Jurnal HES

Exploring the intersection of Islam and digital technology

Icislaw7

ICISLAW

IAIN Ponorogo

Document Details

Submission ID

trn:oid:::1:3034075774

Submission Date

Oct 8, 2024, 12:41 AM GMT+7

Download Date

Oct 24, 2024, 1:19 PM GMT+7

File Name

1-s2.0-S2590291124002821-main.pdf

File Size

11.7 MB

28 Pages

23,202 Words

135,416 Characters

20% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

Filtered from the Report

▸ Bibliography

▸ Quoted Text

Exclusions

▸ 2 Excluded Sources

Match Groups

307 Not Cited or Quoted 17%
Matches with neither in-text citation nor quotation marks

59 Missing Quotations 3%
Matches that are still very similar to source material

0 Missing Citation 0%
Matches that have quotation marks, but no in-text citation

0 Cited and Quoted 0%
Matches with in-text citation present, but no quotation marks

Top Sources

17% 🌐 Internet sources

19% 📖 Publications

8% 👤 Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

No suspicious text manipulations found.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.

Match Groups

307 Not Cited or Quoted 17%
Matches with neither in-text citation nor quotation marks

59 Missing Quotations 3%
Matches that are still very similar to source material

0 Missing Citation 0%
Matches that have quotation marks, but no in-text citation

0 Cited and Quoted 0%
Matches with in-text citation present, but no quotation marks

Top Sources

17% 🌐 Internet sources

19% 📖 Publications

8% 👤 Submitted works (Student Papers)

Top Sources

The sources with the highest number of matches within the submission. Overlapping sources will not be displayed.

1	Internet		
www.tandfonline.com			**1%**

2	Internet		
dx.doi.org			**1%**

3	Internet		
ebin.pub			**1%**

4	Internet		
dokumen.pub			**1%**

5	Internet		
cyberorient.net			**1%**

6	Internet		
fount.aucegypt.edu			**0%**

7	Internet		
www.researchgate.net			**0%**

8	Internet		
era.ed.ac.uk			**0%**

9	Internet		
mmn.upc.edu			**0%**

10	Student papers		
University of Canberra			**0%**

11	Student papers		
The University of the West of Scotland			0%

12	Publication		
Latif, Ruby. "The Experiences of Professional Muslim Women in the Canadian Wor...			0%

13	Internet		
digitalreligion.tamu.edu			0%

14	Internet		
eprints.bbk.ac.uk			0%

15	Internet		
www.mdpi.com			0%

16	Internet		
onlinelibrary.wiley.com			0%

17	Internet		
researchonline.lshtm.ac.uk			0%

18	Publication		
"Industry and Innovation: Textile Industry", Springer Science and Business Media...			0%

19	Internet		
conservancy.umn.edu			0%

20	Internet		
www.zhaw.ch			0%

21	Publication		
Robinson, Jesse William, Jr.. "Description of How Christians Use and Accept Digital...			0%

22	Internet		
dergipark.org.tr			0%

23	Internet		
etheses.whiterose.ac.uk			0%

24	Internet		
www.scholars.northwestern.edu			0%

25	Internet	
escholarship.org		0%

26	Internet	
orcid.org		0%

27	Internet	
lucris.lub.lu.se		0%

28	Internet	
marciainhorn.com		0%

29	Internet	
ora.ox.ac.uk		0%

30	Internet	
eprints.qut.edu.au		0%

31	Internet	
pure.eur.nl		0%

32	Internet	
repository.uinmataram.ac.id		0%

33	Student papers	
University of Western Australia		0%

34	Internet	
pure.hud.ac.uk		0%

35	Internet	
research.monash.edu		0%

36	Publication	
Gloria Kirwan. "The Routledge International Handbook of Digital Social Work", Ro...		0%

37	Internet	
docslib.org		0%

38	Internet	
files.eric.ed.gov		0%

39 Publication

"Handbook of Contemporary Islam and Muslim Lives", Springer Science and Busi... 0%

40 Internet

philhoward.org 0%

41 Internet

repository.iainponorogo.ac.id 0%

42 Internet

repository.iainkudus.ac.id 0%

43 Publication

"The Digital Social", Walter de Gruyter GmbH, 2020 0%

44 Internet

global.indiana.edu 0%

45 Internet

jurnal.iainponorogo.ac.id 0%

46 Internet

library.unisel.edu.my 0%

47 Internet

ruor.uottawa.ca 0%

48 Publication

Bettina Lynda Bastian, Haya Al-Dajani. "Women, Entrepreneurship, and Develop... 0%

49 Publication

"Information Literacy in a Post-Truth Era", Springer Science and Business Media L... 0%

50 Publication

Bambang Suryadi, Bahrul Hayat, Muhammad Dwirifqi Kharisma Putra. "Evaluatin... 0%

51 Publication

James G. Carrier, Deborah B. Gewertz. "The Handbook of Sociocultural Anthropol... 0%

52 Publication

Marcus Moberg, Sofia Sjö. "Chapter 134 Researching Religion, Digital Media, and ... 0%

53	Publication

Paul Rollier. "Texting Islam: Text messages and religiosity among young Pakistan... **0%**

54	Student papers

University of Leicester **0%**

55	Internet

arno.uvt.nl **0%**

56	Internet

icame.events.unhas.ac.id **0%**

57	Internet

journal.equinoxpub.com **0%**

58	Internet

ugspace.ug.edu.gh **0%**

59	Publication

Alicia Izharuddin. "THE MUSLIM WOMAN IN INDONESIAN CINEMA AND THE FACE ... **0%**

60	Student papers

Delgado Community College **0%**

61	Publication

Kerstin Radde-Antweiler, Xenia Zeiler. "The Routledge Handbook of Religion and J... **0%**

62	Publication

Mellor Noha, Rinnawi Khalil. "Political Islam and Global Media - The boundaries of... **0%**

63	Publication

Ridoan Karim, Normann Witzleb. "8 "Trust" and "Self-Accountability" in the Protec... **0%**

64	Publication

Samia Ibtasam. "For God's sake! Considering Religious Beliefs in HCI Research : A ... **0%**

65	Internet

journal.ipmafa.ac.id **0%**

66	Internet

journals.plos.org **0%**

67	Internet	
jurnal.kominfo.go.id		0%

68	Internet	
peerj.com		0%

69	Student papers	
Christian Brothers Acade High School		0%

70	Publication	
Prima Ayu Rizqi Mahanani, Khairul Syafuddin. "The Integration of Bugis Cultural ...		0%

71	Student papers	
Syracuse University		0%

72	Internet	
hdl.handle.net		0%

73	Internet	
mpra.ub.uni-muenchen.de		0%

74	Internet	
pure.bond.edu.au		0%

75	Internet	
pure.uvt.nl		0%

76	Internet	
repository.unair.ac.id		0%

77	Internet	
research.vu.nl		0%

78	Internet	
www.goodreads.com		0%

79	Publication	
"A Companion to the Anthropology of Reproductive Medicine and Technology", W...		0%

80	Publication	
Andrea Venturelli, Chiara Mio. "The Routledge Handbook of Accounting for the S...		0%

81 Publication

Heidi A. Campbell, Ruth Tsuria. "Digital Religion - Understanding Religious Practic... 0%

82 Publication

Simon Bowen, Tim Shaw, John Bowers, Magnus Williamson. "illuminations : Explo... 0%

83 Student papers

University of Warwick 0%

84 Publication

Uwe Engel, Anabel Quan-Haase, Sunny Xun Liu, Lars Lyberg. "Handbook of Comp... 0%

85 Internet

cris.bgu.ac.il 0%

86 Internet

scholarworks.iupui.edu 0%

87 Internet

www.pure.ed.ac.uk 0%

88 Publication

Gerard Goggin, Mark McLelland. "Internationalizing Internet Studies - Beyond An... 0%

89 Publication

Patrick Eisenlohr. "Materialities of Entextualization: The Domestication of Sound ... 0%

90 Publication

Raja Mayang Delima Mohd Beta, Kalsom Ali. "THE INFLUENCE OF JOB BURNOUT, ... 0%

91 Student papers

University of Pretoria 0%

92 Student papers

University of Queensland 0%

93 Internet

ijikm.uitm.edu.my 0%

94 Internet

mklab.iti.gr 0%

95	Internet		
spotidoc.com			0%

96	Internet		
www.globalmediajournal.com			0%

97	Publication		
"The Handbook on Religion and Communication", Wiley, 2023			0%

98	Student papers		
Florida International University			0%

99	Publication		
Nanaeva, Zhamal. "Navigating Finance in the Metaverse: A Series of Essays on Em...			0%

100	Publication		
Syamsul Rijal. "Following Arab Saints", Indonesia and the Malay World, 2020			0%

101	Student papers		
Universidad Autónoma de Madrid			0%

102	Internet		
research.birmingham.ac.uk			0%

103	Internet		
sciendo.com			0%

104	Internet		
www.research.ed.ac.uk			0%

105	Student papers		
Universidad EAN			0%

106	Internet		
eprints.keele.ac.uk			0%

107	Internet		
es.scribd.com			0%

108	Internet		
ibrahimzaidat.com			0%

109 Internet		
journal.iaincurup.ac.id		0%
110 Internet		
www.jatit.org		0%
111 Internet		
www.readkong.com		0%
112 Internet		
www.springermedizin.de		0%
113 Publication		
Abdelkebir Sahid, Yassine Maleh, Shahram Atashi Asemanjerdi, Pedro Antonio M...		0%
114 Publication		
Al-Saudi, Hiba Ali Abdullah. "Blockchain Technology and the Potential of Waqf Re...		0%
115 Student papers		
Joliet Junior College		0%
116 Publication		
Shirley S. Ho, Xianghong Peh, Veronica W. L. Soh. "The Cognitive Mediation Model...		0%
117 Student papers		
University of the Arts, London		0%
118 Internet		
bookshop.blackwell.co.uk		0%
119 Internet		
digilib.uin-suka.ac.id		0%
120 Internet		
intellectdiscover.com		0%
121 Internet		
umu.diva-portal.org		0%
122 Internet		
www.erudit.org		0%

123   Internet

www.zora.uzh.ch   0%

124   Internet

www.zygonjournal.org   0%

125   Publication

Dito Anurogo, Hardin La Ramba, Nabila Diyana Putri, Ulfah Mahardika Pramono...   0%

126   Publication

Ewa Ziemba, Jarosław Wątróbski. "Adoption of Emerging Information and Comm...   0%

127   Publication

Fernandes, Elizabeth Silva. "A Data Science Based Frame Work to Enhance User E...   0%

128   Publication

Jeffrey T. Kenney, Ebrahim Moosa. "Islam in the Modern World", Routledge, 2013   0%

129   Publication

Kamaludeen Mohamed Nasir. "Globalized Muslim Youth in the Asia Pacific", Sprin...   0%

130   Publication

Mohammed el-Nawawy, Sahar Khamis. "Islam Dot Com", Springer Science and Bu...   0%

131   Publication

Monroe E. Price, Stefaan G. Verhulst, Libby Morgan. "Routledge Handbook of Med...   0%

132   Publication

Norah Abokhodair, Adam Hodges. "Toward a transnational model of social media...   0%

133   Publication

Roberto Tottoli. "Routledge Handbook of Islam in the West", Routledge, 2022   0%

134   Publication

Simplice A. Asongu, Paul N. Acha-Anyi. "Global tourism and waves of terror: persp...   0%

135   Publication

Tugrul Daim, Marina Dabić, Yu-Shan Su. "The Routledge Companion to Technolog...   0%

136   Internet

ejournal.uinsatu.ac.id   0%

137	Internet	
grfdt.com		0%

138	Internet	
irep.iium.edu.my		0%

139	Internet	
issuu.com		0%

140	Internet	
link.springer.com		0%

141	Internet	
www.eur.nl		0%

142	Internet	
www.sciencepublishinggroup.com		0%

143	Publication	
"The Palgrave Handbook of International Cybercrime and Cyberdeviance", Spring...		0%

144	Publication	
Arpita Kumari, P Geetha, A Shashank, S Rajendrakumar. "Review on Grid-based s...		0%

145	Publication	
Awal Kurnia Putra Nasution. "Analyzing the use of social media in education: A bi...		0%

146	Publication	
CLAIRE-MARIE HEFNER. "Morality, religious authority, and the digital edge", Amer...		0%

147	Publication	
Carmen Ting, Judit Molera, Elena Salinas, Athanasios Vionis, Mainardo Gaudenzi ...		0%

148	Publication	
Dorothea Schulz. "DIS/EMBODYING AUTHORITY: FEMALE RADIO "PREACHERS" AN...		0%

149	Publication	
Elisa Orofino, William Allchorn. "Routledge Handbook of Non-Violent Extremism - ...		0%

150	Publication	
Gina Messina-Dysert, Rosemary Radford Ruether. "Feminism and Religion in the ...		0%

151	Publication	
Jasbeer Musthafa Mamalipurath. "TEDified Islam", Springer Science and Business ...		0%

152	Publication	
Jeffrey Wimmer, Cornelia Wallner, Rainer Winter, Karoline Oelsner. "(Mis)Underst...		0%

153	Publication	
Martina Boese, Vince Marotta. "Critical Reflections on Migration, 'Race' and Multi...		0%

154	Publication	
Massimo Aria, Corrado Cuccurullo. "bibliometrix : An R-tool for comprehensive sci...		0%

155	Publication	
Pamela J. Stewart, Andrew J. Strathern. "The Ashgate Research Companion to Ant...		0%

156	Publication	
Pauline Hope Cheong, Jennie M. Hwang, Boris H.J.M. Brummans. "Transnational i...		0%

157	Publication	
Sabine Hoidn, Mairead Brady. "The Future of Management Education", Routledge...		0%

158	Publication	
Shiv Issar. "Drone Society: An Abductive Analysis of Civilian Drone Culture", SocAr...		0%

159	Publication	
Wai-Yip Ho. "Islam, China and the Internet: Negotiating Residual Cyberspace bet...		0%

160	Internet	
acikbilim.yok.gov.tr		0%

161	Internet	
anthrosource.pericles-prod.literatumonline.com		0%

162	Internet	
api.swiss-academies.ch		0%

163	Internet	
digilib.uinsgd.ac.id		0%

164	Internet	
digital.lib.washington.edu		0%

165	Internet	
e-journal.uingusdur.ac.id		0%

166	Internet	
iceb.johogo.com		0%

167	Internet	
journals.akademicka.pl		0%

168	Internet	
jurnal.ar-raniry.ac.id		0%

169	Internet	
oalib.perpustakaan.upi.edu		0%

170	Internet	
researchcommons.waikato.ac.nz		0%

171	Internet	
ricerca.sns.it		0%

172	Internet	
scholarsjournal.net		0%

173	Internet	
westminsterresearch.westminster.ac.uk		0%

174	Internet	
www.businessperspectives.org		0%

175	Internet	
www.emerald.com		0%

176	Internet	
www.frontiersin.org		0%

177	Internet	
www.journaleska.com		0%

178	Publication	
"Chapter 303868 Sagacity", Springer Science and Business Media LLC, 2023		0%

179 Publication

Eva F. Nisa. "Social media and the birth of an Islamic social movement: ODOJ (On... 0%

180 Publication

Konstantin Aal. "Influence of Social Media in a Changing Landscape of Crisis", Spr... 0%

181 Publication

Marcia C. Inhorn. "The New Arab Man", Walter de Gruyter GmbH, 2012 0%

182 Publication

Pierre Marie Chimi, Jean Louis Fobane, John Hermann Matick, William Armand Ma... 0%

183 Publication

Susan P. Wyche, Gillian R. Hayes, Lonnie D. Harvel, Rebecca E. Grinter. "Technolog... 0%

184 Publication

Thijl Sunier. "Making Islam Work", Brill, 2024 0%

185 Publication

"Second International Handbook of Internet Research", Springer Science and Bus... 0%

186 Publication

Bettina Gräf, Birgit Krawietz, Schirin Amir-Moazami. "Ways of Knowing Muslim Cu... 0%

187 Publication

Bolin, Riane M., Pate, Margaret C., Dixon, Jeffrey. "The Process of Research for Cri... 0%

188 Publication

Carol A. Ireland, Michael Lewis, Anthony C. Lopez, Jane L. Ireland. "The Handbook... 0%

189 Publication

Charles T. Salmon. "Communication Yearbook 34", Routledge, 2019 0%

190 Publication

Heidi A. Campbell, Giulia Evolvi. "Contextualizing current digital religion research... 0%

191 Publication

Jayeel Cornelio, François Gauthier, Tuomas Martikainen, Linda Woodhead. "Routl... 0%

192 Publication

Marco Valeri, Ahmad Albattat. "Metaverse and Tourism - Rethinking Implications ... 0%

193 Publication

Merlyna Lim. "Life Is Local in the Imagined Global Community: Islam and Politics i...   **0%**

194 Publication

Ricardo Córdoba de la Llave. "Reciclaje de materiales y reutilización de residuos d...   **0%**

195 Publication

Ruth Tsuria, Aya Yadlin-Segal, Alessandra Vitullo, Heidi A. Campbell. "Approaches ...   **0%**

196 Publication

Shengju Xu, Heidi A. Campbell. "Surveying digital religion in China: Characteristic...   **0%**

197 Publication

Umair Munir Hashmi, Radzuwan Ab Rashid, Mohd Kamil Ahmad. "The representa...   **0%**

198 Internet

arxiv.org   **0%**

199 Publication

van Zoonen, L., F. Vis, and S. Mihelj. "YouTube interactions between agonism, ant...   **0%**

Regular Article

Exploring the intersection of Islam and digital technology: A bibliometric analysis

Soleh Hasan Wahid

Institut Agama Islam Negeri Ponorogo, Jl. Pramuka No.156, Ronowijayan, Siman, Ponorogo, Jawa Timur, 63471, PO.Box 116, Indonesia

ABSTRACT

This study aims to identify key developments and trends in digital Islamic studies, including influential authors and their contributions, patterns of collaboration, and the evolution of themes in the literature of the 1060 Scopus database from to 1969–2024. This study also examines the representation of women and the main theoretical frameworks in the field. Biblioshiny, R-Studio, VOSViewer, and N-Vivo were used for bibliometric and sentiment analyses. This study found that academic attention to Islam and digital technologies has increased since the early 2000s with a shift towards online platforms for religious expression and community building. The study also examines the role of key authors, such as Norah Abokhodair, Sarah Vieweg, Marcia C. Inhorn, Eva F. Nisa, Giulia Evolvi, Morgan Clarke, Patrick Eisenlohr and Emma Baulch. The analysis of trends in the digital Islamic literature shows an increasing integration of digital technologies in Islamic practice from 2008 to 2021, with a focus on social media and mobile applications for religious education and engagement. Since 2021, Instagram has become an important space for the expression and discussion of Islamic identity. The research examines digital Islam as a major area of digital religion, exploring the role of the 'digital Muslim' in the 'digital Ummah.' This study reveals how digital Islam blends conventional and modern techniques, employs a cross-disciplinary theoretical approach, and significantly includes women. These findings demonstrate that women are more visible in highly cited studies.

1. Introduction

The significance of digital Islam in Muslim societies is rapidly growing as digital technologies become more prevalent. It is imperative to understand how Islam adapts and is represented in this new medium. Fortunately, despite a lack of consensus on the definition of "digital Islam," it is clear that it represents a unique manifestation of Islam in the digital context, with new identities, practices, and emerging communities (Campbell, 2012; el-Nawawy & Khamis, 2010; Zaid et al., 2022). Some view it as the use of digital tools to practice Islam (Al-Farizi et al., 2022; Arifin et al., 2022; Mustafa et al., 2020), whereas others argue that it extends it (al-Mutairi, 2022; el-Nawawy & Khamis, 2010; Lengauer, 2018; Olson, 2017).

According to Gary R. Bunt (2009), the term "digital Islam, " lacks a single clear definition and admits that it is unable to provide a precise explanation. Bunt acknowledges that the term can have varied interpretations, depending on an individual's perspective. He noted that there is no universally accepted definition of the term.

"It depends in part on one defines Islam, and whether elements within that definitionhave a digital edge. Digital Islam may be explicitly online, on a website, blog, YouTube Video, or, more recently, an entry on Twitter. It may be explicitly 'religious' in orientation, relating to specific practices and concepts associated with core Islamic values and precepts. However, the articulation of digital Islam may also relate to specific cultural and political causes, which may be implicitly 'Islamic' in orientation".

Gary Bunt`s (2009) approach categorizes digital Islam into different aspects based on how it integrates with Islamic practices. These aspects include using digital platforms to disseminate religious teachings and information, utilizing social media and online forums for discussions related to Islam, and employing mobile applications for religious activities, such as prayer times and Quran recitation. Additionally, digital Islam is seen as a means of activism, in which digital platforms are utilized for political or social issues from an Islamic perspective. Finally, digital Islam in culture is classified as the integration of Islamic elements into the digital media. Bunt's approach demonstrates the adaptability of digital Islam to technology and its impact on the daily lives of Muslims

worldwide, presenting opportunities for further investigation into the intersection of religion and technology (Bunt, 2009). Therefore, a strong theoretical foundation in digital Islamic studies is crucial for a deeper understanding of the implications of digital tools and platforms on Islamic practices and beliefs. Campbell (2017) and Chaudhary (2020) have addressed this issue by highlighting the importance of a theoretical approach to studying digital Islam and the significance of digital ethics in Islam. Both contributions emphasize the need for a blend of theoretical rigor and practical flexibility in the study of digital Islam, and the importance of ongoing research and dialogue in understanding digital transformation in Islam.

Another term related to the concept of digital Islam, also known as digital Muslims or digital Ummah, refers to individuals who actively use digital platforms and technology to express and practice their faith, connect with other Muslims globally, and engage in religious activities (Spalek & Imtoual, 2007). It is becoming increasingly common because of increasing digital literacy among Muslims, especially the younger generation, who use digital devices to strengthen their Islamic identity, access religious content, and participate in online religious discussions (Akmaliah & Burhani, 2021). The concept of e-Ummah, or virtual Ummah, has also emerged, where Muslims gather online to build a sense of brotherhood and unity (Jamil et al., 2020). The Internet also gives young Muslims the option to join digital communities, where they can interact through thoughts, attitudes, and discussions, rather than limited by geographical location or social and family ties (Kirmayer et al., 2013).

A variety of research on digital Islam has arisen from the lack of a single definition of this concept. The investigation of Islam and the Internet commenced in the late 1990s as academics-initiated research on how religious individuals and organizations employed the Internet to disseminate religious content and messages (Eickelman, 2003; Ibahrine, 2020). Scholars argue that the advent of digital media in the Arab and Islamic realms could facilitate religious authorities to propagate their standardized and unaltered perspectives (Sisler, 2011). On the other hand, others contend that these ideas appear ineffective and oversimplified because of digital media's minimal influence on the culture of Arab and Islamic realms (el-Nawawy & Khamis, 2010). Additionally, the digitalization of Islam is viewed as a test of the conventional understanding of Muslim identity (Ibahrine, 2014; Martin, 2004).

Research indicates that new media and digital technology impact religious hierarchies, challenge established societal structures, and offer a platform for religious groups that were previously underrepresented (Bunt, 2018; Ibahrine, 2020). The construction of Islam as a social and cultural entity continues to evolve in response to societal advancements and technological innovations (Sorgenfrei, 2021).

Studies in Muslim societies have investigated the relationship between Islam and digital technology, focusing on topics such as religiosity and consumer attitudes (Souiden & Rani, 2015), Islamic education among youth (Alkouatli et al., 2023), media representation and Islamophobia (Saeed, 2007), the impact of Muslim communities on Islamophobia (Bowe & Makki, 2016), the emergence of hybrid Muslim identities in the digital realm (Evolvi, 2017), and women's empowerment in the Islamic context (Gökhan, 2019; Nisa, 2021). These findings demonstrate the intricate interplay among technology, culture, digital Islam, and societal norms.

When discussing digital Islam, several key aspects have yet to be fully explored. One of these is the lack of a single agreed-upon definition of digital Islam, which has led to a range of methodologies, approaches, and theories being employed to study this phenomenon. This diversity can be difficult for those unfamiliar with the issue to comprehend, particularly the Muslim community itself, which is the focus of the discussion. Another important factor to consider is the relationship between Islam and digital platforms, which can shed light on the cultural shifts that occur in society. It is worth noting that the impact of digital technology on religious behavior may be more pronounced in conservative and traditional environments than in more inclusive and open

environments (Ibahrine, 2020).

As research in this field continues to advance, bibliometric analysis is a useful method for studying the discourse of adaptation and representation of Islam in the digital realm. This method helps to identify research gaps, trends, and the state of the art, which can be valuable for developing scholarly projects (José De Oliveira et al., 2019). By analyzing the most influential authors, literature, and publishers, as well as the thematic evolution in the field of Digital Islam, this method enables a comprehensive assessment of research related to digital Islam. Additionally, it provides a theoretical framework for future research. This study is important for understanding the complex relationship between digital technology, Islam, and religious identity, and can inform the development of inclusive policies and practices for the global Muslim community by incorporating research questions about the representation of women in digital Islamic works.

