

CULTURAL LOCALIZATION IN ISLAMIC DA‘WAH: TOWARD A CULTURAL ADAPTATION MECHANISM IN ISLAMIC COMMUNICATION (CAMI) FRAMEWORK

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Received: 2026-04-11 | Revised: 2026-04-14 | Accepted: 2026-06-29 | Publish: 2026-07-01

Abstract

This study aims to examine the global evolution of scholarly discussions on the integration of local culture into Islamic da‘wah and communication practices through a bibliometric and network analysis approach. The research employs a bibliometric study design using 60 Scopus-indexed publications from 2009–2025 as the primary data source. The data were analyzed through co-authorship, co-occurrence, and network visualization techniques to identify thematic trends, collaboration patterns, and conceptual developments in culturally adaptive Islamic communication studies. These patterns reflect a significant increase in publications after 2020, with Indonesia, Malaysia, and the United Kingdom emerging as the leading contributors and international collaboration hubs. The network analysis identifies five major thematic clusters: cultural adaptation in da‘wah, digital Islamic communication, local wisdom and religious identity, transnational Islamic movements, and hybrid cultural expressions. The study further demonstrates a growing transnational convergence of culturally adaptive da‘wah strategies across Southeast Asia, Africa, and the Middle East. In addition, this research introduces the Cultural Adaptation Model of Islamic Communication (CAMI), a conceptual framework explaining how Islamic da‘wah integrates local cultural values and community communication practices while maintaining universal Islamic ethical principles. The study is limited by its reliance on publications indexed exclusively in the Scopus database, which may not fully represent the broader spectrum of global Islamic communication scholarship. Practically, the findings provide a strategic foundation for developing contextual, inclusive, and culturally responsive da‘wah models in multicultural societies. The originality of this study lies in its integration of global bibliometric analysis with the development of the CAMI framework within the field of Islamic communication and da‘wah studies.

Keywords: Local Cultures, Islamic Da‘wah, Communication Practices.

PUBLIC INTEREST STATEMENT

This study highlights the importance of integrating local cultural values into Islamic da‘wah to foster more inclusive, effective, and socially relevant religious communication in

multicultural societies. By mapping global research trends and proposing the Cultural Adaptation Mechanism in Islamic Communication (CAMI) framework, the study demonstrates that successful da'wah is achieved not by replacing local traditions but by harmonizing universal Islamic principles with community cultural practices. The findings provide practical guidance for religious leaders, educators, policymakers, and Islamic organizations in developing culturally responsive communication strategies that strengthen social cohesion, promote religious moderation, and enhance intercultural understanding in an increasingly diverse and digitally connected world.

INTRODUCTION

Islamic da'wah has historically not occurred in a cultural vacuum (Huda, 2025). Every meaningful act of da'wah is, at its core, an act of translation; not merely linguistic, but cultural, symbolic, and relational. Local languages become vessels for divine meaning; social structures determine the pathways through which religious messages travel; and cultural symbols provide the interpretive frames through which those messages are received, contested, and internalized across generations. Multiple studies demonstrate that the process of conveying religious messages consistently interacts with local languages, social structures, cultural symbols, and prevailing communication practices. Studies show that the process of conveying religious messages consistently interacts with local languages, social structures, cultural symbols, and communication practices. In this context, da'wah is understood not only as the transmission of religious teachings but also as a socio-cultural communication practice (Hanum, 2024). This perspective situates da'wah within Islamic communication studies, which examine the relationships among religious messages, audiences, and socio-cultural contexts.

Recent scholarship on religion and communication emphasizes the role of cultural negotiation, media hybridity, and transnational religious flows in shaping contemporary religious discourse. Accordingly, Islamic da'wah is increasingly examined not merely as a theological activity, but also as part of global communication dynamics involving identity construction and intercultural interaction. With the advancement of globalization and digital media, scholarly attention toward culturally adaptive da'wah has increased (Saleh *et al.*, 2022). Studies on mediated religion show that media transformation has altered patterns of religious authority, da'wah production, and Muslim public engagement. In various regions, including Southeast Asia, Africa, and the Middle East, da'wah actors frequently employ local traditions, cultural symbols, and hybrid identities to connect Islamic teachings with local social realities (Yanti & Prastiwi, 2024).

Despite these developments, research on culture-based da'wah remains fragmented across regional and disciplinary boundaries. Most studies focus on specific communities, digital media practices, or localized religious movements, while global patterns of thematic development, collaboration networks, and intellectual structures remain insufficiently explored. (Ulyan, 2023). As a result, the field still lacks a systematic understanding of how scholarly discourse on culturally adaptive da'wah has evolved across countries and institutions over time. Bibliometric approaches have been widely used to map thematic trends, intellectual structures, and scholarly collaboration across various disciplines, including communication and religious studies. Within Islamic studies, bibliometric analysis has been applied to Islamic finance, education, halal studies, and Qur'anic studies. However, culture-based da'wah and Islamic communication remain underrepresented within bibliometric scholarship. More importantly, existing studies rarely explain how cultural

adaptation operates as a communication mechanism within Islamic da‘wah. The literature remains fragmented across religious studies, communication studies, and cultural studies, resulting in the absence of an integrative framework capable of linking cultural localization, religious communication, and global scholarly development. Consequently, the intellectual structure of culture-based da‘wah scholarship remains insufficiently understood.

To address this gap, this study conducts a global bibliometric and network analysis of culture-based Islamic da‘wah and communication using Scopus-indexed publications from 2009 to 2025. The study maps thematic clusters, topic evolution, and patterns of authorship and institutional collaboration within the international discourse on culturally adaptive da'wah. Accordingly, this research addresses three questions: (RQ1) What thematic clusters structure the global scholarship on culture-based Islamic da'wah, and how do these clusters align with the dimensions of CAMI and TIDF? (RQ2) How have thematic priorities and methodological orientations shifted across the field's three identifiable developmental phases (2009–2014; 2015–2019; 2020–2025)? (RQ3) What institutional and national collaboration patterns shape the production and circulation of knowledge on culturally adaptive Islamic communication, and what do these patterns reveal about the geopolitics of Islamic communication studies?

The study makes three distinct and interrelated contributions. To Islamic communication theory, it proposes CAMI as a mid-range theoretical model specifying three empirically distinguishable mechanisms; semiotic translation, normative anchoring, and relational diffusion through which Islamic communicators manage the tension between doctrinal universality and cultural particularity. To cultural communication theory, it demonstrates that Islamic da'wah constitutes a distinctive domain of transcultural communication characterized by constraints and adaptive pressures that have no direct parallel in secular communication contexts, thereby enriching both fields through mutual engagement. To bibliometric methodology in religious studies, it advances the application of co-citation analysis and bibliographic coupling in Islamic communication scholarship, enabling structural rather than merely descriptive analysis of the field's intellectual architecture. Unlike bibliometric studies that map what a field publishes, this study explains why the field has developed as it has; and what theoretical resources it needs to develop further. Yet the theoretical vocabulary available for mapping these dynamics at the global level remains underdeveloped. Existing frameworks tend either to describe accommodation in highly localized terms emphasizing specific communities or media platforms or to invoke broad concepts such as hybridity and transculturation without identifying the mechanisms through which Islamic communicators navigate the tension between doctrinal commitments and cultural contingency. This study addresses that conceptual deficit directly.

LITERATURE REVIEW

In contemporary Islamic communication studies, da'wah is increasingly understood not only as the transmission of religious messages but also as a socio-cultural communication process shaped by local contexts. Within this perspective, da‘wah functions as a form of cultural mediation in which Islamic messages are negotiated and reinterpreted through local symbols, narratives, and communication practices. Thus, da‘wah can be analytically understood as a process of cultural mediation in which Islamic messages are adapted, negotiated, and reinterpreted within specific socio-cultural contexts. This perspective is reflected in the works of Ismail al-Faruqi on the Islamization of Culture (Al-Faruqi, 1982) and Azyumardi Azra on the

Indigenization of Islam in the Malay World (Azra, 2004). Both scholars emphasize that Islamic dissemination historically interacted with local cultural traditions rather than eliminating them. Accordingly, da'wah can be understood as a transcultural communication process connecting Islamic values with diverse socio-cultural settings.

