A DECADE OF DIGITAL DA'WAH: GLOBAL RESEARCH TRENDS AND THEMATIC EVOLUTION (2013-2025)

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Abstract

Over the past decade, the proliferation of digital platforms has significantly transformed the landscape of Islamic preaching, giving rise to what is now widely referred to as Digital Da'wah. Despite existing studies on content and communication strategies, few have systematically mapped the global scholarly trends in Digital Da'wah. This study addresses that gap through a comprehensive bibliometric review. It presents a comprehensive bibliometric analysis of global scholarly output on Digital Da'wah between 2013 and 2025, aiming to identify research trends, influential authors, collaborative networks, and thematic evolution within the field. Utilizing data from the Scopus database, the analysis employs tools such as Biblioshiny and the R programme to generate visual mappings of keyword co-occurrence, citation patterns, and thematic clusters. To interpret thematic shifts, this study employs frameworks from Islamic communication theory and digital sociology, offering insights into how da'wah adapts to digital contexts. The results reveal a steady increase in scholarly attention toward topics such as social media da'wah, digital Islamic communication, online religious authority, and youth engagement in Islamic content. Additionally,

the study uncovers the geographical distribution of publications, with significant contributions from Southeast Asia, the Middle East, and Western academia. Thematic evolution analysis indicates a shift from early focus on content production and media ethics to recent concerns about algorithmic visibility, digital literacy, and da'wah effectiveness in virtual spaces. This research contributes to a deeper understanding of how Digital Da'wah has evolved as an academic field and offers insights for scholars, practitioners, and policymakers involved in Islamic communication and media studies.

Dalam satu dekade terakhir, perubahan platform digital telah secara signifikan mengubah lanskap da'wah Islam, yang kini dikenal luas sebagai da'wah Digital. Meskipun sejumlah studi telah membahas konten dan strategi komunikasi dalam da'wah digital, kajian yang secara sistematis memetakan tren keilmuan global dalam bidang ini masih terbatas. Studi ini mengisi kekosongan tersebut melalui tinjauan bibliometrik yang komprehensif. Penelitian ini menganalisis output keilmuan global tentang da'wah Digital pada rentang waktu 2013 hingga 2025, dengan tujuan mengidentifikasi tren penelitian, penulis berpengaruh, jaringan kolaboratif, serta evolusi tematik dalam bidang ini. Data diambil dari basis data Scopus, dan dianalisis menggunakan alat seperti Biblioshiny dan program R untuk menghasilkan pemetaan visual keterkaitan kata kunci, pola sitasi, dan klaster tematik. Untuk menafsirkan pergeseran tematik, studi ini menggunakan kerangka teori komunikasi Islam dan sosiologi digital, guna memahami bagaimana da'wah beradaptasi dalam konteks digital. Hasil penelitian menunjukkan peningkatan perhatian akademik terhadap topik seperti da'wah melalui media sosial, komunikasi Islam digital, otoritas keagamaan daring, dan keterlibatan pemuda dalam konten keislaman. Studi ini juga mengungkap distribusi geografis publikasi, dengan kontribusi signifikan dari Asia Tenggara, Timur Tengah, dan kalangan akademik Barat. Analisis evolusi tematik menunjukkan pergeseran dari fokus awal pada produksi konten dan etika media, menuju isu-isu mutakhir seperti visibilitas algoritmik, literasi digital, dan efektivitas da'wah di ruang virtual. Penelitian ini memberikan kontribusi terhadap pemahaman yang lebih dalam tentang perkembangan da'wah Digital sebagai bidang kajian akademik serta menawarkan wawasan bagi akademisi, praktisi, dan pembuat kebijakan dalam studi komunikasi dan media Islam.

Keywords: *Bibliometric analysis, Digital da'wah, Islamic communication, Social media, Thematic evolution*

Introduction

Over the past decade, the landscape of Islamic preaching, or *da'wah*, has been significantly reshaped by the proliferation of digital technologies. What was once a traditional practice, largely confined to physical gatherings such as sermons and lectures, has now expanded globally through the use of

social media platforms. Platforms such as YouTube, Instagram, Facebook, and TikTok have become powerful tools for disseminating Islamic teachings and engaging global audiences in ways that were previously unimaginable (Al-Qudah & Rahamneh, 2016; Arif et al., 2022).

This shift in *da'wah* practices presents both opportunities and challenges, particularly in maintaining the authenticity of Islamic teachings while adapting them to the digital age (Ali et al., 2023). It also raises concerns in educational contexts, where the integration of technology must be balanced with spiritual teachings and learning ethics (Zahraini et al., 2025). Furthermore, the rapid evolution of digital platforms necessitates continuous scholarly engagement to ensure that online religious content remains credible and contextually appropriate.

Although digital *da'wah* has received attention in the scholarly community, research on its evolution and global trends remains fragmented. Studies such as those by Al-Qudah and Rahamneh (2016) discuss the benefits and challenges of digital platforms for Islamic outreach, particularly in relation to misinformation and the potential distortion of Islamic values, while Arif et al. (2022) focus on the role of social media in the Middle East and North Africa. Yet both studies remain regionally limited. These contributions are valuable but do not provide a comprehensive, global bibliometric analysis of research trends and thematic evolution in digital *da'wah*.

Muhammad Choirin's research offers key insights into this field, especially his work on *da'wah* literacy, which explores how audiences engage with *da'wah* content in both traditional and digital formats. His study, published in *Ulumuna Journal* (2024), highlights the importance of *da'wah* literacy in helping individuals critically interact with religious messages, particularly as they are conveyed through modern media channels. This perspective is highly relevant for understanding the effectiveness of digital *da'wah* and the role that literacy plays in fostering more meaningful and responsible engagement with Islamic teachings (Choirin et al., 2023).

Choirin's broader work on the strategic use of digital platforms for Islamic communication further demonstrates the shift in how *da'wah* is crafted to appeal to younger generations, who are deeply embedded in the digital ecosystem (Choirin, Dwijayanto, et al., 2024). In addition to Choirin's contributions, Ali et al. (2023) provide a critical examination of the ethical challenges posed by digital *da'wah*. This evolving landscape underscores the need for innovative approaches that resonate with youth while upholding the

core values and responsibilities of Islamic communication.

Despite these valuable contributions, the academic literature lacks a systematic bibliometric study that integrates these insights into a global framework. This gap is significant because, while numerous studies have explored aspects of digital *da'wah*, none have provided a comprehensive, data-driven mapping of how this field has evolved over the past decade. The present study seeks to address this gap by conducting a bibliometric analysis of global research trends and thematic shifts in digital *da'wah* and Islamic preaching from 2015 to 2025. This decade-long period was selected to capture the rapid transformation of *da'wah* in response to the growing influence of digital technologies.

