Global Research Trends on Religious Tolerance and Interfaith Dialogue: A Bibliometric Review (2000–2025)

Penelitian Global Tren Toleransi Agama dan Dialog Antaragama: Tinjauan Bibliometrik (2000–2025)

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ABSTRAK

Munculnya intoleransi, fragmentasi sosial dan kekerasan yang didorong oleh agama selama dua dekade terakhir menunjukkan bagaimana kompleksitas yang semakin meningkat dalam keragaman agama dan ketidakmampuan konflik agama untuk mereda di abad ke-21 telah memperkuat debat akademik tentang toleransi agama dan dialog antaragama sebagai alat untuk hidup berdampingan secara damai. Meskipun perkembangan penelitian di bidang ini semakin cepat, belum ada pemahaman yang lengkap tentang tren penelitian global, aktor yang berkontribusi padanya, dan tren fokusnya. Tujuan penelitian ini adalah untuk memetakan tren dan aktor kunci dalam penelitian serta jaringan toleransi beragama dan dialog antaragama di seluruh dunia pada periode antara tahun 2000 dan 2025. Penelitian ini menggunakan tinjauan bibliometrik sebagai metodologi dan mencakup artikel jurnal berbahasa Inggris yang tersedia di basis data Scopus. VOSviewer digunakan untuk menganalisis hubungan bibliografis antara negara, institusi, jurnal, penulis dan publikasi, serta kemunculan bersama kata kunci dengan visualisasi jaringan, pemetaan berlapis dan kepadatan untuk menganalisis 2.294 artikel. Temuan menunjukkan pertumbuhan signifikan dalam publikasi akademik, terutama setelah tahun 2015 dengan tahun 2023 sebagai titik tertinggi. Amerika Serikat dan Inggris Raya muncul sebagai kontributor paling berpengaruh, sementara Indonesia menjadi kontributor yang menonjol dan sedang berkembang di kawasan Global Selatan. Universitas Georgetown dan Universitas Harvard diakui sebagai institusi terbaik, sedangkan jurnal Religions menjadi jurnal paling produktif. Analisis kata kunci menunjukkan empat kategori tematik utama, termasuk keragaman dan spiritualitas, aspek sosio-politik dan hak asasi manusia, studi kontekstual yang melibatkan Indonesia, serta studi teologis-perbandingan. Secara ringkas, makalah ini menunjukkan bahwa tinjauan bibliometrik mengungkap informasi strategis mengenai kerangka intelektual dan penekanan yang muncul dalam penelitian antaragama yang mendukung penelitian akademik berbasis bukti dan pembentukan kebijakan untuk meningkatkan toleransi agama di komunitas multikultural.

Kata Kunci: *Analisis Bibliometrik; Dialog Antaragama; Toleransi Beragama; VOSviewer*

ABSTRACT

The emergence of intolerance, social fragmentation and religiously driven violence over the last two decades demonstrates how the growing intricacy of religious variety and the inability of religious conflicts to subside in the 21 st century has augmented scholarly debate on religious tolerance and interreligious dialogue as a tool of peaceful coexistence. Despite the increased pace in the development of research in this area, there is no full understanding of the trends in global research, the actors that contributed to it and the trends in its focusing. The purpose of this research is to map the trends and key actors in the research and networking of Religious Tolerance and Interfaith Dialogue all over the world in the period between 2000 and 2025. The research uses bibliometric review as a methodology and includes English-language journal articles that are available in the Scopus database. VOSviewer was used to analyze the bibliographic relationships between countries, institutions, journals, authors, publications and the co-occurrence of key words with network, overlay and density visualization to analyze 2,294 articles. The findings indicate a major growth in academic publication, especially following 2015 with 2023 being the highest point. The United States and the United Kingdom come out as the most influential contributors and Indonesia is a notable and emerging contributor in the Global South. Georgetown University and Harvard University are recognized as best institutions and Religions is the most fruitful journal. The analysis of the key word reveals that there are four broad thematic categories, including diversity and spirituality, socio-political and human rights aspects, contextual studies that involve Indonesia and theological-comparative studies. To summarize, the current paper has shown that a bibliometric review exposes the strategic information regarding the intellectual framework and emerging emphasis of interfaith research in favor of evidence-based academic research and policy formulation to enhance religious tolerance in the multicultural communities.

Keywords: *Bibliometric Analysis; Interfaith Dialogue; Religious Tolerance; VOSviewer*

INTRODUCTION

In the past two decades, issues of religious tolerance and interfaith dialogue have become an important focus in global discourse, not only in theological and social dimensions but also in public policy formulation, educationand peacebuilding. Diversity as a social force can be kept as an alternative, but it could be a strength or a conflict in the case it is not

Global Research Trends on Religious Tolerance and Interfaith Dialogue: A Bibliometric Review (2000–2025)
Muhamad Dupi and Fuad Dhiya Ul Husaen

151

addressed inclusively and equitably in an increasingly complex and differentiated world where religious identity has become a determinant factor. The processes of growing intolerance, societal polarization, religiously grounded extremismand long-term geopolitical crises have highlighted the necessity of enhancing the ethos of tolerance and interreligious dialogue as one of the foundations of a peaceful coexistence in society. In this context, scientific research on religious tolerance and interfaith dialogue becomes very relevant as the basis for building a peaceful and civilized multicultural society.

A comparison of the contemporary international bodies of literature on the topic conducted in the years 2000-2025 reveals that studies on the topic have acquired great impetus in reflection of this religious diversification in the world and in the demand for social conciliation. One major trend is the development of interfaith initiatives at the global level. Since the early 2000s, countries in the Gulf region such as the United Arab Emirates, Qatar, Omanand Bahrain have emerged as pioneers in organizing international conferences and establishing specialized institutions or ministries that promote interfaith tolerance (Fahy 2018). Indonesia and Malaysia, with most of the population being Muslim, have not been left behind in the Southeast Asian region with respect to the interfaith dialogues, though the challenges remain, including theological differences and the creation of tension in place of worship construction.

Education also contributes extremely to the establishment of interfaith understanding roots. Formal religious education has also been proven to address religious harmony in an inclusive and peaceful way of looking at education in Albania, as an example (Kruja 2022). In addition, some researchers emphasize the importance of introducing diverse belief systems in the education of young people in an effort to counter bigotry and foster a global ethic of tolerance (Preda 2024). Yet, there are still difficulties, such as the politicization of society, social strainsand the effects of the COVID-19 pandemic, which has compelled interfaith dialogue to shift to the online world without altering the fundamental principles of every community (Casavecchia, Carboneand Canta 2023). Despite the growing interest in interfaith dialogue, we still don't know how this field has developed globally, who the key players are, or how the theme has changed in the last 20 years.

