
Digital Islam: A Hybrid Systematic Review and Bibliometric Analysis**Muhammad Nurfazri^{1*}, Dody S. Truna², Erni Haryanti³, Dedi Sulaeman⁴**¹KEDJATI Foundation, Bandung, Indonesia^{2,3,4}UIN Sunan Gunung Djati Bandung, IndonesiaEmail: muhammadnurfazri@kedjati.com

Abstract

This study aims to explore the development and conceptual direction of Digital Islam through a Systematic Literature Review and Bibliometric Analysis. Data were collected from Scopus (2020-2025) with an exclusive focus on the primary keyword “Digital Islam” to provide a more specific and in-depth perspective. Of the 561 articles collected, only four were included in the review analysis stage. The results indicate that academic interest in the study of Digital Islam remains relatively low; however, the topic is steadily increasing, suggesting that this field remains a significant and rapidly growing area of research. Geographically, the research is dominated by contributions from Indonesia, the United Arab Emirates, Germany, the United States, and Morocco. These findings demonstrate that countries with Muslim-majority populations do not solely dominate the issue of Digital Islam. In addition, Digital Islam, developed from four published studies, presents an integrative framework that links religious authority, digital media, identity, gender, economic transformation, and socio-cultural issues. Theoretically, this research contributes to the development of a conceptual foundation for future studies of Digital Islam. Practically, the results offer valuable insights for educators, policymakers, and religious institutions to navigate the ethical challenges and opportunities of the digital era.

Keywords: *Digital Islam, Digital Media, Online Da’wah, Islamic Digital Economy, Muslim Identity*

1. INTRODUCTION

In recent years, the phenomenon of Digital Islam has attracted increasing attention from researchers due to the rapid integration of digital technology and religious practices in Muslim societies. One important aspect of Digital Islam is the influence of social media and the internet on religious authority and Islamic practice. For example, in the context of Islamic broadcasting, Islamic practice needs to adapt to contemporary digital platforms to uphold theological principles while reaching a wider audience (Simamora & Farid, 2024). Furthermore, many social media influencers are reshaping religious authority among Muslim millennials, raising new questions about the future of Islamic practice on social media (Zaid et al., 2022). Undoubtedly, this transition requires a methodological approach that considers both traditional religious principles and contemporary digital realities, as highlighted by the growing body of literature examining how Islamic educators and leaders navigate these challenges (Laily et al., 2022; Wedi, 2025).

Furthermore, integrating digital media ethics with Islamic values is increasingly relevant as Islam enters the digital age. Gorian & Osman (2024) have argued that the transition from Islamic ethics to digital Islamic ethics is vital for addressing issues of justice and accountability in the application of technology. Furthermore, calls for ethical standards that reflect Islamic principles amidst the complexity of digital interaction underscore the urgent need for more comprehensive research in this area. This includes examining how digital media reshapes sociocultural narratives around Islam, which can vary significantly across cultural contexts and generations (Niu, 2023).

Addressing this challenge requires a systematic and comprehensive approach to understanding these dynamics academically. Through a Systematic Literature Review (SLR) combined with Bibliometric Analysis, researchers can map the direction of development. Research, identifying research gaps, and identifying dominant themes shaping the global discourse on Digital Islam (Syahir et al., 2025). This method provides a robust scientific framework for developing evidence-based research and strengthening the theoretical contributions of contemporary Islamic studies. Furthermore, bibliometric analysis plays a crucial role in quantitatively describing the research landscape, including the relationships among authors, institutions, and countries that contribute to the development of Digital Islam. As outlined by RV et al. (2024), in their study of Islamic banking consumer behavior, bibliometric analysis can trace dominant theories, influential journals, and academic collaboration networks that shape a research field. In the context of Digital Islam, this method enables cross-disciplinary mapping between theology, communication, sociology, and information technology. Furthermore, phenomena such as the rise of digital religious authority, the commodification of *da'wah* on social media, and the development of digital fatwas Ali & Aljahsh (2025) emphasize the importance of research that is not only descriptive but also analytical and critical of its social and epistemological implications.