By focusing on publications indexed in Scopus, this research examines the intellectual landscape of digital *da'wah*, identifying key authors, journals, and themes that have shaped the field. The study employs advanced bibliometric tools, including VOSviewer and Biblioshiny, to map emerging research trends, major collaborations, and the thematic evolution of digital *da'wah* over the past ten years. This analytical approach provides a comprehensive overview of the field's development, offering valuable insights for future academic inquiry and practical application.

This research provides a comprehensive overview of how digital *da'wah* has evolved, highlighting key areas where further study is needed and offering valuable insights for future scholarship in this field. Unlike previous studies that have been regionally focused or primarily theoretical, this study adopts a global perspective, presenting a clearer picture of the development of digital *da'wah* over the last decade. By mapping research trends and thematic shifts, the study identifies critical gaps in the existing literature and proposes areas for future investigation. Furthermore, it contributes to the practical field of digital *da'wah* by offering insights that can inform the strategies of Islamic communicators and enhance the effectiveness of *da'wah* in the digital age.

Digital *da'wah* has emerged as a necessity in today's era of rapid technological advancement. It refers to the use of media and digital platforms to disseminate religious messages and values to broader audiences. With the widespread adoption of digital technology, particularly social media, Islamic preachers have found new avenues to reach younger, digitally literate generations more effectively and meaningfully (Idris, 2022; Sunaryanto & Syamsuri, 2022; Octaviani, 2022). These platforms—ranging from social media posts, videos, memes, to Islamic films—offer creative and innovative means of conveying

Islamic teachings (Nurrohman & Mujahidin, 2022; Toni, 2007). The use of digital media thus provides a more accessible, engaging, and dynamic approach to spreading the noble teachings of Islam.

Digital *da'wah* activities also present an opportunity to counter radical and extremist ideologies that threaten national sovereignty and religious harmony, especially as such groups often utilize the same platforms to spread their narratives. Beyond this, *da'wah* efforts using digital technology can promote tolerance and interfaith peace. Therefore, an effective *da'wah* strategy is needed—one that is easily accepted by the audience through an approach that is up-to-date, contextual, visual, and easy to understand (Nurrohman & Mujahidin, 2022; Octaviani, 2022).

As such, digital *da'wah* activities have the potential to make significant contributions to society by enhancing access to Islamic learning resources, fostering community development, and empowering Muslims wherever they are. *Da'wah* through digital tools represents a call to spread Islamic teachings by leveraging opportunities that can profoundly impact societal progress. This potential, however, hinges on the responsible and informed use of digital media to ensure meaningful and ethically grounded engagement.

A study conducted by Sikumbang et al. (2023) on *da'wah* through digital platforms found that digital *da'wah* methods often adapt across time, location, and context. It also emphasized the importance of sincerity in preaching and the need to avoid actions that are forbidden in Islam. Furthermore, the use of digital media has improved accessibility, shifting *da'wah* from traditional face-to-face interactions to online platforms, thereby enabling a broader and more inclusive reach of Islamic teachings.

The use of digital media in *da'wah* also positions it as an autonomous and independent social institution (Al-Zaman, 2022). In another sense, media play a crucial role in integrating with other social institutions (Hjarvard, 2008), serving both as communication channels among them and as important sources of information and learning across various regions. Additionally, media serve as a source of religious experience, offering religious practices, beliefs, and symbols to adherents (Hjarvard, 2011; Lövheim, 2014). However, Lövheim (2014) also found that media today are increasingly viewed as social and cultural environments that are taking over many functions traditionally held by institutionalized religion.

Previous studies have extensively discussed the role of *da'wah* (Islamic preaching) in improving society and spreading Islamic teachings through

educational media. However, there is still limited exploration of the role of digital *da'wah* conducted by scholars around the world in disseminating Islamic messages within the broader social context. For instance, in Indonesia, studies have examined how digital *da'wah* has transformed the theological vision of religion in the country (Putra, 2022), the use of digital *da'wah* applications—such as the Umma app—as models for youth-oriented digital preaching, and conceptual discussions on the standardization and certification of da'i (preachers) in Indonesia (Hasanah & Tawang, 2022; Hopizal & Fahrurrazi, 2020).

Thus, research on digital *da'wah* is expanding across various dimensions and remains a highly relevant area for further study. The practice of digital *da'wah* must reflect contemporary issues across multiple aspects of Islamic preaching and scholarship in Indonesia (Sikumbang et al., 2023). For example, societal issues related to socio-economic challenges, politics and leadership, culture, and local customs require the responsiveness of da'i to provide clear guidance to the public, especially regarding matters of muamalah (social transactions and interactions).

The role of Islamic preaching in Indonesia is no longer limited to senior scholars; it is increasingly carried out by younger generations who utilize platforms like Instagram to spread religious messages. These preachers or religious figures have a significant influence in advancing *da'wah* globally, transcending geographical boundaries through digital platforms such as Facebook, Instagram, YouTube, and others. In the Indonesian context, political and governmental factors shape the landscape of Islamic *da'wah*, often integrating with political strategies to reinforce the beliefs of their followers (Nasution et al., 2023; Rosidi, 2021).

Nevertheless, preaching through digital media presents several challenges that must be addressed collectively, including the spread of misinformation, incitement, slander against public figures, and other issues that may disrupt social harmony. In Indonesia, the Indonesian Council of Ulama (*Majelis Ulama Indonesia* / MUI) plays a crucial role in building public trust, particularly in addressing social media hoaxes (Nashrillah & Marzuki, 2021). The guidance provided by trusted Islamic organizations or institutions is grounded in the understanding and integrity of the preachers involved.

The implementation of digital *da'wah* is most commonly realized through the use of social media. Several previous studies have examined the use of digital media platforms. For example, Al-Rawi (2017) discussed the use of YouTube for *da'wah*, although empirical studies on Islamic social media

trends remain limited (Al-Zaman, 2022). Another study by Frissen et al. (2017), which explored dominant themes and symbols related to Islam on Instagram, found that the majority of Instagram posts consisted of quotes or texts (38.1%) and photos (33.8%). A relevant study by Hazim & Musdholifah (2021), using a mixed-methods approach to investigate religious social media in Hungary, found that social media played the most important role in spreading Islamic teachings, with YouTube, Facebook, and Instagram being the primary platforms used. Finally, Weng (2018) examined the use of social media platforms for Islamic preaching in the context of Indonesia and Malaysia, the two largest Muslim-majority nations in Southeast Asia.

