education in Indonesia using bibliographic coupling technique available in VOSviewer software. VOSviewer enables three types of bibliographic coupling analyses: journals, publications, and authors (Alshater et al., 2022).

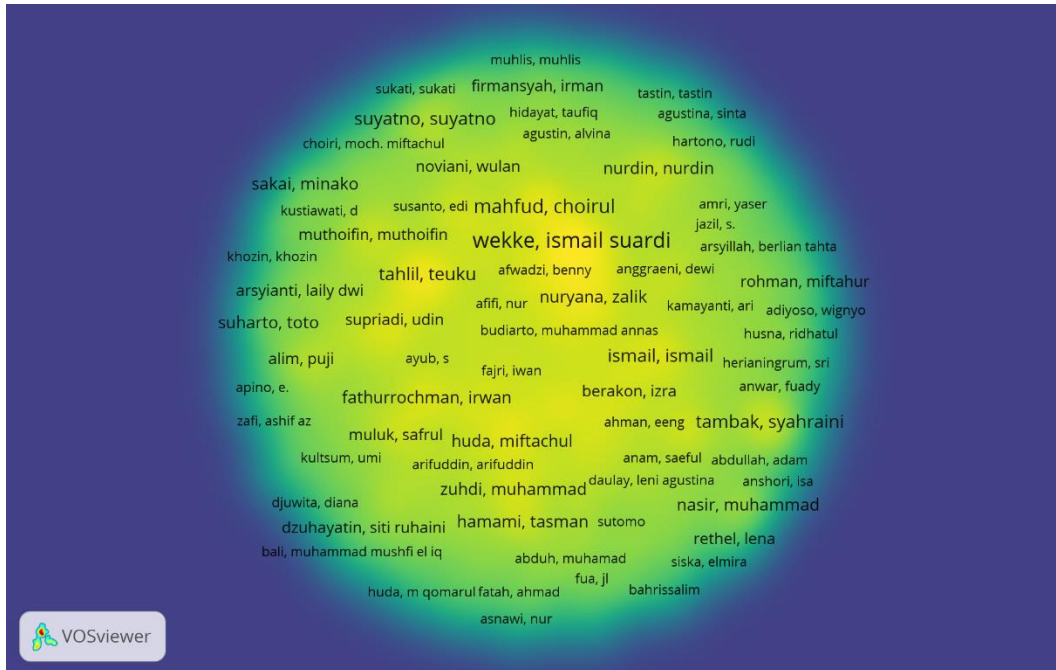


Figure 2. Bibliometric Author Mapping

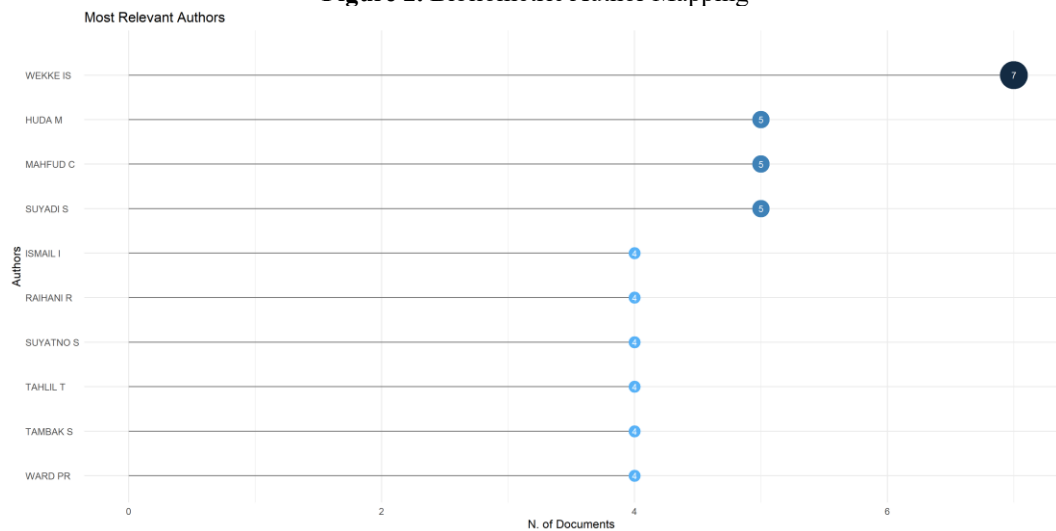


Figure 3. Most Relevant Authors

The growth of articles in this field is associated with the scholarly community of authors, sources, and affiliations. The two figures above show the most relevant authors to the topic "Islamic Education in Indonesia". It can be seen from the figures above that the yellow-colored dots depend on the number of items associated with other items. This is because the density cluster display is marked by items that are visible (yellow color). Therefore, this section is crucial to obtain an overview of the general structure of the bibliometric map by paying attention to brightly colored items for analysis. Through the map, one can interpret the authors who have published their work extensively.