Figure 1. Graph of The Increase in The Number of Religious Tolerance and Interfaith Dialogue Publications (2000-2025)
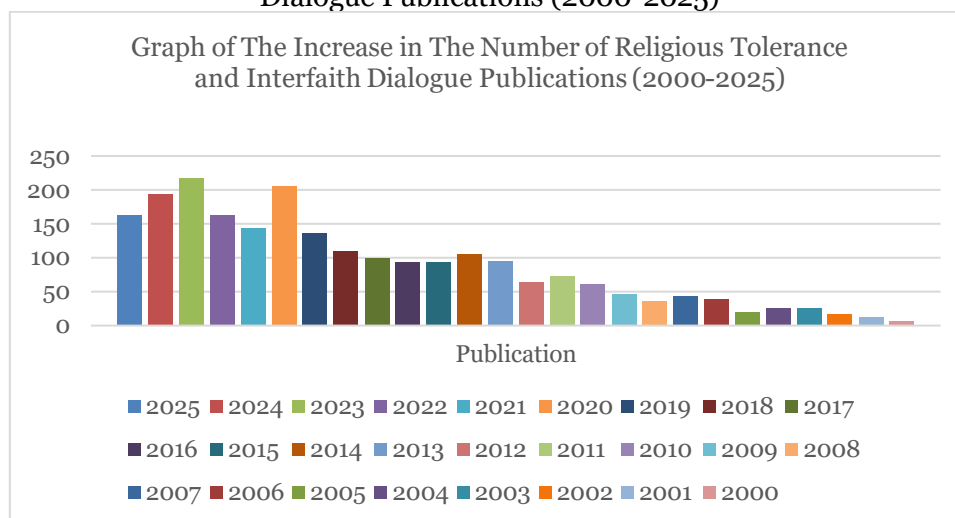

Figure 1 illustrates the trend of publications in the field of Religious Tolerance and Interfaith Dialogue from 2000 to 2025, visually confirming quantitative results. The graph indicates a booming academic concern over the problem of religious tolerance, particularly since 2015. The most effective stage is between 2020 and 2024and 2023 has the highest count, which is a sign of academic attentiveness to rising dynamics of diversity, global socio-religious conflictand the aftermath of being in a pandemic in the field of digital transformation. By contrast, it can be observed that very little scholarship was created in the first decades (2000-2010), meaning that this issue is yet to become a subject acceptable in academic discourse.

This pictorial trend proves the fact that interreligious dialogue is now becoming a strategic and multidisciplinary area of studies, which requires more emphasis and efforts of scholars across the borders to develop evidence-based methods of forming global peace and social harmony amidst the challenges of globalization and religious plurality.

Moreover, there are political and social considerations that also determine the trend of tolerance policies. Tolerance promotion can be explored as a strategic decision in the Gulf states that has allowed them to respond to the post-9/11 landscape as a kind of counter-narrative of terrorism and radicalism (Fahy 2018). In the secular states like Europe and the Americas, the role of the state in introducing the interreligious dialogue will be much more cautious, coupled with an upholding of the idea of state neutrality in regard to religion (Martínez-Torrón and Valero-Estarellas 2025). In the future, most researchers propose the necessity of integrative policies, the frequent holding of the dialogue forumsand the further engagement of young people and women in the activities of interreligious cooperation as the prior conditions of the lasting peace (Akhunzada 2014; Michaelides 2009).

Available bibliometric and review-based literature has provided valuable input into the particular aspects of religious tolerance studies. To provide an example, Supriyadi et al (2024) correlated the evolution of the religious tolerance education in the Scopus-indexed journals in the past ten years, with a focus on the educational context, prevailing keywordsand the trend in publications. In the meantime, Indelicato and Martín (2025) discussed the associations between religion, toleranceand fundamentalism based on the semi-systematic literature review, whose themes were the perspectives on immigrants and conceptual links between critical variables. Although these works have thematic and contextual insights, they fail to offer a full bibliometric mapping of the world research framework on religious tolerance and interfaith dialogue.

On the contrary, the current research follows a broad-based bibliometric methodology to investigate the research topic of religious tolerance and interfaith dialogue as a scientific discipline in the world (2000-2025) extending across 25 years. The systematic visualization of collaboration networks between countries, institutions, journalsand authors and the analysis of thematic development based on the co-occurrence of keywords with the help of VOSviewer allow this study to go beyond thematic reviews and domain-specific bibliometric analysis. It bridges a significant gap in providing a comprehensive overview of the intellectual and collaborative world of interfaith dialogue and religious tolerance studies on a global scale.

While numerous studies have examined interfaith dialogue across diverse social, educationaland geopolitical contexts, none have methodically charted global scientific advancements via a bibliometric framework. Prior literature has predominantly been conceptual or case study-oriented, thus failing to elucidate patterns of collaboration, thematic trendsand principal actors that influence the overarching landscape of interfaith dialogue research. We need to fill this scientific void. Given this research gap, the study seeks to deliver an exhaustive scientific mapping of global advancements in the examination of religious tolerance and interfaith dialogue. This study seeks to (1) delineate global publication trends from 2000 to 2025; (2) identify the most influential countries, institutions, journalsand authors; (3) analyze patterns of scientific collaboration, citation networksand knowledge structures utilizing VOSviewer; and (4) uncover thematic clusters and shifts in research focus through co-occurrence analysis of keywords.

Moreover, this study academically contributes by offering an empirical foundation for comprehending the progression of global interfaith discourse, which was previously lacking in comprehensive bibliometric mapping. In practical terms, the findings of this study can be employed by policymakers, educational institutionsand interfaith organizations to formulate policies and dialogue initiatives that are more attuned to current socio-religious dynamics. This study bridges a scientific void and fortifies the groundwork for interfaith dialogue practices that are more inclusive and sustainable. This study is essential to furnish a more thorough scientific delineation of the evolution of religious tolerance studies and interfaith dialogue, given this gap. This study employs a bibliometric analysis framework, grounded in scientific performance measurement theory and knowledge structure mapping, to objectively

delineate collaboration networks, citation patternsand thematic evolution. This approach provides a distinct contribution compared to prior studies, the majority of which remain normative, theological, or case studies lacking global-scale scientific network analysis.

THEORETICAL FRAMEWORK

Religious Tolerance and Interfaith Dialogue

Religious tolerance interfaith dialogue are main conceptual bases of how one may explain peaceful coexistence within pluralistic societies. Religious tolerance focuses on diversity acknowledgement and freedom of belief protection whereas interfaith dialogue is a communicative and ethical process of mutual understanding and cooperation across religious groups. The works of scholars point out that interfaith dialogue functions on institutional and grassroots levels and is influenced by social, politicaland historical factors (Fahy 2018; Fahy and Haynes 2018). Educational programs and civic engagement are frequently used to facilitate dialogical interaction in multicultural communities and promote inclusive attitudes and intercultural sensitivity (Kruja 2022; Kusuma and Susilo 2020; Preda 2024). Involvement of the youth and women also makes interfaith collaboration and social harmony building even more sustainable (Akhunzada 2014; Michaelides 2009).

Theoretically, interfaith dialogue has roots in all-encompassing religiosity and mutual morals, i.e., moral reciprocity and non-violence, which exist in all religious traditions (Arya Juni Arta and Darsana 2023; Untea 2015). Nevertheless, modern research also highlights the ongoing issues, such as theological tensions, politicization of religionand the conflict of religious manifestations in the social arena (Hrynkow and Power 2018; Nasution et al. 2025). The adaptive aspect of interfaith dialogue was also shown during the COVID-19 pandemic when the interactions started to move to the online environment without giving up the fundamental religious principles (Casavecchia et al. 2023).

Bibliometric Review as an Analytical and Practical Framework

Bibliometric review refers to a quantitative and methodical process of investigating the organization, formation as well as intellectual dynamics of a scientific area. Instead of being purely descriptive, mapping of themes, bibliometric analysis will allow identifying persons with a significant impact, patterns of collaborationand how research agendas changes over time (van Eck and Waltman 2010; Garfield 2009). Bibliometric review has several practical purposes in religious tolerance and interfaith dialogue studies. First, it enables researchers to track the changes in scholarly attention, including the changes in the normative and theological discourse in favor of the applied and context-specific and policy-driven study. Secondly, through the identification of dominant nations, organizations, periodicalsand scholars, bibliometric analysis enables regional strategic academic cooperation and comparative studies (Oyewola and Dada 2022; Shah et al. 2020).