The combination of systematic review and bibliometric analysis also has a significant practical value. As demonstrated by Jabeen, Khan, Bhatti, and Qureshi (2025), in their study on sustainable halal tourism, this method connected Islamic principles with global development goals. Meanwhile, research by Sawandi & Aziz (2021) showed that integrating systematic reviews and bibliometric analysis could assist in public policymaking, particularly in zakat management and Islamic economics. Based on this framework, the application of systematic review and bibliometric analysis to the topic of Digital Islam is highly relevant for bridging the gap between religious values and technological advancements. This approach not only broadens academic understanding of Islam in the digital era but also makes a significant contribution to policy development, digital literacy, and ethical governance in technology-based religious practices.

This review of digital Islam, or matters related to digital and Islam, was conducted through a comprehensive review of published studies. For example, Wahid (2024), in his review of the article "Exploring the Intersection of Islam and Digital Technology: A Bibliometric Analysis," shows that most studies in the field of digital Islam studies did not use the term "Digital Islam" directly. Wahid (2024) used a comprehensive combination of keywords (Islam OR "Muslim societies" AND "digital world" OR "digital age" OR technology OR "social media" OR internet OR "online community" OR "cyberspace" 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") to search the literature. Although this method successfully yielded over a thousand publications and provided an overview of the research landscape on Islam and technology, it resulted in a coverage that was too broad and conceptually unspecific. Thus, in this study, Digital Islam functions more as a phenomenological category than an epistemic construct with clear theoretical definitions and boundaries.

Similar research has also been conducted by several other researchers, such as Hashmi et al. (2021) on the representation of Islam in social media; Prahesti, (2022) and Mustofa & Mustofa (2022) on religious moderation and authority in digital media; Bukhari et al. (2023) on the influence of digital media on *da'wah* (Islamic outreach); and Judijanto et al. (2024) on digital freedom and Islamic ethics—showing that studies related to Digital Islam still focus on empirical and descriptive phenomena. While enriching understanding of the relationship between Islam and technology, these studies did not develop a theoretical synthesis or conceptual model that explains how theological values, religious identities, and Muslim social practices are

reconstructed through digital technology. Hence, there was no comprehensive definition or conceptual framework that explains Digital Islam as a distinct field of study.

Based on this gap, this study presents a more specific, current, and theoretically grounded focus. Unlike Wahid's study, which employed numerous keywords and covered a broad range of topics up to 2024, this research concentrates on a single primary keyword—"Digital Islam"—and extends the data coverage up to 2025, thereby encompassing the most recent publications that have not yet been included in previous analyses. By combining a SLR and Bibliometric Analysis, this study not only updates the existing body of literature but also fills a theoretical gap by formulating a conceptual model of Digital Islam that integrates its theological, social, and ethical dimensions. Accordingly, this research aims to examine whether the exploration of Digital Islam continues to represent a significant and evolving area of scholarly inquiry, to analyze the current distribution and thematic orientation of existing research within this field, and to identify the theoretical and practical implications that emerge from these patterns to guide and advance future scholarly directions in the study of Digital Islam.

2. METHOD

This study employed a SLR using a bibliometric approach to statistically assess literature in order to discover trends, patterns, and key research entities within a topic. This methodology utilised frameworks such as PRISMA to provide a comprehensive and replicable literature review, providing a clear and transparent depiction of the topic under examination (Chotisarn & Phuthong, 2025; Page et al., 2021). The specified inclusion criteria were: The specified inclusion criteria were: (1) writings published by October 27, 2025 (the data was collected), (2) written in English, (3) open access, and (4) focus on Digital Islam. A bibliometric analysis was performed using VOSViewer to display bibliographic data, investigating citation networks, author collaborations, and co-occurring keywords, which clarified the intellectual structure and dynamics of the research topic. The amalgamation of bibliometric analysis and systematic review allowed researchers to synthesise empirical findings and outline the knowledge landscape concerning the evolution, historical trajectory, and future directions of the research domain, making it highly beneficial in interdisciplinary studies for gaining deep insights (Marzi et al., 2025; Yi et al., 2025).

The preliminary phase of an academic inquiry involved the identification of keywords, accomplished through a macro method (top-down), progressing from general search avenues to more particular studies and topics. Consequently, after evaluating the limitations of prior research and the scarcity of studies on Digital Islam, this study incorporated the terms "Digital Islam" as a pivotal component in the article's title, abstract, and keyword sections. Additionally, we utilised the Scopus database for several investigative objectives, including literature reviews, locating subject-matter experts, and monitoring research trends.