Thus, generally, each researcher or author has different tendencies in the formation and publication of works. Some authors appear as sole authors, while others co-author with other authors, thus affecting the density of the cluster. However, authors showing relatively large cluster densities indicate that they have published more research on the theme of Islamic Education in Indonesia compared to other authors with lower cluster densities. Therefore, these results can be used as references in the future for other researchers to determine which authors meet the criteria in the field of Islamic Education in Indonesia and have conducted significant research in this area.

Based on the results shown in figure 2, which is the result of the analysis using all journal publications related and unrelated to Islamic Education in Indonesia themes, there are many clusters sorted by authors visible in yellow circles. The most renowned author writing publications related to the theme of Islamic Education in Indonesia based on

<https://ejournal.ipinternasional.com/index.php/ijec>

bibliometric mapping is Ismail Suardi Wekke. In figure 3, it is known that Ismail Suardi Wekke is the most influential researcher with 7 published articles, followed by Huda M, Mahfud C, Suyadi S, each publishing five articles. The other 6 authors each have 4 articles.

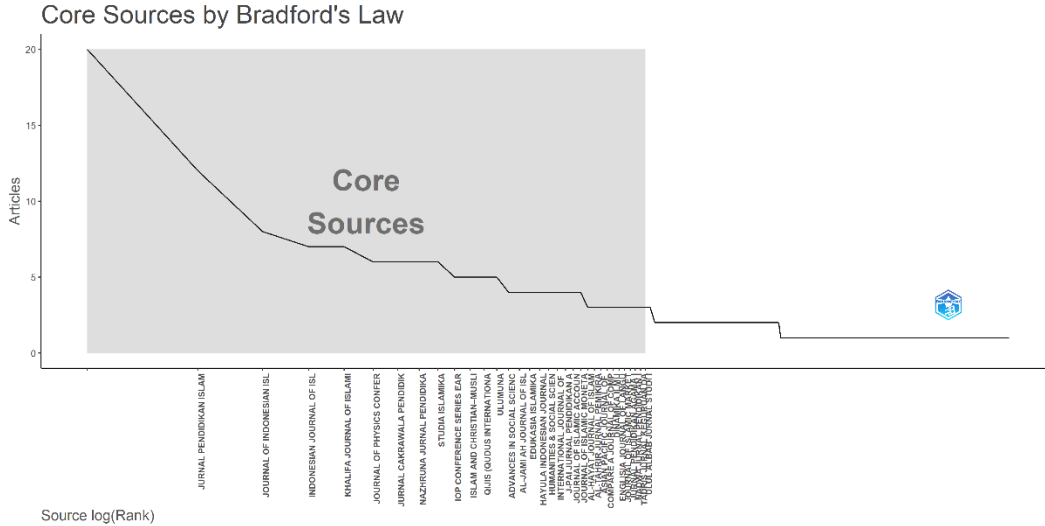


Figure 4. Bradford's Law

The image above represents the classification of journals based on Bradford's Law, which involves categorizing journals according to their productivity levels by dividing them into several parts, including core journals, intermediary journals, and broad journals. Core journal groups are marked with gray sections and annotated core sources. Journals included in this category are those with the highest productivity levels on the subject of Islamic banking performance within a specific time frame. In the core journal group, the top position is held by the Journal of Islamic Education with the highest quantity, having published 20 papers related to the research theme. Followed by other journals categorized as core journals on the theme of Islamic education in Indonesia.

Citation Analysis

The image below depicts the graph of average citations per year in scholarly publications on Islamic education in Indonesia indexed in Dimensions. The average citations in these documents fluctuate from year to year. In 2004, it is observed that these documents reached the highest average citation count during the observation period, around 3.7 citations per year.