Previous studies on culture-based da'wah in Southeast Asia, Africa, and the Middle East generally show that Islamic dissemination often developed through cultural adaptation, including the use of local languages, symbols, arts, and social traditions (Kurdi, 2019). However, most existing studies remain regional and case-oriented, providing limited explanation of global thematic patterns, intellectual structures, and transnational scholarly networks in culture-based da'wah research. These limitations indicate three major gaps in the literature. First, studies on culture-based da'wah remain fragmented across communication, cultural, and religious studies. Second, there is still limited global mapping of themes, keywords, and collaboration networks related to cultural localization in Islamic da'wah. Third, analytical explanations regarding how Islamic communication adapts across cultural settings remain underdeveloped.

To address these gaps, this study employs the Transcultural Islamic Da'wah Framework (TIDF) as an analytical lens for interpreting bibliometric findings on culture-based Islamic communication. The framework consists of three dimensions: (1) tawhidi communication values related to ethics and religious identity, (2) cultural mediation referring to the adaptation of Islamic messages within local cultural contexts, and (3) semiotic reinterpretation describing the reconstruction of Islamic symbols and meanings in local settings. In this study, TIDF is used to interpret thematic clusters, keyword relationships, citation patterns, and collaboration networks identified through bibliometric analysis.

Several studies have examined culture-based da'wah from different perspectives, including cultural integration (Usman, 2024), local wisdom-based da'wah strategies (Hendra *et al.*, 2023), Islamic reception within Indonesian culture (Permata *et al.*, 2025), and humanistic or Sufi-oriented da'wah approaches (Azis *et al.*, 2021); (Mawarni *et al.*, 2025). Other studies also highlight the accommodative and integrative character of Islamization in Southeast Asia (Milani, 2012). However, these studies largely focus on localized cases and have not systematically examined global thematic evolution or international scholarly collaboration. The TIDF extends existing discussions on Islamic communication by positioning cultural localization not merely as a contextual strategy of da'wah but as a constitutive dimension of religious communication itself. The framework suggests that effective da'wah emerges through continuous negotiation between normative Islamic values and local cultural realities. By integrating insights from Islamic communication theory, intercultural communication, and religious diffusion studies, TIDF offers a middle-range theoretical model capable of explaining both continuity and adaptation in contemporary da'wah practices.

Figure 1
Transcultural Islamic Da'wah Framework

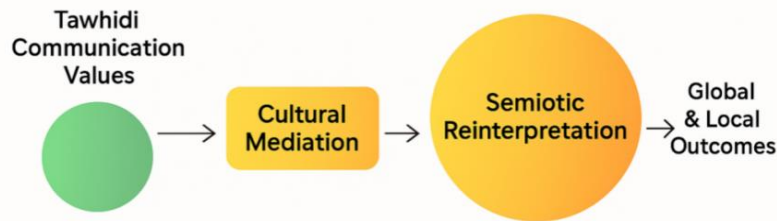


Figure 1 illustrates the Transcultural Islamic Da'wah Framework (TIDF) used in this study. The framework conceptualizes culture-based Islamic communication through interconnected dimensions of religious values, cultural mediation, symbolic reinterpretation, and transnational scholarly diffusion. Within the bibliometric analysis, TIDF functions as an analytical lens for interpreting thematic clusters, keyword relationships, and collaboration patterns across global scholarship on Islamic da'wah.

Table 1.
Operational Dimensions of TIDF

CAMI Dimension	Operational Indicators	Empirical Manifestation
Semiotic Translation	Use of local language, symbols, arts, narratives, and cultural expressions	Wayang-based da'wah, local religious festivals, indigenous storytelling
Normative Anchoring	Qur'anic references, Hadith citations, fiqh justification, ethical framing	Religious legitimacy of localized da'wah practices
Relational Diffusion	Community engagement, institutional support, digital interaction, social networking	Spread of da'wah through pesantren, Islamic organizations, social media platforms

The operationalization presented above demonstrates that CAMI is not merely a conceptual model but also a framework that can be empirically applied in future studies. Each dimension may be translated into observable indicators, enabling researchers to examine cultural adaptation processes across different geographical, institutional, and digital contexts. While previous studies have examined cultural adaptation in Islamic da'wah through the lenses of hybridity, acculturation, glocalization, transcultural communication, and digital religion, these approaches primarily describe the outcomes of cultural interaction rather than the communicative mechanisms through which Islamic messages are negotiated, translated, and legitimized across diverse cultural settings. As a result, the field still lacks an integrative framework capable of explaining how Islamic teachings maintain normative continuity while simultaneously accommodating local cultural expressions. This study addresses that gap by proposing the Cultural Adaptation Mechanism in Islamic Communication (CAMI) framework. Unlike existing perspectives that focus on cultural convergence or identity negotiation, CAMI identifies three interconnected communicative processes semiotic translation, normative anchoring, and relational diffusion that shape the localization of Islamic da'wah. Through this framework, the study offers a distinct theoretical contribution to Islamic communication studies by explaining not

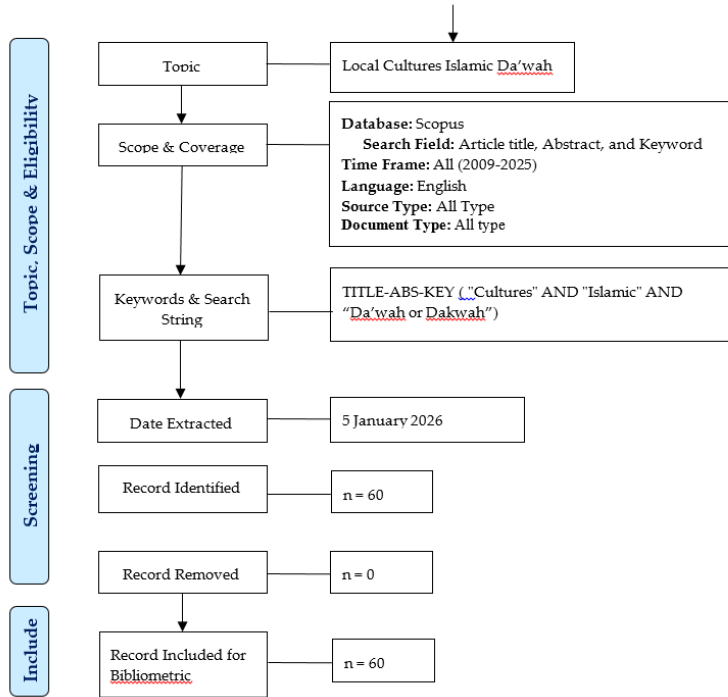
only why localization occurs, but also how it operates across different cultural and communicative environments. Taken together, the TIDF model provides a structured analytical framework for interpreting the global development of culture-based da‘wah studies. The model enables the classification of bibliometric findings into interconnected dimensions of values, cultural mediation, reinterpretation, and transnational scholarly diffusion.

METHOD

This study used a mixed-methods approach, combining quantitative and qualitative methods. The quantitative approach employed bibliometric techniques to analyze documents from previous studies. This bibliometric approach was used to identify thematic trends, publication patterns, keyword relationships, and scholarly collaboration networks related to culture-based Islamic da‘wah studies at the global level. In addition, qualitative interpretation was employed to contextualize the bibliometric findings and explain the evolution of discourse on cultural localization in Islamic da‘wah. This study analyzed 60 Scopus-indexed publications on culture-based Islamic da‘wah published between 2009 and 2025. The dataset consisted of 46 journal articles, seven book chapters, five conference papers, one book, and one review article. All documents were retrieved from the Scopus database using the Biblioshiny interface in RStudio for bibliometric analysis. The search process used the Boolean query: TITLE-ABS-KEY (“Islamic” AND “culture” AND (“da‘wah” OR “dakwah”)). The search was limited to English-language publications and finalized publications indexed in Scopus within the fields of Social Sciences, Arts, and Humanities.