Third, bibliometric mapping will offer a global overview of research challenges in the area based on evidence to policymakers and practitioners to inform their peacemaking, multiculturaland religious harmony efforts. Thus, bibliometric review does not just work as a visual representation of research topics, but as an analytical tool, which connects theory, empirical evidenceand strategic insight. Through its bibliometric methods and network visualization using VOSviewer, this paper establishes bibliometric review as a means of comprehending the thematic change as well as the structural arrangement of research on religious tolerance and interfaith dialogue in the world.

The Role of Education, Technology and Social Participation

Education has proven to be an important key in shaping interfaith tolerance awareness. In Albania, the religious education system is the foundation for social cohesion and universities play a vital role in introducing peaceful values (Kruja 2022). Studies also emphasize the importance of introducing diversity of beliefs to the younger generation as a long-term strategy to counter bigotry (Preda 2024). Conversely, digital transformation introduces the concept of interfaith dialog to the digital world so that people can interact, divided by geographical borders, anonymously and in an inclusive format (Ostrowski 2006). In Indonesia, youth

involvement in the interfaith movement also reflects high intercultural awareness, which is important for building cosmopolite citizenship values and an ethic of tolerance (Kusuma and Susilo 2020). The participation of women and youth in interfaith programs is crucial to create sustainability in social peacebuilding (Akhunzada 2014; Michaelides 2009).

Conceptual Approaches and Contemporary Challenges

Conceptually, the inclusive religiosity approach is an important foundation for interreligious dialogue. The universality of the tenets, which are to be found in every religion, which is evident in the Bhagavadgita, underlines the significance of a world ethical awareness based on love and non-violence (Arya Juni Arta and Darsana 2023). The Golden Rule principle, which emphasizes moral reciprocity, has been reinvigorated as a basic value in interfaith ethics (Untea 2015). With pluralism and globalization, the interfaith dialogue is gaining prominence in order to have a balanced situation (Orton 2016; Verkuyten, Yogeeswaran and Adelman 2019). Nonetheless, several hindrances still exist, as one can name theological tensions, prohibitions of religious symbols or greetings (Nasution et al. 2025) and unrepentant cultural and historical problems (Hrynkow and Power 2018). The COVID-19 pandemic has also shifted the dynamics of interaction to the digital space, demanding rapid adaptation from religious communities without shifting the basic principles of faith (Casavecchia et al. 2023). Interfaith dialogue has the potential to be transformative, yet the willingness of communities to revisit the past and enhance their social relations by building joint ethical norms is the key to its success.

RESEARCH METHOD

This study makes use of both bibliometric analysis and bibliometric visualization. Bibliometric analysis is a quantitative technique that represents research patterns and features of a collection of publications using descriptive and evaluative methods (Dupi, Muhamad. 2025; Dupi and Baloch 2025b). To display a structural overview of a certain field of study, the bibliometric visualization approach is employed (Garfield 2009).

The time span between 2000 and 2025 has been chosen on purpose to represent the long-term development of the scholarly research on religious tolerance and interfaith dialogue as a response to the significant global and national socio-religious changes. The first decade of the 21st century was a turning point in interreligious talk after the events of September 11, 2001, that gave a serious boost to the global awareness of such issues as the religious identification, extremism and the relations between the religions. Since that time, interfaith dialogue has taken an ever-growing role as a peacebuilding, social cohesion and conflict prevention tool.

In the Indonesian context, this time is especially pertinent because this country passed through the democratic transition following the period of Reformasi that transformed the ways in which people discussed the idea of religious freedom, pluralism and tolerance. The next twenty years not only saw the preservation of interfaith efforts but also the genesis of new issues such as identity politics, social polarization and arguments on the religious expression in the public arena. This analysis can be extended to 2025, which will enable the study to reflect the recent changes, such as the contribution of digitalization and the COVID-19 pandemic to interfaith engagement. Thus, the 2000-2025 period will be a general and contextually based framework on the study of the global and Indonesian research trends of religious tolerance and interfaith dialogue.
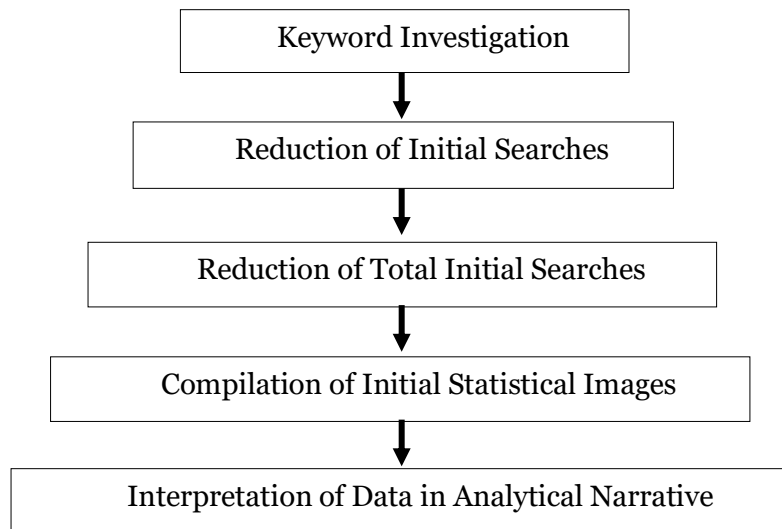
Based on the selected keywords, 2,294 papers from the Scopus database were sampled. The keywords of this research are: TITLE-ABS-KEY ("religious tolerance" OR "religious pluralism" OR "interfaith dialogue" OR "interreligious dialogue" OR "interreligious communication" OR "interfaith cooperation" OR "religion and peacebuilding" OR "religious coexistence" OR "religion and conflict resolution") AND PUBYEAR > 1999 AND PUBYEAR < 2026 AND (LIMIT-TO (DOCTYPE , "ar")) AND (LIMIT-TO (LANGUAGE , "English")). The majority of these publications are articles.

The chosen articles are between 25 years (2000-2025) and analyzed with VOSviewer as three visualizations, including network visualization, overlay visualization and density

visualization. Publication counts, frequency of citation and overall link strength are all research indicators and are used to represent both productivity and collaboration patterns.

Over the previous 25 years (2000-2025), researchers collected information on Religious Tolerance and Interfaith Dialogue based on Scopus database. All publication data that has been collected in this field, including bibliographic pairs of authors, countries, institutions, journalsand events with author keywords, is analyzed, visualizedand evaluated in this study using VOSviewer software (van Eck and Waltman 2010; Oyewola and Dada 2022). The software named VOSviewer is used to create a network representation of frequently used phrases in a particular field. VOSviewer is a popular and very helpful tool for bibliometric analysis (Shah et al. 2020). VOSviewer is used not only to create network visualizations but also to analyze the evolution of a particular field by examining frequently used phrases (Huang et al. 2022). According to Tianji Huang, (Dewi et al. 2021) there are 5 stages of research in bibliometric analysis as follows.