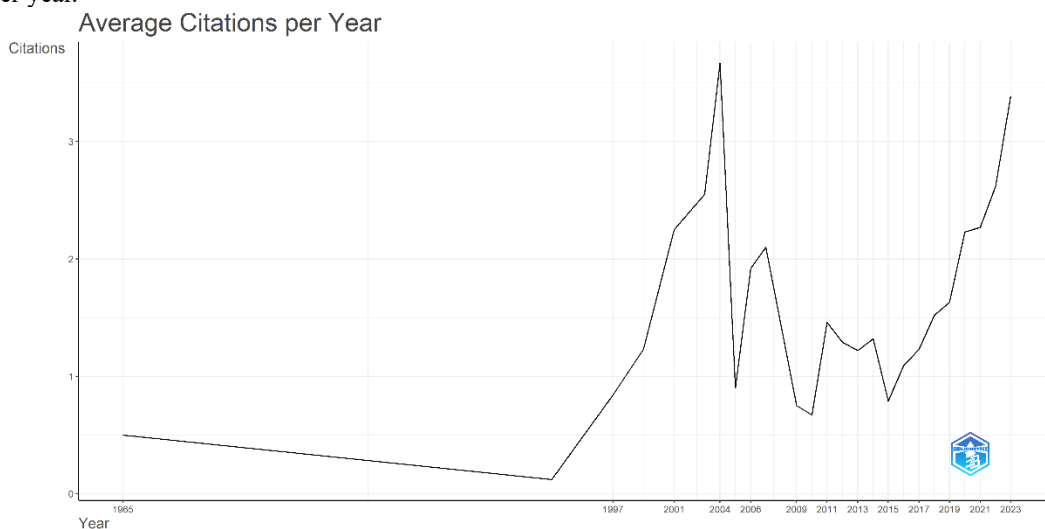


Figure 4. Average Citations Per Year

The presented table shows scholarly publications indexed in Dimensions, focusing on articles with the highest citation counts. Citations are a measure used to gauge the extent to which an article or scholarly work is noticed and referenced by other articles. In the context of the table, the top article with the highest number of citations is titled 'The

<https://ejournal.ipinternasional.com/index.php/ijec>

fiqh of disaster: The mitigation of Covid-19 in the perspective of Islamic education-neuroscience' authored by Suyadi et al. (2020). This article obtained a total of 57 citations, indicating that many researchers or other parties have cited or referenced this article in their works. Furthermore, this article also has a citations per year of 11.40. Citations per year measure the average number of citations received by an article each year. A high number indicates that the article continues to attract attention and is considered relevant in the scholarly community over time. This signifies that the article has significant impact in the field of Islamic education in Indonesia and is regarded as a key reference by researchers.

Table 2. Most Global Cited Documents

Author	Paper	Total Citations	TC per Year
(Suyadi, Nuryana, et al., 2020)	The fiqh of disaster: The mitigation of Covid-19 in the perspective of Islamic education-neuroscience	57	11,40
(Lukens-Bull, 2001)	Two Sides of the Same Coin: Modernity and Tradition in Islamic Education in Indonesia	54	2,25
(Pohl, 2006)	Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia	52	2,74
(Parker & Raihani, 2011)	Democratizing Indonesia through Education? Community Participation in Islamic Schooling	49	3,50
(Bennett, 2007)	Zina and the enigma of sex education for Indonesian Muslim youth	46	2.56
(Raihani, 2018)	Education for multicultural citizens in Indonesia: policies and practices	36	4.50
(Zuhdi, 2018)	Challenging Moderate Muslims: Indonesia’s Muslim Schools in the Midst of Religious Conservatism	33	4.71
(Saeed, 1999)	Towards religious tolerance through reform in Islamic education: The case of the state institute of Islamic studies of Indonesia	32	1.23
(Srimulyani, 2007)	Muslim Women and Education in Indonesia: The pondok pesantren experience	32	1.78
(Sukardi, 2016)	Character Education Based on Religious Values: an Islamic Perspective	31	3.44

Network Analysis

The author also conducted cartographic analysis using co-occurrence method, which enables us to group and identify the main themes of the most frequently published Islamic education publications in Indonesia (Alshater et al., 2022).

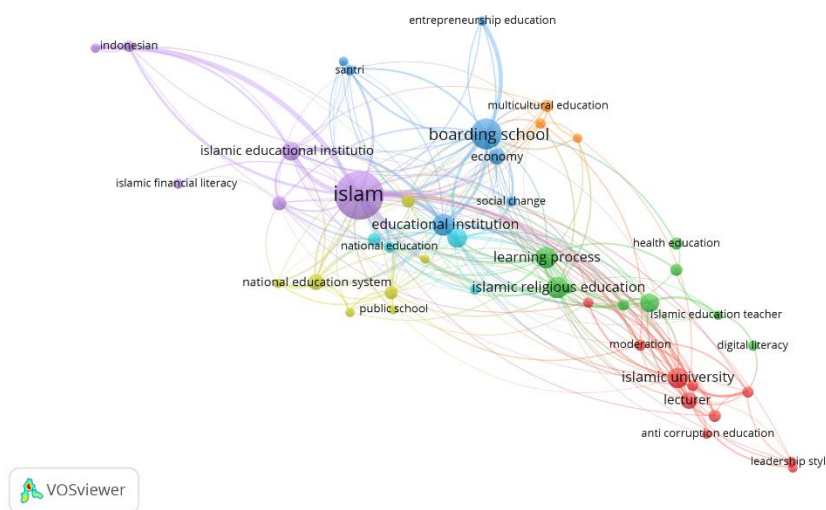


Figure 5. Bibliometric Keyword Mapping

In this section, a graphical visual mapping of scholarly publications with the theme of Islamic Education in Indonesia is presented. The results of keyword mapping analysis serve as the basis for mapping important terms commonly used in publications related to Islamic Education in Indonesia. In this mapping, a number of keywords are

displayed and divided into 4 clusters. The keywords divided into the 4 clusters above are arranged in differently colored circles indicating the type of cluster. This data can be used to determine keyword trends over the past few years. Bibliometric analysis shows several keywords commonly used in scholarly publications that are the subject of research. The more keywords appear, the larger and wider the circles shown. Meanwhile, the connecting lines between keywords indicate how closely they are related to each other.