Research on "digital Islam" does not explicitly use this term, but rather focuses on related themes such as religious moderation, Islamic and media studies, terrorism issues, Islamic communication, and da'wah. Hashmi et al. (2021) conducted a systematic review and thematic analysis using data from the Scopus and Web of Science databases to examine representations of Islam on social media. Their findings revealed a wide range of portrayals of Islam, from liberal to extremist views, with most empirical studies showing largely negative portrayals. Similarly, Prahesti (2022) employed bibliometric analysis with Google Scholar using tools such as Publish and Perish and VOSviewer to explore religious moderation. The study identified significant growth in articles on the topic between 2020 and 2022, indicating growing interest.

Yunus Mustofa and Rizal Mustofa (2023) focused on Islam and media studies and used bibliometric analysis with Scopus and Biblioshiny data. Their research successfully detected keyword trends and author/journal prominence, indicating a shift in research focus on issues of gender and authority in the context of Islam and the media. In the field of terrorism studies, Yumitro et al. (2023) examined the issue of terrorism in Indonesia through bibliometric analysis using data from Scopus and visualization with VOSviewer. They observed an upward trend in terrorism-related research, with Indonesia being the focal point owing to its unique demographic and geopolitical context.

In addition, Latuconsina (2023) conducted a systematic review of Islamic studies through bibliometric analysis using the R package "Bibliometrics" for data analysis and thematic analysis. This study mapped the evolution of Islamic studies from 1941 to 2022, showing the main topics, authors' contributions, and the most cited works over the decades. Izza (2023) also conducted an analysis of publication patterns and thematic clusters in Islamic communication and da'wah through scientometric analysis with VOSviewer and NVivo 12 Plus for bibliometric mapping and frequency analysis, this study focused on the media and communication methods used in da'wah activities in the digital era.

Wildman (2022) conducted a bibliometric analysis focusing on social scientific publications within the North American Association for the Study of Religion (NAASR). The study utilized bibliometric methods to explore scholarly communication dynamics and highlighted the benefits of online academic conferences in broadening the audience reach. Wildman discussed the use of computational modeling and simulations by Schults to examine religious phenomena and Miller's framework of "queer democracy" to historicize Christian nationalist politics. However, this study's limitation lies in its narrow focus on NAASR publications, which may not fully capture the global scope of religious studies.

Bukhari et al. (2023) used VOS Viewer to map research on the impact of digital media on the conventional da'wah in Padang City. A qualitative phenomenological study found that digital media significantly influences people's behavior more than traditional da'wah messages. Conventional preachers who lack digital skills face challenges in message transmission, emphasizing the need for digital competencies. The study's limitation is its focus on a single city, which potentially does not represent broader trends. Judijanto et al. (2024) conducted a systematic literature review to examine digital freedom and Islamic ethics. They

S.H. Wahid

highlighted that while digital freedom allows unrestricted information access, it presents challenges, such as privacy concerns and cybersecurity threats. The study emphasized the adaptability of Islamic ethics in addressing these issues, but noted limitations due to interpretative variations and the fast-evolving nature of technology.

These studies collectively provide an understanding of how Islam interacts with technology and media, and diverse themes and methodologies have been used to explore this relationship. The results demonstrate the complex and multifaceted nature of digital Islam, revealing a broad spectrum of issues and opportunities at the intersection of religion and technology.

Studies using bibliometric methods and systematic literature reviews have made significant contributions to our understanding of how Islam is interpreted, practiced, and discussed in the digital realm. Research has revealed a wide range of portrayals of Islam on social media, often highlighting negative narratives and public perception. Studies on new media have traced the evolution of the relationship between Islam and technology, identifying shifts in focus towards issues such as gender and authority. Additionally, research has explored the impact of digital media on conventional da'wah and examined digital freedom and Islamic ethical perspectives, emphasizing the need for digital competencies and the adaptability of Islamic ethics to address challenges such as privacy concerns and cybersecurity threats.

However, despite these contributions, there remains a significant gap in the literature: there is still no comprehensive definition or theoretical framework for "Digital Islam." Existing research tends to focus on practical applications, specific cases, and thematic analyses rather than developing a broader, cohesive framework. This lack of a comprehensive theoretical foundation limits our ability to fully understand and contextualize the diverse phenomena observed in digital Islamic practices. Therefore, further research is needed to provide a more comprehensive understanding and theoretical foundation that can inform future research, policies, and practices in digital Islamic space. Based on these objectives, the research questions of this study were as follows.

RQ1: How does a performance analysis of the 'digital Islamic literature reveal key developments and trends in this field?

RQ2: Who are the influential authors in the 'digital Islam' literature and what are their main contributions? Why have they become influential?

RQ3: How do patterns of collaboration between Islamic-majority countries affect the output and impact of 'digital Islamic research?

RQ4: How does bibliometric analysis reveal the thematic evolution of the 'digital Islam' literature and what are the major themes that have evolved over time?

RQ5: How does sentiment anysis in ' the literature reveal perceptions and attitudes towards digital technology in an Islamic context?

RQ6: What is the involvement and representation of women as the main authors in the 'digital Islam' literature, and what are the main articles that address gender issues?

RQ7: What are the main theoretical frameworks used in the study of digital Islam, and how do they help understand the interaction between Islam and digital technology?

In this study, I conducted a comprehensive analysis of the digital Islamic literature using bibliometric techniques. I began by analyzing publication rates, citations, and influential journals using Biblishiny software in R-Studio and VOSViewer, which helped me identify key trends and developments in the field. I also used co-citation analysis and author collaboration networks to determine the impact of influential authors in the field and evaluate their h-index and total number of citations. Additionally, I used keyword co-occurrence analysis and thematic evolution maps to examine the thematic evolution of digital Islamic literature, providing a comprehensive understanding of the research focus and evolving interests in specific topics. Sentiment analysis using N-Vivo allowed us to assess the perceptions and attitudes

of communities towards the integration of technology in religious practices. I also analyzed the representation and participation of women as lead authors in the literature on digital Islam and in the literature addressing gender issues. I used author gender and network analyses to explore the collaboration and influence of female authors, providing insights into the role of women in the field. This study delves into digital Islam's main theoretical framework by examining the most-cited documents and references globally. Identifying the most influential frameworks offers insights into how they shape our understanding of Islam and digital technology. My research combines theoretical rigor and empirical analysis to enhance the literature on Digital Islam, offering a comprehensive perspective of technology, religion, and society.

This study introduces two unique aspects of bibliometric analyses: sentiment analysis of 'digital Islam''s literature, and women's participation and representation in this field. By conducting sentiment analysis, this study uncovers the diverse perceptions and attitudes of Muslims towards digital technologies, providing significant insights into the integration of these technologies into religious practices and daily life. Understanding the interplay between digital Islam and technology is therefore crucial. Moreover, the research on women's participation and representation sheds light on the prominent role women play as primary authors and research subjects in 'digital Islam' literature. This challenges existing assumptions and underscores the importance of gender in this area of research. By emphasizing these aspects, this study contributes to the academic discourse on 'digital Islam' and promotes inclusivity and gender awareness. It also establishes a foundation for future research investigating the relationship between technology, digital Islam, and gender.

2. Research design

In this study, I used the Bibliishiny software in R-Studio to conduct a bibliometric analysis and map key developments, trends, and dynamics in the field of Digital Islam literature (Aria & Cuccurullo, 2017). Bibliometrix is a open-source tool that enables comprehensive science mapping analysis and supports a recommended workflow. In addition, the VOSViewer was used in this study. This software emphasizes the visual representation of bibliometric maps (Van Eck & Waltman, 2010). Furthermore, N-Vivo was employed for sentiment analysis of digital Islamic literature. N-Vivo's sentiment analysis tool is suitable for this task because it can autocode unlabeled and unstructured text corpora against a built-in sentiment dictionary, as shown in an experiment on the IMDB dataset, where it achieved an accuracy of 87.63% (Dewi et al., 2023). Therefore, using N-Vivo for sentiment analysis in this study was the most appropriate choice.

To examine the relationship between Islamic and Muslim societies and the digital realm, a comprehensive search strategy was executed using the Scopus database (Donthu et al., 2021). The use of Scopus was justified by its extensive collection of over 90 million documents, which represent Islamic perspectives in the literature (Elsevier Scopus blog, 2023). In addition, its user-friendly search interface and offline analysis capabilities using CSV files enable in-depth searches and analyses (Baas et al., 2020; Zainuddin, 2015). Scopus is a multidisciplinary database suitable for searching scholarly articles on a range of topics including Islam and digital media (AlRyalat et al., 2019). Therefore, Scopus' extensive database coverage, analysis features, and global reach make it an ideal choice for searching the literature related to Islam and digital media. A search string was then used TITLE-ABS-KEY (islam OR "Muslim societies" AND "digital world" OR "digital age" OR technology OR "social media" OR internet OR "online community" OR "cyber space" OR "digital culture" OR "virtual community" OR "online engagement" OR "digital engagement" OR "social networking" OR "online education" OR "e-learning" OR "virtual learning" OR "digital platforms" OR "online platforms").

In this study, the initial step involved identifying pertinent records from the Scopus database, resulting in the successful identification of

2026 documents based on the STRING Criteria. Following identification, the next step entailed the removal of records prior to screening. This process led to the removal of 13 documents due to duplicates, 2 documents due to incomplete content, and 3 documents due to incomplete author information, resulting in a total of 2008 documents remaining for the subsequent screening process.

The subsequent screening process involved evaluating the remaining documents to determine their eligibility based on predefined inclusion and exclusion criteria. According to Rogers et al. (2020), a sample size of at least 1000 papers can provide a reliable estimate of citation performance across institutions. Donthu et al. (2021) asserted that a larger sample size helps achieve more accurate and stable results in bibliometric analysis, thus ensuring the reliability of the conclusions drawn from this study.

Based on these arguments, I decided to use an appropriate sample size for this study. A total of 569 documents were excluded by restricting the subject area to the social sciences, arts, humanities, psychology, and multidisciplinary studies. In addition, 239 documents were excluded by restricting the document type to articles, book chapters, or conference papers, and 11 documents were excluded by selecting only the finalized publications. Furthermore, 40 documents were excluded based on specific keyword criteria, such as Christian, Jewish, Hindu, Buddhist and Catholic. In contrast, 89 English-only articles were included. After rigorous screening process, 1060 studies were deemed eligible and included in the subsequent bibliometric analysis, as shown in Fig. 1.

The retained dataset of 1060 documents forms the basis for bibliometric analysis, allowing for a detailed examination of publication trends, authorship patterns, thematic concentrations, and citation networks within the literature on Islam and digital engagement. This methodological approach not only highlights the breadth and depth of research in this emerging field but also provides a foundation for identifying gaps in the literature, understanding the evolution of key themes over time, and suggesting avenues for future research. Through this bibliometric analysis, this study provides a structured overview of how
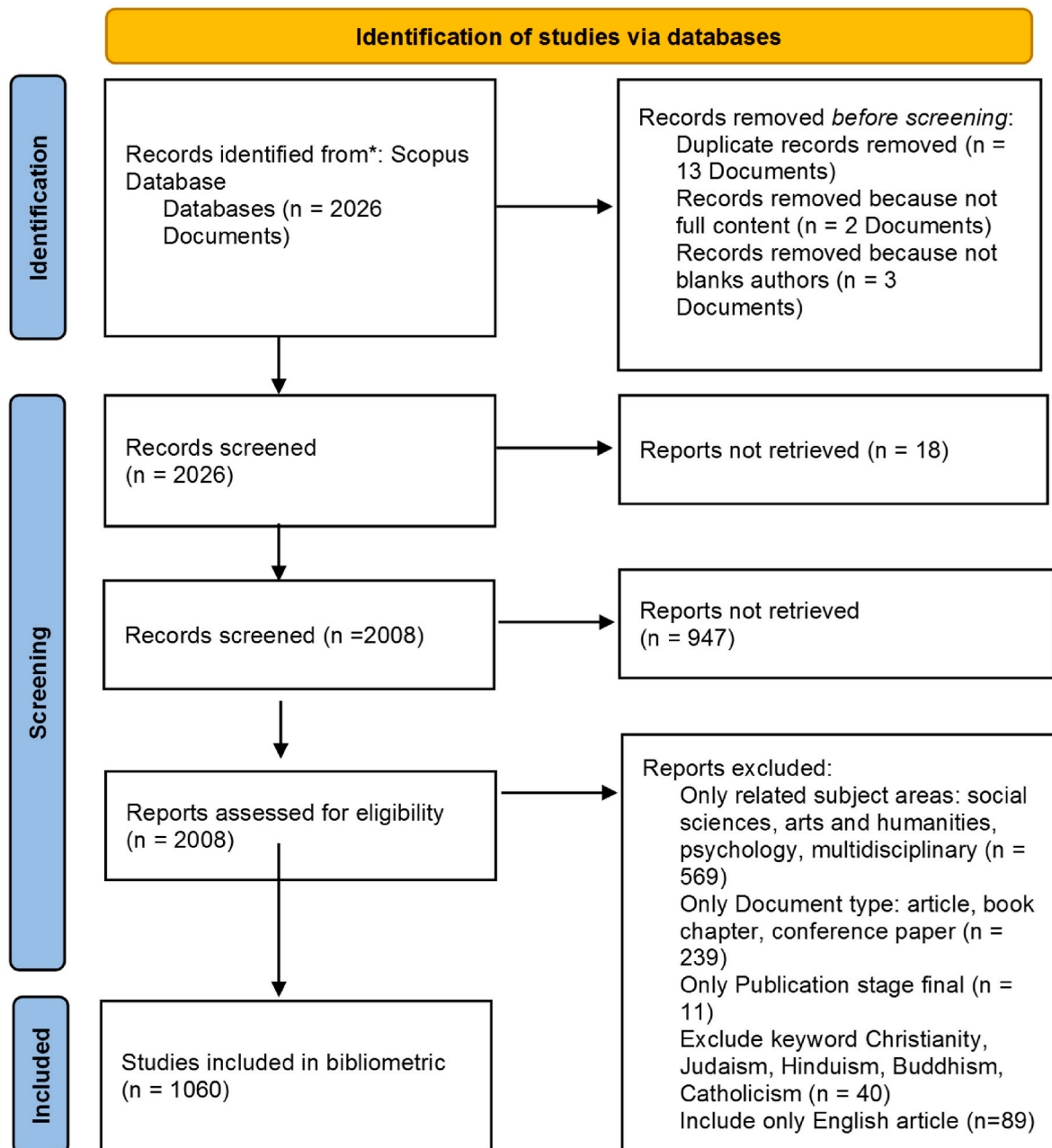

Fig. 1. Prisma Flow Diagram.

digital technologies intersect with Islamic practices and their broader implications for Muslim societies globally, as shown in Table 1.

Following the completion of the bibliometric analysis, the research design incorporated the use of N-Vivo, a qualitative data analysis software, to conduct a sentiment analysis on the same set of 1060 documents. This phase specifically aims to understand the intricacies of the discourse in the literature. By utilizing sentiment analysis, this study seeks to uncover prevailing attitudes and perceptions regarding the integration of digital technologies in Islamic practices and Muslim societies. The sentiment analysis conducted in N-Vivo involves coding textual data from documents, identifying positive, negative, and neutral sentiments, and analyzing the context in which digital Islam is discussed. Following the bibliometric analysis, the research design incorporated the use of N-Vivo, a qualitative data analysis software, to conduct sentiment analysis on the same set of 1060 documents. This phase particularly focuses on understanding the nuances of discourse in the literature. By applying sentiment analysis, this study aims to uncover the prevailing attitudes and perceptions regarding the integration of digital technologies in Islamic practices and Muslim societies. Sentiment analysis in N-Vivo involves coding textual data from documents, identifying positive, negative, and neutral sentiments, and analyzing the context in which digital Islam is discussed.

3. Result and discussion

This study presents a comprehensive bibliometric framework for analyzing Digital Islam literature. Using Biblioshiny in R-Studio (Moral-Muñoz et al., 2020), we mapped growth dynamics, identified influential authors, analyzed international collaborations, outlined thematic evolution, explored sentiments towards digital technologies in the Islamic context, assessed the role of women, and identified theoretical frameworks for digital Islamic studies.

RQ1: *Growth and trends in digital islam literature*

The analysis starts by presenting the growth trend of Digital Islam literature since its inception. Based on publication and citation data, we identified time periods with significant surges in research, highlighting the topics and issues that dominate academic discourse. A performance analysis of the 'Digital Islam' literature was conducted to identify key developments and trends in the field. This included analyzing publications per year, citations, and the most prolific journals. The analysis

Table 1
Digital islamic literature from Scopus (1969–2024).

Description	Results
Timespan	1969:2024
Sources (Journals, Books, etc)	656
Documents	1060
Annual Growth Rate %	4.77
Document Average Age	7.68
Average citations per doc	8.541
References	42523
DOCUMENT CONTENTS	
Keywords Plus (ID)	1442
Author's Keywords (DE)	2941
AUTHORS	
Authors	1790
Authors of single-authored docs	546
AUTHORS COLLABORATION	
Single-authored docs	622
Co-Authors per Doc	1.86
International co-authorships %	10
DOCUMENT TYPES	
Article	731
book chapter	173
conference paper	89
Review	67

highlighted how this literature is evolving and which areas are receiving the most attention.

Fig. 2 shows a significant and consistent increase in the number of publications on Islamic digital literature from 1969 to 2024. The number of publications per year grew slowly at first but then increased rapidly and significantly in the early 2000s. This surge in publications can be attributed to the growing interest in and recognition of the significance of research in digital Islam, particularly in the past two decades. The period between 2007 and 2024 is marked by significant annual growth in research activity. This era is considered pivotal in the development of Islamic digital literature, signifying a heightened focus on exploring and advancing this field. The data reveal the increasing importance placed on digital Islam and progress made in this area.

Fig. 3 shows an analysis of the average citations per year for digital Islamic literature, revealing fluctuations in research recognition and impact over time. Initially, there was a lack of impact from the late 1960s to the early 1980s, with almost no citations per year. However, in 1983, there was a significant increase in the average citations, indicating the importance of research in the field. Since the 2000s, there has been a consistent upward trend in the average citations, albeit with some fluctuations. The years 2003 and 2004 were notable for having a higher average number of citations, indicating increased recognition of research in Islamic digital literature. The average number of citations stabilized at a lower but still significant level, with another peak in 2016. However, from 2019 to 2024, there was a decline in the average number of citations per year, which may be due to a time lag in citation collection or an increase in less-cited publications. This analysis offers insights into the evolving dynamics of citations over time and academic recognition of Islamic digital research on a global scale.

Fig. 4 highlights that the journal 'Religions' is the most prolific, with 30 articles, followed by the 'Indonesian Journal of Islam and Muslim Societies' and 'Contemporary Islam.' The 'Journal of Arab and Muslim Media Research' and the 'Journal of Religion, Media, and Digital Culture' were also significant contributors. Furthermore, the '2013 5th International Conference on Information and Communication Technology for the Muslim World (ICT4M 2013)' and its 2014 edition contributed to the field. The analysis of publication trends from 1969 to 2024 reveals exponential growth in research output, particularly between 2007 and 2024, marking a new era of increased academic interest in digital Islamic studies. This growth was accompanied by fluctuations in citation recognition, with a noticeable increase since the early 2000s. This paper underscores the diverse platforms supporting digital Islamic research and advocates for enhanced strategies to boost the visibility and impact of these studies.

RQ2: *Influential sources and authors in digital islam literature*

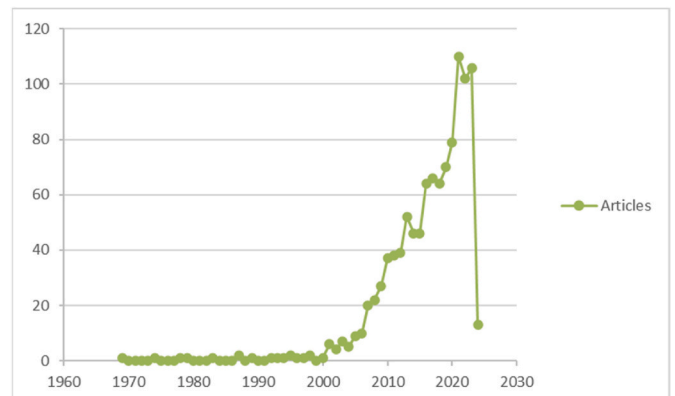This includes an evaluation of their h-index and total number of

Fig. 2. Annual scientific Production for digital islamic literature.
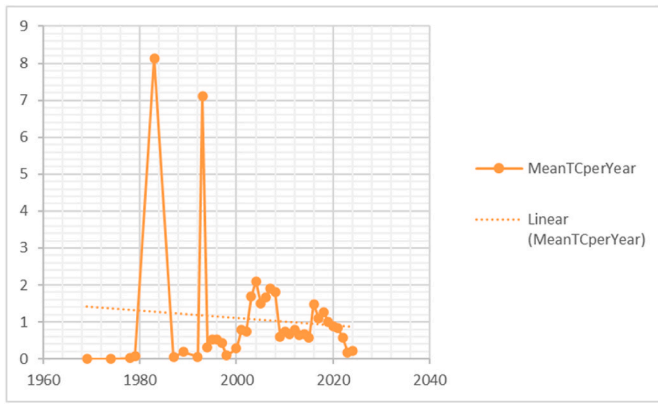
S.H. Wahid

Fig. 3. Average citations per year for digital Islam literature.

citations to demonstrate their influence and contribution to the field. This study aimed to understand the basis of their influence, including the quality and impact of their research.

Fig. 5 and Table 2 provide an analysis of influential authors in the field of Islamic digital literature and their contributions, based on citation metrics derived from VOSviewer and Biblioshiny. This study identified seven authors. Norah Abokhodair emerges as a leading figure with 233 citations across six documents and 27 citations per year, whereas Inhorn MC, with six documents, amasses 496 citations and 26 citations per year, highlighting its significant impact. Eva F. Nisa and Evolvi G, Clarke M, Eisenlohr P, and Baulch E are also noted for their substantial citation counts, indicating their important contributions to the field.

RQ3: *Collaboration patterns in islamic-majority countries*

A network analysis of collaborations between countries

demonstrates the global reach of digital Islamic research. This study evaluates the intensity and characteristics of collaborations, and identifies patterns that indicate scholarly exchange and joint contributions to global knowledge.

In this analysis, I also present the ten countries with the highest number of collaborations in digital Islamic literature research, as well as the ten pairs of countries with the most frequent collaborations.

The analysis of international collaboration networks in the field of digital Islamic literature, as depicted in Figs. 6 and 7 and Table 3 and Table 4, reveals significant patterns and relationships among the countries. The analysis of international collaboration in the digital Islamic literature identifies key patterns and relationships among countries, highlighting the central roles of the United States and the United Kingdom as academic hubs. Malaysia and Indonesia also emerged as significant contributors, with these countries demonstrating a high level of participation and strong bilateral collaboration, especially between Indonesia and Malaysia. The study showcases the global nature of research collaboration, with notable connections such as Malaysia-Saudi Arabia and UK-US each recording seven collaborations, and a notable trans-European link between Germany and the Netherlands. This underscores the importance of international cooperation to enhance the understanding of Islam in the digital era, reflecting a complex, interconnected global network of knowledge exchange.

Table 4 shows the analyses of intercountry collaborations in Digital Islam research, focusing on how countries with varied interests and capacities collaborate to understand and apply digital technologies in Islamic contexts. It highlights significant partnerships, such as between Indonesia and Malaysia and Malaysia and Saudi Arabia, which reflect shared cultural and religious backgrounds and the integration of technology with Islamic values. Additionally, collaborations between Western and Muslim-majority countries, such as the US, UK, Qatar, and Germany, underscore the importance of cross-cultural research in this field. The findings emphasize that international cooperation is crucial for a comprehensive understanding of Digital Islam, covering the
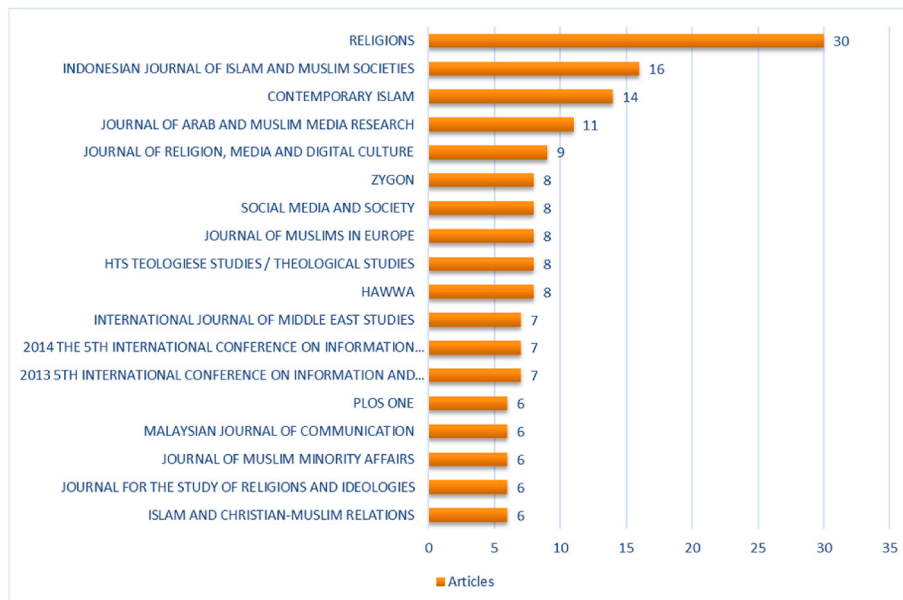

Fig. 4. Most productive journals in Digital Islam literature.