The data collection process followed four stages adapted from the PRISMA screening model: identification, screening, eligibility, and inclusion. In the identification stage, all records retrieved from Scopus using the predefined search string were collected. During screening, duplicate and irrelevant records were manually checked based on titles, abstracts, and keywords. The eligibility stage applied inclusion criteria related to language, publication period, subject area, and publication status. After the validation process, 60 publications were confirmed and included in the final bibliometric dataset. To ensure dataset consistency and reproducibility, all search procedures, filtering criteria, and metadata extraction processes were conducted on January 5, 2026. The retrieved metadata included author names, titles, abstracts, keywords, affiliations, citations, and publication sources. These data were subsequently analyzed using Biblioshiny and network visualization techniques to identify thematic clusters, keyword co-occurrence, and collaboration patterns.

Figure 2
Flow Diagram of the Research Strategy



Source: Adapted from Zakaria et al. (2026)

Table 2
The Search String

Scopus	<p>TITLE-ABS-KEY (“Islamic” AND “culture” AND (“da’wah” OR “dakwah”)) (LIMIT-TO (DOCTYPE, "ar")) AND (LIMIT-TO (PUBSTAGE, "final")) AND (LIMIT-TO (SRCTYPE, "j")) AND (LIMIT-TO (LANGUAGE, "English")) AND (LIMIT-TO (PUBYEAR, 2009) OR LIMIT-TO (PUBYEAR, 2010) OR LIMIT-TO (PUBYEAR, 2011) OR LIMIT-TO (PUBYEAR, 2012) OR LIMIT-TO (PUBYEAR, 2013) OR LIMIT-TO (PUBYEAR, 2014) OR LIMIT-TO (PUBYEAR, 2015) OR LIMIT-TO (PUBYEAR, 2016) OR LIMIT-TO (PUBYEAR, 2017) OR LIMIT-TO (PUBYEAR, 2018) OR LIMIT-TO (PUBYEAR, 2019) OR LIMIT-TO (PUBYEAR, 2020) OR LIMIT-TO (PUBYEAR, 2021) OR LIMIT-TO (PUBYEAR, 2022) OR LIMIT-TO (PUBYEAR, 2023) OR LIMIT-TO (PUBYEAR, 2024) OR LIMIT-TO (PUBYEAR, 2025))</p> <p>Date of Access: January, 2026</p>
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To enhance analytical rigor, this study employed multiple bibliometric techniques, including co-word analysis, thematic evolution analysis, bibliographic coupling, citation network analysis, and international collaboration mapping. Bibliographic coupling was used to identify intellectual proximity among publications, while thematic evolution analysis captured shifts in

research themes across different periods. These complementary techniques enabled a more comprehensive understanding of the intellectual structure and developmental trajectory of culture-based Islamic da‘wah studies.

Table 3
The Selection Criterion Is Searching

Criterion	Inclusion	Exclusion
Language	English	Non-English
Time line	2009-2025	< 2000
Literature type	Journal (Article), Conference, Book, Review (All type)	-
Publication Stage	Final	In Press
Subject	Social Sciences, Arts and Humanities	Besides Social Sciences, Arts and Humanities
Duplicate Records	Removed manually	Duplicate metadata

The methodological design enables both quantitative mapping and qualitative interpretation of global scholarly trends in culture-based Islamic da‘wah, allowing the study to identify intellectual structures, thematic evolution, and transnational research collaboration within the field.

RESULT

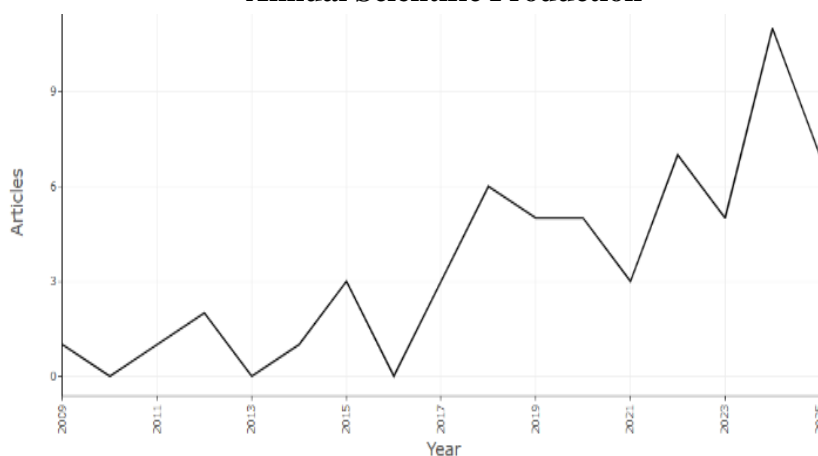
This section presents the bibliometric findings on global scholarly trends in culture-based Islamic da‘wah studies based on Scopus-indexed publications from 2009 to 2025. The results are organized into three main parts: descriptive publication trends, network and collaboration analysis, and thematic evolution of the research field.

Descriptive Statistics

Annual Scientific Production

Figure 3 presents the annual scientific production on culture-based Islamic da‘wah and communication studies during the period 2009–2025.

Figure 3
Annual Scientific Production

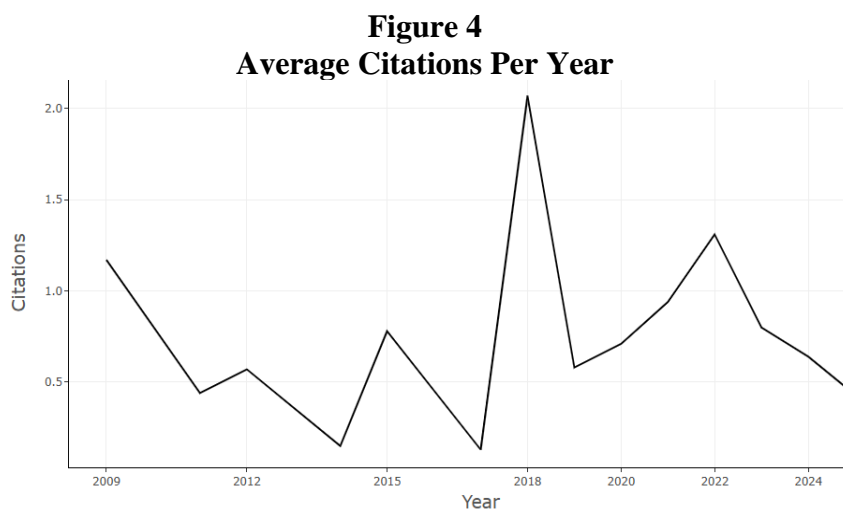


As illustrated in Figure 3, publication trends indicate increasing academic attention to the themes of culture-based Islamic da'wah and Islamic communication based on cultural locality throughout the observation period. However, this finding not only reflects an increase in the quantity of publications but also indicates a paradigm shift in Islamic da'wah studies. In the initial phase (2009–2014), the relatively low number of publications indicated that the da'wah approach was still dominated by normative and universalistic models, with limited attention to the local cultural dimension. After 2015, the increase in publications reflected a growing academic awareness that the effectiveness of da'wah communication cannot be separated from the social and cultural context of the recipient community.

The more significant increase after 2020 can also be interpreted as a response to the changing dynamics of globalization, digital communication, and the increasing complexity of religious identities in multicultural societies. Compared with the previous period, recent studies tend to view local culture less as an obstacle to da'wah and more as a strategic medium in the process of transmitting Islamic values. This demonstrates a transformation from a homogenous da'wah approach to an adaptive and contextual approach. Thus, this trend shows that cultural localization has developed into an important agenda in Islamic communication studies, especially in efforts to maintain the relevance of da'wah messages amidst rapid social change.

Citation Trends

Figure 4 illustrates the average citation trends for publications on culture-based Islamic da'wah and communication studies during the period 2009–2025.