Publications on Islamic education in Indonesia have expanded into various sub-themes. However, the most common research theme in Islamic education in Indonesia is related to anti-corruption leadership education in Islamic higher education institutions, as indicated in the red-colored cluster. In the second cluster, we group research on Islamic education in Indonesia focusing on improving digital literacy in primary schools. The third cluster focuses on entrepreneurship education and economics in Islamic boarding schools. Furthermore, in the fourth cluster, the focus is on Islamic financial literacy in Indonesia.

DISCUSSION

Research Cluster

Cluster 1: Anti-Corruption Leadership Education in Islamic Higher Education Institutions

The first research stream focuses on leadership education and anti-corruption education for higher education institutions in Indonesia. In Indonesia, anti-corruption education for universities has been established since the issuance of Presidential Regulation of the Republic of Indonesia No. 08 of 2012 concerning the Indonesia Qualification Framework (IQF). Several studies focus on this research theme, such as Suyadi et al. (2019) and Jailani et al. (2021), who propose an anti-corruption education model in Islamic religious learning based on neuroscience to produce learners who are not only ritually and personally devout but also socially and constitutionally devout. Taja & Aziz (2016) describe anti-corruption values in the Islamic Religious Education subjects in Senior High Schools. Suyadi et al. (2021) developed a curriculum for Islamic higher education by forming new courses such as Islamic education neuroscience and anti-corruption education.

Cluster 2: Improving Digital Literacy in Primary Schools

During the pandemic, the Indonesian Ministry of Education, Culture, Research, and Technology established distance learning policies through digital media. This subsequently became the second research stream. We identified several influential papers on digital literacy in primary schools. Muflihin & Makhshun (2020) found that the role and efforts of teachers in schools to improve students' digital literacy are still minimal. This finding is consistent with Sulasmi (2022) indicating that teachers' digital literacy in the learning process at primary schools is still lacking. Another study by Indah et al. (2022) investigates the relationship between students' English language skills, critical thinking skills, and engagement with technology or digital literacy. Suwanto et al. (2022) examine how digital literacy practices are implemented in selected private primary schools in Yogyakarta, Indonesia, based on ICT learning, information and media literacy approaches, educators' roles, and learning points.

Cluster 3: Entrepreneurship and Economic Education in Islamic Boarding Schools

During the observation period, research on entrepreneurship and economic education in Islamic boarding schools has experienced significant development. This then became the third stream in this research. Several researchers have conducted studies focusing on related topics, such as Sulaiman (2018) who designed a communication model for development through the empowerment program of santri economics in the context of pesantren education. Adriyani et al. (2018) elaborated on creative economy mentoring using the TOT method for santri in managing pesantren businesses, especially in managing waste businesses. Syamsuri (2020) examined the role of pesantren cooperatives as drivers of people's economic activities in the villages and communities surrounding Gontor pesantren. Budiwiranto (2009) conducted research on the implementation of participatory development at Maslakul Huda pesantren in Central Java. Jamaluddin (2012) explained the development of the roles and functions of pesantren from its inception, which occurred in traditional community life, to changes in pesantren models adapting to information technology advancements. Muttaqin (2016) criticized the model of student economic autonomy development and community economic empowerment, as well as the relationship between spiritual motivation and kyai leadership with student economic autonomy, including the relationship between pesantren mentoring and community economic empowerment.

Cluster 4: Islamic Financial Literacy in Schools

In the fourth research stream, we found several influential articles focusing on Islamic financial literacy in schools. Some countries have introduced financial education topics into their curricula. Salas-Velasco et al. (2003) found that the delivery method of financial education correlates positively with students' financial literacy levels. According to them, financial education should be introduced into the education system program so that students are not only financially literate but also competent in managing finances. Firdausi & Kasri (2022) analyzed the determinants of Islamic financial literacy in Indonesia among Indonesian students, who are a group prioritized by Indonesian government policy to enhance Islamic financial literacy.

Research Agenda

Based on the research streams mentioned earlier, we expand the discussion by identifying previous research gaps to generate research agendas for the future. In the cluster of anti-corruption leadership education, we found that most studies propose anti-corruption curricula and teaching models. However, there are few empirical findings linking them to leadership practices. Furthermore, in the cluster of digital literacy research in elementary schools, we found that some studies tend to focus on the role and capabilities of teachers in using technology, while others focus on the effectiveness of technology use as a learning medium. There is a need for further research on how schools and governments can improve digital literacy among students and control technology access. In the third cluster, we focus on entrepreneurship and economics education in Islamic boarding schools. While previous research has focused on models and economic activities in Islamic boarding schools, there is little empirical evidence of the government's role in supporting and strengthening entrepreneurship curricula in these schools. In the last cluster, we identify a research stream related to Islamic financial literacy in schools. In recent years, discussions on improving Islamic financial literacy in schools have emerged, but some studies only focus on higher education. It would be better if Sharia financial education is introduced from elementary schools to provide a strong foundation for Sharia financial practices from an early age. This could be the focus of future research on the development of learning models or curricula for Sharia financial education for all school levels in Indonesia. We provide a summary of research gaps and future research agendas in the table below.