Fig. 5. Top Authors and Sources in Digital Islam literature by VOSViewer.

S.H. Wahid

Table 2
Top Authors and Sources in Digital Islam literature by Biblioshiny.

Author	TI	TC	TCpY
ABOKHODAIR N	6	233	27.24722
INHORN MC	6	496	26.24528
NISA EF	5	148	19.88095
EVOLVI G	6	86	12.91667
CLARKE M	5	153	9.271335
EISENLOHR P	5	137	9.023647
BAULCH E	3	60	8.571429
AL-RAWI A	4	54	5.790909
LARSSON G	5	60	4.944444
ECHCHAIBI N	3	70	4.845238
AL-ZAMAN MS	3	11	3.666667
HASHMI UM	4	13	3.333333
SHABANA A	5	33	3.3
EDIS T	4	37	2.871591
ABDEL-FADIL M	3	12	2.309524
MAHMUD M	5	23	1.924242
HASHIM R	4	13	1.287879
BUNT GR	3	7	0.564103
HANEEF SSS	3	1	0.090909

technological, social, and religious dimensions. Such collaborations facilitate enriched dialogue and innovation within Muslim communities globally, showcasing the global relevance and interdisciplinary nature of digital Islamic research.

RQ4: Thematic evolution in digital islam literature

Using keyword co-occurrence and thematic evolution mapping techniques, we explored how the research focus has shifted and evolved. These findings offer insights into research dynamics, highlighting new areas and emerging topics in academic dialogue.

Fig. 8 presents a comprehensive analysis of ten thematic clusters

identified through specific keywords, each exploring various facets of contemporary societal issues through the lens of digital media, religious identity, and socio-political dynamics.

The first cluster delves into the role of digital platforms, such as Facebook and YouTube, in shaping cultural and religious identities, emphasizing the negotiation of gender politics and social activism within diverse cultural landscapes. This finding highlights the impact of digital media on contemporary discourse and identity formation.

The second cluster examines the interaction between Islamic traditions and modern challenges, such as globalization and the COVID-19 pandemic, focusing on the implications for education, technology, and societal change. This underscores Islamic societies' adaptation to technological advancements and global dynamics.

In the third cluster, the focus shifted to the Middle East, exploring sociopolitical and cultural transformations after the Arab Spring. The role of new media in influencing political activism, religious identity, and cultural values is analyzed, offering insights into the complexities of governance and freedom of expression in the region.

The fourth cluster addresses terrorism, radicalization, and extremism within the context of Islamism, highlighting the influence of jihadist movements and propaganda on global security. It provides a critical view of the sociopolitical challenges posed by radical ideologies.

The fifth cluster explores the intersections of digital culture, activism, and identity politics, particularly the role of social media in advocating for social justice issues, such as Islamophobia and racism. This illustrates how digital platforms facilitate activism and discussions of discrimination.

The sixth cluster looks at Pakistan, focusing on the interplay between digital media, education, ethics, and sociopolitical dynamics concerning Islam, nationalism, and gender. The significance of religious discourse and educational initiatives in shaping societal norms has been emphasized.

The seventh cluster analyzes the religious and cultural dynamics of
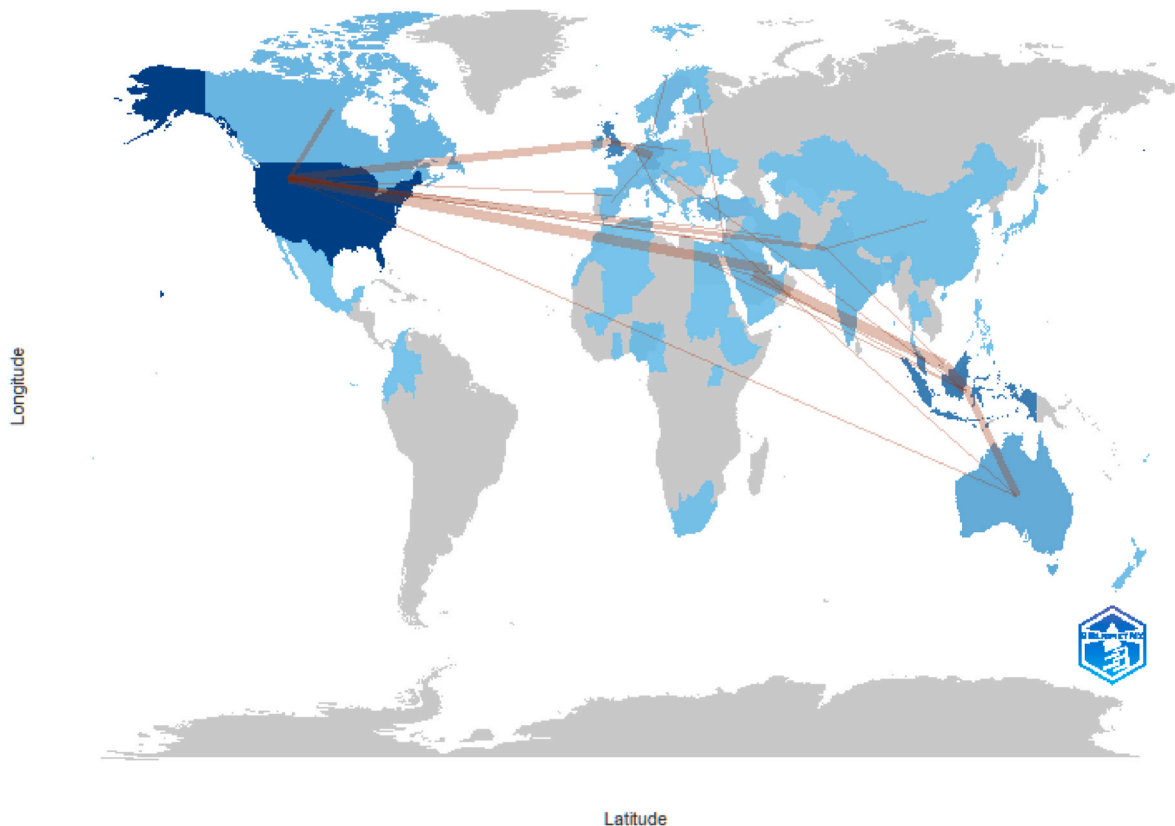

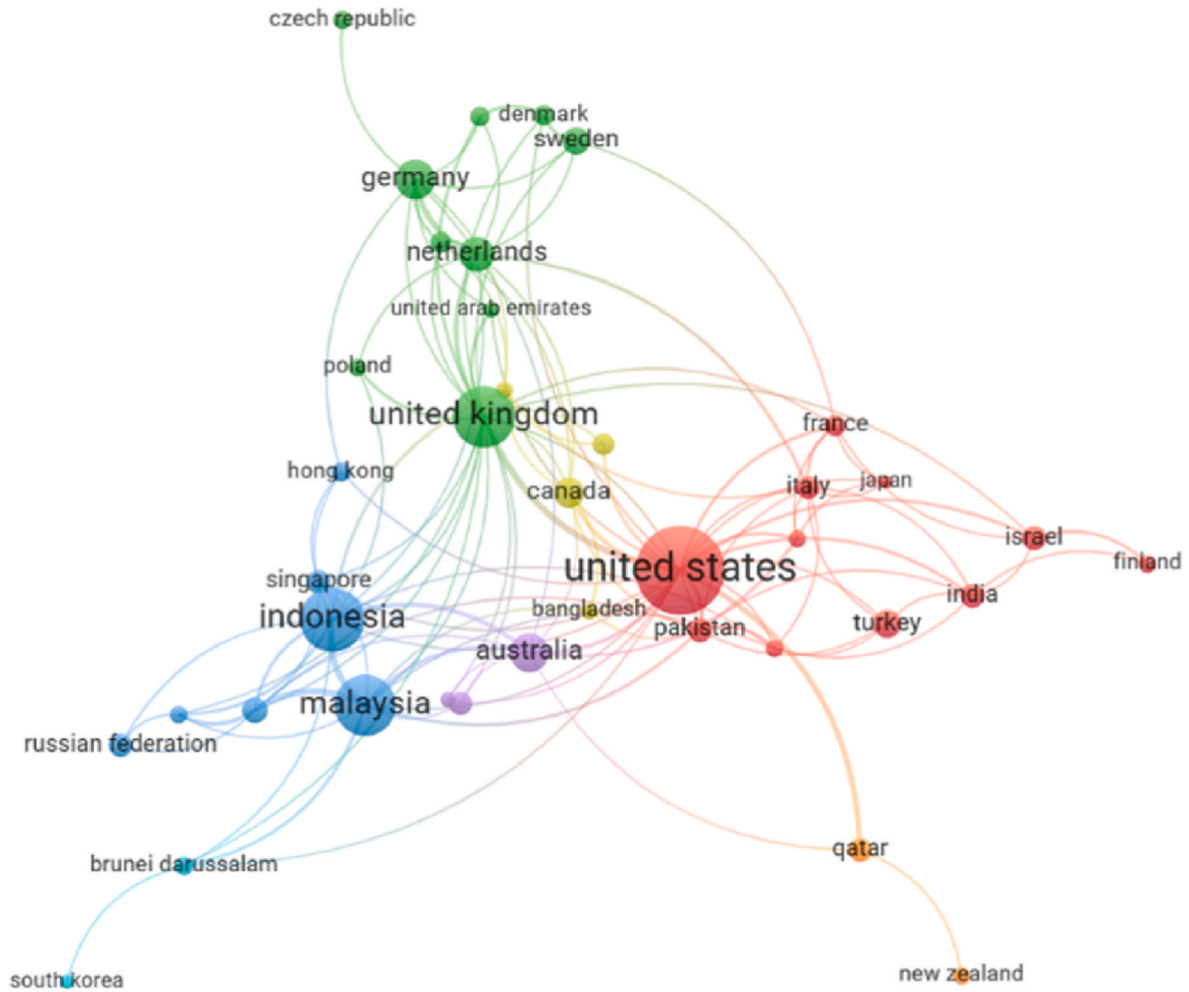**Fig. 6.** Digital Islam literature collaboration world map.

S.H. Wahid

Fig. 7. Digital Islam literature co-authorship by Country.

Table 3
10 most collaborated countries.

Country	Total Collaborations
United States	44
United Kingdom	35
Malaysia	28
Indonesia	26
Australia	18
Netherlands	18
Saudi Arabia	17
Germany	16
Pakistan	14
Italy	12

Table 4
10 countries' most collaborated Couples.

Country 1	Country 2	Collaborations
Indonesia	Malaysia	7
Malaysia	Saudi Arabia	7
United Kingdom	United States	7
Germany	Netherlands	6
Qatar	United States	5
Australia	Indonesia	4
Netherlands	United Kingdom	4
Australia	Malaysia	3
Australia	United States	3
Canada	United States	3

Christianity, Hinduism, and Judaism in West Africa, exploring the impact of the diaspora, media, and religious authority on community identities and practices.

The eighth cluster investigated the influence of religion, social media, and youth culture in Indonesia, highlighting the role of Instagram and music in shaping moral values and religious expressions among youth.

The ninth cluster considers geopolitical, cultural, and social dynamics in regions such as Egypt, India, and Nigeria, addressing broader themes such as orientalism, race, and secularism. It offers a critical examination of cultural representation and power dynamics.

Finally, the tenth cluster focuses on the intersection of bioethics and Islamic science, examining ethical considerations in scientific advancements guided by Islamic principles. This reflects an interdisciplinary field that merges scientific inquiry with ethical and religious reflections.

Overall, this study elucidates the intricate relationships between digital media, religious identity, and socio-political issues across different cultural and geographical contexts, providing a nuanced understanding of contemporary societal challenges and transformations.

Having identified the various themes in the ten clusters of Vos-Viewer. I then identified how these clusters were thematically interconnected.

Fig. 9 presents a thematic analysis focused on "Digital Islam," which encompasses the practice, interpretation, and communication of Islam within digital environments. The analysis utilized a thematic map to categorize research themes based on their relevance and level of development, employing axes to represent theme importance and
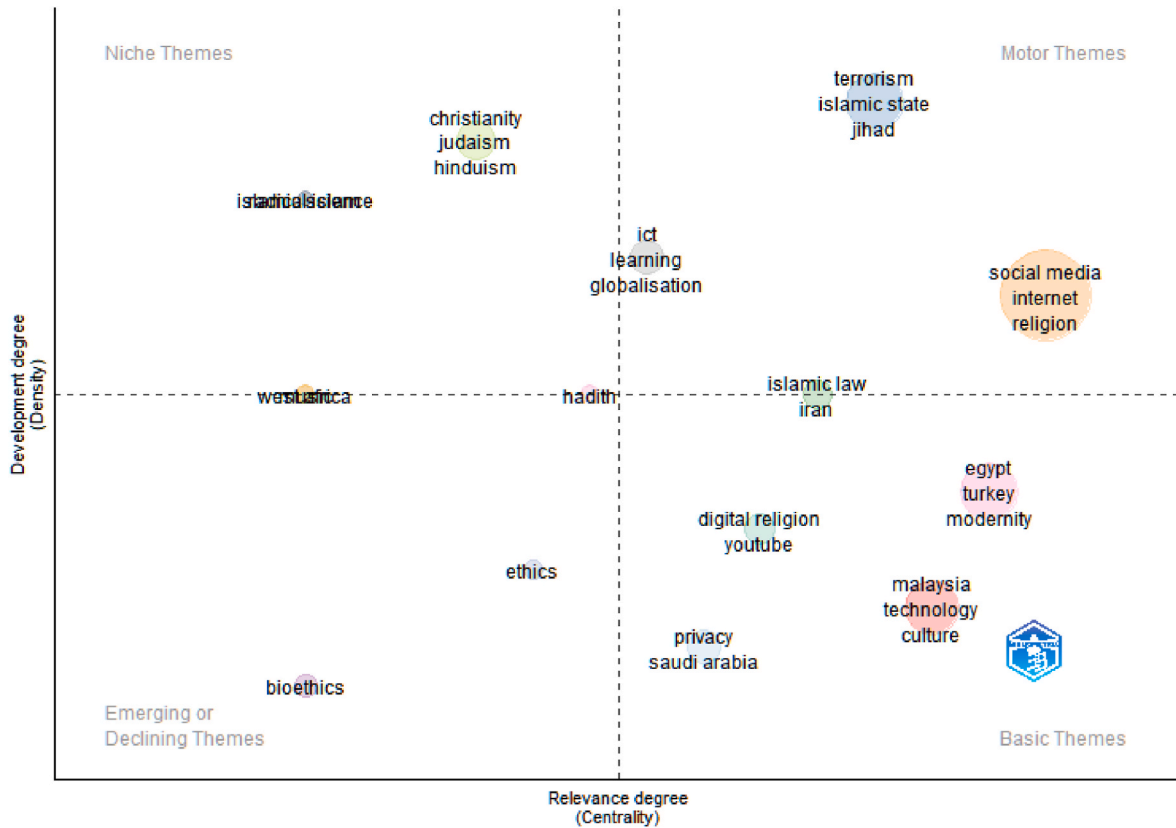
S.H. Wahid

Fig. 8. Digital Islam Vos Viewer Co-Occurrence analysis.

density. Key themes were organized into quadrants, illustrating their relationships and significance. Central themes, identified as Motor Themes, include 'terrorism,' 'Islamic state,' and 'jihad,' highlighting their prominence in discussions about the digital impact on these subjects. Basic Themes, such as 'malaysia,' 'technology,' and 'culture,' though fundamental, are recognized as less explored areas. Emerging or Declining Themes like 'bioethics' and 'ethics' suggest new or waning interests, while Niche Themes mention religions like Christianity, Judaism, and Hinduism, indicating specialized but less connected topics. This analysis helps pinpoint research priorities and potential gaps within the field of digital Islamic studies, suggesting areas for further investigation.

Fig. 10 shows the evolution of topics related to Digital Islam from 2008 to 2021, illustrating a shift towards integrating digital technology within Islamic discourse and practices. Initially, discussions focused on Islamic science and explored the relationship between religion and technology. By 2013, the emphasis had shifted towards the use of new media and communication technologies, such as social media and mobile applications, for education and religious engagement. The year 2016 marked notable interest in the impact of technology on Islamic practices, including the use of digital applications for religious observance and virtual reality for immersive religious experiences. The study highlights a significant trend towards digital platforms that enhance religious practice, accessibility, and community engagement within the Muslim community. By 2021, social media, particularly Instagram, has emerged as a vital space for expressing and debating Islamic identity, showcasing the growing importance of digital spaces for religious

dialogue and community development.

Fig. 11 illustrates the thematic evolution of Islamic studies from 1969 to 2024, highlighting the emergence of new themes such as digital media, ICT, Instagram, and technology. It notes an increased focus on gender and representation, particularly regarding Muslim women, alongside traditional themes such as hadith and Islamic law. The period also saw a rise in discussions on socio-political issues, such as Islamophobia, nationalism, and homosexuality, indicating a broader inclusion of social and political analysis within Islamic studies. The study underscores a shift towards integrating Islam with technology and contemporary debates, expanding the scope of discussion to include global issues such as globalization and radical Islam. This reflects a dynamic and expanding field of study that adapts to contemporary societal changes and technological advancements.

RQ5: Sentiments analysis towards digital islam

We analyzed the sentiments of the authors of the articles using N-Vivo for a sentiment analysis. The discussions revealed both positive and negative nuances.

When conducting sentiment analysis on articles using N-Vivo, it is important to note that the results obtained do not reflect the personal sentiments or viewpoints of the authors. The analysis focuses on extracting information and nuances regarding discussions on digital technology, regardless of whether they are positive or negative. The objective of this analysis is to identify themes, patterns, and nuances that emerge from the content, without making any assumptions about the

S.H. Wahid

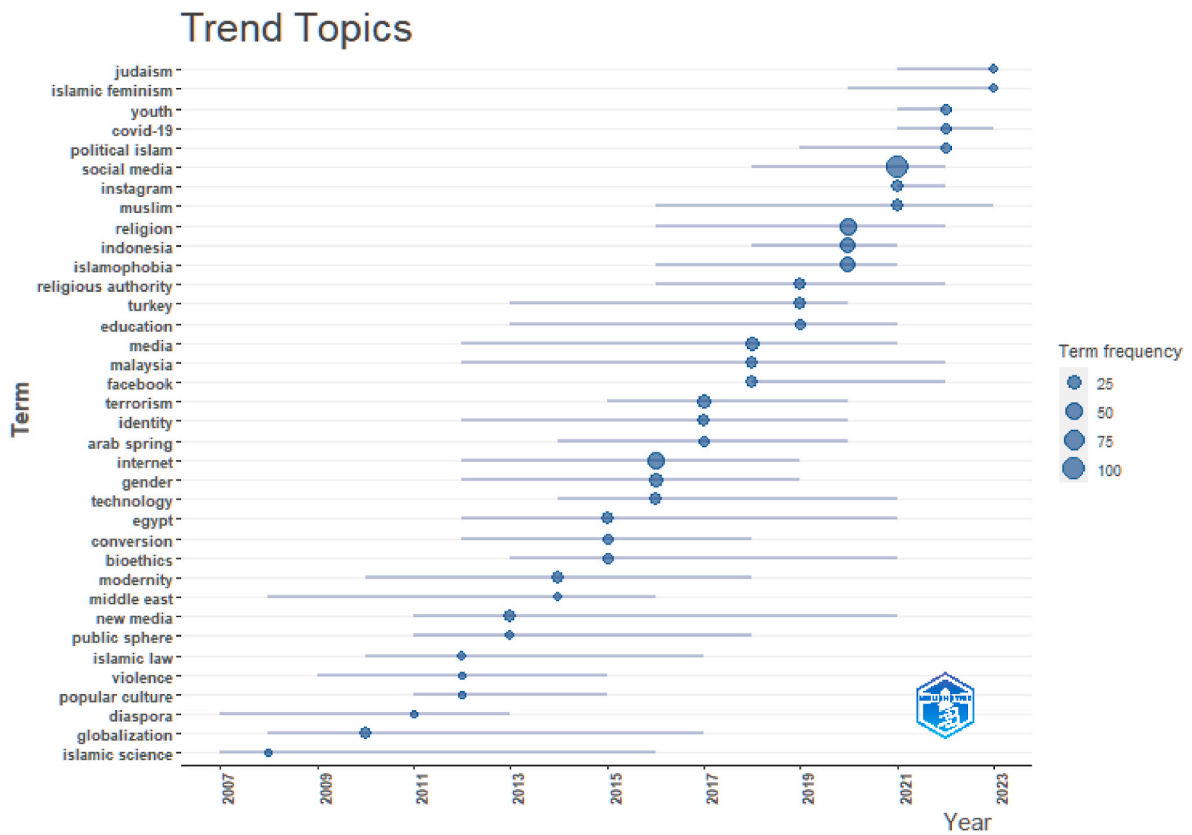**Fig. 9.** Digital Islam thematic Map analysis Biblioshiny.

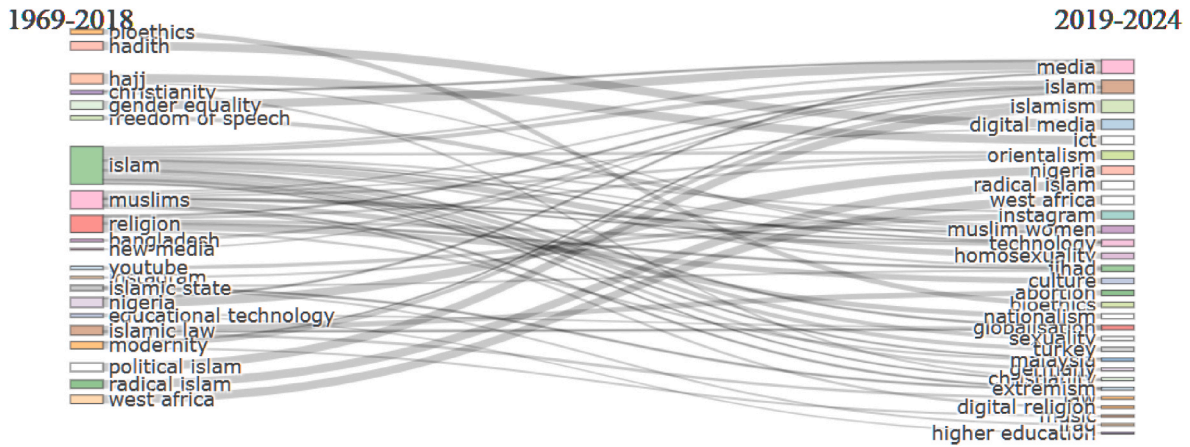**Fig. 10.** Digital Islam topic trends.

Fig. 11. Thematic evolution in Digital Islam literature.

author's attitude towards the subject. Therefore, when stating that 'the discussion reveals both positive and negative nuances, showing complex perceptions of digital technology,' it refers to the range of opinions and views presented in the articles rather than the authors' sentiments. This interpretation clarifies that sentiment analysis is a tool for extracting information and trends from text and that the results reflect the content being analyzed rather than the subjective perceptions of the authors.

Fig. 12 presents a sentiment analysis focusing on the interaction between Islam and digital technology, analyzing 748 negative and 1359 positive sentiments from various entries. It reveals a complex and multifaceted discourse, with a dominant, moderately negative sentiment

reflecting concerns and criticisms, alongside a significant presence of positive viewpoints that acknowledge the beneficial impact of digital technology on Islam. The analysis underscores the diverse perceptions within the discourse, highlighting both the challenges and opportunities of digital technologies present in contemporary Islamic practice and understanding. This suggests a nuanced landscape of views, balancing skepticism and optimism in the context of the role of digital technology in Islam.