Therefore, this study aims to provide a comprehensive bibliometric analysis of global research trends and thematic developments in digital *da'wah* from 2013 to 2025. The focus is to identify key authors, journals, and thematic shifts within the field by utilizing advanced bibliometric tools such as VOSviewer and Biblioshiny. By doing so, this study seeks to fill the existing gap in systematic, data-driven mapping of digital *da'wah* research, offering a global perspective that highlights current progress and identifies areas requiring further scholarly attention. Ultimately, the research will contribute valuable insights to both academic and practical domains of digital Islamic preaching in the modern era.

Method

This study employs a bibliometric approach combined with a literature review to examine previous research on the global development of digital da'wah. The bibliometric method is used to identify and analyze trends in specific topics related to this theme by examining 82 scholarly works published between 2013 and 2025. The data were collected exclusively from the Dimensions database to ensure consistency and replicability. To maintain the quality and relevance of the dataset, only peer-reviewed journal articles written in English were included in the analysis. Conference papers, book chapters, dissertations, and non-peer-reviewed publications were excluded.

The bibliometric analysis utilizes descriptive statistics and network mapping, along with keyword co-occurrence analysis, to systematically identify key works, leading authors, research trends, and influential periods in the global study of digital da'wah. Key works are identified based on citation impact and co-citation analysis, which reveal foundational studies that have shaped academic discourse. Leading authors are determined through author

productivity metrics and citation networks, highlighting major contributors whose work has significantly influenced the field. Influential periods are examined by tracking publication trends over time, identifying critical moments of scholarly engagement with issues of da'wah and Islamization.

The literature search was conducted using the keyword string: "Development and Da'wah and Islamization and Indonesia or Indonesia" to ensure comprehensive coverage. The analysis was carried out using Biblioshiny, supported by R software, to visualize and quantify academic patterns. To complement the bibliometric approach, a qualitative literature analysis was applied to interpret the broader implications of the identified trends. This involved examining how academic discourse on *da'wah* and Islamization has evolved, assessing the intellectual frameworks employed by researchers, and contextualizing the findings within Indonesia's historical and socio-political developments. By integrating bibliometric mapping with qualitative analysis, this study provides a more comprehensive understanding of academic contributions to the field, highlighting dominant themes, theoretical approaches, and gaps in the literature.
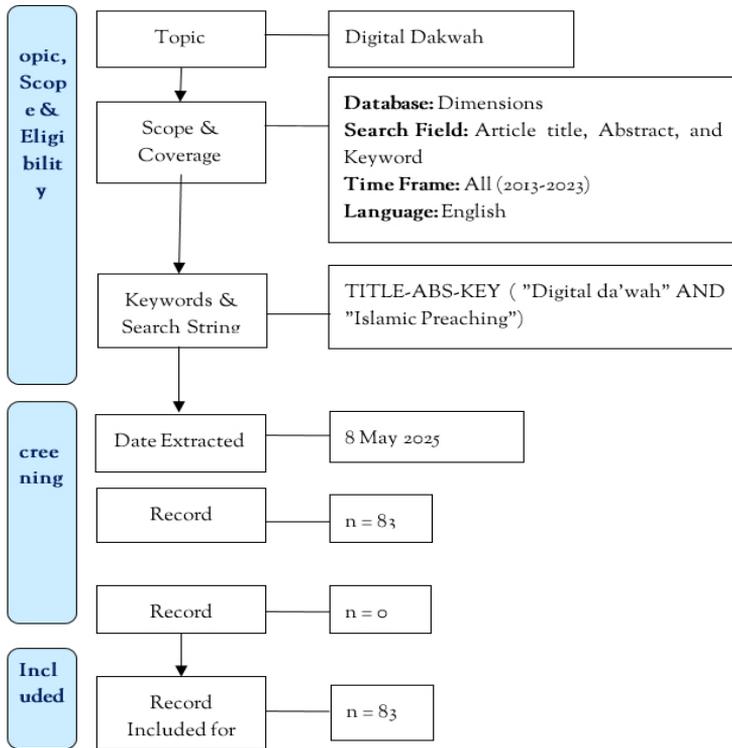
Figure 1. Flow Diagram of the Research Strategy
Source: Zakaria et.al (2025) modified

Findings and Discussion

Based on the findings of the analysis, the development of scientific publications on the topic of digital *da'wah* globally from 2013 to 2025 has shown a steadily increasing trend year by year, although the number of publications in 2025 is slightly lower due to the year still being in its first quarter. The growth of scholarly publications prior to 2022 was relatively slow, resulting in a limited number of academic works. However, after 2022, the study of global digital da'wah entered a phase of rapid growth, reaching its peak in 2024 with the highest number of scientific publications, totaling 27 journal articles. This achievement indicates that global digital da'wah studies have gained significant attention from Muslim scholars, who continue to produce academic works on Islamic proselytization through various methods and across different periods, adapting to the demands of the era.
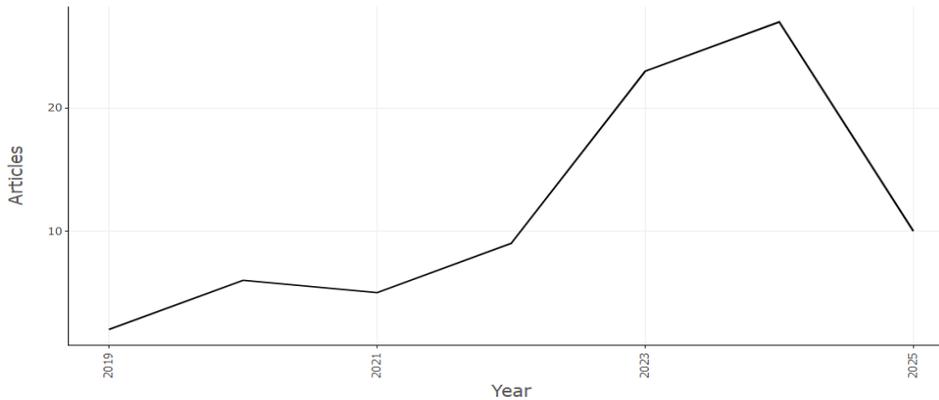
Figure 2. Annual Scientific Production