Table 3. Future Research Agenda

Research Cluster	Research Gap	Future Research Question	References
Anti-Corruption Leadership Education in Islamic Higher Education Institutions	Only a few empirical findings connect it with leadership practices.	How does leadership (school principal) influence anti-corruption education in schools?	(Shulhan, 2018; Suyadi, et al., 2020)
Improving Digital Literacy and Health Education in Primary Schools	Several studies focus on the effectiveness of using technology as a learning medium.	How do schools and the government strive to enhance digital literacy among students and how do they endeavor to control technology access?	(Muflihin & Makhshun, 2020; Sulasmi, 2022)
Entrepreneurship and Economics Education in Islamic Boarding Schools	There is currently no curriculum for entrepreneurship and economics education in Islamic boarding schools, and research examining government support for students' economic activities is scarce.	1. How does government policy influence entrepreneurship practices in Islamic boarding schools? 2. What curriculum model suits entrepreneurship education for Islamic boarding schools?	Author suggestion
Islamic Financial Education in Indonesia	We found discussions about improving Sharia financial literacy in schools, but some studies only focus on higher education.	1. What is a suitable financial education learning model or curriculum for primary schools? 2. What is a suitable financial education learning model or curriculum for secondary schools? 3. What is the urgency of financial education from an early age? How do various stakeholders view financial education for all school levels?	Author suggestion

CONCLUSION

The study illustrates significant developments in research related to Islamic education in Indonesia from 1965 to 2023. The data indicates a continuous increase in interest in this topic, reflected in an annual growth rate of 3.86%. One crucial aspect of this research is the identification of the most influential researchers, notably Ismail Suardi Wekke, who has published 7 related articles. Furthermore, the study highlights the significant role of academic journals in advancing knowledge and understanding in the field of Islamic education. Jurnal Pendidikan Islam, as one of the core journals, has led by publishing 20 documents related to the research theme. This indicates a robust platform for researchers to share their findings and ideas. Keyword network analysis highlights various research streams that have emerged in this

field. From anti-corruption leadership education to improving digital literacy in primary schools, from entrepreneurship and economics education in Islamic boarding schools to enhancing Sharia financial literacy in schools, various topics have become important research focuses. Lastly, the study also provides insights into the future direction of Islamic education research in Indonesia by proposing potential research agendas. This lays the foundation for future researchers to further explore relevant and significant topics in the context of Islamic education in Indonesia. Thus, the study not only reflects the increasing trend in Islamic education research but also provides direction and inspiration for researchers wishing to engage in this field.