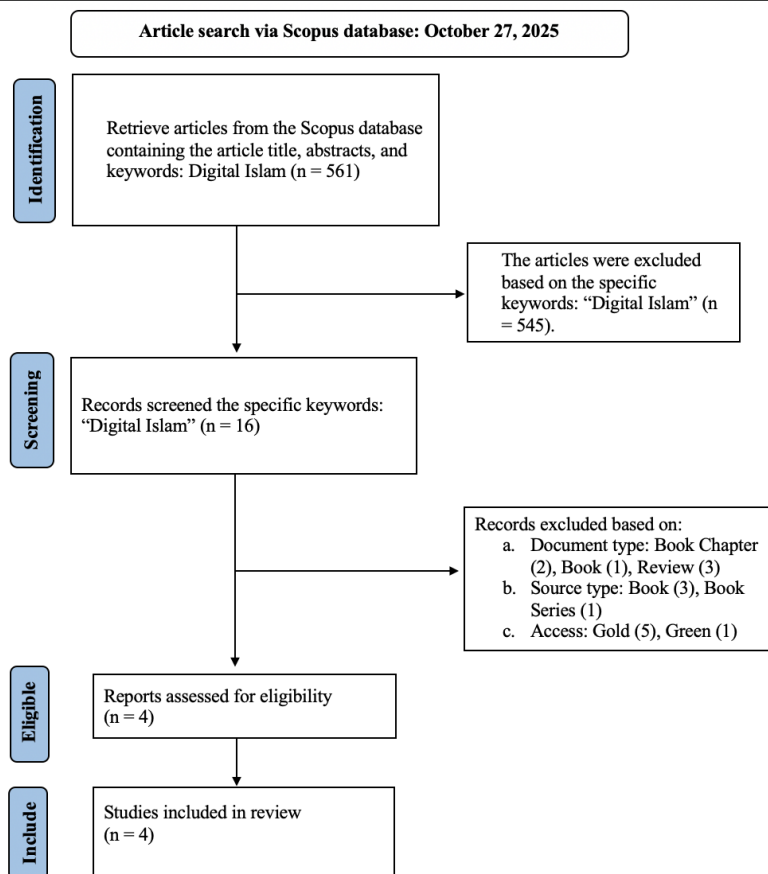


Figure 1. PRISMA flow diagram

A total of four documents pertaining to the Digital Islam were identified through search results obtained on October 27, 2025, from the Scopus database, utilising the article title, abstract, and keywords "Digital Islam" across diverse academic disciplines, published from 2020 to the most recent in 2025 (see Figure 1). Following a stringent selection process in accordance with PRISMA principles, four papers were chosen to meet the review questions (RQ): 1) *Does the exploration of Digital Islam remain a significant area for future scholarly inquiry?* 2) *How are current research efforts distributed within the field of digital Islam?* And 3) *What theoretical and practical implications emerge for the advancement of future research?*

3. Result and Discussion

The findings of this study were based on four papers sourced from the Scopus database related to the Digital Islam. The numbers were derived from the analysis of publication volume, yearly trends, and journal sources. This study emphasized the most critical aspects of the Digital Islam, including notable writers, institutional affiliations, and contributing countries.

RQ1: Does the exploration of Digital Islam remain a significant area for future scholarly inquiry?

Data from the Scopus database indicates that scholarly interest in Digital Islam has resulted in approximately four articles over the last five years. This indicates that research in this domain remains comparatively constrained, as illustrated in Figure 1. The scholarly investigation of Digital Islam began to gain consistent momentum, especially in 2020, signaling a period of progressive advancement. The first recognized study

was carried out by Muttaqin (2020), entitled "Women's identity in the digital Islam age: Social media, new religious authority, and gender bias," which exemplified one of the initial conceptualizations of what is currently termed Digital Islam. In 2025, the field has drawn increasing interest from researchers who have focused on themes such as digital Islamic authority and muslim identity, as well as Sharia principles and digital transactions (Zulkifli et al., 2025; Wael & Abdelgalil, 2025).