Figure 2. Phases of The Method of Bibliometric Analysis

The bibliometric analysis approach has five steps, as seen in the above image. The first stage is keyword investigation, where before collecting data, researchers determine keywords focused on TITLE-ABS-KEY ("religious tolerance" OR "religious pluralism" OR "interfaith dialogue" OR "interreligious dialogue" OR "interreligious communication" OR "interfaith cooperation" OR "religion and peacebuilding" OR "religious coexistence" OR "religion and conflict resolution") AND PUBYEAR > 1999 AND PUBYEAR < 2026 AND (LIMIT-TO (DOCTYPE , "ar")) AND (LIMIT-TO (LANGUAGE , "English")). Additionally, the process of categorizing or grouping searches that solely concentrate on preset keywords is known as the "reduction of initial searches" step. At this point, researchers searched for pertinent publications using these keywords in the Scopus database.

The third stage is reduction of total initial searches; it entails choosing every search result by hand. At this point, researchers determined the threshold based on the demands of the study using the VOSviewer program. After that, the fourth stage is Compilation of Initial Statistical Images, which is the process of grouping data as a topic description. During this procedure, visualization results on bibliographic pairings of nations, organizations, journals, publicationsand authors are compiled, along with the co-occurrence of author keywords. The last stage is interpretation of data in analytical narrative. This provides an explanation of the study's conclusions derived from the selecting process. VOSviewer is used to understand the dataand the visualization that is produced shows the data as a variable map associated with the study keywords. The findings of this visualization also present information about the prospects of further development of Religious Tolerance and Interfaith Dialogue studies.

Scholars using the following keywords, 4.895 publications on Religious Tolerance and Interfaith Dialogue were first found in the Scopus database: TITLE-ABS-KEY ("religious tolerance"

OR "religious pluralism" OR "interfaith dialogue" OR "interreligious dialogue" OR "interreligious communication" OR "interfaith cooperation" OR "religion and peacebuilding" OR "religious coexistence" OR "religion and conflict resolution") AND PUBYEAR > 1999 AND PUBYEAR < 2026 AND (LIMIT-TO (DOCTYPE , "ar")) AND (LIMIT-TO (LANGUAGE , "English")). However, it became 2.294 papers once the researchers filtered it down using the years 2000–2025 and publication type, specifically the Scopus database's articles, as seen in the table that follows:

Table 1. Number and Percentage of Religious Tolerance and Interfaith Dialogue Publications (2000-2025)

No	Year	Publication	Percentage (%)
1	2025	163	7,11
2	2024	194	8,46
3	2023	218	9,50
4	2022	162	7,06
5	2021	144	6,28
6	2020	206	8,98
7	2019	137	5,97
8	2018	110	4,80
9	2017	100	4,36
10	2016	93	4,05
11	2015	94	4,10
12	2014	106	4,62
13	2013	95	4,14
14	2012	64	2,79
15	2011	73	3,18
16	2010	61	2,66
17	2009	47	2,05
18	2008	36	1,57
19	2007	43	1,87
20	2006	40	1,74
21	2005	20	0,87
22	2004	25	1,09
23	2003	26	1,13
24	2002	17	0,74
25	2001	13	0,57
26	2000	7	0,31
Total		2294	100

Source: Scopus

According to Scopus publication figures between 2000 and 2025, the progress of the annual publication volumes on the issues of Religious Tolerance and Interfaith Dialogue goes skyrocketingly up. The number of publications has increased dramatically since 2015, with the highest peak occurring in 2023 with 218 documents (9.5% of the total), followed by 2024 (8.46%) and 2020 (8.98%). This boom indicates not only the growing necessity of interfaith studies but also the pressing of world concerns on a new level of radicalism, humanitarian crisisand pluralism problems in different countries. Conversely, during the early years (2000-2006), the academic output was still rather low, which signified that this topic was not yet perceived as a significant predicament of the world scholarly community. This trend of growth implies that the domain of religious tolerance and interfaith dialog had grown to be a more and more effective study concern in coping with the social and spiritual difficulties of the 21st century. As scholars and scientists, this situation calls on the beauty of having a more
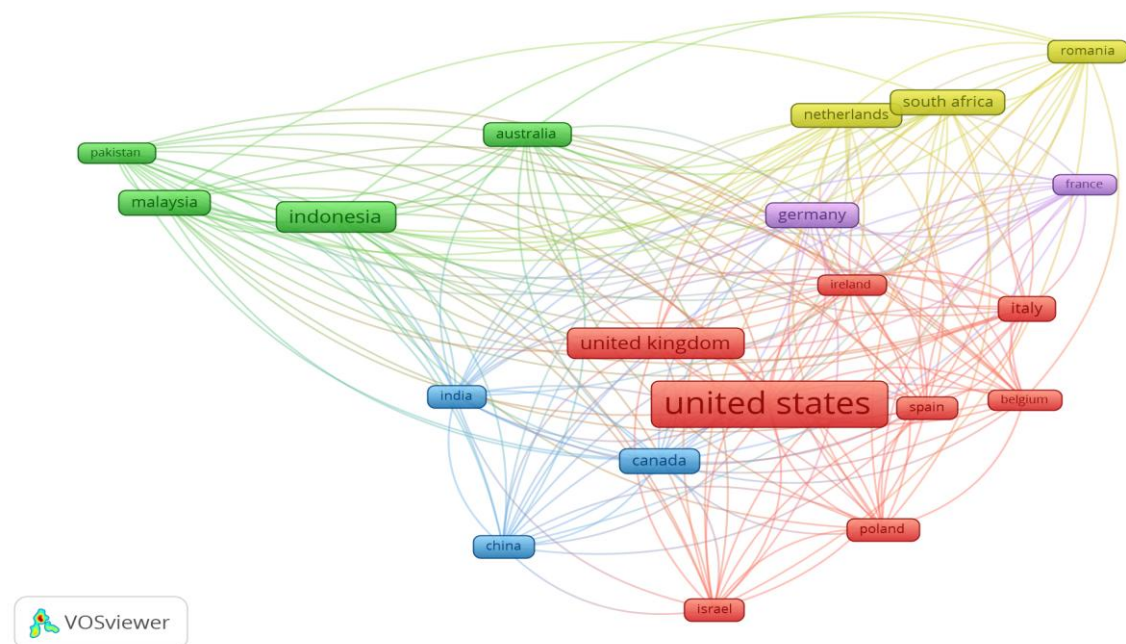
systematic and cross-disciplinary and country-wide approach to the scientific study of the changing socio-religious dynamics.

To guide readers from general to more specific information, the data analysis technique used is deductive, starting from general findings to more specific findings. This includes, for instance, author bibliographic pairs, publication bibliographic pairs, journal bibliographic pairs, country bibliographic pairs, institute bibliographic pairsand co-occurrence of author keywords (Karakus, Ersozluand Clark 2019).

RESULT AND DISCUSSION

To facilitate readers in the path of analysis, the bibliometric findings are arranged in a sequential order, starting with the general patterns and proceeding to more specific analyses. Such structure includes country-level, institutional, journal, publicationand author bibliographic relationships and the co-occurrence of author keywords (Dupi and Baloch 2025a; Karakus et al. 2019).