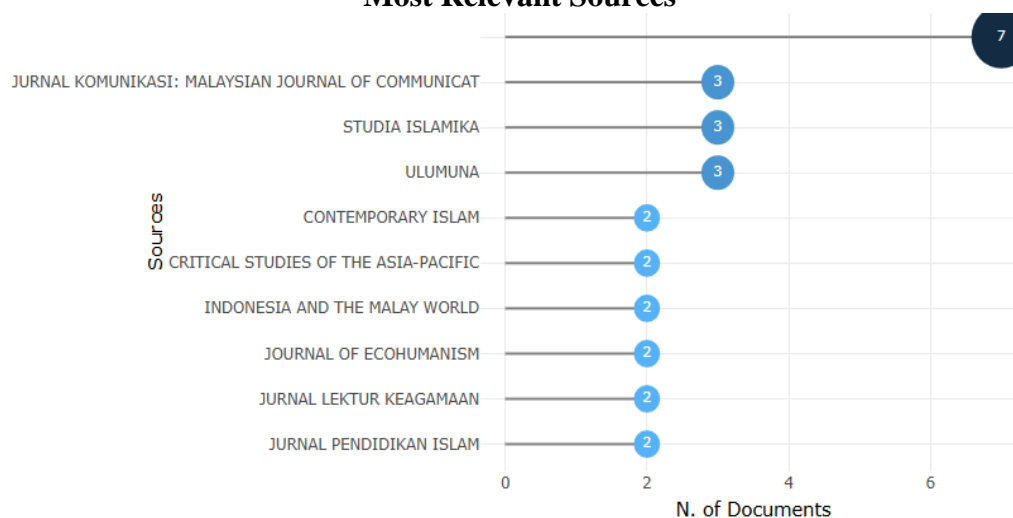
As shown in Figure 4, the average annual citation rate for studies on cultural localization in Islamic da'wah exhibits a fluctuating pattern, with the highest peak occurring in 2018. This finding suggests that academic influence in this field is determined not only by the number of publications, but also by the quality and relevance of the conceptualization of published articles. The surge in citations in 2018 indicates the emergence of a significant body of publications that successfully strengthened the discourse on the integration of local culture in Islamic da'wah communication.

Theoretically, this situational pattern indicates that culture-based da'wah studies are increasingly viewed as a strategic and important approach in addressing the challenges of a multicultural society and the era of globalized communication. This reinforces the urgency of developing the Cultural Adaptation Mechanism in Islamic Communication (CAMI) as a theoretical framework explaining how Islamic values can be communicated adaptively without losing their normative substance. Thus, citation data not only illustrates academic impact but also demonstrates the growing need for a contextual and culturally based da'wah paradigm.

Journal Productivity

A similar trend is shown in Figure 5. The most relevant publication sources for the study of cultural localization in Islamic da'wah are dominated by journals focused on Islamic communication studies, Islamic education, and contemporary Muslim society. The dominance of certain journals indicates that the issue of cultural localization in da'wah is developing primarily within the realm of Islamic communication studies and socio-religious studies. The presence of several potential journals, such as Jurnal Komunikasi (Communication Journal), Studia Islamika (Islamic Studies), and Ulumuna (Islamic Studies) also demonstrates that this discourse has a strong connection to the context of Muslim communities in Southeast Asia, particularly Indonesia and Malaysia. Critically, this pattern indicates that cultural-based da'wah studies remain relatively regional in scope and have not yet been fully integrated into the global discourse on religious communication. On the other hand, the concentration of publications in certain journals indicates the formation of an epistemic community actively developing a contextual and adaptive approach to da'wah.

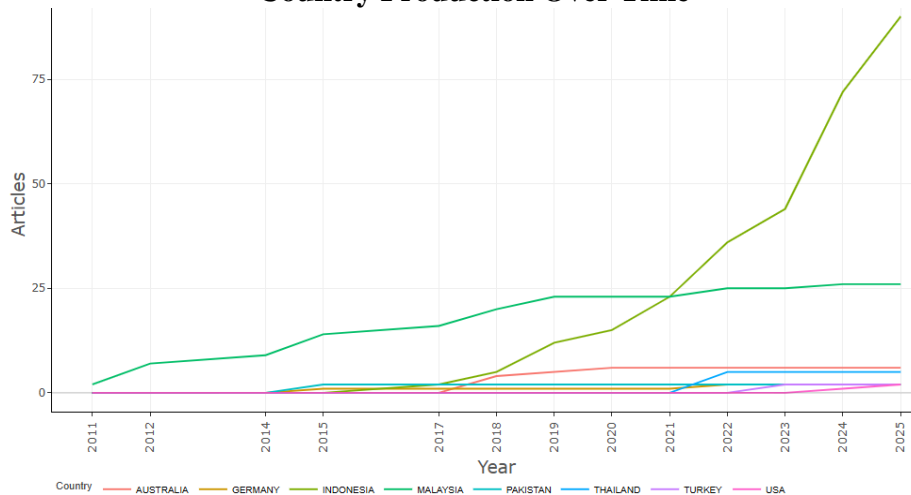
Figure 5
Most Relevant Sources



Country and Institutional Output

Figure 6 illustrates the distribution of publication productivity by country over time in culture-based Islamic da'wah studies.

Figure 6
Country Production Over Time



Furthermore, as shown in Figure 6, publication production by country demonstrates Indonesia's strong dominance over other countries in the study of cultural localization in Islamic da'wah. The significant increase in Indonesian publications after 2018 indicates that the issue of cultural adaptation in Islamic da'wah is rapidly developing in the Indonesian academic context. Meanwhile, Malaysia shows a relatively stable trend with consistent contributions throughout the observation period, while other countries such as Pakistan, Turkey, Thailand, Australia, and the United States still have limited production levels.

Critically, the dominance of Indonesia and Malaysia indicates that the discourse on cultural localization in da'wah is more developed in countries with moderate Islamic traditions and strong multicultural societies. This demonstrates that the need for a contextual da'wah approach is more pronounced in societies with high cultural and ethnic diversity. This finding also strengthens the relevance of the Cultural Adaptation Mechanism in Islamic Communication (CAMI) as a theoretical framework born from the social experiences of Southeast Asian Muslims, while also having the potential to be developed into a more universal model of cross-cultural da'wah communication.

Scientific Production Based on Authors

Table 3 presents the distribution of author productivity by country in studies related to culture-based Islamic da'wah and communication.

Table 3
Scientific Production Based on Authors

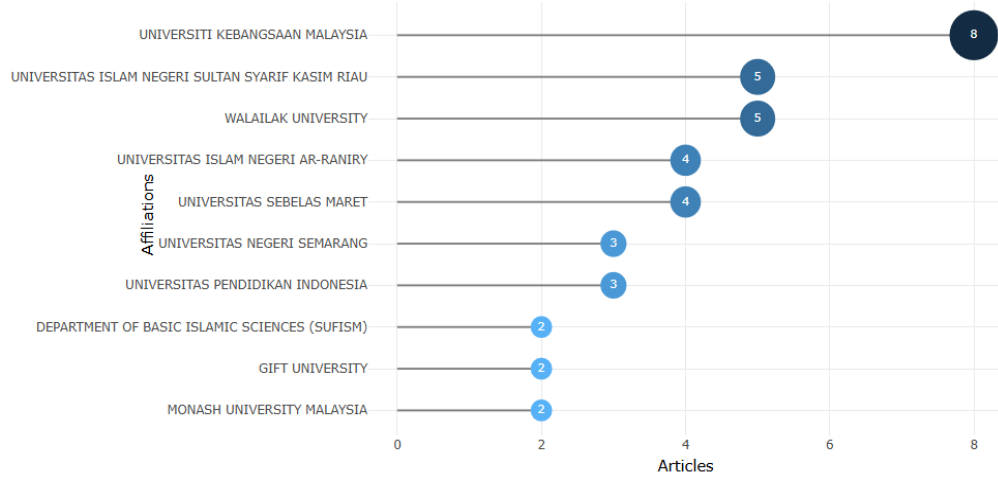
No	Country	Authors
1	Indonesia	90
2	Malaysia	26
3	Australia	6
4	Thailand	5
5	Germany	2
6	Pakistan	2
7	Turkey	2
8	USA	2
9	Austria	1
10	Czech Republic	1

As shown in Table 3, scholarly production by authorship is significantly dominated by Indonesia with a total of 90 authors, followed by Malaysia with 26 authors, while other countries show relatively small contributions. Indonesia's dominance indicates that the study of cultural localization in Islamic da'wah is developing very actively in Indonesian academic circles, possibly influenced by cultural diversity, local Islamic traditions, and the high attention to issues of moderation and Islamic communication. Compared to Western and Middle Eastern countries, contributions from Southeast Asian countries appear more prominent, indicating that the issue of the relationship between local culture and Islamic da'wah is more widely studied in the context of multicultural Muslim societies. Furthermore, the distribution of authors who still appear in several countries indicates that this field of study is still developing regionally and has significant opportunities for collaboration through broader international academic collaboration.