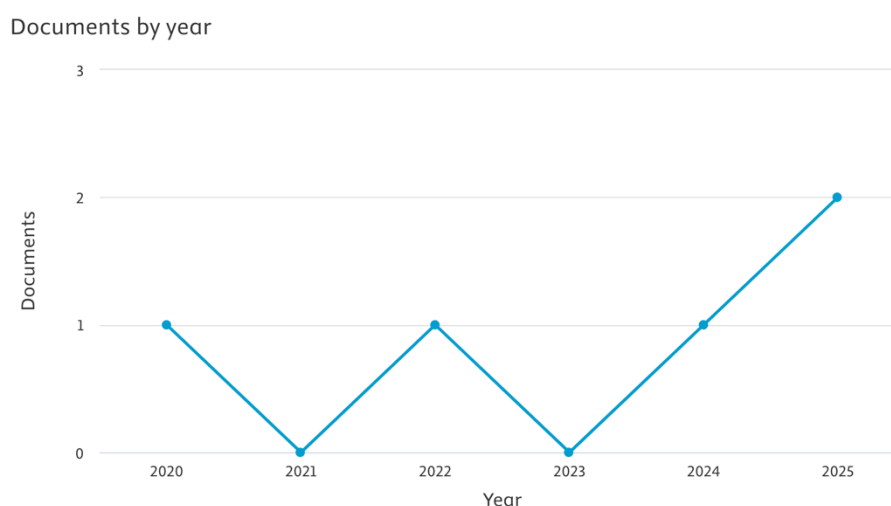


Figure 2. Number of Digital Islam publications (Source: Scopus)

Since 2020, the literature on digital Islam has been relatively sparse, mainly due to the scarcity of studies published in esteemed academic journals. This gap offers an opportunity for future academics to further the field's development. This research is significant for enhancing scholarly understanding of Digital Islam. Hence, this investigation may lead to a more thorough and sustainable implementation of Digital Islam principles across many aspects, especially for Muslims.

RQ2: How are current research efforts distributed within the field of digital Islam?

The analysis of Digital Islam studies in the four selected publications involved categorizing the studies according to several criteria, including nation, location, institutional affiliation, publication source, and author. Besides, the insights from this allocation are expected to aid both academics and practitioners in formulating future research priorities, particularly in advancing the sustainable growth of the digital Islam paradigm. First, the geographical distribution of scholarly work on Digital Islam shows that Indonesia and the United Arab Emirates each have the highest number of publications, with two articles from each country. Notably, one of the Indonesian articles is a review paper that was not excluded during the Scopus filtering process. This is followed by Germany, the United States, and Morocco, each contributing one publication (see Figure 3).

Documents by country/territory

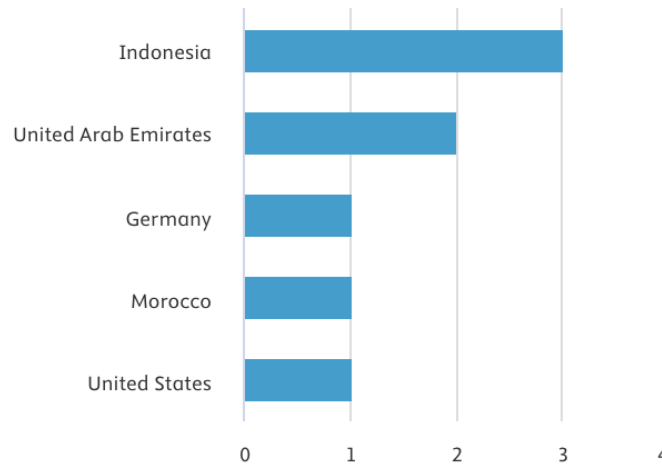


Figure 3. Countries' contribution (Source: Scopus)

These findings indicate that academic interest in Digital Islam is comparatively restricted and geographically focused, with only a few nations participating in the discussion. Figure 3 shows that Indonesia and the United Arab Emirates are the most prolific producers, with each producing two publications. Significantly, one of the Indonesian documents is a review article that was not omitted during the Scopus filtering procedure, indicating that the research corpus on Digital Islam in Indonesia remains in its nascent stage. Additionally, contributions from Germany, Morocco, and the United States are each represented by a solitary publication. This distribution indicates that the examination of Digital Islam is no longer limited to Muslim-majority cultures but is progressively receiving scholarly acknowledgment in Western academic settings. This variety of research locations signifies an increasing recognition of Digital Islam as a global interdisciplinary domain that connects religion, media, and technology.