Figure 3. Network Visualization of Country Bibliographic Pairs

Source: VOSviewer

Country Bibliography Pair

The figure above, which shows a visualization of the network, shows country bibliographic pairs. At this point, we used the criteria that a country should have at least 24 publications and 33 citations. 20 out of 150 countries made the cut. With a total of 7,555 link strengths, 5,193 citationsand 552 publications, the United States leads the world in terms of overall link strength. Then, in second place is the United Kingdom with 3,948 total link strength, 1,695 citationsand 172 publications. Furthermore, to display other countries, researchers will sort as follows: the first number is total link strength, the second number is the number of citationsand the third number is publications. The countries are Indonesia (2,785; 898; 183), Germany (2,295; 371; 88), Canada (2,236; 475; 82), South Africa (1,968; 259; 77), Australia (1,648; 448; 69), Italy (1,478; 440; 83), Netherlands (1,227; 403; 52), Spain (1,021; 268; 46), India (712; 141; 47), Belgium (700; 197; 26), Israel (662; 114; 34), France (380; 99; 26), Poland (452; 92; 33)and Pakistan (510; 51; 26).

A cluster analysis of 20 countries shows five clusters of collaboration in research on Religious Tolerance and Interfaith Dialogue. Cluster 1 consists mainly of Western countries, including the USA, United Kingdom, Italyand Spainand this means that the leadership in research all over the world is spread by Western countries. Cluster 2 has Asian and Oceania countries, including Indonesia, Malaysiaand Australia, which represent the rising share of the Global South. Cluster 3 includes major powers such as India, Chinaand Canada, which have a dynamic internal pluralism. Cluster 4 includes the Netherlands, Romaniaand South Africa, countries with a history of tolerance and reconciliation. Cluster 5 has France and Germany in it, where the common characteristics are the secular approach and the particular research traditions. All these facts are indicative of a growing, diversely represented world of cooperation on matters of religious tolerance.
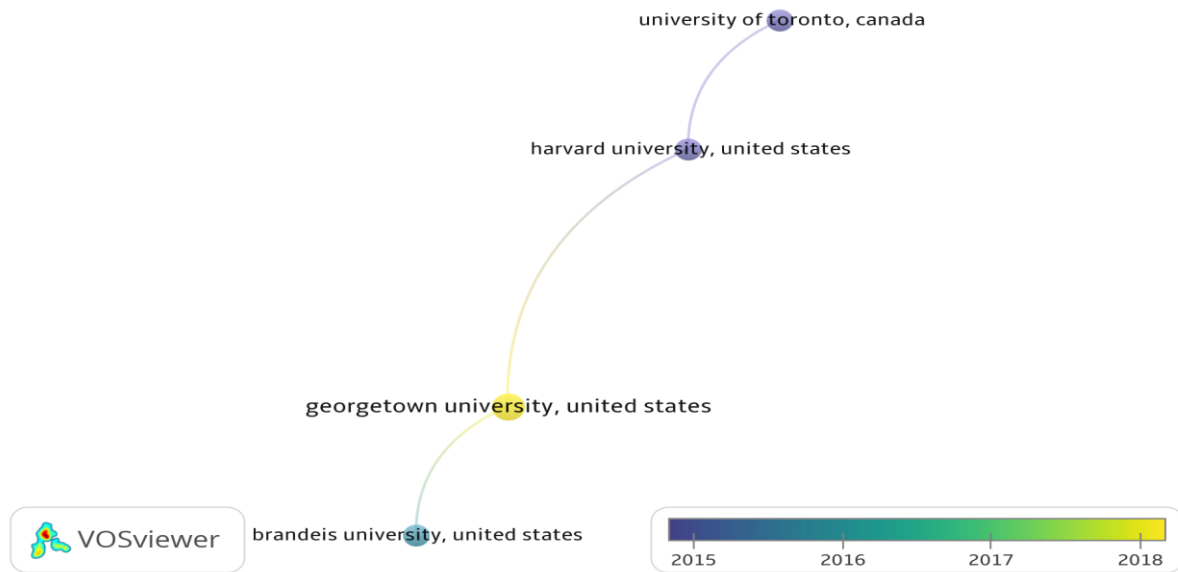
These findings are in line with (Fahy 2018) research, this shows that Western countries like the US and UK have become places where people of different faiths can talk to each other because they have the resources and history of being open to other religions. Indonesia's prominent position corroborates the findings of (Hunowu et al. 2025) about the growing interest in Southeast Asian pluralism, which has led to a stronger contribution from publications in this area over the past ten years.

Institution Bibliography Pair

Figure 4 displays the institution's bibliographic pairs with an overlay visualization. The researchers used a threshold at this stage, where the minimum number of publications of an institution is 4 publications that have been cited by at least 2 institutions. Out of 2,851 institutions, only 9 institutions met the threshold. Researchers sorted by total link strength, where Georgetown University, United States, ranks first with 3 total link strengths, 37 citationsand 5 publications. Then followed by Harvard University, United States, with 3 total link strength, 33 citationsand 4 publications. The first number is the total link strength, the second number is the number of citationsand the third number is the number of publications: Department of Religion Studies, Faculty of Theology and Religion, University of Pretoria, Pretoria, South Africa (3; 2; 6), Brandeis University, United States (1; 38; 4), Stellenbosch University, South Africa (1; 4; 5), University of Toronto, Canada (1; 85; 4), University of Edinburgh, United Kingdom (0; 12; 6)and University of Birmingham, United Kingdom (0; 18; 4).

The plot of the yearly collaborative networks enables visualizing how many of the most visible universities participated in the development of research in Religious Tolerance and Interfaith Dialogue during the years 2015 through 2018. In the later years (2018), Georgetown University (USA) became the notable collaboration hub and established its close ties with Brandeis University, Harvard Universityand the University of Toronto (Canada). Harvard served as an important link in the transition of collaboration across institutions, especially with Canadian institutions. The color gradation from blue to yellow reflects that collaborative activity moved from the beginning of the period (around 2015-2016) to the peak of engagement in 2018, showing the dynamic growth and consolidation of academic centers in pushing the agenda of tolerance and interfaith dialogue.

Figure 4. Visualization of Overlays on Institution Bibliographic Pairs
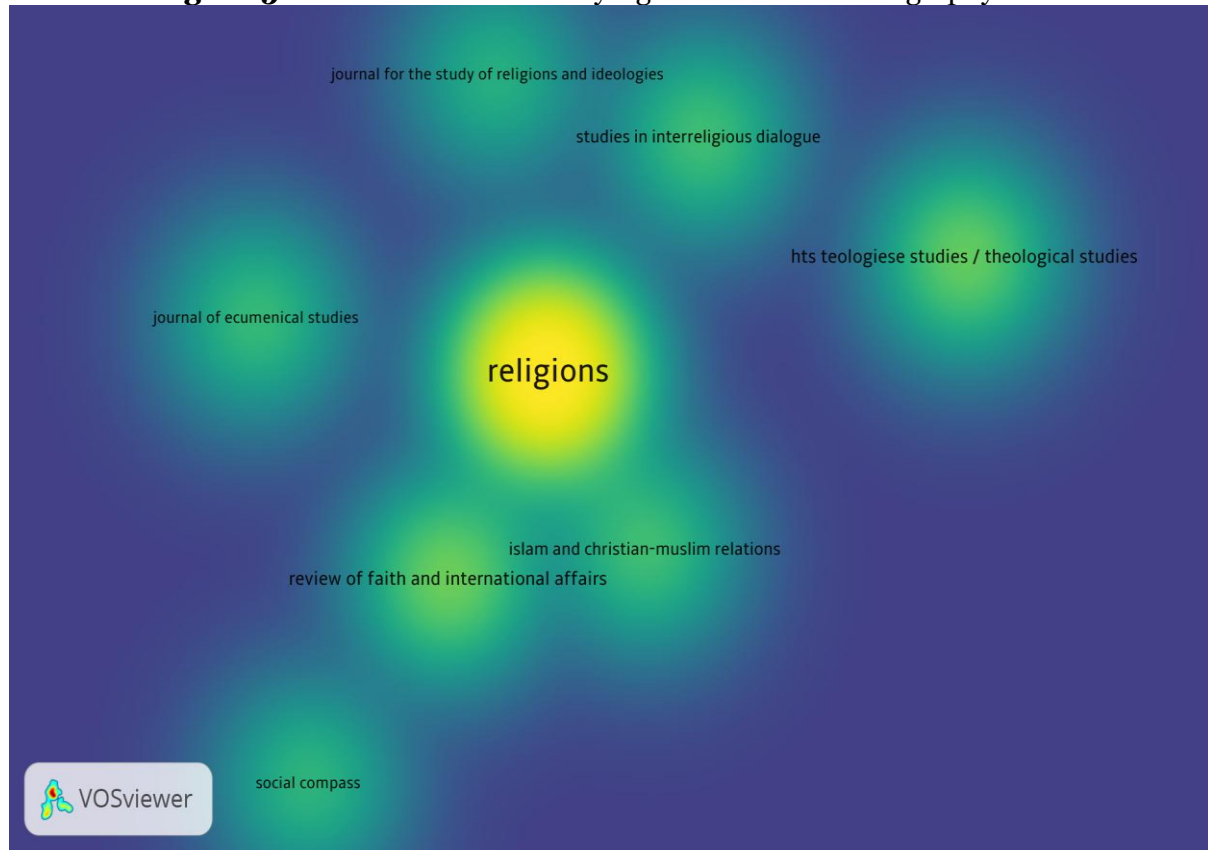