Productivity of Journals

Based on the productivity of journals publishing studies on digital *da'wah*, the visualization shows that *Lentera: Jurnal Ilmu da'wah dan Komunikasi* is the most productive source, with a total of three publications. This is followed by several other journals, such as *Bandung Conference Series: Islamic Broadcast Communication, Jurnal Bimas Islam, Jurnal Da'wah Risalah, Jurnal Komunikasi Islam, Jurnal Riset Komunikasi Penyiaran Islam, and Wasilatuna: Jurnal Komunikasi dan Penyiaran Islam*, each contributing two publications. A few other journals, including *Abdimas Talenta, Abdimas Nusantara*, and *Abdurrauf Journal of Islamic Studies*, have published only one article related to digital *da'wah*. These data reflect the distribution of scholarly contributions in the field of *da'wah*, particularly in the context of its digital development, across several relevant academic journals.
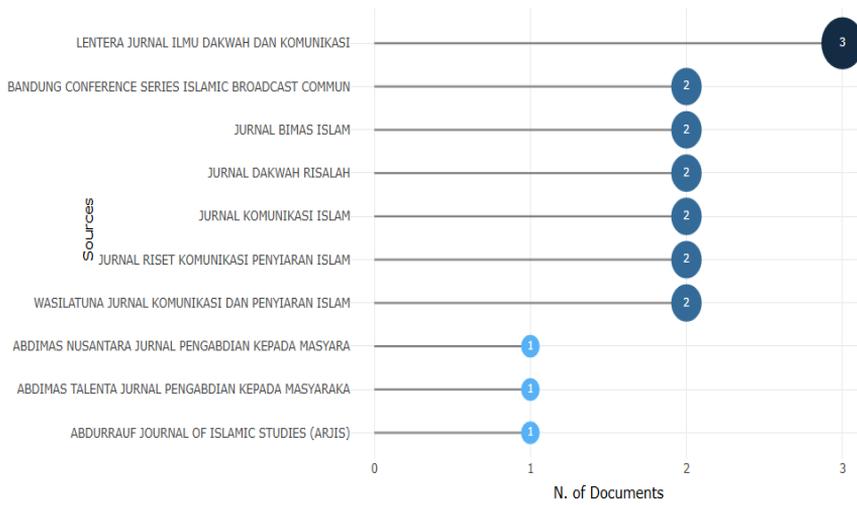
Figure 3. Most Relevant Sources

In line with this, Table 1 provides an overview of the top countries contributing to scientific production in this area, based on author affiliations. As shown, Indonesia dominates the field with seven contributing authors, while Germany and Malaysia each contribute one. This reinforces the notion that digital *da'wah* remains a growing research focus, particularly in Indonesia, reflecting strong scholarly engagement and institutional interest in the subject.

Table 1. Top 3 Country Scientific Production Based on Authors

No	Country	Authors
1	Indonesia	7
2	Germany	1
3	Malaysia	1
Total		**9**

Based on the countries of origin of the authors contributing to digital *da'wah* studies, Indonesia ranks first with seven authors, indicating a significant dominance in the number of academic publications compared to the other two countries. Germany and Malaysia each have only one author, meaning their contributions are considerably smaller than Indonesia's. The total

number of authors from these three countries is nine, with more than 75% originating from Indonesia. This suggests that the scientific research and academic studies analyzed in the context of digital *da'wah* are predominantly produced by scholars or researchers from Indonesia, both in national and international collaborative contexts.
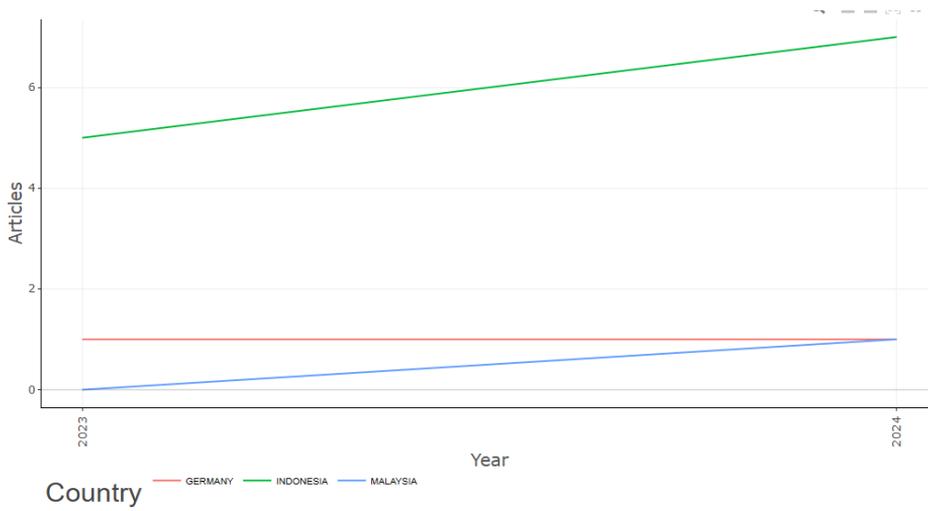
Figure 4. Country Production Over Time

Most Cited Countries

An analysis of citation counts for the most frequently cited authors in global digital *da'wah* studies reveals which countries' works are most frequently referenced in the academic publications analyzed. The visualization shows that Indonesia holds the highest position, with nine citations, far surpassing other countries such as Germany and Malaysia, each of which received zero citations. This indicates that scholarly works originating from Indonesia are not only dominant in quantity but also possess greater academic influence and appeal compared to those from other countries in the context of digital *da'wah*.

Furthermore, the findings of this study suggest that literature produced by Indonesian authors or institutions serves as a major and leading reference in the global academic landscape of this field. However, contributions from other countries have yet to gain significant attention or recognition in the form of citations. This may reflect the high relevance (centrality), quantity, and quality of the topics developed by Indonesian researchers within the global study of digital *da'wah*.
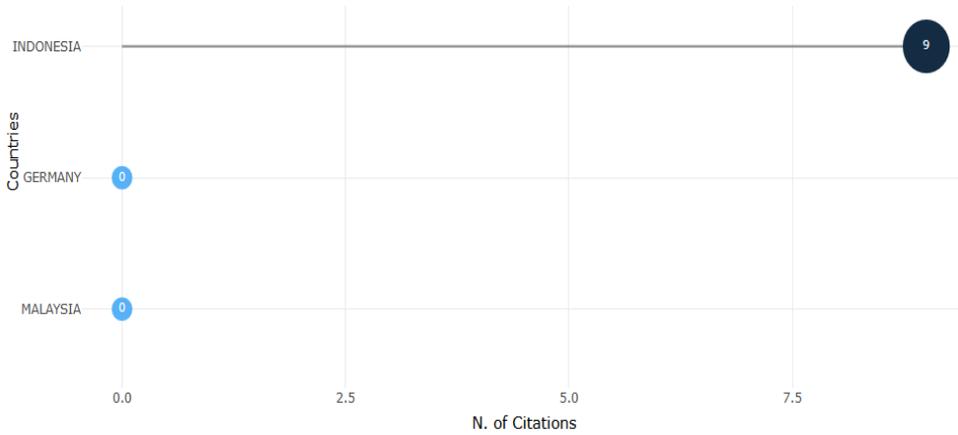
Figure 5. Most Cited Countries