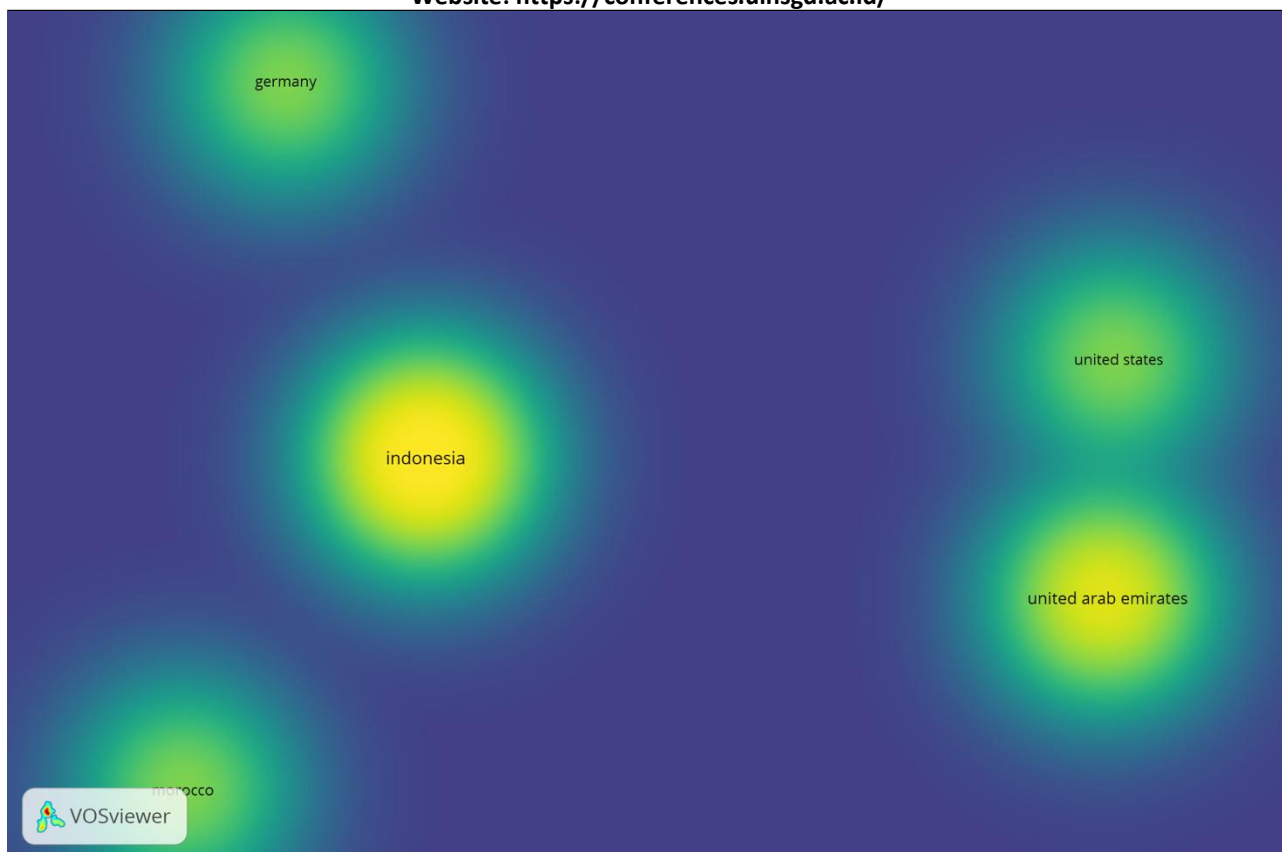


Figure 4. Citation analysis (Source: VOSviewer)

The citation-based density visualization indicates that Indonesia stands as the most influential contributor in Digital Islam research, followed by the United Arab Emirates and the United States. Meanwhile, Germany and Morocco show emerging engagement, reflecting the gradual internationalization of Digital Islam scholarship across different socio-religious contexts.