RQ6: The role of women in digital islam literature
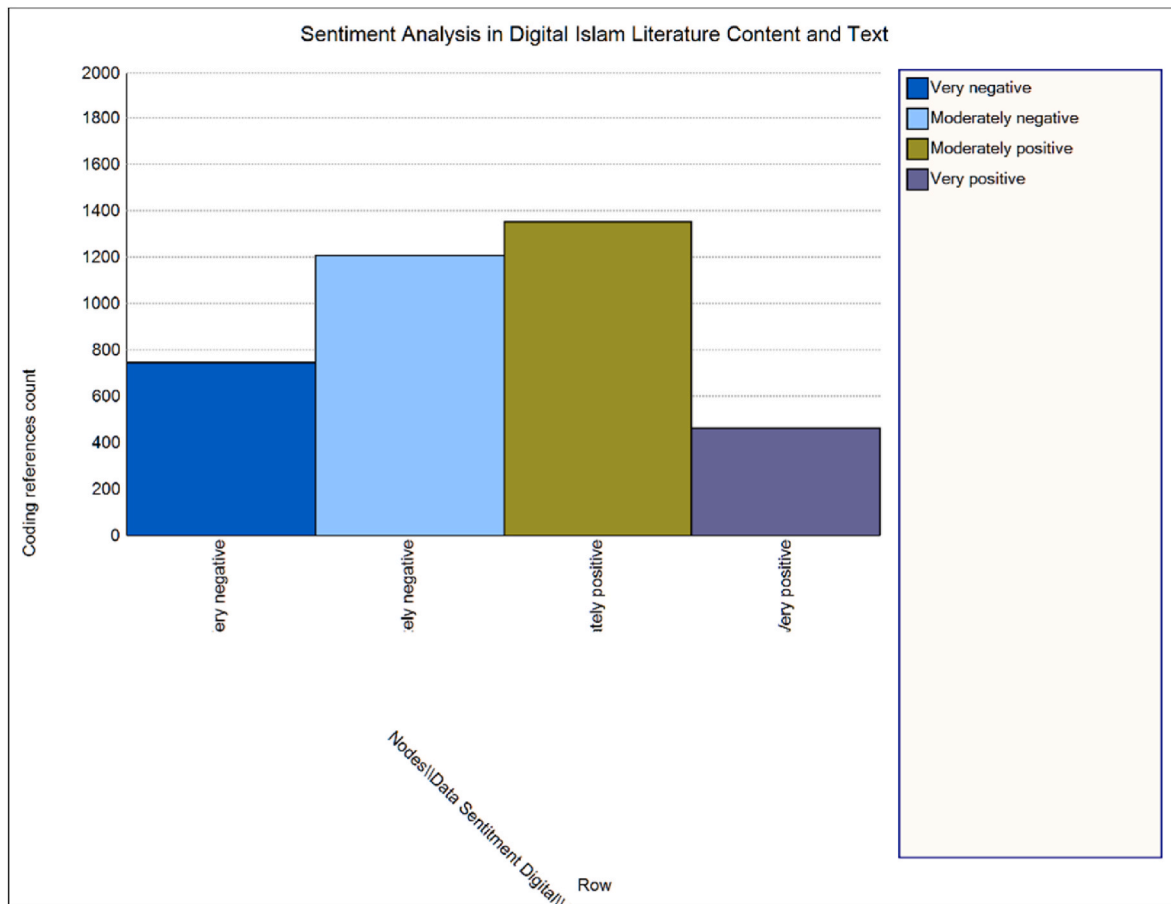
Fig. 12. Sentiment Analysis in Digital Islam based on Text.

S.H. Wahid

This study investigates gender dynamics in the digital Islamic literature by focusing on the participation of female authors. It employs a two-stage methodology to analyze gender representation, beginning with the identification of 100 highly cited authors from a corpus of 1060 articles, leading to the recognition of 59 female authors based on citation frequency. The second stage zeroes in on the most prolific among these female authors, narrowing down to 18 individuals recognized for their significant contributions. This study meticulously examines the gender of authors and their distribution across publications, paying particular attention to the positions held by female authors in the authorship order, which serves as an indicator of their leadership and influence within the field. This approach sheds light on collaboration patterns and leadership roles, aiming to offer a comprehensive understanding of women's roles and contributions in the digital Islamic literature. Furthermore, it explores the broader discourse on gender issues within digital Islamic research, highlighting the acknowledgment and valuation of women's contributions in this scholarly domain.

Fig. 13, Table 5, and Table 6 present a comprehensive analysis of the role and contributions of female authors in digital Islamic literature, highlighting their significant impact across various disciplines, such as social sciences, medical anthropology, and geopolitics. It shows the diversity of topics covered by these authors, including environmental ethics, women's political rights, and the implications of new reproductive technologies in Middle Eastern societies. This research emphasizes the importance of collaboration among female scholars and the high level of recognition they receive, as evidenced by citations. Notably, Marcia C. Inhorn stands out for her contribution to medical anthropology and reproductive technology. This paper also identifies emerging themes in digital Islamic literature, such as the expression of Islamic identity through social media (Abokhodair & Vieweg, 2016, pp. 672–683), the intersection of technology with religious practice, and evolving gender dynamics in Muslim societies (Clarke & Inhorn, 2011; Inhorn, 2003, 2004, 2006; Stowasser, 2001). This analysis challenges existing perceptions of gender bias in Islamic studies and the digital humanities, underscoring the vital role female authors play in advancing the discourse on Islam and digital culture (Clarke & Inhorn, 2011; Inhorn, 2003, 2004, 2006).

An analysis of the most prolific female writers in the digital Islamic literature reveals a dynamic and diverse field. Their contributions not only enrich the academic world but also provide deep insights into the complexities of digital Islam and gender dynamics.

RQ7: Most cited references in digital islam literature

This study uses bibliometric indicators, such as the most cited references by the author and the most cited sources and references, to analyze the theoretical framework that dominates studies on the interaction between Islam and digital technology.
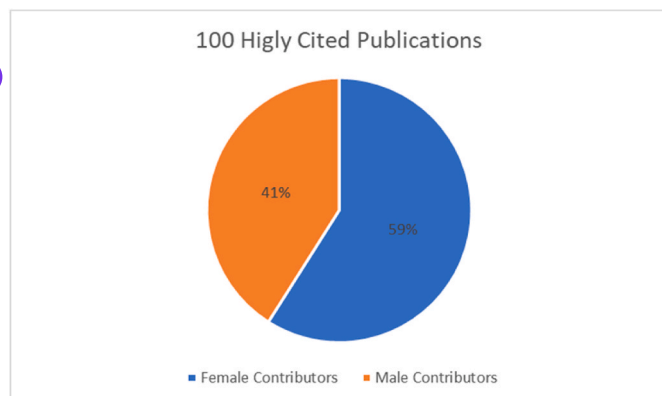

Fig. 13. Women's representation in the top 100 most cited papers.

Fig. 14 shows the names of the authors of the documents referenced in the 1060 articles analyzed in this study. The table below provides a detailed summary of the 15 most influential authors.

Table 7 shows the authors who made the most significant contributions to the 1060 pieces of literature examining the relationship between Islam and digital technology, based on the number of citations to their work in the documents analyzed.

Fig. 15 and Table 8 show the significant works frequently cited in the literature on the correlation between Islam and technology, emphasizing their impact on shaping academic comprehension of the topic.

The interaction between Islam and digital technology is a dynamic and interdisciplinary field of study, as observed from the analysis of various data sources in Fig. 16 and Table 9. Multiple disciplines such as anthropology, sociology, and media studies contribute to this research by offering diverse perspectives on the topic. The most-cited references indicate a significant focus on the influence of new media and communication technologies on Muslim life. Scholars such as Bunt and Hirschkind are recognized for their influential contributions to the field. Several journals, including "American Ethnologist," "New Media & Society," and "Contemporary Islam," Contemporary Islam, are important sources for publishing current and influential studies on this subject. Research in this area considers both global and local contexts, recognizing the unique social, cultural, and political dynamics at play. Critical topics that are frequently explored include identity, online Muslim communities, religious practices in the digital age, and debates on religious authority in digital spaces. Overall, this study combines theoretical analysis with empirical case studies to understand the impact of technology on the social and spiritual dimensions of Muslims' lives.

4. Discussion

4.1. When did the discourse on Islam and digital technology begin?

In this regard, bibliometric analysis indicates that digital Islam has gained growing academic interest since 1969, a rise that has evolved significantly since the early 2000s. There are two primary reasons for this increase: first, the global repercussions of the post-9/11 world and second, the radical development of information and communication technologies. The 9/11 terrorist attacks undoubtedly changed global perceptions of Islam significantly, and with increasing Internet usage, it became all the more pressing to understand its digital representations. At the same time, Internet and mobile technologies were redefining religious, social, and cultural engagements within Muslim communities, and scholars came forward to take a closer look at those dynamics with digital lenses, creating fruitful academic discourses that opened up journals and conferences such as 'Religions,' the 'Indonesian Journal of Islam and Muslim Societies,' 'Contemporary Islam,' and the 'International Conference on Information and Communication Technology for the Muslim World.'

Indeed, several stages of technological adoption in religious practices have been identified in the literature. Evolvi (2021) defined four phases of digital-religious evolution from the mid-1990s to the late 2010s: the use of religious websites, apps, and social media for religious purposes. As Bunt (2000) pointed out, the integration of the Internet into religious practice allows for remote access to sermons and the sharing of religious experiences. These efforts are reflected in the publication and citation trends of the field, with spikes in major years such as 2003, 2004, and 2016, and a fall from 2019 to 2024, indicating that research on the development of understanding of how digital technologies reshape Islamic practices and identity has continued.

The adoption of technology in Islamic contexts is shaped by a mix of historical, technological, and sociopolitical factors. While Rapoport (1983) and Robinson (1993) do not directly address Digital Islam, they offer key insights into how technology intersects with Islamic practices and communities.

Rapoport's work delves into the use of organized networks and

Table 5
Top 59 female authors by number of citations.

Authors	Female Authors	Title	Year	Source title	Cited by
Wersal L. (1995)	Wersal, Lisa	ISLAM AND ENVIRONMENTAL ETHICS: TRADITION RESPONDS TO CONTEMPORARY CHALLENGES	1995	Zygon®	31
Stowasser B. (2001)	Stowasser, Barbara	Old shaykhs, young women, and the internet: The rewriting of women's political rights in Islam	2001	Muslim World	21
Inhorn M.C. (2003)	Inhorn, Marcia C.	Global infertility and the globalization of new reproductive technologies: Illustrations from Egypt	2003	Social Science and Medicine	206
Mamadouh V. (2003)	Mamadouh, Virginie	11 September and popular geopolitics: A study of websites run for and by Dutch Morrocans	2003	Geopolitics	27
Inhorn M.C. (2004)	Inhorn, Marcia C.	Middle Eastern masculinities in the age of new reproductive technologies: Male infertility and stigma in Egypt and Lebanon	2004	Medical Anthropology Quarterly	136
Kosnick K. (2004)	Kosnick, Kira	'Speaking in one's own voice': Representation strategies of Alevi Turkish migrants on open-access television in Berlin	2004	Journal of Ethnic and Migration Studies	37
Fullwiley D. (2004)	Fullwiley, Duana	Discriminate biopower and everyday biopolitics: Views on sickle cell testing in Dakar	2004	Medical Anthropology: Cross Cultural Studies in Health and Illness	29
Cohrs J.C.; Moschner B.; Macs J.; Kielmann S. (Cohrs et al., 2005)	Moschner, Barbara	The motivational bases of right-wing authoritarianism and social dominance orientation: Relations to values and attitudes in the aftermath of September 11, 2001	2005	Personality and Social Psychology Bulletin	187
Abdul Karim N.S.; Hazmi N.R. (Abdul Karim & Hazmi, 2005)	Abdul Karim, Nor Shahriza; Hazmi, Norzelatun Rodhiah	Assessing Islamic information quality on the internet: A case of information about Hadith	2005	Malaysian Journal of Library and Information Science	27
Inhorn M.C. (2006)	Inhorn, Marcia C.	"He won't be my son": Middle Eastern Muslim men's discourses of adoption and gamete donation	2006	Medical Anthropology Quarterly	112
Schulz D.E. (2006)	Schulz, Dorothea E.	Promises of (im)mediate salvation: Islam, broadcast media, and the remaking of religious experience in Mali	2006	American Ethnologist	109
Newcomb R. (2006)	Newcomb, Rachel	Gendering the city, gendering the nation: Contesting urban space in Fes, Morocco	2006	City and Society	27
Toft M.D. (2007)	Toft, Monica Duffy	Getting religion? The puzzling case of Islam and civil war	2007	International Security	259
Hashim N.H.; Murphy J.; Hashim N.M. (Hashim et al., 2007)	Hashim, Noor Hazarina; Hashim, Nazlida Muhamad	Islam and online imagery on malaysian tourist destination websites	2007	Journal of Computer-Mediated Communication	73
Akou H.M. (2007)	Akou, Heather Marie	Building a new "world fashion": Islamic dress in the twenty-first century	2007	Fashion Theory - Journal of Dress Body and Culture	38
Raiya H.A.; Pargament K.; Mahoney A.; Stein C. (Abu Raiya et al., 2008)	Mahoney, Annette; Stein, Catherine	A psychological measure of islamic religiousness: Development and evidence for reliability and validity	2008	International Journal for the Psychology of Religion	212
Ho S.S.; Lee W.; Hameed S.S. (Ho, Lee & Shahiraa Sahul Hameed, 2008)	Ho, Shirley S.; Lee, Waipeng; Hameed, Shahiraa Sahul	Muslim surfers on the internet: Using the theory of planned behaviour to examine the factors influencing engagement in online religious activities	2008	New Media and Society	51
Wyche S.P.; Caine K.E.; Davison B.; Arteaga M.; Grinter R.E. (Wyche et al., 2008)	Wyche, Susan P.; Caine, Kelly E.; Grinter, Rebecca E.	Sun dial: Exploring techno-spiritual design through a mobile islamic call to prayer application	2008	Conference on Human Factors in Computing Systems - Proceedings	34
van Zoonen L.; Vis F.; Mihelj S. (Van Zoonen et al., 2010)	van Zoonen, Liesbet; Vis, Farida; Mihelj, Sabina	Performing citizenship on YouTube: Activism, satire and online debate around the anti-Islam video Fitna	2010	Critical Discourse Studies	104
Akou H.M. (Akou, 2010)	Akou, Heather Marie	Interpreting Islam through the Internet: Making sense of hijab	2010	Contemporary Islam	28
Piela A. (Piela, 2010)	Piela, Anna	Muslim women's online discussions of gender relations in Islam	2010	Journal of Muslim Minority Affairs	25
Bryant L.D.; Ahmed S.; Ahmed M.; Jafri H.; Raashid Y. (Bryant et al., 2011)	Ahmed, Shenaz	'All is done by Allah'. Understandings of Down syndrome and prenatal testing in Pakistan	2011	Social Science and Medicine	36
Clarke M.; Inhorn M.C. (Clarke & Inhorn, 2011)	Inhorn, Marcia C.	Mutuality and immediacy between marja and muqallid: Evidence from male in vitro fertilization patients in shii lebanon	2011	International Journal of Middle East Studies	25
Akhter W.; Abassi A.S.; Umar S. (Akhter et al., 2011)	Umar, Sadia	Ethical issues in advertising in pakistan: An islamic perspective	2011	World Applied Sciences Journal	23
Mihelj S.; van Zoonen L.; Vis F. (Mihelj et al., 2011)	Mihelj, Sabina; van Zoonen, Liesbet; Vis, Farida	Cosmopolitan communication online: YouTube responses to the anti-Islam film Fitna	2011	British Journal of Sociology	21
Fekete L. (Fekete, 2012)	Fekete, Liz	The muslim conspiracy theory and the oslo massacre	2012	Race and Class	62
Salamandra C. (Salamandra, 2012)	Salamandra, Christa	The Muhannad effect: Media panic, melodrama, and the Arab female gaze	2012	Anthropological Quarterly	32

(*continued on next page*)

Table 5 (*continued*)

Authors	Female Authors	Title	Year	Source title	Cited by
Afrianty D. (Afrianty, 2012)	Afrianty, Dina	Islamic education and youth extremism in Indonesia	2012	Journal of Policing, Intelligence and Counter Terrorism	29
Halverson J.R.; Way A.K. (Halverson & Way, 2012)	Way, Amy K.	The curious case of Colleen LaRose: Social margins, new media, and online radicalization	2012	Media, War and Conflict	23
Hamayotsu K. (Hamayotsu, 2013)	Hamayotsu, Kikue	The Limits of Civil Society in Democratic Indonesia: Media Freedom and Religious Intolerance	2013	Journal of Contemporary Asia	31
Nisa E.F. (Nisa, 2013)	Nisa, Eva F.	The internet subculture of Indonesian face-veiled women	2013	International Journal of Cultural Studies	30
Lubis M.; Kartiwi M. (Lubis & Kartiwi, 2013)	Kartiwi, Mira	Privacy and trust in the Islamic perspective: Implication of the digital age	2013	2013 5th International Conference on Information and Communication Technology for the Muslim World, ICT4M 2013	23
Sreberny A. (Sreberny, 2015)	Sreberny, Annabelle	Women's Digital Activism in a Changing Middle East	2015	International Journal of Middle East Studies	24
Lewis R. (Lewis, 2015)	Lewis, Reina	Uncovering modesty: Dejabis and dewigies expanding the parameters of the modest fashion blogosphere	2015	Fashion Theory - Journal of Dress Body and Culture	24
Abokhodair N.; Vieweg S. (Abokhodair & Vieweg, 2016, pp. 672–683)	Abokhodair, Norah; Vieweg, Sarah	Privacy & social media in the context of the Arab Gulf	2016	DIS 2016 - Proceedings of the 2016 ACM Conference on Designing Interactive Systems: Fuse	98
Johnson N.F.; Zheng M.; Vorobyeva Y.; Gabriel A.; Qi H.; Velasquez N.; Manrique P.; Johnson D.; Restrepo E.; Song C.; Wuchty S. (Johnson et al., 2016)	Vorobyeva, Y.	New online ecology of adversarial aggregates: ISIS and beyond	2016	Science	84
Afriana J.; Permanasari A.; Fitriani A. (Afriana et al., 2016)	Afriana, J.; Permanasari, A.; Fitriani, A.	Project based learning integrated to stem to enhance elementary school's students' scientific literacy	2016	Jurnal Pendidikan IPA Indonesia	70
Magdy W.; Darwish K.; Abokhodair N.; Rahimi A.; Baldwin T. (Magdy et al., 2016, pp. 95–106)	Abokhodair, Norah	#ISISisNotIslam or #DeportAllMuslims? Predicting unspoken views	2016	WebSci 2016 - Proceedings of the 2016 ACM Web Science Conference	49
Aguilera-Carnerero C.; Azeez A.H. (Aguilera-Carnerero & Azeez, 2016)	Aguilera-Carnerero, Carmen	Islamonausea, not islamophobia: The many faces of cyber hate speech	2016	Journal of Arab and Muslim Media Research	34
Abokhodair N.; Abbar S.; Vieweg S.; Mejova Y. (Abokhodair et al., 2016, pp. 66–77)	Abokhodair, Norah; Abbar, Sofiane; Vieweg, Sarah; Mejova, Yelena	Privacy and twitter in Qatar: Traditional values in the digital world	2016	WebSci 2016 - Proceedings of the 2016 ACM Web Science Conference	26
Benigni M.C.; Joseph K.; Carley K.M. (Benigni et al., 2017)	Carley, Kathleen M.	Online extremism and the communities that sustain it: Detecting the ISIS supporting community on Twitter	2017	PLoS ONE	82
Horsti K. (Horsti, 2017)	Horsti, Karina	Digital Islamophobia: The Swedish woman as a figure of pure and dangerous whiteness	2017	New Media and Society	51
Walter B.F. (Walter, 2017)	Walter, Barbara F.	The New New Civil Wars	2017	Annual Review of Political Science	50
Abokhodair N.; Hodges A.; Vieweg S. (Abokhodair et al., 2017, pp. 696–711)	Abokhodair, Norah; Vieweg, Sarah	Photo sharing in the Arab gulf: Expressing the collective and autonomous selves	2017	Proceedings of the ACM Conference on Computer Supported Cooperative Work, CSCW	33
da Silva R.; Crilley R. (Da Silva & Crilley, 2017)	da Silva, Raquel	"Talk about terror in our back gardens": an analysis of online comments about British foreign fighters in Syria	2017	Critical Studies on Terrorism	25
Evolvi G. (Evolvi, 2017)	Evolvi, Giulia	Hybrid Muslim identities in digital space: The Italian blog Yalla	2017	Social Compass	22
Nisa E.F. (Nisa, 2018a)	Nisa, Eva F.	Creative and Lucrative Dawa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia	2018	Asiascape: Digital Asia	61
Evolvi G. (Nisa, 2018a)	Evolvi, Giulia	Hate in a tweet: Exploring internet-based islamophobic discourses	2018	Religions	42
Nisa E.F. (Nisa, 2018c)	Nisa, Eva F.	Social media and the birth of an Islamic social movement: ODOJ (One Day One Juz) in contemporary Indonesia	2018	Indonesia and the Malay World	35
Baulch E.; Pramiyanti A. (Pramiyanti & Baulch, 2018)	Baulch, Emma; Pramiyanti, Alila	Hijabers on instagram: Using visual social media to construct the ideal muslim woman	2018	Social Media and Society	33
Husein F.; Slama M. (Husein & Slama, 2018)	Husein, Fatimah; Slama, Martin	Online piety and its discontent: revisiting Islamic anxieties on Indonesian social media	2018	Indonesia and the Malay World	27
Dynel M.; Poppi F.I.M. (Dynel & Poppi, 2018)	Dynel, Marta	In tragoedia risus: Analysis of dark humour in post-terrorist attack discourse	2018	Discourse and Communication	25
Klein O.; Muis J. (Klein & Muis, 2019)	Klein, Ofra	Online discontent: comparing Western European far-right groups on Facebook	2019	European Societies	56
Asongu S.A.; Nwachukwu J.C.; Pyke C. (Asongu et al., 2019)	Nwachukwu, Jacinta C.	The Comparative Economics of ICT, Environmental Degradation and Inclusive Human Development in Sub-Saharan Africa	2019	Social Indicators Research	46
Ibtasam S.; Razaq L.; Ayub M.; Webster J.R.; Ahmed S.I.; Anderson R. (Ibtasam et al., 2019)	Ibtasam, Samia; Razaq, Lubna; Ayub, Maryam; Webster, Jennifer R.	"My cousin bought the phone for me. I never go to mobile shops.": The role of family in women's technological inclusion in Islamic culture	2019	Proceedings of the ACM on Human-Computer Interaction	35

S.H. Wahid

Table 5 (*continued*)

Authors	Female Authors	Title	Year	Source title	Cited by
Nisa E.F. (Nisa, 2019)	Nisa, Eva F.	Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress	2019	Asian Studies Review	22
Salinas E.; Pradell T.; Molera J. (Salinas et al., 2019)	Salinas, Elena; Pradell, Trinitat; Molera, Judit	Glaze production at an early Islamic workshop in al-Andalus	2019	Archaeological and Anthropological Sciences	21
Aljarah I.; Habib M.; Hijazi N.; Faris H.; Qaddoura R.; Hammo B.; Abushariah M.; Alfawareh M. (Aljarah et al., 2021)	Habib, Maria; Qaddoura, Raneem	Intelligent detection of hate speech in Arabic social network: A machine learning approach	2021	Journal of Information Science	51

strategic communication by the Assassins, highlighting historical precedents for how modern extremist groups might exploit digital tools. This historical context can help us to understand the current dynamics in which digital platforms are used to spread religious and ideological narratives.

Robinson, on the other hand, focused on the impact of print technology on Islamic knowledge transmission. He observed initial resistance to this new technology in Muslim societies. This resistance and subsequent adaptation reflect the broader patterns seen today as Islamic communities engage with digital innovations.

Together, these studies show that the integration of technology in Islamic contexts is influenced by historical precedents and sociopolitical dynamics, shaping the evolution of traditional practices in the digital age.

This aligns with numerous studies indicating that discussions on Islam and digital technology stretch back to the 1970s (Halevi, 2021, pp. 1975–2010). During this period, there was a significant discourse on religio-technological innovations, leading to the creation of devices tailored to meet the needs of Muslims. Over the next three decades, as highlighted by Halevi (2021), there was a remarkable surge in inventions targeting the Islamic market, such as the first Islamic electronic watch and even devices like "The Muslim Xbox."

The introduction of printing technology played a crucial role in integrating Islamic knowledge into Muslim society. This shift significantly influenced the development of concepts like "tradition" and "modernity" within these communities (Katz & Lazarsfeld, 2017).

Moreover, the advancement of digital technology has had a profound impact on the spread of extremist views and the rapid rise of cyber jihad within the online Muslim community or cyber ummah (Czornik, 2024).