Most Relevant Affiliations

Figure 7 presents the most productive institutional affiliations in culture-based Islamic da'wah and communication studies.

Figure 7
Most Relevant Affiliations



Based on the analysis of Figure 7, it is clear that research on cultural localization in Islamic da'wah remains concentrated in a select few institutions, with Universiti Kebangsaan Malaysia (University Kebangsaan Malaysia) as the most dominant affiliate. This finding indicates that the study of cultural adaptation-based Islamic communication is developing strongly in multicultural Muslim societies, particularly in Southeast Asia. The dominance of institutions such as Sultan Syarif Kasim State Islamic University in Riau, Walailak University, and Ar-Raniry State Islamic University indicates growing academic attention to the importance of integrating local cultural values into Islamic da'wah practices. Comparatively, institutions with higher publication productivity are generally located in diverse socio-religious environments, thus encouraging the need for a more adaptive and contextual approach to da'wah.

Most Cited Countries

Figure 8
Most Cited Countries

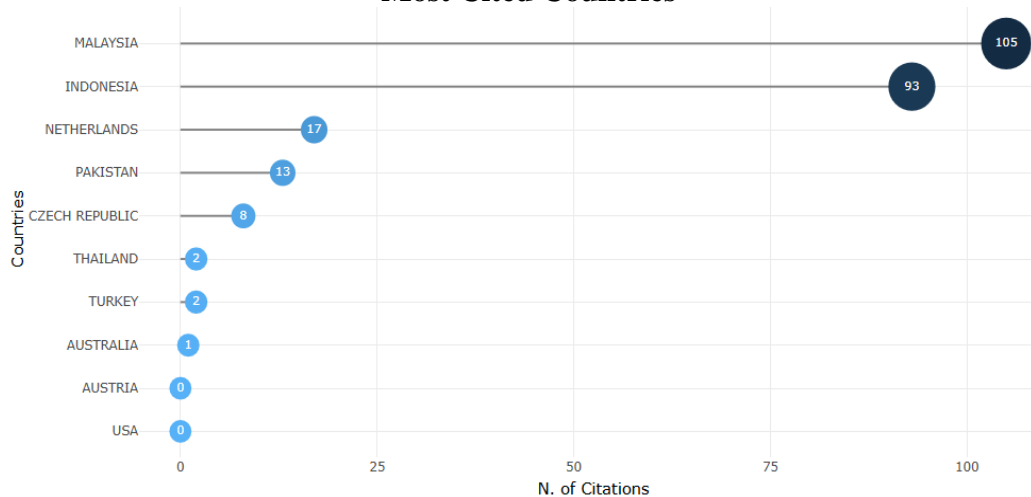
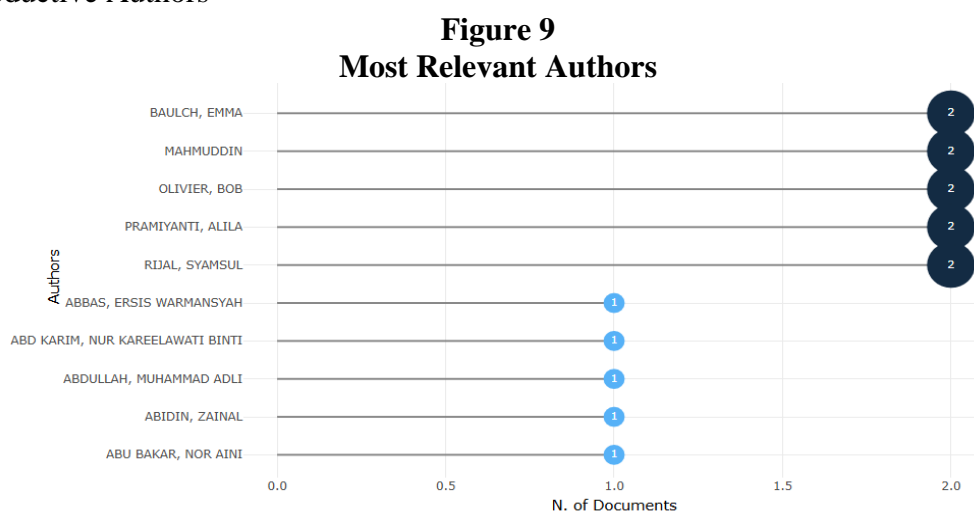


Figure 8 shows that Malaysia and Indonesia have the highest number of citations in studies of cultural localization in Islamic da'wah, far surpassing other countries such as the Netherlands and Pakistan. The dominance of these two countries indicates that the development of cultural adaptation-based da'wah discourse is most active in Muslim societies with high levels of ethnic, linguistic, and local tradition diversity. Comparatively, the high number of citations in Malaysia and Indonesia indicates that research from the Southeast Asian region has a greater academic influence than Western or Middle Eastern countries on the issue of contextual da'wah communication. Meanwhile, the contribution of countries such as the Netherlands shows that attention to da'wah localization is also growing in the context of the Muslim diaspora and non-Muslim multicultural societies.

Most Productive Authors



Based on the analysis of Figure 9, it shows that the authors' contributions to the study of cultural localization in Islamic da'wah are still relatively scattered and not yet dominated by one main figure, as seen from the majority of authors having only one or two published documents. Authors such as Emma Baulch, Mahmuddin, Bob Oliver, Allia Pramiyanti, and Syamsul Rijal emerged as the most prolific contributors, but the limited number of publications indicates that this field is still in its early stages of development and does not yet have a strong center of academic authority. Comparatively, the diversity of the authors' backgrounds, from communication disciplines, Islamic studies, to cultural studies, shows that the issue of da'wah localization is multidisciplinary and develops through various academic approaches.

Most Cited Documents

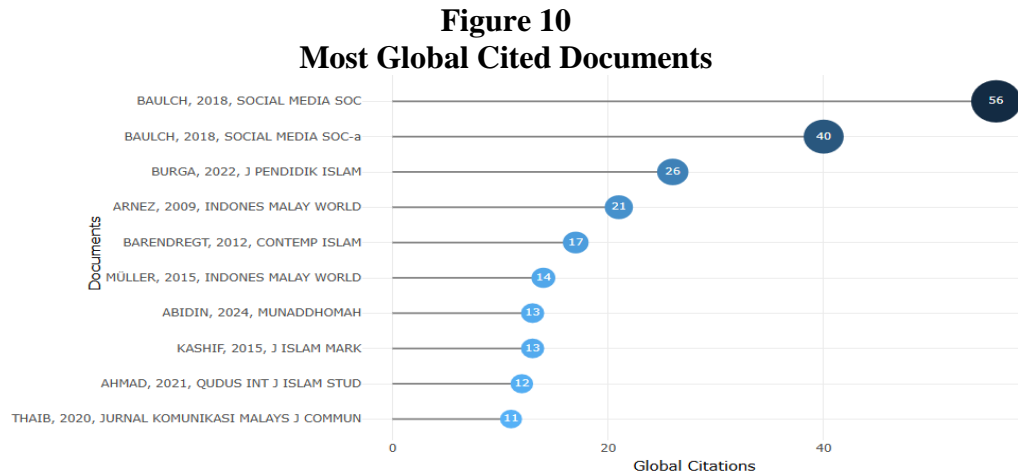
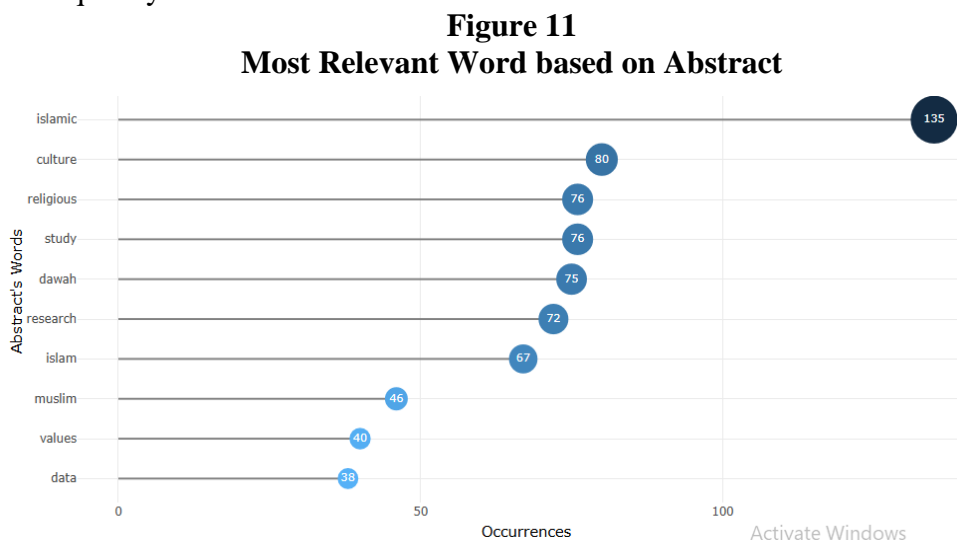