Second, the distribution of Digital Islam research across institutional affiliations indicates that the University of Sharjah ranks as the most prolific contributor, producing two documents within the dataset. This is followed by several universities that each contributed one publication, including the Faculty of Law, Université Ibn Tofail (Morocco), University of California, Santa Barbara (United States), Universitas Padjadjaran (Indonesia), American University of Sharjah (United Arab Emirates), Zayed University (United Arab Emirates), State University of Gorontalo (Indonesia), Universitas Islam Negeri Sunan Kalijaga (Indonesia), and Bard College Berlin (Germany) (see Figure 5).

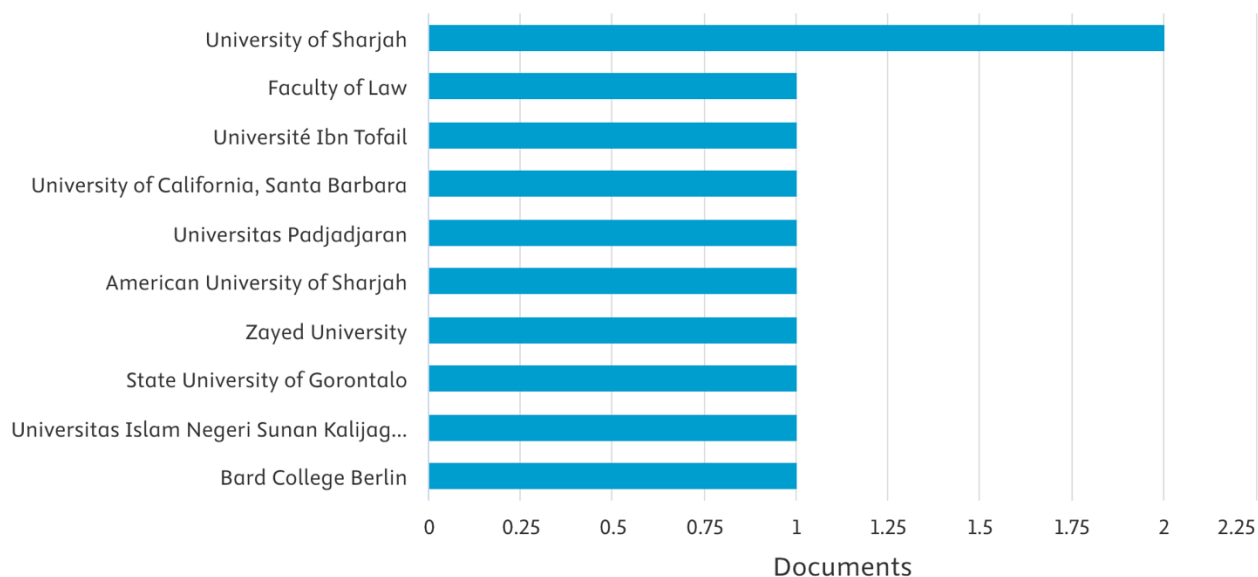


Figure 5. Universities' contribution (Source: Scopus)

These findings suggest that Digital Islam scholarship is characterized by a diverse institutional landscape that spans both Muslim-majority and non-Muslim-majority contexts. The dominance of institutions in the United Arab Emirates reflects the region's growing engagement with contemporary Islamic discourse in digital settings, while the participation of Indonesian and Western universities highlights the interdisciplinary and transnational relevance of Digital Islam as an emerging academic field.

Third, the publishing pattern of digital Islam research from 2020 to 2025 exhibits consistent but modest growth, with one paper released annually across several academic platforms. The Qudus International Journal of Islamic Studies (2020) is the inaugural scholarly engagement with the digital revolution in Islamic studies. This was followed by Religions (2022), which signified the incorporation of Digital Islam discourse into broader international and interdisciplinary contexts. In subsequent years, publication venues diversify. Social Sciences and Humanities Open (2024) reflects the expansion of Digital Islam research into open-access, cross-disciplinary domains, while International Journal of Islamic Thought (2025) highlights the continued relevance of Islamic epistemology in the context of digitalization. Moreover, Jurisdicte Jurnal Hukum dan Syariah, exemplify Indonesian scholars' involvement in examining digital ethics and Islamic law within online frameworks. Hence, the data demonstrate that although digital Islam is a nascent field, it has steadily gained academic recognition in both local and international journals, integrating Islamic studies, social sciences, and digital humanities.