Productivity of Authors

Based on the analysis of author productivity in the field of digital *da'wah* studies, the most prolific author is Efendi E., who has published two documents. Other authors—such as Abdul Ganiy, Abdul Ghani M.Z., Adeni, Agniasari, Akbar, Al Faiz, Al Zamzami, Amalia, and An Noor—have each contributed only one document. These results indicate that publication contributions on this topic are relatively dispersed and not concentrated in the hands of one or two dominant figures. Moreover, this even distribution suggests that many academics are engaged in digital *da'wah* studies, although only a few have consistently produced work on this topic over time. This could indicate that research on *da'wah* through digital media is still emerging and in a growth phase, offering wide opportunities for further development by future researchers.
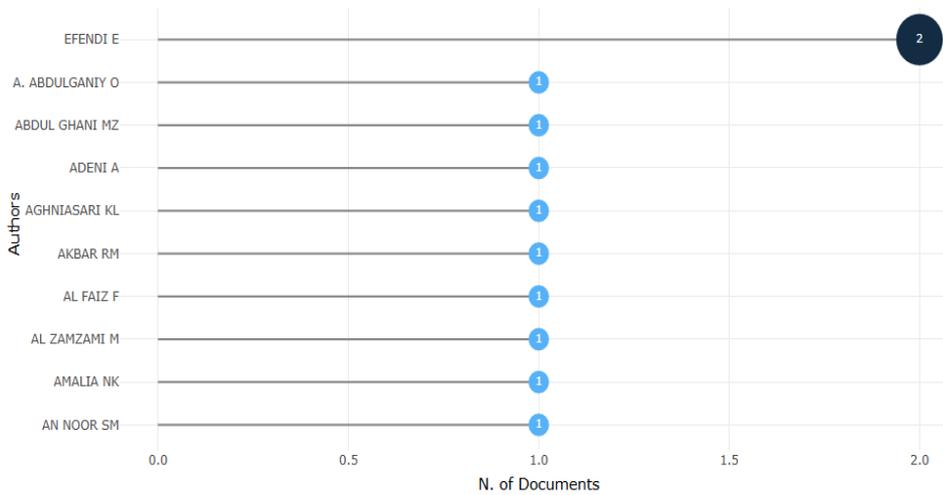
Figure 6. Most Relevant Authors

Most Relevant Affiliations

Based on the institutional affiliations contributing most to publications on digital *da'wah* studies, Universitas Sumatra Utara emerges as the leading institution, with a total of nine articles. This is followed by the Faculty of Economics and Business at Universitas Persada Indonesia Y.A.I., with seven articles. Three other institutions—UIN Mahmud Yunus Batusangkar, UIN Sunan Gunung Djati Bandung, and UIN Syarif Hidayatullah Jakarta—each contributed five articles. This visualization highlights that research contributions on the topic are distributed across various institutions, with a notable dominance of Islamic-based public universities and general universities in Indonesia. The total number of contributions represented in the chart reaches 42 articles, reflecting strong academic collaboration from different regions of Indonesia, particularly from Islamic higher education institutions. These findings also serve as an indicator of how actively these Islamic universities are engaging in the academic development of digital *da'wah* studies.
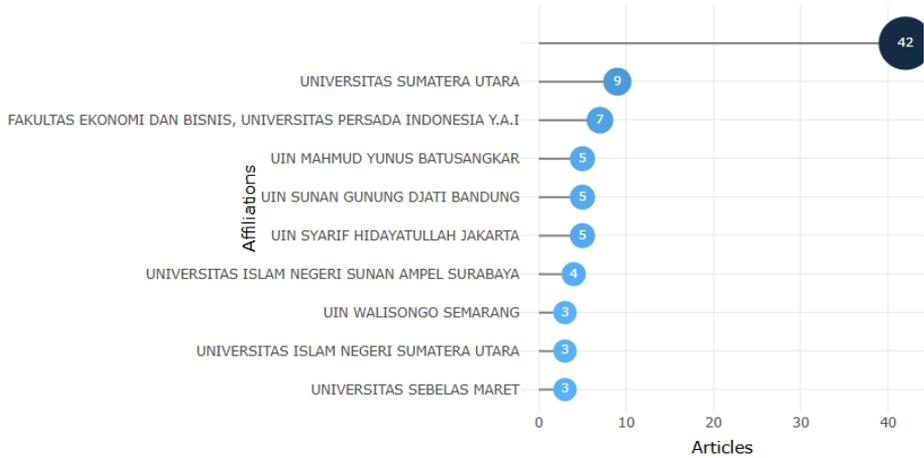
Figure 7. Most Relevant Affiliations

Document Analysis

In the context of document analysis focusing on the most frequently occurring words in article titles related to digital da'wah studies, the word "da'wah" ranks highest with 40 occurrences, followed by "digital" (34) and "media" (32). This indicates that the central focus of the research lies at the intersection of da'wah activities and the development of modern information and communication technologies. Words such as "era," "Islam," and "Islamic" are also prominent, highlighting that both the contemporary context and Islamic values are key aspects discussed in this body of literature.

Thus, digital *da'wah* studies emphasize the adaptation of Islamic preaching to modern advancements while upholding the noble values of Islamic teachings. In addition, the frequent appearance of words like "social," "YouTube," and "Instagram" reflects the significant role that social media platforms play in the transformation of contemporary *da'wah*. This confirms a shift from traditional preaching methods toward more modern, digitally based approaches recommended for *da'is* and preachers, in line with technological developments and the behavior of digital societies, particularly in Indonesia.

These findings offer valuable insights into current trends and the direction of scholarly inquiry in the field of digital *da'wah*.
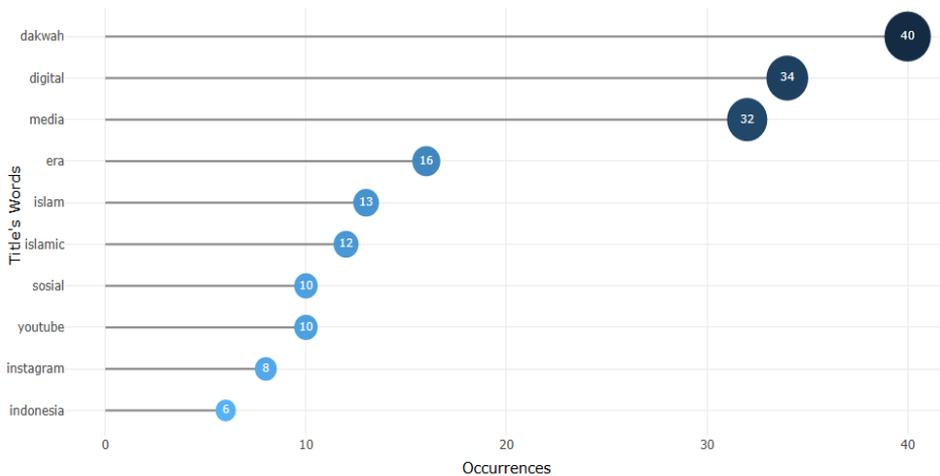
Figure 8. Most Relevant Word

Based on the analysis of topic trends emerging in article abstracts from 2019 to 2023, frequently recurring and key terms in digital da'wah studies include "digital da'wah," "digital media," and "Islamic teachings." This analysis indicates a growing interest in digital-based *da'wah* in recent years. The consistent appearance of terms such as "social media" and "digital era" further affirms the transformation of *da'wah* approaches, which are now more integrated with developments in communication technologies and the progress of human civilization.