Figure 10 shows that the most cited documents in the study of cultural localization in Islamic da'wah are dominated by the work of Emma Baulch, particularly her 2018 publication focusing on social media and Islamic communication. The dominance of citations on the theme of digital media indicates that the transformation of contemporary da'wah is increasingly linked to the use of modern communication platforms as a space for negotiating Islamic culture and identity. Comparatively, highly cited articles tend to discuss the relationship between da'wah, media, Islamic education, and multicultural societies, while more normative studies receive relatively lower academic influence. This finding indicates a shift in research focus from traditional da'wah approaches to more contextual, participatory, and communication technology-based approaches. Furthermore, the presence of works from various geographic contexts demonstrates that the issue of cultural localization in da'wah has become a global concern, both in Muslim-majority countries and in Muslim diaspora communities.

Network Analysis

Keyword Frequency

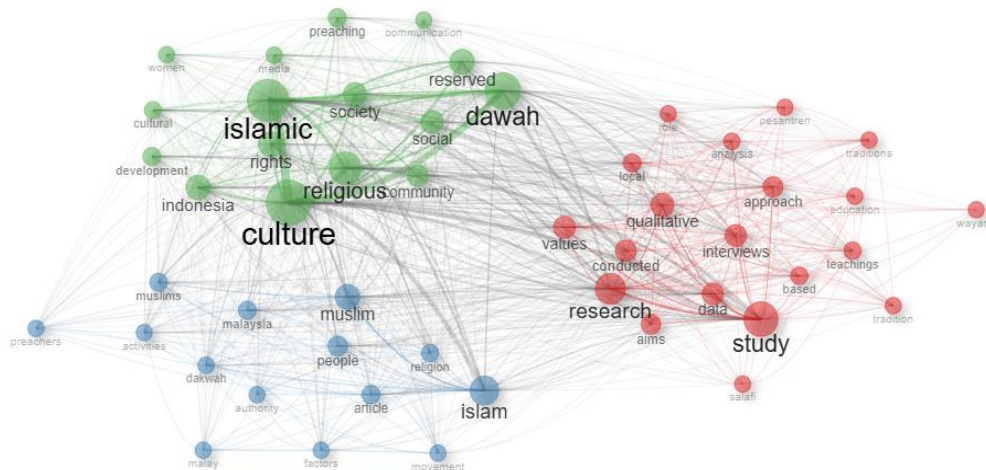


Next, Figure 11 shows that the word "Islamic" is the most dominant term in research abstracts, followed by words such as "culture," "religious," "dawah," and "Islam," which confirms that the main focus of the study is on the relationship between Islamic da'wah and cultural dynamics in society. The high occurrence of the term "culture" compared to other technical communication terms indicates that research in this field places more emphasis on aspects of social adaptation and cultural identity than simply conveying religious messages normatively. Comparatively, the dominance of words related to values, religion, and the Muslim community indicates that the research approach tends to be sociocultural and interdisciplinary, connecting Islamic studies with communication, anthropology, and cultural studies. Furthermore, the low occurrence of terms related to technology or media specifically indicates that despite the development of digital da'wah, the cultural dimension remains a primary foundation in academic discourse.

Co-occurrence Network

Figure 12 shows that the co-occurrence network in the study of cultural localization in Islamic da'wah is formed into several main, interconnected clusters, with keywords such as "Islamic," "culture," "da'wah," and "religious" being the most dominant network centers.

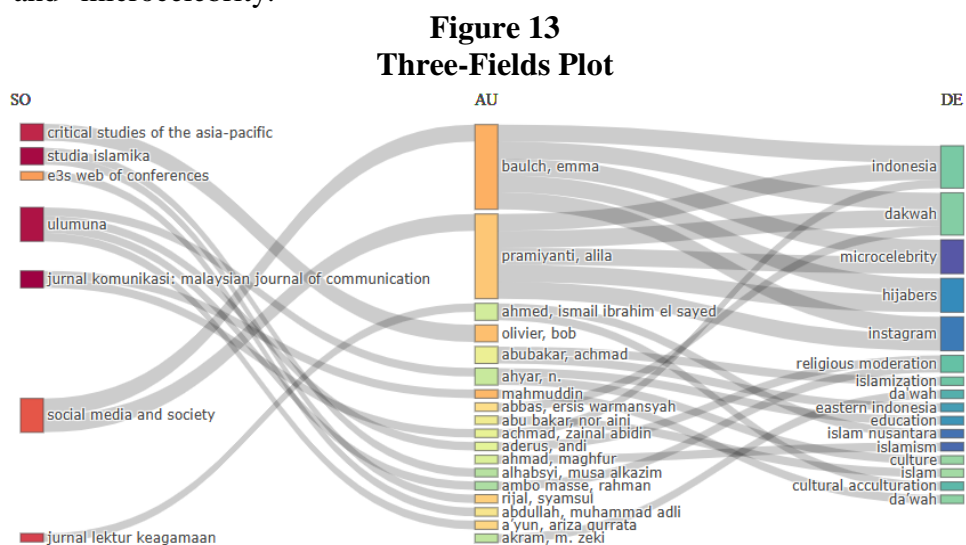
Figure 12
Co-occurrence Network



The green cluster shows a focus on the relationship between da'wah, society, social rights, and culture, indicating that research has largely discussed the role of da'wah in shaping social interactions and Muslim cultural identity. Meanwhile, the red cluster emphasizes methodological approaches such as "qualitative," "study," and "analysis," indicating the dominance of qualitative approaches in understanding cultural adaptation in Islamic communication. The blue cluster shows the connection between Islam, Muslims, Malaysia, Indonesia, and the da'wah movement, indicating that the Southeast Asian context is an important center in the development of this study. Comparatively, the connections between clusters indicate that Islamic da'wah research is no longer understood separately between aspects of religion, culture, and communication methods, but has developed into a multidimensional study that is integrated with each other.

Three-Fields Plot

Figure 13 shows a strong connection between publication sources, authors, and research keywords in the study of cultural localization in Islamic da'wah. Journals such as *Critical Studies of the Asia-Pacific*, *Studia Islamika*, and the *Malaysian Journal of Communication* are the primary media connecting authors with dominant themes such as "Indonesia," "da'wah," "Islamization," "culture," and "microcelebrity."