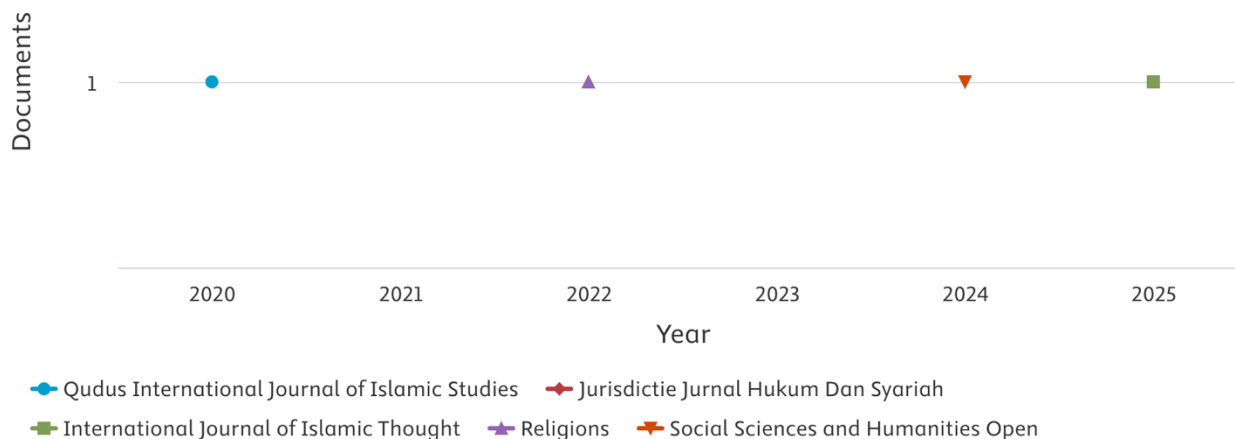


Figure 6. Journals' publication (Source: Scopus)

Fourth, the distribution of authors in Digital Islam research reveals no dominant scholars, indicating that this field remains widely dispersed and exploratory. As illustrated in Figure 6, all ten identified authors—Abdurrahman, A.; El Kadoussi, A.; Fedtke, J.; Ibahrine, M.; Kaluku, J.A.; Karmilias, R.; Muttaqin, A.; Ramli, A.M.; Reda, A.; and Shin, D.D.—each produced a single publication. This even distribution underscores that Digital Islam has not yet established a substantial body of recurring contributors or a centralized research community. Instead, the topic attracts scholars from diverse academic and geographical backgrounds, reflecting its interdisciplinary nature that bridges Islamic studies, communication, digital media, and cultural research. Such fragmentation, while suggesting the early developmental stage of this domain, also highlights its potential for broader scholarly collaboration in the coming years.

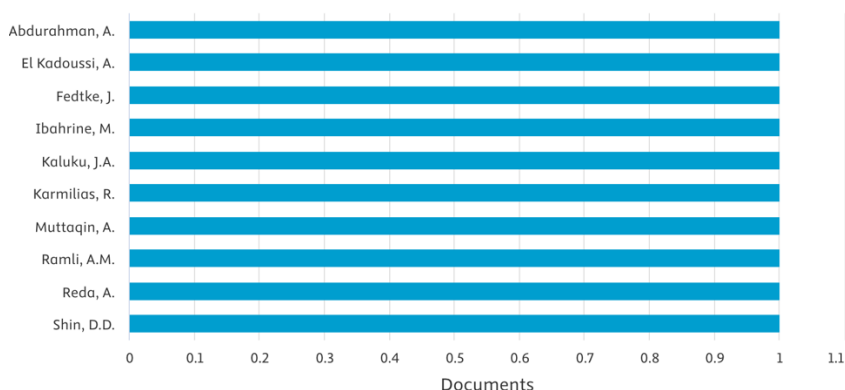


Figure 7. Authors' contribution (Source: Scopus)

RQ3: What theoretical and practical implications emerge for the advancement of future research?

The examination was conducted on five manuscripts from the Scopus database. The study, using VOSviewer, demonstrates that the findings have both theoretical and practical significance for future research on Digital Islam. The metadata analysis enables academics and practitioners to gain a more thorough understanding of

the emerging themes, conceptual frameworks, and research trends that characterize this field. These reviews establish a basis for progressing further investigations. From a practitioner's perspective, the analytical results from VOSviewer can serve as a valuable reference for advancing the ethical, inclusive, and sustainable incorporation of Islamic values in digital contexts and for enhancing interdisciplinary collaboration across international research networks.