Source: VOSviewer

These findings are consistent with the literature by Hrynkow & Power (2018), which makes it clear that big schools like Georgetown and Harvard do play a big part in encouraging interfaith dialogue through research centers and programs for people of different faiths. This is why these two organizations have become the main centers of the global collaboration network.

Journal Bibliography Pair

Illustration 5 shows journal bibliography pairs with density visualization. The density of a journal is indicated by a yellow hue. The more articles in the journal in question are indicated by the hue turning solid yellow. At this point, the researchers used a threshold, which states that a journal should have at least 23 papers that have received at least 26 citations. Out of 930 journals, only 9 journals met the threshold. The researchers ranked the journals by total link strength, with Religions topping the list with 479 total link strength, 512 citationsand 172 publications, followed in order by Social Compass (153; 410; 28), Islam and Christian-Muslim Relations (147; 252; 34), Review of Faith and International Affairs (129; 211; 50), Studies in Interreligious Dialogue (94; 47; 34), HTS Teologieise Studies/Theological Studies (93; 115; 47), Journal for the Study of Religions and Ideologies (93; 57; 25), Journal of Ecumenical Studies (34; 50; 31)and Ecumenical Review (0; 26; 40).

As noted above, the Religions journal's dominance fits with the growing global interest in multidisciplinary interfaith studies (Orton 2016). Previous studies have also shown that journals like Social Compass and Islam and Christian–Muslim Relations are the best places to talk about tolerance and interfaith dialogue. This shows the connection between publication outlets and scientific agendas.

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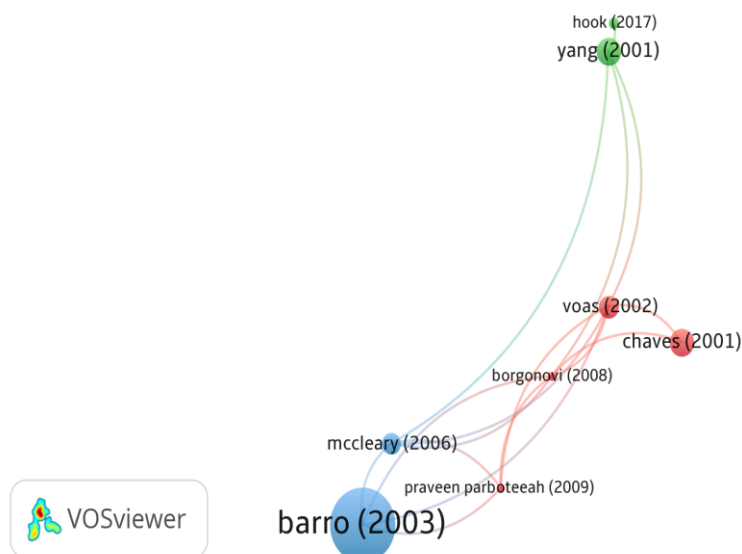**Figure 5.** Visualization of Density Against Journal Bibliography Pairs

Source: VOSviewer

Publications Bibliographic Pairs

Illustration 6, which displays network visualization, shows pairs of publication bibliographies. At this point, the researchers used a threshold, which means that an article must have a minimum of 82 citations. Out of 2,294 publications, only nine met the threshold. Barro (2003) ranks first with 881 citations; in second place is Chaves (2001) with 285 citations, then successively, Voas (2002), McCleary (2006), Yang (2001), Svensson (2007), Hook (2017), Brubaker (2013)and Saint-Blancat (2005).

Figure 6. Network Visualization of Publication Bibliographic Pairs

Source: VOSviewer

The visualization represents the bibliographic co-citation network of the most significant authors in the field of Religious Tolerance and Interfaith Dialogue. Barro (2003) is in the middle as the most frequently referred and influential publication of the network, which demonstrates itself in large node size and great number of connections. McCleary (2006), Parboteeah (2009)and Borgonovi (2008) are papers that have direct citation relations with him and show continuity of ideas and intellectual impact. In the meantime, the red cluster with Chaves (2001) and Voas (2002)and the green cluster symbolized by Yang (2001) and Hook (2017) indicate the existence of relatively autonomous reference groups which, nevertheless, were linked to each other and to the rest of the cluster through shared threads in intellect. This network shows how some of the classic works of the early 2000s formed the main foundation of the academic discourse on religious tolerance, which has been further developed by subsequent studies.

The bibliometric analysis identifies three clusters based on the citation patterns between primary references. Cluster 1 includes Barro (2003) and McCleary (2006), which are the reference points of the prominent literature on the correlation between religion and social development. Hook (2017) and Yang (2001) of cluster 2 seem to be devoted to the sociological and cross-cultural methods of approaching religion. In the meantime, Cluster 3 includes Chaves (2001) and Voas (2002), which are probably concerned with institutional and statistical questions related to religious participation. This separation suggests the existence of three distinct conceptual or methodological groups in literature, yet they still possess intellectually interconnected citation relationships.