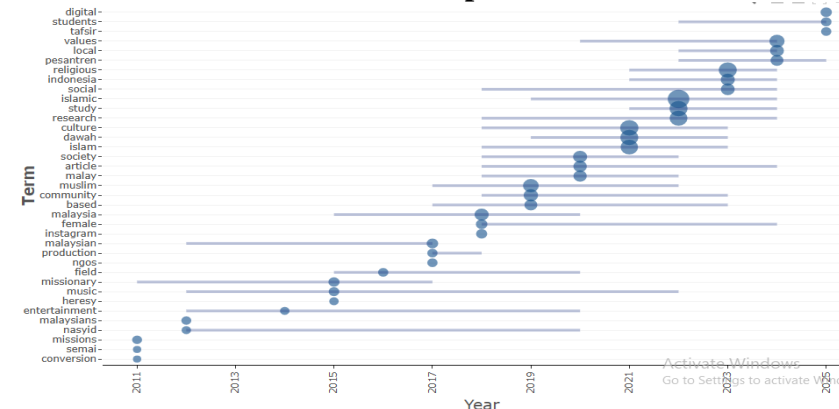
Authors such as Emma Baulch and Allia Pramiyanti appear to have a strong connection to issues of social media, hijabers, and digital culture, indicating that the development of contemporary da'wah is increasingly influenced by the transformation of digital communication and popular culture. Comparatively, the emerging themes display a shift from traditional da'wah approaches to media-based da'wah, digital identity, and cultural acculturation, particularly in the context of Indonesia and Southeast Asia. The interconnectedness between elements in this three-field plot also indicates that the development of Islamic da'wah studies is not only influenced by academic institutions, but also by modern social dynamics such as social media, virtual communities, and the representation of Muslim identity in the digital public sphere.

Thematic Evolution

Trend Topics Over Time

Figure 14 shows a shift in research themes in the study of cultural localization in Islamic da'wah, moving from traditional da'wah issues to more digital, contextual, and contemporary cultural identity-based themes. In the initial period (around 2011–2015), the dominant topics were still related to "conversion," "mission," "nasyid," "entertainment," and "music," indicating a research focus on Islamic cultural expressions and conventional da'wah strategies in Muslim societies. However, from 2017–2021, themes shifted toward "Instagram," "women," "community," "Islam," and "society," indicating increased attention to the role of social media, gender, and digital communities in modern da'wah practices. This shift suggests that Islamic da'wah is no longer understood solely as a formal religious activity but also as a process of cultural communication that occurs through digital spaces and popular culture.

Figure 14
Trend Topics



In the recent period, particularly after 2021, themes such as "digital," "students," "interpretation," "values," and "local" have emerged, reflecting the increasingly strong integration of digital technology with Islamic education, religious interpretation, and the adaptation of local values in da'wah. Comparatively, this trend demonstrates that recent research places greater emphasis on participatory and contextual approaches than on one-way da'wah.

Word Cloud Analysis

Analysis of Figure 15 shows that the most dominant keywords in the study of cultural localization in Islamic da'wah are "culture," "Islam," "da'wah," and "religious moderation," confirming that research in this area focuses on the relationship between Islamic values, local culture, and moderate da'wah communication strategies. The emergence of terms such as "Islamization," "cultural acculturation," "Islam Nusantara," "microcelebrity," "hijabers," and "Instagram" indicates a transformation in da'wah from a traditional approach to da'wah based on popular culture and digital media.

Figure 15
Word cloud based on the Keyword

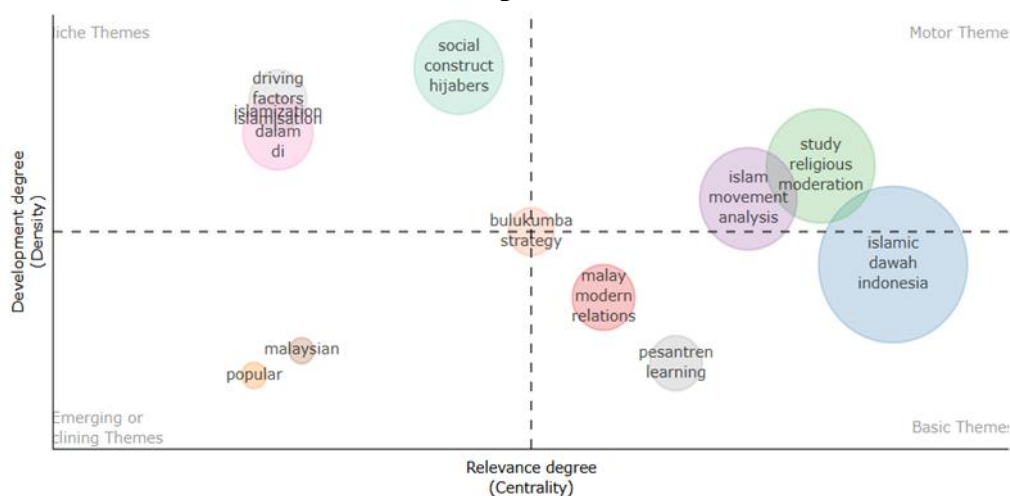


Comparatively, keywords related to local identity such as Indonesia, Islamic boarding schools, and Malay culture demonstrate that the Southeast Asian context has a significant influence on the formation of an adaptive and inclusive da'wah model. Furthermore, other terms such as "radicalism" and "religious moderation" indicate that culture-based da'wah is also seen as an important strategy in building tolerance and countering the challenges of extremism in modern society.

Thematic Map

The analysis in Figure 16 shows that the main themes in the study of cultural localization in Islamic da'wah are divided into several development categories based on their level of centrality and density. Themes such as "Islam," "da'wah," and Indonesia fall into the basic themes quadrant, indicating that these issues are the primary and most central foundation for research development, although they continue to develop conceptually.

Figure 16
Thematic Map Based on Title



Meanwhile, themes such as "religious moderation," "study," and "analysis" fall into the motor themes area, indicating that religious moderation and analytical approaches are the primary drivers of contemporary research directions. On the other hand, themes such as "hijabers," "social construct," and "Islamization" fall into the niche themes area, indicating a more specific and in-depth focus on digital identity, popular culture, and the social construction of modern Islam. Several themes, such as "popular," "Malaysian," and "pesantren learning," fall into the emerging or declining themes area, indicating that these themes are still developing or are beginning to experience a decline in academic attention.

DISCUSS

Unlike studies on digital da'wah that emphasize technological mediation, the present findings reveal that cultural adaptation remains a dominant concern within global da'wah scholarship. This suggests that cultural negotiation continues to shape Islamic communication even in increasingly digital environments.

Dominant Thematic Clusters in Culture-Based Islamic Da‘wah Studies

These patterns reflect five dominant thematic clusters in culture-based Islamic da‘wah studies: cultural adaptation, digital Islamic communication, local wisdom and religious identity, transnational Islamic movements, and hybrid cultural expressions. These patterns indicate that contemporary Islamic da‘wah is increasingly understood as a socio-cultural communication process rather than merely a doctrinal activity. The strong emphasis on identity and cultural adaptation also reflects broader shifts in religious studies, where religion is increasingly examined through communication, media, and cultural perspectives.

Mapped against CAMI's three mechanisms, the dominance of cultural adaptation themes is not merely a regional preference but a reflection of deeper structural conditions. In Southeast Asia, the pesantren tradition institutionalized semiotic translation across centuries before the term was theorized: Wali Songo in Java deployed gamelan, wayang, and local poetic forms not as decorative additions to Islamic teaching but as primary vehicles for doctrinal communication. The bibliometric cluster on cultural adaptation represents, at the level of scholarly discourse, the ongoing effort to account for this history theoretically. Robertson's (1992) concept of glocalization provides one analytical frame, but it underspecifies the normative anchoring that prevents glocalization from becoming doctrinal dissolution. CAMI's normative anchoring mechanism addresses precisely this gap: it explains why Southeast Asian da'wah has remained recognizably Islamic despite centuries of deep cultural accommodation. The cluster's prominence in the literature suggests that scholars are, whether consciously or not, working toward the kind of theorization that CAMI attempts to make explicit.

The emergence of themes related to hijabers culture, microcelebrity, and social media further demonstrates the growing influence of digital communication within Islamic da‘wah. Contemporary Islamic communication increasingly operates through decentralized digital spaces where religious identity is constructed and negotiated through participatory media practices. This finding indicates a shift in religious authority from formal institutional structures toward more fluid and networked communication environments. (Manuel, 2010) Rather than functioning solely within formal religious institutions, contemporary da‘wah increasingly operates through decentralized cultural and digital spaces where Islamic identity is continuously constructed and negotiated. The emergence of digital Muslim influencers and participatory religious content also illustrates the transformation of religious authority from hierarchical structures toward more fluid and networked forms of communication.