REFERENCES

- Adriyani, Z., Ahsan, M. A., & Wulandari, R. A. (2018). Membangun Jiwa Entrepreneurship Santri Melalui Pengembangan Usaha Ekonomi Kreatif. *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan*, 18(1), 47–64.
- Al Husaeni, D. F., & Nandiyanto, A. B. D. (2022). Bibliometric Using Vosviewer with Publish or Perish (using Google Scholar data): From Step-by-step Processing for Users to the Practical Examples in the Analysis of Digital Learning Articles in Pre and Post Covid-19 Pandemic. *ASEAN Journal of Science and Engineering*, 2(1), 19–46. <https://doi.org/10.17509/ajse.v2i1.37368>
- Alshater, M. M., Hassan, M. K., Rashid, M., & Hasan, R. (2022). A Bibliometric Review of the Mathematics Journal. *Mathematics*, 10(15). <https://doi.org/10.3390/math10152701>
- Aulia, R. N., Yasnita, & Amaliyah. (2024). Developing Critical Thinking Indicators and Research Trends in Islamic Religious Education with VOSviewer. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 8(1), 121–132.
- Bennett, L. R. (2007). Zina and the enigma of sex education for Indonesian Muslim youth. *Sex Education*, 7(4), 371–386. <https://doi.org/10.1080/14681810701635970>
- Budiwiranto, B. (2009). Pesantren and participatory development: The case of the pesantren Maslakul Huda of Kajen, Pati, Central Java. *Journal of Indonesian Islam*, 3(2), 267–296. <https://doi.org/10.15642/JIIS.2009.3.2.267-296>
- Dakir, & Fauzi, A. (2019). Epistemologi Pendidikan Islam Rahmatan Lil 'Alamin di Era Revolusi Industri 4.0; Sebuah Kajian Paradigmatik. *Jurnal Pendidikan Islam*, 3(2), 92–100.
- Dewi, E. K., Harto, K., & Astuti, M. (2022). CONTEMPORARY ISLAMIC EDUCATION : Historical Background , Challenges , and Strategies for Reform Efforts. *CONCIENCIA: Journal of Islamic Education*, 22(1), 107–116.
- Ding, X. (2019). Knowledge Mapping of Platform Research: A Visual Analysis Using VOSviewer*. *Advances in Economics, Business and Management Research*, 110, 454–463. <https://doi.org/10.2991/aebmr.k.191225.081>
- Effendi, D. N., Irwandani, Anggraini, W., Jatmiko, A., Rahmayanti, H., Ichsan, I. Z., & Rahman, M. M. (2021). Bibliometric analysis of scientific literacy using VOS viewer: Analysis of science education. *Journal of Physics: Conference Series*, 1796(1). <https://doi.org/10.1088/1742-6596/1796/1/012096>
- Ekasari, S., Manullang, S. O., Syakhrani, A. W., & Amin, H. (2021). Understanding Islamic Education Management in Digital Era: What Experts Say. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 6(1), 127–143. <https://doi.org/10.31538/ndh.v6i1.1336>
- Faizi, W. U. N., & Butt, N. (2020). The origins of Islamic educational reformations: *Al-Idah*, 38(2), 82–91. <https://doi.org/10.37556/al-idah.038.02.544>
- Firdaus, A., Amrullah, A., Adawiyah, L. R., Zakiah, Q. Y., & Supiana. (2023). Enhancing Learning Quality and Student Engagement: Utilizing Digital Technology in Islamic Education. *International Islam of Nusantara Islam*, 11(2), 206–218.
- Firdausi, M. R. A., & Kasri, R. A. (2022). Islamic Financial Literacy Amongst Muslim Students in Indonesia: A Multidimensional Approach. *Al-Muzara'Ah*, 2022, 77–94. <https://doi.org/10.29244/jam.specialissue2022.77-94>
- Fitrianto, H. (2020). The Roles of Islamic Education in Building Self-Regulated Learner in the Era of Distance Education. *At-Ta'dib*, 15(2), 84. <https://doi.org/10.21111/at-tadib.v15i2.4722>
- Habibi, M. M. (2017). Islamic Education Curriculum Framework Development Based On Multicultural Values. *The IIER International Conference*, March, 41–44.
- Hai, K. A. (2017). The Islamic Education Methods in Al-Quran. *Ta'dib: Jurnal Pendidikan Islam*, 22(1), 48–57. <https://doi.org/10.19109/td.v22i1.1621>
- Hamdani, I., Harto, K., & Ibrahim, D. (2023). Strengthening the Values of Tolerance in the Concept of Religious Moderation Nasarudin Umar Perspective. *Jurnal Indo-Islamika*, 13(2), 136–146. <https://doi.org/10.15408/jii.v13i2.35223>
- Haryani, T. N., Amin, M. I., Arifah, N. H., & Husna, A. M. (2019). Islamic Education in Supporting De-radicalization: A Review of Islamic Education in Pondok Pesantren. *Nadwa: Jurnal Pendidikan Islam*, 12(2), 259–272. <https://doi.org/10.21580/nw.2018.12.2.2581>
- Hasanah, U., Hakim, I. U., & Zain, Z. F. S. (2023). Islamic Education in the Society 5.0 Era: Lesson to Learn. *IJECA (International Journal of Education and Curriculum Application)*, 6(1), 21.