4.2. How has digital technology and social media evolved and affected Muslim communities?

Analyzing influential authors in the digital Islam literature using VOS Viewer highlights several key contributors whose work has had a significant impact. Norah Abokhodair, Sarah Vieweg, Marcia C. Inhorn, Eva F. Nisa, Giulia Evolvi, Morgan Clarke, Patrick Eisenlohr, and Emma Baulch stand out due to their substantial citations, showcasing their important contributions to the field.

Abokhodair's research gives us a fascinating look at how technology, privacy, and cultural norms come together in the Arabian Gulf. In 2016, she was part of a study showing that social media can predict attitudes towards Muslims, even if Islam is not directly mentioned (Magdy et al., 2016, pp. 95–106). Another study from the same year examined how cultural and religious values shape privacy views among Gulf citizens (Abokhodair & Vieweg, 2016, pp. 672–683). She also used predictive modeling to examine American attitudes towards Islam on Twitter after the Paris attack (Abokhodair et al., 2016, pp. 66–77).

In 2017, Abokhodair explored photo-sharing habits in the Arabian Gulf and found that people often prioritized the collective self over individual preferences when sharing photos (Abokhodair et al., 2017, pp. 696–711). She also looked into how socio-technical and cultural factors influence the use of matchmaking technology in Saudi Arabia, offering valuable design insights (Al-Dawood et al., 2017, pp. 1013–1024).

In 2020, Abokhodair's research on sharing Quranic verses on Twitter highlighted that online platforms not only extend religious life offline, but also create new ways for religious expression and community building (Abokhodair et al., 2020). Her work helps us to understand the complex relationship between digital technology, culture, and religion in the Arabian Gulf.

Marcia C. Inhorn's work interrogates the complexity of infertility and new reproductive technologies, particularly in the Middle Eastern setting. It has examined globalization and in vitro fertilization technologies, stigma, secrecy, and pronatalist societies in cases of male infertility and religious and cultural resistance to options such as gamete donation and adoption among Muslim men (Inhorn, 2003, 2004, 2006). She also investigated the role of religious authority on reproductive technology in Shia Islam, captured Dubai as an up-and-coming site for medical tourism, which specializes in technologies such as ICSI, and wrote about how religiously observant women from Abrahamic traditions received elective egg-freezing. In her presentation, she shows how cultural expectations, religious beliefs, and state-of-the-art medical technologies fuse to shape attitudes toward infertility and family planning (Clarke and Inhorn, 2011; Inhorn, 2017; Inhorn et al., 2020).

Eva F. Nisa's research examines the ways in which Indonesian Muslim women interact with digital technology and Islamic culture, and how this shapes their religious and social identities. The 2013 study focused on an online subculture of veiled women in Indonesia who used the Internet to promote Islam and challenge perceptions of oppression. Digital platforms allow women to form subcultures and strengthen their religious communities (Nisa, 2013). In 2018, Nisa conducted research on the use of Instagram by young Indonesian Muslims and demonstrated that social media can be utilized as a platform for religious education and identity expression through creative forms of da'wah (Nisa, 2018b). He also found that the One Day One Juz (ODOJ) movement, which employs WhatsApp to promote Quran recitation, exemplifies how digital tools can enhance religious mobilization (Nisa, 2018c). In 2019, Nisa conducted research on Indonesia's inaugural congress of female Muslim scholars, examining the impact of this event on women's visibility and influence on Islamic discourse (Nisa, 2019). Nisa's most recent research in 2021 examined the broad impact of the Internet on Muslim women globally, demonstrating that digital platforms empower them to challenge traditional religious authorities and to express diverse religious and gender identities (Nisa, 2021). Nisa's research demonstrated the significant impact of the Internet and social media on religious, cultural, and social dynamics among Muslims in Indonesia and globally.

Giulia Evolvi's research explores the intersection of Islam, identity, and digital spaces. She focuses on how digital platforms serve as arenas for expressing and negotiating Muslim identities, particularly within European contexts, where Islam is often seen as conflicting with local values. In her work, Evolvi examined the narratives of young Italian Muslims on the blog "Yalla Italia," highlighting how they challenge mainstream media stereotypes and advocate social change, including quicker citizenship processes (Evolvi, 2017). She also analyzed online Islamophobia, detailing how Internet discourses enhance existing anti-Muslim sentiments by framing Muslims as incompatible with Western values (Evolvi, 2018). Additionally, Evolvi discusses the materiality of Muslim women's dresses, such as the burkini, in digital

Table 6
18 top female authors by Productivity and citation.

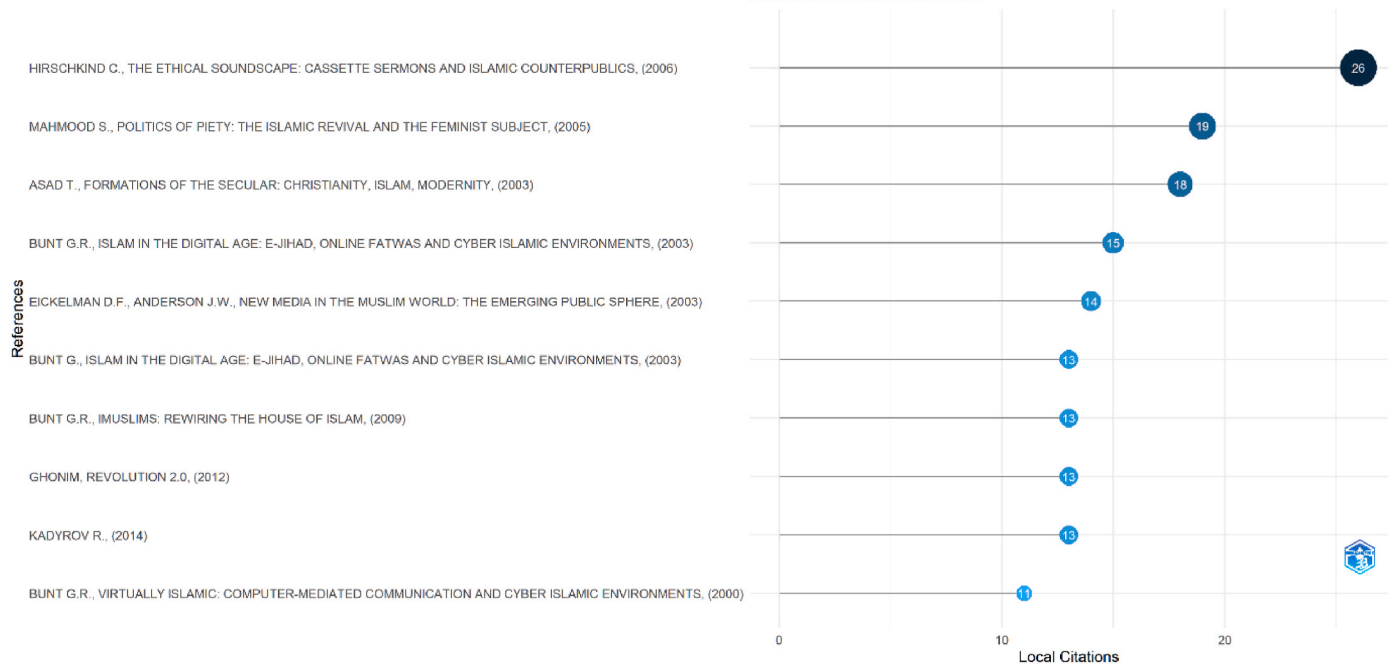| Female Author	Title	Year	Source title	Cited	T. Article
Inhorn, Marcia C.	Global infertility and the globalization of new reproductive technologies: Illustrations from Egypt	2003	Social Science and Medicine	206	6
	Middle Eastern masculinities in the age of new reproductive technologies: Male infertility and stigma in Egypt and Lebanon	2004	Medical Anthropology Quarterly	136	
	"He won't be my son": Middle Eastern Muslim men's discourses of adoption and gamete donation	2006	Medical Anthropology Quarterly	112	
	Mutuality and immediacy between marja and muqallid: Evidence from male in vitro fertilization patients in shii lebanon	2011	International Journal of Middle East Studies	25	
	Medical Cosmopolitanism in Global Dubai: A Twenty-first-century Transnational Intracytoplasmic Sperm Injection (ICSI) Depot	2017	Medical Anthropology Quarterly	9	
	Abrahamic traditions and egg freezing: Religious Women's experiences in local moral worlds	2020	Social Science and Medicine	8	
van Zoonen, Liesbet	Performing citizenship on YouTube: Activism, satire and online debate around the anti-Islam video Fitna	2010	Critical Discourse Studies	104	3
	Cosmopolitan communication online: YouTube responses to the anti-Islam film Fitna	2011	British Journal of Sociology	21	
	How funny can Islam controversies be? Comedians defending their faiths on YouTube	2013	Television and New Media	7	
Vis, Farida	Performing citizenship on YouTube: Activism, satire and online debate around the anti-Islam video Fitna	2010	Critical Discourse Studies	104	2
	Cosmopolitan communication online: YouTube responses to the anti-Islam film Fitna	2011	British Journal of Sociology	21	
Mihelj, Sabina	Performing citizenship on YouTube: Activism, satire and online debate around the anti-Islam video Fitna	2010	Critical Discourse Studies	104	2
	Cosmopolitan communication online: YouTube responses to the anti-Islam film Fitna	2011	British Journal of Sociology	21	
Abokhodair, Norah	Privacy & social media in the context of the Arab Gulf	2016	DIS 2016 - Proceedings of the 2016 ACM Conference on Designing Interactive Systems: Fuse	98	6
	#ISISisNotIslam or #DeportAllMuslims? Predicting unspoken views	2016	WebSci 2016 - Proceedings of the 2016 ACM Web Science Conference	49	
	Photo sharing in the Arab gulf: Expressing the collective and autonomous selves	2017	Proceedings of the ACM Conference on Computer Supported Cooperative Work, CSCW	33	
	Privacy and twitter in Qatar: Traditional values in the digital world	2016	WebSci 2016 - Proceedings of the 2016 ACM Web Science Conference	26	
	"Against marrying a stranger:" Marital matchmaking technologies in Saudi Arabia	2017	DIS 2017 - Proceedings of the 2017 ACM Conference on Designing Interactive Systems	20	
	Holy Tweets: Exploring the Sharing of Quran on Twitter	2020	Proceedings of the ACM on Human-Computer Interaction	7	
Vieweg, Sarah	Privacy & social media in the context of the Arab Gulf	2016	DIS 2016 - Proceedings of the 2016 ACM Conference on Designing Interactive Systems: Fuse	98	3
	Photo sharing in the Arab gulf: Expressing the collective and autonomous selves	2017	Proceedings of the ACM Conference on Computer Supported Cooperative Work, CSCW	33	
	Privacy and twitter in Qatar: Traditional values in the digital world	2016	WebSci 2016 - Proceedings of the 2016 ACM Web Science Conference	26	
Nisa, Eva F.	Creative and Lucrative Dawa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia	2018	Asiascape: Digital Asia	61	5
	Social media and the birth of an Islamic social movement: ODOJ (One Day One Juz) in contemporary Indonesia	2018	Indonesia and the Malay World	35	
	The internet subculture of Indonesian face-veiled women	2013	International Journal of Cultural Studies	30	
	Muslim Women in Contemporary Indonesia: Online Conflicting Narratives behind the Women Ulama Congress	2019	Asian Studies Review	22	
	Internet and Muslim Women	2021	Handbook of Contemporary Islam and Muslim Lives	0	
Evolvi, Giulia	Hate in a tweet: Exploring internet-based islamophobic discourses	2018	Religions	42	6
	Hybrid Muslim identities in digital space: The Italian blog Yalla	2017	Social Compass	22	
	Emotional politics, islamophobic tweets: The hashtags #Brexit and #chiudiamoiporti	2019	Partecipazione e Conflitto	8	
	The veil and its materiality: Muslim women's digital narratives about the burkini ban	2019	Journal of Contemporary Religion	8	
	Introduction: Islam, space, and the internet	2021	Journal of Religion, Media and Digital Culture	4	
	Likes, comments, and follow requests: The instagram user experiences of young Muslim women in the Netherlands	2021	Journal of Religion, Media and Digital Culture	2	
Akou, Heather Marie	Building a new "world fashion": Islamic dress in the twenty-first century	2007	Fashion Theory - Journal of Dress Body and Culture	38	2
	Interpreting Islam through the Internet: Making sense of hijab	2010	Contemporary Islam	28	
Ibtasam, Samia	"My cousin bought the phone for me. I never go to mobile shops.": The role of family in women's technological inclusion in Islamic culture	2019	Proceedings of the ACM on Human-Computer Interaction	35	2
	For God's sake! Considering Religious Beliefs in HCI Research: A Case of Islamic HCI	2021	Conference on Human Factors in Computing Systems - Proceedings	9	
Baulch, Emma	Hijabers on instagram: Using visual social media to construct the ideal muslim woman	2018	Social Media and Society	33	2
	Beyond the Middle Classes, Beyond New Media: The Politics of Islamic Consumerism in Indonesia	2024	Asian Studies Review	0	
Pramiyanti, Alila	Hijabers on instagram: Using visual social media to construct the ideal muslim woman	2018	Social Media and Society	33	2

Table 6 (*continued*)

Female Author	Title	Year	Source title	Cited	T. Article
	Hijabers on Instagram: Using Visual Social Media to Construct the Ideal Muslim Woman	2018	Social Media and Society	27	
Slama, Martin	Accelerating Islamic charities in Indonesia: zakat, sedekah and the immediacy of social media	2020	South East Asia Research	28	3
	Online piety and its discontent: revisiting Islamic anxieties on Indonesian social media	2018	Indonesia and the Malay World	27	
	Imagining indonesian islam as a center: New mediations and old concepts of power	2020	Archiv Orientalni	4	
Piela, Anna	Muslim women's online discussions of gender relations in Islam	2010	Journal of Muslim Minority Affairs	25	3
	How do Muslim women who wear the niqab interact with others online? A case study of a profile on a photo-sharing website	2017	New Media and Society	7	
	Online Islamic Spaces as Communities of Practice for Female Muslim Converts Who Wear the Niqab	2015	Hawwa	4	
Sreberny, Annabelle	Women's Digital Activism in a Changing Middle East	2015	International Journal of Middle East Studies	24	2
	The internet in Iran: The battle over an emerging virtual public sphere	2010	Internationalizing Internet Studies: Beyond Anglophone Paradigms	3	
Salinas, Elena	Glaze production at an early Islamic workshop in al-Andalus	2019	Archaeological and Anthropological Sciences	21	2
	An early example of glaze technology diffusion in North Africa: The Islamic workshop of Tahert (central Maghreb, Algeria)	2023	Journal of Archaeological Science: Reports	0	
Pradell, Trinitat	Glaze production at an early Islamic workshop in al-Andalus	2019	Archaeological and Anthropological Sciences	21	2
	An early example of glaze technology diffusion in North Africa: The Islamic workshop of Tahert (central Maghreb, Algeria)	2023	Journal of Archaeological Science: Reports	0	
Mihelj, Sabina	Performing citizenship on YouTube: Activism, satire and online debate around the anti-Islam video Fitna	2010	Critical Discourse Studies	104	2
	Cosmopolitan communication online: YouTube responses to the anti-Islam film Fitna	2011	British Journal of Sociology	21	

Fig. 14. Most cited Reference by Author in Digital Islam.

narratives to counteract stereotypes and assert their rights within public spaces (Evolvi, 2019a; 2019b). Lale Mahmudova and Giulia Evolvi's (2021) study explores the impact of Instagram on young Dutch Muslim women, highlighting how the platform facilitates identity expression but also exposes users to privacy issues. Their work shows how these women navigate their religious and cultural identities in a Western context, using digital spaces. Additionally, a special issue edited by Evolvi and Maria Chiara Giorda (2021) discussed the redefinition of religious and spatial boundaries through digital platforms. This issue argues that digital spaces create "hybrid religious performances" that link local and global contexts, affecting how religious practices are performed and

understood today. These studies provide insights into the complex interplay between digital environments, religious identity, and community belonging. Her studies collectively illustrate how digital environments act as "third spaces" for hybrid religious performances, challenging and reshaping traditional notions of religious identity in the contemporary digital era.

Morgan Clarke's research encompasses several key themes related to kinship, reproductive technologies, and Islamic law within the context of the Middle East, notably in Lebanon. Here, a concise paragraph summarizing his work along with the publication years is as follows: Morgan Clarke (2007a) investigates the interplay between Islamic legal

Table 7
15 most Influental references authors.

Authors	Citation
Bunt G.R.	91
Foucault M.	71
Roy O.	71
Campbell H.	66
Mandaville P.	66
Eickelman D.F.	64
Anderson J.W.	63
Hirschkind C.	60
Asad T.	55
Inhorn M.C.	55
Bunt G.	53
Campbell H.A.	53
Slama M.	50
Mahmood S.	48
Ahmed S.	42

traditions and modern reproductive technologies, revealing how traditional concepts such as milk kinship adapt to contemporary challenges such as donor eggs and surrogacy, thereby persisting rather than diminishing modernity. His work on kinship and biomedicine explores notions of 'closeness' in the context of new medical technologies and their implications for social and ethical norms in Lebanon (Clarke, 2007a,b). In another study, Clarke (2008) examined how kinship is shaped by new reproductive technologies, the overarching themes of sexual morality, and its political ramifications in the Middle East. Clarke, along with C. Marcia Inhorn examined the relationship between religious authority and assisted reproductive technologies in Shi'i Islam, focusing on the dynamics between senior clerics and their followers in the context of infertility treatments (Clarke & Inhorn, 2011). Through these studies, Clarke provides insightful analyses of how traditional practices and new technologies coalesce in the modern Islamic world.

Patrick Eisenlohr's scholarly work extensively explores the intricate relationships between religious practices, media technology, and notions of authenticity and authority within the context of Mauritian Islam. His studies detail how modern media technologies not only transform religious practices, but also challenge and redefine traditional notions of religious authority and the mediation of the sacreds. In 2009, Eisenlohr examined the dialectics of mediation and immediacy in religious settings, showing how theological assumptions about mediation shaped the use of media technology (Eisenlohr, 2009). By 2010, he had further delved into how sound reproduction technologies impacted the transnational circulation of devotional discourse (Eisenlohr, 2010). His research emphasizes the interaction between language as a medium and other media technologies in religious life (Eisenlohr, 2011). In 2013, Eisenlohr explored how religious performances in Mauritius act as diasporic heritage, legitimizing claims on citizenship through the materiality of religious practice (Eisenlohr, 2013). Finally, in 2014, he analyzed the public and mediated aspects of religion among Mauritian Muslims, highlighting the complex relationship between media practices and religious experiences (Eisenlohr, 2014). Through these studies, Eisenlohr provides valuable insights into the dynamic interplay between religion, media, and cultural identity in a globalized world.

Emma Baulch, in collaboration with Alila Pramiyanti and Julian Millie, engages in research that combines themes of Islamic consumerism, social media, and identity within the Indonesian context. Pramiyanti and Baulch (2018) focused on how members of Indonesia's Hijabers' Community use Instagram to perform and negotiate aspects of their identity. This involves framing their presentation within the context of "dakwah" (Islamic preaching) and middle-class aesthetics, creating a unique intersection between religious duty and social media performance. This performance on Instagram is analyzed as both a variant of post-feminist empowerment and a form of electronically-mediated Muslim preaching, highlighting a complex "composite habitus" where global digital culture and Islamic communication intersect.

Millie and Baulch (2024) expand on these themes by exploring the broader implications of Islamic consumerism in Indonesia beyond the confines of the middle class. They discuss the increasing interplay between religion and consumerism facilitated by new technologies, the
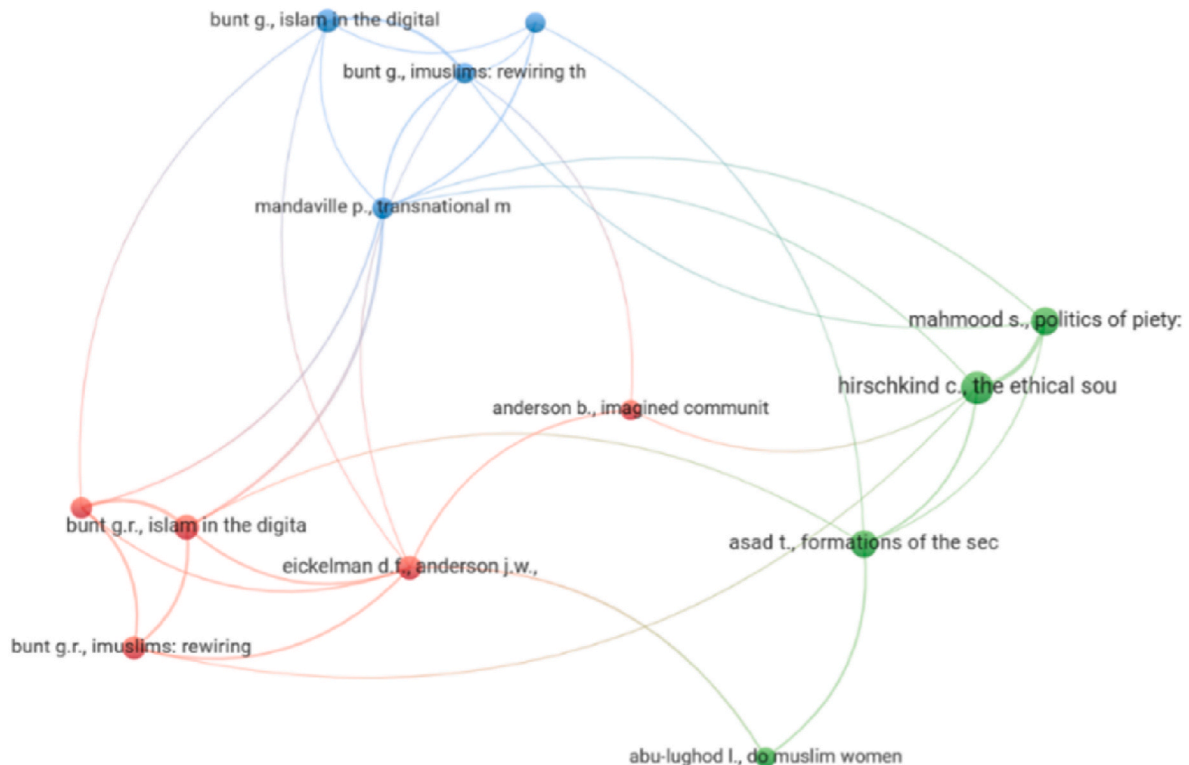

Fig. 15. Most cited references in digital Islam.

Table 8
15 most cited references in digital Islam.

Authors	Article	Citations
Hirschkind C. (2009)	The Ethical Soundscape: Cassette Sermons and Islamic Counterpublics	26
Mahmood S. (2012)	Politics of Piety: The Islamic Revival and the Feminist Subject	19
Asad T. (2010)	Formations of the Secular: Christianity, Islam, Modernity	18
Bunt G.R. (2003)	Islam in the Digital Age: E-Jihad, Online Fatwas and Cyber Islamic Environments	28
Eickelman (2003)	New Media in the Muslim World: The Emerging Public Sphere	14
Bunt G.R. (2009)	iMuslims: Rewiring the House of Islam	23
Bunt G.R. (2000)	Virtually Islamic: Computer-Mediated Communication and Cyber Islamic Environments	11
Mandaville P. (2006)	Transnational Muslim Politics: Reimagining the Umma	11
Abu-Lughod L. (2015)	Do Muslim Women Need Saving?	10
Anderson B. (1991)	Imagined Communities: Reflections on the Origin and Spread of Nationalism	10
Roy O. (2004)	Globalized Islam: The Search for a New Ummah	10

role of social media in shaping Islamic authority, and the need for a renewed focus on the materiality and social meaning of Islamic practices. This work suggests a dynamic and evolving landscape in which traditional boundaries within Islamic practice are reshaped by modern consumers and digital cultures.

Researchers such as Abokhodair Norah and C. Marcia Inhorn, Eva F. Nisa, Giulia Evolvi, Morgan Clarke, Patrick Eisenlohr, and Emma Baulch provide in-depth insights into the influence of digital technologies on Islamic practice and identity. Abokhodair's research focuses on the impact of digital technologies on privacy and social interaction, whereas Inhorn's work delves into the implications of reproductive technologies for social views. Nisa's research explored the digital expressions of

Table 9
15 most cited sources.