Taken together, the findings suggest that local culture functions not merely as a passive background for Islamic communication, but as an active interpretive framework through which religious messages are adapted and socially negotiated across different socio-cultural contexts.

The Evolution of Islamic Da‘wah Communication in the Global Context

The thematic evolution analysis demonstrates a clear transformation in Islamic da‘wah studies over time. Earlier studies focused primarily on conventional themes such as mission, conversion, and mass media, while more recent publications increasingly emphasize digital communication, Muslim identity, youth culture, and religious moderation. This shift indicates that Islamic da‘wah has entered a new phase shaped by digitalization and transnational communication flows. The increase in publications after 2020 reflects broader transformations

in digital religious communication. The expansion of social media platforms and online religious communities has reshaped how Islamic messages are produced, circulated, and consumed. Consequently, scholars increasingly examine issues related to digital authority, participatory media, visual communication, and online religious engagement.

The growing prominence of themes related to religious moderation and Islamic identity also reflects contemporary socio-political dynamics within Muslim societies. In many contexts, culture-based da‘wah functions as a communicative strategy for negotiating religious identity amid globalization and transnational religious movements. This finding suggests that Islamic communication increasingly serves broader ethical and social functions related to coexistence, inclusivity, and intercultural interaction “The emergence of digital and hybrid forms of da‘wah further demonstrates that Islamic communication increasingly operates simultaneously within local and global spheres. Islamic messages now circulate through transnational digital networks connecting diverse Muslim communities across regions. This condition explains the growing convergence between local cultural practices and global Islamic communication trends. Taken together, these findings indicate that contemporary Islamic da‘wah increasingly depends on the ability to negotiate between universal religious values and diverse socio-cultural realities within rapidly changing digital environments.

Transnational Collaboration and the Shifting Geography of Islamic Communication Studies

The findings demonstrate that culture-based Islamic da‘wah studies are heavily concentrated in Southeast Asia, particularly in Indonesia and Malaysia. This dominance reflects the strong development of Islamic higher education, publication systems, and culturally adaptive Islamic traditions within the region. Consequently, themes related to local culture, moderation, and contextual Islamic communication receive substantial scholarly attention. The strong contribution from Southeast Asian institutions also indicates an important shift in the geography of knowledge production on Islamic communication. Scholarly discussions on culture-based da‘wah increasingly emerge from the Global South, particularly from Muslim-majority societies with strong traditions of cultural accommodation and localized religious engagement.”

At the same time, transnational collaboration networks remain relatively fragmented. Most authors contribute only a limited number of publications, indicating that the field is still developing without strongly consolidated global research networks or theoretical paradigms. This fragmented pattern also reflects the interdisciplinary and context-dependent nature of culture-based Islamic da‘wah studies. Nevertheless, the growing involvement of scholars outside Southeast Asia demonstrates the increasing global relevance of culturally adaptive Islamic communication. Future research should therefore strengthen comparative and collaborative approaches connecting local empirical contexts with broader discussions in communication, digital religion, and global Islamic studies.

The co-citation patterns identified in this study reveal two partially separated intellectual communities within culture-based da‘wah scholarship: one oriented toward communication and media theory (drawing primarily on Castells, Hall, and Bhabha), and one oriented toward Islamic studies and theology (drawing on Al-Faruqi, Azra, and Hodgson). The bridge between these communities remains thin visible in the low density of cross-citation between the two clusters. Strengthening this bridge is precisely the theoretical project that CAMI and TIDF are designed

to advance, and the present bibliometric evidence demonstrates both why that project is necessary and where its principal resources lie.

The present study contributes to Islamic communication studies by introducing CAMI as an analytical framework that explains the communicative mechanisms underlying the localization of Islamic da‘wah. Existing studies have frequently documented the adaptation of Islamic messages to local cultures, yet relatively few have explained the processes through which such adaptation occurs while maintaining religious legitimacy. CAMI addresses this limitation by identifying semiotic translation, normative anchoring, and relational diffusion as three interconnected dimensions of cultural adaptation.

The framework also contributes to broader cultural communication scholarship. Whereas dominant theories of hybridity and transcultural communication emphasize cultural interaction and identity negotiation, CAMI demonstrates how religious communication operates through a simultaneous process of adaptation and normative preservation. In this regard, Islamic communication cannot be understood solely as cultural exchange, but must also be examined as a value-oriented communicative practice grounded in religious authority and ethical commitments. Finally, CAMI contributes to emerging discussions on digital religion and contemporary da‘wah by showing that technological transformation does not eliminate the relevance of local culture. Rather, digital platforms create new spaces in which cultural adaptation is continuously renegotiated. This finding suggests that the future of Islamic communication will depend not only on technological innovation but also on the ability of religious actors to sustain meaningful connections between Islamic teachings and local cultural realities.

Viewed comparatively, CAMI differs from hybridity and glocalization perspectives in several important respects. While those approaches primarily explain the blending of global and local cultural elements, CAMI focuses on the communicative mechanisms that enable Islamic teachings to remain normatively grounded while adapting to diverse cultural contexts. The framework therefore shifts analytical attention from cultural outcomes to communicative processes, offering a more precise explanation of how religious messages are localized without losing their doctrinal foundations.

CONCLUSION

The analysis suggests that research on culture-based Islamic da‘wah has expanded significantly since 2020, particularly in relation to digital religious communication, Muslim identity, and culturally adaptive da‘wah practices. The bibliometric patterns indicate that contemporary Islamic communication studies are increasingly interdisciplinary, integrating perspectives from communication, cultural studies, religion, and digital media studies. The findings also confirm the dominant contribution of Southeast Asian scholarship, especially from Indonesia and Malaysia, in shaping the global discourse on culturally adaptive Islamic communication. In addition, bibliometric analysis primarily captures publication patterns and thematic structures, but cannot fully explain the sociological dynamics underlying the development of Islamic communication practices.

Beyond mapping publication trends, The analysis suggests that cultural localization constitutes an enduring intellectual foundation of Islamic communication scholarship. The

findings suggest that future da‘wah research should move beyond localized case studies toward comparative and transnational analyses capable of explaining how Islamic messages are negotiated across increasingly interconnected cultural environments. Three limitations shape the scope of these claims and define the agenda for future research. First, the restriction to English-language Scopus-indexed publications introduces a systematic bias toward Western-recognized academic outputs, underrepresenting contributions from Arabic, Indonesian, and Malay-language scholarship that may contain significant theoretical innovations. Future bibliometric studies should incorporate Web of Science, DOAJ-indexed regional journals, and targeted searches in major Islamic scholarly databases. Second, the bibliometric methodology maps the structure of published knowledge but cannot directly access the communicative practices that scholarship describes; ethnographic and interview-based research connecting da‘wah practitioners with the CAMI framework is needed to validate its mechanisms empirically. Third, CAMI’s mechanisms have been theorized primarily from a Southeast Asian scholarly tradition; their cross-regional applicability; to sub-Saharan Africa, the Middle East, and Muslim minority communities in Europe and North America, requires systematic comparative empirical investigation. The field’s next methodological frontier lies precisely in this cross-regional comparative work, and the intellectual architecture mapped in this study provides the theoretical foundation from which that work can proceed.

AUTHOR CONTRIBUTIONS

The first author designed and conceptualized the study, conducted the main analysis, and prepared the initial manuscript. The second author refined the conceptual framework and supported the methodology and data analysis. The third author contributed to literature search and the collection of relevant references. The fourth author provided academic perspectives, reviewed the study, and reviewed the manuscript. The fifth author conducted academic review, strengthened the literature review, and performed proofreading. All authors have read and agreed to the published version of the manuscript.

FUNDING

This research received no external funding. The authors received no financial support for the research, authorship, and/or publication of this article.

DECLARATION OF GENERATIVE AI

During the preparation of this work, the author(s) used Claude.ai to assist with language improvement, sentence structuring, and enhancing the clarity and readability of the manuscript. Grammarly was additionally used for proofreading, grammar checking, and language polishing. The author(s) critically reviewed, revised, and validated all generated and edited content to ensure its accuracy, originality, and compliance with academic and publication standards. The author(s) take full responsibility for the content of this publication.

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