<https://ejournal.ipinternasional.com/index.php/ijec>

- <https://doi.org/10.31764/ijeca.v6i1.12151>
- Herman, S., & Jayadi, M. (2018). The Innovation of Modern Islamic Education System Based on Progressive Boarding School in Madrasah Tsanawiyah Negeri 1 Bima. *Studia Religia Jurnal Pemikiran Dan Pendidikan Islam*, 2(1).
- Idris, M., & Putra, A. (2021). The Roles of Islamic Educational Institutions in Religious Moderation. *AJIS: Academic Journal of Islamic Studies*, 6(1), 25. <https://doi.org/10.29240/ajis.v6i1.2555>
- Imanuddin, M., Andryadi, & Zulmuqim. (2020). Islamic Education in The Al Quran and Sunnah. *JURNAL EDUCATIVE: Journal of Educational Studies*, 5(1).
- Indah, R. N., Toyyibah, Budhiningrum, A. S., & Afifi, N. (2022). The Research Competence, Critical Thinking Skills and Digital Literacy of Indonesian EFL Students. *Journal of Language Teaching and Research*, 13(2), 315–324. <https://doi.org/10.17507/jltr.1302.11>
- Jailani, M., Suyadi, S., & Muallimah, M. (2021). Pengembangan Pembelajaran Alquran Hadis dengan Pendekatan Akal Bertingkat Ibnu Sina Di SMK Muhammadiyah 3 Yogyakarta Berbasis Neurosains: Di Masa Pandemi Covid-19. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 8(4), 1051–1066. <https://doi.org/10.15408/sjsbs.v8i4.18995>
- Jamaluddin, D. (2019). the Uniqueness of Islamic Education in Indonesia. *Jurnal Isema: Islamic Educational Management*, 2(2), 1–6. <https://doi.org/10.15575/isema.v2i2.4478>
- Jamaluddin, M. (2012). Metamorfosis Pesantren Di Era Globalisasi. *Karsa: Journal of Social and Islamic Culture*, 127–139. <https://doi.org/10.19105/karsa.v20i1.57>
- Karim, A. (2022). Analisis Bibliometrik Menggunakan Vosviewer Terhadap Trend Riset Matematika Terapan Di Google Scholar. *Jurnal Riset Pendidikan Matematika Jakarta*, 3(2), 23–33. <https://doi.org/10.21009/jrpmj.v3i2.22264>
- Khosiin, K., Tobroni, T., & Khozin, K. (2023). The Rahmatan Lil-'Alamin Paradigm as an Islamic Approach to Islamic Education in Muhammadiyah Schools. *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam*, 12(01), 153–166. <https://doi.org/10.22219/progresiva.v12i01.29382>
- Lukens-Bull, R. A. (2001). Two Sides of the Same Coin: Modernity and Tradition in Islamic Education in Indonesia. *Anthropology & Education Quarterly*, 32(3), 350–372. <https://doi.org/10.1525/aeq.2001.32.3.350>
- Makruf, L. (2009). New trend of Islamic Education in Indonesia. *Studia Islamika*, 16(2), 243–290. <https://doi.org/10.15408/sdi.v16i2.482>
- Mas'ula, W., & Hakim, A. M. (2023). Islamic Education in the Era of Globalization. *Proceeding of International Conference on Education, Society and Humanity*, 01(01), 155–160. https://doi.org/10.2991/978-2-38476-044-2_16
- Muchtarom, M. (2016). Islamic Education in the Context of Indonesia National Education. *Jurnal Pendidikan Islam*, 28(2), 323. <https://doi.org/10.15575/jpi.v28i2.551>
- Muflihini, A., & Makhshun, T. (2020). Peran Guru Pendidikan Agama Islam Dalam Meningkatkan Literasi Digital Siswa Sebagai Kecakapan Abad 21. *TA'DIBUNA: Jurnal Pendidikan Agama Islam*, 3(1), 91. <https://doi.org/10.30659/jpai.3.1.91-103>
- Muttaqin, R. (2016). Kemandirian dan Pemberdayaan Ekonomi Berbasis Pesantren (Studi atas Peran Pondok Pesantren Al-Itifaq Kecamatan Rancabali Kabupaten Bandung terhadap Kemandirian Ekonomi Santri dan Pemberdayaan Ekonomi Masyarakat Sekitarnya). *JESI (Jurnal Ekonomi Syariah Indonesia)*, 1(2), 65. [https://doi.org/10.21927/jesi.2011.1\(2\).65-94](https://doi.org/10.21927/jesi.2011.1(2).65-94)
- Ni'am, S. (2023). Islam, Moderation, and Prospects Indonesian Islamic Education for the World. *Advances in Social Science, Education and Humanities Research*, 161–191. https://doi.org/10.2991/978-2-38476-044-2_17
- Parker, L., & Raihani, R. (2011). Democratizing Indonesia through education? community participation in Islamic Schooling. *Educational Management Administration and Leadership*, 39(6), 712–732. <https://doi.org/10.1177/1741143211416389>
- Pohl, F. (2006). Islamic education and civil society: Reflections on the pesantren tradition in contemporary Indonesia. *Comparative Education Review*, 50(3), 389–409. <https://doi.org/10.1086/503882>
- Putra Daulay, H. (2017). Islamic Education in Indonesia: a Historical Analysis of Development and Dynamics. *British Journal of Education*, 5(13), 109–126.
- Raihani, R. (2018). Education for multicultural citizens in Indonesia: policies and practices. *Compare*, 48(6), 992–1009. <https://doi.org/10.1080/03057925.2017.1399250>
- Saeed, A. (1999). Towards religious tolerance through reform in Islamic education: The case of the state institute of Islamic studies of Indonesia. *Indonesia and the Malay World*, 27(79), 177–191. <https://doi.org/10.1080/13639819908729941>
- Salas-Velasco, M., Moreno-Herrero, D., & Sánchez-Campillo, J. (2003). Teaching financial education in schools and students' financial literacy: A cross-country analysis with PISA data. *International Journal of Finance and Economics*, 8(1), 55–79. <https://doi.org/10.1002/ijfe.200>
- Satsipi, E., Kh, J., Dahlan, A., Tim, C., & Jakarta, S. (2018). Islamic Education Policy Strategy in Indonesia 's Digital Era. *Proceedings of International Conference "Internationalization of Islamic Higher Education Institutions Toward Global Competitiveness," B-50*, 459–474.