Interestingly, some context-specific topics—such as "COVID-pandemic" and "public space"—appeared primarily around 2020–2021, closely linked to the rapid adaptation required in preaching methods during the pandemic. In addition, topics like "religious moderation," "communication technology," and references to specific figures such as "Ustadz Yusuf" and "Yusuf Mansur" demonstrate the thematic diversity in focus, covering both the content of *da'wah* and the actors involved. This thematic diversity reflects how digital da'wah adapts to sociopolitical shifts and individual influence, shaping discourse in both localized and global contexts.

This data illustrates that research in the field of digital *da'wah* has not only grown quantitatively but also expanded thematically, adapting to generational shifts and societal changes.
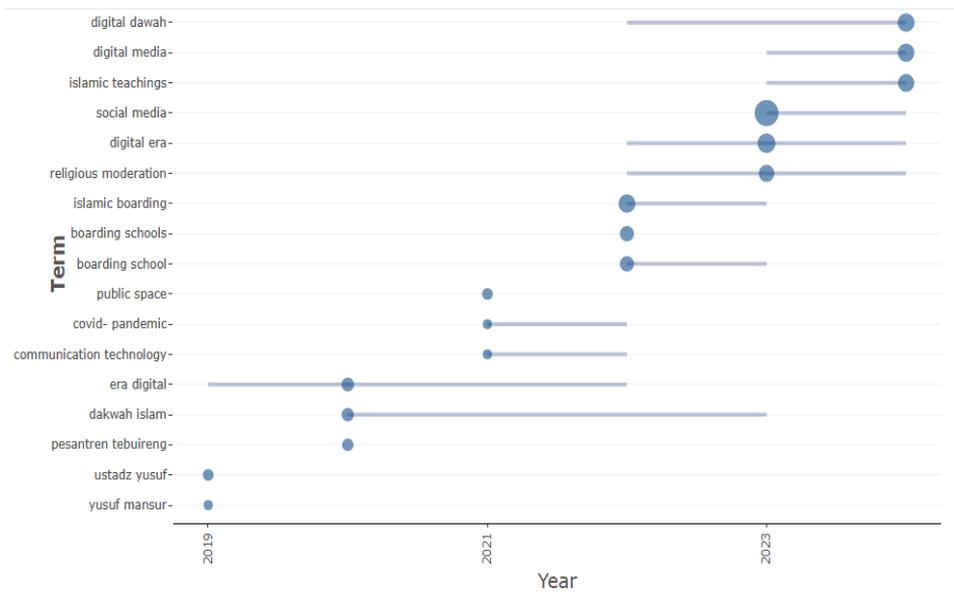
Figure 9. Trend Topics Based on Abstract

Keyword Analysis

Based on the keyword analysis derived from article titles from 2019 to 2025, there is a cumulative trend in the frequency of certain words used in titles. The word "da'wah" consistently ranks highest and has seen a sharp increase, especially from 2022 to 2025, reflecting the primary focus of studies on *da'wah* activities in the digital context. Furthermore, the words "digital" and "media" also show significant surges, indicating that the dimension of digitalization has become a major area of interest in modern *da'wah* studies, both among preachers and their audiences. Other frequently appearing terms, such as "era," "Islamic," and "social," also demonstrate a steady upward trend, suggesting a shifting academic perspective toward the challenges of preaching in an increasingly digital society.

The emergence of digital platform terms like "Instagram" and "YouTube" since 2022 further reinforces the notion that social media has become a strategic channel for disseminating religious messages, effectively reaching wide audiences in a short amount of time. Thus, this trend clearly affirms that *da'wah* studies are evolving with a digital orientation and are increasingly contextualized to adapt to changing times. Such developments highlight the growing intersection between technological fluency and religious outreach,

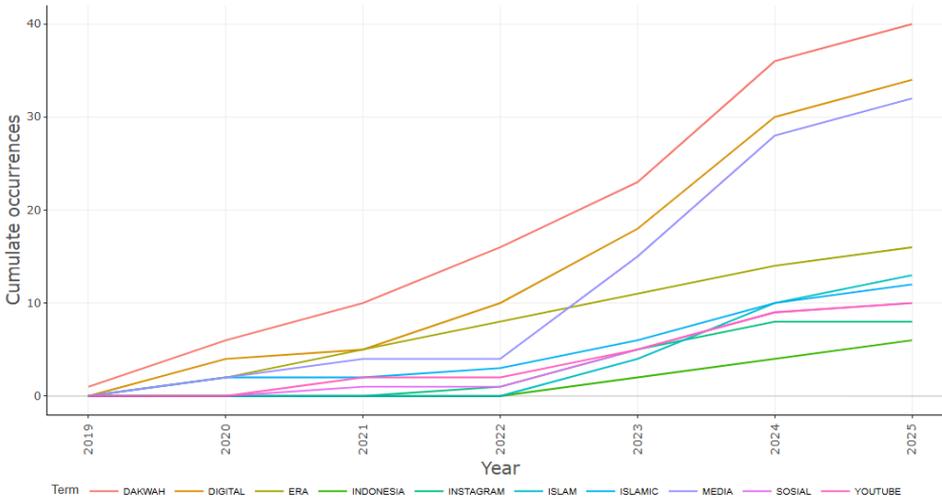where digital literacy becomes essential for effective da'wah efforts.

Figure 10. Word's Frequency Over Time Based on Title

Three-Fields Plot

The three-field plot analysis illustrates the relationship among three interconnected components: the far-left position represents journal names, the center displays author names, and the far-right corresponds to keywords found in the abstracts. This visualization depicts the connections between these three fields using linking lines that indicate how each author is associated with specific journals and the keywords they frequently use in their article abstracts. For example, the author Efendi E. is connected to the keywords "da'wah" and "digital," indicating a research focus on *da'wah* within the context of digitalization. Jurnal da'wah Risalah prominently emerges as a leading publication venue for digital da'wah studies, linked to various keywords such as "Islamic," "preaching," "social," "media," and others.