These findings are in line with (Barro and Sala-i-Martin 2004) and (Mccleary 2014), who have played a big role in explaining how religion and politics are connected. Both are essential sources in contemporary interfaith studies, making their designation as "core references" in the bibliographic network entirely appropriate. This reinforces the fact that the foundation of interfaith dialogue studies still rests on studies of the relationship between religion, social developmentand religious behavior.
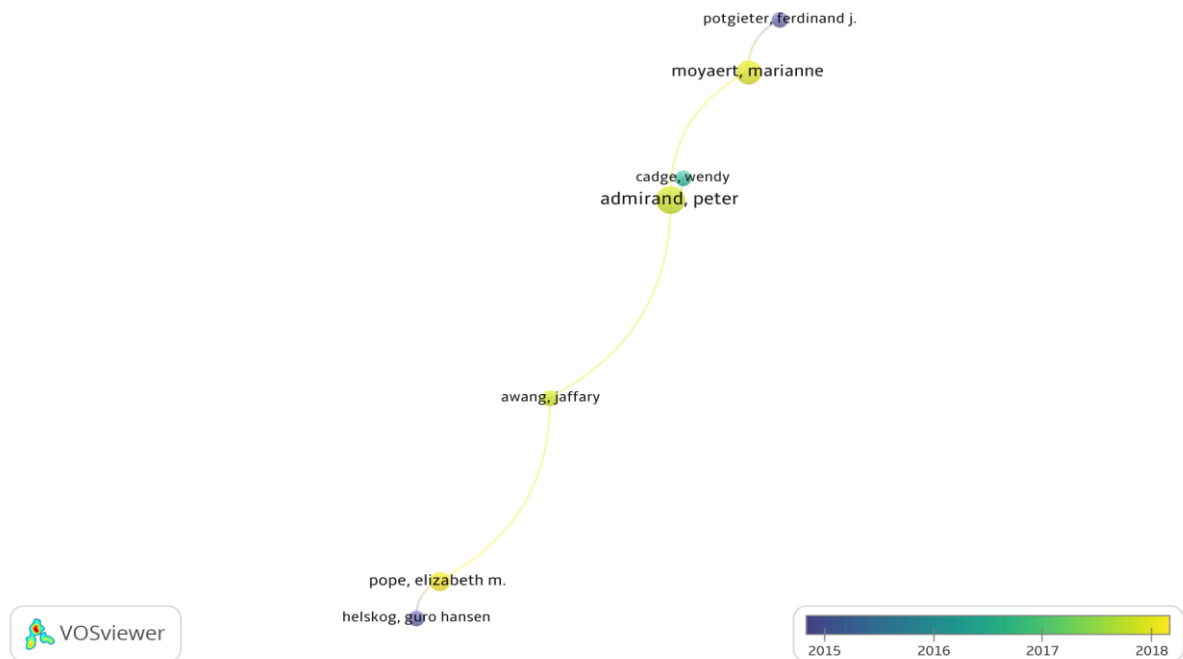
Author's Bibliographic Pairing

Figure 7, which has an overlay view, displays bibliographic pairs for authors to identify the most prolific and influential authors in the field studied. Of the total 3,285 authors detected in the dataset, only 8 authors met the minimum threshold of having at least 4 published documents and obtaining at least 26 citations. We used a threshold at this stage, where the minimum number of publications admirand, peter ranked first with a total of 9 links, 36 citationsand 7 publications. In second place is awang, jaffary with a total of 3 links, 32 citationsand 4 publications. Then, in order, Cadge, Wendy (1; 40; 4), Helskog, Guro Hansen (4; 28; 4), Mccleary, Rachel M. (0; 1124; 4), Moyaert, Marianne (7; 26; 6), Pope, Elizabeth M. (5; 58; 5)and Potgieter, Ferdinand J. (1; 30; 4).

As it seems, Peter Admirand is the key network hub with multiple positions of interest both in terms of productivity and cross-cluster cooperation. Since the majority of the nodes are yellow, it means that the contributions made by these authors are comparatively clustered in 2018; some of them have previous contributions (approximately in 2015 and 2016), as denoted by the purple color gradient. The connections formed between Pope and Helskog, as well as between Moyaert and Potgieter, confirm the existence of thematic groups or more specific scientific affiliations. It is a strategic mapping of the major actors that can be consulted or regarded as future joint work in researchand it is excellent evidence of the leading scientific power concentrated in the persons of some central agents of the network.

Admirand and Moyaert's contributions align with the study conducted by Hrynkow & Power (2018), which stresses the importance of comparative theology scholars in creating a more humanistic and ethics-focused way of talking to each other. This indicates that authors possessing a robust foundation in comparative religious studies often emerge as pivotal figures within global scientific networks.
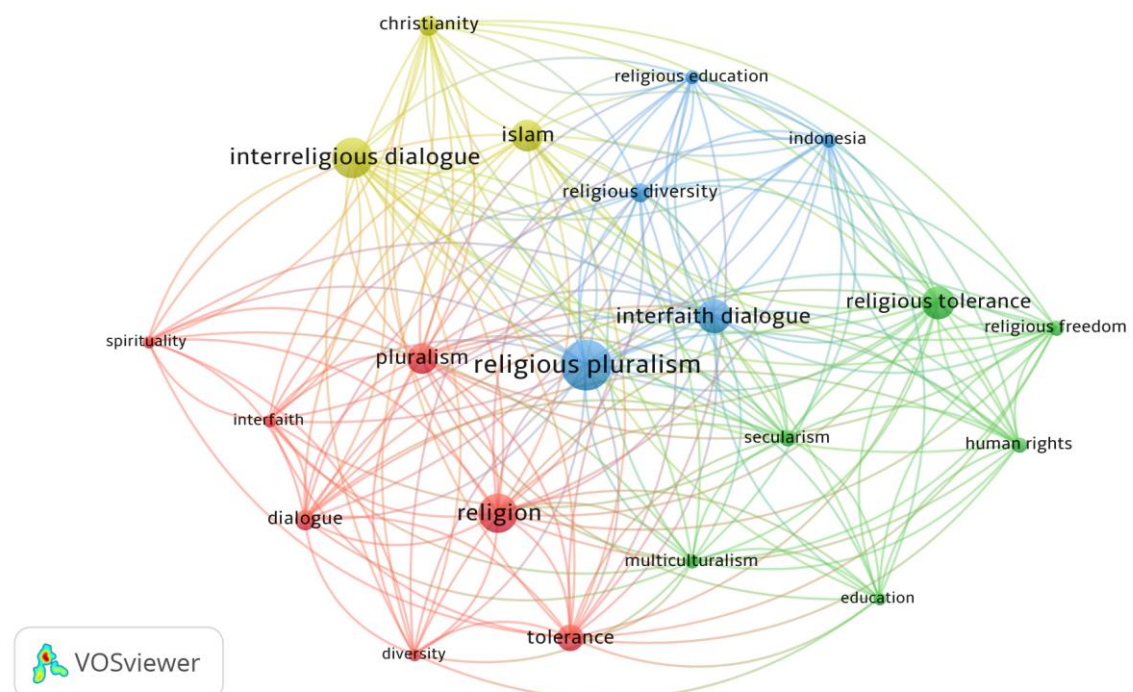
Figure 7. Visualization of Overlay on Author Bibliographic Pairs