Sources	Citation
American Ethnologist	94
Ethnic and Racial Studies	93
New Media & Society	103
Contemporary Islam	62
Journal of Communication	73
Journal of Computer-Mediated Communication	64
Journal of Ethnic and Migration Studies	63
New Media in the Muslim World: The Emerging Public Sphere	63
The New York Times	56
Information, Communication & Society	56
Social media + Society	46
International Journal of Communication	46
Computers in Human Behavior	47
The Muslim World	49
Indonesia and the Malay World	49
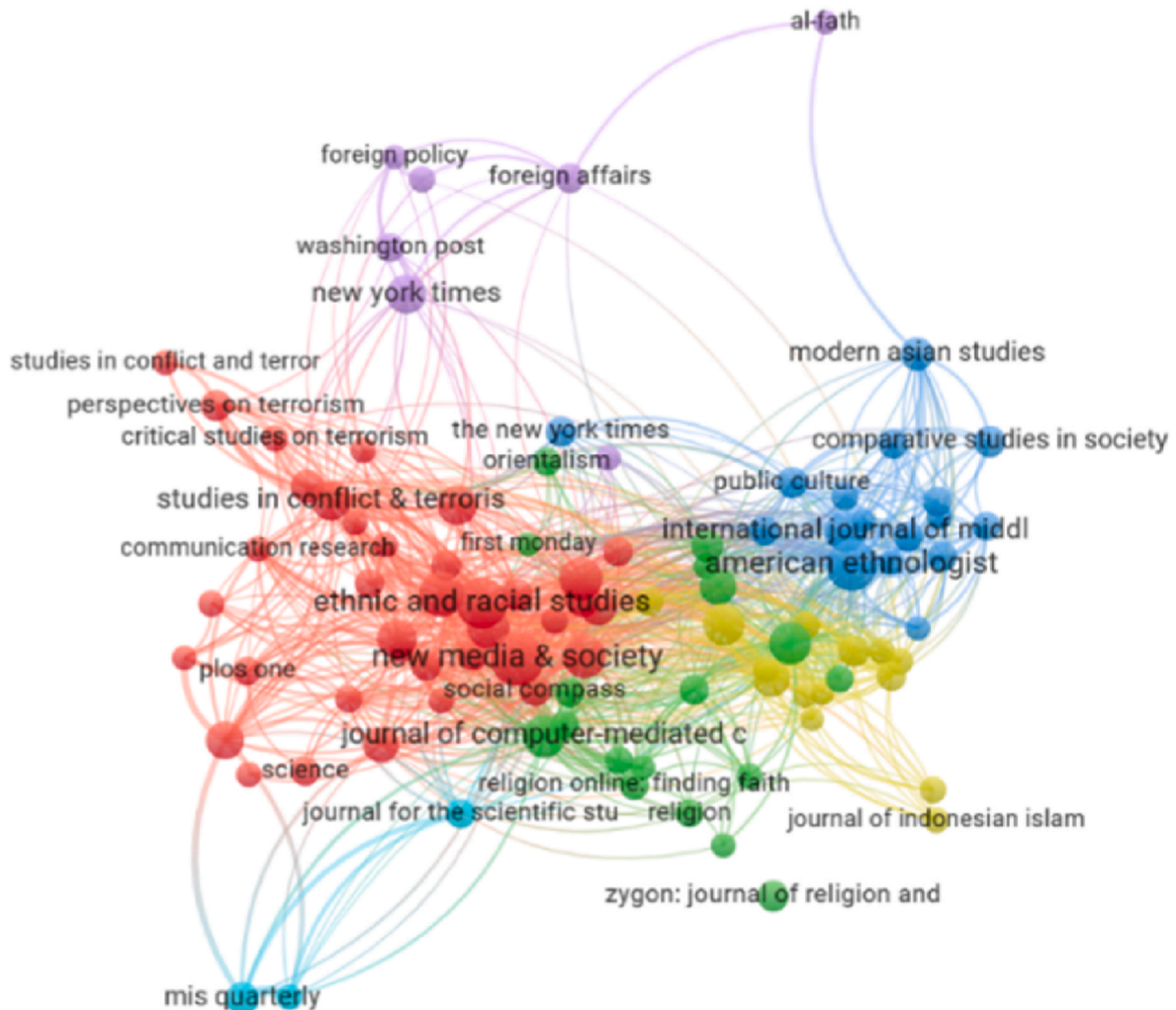
Fig. 16. Most cited sources.

religious and social identities. Evolvi examined representations of Muslim identity in the media, Clarke assessed the adaptation of Islamic law to biotechnology, Eisenlohr examined changes in religious authority brought about by media technology, and Baulch highlighted the impact of social media on consumerism and dawah. Collectively, these studies demonstrate how technology affects religious interpretations and practices in the modern era.

The bibliometric analysis of female authors in digital Islamic literature shows their significant impact across diverse fields, such as social sciences, medical anthropology, and geopolitics, covering topics such as environmental ethics, women's political rights, and reproductive technologies in the Middle East. This research highlights the importance of female collaboration and its high recognition in academia with Marcia C. Inhorn noted her contribution to the field of medical anthropology. The paper also explores emerging themes, such as the expression of Islamic identity through social media and the evolving gender dynamics in Muslim societies, challenging traditional perceptions of gender bias in Islamic studies and digital humanities. This highlights the crucial role female authors play in advancing discussions on Islam and digital culture.

This bibliometric analysis highlights the critical intersection between digital technologies and religious practices, particularly through the work of scholars, such as Abokhodair and Nisa. These authors document how digital platforms facilitate new forms of religious expression among Muslim women, offering them a space to negotiate and redefine their religious and social identities. This directly correlates with theoretical discussions on cultural empowerment and preservation, where digital media is seen as a catalyst for sociocultural change in Islamic societies (Buchanan & Husain, 2022). Abokhodair and Nisa's findings suggest that, while digital media enables broader expressions of identity, it also complicates traditional religious practices by introducing new modes of engagement that can both support and challenge existing religious norms (Campbell, 2012).

In addition, keyword occurrence mapping and thematic evolution techniques identified ten thematic clusters covering a range of contemporary social issues. These include the role of digital platforms in shaping cultural and religious identities, the interaction between Islamic traditions and modern challenges, and the socio-political dynamics in the Middle East after the Arab Spring. The research also highlights how digital media influence terrorism, activism, and identity politics in various regions, including West Africa and Indonesia.

Thematic map analysis categorizes these themes based on their relevance and development stage, pinpointing key topics such as terrorism and the Islamic State as central to discussions on the impact of digital technology on religious discourse. From 2008 to 2024, there has been a noticeable shift towards integrating digital technologies into Islamic practices. This period has also seen an expansion of discussions to include pressing global issues, such as globalization, Islamophobia, and digital activism. This evolution indicates a dynamic change in the field of Islamic studies, reflecting the growth and transformation of these themes over time.

Thematic analysis identifying key clusters of digital activism, terrorism, and religious tolerance provides a deeper understanding of how digital media impacts religious tolerance and extremism (Arzroomchilar, 2022). For example, the correlation between the proliferation of digital platforms and the increase in extremist content and counter-discourses promoting tolerance underscores the dual effects of digital technologies (Arzroomchilar, 2022). This reflects theoretical assertions about the risks of digital transformation, such as cyber jihad and the spread of extremist ideologies, while highlighting the potential of digital media to foster a more inclusive understanding of religious diversity (Bunt, 2003; Czornik, 2024).

Moreover, the emergence of themes related to the virtualization of traditional religious practices, such as pilgrimages, correlates with changes in religious education and practices (Sheikh Khairudin & Mohammad, 2021). The shift from in-person religious instruction to digital forums not only democratizes access to religious knowledge but also changes the underlying dynamics of religious authority and learning. This is in line with the theoretical impact noted in the transformation of religious education, where digital media reshapes the interaction between clerics and society, potentially weakening traditional authoritative structures while expanding access (Sheikh Khairudin & Mohammad, 2021).

Bibliometric findings also suggest a significant correlation between increasing digital literacy and the evolution of religious practices and identities. As digital literacy increases, so does the engagement and reinterpretation of Islamic content online, leading to positive outcomes such as increased educational opportunities, and negative outcomes such as the potential for misinterpretation and misuse of religious texts (Araniri et al., 2021).

4.3. What is digital islam?

This bibliometric analysis derived major findings in the form of influential authors, the most impactful articles, topic trends, evolved topics, and highly cited references among authors who have written articles on Digital Islam. The main findings described above can be the basis for developing what and how this concept of digital Islam is actually. In view of these results, I discuss digital Islam in more detail.

These two major terms often appear as the basis of writers' thoughts in the discourse of Islam in the digital age: digital religion and the term digital ummah or cyber ummah. Thus, it is imperative to first situate our understanding of these two terms.

Digital religion describes the intersection, transformation, and coexistence of religious practices with digital technology and culture. Otherwise, it means showing religious beliefs, experiences, and negotiations emanating from practices, communities, and identities within online spaces, such as social media, websites, virtual reality environments, and online forums. It investigates how online and offline religio-spatial activities are entwined and how digital technologies have traditionally shaped religious practices (Campbell & Evolvi, 2020). It also considers the new spiritualities and innovative forms of religious participation that the digital world makes possible (Campbell & Evolvi, 2020). The focus is also on how digital media and the Internet shape the concern of how religiously devoted people practice their religion, interact with religious communities, and integrate their religion into digital culture, thus changing the contemporary landscape of religiosity (Campbell, 2017).

Cyber Ummah "Cyber Ummah" or "Virtual Ummah" refers to the Islamic community in cyberspace that resulted from the introduction of the Internet into the Muslim world. Cyber Ummah is a community that exists online, transcending geographical and other borders such as ethnicity and culture (Khamis, 2018). In this regard, the Internet presents a platform for global communication among various groups of Muslims and between different groups of Muslims and non-Muslims (Khamis, 2018). It constructs an interactive egalitarian virtual community that allows the formulation of new identities and resistance to online Islamic discourse. Cyber Ummah holds implications for the creation of varied identities and resistance that set up different discourses and sites of Islam in cyberspace (Khamis, 2018). Online sites and platforms are oriented to work like virtual markets, within which exchange takes place between ideas and concepts relating to Islam and Muslims. There is recourse to different mainlines and alternative sources of Islamic doctrines and scriptures in online spaces for Muslims. All things considered, Cyber Ummah has happened to be a phenomenon denoting changes in Muslim societies on the Internet and offline, and thus participates in the process of constructing the religious, social, and cultural settings of the digital age Muslim communities.

Influential contributors to the stream of digital Islamic literature include Norah Abokhodair, Sarah Vieweg, Marcia C. Inhorn, Eva F. Nisa, Giulia Evolvi, Morgan Clarke, Patrick Eisenlohr, and Emma Baulch. A high number of citations indicates high impact. These researchers have

S.H. Wahid

contributed a vital element in understanding how digital technologies have affected Islamic practices and identity. Abokhodair focuses on privacy and social interaction; Inhorn on reproductive technologies; Nisa on digital articulations of religious and social identity; Evolvi on media representations of Muslim identity; Clarke on the adaptation of Islamic law regarding biotechnology; Eisenlohr deals with how media technology affects religious authority; and lastly, Baulch on social media's part in consumerism and dawah. Meta-analyses in this line demonstrate the role of technology as a reshaper of contemporary religious interpretation and practice.

In terms of Digital Islam, concerning SRA findings, a number of points came across this digital Islamic trend. First, the influence of digital technology and, in particular, social media, changed the way religious information is transmitted and constructed as religious discourse within the world's Muslim-communities. People are able to seek religious information on their own via the Internet, thus shifting their traditional religious authority and digitally empowering them (Robinson, 1993; Turner, 2007). It has further opened the world to interconnectivity and created spaces for international discussion, interpretation, and understanding of Islam. This kind of expansion erodes traditional authority, while Alternative Islamic scholarship, with alternative interpretations and translations of Islām, is offered in the digital framework (Robinson, 1993).

Third, social media platforms could play a role in the maintenance of negative stereotypes about Islam and Muslims, as such discourses ultimately feed into the continuous discursive power in shaping the ecclesialspblic perception of religion (Eickelman, 2003). Moreover, the sharing of religious content in digital networks represents a contemporary adaptation in Islam, reflecting a broader tendency ushered in by the introduction of sound reproduction technologies in religious practices and, therefore, prefiguring Digital Islam.

Private and social media activities are strongly influenced by traditional values and cultural expectations of technology use. The role of a Muslim woman in the digital space is huge. Looking through the ways women use and influence the digital space—religiously, socially, and politically—it justifies the focus on gender when discussing Digital Islam (Nisa, 2018a; 2018c, 2021). Moreover, the use of, and resorting to, digital technologies in religious contexts—like in matchmaking technologies or sharing Quranic verses on Twitter—demonstrates the potential of digital technologies in the betterment of religious communities and practices (Abokhodair et al., 2020).

Understanding Digital Islam requires one to consider the social, cultural, and political contexts that envelop it. On digital Islam, various themes were found in the thematic analysis; specifically, "terrorism," "Islamic state," and "jihad" seem to be major foci of research interest, while "Malaysia," "technology," and "culture" have been identified as minor or less explored themes. From 2008 to 2021, there was already an increasingly visible change in issues underpinning the role of technology in religious practice, theological debate, and the quest for religious identity. Social media, especially Instagram, is rapidly becoming one of the major channels through which religious and political worldviews and views related to culture are expressed and debated, such as issues of Muslim identification and Islamophobia. More prominent now are intertwined Islam and technology, gender issues, and the representation of Muslim women. On the other hand, traditional religious themes like "Bioethics" and "Hajj" are of pivotal importance. Other sociopolitical issues being taken up for discussion relate to "Islamophobia" and "nationalism.". Drawing on these results, one can assume that digital Islam is a dynamic interaction phenomenon between Islamic doctrine and practices and advances in digital technologies. It involves applying information and communication technologies in religious contexts and permanently changing the way religious information is accessed and transmitted today, having a substantial impact on the social and cultural fabric of global Muslims.

The following aspects form the definition of Digital Islam.

1. Digital-Religious Interaction: Digital Islam is defined as the interaction between digital tools and Islamic religious activities, for instance, reading, worshiping, or even preaching. This also comprises reading the Quran through applications, discussing religion on Internet forums, and using social platforms to spread Islamic knowledge.

2. Online Religious Authority and Identity: The increase in online scholars and preachers is just a symptom of the change of religious authority from traditional to digital. These figures can influence religious thought widely, thereby exerting an immense religious authoritywithout any geographical boundaries, hence changing the power dynamics within the Islamic community.

3. Virtual Community (Cyber Ummah): This concept of Cyber Ummah, or Virtual Ummah, brings out the issue of emerging Muslim identities and communities in cyberspace. Spanning across nations and cultures, it creates new settings for interchange and discourse among various groups within nations that constitute Muslims.

4. Technology and its Effects on the Practice and Interpreting of Religious Activities: The role of technology is not only to support religious practice, but it can also challenge the traditionalist's interpretation and open windows for new ones. Social media can be used to discuss religious issues that can influence recent norms and views.

5. Response to Social and Cultural Issues: Digital Islam also summarizes the response of the Muslim community to social and cultural issues inside digital media. This may comprise online campaigns against Islamophobia or details of how Muslims are integrated into non-Muslim societies. Moreover, it facilitates online dialogues for tolerance and understanding.

Digital Islam is, therefore, multi-disciplined into theology, sociology, information technology, and cultural studies. This contribution reflects how digital technologies have changed not only the forms of communication and interaction but also fundamentally intervened in how Muslims understand, practice, and promote their religion within the global and digital age.

4.4. Theoretical frameworks in digital islam

This study aimed to understand the key theories and concepts that have shaped the field by identifying and analyzing the most cited documents and references in the literature. It also evaluates these theoretical frameworks to gain insights into how they explain the relationships between Islamic religious practices and the use and impact of digital technology. This study critically assesses the effectiveness and relevance of these theoretical approaches and suggests new directions for future research in this area.

As previously found, this study identified each of the 15 most-cited references, their sources, and authors. Some of the key concepts from these 15 references are as follows.

As shown in Fig. 17, Bunt (2003, 2018) examined the transformative role of technology in Muslim religious practices, especially on the Internet. This work introduces the concept of the Cyber Islamic Environment, which has facilitated new forms of religious expression, such as E-jihad and online fatwas. These developments allow for the wider dissemination of Islamic views and decision-making processes. The book also addresses the complexities of cultural mixing within online discourse, which presents opportunities for broadening the reach of traditional teachings and challenges to preserving religious authenticity. Furthermore, Bunt discussed the impact of technology on the expansion of Arabic culture and language, alongside concerns about online radicalization and identity formation. The author advocates constructive engagement with technology, emphasizing that innovation and adaptation are crucial for maintaining the essence of religious practices in the digital era. Bunt (2018) discussed the development of cyber-Islamic environments (CIES) and the relationship between technology and
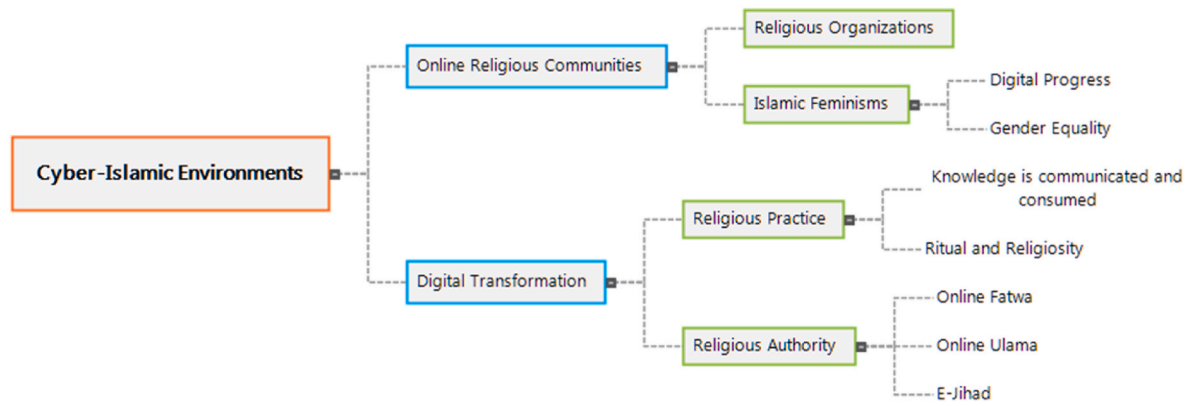
Fig. 17. "Islam in the digital age" and "Hashtag Islam" by Gary R. Bunt.

Islamic practices. The book reviews several key themes and perspectives, including the evolution of CIES as influenced by developments in Internet technology and how it is changing religious discourse and authority in Islam. The author uses an interdisciplinary approach by drawing on insights from fields such as sociology, anthropology, religious studies, and political science, to understand the complex interactions between technology and Islam. One important theme addressed in this book is the impact of technology on Islamic religious authority online, including the challenges faced by traditional authorities in the digital age, and the role of online platforms in shaping contemporary understandings of religious leadership. The book also explores the role of social media in shaping Muslim networks and influencing relationships between Muslim individuals and communities in various contexts.

As shown In Fig. 18, Bunt (2009) provides a comprehensive examination of the impact of online platforms on Islamic activism, jihadi networks, Muslim identity, and the spread of religious teaching. The book "iMuslims: Rewiring the House of Islam" by Gary R. Bunt explored the impact of digital technologies on Islamic practices and communities, discussing the intersection of technology, religion, and society. Bunt's work is informed by his previous research in books such as "Virtually Islamic" and "Islam in the Digital Age" (El-Nawawy, 2009). The book delves into themes such as the role of cyberspace in shaping contemporary Islamic practices, the emergence of digital activism within Muslim communities, and the reconfiguration of religious authority in online spaces (Weimann, 2010). Bunt's analysis highlights how the Internet serves as a platform for religious discourse, community building, and dissemination of Islamic knowledge. Additionally, the book examines how digital technologies influence the expression of Islamic identities and the formation of virtual Muslim networks (Weimann, 2010).

The next expert who was also frequently cited by the authors in the analyzed articles was Heidi Campbell (2016). As Fig. 19 shows, the concept often taken from Campbell is a digital religion. Exploration of the phenomenon of "Digital Religion" includes the study of how religion

and new information communication technologies, especially the Internet, interact with each other. It examines how religious beliefs, practices, and communities manifest and transform in digital spaces, including online religious communities, virtual worship spaces, and religious rituals performed online (Campbell & Vitullo, 2016). Campbell's theory of Digital Religion studies the intersection of modern, highly digitized societies with contemporary religious beliefs and practices (Campbell & Vitullo, 2016; Helland, 2016). Digital religion is not only concerned with the existence of religion in digital media but also involves the interaction between social and cultural components and elements of digital society. Within this theory, there is the concept of "networked religion" which focuses on official religious activity in the digital world, as well as the "third space of digital religion, " which addresses everyday or lived religion in a digital context (Campbell & Connelly, 2020). Campbell's theory also studies how divine revelation is presented and negotiated in digital culture, as well as how material religious practices and artifacts are packaged in online form (Sheldon & Campbell, 2021).

Researchers have explored the interconnections between online and offline religious realms, highlighting how traditional religious contexts blend with new digital contexts (Campbell, 2012). In the Western context, "Digital Religion" has emerged as a way to discuss and study online religious practices that influence offline religious communities and institutions. The concept recognizes the unique influence of the Internet and digital technologies in shaping religious practices and beliefs as well as changing perceptions of religiosity in society. Digital Religious Studies is considered a subfield of broader disciplines, such as Internet Studies and Media, Culture and Religion Studies.

Research in this field was rooted in the mid-1990s, focusing on the use of the Internet by religious groups and its potential implications for religious beliefs and practices (Rapoport, 1983; Robinson, 1993). It also examines how religious groups move religious practices to the Internet, creating online communities and houses of worship, and conducting rituals online (Tsuria et al., 2017). Helland (2005; 2005) distinguishes between "religion online" versus "online religion," with "religion online"
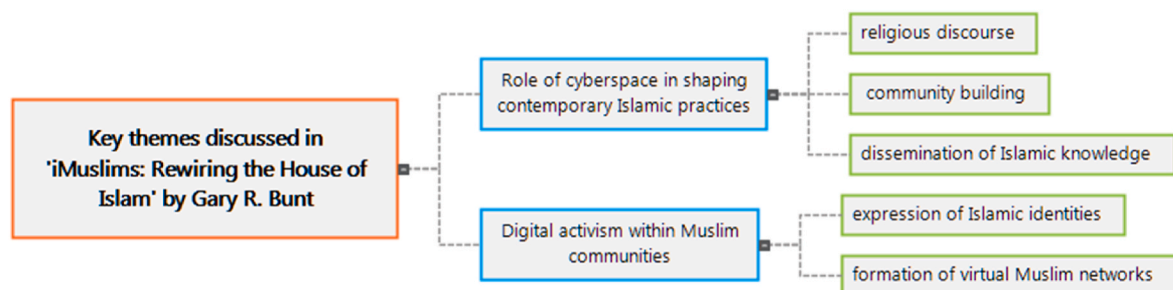

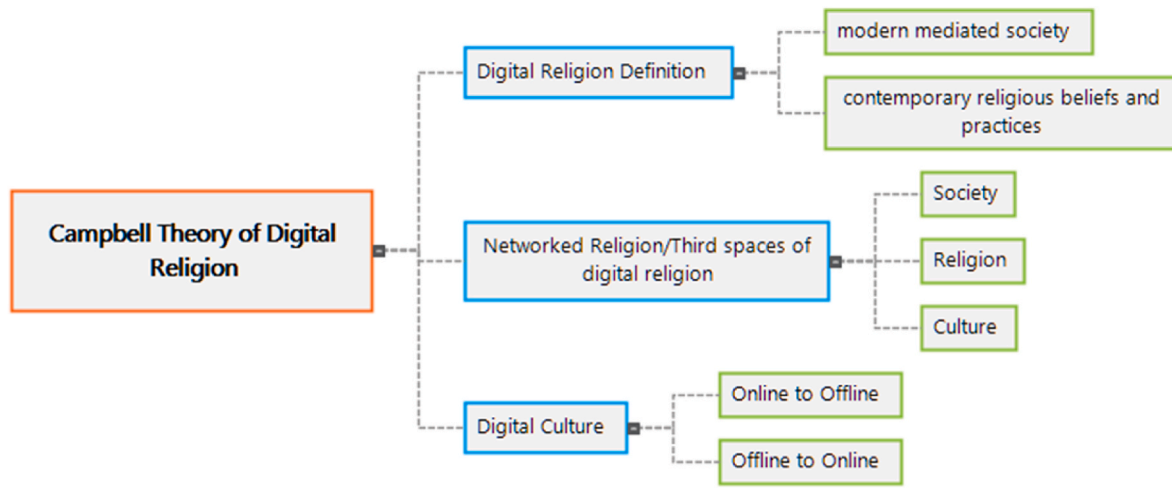**Fig. 18.** iMuslims: Rewiring the House of Islam by Gary R. Bunt.

Fig. 19. Campbell theory of digital Religion.

referring to information presented and controlled by traditionasl religious organizations or leaders, while "online religion" relates to religious innovation and collaboration that creates new understandings of religion through online environments.

Subsequent studies frequently cited in 1060 were spread across multiple authors. In contrast, the authors cited the work of Bunt and Campbell. Therefore, a focused summary of the most cited studies is presented in Table 10.