This demonstrates that digital *da'wah* research spans a broad range of topics, from Islamic content to social media usage and modern communication strategies. Therefore, these results provide a comprehensive overview of the interrelationships among academic actors and researchers, publication outlets, and thematic focuses in digital *da'wah* studies. It also points to the interdisciplinary nature of the field, where religious scholarship intersects with media studies, sociology, and information technology.
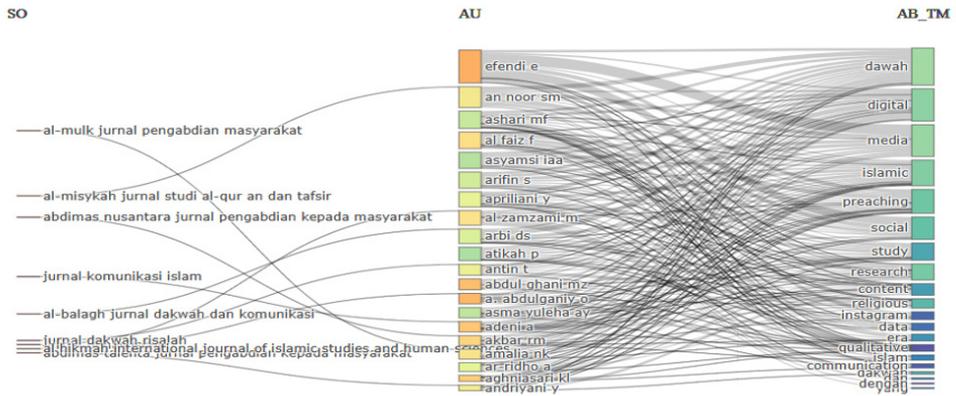
Figure 11. Three-Fields Plot

Three-Fields Plot

The analysis using co-occurrence network techniques visualizes the relationships between keywords that frequently appear together in the digital da'wah literature. The dominant red cluster features the keyword "da'wah" as the central node (largest node), indicating that this term has the highest frequency and strongest connections with other keywords such as "Islam," "media," "communication," "moderation," "TikTok," "era," "santri," "ayat," "COVID," and "social." The size of the nodes and the connecting lines represent the frequency and strength of association between concepts within the analyzed documents.

Next, the orange cluster includes words like "account," "on," "Instagram," "ulama," "university," and "students," pointing to the use of social media by academics and younger generations in the context of digital *da'wah*. This result highlights the active involvement of youth and academic communities in producing and disseminating *da'wah* content through digital platforms. This underscores a generational shift in religious communication, where digital engagement becomes a key avenue for knowledge sharing and spiritual influence.

The blue cluster contains words such as "study," "religious," and "moderation," which tend to reflect academic or analytical research on religious moderation and values. This cluster demonstrates that da'wah is also a subject of in-depth scholarly investigation. Furthermore, the purple cluster includes words like "education," "Islamic," "based," "analysis," and "content," suggesting a more systematic and data-driven approach to studying digital *da'wah*

through educational and technological lenses. These four clusters reflect the phenomena and complexities within the digital *da'wah* trend, illustrating the diverse approaches in modern da'wah studies, not only focusing on religious content but also encompassing media, technology, education, and academic research aligned with contemporary developments.

The network map also reveals several thematic clusters, marked by different colors, reflecting specific topics such as social media usage (e.g., YouTube, Instagram, account), education (e.g., university, students), and contemporary issues like the COVID-19 pandemic, moderation, and content. This indicates that current digital da'wah studies are closely linked to advances in digital technology, socio-religious contexts, present-day societal phenomena, and inclusive, contextual educational approaches aimed at fostering progress in line with the times. These thematic intersections illustrate how digital da'wah is increasingly responsive to real-world dynamics, integrating faith-based messaging with timely and socially relevant concerns.

Based on the co-occurrence network analysis, the author proposes three research pathways grounded in the mapped keyword clusters. The author searched and analyzed literature in the Scopus database to identify cluster maps and determine whether each related keyword is directly relevant to the research process. Additionally, it is important to note that these three clusters are not solely defined by distinct connecting lines, as each cluster may not fully represent a single topic; keywords within one cluster might be closely related to those in another. It is also possible that two or more keywords within the same cluster represent different topics. The evaluation is conducted by analyzing each document abstract containing keywords from the previously generated network map.

Research Path 1: Exploration of Digital Da'wah Strategies on Specific Social Media Platforms (YouTube and Instagram)

This study strongly recommends the use of social media platforms as primary channels for disseminating Islamic messages in the digital era. In addition to reaching a broad audience, social media offers cost efficiency and allows access anytime and anywhere for listeners. Therefore, research exploring digital da'wah strategies on specific platforms such as YouTube and Instagram is highly relevant. Such studies can examine communication styles, visual techniques, content distribution algorithms, and user or listener interaction patterns in comment sections, thereby contributing to the development of adaptive da'wah models that effectively engage the digital generation.

Research Path 2: Comparative Study on the Effectiveness of Religious Moderation in Digital Da'wah Among Adolescents

Research on religious moderation in connection with digital da'wah presents important and compelling opportunities to examine the effectiveness of moderation messages in preventing radicalism, especially among today's youth. The theme of moderation continues to be promoted by governments as a means to provide society with accurate religious understanding. This study can compare moderation approaches advocated by various da'wah figures or institutions and investigate how these values are received by young audiences, particularly Millennials and Generation Z. Consequently, this research will contribute not only to the development of peaceful and tolerant da'wah content but also to the strengthening of government and civil society efforts in maintaining social cohesion through digital platforms.

Research Path 3: Analysis of Digital Literacy in the Dissemination of Da'wah Among University Students and Santri

Research on the connection between digital literacy and learners, specifically university students and santri in pesantren, highlights the crucial role of youth as both actors and consumers of digital da'wah, who require a strengthened understanding amid the flood of misinformation (hoaxes). This study opens avenues to explore digital literacy among students and santri in producing and disseminating da'wah within their communities and broader society. The focus may include their ability to filter information, understand media ethics, and use digital technology responsibly to convey informative and non-provocative religious messages.

The findings can inform the design of digital da'wah training curricula and support the implementation of adaptive learning approaches in campus environments, grounded in responsible media and communication literacy.