Source: VOSviewer

Co-occurrence of Keywords from Authors

Figure 8. Network Visualization of Co-Occurrence of Author Keywords
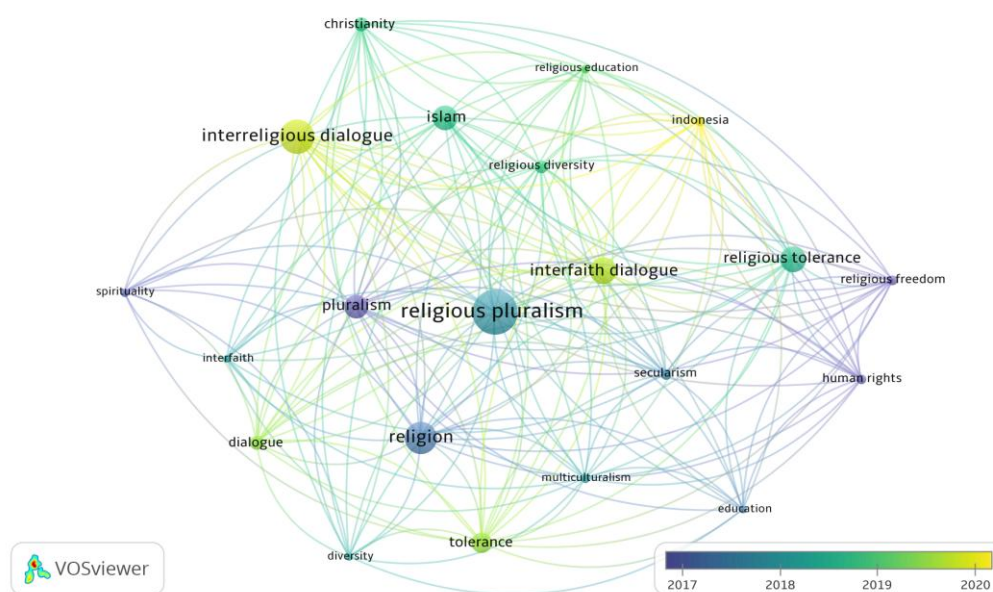

Source: VOSviewer

The following image shows a visualization of the network of co-occurrences of author keywords. At this stage, researchers use a threshold, meaning that there must be at least 34 co-occurrences. Out of 5,587 keywords, 21 match the threshold. Religion ranks first with 195

occurrences and 199 total link strength, followed by the keyword Islam with 136 occurrences and 185 total link strength, then the keyword religious pluralism with 293 occurrences and 157 total link strength, followed in order by the keywords (total link strength; occurrences) namely pluralism (130; 128), Christianity (101; 71), tolerance (100; 107), interreligious dialogue (98; 213), interfaith dialogue (90; 156), religious tolerance (84; 148), religious freedom (76; 46), human rights (68; 43), dialogue (66; 67), religious diversity (65; 61), secularism (60; 50), multiculturalism (56; 38), diversity (47; 34), Indonesia (46; 46), spirituality (44; 35), education (42; 34), interfaith (40; 34), religious education (36; 37).

Based on the results of clustering 21 keywords using VOSviewer, research topics in this field are divided into four main thematic clusters. Cluster 1 (7 items) addresses the questions of dialogue, diversity, interfaith, pluralism, religion, spiritualityand tolerance, which indicates the concerns of religious and spiritual diversity and interfaith dialogue as a crucial element of the development of mutual understanding. Cluster 2 (6 items) raises socio-political and human rights dimensions through keywords such as education, human rights, multiculturalism, religious freedom, religious toleranceand secularism, indicating the interconnection between religious freedom, educationand life in a multicultural society. Cluster 3 (5 items) is of a more contextual natureand the keywords like "Indonesia," "interfaith dialogue," "religious diversity," "religious education," and "religious pluralism" reveal a specific context of the Indonesian background of pluralism and religious education research. Cluster 4 consists of 3 items, which are more comparative and theological in character and deal with Christianity, Islamand interreligious dialogueand examines the relationships and comparisons between the major religions in the world within the context of two religions and between religions dialogue. This division into the clusters testifies to the heterogeneity and multidimensionality of the topics covered in the literature, both providing theoretical and contextual and practical issuesand indicates that interreligious dialogue cannot be described only as a theological problem but is rather directly linked to social dynamics, educationand even public policy.

The cluster patterns formed in this study also reinforce the findings of Verkuyten et al. (2019), which show that the three main ideas behind the study of interfaith interactions are tolerance, pluralismand dialogue. The emergence of the Indonesian cluster further substantiates the research by Kusuma & Susilo (2020), which stresses that the pluralism context in Indonesia has become a significant point of reference in global discussions about interfaith relations.

Figure 9. Visualization of Overlay Against Co-Occurrence of Author Keywords

Source: VOSviewer

Figure 9 reflects the temporal dynamics and thematic relationship in the studies of religious pluralism and interfaith dialogue. The keyword "religious pluralism" proves to be a central node displaying the greatest level of connectivity, which makes it the strongest point of the current work of research. The rest of the keywords, like "interfaith dialogue," "religion," "tolerance," and "religious diversity," seem to have strong connections with each otherand this further shows that the debate about religious pluralism is very much interconnected to the issues of dialogue, diversityand tolerance. The year of appearance of the keywords in literature is reflected in the color of nodes: the blue-purple nodes of spirituality, educationand human rights were more frequently used in earlier publicationsand the yellow-toned nodes of interreligious dialogue, Indonesiaand religious education reflect recent trends nearer to 2020. This visualization will not only indicate how thematic connections between merged concepts are organized but will reflect the changes in the current research focus, namely shifts away to a more normative issue on the one hand and contextual and applied research aspects, respectivelyand the Indonesian perspective and the practices of interreligious dialogue, as well. This indicates a transformation in the direction of research toward a more local and practical realm in addressing the challenges of religious diversity in contemporary society.

In general, these bibliometric results support different theories about pluralism, interfaith dialogueand the social dynamics of religion that were put forward by Hrynkow & Power (2018), Orton (2016)and Verkuyten et al. (2019). The integration of thematic analysis and collaboration networks indicates that interfaith studies are transitioning from normative and theological frameworks to more empirical and contextual methodologies, especially in Southeast Asia. This signifies an epistemological shift in global interfaith dialogue research.

CONCLUSION

The present paper gives an extensive bibliometric overview of the world literature on the topic of religious tolerance and interfaith dialogue in 25 years (2000-2025) and presents the insights that could not be achieved without a large-scale bibliometric approach. Combining trends in publications, network of collaborationand citation patterns and analysis of co-occurrence of keywords, the research demonstrates not only the pattern of development of this area but also the intellectual and thematic frameworks that determine modern interfaith studies. The observation of the prevailing actors, institutions, journalsand thematic clusters is a new aspect since it places the research of religious tolerance in a dynamic and interrelated global knowledge system.

The results indicate that bibliometric review, backed using visualization techniques (VOSviewer) is the effective methodological tool that could be used to address the research objectives of the present study. The network, overlayand density-based visualization allow analyzing the data not necessarily to be descriptively mapped but to think interpretively about changes of scholarly concern towards applications that are more practical, contextualand policy-oriented. Theoretically, the findings are consistent with theoretical approaches that conceptualize religious tolerance and interfaith dialogue as multidimensional social processes based on the discourse of education, human rightsand pluralistic rules. Therefore, the theoretical framework and the bibliometric methodology used are sufficient in responding to the research questions that were posed.

This study has various limitations despite the contributions. First, only articles written in English and containing the keywords in the Scopus database are analyzed, which can omit the publication of interest in the area and non-indexed ones, especially those of the Global South. Second, bibliometric analysis is interested in trends and connections in literature and does not necessarily evaluate the substantive quality or practical significance of interfaith initiatives that the literature reports. These limitations can be overcome by future studies by utilizing more databases, including more languagesand integrating bibliometric tools with case-based or qualitative content analysis. These integrative studies would also contribute more to the knowledge of how theoretical knowledge on religious tolerance and interfaith dialogue can be applied in practical measures to ensure peaceful coexistence, especially in multiethnic societies like Indonesia.

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Global Research Trends on Religious Tolerance and Interfaith Dialogue: A Bibliometric Review (2000–2025)
Muhamad Dupi and Fuad Dhiya Ul Husaen

167