Table 10 explores the dynamic role of digital platforms in shaping contemporary Islamic identities, practices, and communities, emphasizing their function as transformative public spaces. It highlights how digital spaces facilitate discussions of morality and ethics, challenge traditional boundaries, and enable the formation of new counterpublics within Islamic communities. Notably, this study addresses the impact of digital engagement on gender dynamics, offering perspectives on the resistance and reaffirmation of societal norms. It also delves into the intersection of secularism, modernity, and religion in digital contexts, enriching the discourse on Muslim societies' navigation of traditions and modernity. Furthermore, this study examines the concept of the Ummah in the digital age, focusing on how digital platforms redefine community boundaries and facilitate transnational connections. This collection of scholarly works provides a comprehensive overview of digital Islam, presenting it as a field in which traditional and modern elements intersect, highlighting the active role of digital spaces in reshaping Islamic identity, authority, and community in the 21st century.

Furthermore, with respect to the methods used in the study of digital Islam, It has been mentioned before that digital Islam is a sub-study of digital religion (Campbell, 2012, 2017; Campbell & Connelly, 2020; Helland, 2016; Sheldon & Campbell, 2021). Therefore, from the perspective of methods, the author agrees with what has been concluded by Tsuria et al. (2017) that textual analysis, interviews, and ethnography are the dominant research methods employed in the study of digital religion. The textual analysis method is divided into textual analysis in digital environments, textual analysis with digital tools, and textual analysis with a digital approach/frame. The interview method was divided into interviews in digital environments, interviews with digital tools, and interviews with digital approaches/frames. Ethnography is divided into digital, virtual, and online ethnography.

Furthermore, based on the analysis of the study and the main insights from most references, including the theories used and taken in digital Islam references, the following theoretical framework is formulated in this research.

Fig. 20 presents a theoretical framework for the study of Digital Islam, in which the concept of interaction between religion and digital technology is the main focus. Within this framework, the study of digital

Table 10

Insight from other most cited references in Digital Islam.

No.	Paper Title	Insight
1	The Ethical Soundscape: Cassette Sermons and Islamic Counterpublics	This book examines how cassette sermons became a powerful medium in Egypt for shaping public discussions on morality, demonstrating the role of new media in forming Islamic counterpublics.
2	Politics of Piety: The Islamic Revival and the Feminist Subject	Mahmood's work is a critical analysis of the Islamic revival movement in Egypt, focusing on women's participation. It challenges Western perceptions of agency and subjectivity, providing insights into the complex interplay between religion and gender.
3	Formations of the Secular: Christianity, Islam, Modernity	Asad explores the concept of secularism as it has evolved in Christian and Islamic contexts, questioning the assumptions of modernity and its impact on religious practices.
4	New Media in the Muslim World: The Emerging Public Sphere	This book discusses the transformative role of new media technologies in Islamic societies, highlighting how they have contributed to the emergence of a public sphere where traditional and modern values intersect.
5	Transnational Muslim Politics: Reimagining the Umma	Mandaville examines how Muslim politics transcends national boundaries, exploring the concept of the Umma (the global Muslim community) in the context of globalization and technological advances.
6	Do Muslim Women Need Saving?	Abu-Lughod critiques the Western narrative of rescuing Muslim women, arguing for a deeper understanding of cultural practices and the diverse experiences of women within Islamic societies.
7	Imagined Communities: Reflections on the Origin and Spread of Nationalism	Though not exclusively about the Islamic world, Anderson's seminal work on nationalism offers critical insights into how national identities are constructed, which is relevant to understanding Muslim identity and solidarity.
8	Globalized Islam: The Search for a New Ummah	Roy discusses the challenges and transformations within Islam in the context of globalization, focusing on the search for a new form of Muslim community that transcends traditional geographic and cultural boundaries.

S.H. Wahid

Islam includes how religious authority and identity are explored and represented in online environments through practices such as the establishment of virtual communities or Cyber Ummahs that digitally connect global Muslims. Another important aspect is how religious practices and interpretations are adapted and interpreted in digital contexts, highlighting the social and cultural issues arising from these interactions.

Furthermore, a frequently used theoretical foundation is the concept of digital religion and the theory of the Cyber Islamic environment, which is an incarnation of the interaction between information technology and religion in a networked society. This approach opens a new perspective for understanding the dynamics of religious change in the context of modernity and globalization.

The most frequently used methods in this field include text analysis to understand narratives and discourses in digital content, interviews to gain an in-depth understanding of individuals engaged in these activities, and ethnography, which allows direct observation of religious practices in digital environments. Through this approach, this research aims to provide a comprehensive picture of how Islam is interpreted and practiced in the digital age.

5. Conclusion

The discourse on Islam and digital technology began to gain significant academic attention in the early 2000s, catalyzed by the global impact of the post-9/11 world and the swift advancements in digital communication technologies. This period marked a pivotal shift in how Islamic practices and communities engaged with the digital world, leading to an increase in scholarly interest, as demonstrated by academic publications and citations. Studies have explored the integration of digital technologies into traditional Islamic practices and the emergence of online platforms as new venues for religious expression and community building.

A bibliometric analysis of digital Islamic literature identified several key contributors in the field. Norah Abokhodair, Sarah Vieweg, Marcia C. Inhorn, Eva F. Nisa, Giulia Evolvi, Morgan Clarke, Patrick Eisenlohr, and Emma Baulch are among the prominent researchers who have explored a wide range of topics related to digital Islamic literature. These themes encompass privacy and social interactions, reproductive technologies, digital expressions of religious and social identity, media representations of Muslim identity, adaptations of Islamic law to biotechnology, the impact of media technologies on religious authority, and the influence of social media on consumerism and da'wah (Islamic outreach). This analysis suggests that digital technologies have significantly shaped Islamic religious interpretations and practices in the modern era.

Research on digital Islam has progressively uncovered the complex layers of how technology influences religious practices, community dynamics, and identity within Muslim societies. The academic contributions from Authors such as Norah Abokhodair and Francis Robinson have highlighted the nuanced ways in which digital platforms facilitate both the continuity and transformation of Islamic practices. This evolution is evidenced in the growing body of literature examining digital religious practices, the shifting roles of religious authority, and the broader sociopolitical implications of technology on Islamic communities.

This study presents three foundational insights into digital Islamic studies, addressing key questions regarding the nature of digital Islam, its theoretical framework, and the significant role of women. First, it positions digital Islam as a critical subfield of digital religion, highlighting the intersection of Islamic traditions and digital technologies. This intersection catalyzes transformative shifts in religious practices, community formations, and identity reconstructions in the digital sphere, challenging conventional paradigms and forging a new understanding of Islam in the digital age.

Moreover, the research articulates the concepts of 'digital Muslim' and 'digital ummah' as central to this field. The 'digital Muslim' refers to individuals whose Islamic practice and community engagement take place in digital environments, and embodies the broader concept of the 'digital Ummah' - a global online Muslim community that transcends
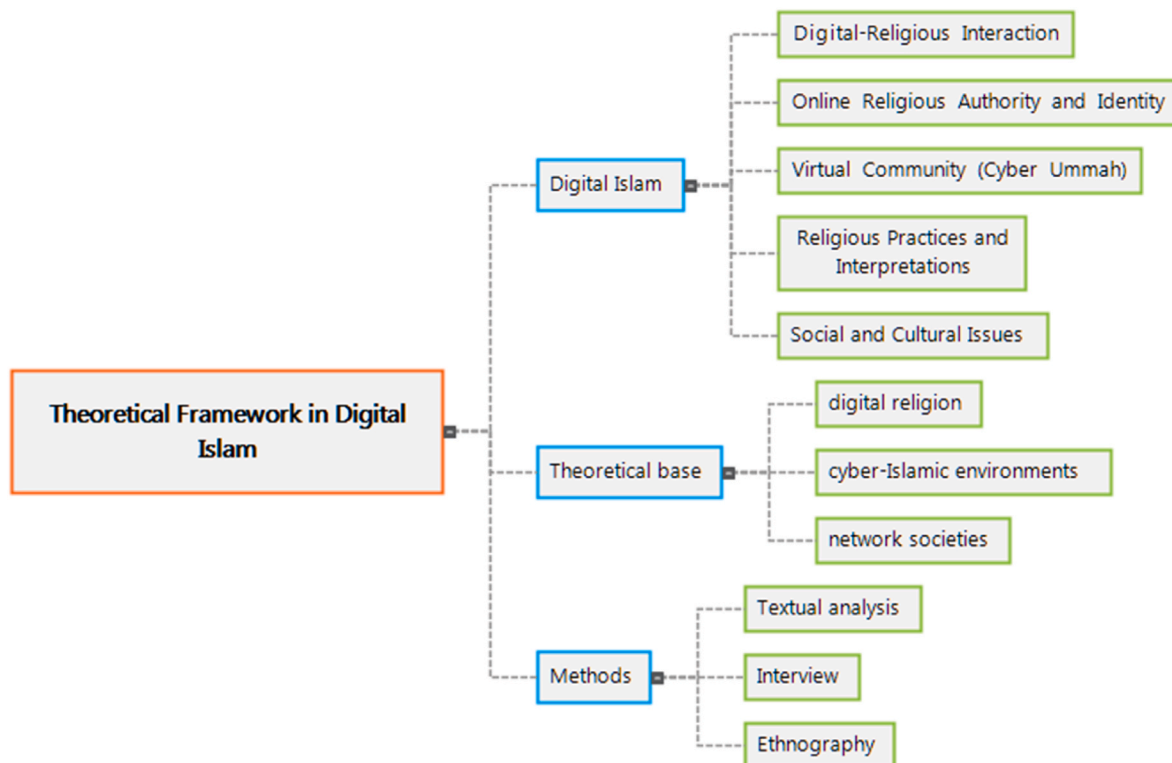

Fig. 20. Theoretical frameworks in digital Islam.

traditional geographic and cultural boundaries. This global community exemplifies significant changes in how religious information is disseminated and how Muslims worldwide connect, share, and interact in the digital age. The synonymous use of digital Muslims and ummah in this study underscores the seamless integration of individual and collective Islamic identities in digital spaces, demonstrating the expansive reach and communal solidarity of Islam across the digital landscape.

This study delves into the theoretical frameworks that frame digital Islam, drawing on disciplines such as digital religious studies, sociology, and anthropology to construct a comprehensive analytical lens. By engaging with theories such as Heidi Campbell's "digital religion," Gary R. Bunt's "cyber-Islamic environments," and discussions of digital and social identity by Henri Tajfel, John Turner, and Manuel Castells' concept of "network societies," the research enriches our understanding of the socio-cultural and technological forces that shape the digital Muslim experience.

Significantly, women's empowerment and active participation in digital Islamic spaces have emerged as key findings that challenge traditional gender narratives. Women writers and scholars enrich the discourse, navigate, and influence the digital religious landscape through their contributions. The strategic use of digital platforms for education, socialization, and activism not only challenges established gender roles but also underscores women's empowerment and self-representation in the context of digital Islam.

In sum, the findings of this study highlight the transformative impact of digital Islam, characterized by the integration of tradition and digital innovation, the elucidation of multidisciplinary theoretical frameworks, and the dynamic engagement of women. By exploring the nature of digital Islam, the synonymous relationship between digital Muslims and Ummah, and the empowering role of women, this research significantly advances the field of action studies.

This study had some limitations that should be considered in future research. The use of the Scopus database may lead to missing important publications that are not indexed on this platform, such as Google Scholar, WoS, and other databases; thus, important data or developing trends may be missed. This study also had limitations in the timeframe of the study, as some studies were still in the process of being published or had not been published at the time of analysis. Nonetheless, the study achieved significant findings, including mapping key developments and trends in the incorporation of digital technologies in Islamic practices. These findings also emphasize the important role of digital platforms in education and religious engagement. This research provides a rich understanding of digital Islamic studies and demonstrates the evolving relationship between technology and religious practices, which can serve as a basis for further research.

CRediT authorship contribution statement

Soleh Hasan Wahid: Writing – review & editing, Writing – original draft, Visualization, Validation, Supervision, Software, Resources, Project administration, Methodology, Investigation, Funding acquisition, Formal analysis, Data curation, Conceptualization.

Declaration of competing interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

References

Abdul Karim, N. S., & Hazmi, N. R. (2005). Assessing Islamic information quality on the Internet: A case of information about Hadith. *Malaysian Journal of Library & Information Science, 10*(2), 51–66. Retrieved from https://ejournal.um.edu.my/index.php/MJLIS/article/view/8490.

Abokhodair, N., Abbar, S., Vieweg, S., & Mejova, Y. (2016). Privacy and twitter in Qatar: Traditional values in the digital world. *Proceedings of the 8th ACM conference on Web science.* https://doi.org/10.1145/2908131.2908146

Abokhodair, N., Elmadany, A., & Magdy, W. (2020). Holy Tweets: Exploring the sharing of the Quran on twitter. *Proceedings of the ACM on Human-Computer Interaction, 4* (CSCW2), 1–32. https://doi.org/10.1145/3415230

Abokhodair, N., Hodges, A., & Vieweg, S. (2017). Photo sharing in the Arab Gulf: Expressing the collective and Autonomous Selves. *Proceedings of the 2017 ACM conference on computer supported cooperative work and social computing.* https://doi.org/10.1145/2998181.2998338

Abokhodair, N., & Vieweg, S. (2016). Privacy & social media in the context of the Arab Gulf. *Proceedings of the 2016 ACM conference on designing interactive Systems.* https://doi.org/10.1145/2901790.2901873

Abu Raiya, H., Pargament, K. I., Mahoney, A., & Stein, C. (2008). A Psychological Measure of islamic Religiousness: Development and evidence for reliability and Validity. *The International Journal for the Psychology of Religion, 18*(4), 291–315. https://doi.org/10.1080/10508610802229270

Abu-Lughod, L. (2015). *Do Muslim women need saving?* First Harvard University Press paperback edition). Harvard University Press. https://www.hup.harvard.edu/books/9780674088269.

Afriana, J., Permanasari, A., & Fitriani, A. (2016). Project based learning integrated to stem to enhance elementary school's students scientific literacy. *Jurnal Pendidikan IPA Indonesia, 5*(2), 261–267. https://doi.org/10.15294/jpii.v5i2.5493

Afrianty, D. (2012). Islamic education and youth extremism in Indonesia. *Journal of Policing, Intelligence and Counter Terrorism, 7*(2), 134–146. https://doi.org/10.1080/18335330.2012.719095

Aguilera-Carnerero, C., & Azeez, A. H. (2016). 'Islamonausea, not Islamophobia': The many faces of cyber hate speech. *Journal of Arab & Muslim Media Research, 9*(1), 21–40. https://doi.org/10.1386/jammr.9.1.21_1

Akhter, W., Abassi, A. S., & Umar, S. (2011). Ethical issues in advertising in Pakistan: An islamic perspective. *World Applied Sciences Journal, 13*(3), 444–452. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1866800.

Akou, H. M. (2007). Building a new "world Fashion": Islamic dress in the Twenty-first century. *Fashion Theory, 11*(4), 403–421. https://doi.org/10.2752/175174107X250226

Akou, H. M. (2010). Interpreting islam through the internet: Making sense of hijab. *Contemporary Islam, 4*(3), 331–346. https://doi.org/10.1007/s11562-010-0135-6

Al-Dawood, A., Abokhodair, N., Elmimouni, H., & Yarosh, S. (2017). "Against Marrying a Stranger": Marital matchmaking technologies in Saudi Arabia. *Proceedings of the 2017 ACM conference on designing interactive Systems.* https://doi.org/10.1145/3064663.3064683

Al-Farizi, A. F., Wahyunengsih, W., & Izzami, Z. A. (2022). The EFFECT of social media TIKTOK ON increasing ISLAMIC knowledge AMONG STUDENTS. *FOKUS (Kajian Bimbingan & Konseling Dalam Pendidikan), 5*(3), 217–226. https://doi.org/10.22460/fokus.v5i3.10874

al-Mutairi, N. H. (2022). The right to privacy in the digital age as expressed in a Muslim Country: A case study of Kuwait. *Arab Law Quarterly, 38*(1–2), 110–137. https://doi.org/10.1163/15730255-bja10108

Akmaliah, W., & Burhani, A. (2021). *Digital Islam in Indonesia: The Shift of Ritual and Religiosity during Covid-19.* ISEAS Yusof Ishak Institute. https://www.iseas.edu.sg/articles-commentaries/iseas-perspective/2021-107-digital-islam-in-indonesia-the-shift-of-ritual-and-religiosity-during-covid-19-by-wahyudi-akmaliah-and-ahmad-najib-burhani/.

Aljarah, I., Habib, M., Hijazi, N., Faris, H., Qaddoura, R., Hammo, B., Abushariah, M., & Alfawareh, M. (2021). Intelligent detection of hate speech in Arabic social network: A machine learning approach. *Journal of Information Science, 47*(4), 483–501. https://doi.org/10.1177/0165551520917651

Alkouatli, C., Memon, N., Chown, D., & Sai, Y. (2023). Something more beautiful: Educational and epistemic integrations beyond inequities in Muslim-minority contexts. *Journal for Multicultural Education, 17*(4), 406–418. https://doi.org/10.1108/JME-05-2022-0062

AlRyalat, S. A. S., Malkawi, L. W., & Momani, S. M. (2019). Comparing bibliometric analysis using PubMed, Scopus, and Web of science databases. *Journal of Visualized Experiments, 152,* Article 58494. https://doi.org/10.3791/58494

Anderson, B. R. O. (1991). Imagined communities: Reflections on the origin and spread of nationalism. *Rev. and extended ed).* Verso. https://books.google.co.id/books/about/Imagined_Communities.html?id=4mmoZFtCpuoC&redir_esc=y.

Araniri, N., Nahriyah, S., Nurhidayat, Jamaludin, G. M., & Jatisunda, M. G. (2021). The impact of digital literacy ability of islamic religious education students on FIQH learning Achievements. *1st Paris Van Java International Seminar on Health, Economics, Social Science and Humanities (PVJ-ISHESSH 2020), Bandung, West Java, Indonesia.* https://doi.org/10.2991/assehr.k.210304.053

Aria, M., & Cuccurullo, C. (2017). bibliometrix: An R-tool for comprehensive science mapping analysis. *Journal of Informetrics, 11*(4), 959–975. https://doi.org/10.1016/j.joi.2017.08.007

Arifin, I., Imansyah, R. T., & Okto, A. B. (2022). The influence of dakwah through social media toward student understanding of islam. *Digital Press Social Sciences and Humanities, 8,* Article 00003. https://doi.org/10.29037/digitalpress.48416

Arzroomchilar, E. (2022). Social media and religiosity; a (Post)phenomenological Account. *Journal for the Study of Religions and Ideologies, 21*(63), 96–112. https://thenewjsri.ro/index.php/njsri/article/view/263.

Asad, T. (2010). *Formations of the secular: Christianity, islam, modernity (Reprint.).* Stanford Univ. Press.

Asongu, S. A., Nwachukwu, J. C., & Pyke, C. (2019). The Comparative Economics of ICT, environmental Degradation and inclusive human development in sub-Saharan

Africa. *Social Indicators Research, 143*(3), 1271–1297. https://doi.org/10.1007/s11205-018-2009-x

Baas, J., Schotten, M., Plume, A., Côté, G., & Karimi, R. (2020). Scopus as a curated, high-quality bibliometric data source for academic research in quantitative science studies. *Quantitative Science Studies, 1*(1), 377–386. https://doi.org/10.1162/qss_a_00019

Benigni, M. C., Joseph, K., & Carley, K. M. (2017). Online extremism and the communities that sustain it: Detecting the ISIS supporting community on Twitter. *PLoS One, 12*(12), Article e0181405. https://doi.org/10.1371/journal.pone.0181405

Bowe, B. J., & Makki, T. W. (2016). Muslim neighbors or an islamic threat? A constructionist framing analysis of newspaper coverage of mosque controversies. *Media, Culture & Society, 38*(4), 540–558. https://doi.org/10.1177/0163443715613639

Bryant, L. D., Ahmed, S., Ahmed, M., Jafri, H., & Raashid, Y. (2011). 'All is done by Allah'. Understandings of Down syndrome and prenatal testing in Pakistan. *Social Science & Medicine, 72*(8), 1393–1399. https://doi.org/10.1016/j.socscimed.2011.02.036

Buchanan, S., & Husain, Z. (2022). Digital participation, Surveillance, and Agency: Insights into the role of digital literacy to manage risk. In S. Kurbanoğlu, S. Špiranec, Y. Ünal, J. Boustany, & D. Kos (Eds.), *Information literacy in a post-Truth era* (Vol. 1533, pp. 719–729). Springer International Publishing. https://doi.org/10.1007/978-3-030-99885-1_59

Bukhari, B., Juli, S., & Mistarija, M. (2023). A bibliometric analysis Eliminating the conventional dakwah in digital era using Vos viewer. *Journal of Namibian Studies: History Politics Culture, 34*, 4863–4903. https://namibian-studies.com/index.php/JNS/article/view/2274.

Bunt, G. R. (2000). *Virtually islamic: Computer-mediated communication and cyber islamic environments*. University of Wales Press. https://www.virtuallyislamic.com/.

Bunt, G. R. (2003). *Islam in the digital age: E-Jihad, online fatwas and cyber Islamic environments (1. Publ)*. Pluto Press. https://www.jstor.org/stable/j.ctt18fs6ck.

Bunt, G. R. (2009). *iMuslims: Rewiring the house of Islam*. University of North Carolina Press. https://www.jstor.org/stable/10.5149/9780807887714_bunt.

Bunt, G. R. (2018). *Hashtag Islam: How cyber-Islamic environments are transforming religious authority*. The University of North Carolina press. https://uncpress.org/book/9781469643168/hashtag-islam/.

Campbell, H. A. (Ed.). (2012). *Digital religion: Understanding religious practice in new media worlds* (0 ed.). Routledge. https://doi.org/10.4324/9780203084861.

Campbell, H. A. (2017). Surveying theoretical approaches within digital religion studies. *New Media & Society, 19*(1), 15–24. https://doi.org/10.1177/1461444816649912

Campbell, H. A., & Connelly, L. (2020). Religion and digital media: Studying materiality in digital religion. In V. Narayanan (Ed.), *The Wiley Blackwell Companion to religion and materiality* (1st ed., pp. 471–486). Wiley. https://doi.org/10.1002/9781118660072.ch25.

Campbell, H. A., & Evolvi, G. (2020). Contextualizing current digital religion research on emerging technologies. *Human Behavior and Emerging Technologies, 2*(1), 5–17. https://doi.org/10.1002/hbe2.149

Campbell, H. A., & Vitullo, A. (2016). Assessing changes in the study of religious communities in digital religion studies. *Church, Communication and Culture, 1*(1), 73–89. https://doi.org/10.1080/23753234.2016.1181301

Chaudhary, M. Y. (2020). Initial considerations for islamic digital ethics. *Philosophy & Technology, 33*(4), 639–657. https://doi.org/10.1007/s13347-020-00418-3

Clarke, M. (2007a). Closeness in the age of Mechanical reproduction: Debating kinship and biomedicine in Lebanon and the Middle East. *Anthropological Quarterly, 80*(2), 379–402. https://doi.org/10.1353/anq.2007.0022

Clarke, M. (2007b). The modernity of milk kinship*: The modernity OF milk KINSHIP. *Social Anthropology, 15*(3), 287–304. https://doi.org/10.1111/j.0964-0282.2007.00022.x

Clarke, M. (2008). New kinship, Islam, and the liberal tradition: Sexual morality and new reproductive technology in Lebanon. *The Journal of the Royal Anthropological Institute, 14*(1), 153–169. https://doi.org/10.1111/j.1467-9655.2007.00483.x

Clarke, M., & Inhorn, M. C. (2011). Mutuality and immediacy between *marjaʿ* and *muqallid*: Evidence from male in vitro fertilization patients in Shiʿi Lebanon. *International Journal of Middle East Studies, 43*(3), 409–427. https://doi.org/10.1017/S0020743811000596

Cohrs, J. C., Moschner, B., Maes, J., & Kielmann, S. (2005). The Motivational Bases of right-Wing Authoritarianism and social dominance orientation: Relations to values and attitudes in the Aftermath of September 11, 2001. *Personality and Social Psychology Bulletin, 31*(10), 1425–1434. https://doi.org/10.1177/0146167205275614

Czornik, K. (2024). E-jihad or the way islamic Fundamentalists utilize digital and ICT progress. *Journal for the Study of Religions and Ideologies, 23*(67), 95–108. http://www.thenewjsri.sacri.ro/index.php/njsri/article/view/442/113.