Research Path 4: The Role of Gender in the Production and Consumption of Digital Da'wah Content

This research is vital to understanding the roles of men and women in appropriately positioning themselves within da'wah in the digital age. Additionally, the study aims to explore the significance of women's roles in both the production and consumption of da'wah content. It may examine how women express their Islamic identity in digital spaces, the challenges they encounter, and audience responses to da'wah delivered by female figures. This study contributes to the discourse on gender equality in Islam and supports the development of a more inclusive and participatory da'wah ecosystem in
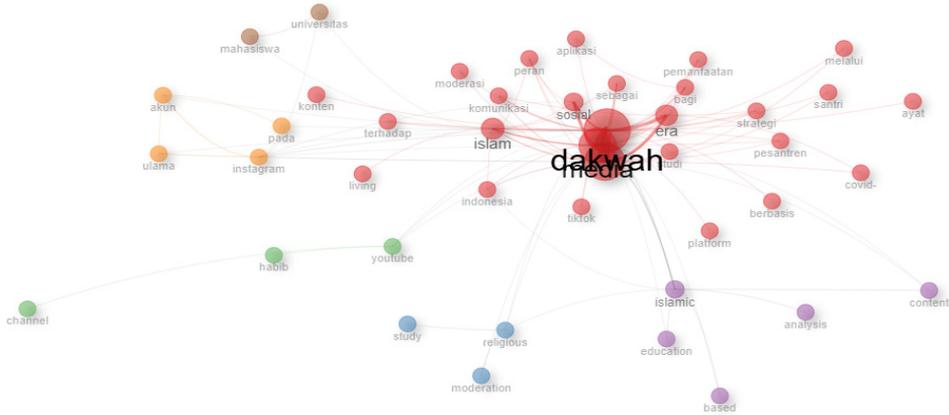
today's heterogeneous digital era.

Figure 12. Co-occurrence Network

Thematic Map

The thematic map analysis describes the division of research themes based on two main dimensions: centrality (the level of relevance) and density (the level of development). Themes located in the upper-right quadrant—motor themes—indicate topics with high centrality and high development, such as "da'wah, digital, media," "YouTube, perspective, habib," "content, Indonesia, students," and "Bandung, kalangan." These topics are highly relevant and have recently developed well, making them strong candidates for future research. They serve as key drivers in the field and reflect the central role of digital da'wah in academic discourse.

Meanwhile, themes in the lower-right quadrant exhibit high centrality but low development density, such as "Islamic, Indonesia, religious," "platform, berbasis," and "universitas, dai, pengaruh." These are classified as basic themes—important topics that are currently underdeveloped. Themes in the upper-left quadrant represent areas with low centrality but high density, such as "transformasi, perspectives," and "ayat, kitab, dan konsep." These are considered niche themes, which are highly developed but have limited overall relevance.

Finally, themes in the lower-left quadrant show both low centrality and low density, such as "analysis, mosque, discourse," "ustadz," and "melalui, channel, literasi." These are categorized as emerging or declining themes. It suggests that these topics are either in the early stages of development or are beginning to be phased out by researchers and are therefore not recommended

for future studies.

This thematic map provides valuable insights into the strategic positioning of each theme within the landscape of digital *da'wah* research, offering guidance for scholars and practitioners in identifying priority areas for further exploration.
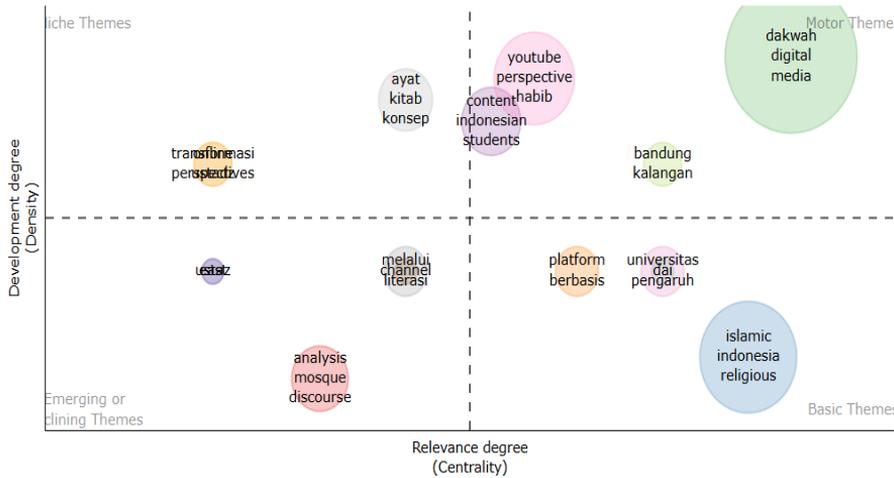

Figure 13. Thematic Map

Conclusion

This study presents an analysis of 82 scholarly articles published in Dimensions from 2019 through the first quarter of 2025. It uses the keywords "Development and da'wah as well as Islamization of Indonesia or Indonesia" and applies bibliometric techniques to examine global trends and thematic evolution in the study of digital *da'wah* and Islamic broadcasting over the past decade. The analysis was conducted using Biblioshiny, supported by the R software environment.

The key findings indicate a significant increase in academic publications on digital *da'wah* and the evolving processes of Islamic broadcasting. It reflects growing scholarly interest in the role of social media, information technology, and online platforms in disseminating Islamic teachings. This trend signifies a paradigm shift in religious scholarship, where digital media is no longer peripheral but central to understanding contemporary Islamic communication.

This research makes an important contribution to the literature by identifying emerging themes, frequently discussed keywords, and offering

recommendations for future research through thematic mapping and co-occurrence network analysis. These tools provide a comprehensive overview of topic trends in digital *da'wah*. Furthermore, the study highlights the increasing use of digital technologies such as YouTube and Instagram for da'wah, the integration of AI and communication technologies into religious activities, and the growing relevance of issues surrounding religious authority and digital *da'wah* content. Through keyword co-occurrence and thematic mapping, the study successfully illustrates a shift in focus from traditional approaches to more interactive, visual, and responsive Islamic communication strategies aligned with the dynamics of the digital era.

The main contribution of this study lies in its systematic mapping of the intellectual dynamics and scholarly landscape of digital da'wah—a topic that has not been extensively explored on a global scale. By employing a bibliometric approach, this research identifies international networks of researcher and institutional collaboration and highlights research gaps and potential future directions in the field. This solidifies the study's position as a foundational reference for researchers seeking to further explore digital *da'wah* across diverse social and cultural contexts and in need of in-depth qualitative analysis.

As a recommendation, future research should delve deeper into the empirical and phenomenological dimensions of digital *da'wah* practices in different countries, employing qualitative or mixed-method approaches while incorporating quantitative measures to track the development of da'wah over time. Further studies could focus on comparative analyses of digital platforms, the impact of algorithms on *da'wah* content dissemination, and the ethical and regulatory challenges within the Islamic digital space. Moreover, a deeper exploration of the interactions between Muslim youth and digital da'wah content will enrich society's understanding of new forms of religiosity in today's technologically advanced era.

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