<https://ejournal.ipinternasional.com/index.php/ijec>

- Shulhan, M. (2018). Leadership style in the madrasah in Tulungagung: how principals enhance teacher's performance. *International Journal of Educational Management*, 32(4), 641–651. <https://doi.org/10.1108/IJEM-08-2017-0218>
- Siddikoglu, H. (2018). The Nexus between Madrasa and Politics: Analysing Political role of Madrasas in Pakistan and Afghanistan. *Jurnal Islam Dan Masyarakat Kontemporer*, 19(October), 91–111. <https://doi.org/10.37231/jimk.2018.19.0.285>
- Siregar, N. C., & Baharudin, R. A. (2021). Bibliometric Analysis for the Asian Academy of Management Journal From 2015 To 2019. *Quantum Journal of Social Sciences and Humanities*, 2(3), 1–13. <https://doi.org/10.55197/qjssh.v2i3.64>
- Srimulyani, E. (2007). Muslim Women and Education in Indonesia: The pondok pesantren experience . *Asia Pacific Journal of Education*, 27(1), 85–99. <https://doi.org/10.1080/02188790601145564>
- Sukardi, I. (2016). Character Education Based on Religious Values: an Islamic Perspective. *Ta'dib: Jurnal Pendidikan Islam*, 21(1), 41–58. <https://doi.org/10.19109/td.v21i1.744>
- Sulaiman, A. I. (2018). KOMUNIKASI PEMBANGUNAN MELALUI PROGRAM PEMBERDAYAAN SEBAGAI MATERI PEMBELAJARAN DI PESANTREN Development Communication Program through Empowerment as a Learning Material in the Participants. *Jurnal Komunikasi Pembangunan*, 16(2), 286–296.
- Sulasmu, E. (2022). Primary School Teachers' Digital Literacy: An Analysis On Teachers' Skills In Using Technological Devices. *Journal of Innovation in Educational and Cultural Research*, 3(2), 140–145. <https://doi.org/10.46843/jiecr.v3i2.81>
- Sulasmono, B. S. (2016). The Dynamic of the Religious Education Policy in Indonesia. *PROSIDING ICTTE FKIP UNS 2015*, 1(1), 119–124.
- Suwarto, D. H., Setiawan, B., & Machmiyah, S. (2022). Developing Digital Literacy Practices in Yogyakarta Elementary Schools. *Electronic Journal of E-Learning*, 20(2), 101–111. <https://doi.org/10.34190/ejel.20.2.2602>
- Suyadi, Nuryana, Z., & Fauzi, N. A. F. (2020). The fiqh of disaster: The mitigation of Covid-19 in the perspective of Islamic education-neuroscience. *International Journal of Disaster Risk Reduction*, 51, 101848. <https://doi.org/10.1016/j.ijdr.2020.101848>
- Suyadi, S., Nuryana, Z., & Sutrisno, S. (2021). The religion in higher education curriculum referring to Indonesian qualification framework: The inclusion of neuroscience and anti-corruption education. *International Journal of Education and Learning*, 3(1), 38–44. <https://doi.org/10.31763/ijele.v3i1.93>
- Suyadi, S., Sumaryati, S., Hastuti, D., Yusmaliana, D., & Rahmah MZ, R. D. (2019). Constitutional Piety: The Integration of Anti-Corruption Education into Islamic Religious Learning Based on Neuroscience. *J-PAI: Jurnal Pendidikan Agama Islam*, 6(1), 38–46. <https://doi.org/10.18860/jpai.v6i1.8307>
- Suyadi, Sumaryati, Hastuti, D., & Saputro, A. D. (2020). Early childhood education teachers' perception of the integration of anti-corruption education into islamic religious education in bawean island Indonesia. *Elementary Education Online*, 19(3), 1703–1714. <https://doi.org/10.17051/ilkonline.2020.734838>
- Syamsuri, S. (2020). Strategi Pengembangan Ekonomi Berdikari di Pesantren Gontor Berbasis Pengelolaan Kopontren. *Al-Intaj : Jurnal Ekonomi Dan Perbankan Syariah*, 6(1), 37. <https://doi.org/10.29300/aij.v6i1.2803>
- Taja, N., & Aziz, H. (2016). Mengintegrasikan Nilai-Nilai Anti Korupsi Dalam Pembelajaran Pendidikan Agama Islam. *Jurnal Pendidikan Agama Islam*, 13(1), 39–52.
- Van Eck, N. J., & Waltman, L. (2014). Visualizing Bibliometric Networks. In *Measuring Scholarly Impact*. Springer. https://doi.org/10.1007/978-3-319-10377-8_13
- Zidah, A. A., Pratama, K. R., & Purwanto, Y. (2021). Sejarah Perkembangan Pendidikan Islam Era Reformasi di Indonesia. *HISTORIA : Jurnal Program Studi Pendidikan Sejarah*, 9(1), 97. <https://doi.org/10.24127/hj.v9i1.2528>
- Zuhdi, M. (2018). Challenging moderate muslims: Indonesia's muslim schools in the midst of religious conservatism. *Religions*, 9(10). <https://doi.org/10.3390/re9100310>
- Zupic, I., & Čater, T. (2015). Bibliometric Methods in Management and Organization. *Organizational Research Methods*, 18(3), 429–472. <https://doi.org/10.1177/1094428114562629>