Da Silva, R., & Crilley, R. (2017). "Talk about terror in our back gardens": An analysis of online comments about British foreign fighters in Syria. *Critical Studies on Terrorism, 10*(1), 162–186. https://doi.org/10.1080/17539153.2016.1237011

Dewi, C., Chen, R.-C., Christanto, H. J., & Cauteruccio, F. (2023). Multinomial Naïve Bayes classifier for sentiment analysis of internet Movie database. *Vietnam Journal of Computer Science, 10*(4), 485–498. https://doi.org/10.1142/S2196888823500100

Donthu, N., Kumar, S., Mukherjee, D., Pandey, N., & Lim, W. M. (2021). How to conduct a bibliometric analysis: An overview and guidelines. *Journal of Business Research, 133*, 285–296. https://doi.org/10.1016/j.jbusres.2021.04.070

Dynel, M., & Poppi, F. I. (2018). In tragoedia risus: Analysis of dark humour in post-terrorist attack discourse. *Discourse & Communication, 12*(4), 382–400. https://doi.org/10.1177/1750481318757777

Eickelman, D. F. (Ed.). (2003). *New media in the Muslim world: The emerging public sphere* (2). Indiana University Press. https://books.google.co.id/books/about/New_Media_in_the_Muslim_World.html?id=Moh2l5d85OYC&redir_esc=y.

Eisenlohr, P. (2009). Technologies of the spirit: Devotional Islam, sound reproduction and the dialectics of mediation and immediacy in Mauritius. *Anthropological Theory, 9*(3), 273–296. https://doi.org/10.1177/1463499609346983

Eisenlohr, P. (2010). Materialities of Entextualization: The Domestication of sound reproduction in Mauritian Muslim devotional practices. *Journal of Linguistic Anthropology, 20*(2), 314–333. https://doi.org/10.1111/j.1548-1395.2010.01072.x

Eisenlohr, P. (2011). Media authenticity and authority in Mauritius: On the mediality of language in religion. *Language & Communication, 31*(3), 266–273. https://doi.org/10.1016/j.langcom.2011.03.005

Eisenlohr, P. (2013). Mediality and materiality in religious performance: Religion as heritage in Mauritius. *Material Religion, 9*(3), 328–348. https://doi.org/10.2752/175183413X13730330868997

Eisenlohr, P. (2014). Religion publique et médiation religieuse chez les musulmans mauriciens. *Social Compass, 61*(1), 48–56. https://doi.org/10.1177/0037768613513942.el-Nawawy

El-Nawawy, M. (2009). iMuslims: Rewiring the house of islam by gary R. Bunt (Chapel Hill: University of North Carolina press, 2009. 358 pages.). *American Journal of Islam and Society, 26*(4), 118–121. https://doi.org/10.35632/ajis.v26i4.1370

el-Nawawy, M., & Khamis, S. (2010). Collective identity in the virtual islamic public sphere: Contemporary discourses in two islamic websites. *International Communication Gazette, 72*(3), 229–250. https://doi.org/10.1177/1748048509356949

Elsevier Scopus blog. (2023). *Scopus now includes 90 million + content records*. Elsevier Scopus blog. Elsevier Scopus Blog. https://blog.scopus.com/posts/scopus-now-includes-90-million-content-records.

Evolvi, G. (2017). Hybrid Muslim identities in digital space: The Italian blog *Yalla*. *Social Compass, 64*(2), 220–232. https://doi.org/10.1177/0037768617697911

Evolvi, G. (2018). Hate in a Tweet: Exploring internet-based Islamophobic discourses. *Religions, 9*(10), 307. https://doi.org/10.3390/rel9100307

Evolvi, G. *Emotional politics, Islamophobic Tweet. The Hashtags #Brexit and #chiudiamoiporti (1.0)*. (2019a) [object Object] https://doi.org/10.1285/I20356609V12I3P871.

Evolvi, G. (2019b). The veil and its materiality: Muslim women's digital narratives about the burkini ban. *Journal of Contemporary Religion, 34*(3), 469–487. https://doi.org/10.1080/13537903.2019.1658936

Evolvi, G. (2021). Religion, new media, and digital culture. In G. Evolvi (Ed.), *Oxford research Encyclopedia of religion*. Oxford University Press. https://doi.org/10.1093/acrefore/9780199340378.013.917.

Evolvi, G., & Giorda, M. C. (2021). Introduction: Islam, space, and the internet. *Journal of Religion, Media and Digital Culture, 10*(1), 1–12. https://doi.org/10.1163/21659214-bja10047

Fekete, L. (2012). The Muslim conspiracy theory and the Oslo massacre. *Race & Class, 53*(3), 30–47. https://doi.org/10.1177/0306396811425984

Fullwiley, D. (2004). Discriminate Biopower and everyday Biopolitics: Views on Sickle Cell testing in dakar. *Medical Anthropology, 23*(2), 157–194. https://doi.org/10.1080/01459740490448939

Gökhan, A. (2019). WOMEN'S empowerment in the MUSLIM world: Reconsidering rights OF the "COMMONS.". *The Journal of Social Science, 3*(5), 136–151. https://doi.org/10.30520/tjsosci.518264

Halverson, J. R., & Way, A. K. (2012). The curious case of Colleen LaRose: Social margins, new media, and online radicalization. *Media, War & Conflict, 5*(2), 139–153. https://doi.org/10.1177/1750635212440917

Halevi, L. (2021). What Hath Allah wrought? The global invention of prescriptive machines for the Islamic consumer, 1975-2010. *Technology and Culture, 62*(3), 741–779. https://doi.org/10.1353/tech.2021.0106. PMID: 34421056.

Hamayotsu, K. (2013). The limits of Civil society in democratic Indonesia: Media freedom and religious Intolerance. *Journal of Contemporary Asia, 43*(4), 658–677. https://doi.org/10.1080/00472336.2013.780471

Hashim, N. H., Murphy, J., & Hashim, N. M. (2007). Islam and online Imagery on Malaysian tourist Destination websites. *Journal of Computer-Mediated Communication, 12*(3), 1082–1102. https://doi.org/10.1111/j.1083-6101.2007.00364.x

Hashmi, U. M., Rashid, R. A., & Ahmad, M. K. (2021). The representation of islam within social media: A systematic review. *Information, Communication & Society, 24*(13), 1962–1981. https://doi.org/10.1080/1369118X.2020.1847165

Helland, C. (2005). Online religion as lived religion. *Methodological issues in the study of religious participation on the internet*. Online - Heidelberg Journal of Religions on the Internet. https://doi.org/10.11588/REL.2005.1.380

Helland, C. (2016). Digital religion. In D. Yamane (Ed.), *Handbook of religion and society* (pp. 177–196). Springer International Publishing. https://doi.org/10.1007/978-3-319-31395-5_10.

Hirschkind, C. (2009). *The ethical soundscape: Cassette sermons and Islamic counterpublics*. Columbia University Press. Paper ed) https://cup.columbia.edu/book/the-ethical-soundscape/9780231113861.

Ho, S. S., Lee, W., & Shahiraa Sahul Hameed. (2008). Muslim surfers on the internet: Using the theory of planned behaviour to examine the factors influencing engagement in online religious activities. *New Media & Society, 10*(1), 93–113. https://doi.org/10.1177/1461444807085323

Horsti, K. (2017). Digital Islamophobia: The Swedish woman as a figure of pure and dangerous whiteness. *New Media & Society, 19*(9), 1440–1457. https://doi.org/10.1177/1461444816642169

Husein, F., & Slama, M. (2018). Online piety and its discontent: Revisiting Islamic anxieties on Indonesian social media. *Indonesia and the Malay World, 46*(134), 80–93. https://doi.org/10.1080/13639811.2018.1415056

Ibahrine, M. (2014). Islam and social media. *Encyclopedia of Social Media and Politics, 9.*

Ibahrine, M. (2020). Digitally researching islam. In J. Hunsinger, M. M. Allen, & L. Klastrup (Eds.), *Second international Handbook of internet research* (pp. 785–798). Netherlands: Springer. https://doi.org/10.1007/978-94-024-1555-1_29.

Ibtasam, S., Razaq, L., Ayub, M., Webster, J. R., Ahmed, S. I., & Anderson, R. (2019). "My cousin bought the phone for me. I never go to mobile shops.": The Role of Family in Women's Technological Inclusion in Islamic Culture. *Proceedings of the ACM on Human-Computer Interaction, 3*(CSCW), 1–33. https://doi.org/10.1145/3359148

Inhorn, M. C. (2003). Global infertility and the globalization of new reproductive technologies: Illustrations from Egypt. *Social Science & Medicine, 56*(9), 1837–1851. https://doi.org/10.1016/S0277-9536(02)00208-3

Inhorn, M. C. (2004). Middle Eastern Masculinities in the age of new reproductive technologies: Male infertility and stigma in Egypt and Lebanon. *Medical Anthropology Quarterly, 18*(2), 162–182. https://doi.org/10.1525/maq.2004.18.2.162

Inhorn, M. C. (2006). He Won't Be My Son. *Medical Anthropology Quarterly, 20*(1), 94–120. https://doi.org/10.1525/maq.2006.20.1.94

Inhorn, M. C. (2017). Medical Cosmopolitanism in global Dubai: A Twenty-first-century transnational Intracytoplasmic Sperm Injection (ICSI) Depot. *Medical Anthropology Quarterly, 31*(1), 5–22. https://doi.org/10.1111/maq.12275

Inhorn, M. C., Birenbaum-Carmeli, D., Vale, M. D., & Patrizio, P. (2020). Abrahamic traditions and egg freezing: Religious Women's experiences in local moral worlds. *Social Science & Medicine, 253*, Article 112976. https://doi.org/10.1016/j.socscimed.2020.112976

Izza, N. N. (2023). Analisis Scientometrik Tentang Komunikasi dan dakwah islam dalam Literatur Ilmiah. *Jurnal Kawakib, 4*(1), 57–69. https://doi.org/10.24036/kwkib.v4i1.101

Jamil, M., Zuhri, M., Sobirin, M., & Taufiq, I. (2020). *Virtual Ummah and Religious Movement Contestation: Identity and Discourse.* https://doi.org/10.4108/eai.1-10-2019.2291667.

Johnson, N. F., Zheng, M., Vorobyeva, Y., Gabriel, A., Qi, H., Velasquez, N., Manrique, P., Johnson, D., Restrepo, E., Song, C., & Wuchty, S. (2016). New online ecology of adversarial aggregates: ISIS and beyond. *Science, 352*(6292), 1459–1463. https://doi.org/10.1126/science.aaf0675

José De Oliveira, O., Francisco Da Silva, F., Juliani, F., César Ferreira Motta Barbosa, L., & Vieira Nunhes, T. (2019). Bibliometric method for mapping the state-of-the-art and identifying research gaps and trends in literature: An Essential Instrument to support the development of scientific projects. In S. Kunosic, & E. Zerem (Eds.), *Scientometrics recent advances.* IntechOpen. https://doi.org/10.5772/intechopen.85856.

Judijanto, L., Nasar, I., Muhammadong, M., Khaerunnisa, K., & Amer, M. A. B. (2024). Dismantling the NOTION of digital freedom IN the CONTEMPORARY era: Analysing the ISLAMIC discourse ON ethics, RESPONSIBILITY, and its dynamic INFLUENCE ON technological advancements. *INTERNATIONAL JOURNAL OF SOCIETY REVIEWS, 2*(1), 1–12. https://injoser.joln.org/index.php/123/article/view/35.

Katz, E., & Lazarsfeld, P. F. (2017). *Personal influence.* Routledge eBooks. https://doi.org/10.4324/9781315126234.

Khamis, S. (2018). "Cyber ummah:" the internet and Muslim communities. In M. Woodward, & R. Lukens-Bull (Eds.), *Handbook of contemporary islam and Muslim lives* (pp. 1–22). Springer International Publishing. https://doi.org/10.1007/978-3-319-73653-2_69-1.

Kirmayer, L. J., Raikhel, E., & Rahimi, S. (2013). Cultures of the internet: Identity, community and mental health. *Transcultural Psychiatry, 50*(2), 165–191. https://doi.org/10.1177/1363461513490626

Klein, O., & Muis, J. (2019). Online discontent: Comparing Western European far-right groups on Facebook. *European Societies, 21*(4), 540–562. https://doi.org/10.1080/14616696.2018.1494293

Kosnick, K. (2004). 'Speaking in One's own Voice': Representational strategies of Alevi Turkish Migrants on open-access Television in Berlin. *Journal of Ethnic and Migration Studies, 30*(5), 979–994. https://doi.org/10.1080/1369183042000245651

Latuconsina, A. (2023). Systematic review Studi islam: A bibliometrics analysis (1941-2022). *International Journal of Multidisciplinary Research and Analysis, 6*(5). https://doi.org/10.47191/ijmra/v6-i5-45

Lengauer, D. (2018). Sharing *Semangat Taqwa*: Social media and digital islamic Socialities in Bandung. *Indonesia and the Malay World, 46*(134), 5–23. https://doi.org/10.1080/13639811.2018.1415276

Lewis, R. (2015). Uncovering modesty: Dejabis and Dewigies expanding the Parameters of the modest Fashion Blogosphere. *Fashion Theory, 19*(2), 243–269. https://doi.org/10.2752/175174115X14168357992472

Lubis, M., & Kartiwi, M. (2013). Privacy and trust in the Islamic perspective: Implication of the digital age. *2013 5th international conference on information and communication technology for the Muslim world (ICT4M)* (pp. 1–6). https://doi.org/10.1109/ICT4M.2013.6518898

Magdy, W., Darwish, K., Abokhodair, N., Rahimi, A., & Baldwin, T. (2016). #ISISisNotIslam or #DeportAllMuslims? Predicting unspoken views. *Proceedings of the 8th ACM conference on Web science.* https://doi.org/10.1145/2908131.2908150

Mahmood, S. (2012). *Politics of piety: The Islamic revival and the feminist subject.* Princeton University Press. https://www.jstor.org/stable/j.ctvct00cf.

Mahmudova, L., & Evolvi, G. (2021). Likes, Comments, and follow Requests: The Instagram user experiences of young Muslim women in The Netherlands. *Journal of Religion, Media and Digital Culture, 10*(1), 50–70. https://doi.org/10.1163/21659214-bja10038

Mamadouh, V. (2003). 11 September and popular geopolitics: A study of websites run for and by Dutch Moroccans. *Geopolitics, 8*(3), 191–216. https://doi.org/10.1080/14650040412331307762

Mandaville, P. G. (2006). *Transnational Muslim politics: Reimagining the umma (Transferred to digital print).* Routledge. https://www.routledge.com/Transnational-Muslim-Politics-Reimagining-the-Umma/Mandaville/p/book/9780415317696.

Martin, R. C. (Ed.). (2004). *Encyclopedia of islam and the Muslim world.* Reference USA: Thomson/Gale. Macmillan.

Mihelj, S., Van Zoonen, L., & Vis, F. (2011). Cosmopolitan communication online: YouTube responses to the anti-islam film Fitna[1]. *British Journal of Sociology, 62*(4), 613–632. https://doi.org/10.1111/j.1468-4446.2011.01383.x

Millie, J., & Baulch, E. (2024). Beyond the middle Classes, beyond new media: The politics of islamic consumerism in Indonesia. *Asian Studies Review, 48*(1), 1–18. https://doi.org/10.1080/10357823.2023.2291103

Moral-Muñoz, J. A., Herrera-Viedma, E., Santisteban-Espejo, A., & Cobo, M. J. (2020). Software tools for conducting bibliometric analysis in science: An up-to-date review. *El Profesional de la Información, 29*(1). https://doi.org/10.3145/epi.2020.ene.03

Mustafa, M., Lazem, S., Alabdulqader, E., Toyama, K., Sultana, S., Ibtasam, S., Anderson, R., & Ahmed, S. I. (2020). IslamicHCI: Designing with and within Muslim Populations. *Extended Abstracts of the 2020 CHI Conference on Human Factors in Computing Systems*, 1–8. https://doi.org/10.1145/3334480.3375151

Newcomb, R. (2006). Gendering the city, gendering the nation: Contesting Urban space in Fes, Morocco. *City and Society, 18*(2), 288–311. https://doi.org/10.1525/city.2006.18.2.288

Nisa, E. F. (2013). The internet subculture of Indonesian face-veiled women. *International Journal of Cultural Studies, 16*(3), 241–255. https://doi.org/10.1177/1367877912474534

Nisa, E. F. (2018a). Creative and Lucrative Daʿwa: The visual culture of Instagram amongst female Muslim youth in Indonesia. *Asiascape: Digital Asia, 5*(1–2), 68–99. https://doi.org/10.1163/22142312-12340085

Nisa, E. F. (2018b). Creative and Lucrative Daʿwa: The visual culture of Instagram amongst female Muslim youth in Indonesia. *Asiascape: Digital Asia, 5*(1–2), 68–99. https://doi.org/10.1163/22142312-12340085

Nisa, E. F. (2018c). Social media and the birth of an islamic social movement: ODOJ (one Day one Juz) in contemporary Indonesia. *Indonesia and the Malay World, 46*(134), 24–43. https://doi.org/10.1080/13639811.2017.1416758

Nisa, E. F. (2019). Muslim women in contemporary Indonesia: Online conflicting narratives behind the women Ulama congress. *Asian Studies Review, 43*(3), 434–454. https://doi.org/10.1080/10357823.2019.1632796

Nisa, E. F. (2021). Internet and Muslim women. In R. Lukens-Bull, & M. Woodward (Eds.), *Handbook of contemporary islam and Muslim lives* (pp. 1023–1041). Springer International Publishing. https://doi.org/10.1007/978-3-030-32626-5_71.

Olson, L. J. (2017). Negotiating meaning through costume and social media in Bulgarian Muslims' communities of practice. *Nationalities Papers, 45*(4), 560–580. https://doi.org/10.1080/00905992.2017.1303470

Piela, A. (2010). Muslim women's online discussions of gender Relations in islam. *Journal of Muslim Minority Affairs, 30*(3), 425–435. https://doi.org/10.1080/13602004.2010.515827

Prahesti, V. D. (2022). Bibliometric analysis: Religious MODERATION. *Annual International COnference on Islamic Education for Students, 1*(1). https://doi.org/10.18326/aicoies.v1i1.335

Pramiyanti, A., & Baulch, E. (2018). Hijabers on Instagram: Using visual social media to construct the ideal Muslim woman. *SSRN Electronic Journal.* https://doi.org/10.2139/ssrn.3353158

Rapoport, D. C. (1983). Fear and Trembling: Terrorism in three religious traditions. *American Political Science Review, 78*(3), 658–677. https://doi.org/10.2307/1961835

Robinson, F. (1993). Technology and religious change: Islam and the impact of print. *Modern Asian Studies, 27*(1), 229–251. https://doi.org/10.1017/S0026749X00016127

Rogers, G., Szomszor, M., & Adams, J. (2020). Sample size in bibliometric analysis. *Scientometrics, 125*(1), 777–794. https://doi.org/10.1007/s11192-020-03647-7

Roy, O. (2004). *Globalized Islam: The search for a new ummah.* Columbia Univ. Press. https://cup.columbia.edu/book/globalized-islam/9780231134996.

Saeed, A. (2007). Media, racism and Islamophobia: The representation of islam and Muslims in the media. *Sociology Compass, 1*(2), 443–462. https://doi.org/10.1111/j.1751-9020.2007.00039.x

Salamandra, C. (2012). The Muhannad effect: Media panic, Melodrama, and the Arab female Gaze. *Anthropological Quarterly, 85*(1), 45–77. https://doi.org/10.1353/anq.2012.0007

Salinas, E., Pradell, T., & Molera, J. (2019). Glaze production at an early Islamic workshop in al-Andalus. *Archaeological and Anthropological Sciences, 11*(5), 2201–2213. https://doi.org/10.1007/s12520-018-0666-y

Schulz, D. E. (2006). Promises of (im)mediate salvation: Islam, broadcast media, and the remaking of religious experience in Mali. *American Ethnologist, 33*(2), 210–229. https://doi.org/10.1525/ae.2006.33.2.210

Sheikh Khairudin, S. M. H., & Mohammad, M. A. (2021). The role of information technology on the Muslim community in the era of globalization and digitalization. *Journal of Information Technology Management, 13*(3). https://doi.org/10.22059/jitm.2021.83236

Sheldon, Z., & Campbell, H. A. (2021). Divine revelation and digital religion. In B. M. Mezei, F. A. Murphy, & K. Oakes (Eds.), *The Oxford Handbook of divine revelation* (1st ed., pp. 651–664). Oxford University Press. https://doi.org/10.1093/oxfordhb/9780198795353.013.40.

Sisler, V. (2011). Cyber COUNSELLORS: Online fatwas, arbitration tribunals and the construction of Muslim identity in the UK. *Information, Communication & Society, 14*(8), 1136–1159. https://doi.org/10.1080/1369118X.2011.579140

Sorgenfrei, S. (2021). Branding Salafism: Salafi missionaries as social media influencers. *Method & Theory in the Study of Religion, 34*(3), 211–237. https://brill.com/view/journals/mtsr/34/3/article-p211_1.xml.

Souiden, N., & Rani, M. (2015). Consumer attitudes and purchase intentions toward Islamic banks: The influence of religiosity. *International Journal of Bank Marketing, 33*(2), 143–161. https://doi.org/10.1108/IJBM-10-2013-0115

Spalek, B., & Imtoual, A. (2007). Muslim communities and counter-terror responses: "Hard" approaches to community engagement in the UK and Australia. *Journal of Muslim Minority Affairs, 27*(2), 185–202. https://doi.org/10.1080/13602000701536117

Sreberny, A. (2015). Women's digital activism in a changing Middle East. *International Journal of Middle East Studies, 47*(2), 357–361. https://doi.org/10.1017/S0020743815000112

Stowasser, B. (2001). Old Shaykhs, young women, and the internet: The Rewriting of women's political rights in islam. *The Muslim World, 91*(1–2), 99–120. https://doi.org/10.1111/j.1478-1913.2001.tb03709.x

Toft, M. D. (2007). Getting religion? The Puzzling case of islam and Civil war. *International Security, 31*(4), 97–131. https://doi.org/10.1162/isec.2007.31.4.97

Tsuria, R., Yadlin-Segal, A., Vitullo, A., & Campbell, H. A. (2017). Approaches to digital methods in studies of digital religion. *The Communication Review, 20*(2), 73–97. https://doi.org/10.1080/10714421.2017.1304137

Turner, B. S. (2007). Religious authority and the new media. *Theory, Culture & Society, 24*(2), 117–134. https://doi.org/10.1177/0263276407075001

Van Eck, N. J., & Waltman, L. (2010). Software survey: VOSviewer, a computer program for bibliometric mapping. *Scientometrics, 84*(2), 523–538. https://doi.org/10.1007/s11192-009-0146-3

Van Zoonen, L., Vis, F., & Mihelj, S. (2010). Performing citizenship on YouTube: Activism, satire and online debate around the anti-Islam video *Fitna. Critical Discourse Studies, 7*(4), 249–262. https://doi.org/10.1080/17405904.2010.511831

Walter, B. F. (2017). The new new Civil Wars. *Annual Review of Political Science, 20*(1), 469–486. https://doi.org/10.1146/annurev-polisci-060415-093921

Weimann, G. (2010). iMuslims: Rewiring the house of islam. *Sociology of Religion, 71*(4), 491–493. https://doi.org/10.1093/socrel/srq062

Wersal, L. (1995). Islam and ENVIRONMENTAL ethics: Tradition RESPONDS to CONTEMPORARY challenges. *Zygon®, 30*(3), 451–459. https://doi.org/10.1111/j.1467-9744.1995.tb00083.x

Wildman, W. J. (2022). The academic study of religion in bibliometric perspective. *Bulletin for the Study of Religion, 50*(3), 88–98. https://doi.org/10.1558/bsor.21127

Wyche, S. P., Caine, K. E., Davison, B., Arteaga, M., & Grinter, R. E. (2008). Sun dial: Exploring techno-spiritual design through a mobile islamic call to prayer application. *CHI 08 Extended Abstracts on Human Factors in Computing Systems*, 3411–3416. https://doi.org/10.1145/1358628.1358866

Yumitro, G., Febriani, R., Roziqin, A., & Indraningtyas, A. (2023). Bibliometric analysis of publications trends on the terrorism issues in Indonesia. *Berkala Ilmu Perpustakaan Dan Informasi, 19*(1), 33–47. https://doi.org/10.22146/bip.v19i1.5701

Yunus Mustofa, M., & Rizal Mustofa, M. (2023). The bibliometric analysis of islamic studies research and new media based on Biblioshiny. *AnSoPS, 1.* https://proceeding.iainkediri.ac.id/index.php/ansops/article/view/10.

Zaid, B., Fedtke, J., Shin, D. D., El Kadoussi, A., & Ibahrine, M. (2022). Digital islam and Muslim Millennials: How social media influencers Reimagine religious authority and islamic practices. *Religions, 13*(4), 335. https://doi.org/10.3390/rel13040335

Zainuddin, Z. I. (2015). A thematic study of islamic perspectives in Scopus indexed articles. Implications on medical Imaging. In *Library Philosophy and practice* (Vol. 1233). https://digitalcommons.unl.edu/libphilprac/1233/.