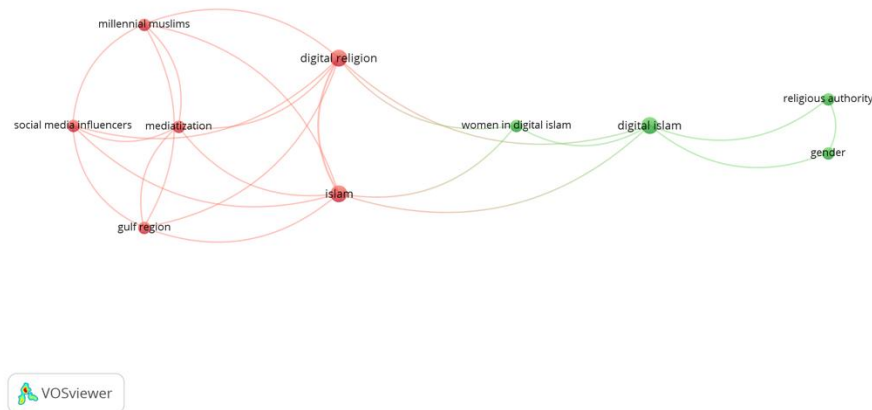


Figure 8. Keywords' analysis (Source: VOSviewer)

Table 1. Keywords by author from VOSviewer output

Rank	Keyword	Total link strength
1	Digital religion	9
2	Islam	9
3	Digital Islam	6
4	Cyberspace	5
5	Digital	5
6	Gulf region	5
7	Islam authority	5
8	Islam rituals	5
9	Mediatization	5
10	Millennial muslims	5

The co-occurrence network visualization (Figure 7) and keyword strength analysis (Table 1) reveal two major thematic clusters that define the current landscape of Digital Islam scholarship. The first cluster (red) centers on the concept of Digital Religion, closely linked to keywords such as Islam, social media influencers, mediatization, millennial Muslims, and the Gulf region. This cluster reflects a growing body of research examining how digital media platforms mediate religious identity, authority, and community among contemporary Muslim audiences—particularly in Middle Eastern and millennial contexts. The second cluster (green) revolves around Digital Islam, which is interconnected with topics such as women in Digital Islam, religious authority, and gender. This grouping demonstrates the increasing scholarly attention toward

inclusivity, representation, and the negotiation of Islamic values in online spaces, with a focus on female participation and the transformation of traditional authority in the digital era.

On the other hand, according to Table 1, the most frequent and influential keywords—Digital Religion and Islam (each with a total link strength of 9)—highlight the foundational relationship between religion and digitalization. Meanwhile, keywords such as Cyberspace, Islamic Authority, and Islamic Rituals (each with a link strength of 5) indicate emerging subfields that explore the dynamics of online religiosity and digital practices. Overall, the mapping results illustrate that Digital Islam research remains in its formative phase, characterized by interdisciplinary convergence between communication studies, religious studies, and digital culture. This distribution suggests a promising trajectory for future research to explore underrepresented themes such as digital ethics, algorithmic authority, the global circulation of Islamic discourse online, and others.

Synthesis and Integration of Findings

Digital Islam represents the intersection between Islamic teachings and digital technologies, where faith interacts with electronic information and communication systems to form new modes of religious experience and imagined communities (Muttaqin, 2020). In this digital era, Islamic engagement expands beyond traditional spaces, enabling believers to connect, learn, and express their religiosity through online platforms. The emergence of this digital environment reflects the adaptation of Islamic values to technological advancement, shaping how Muslims practice, communicate, and construct meaning in a virtual setting.

Moreover, Digital Islam signifies the growing transformation of religious life as online practices begin to challenge conventional authority and identity structures within Muslim (Wael & Abdelgalil, 2025). Through digital platforms and social media, a new form of Islamic participation emerges—one that is often shaped by influencers, preachers, and public figures who reinterpret spiritual messages for younger audiences (Zulkifli et al., 2025). This transformation demonstrates a significant shift from religion as a fixed institutional system toward a fluid, participatory, and culturally embedded digital practice that redefines how Muslims engage with their faith in the age of technology.

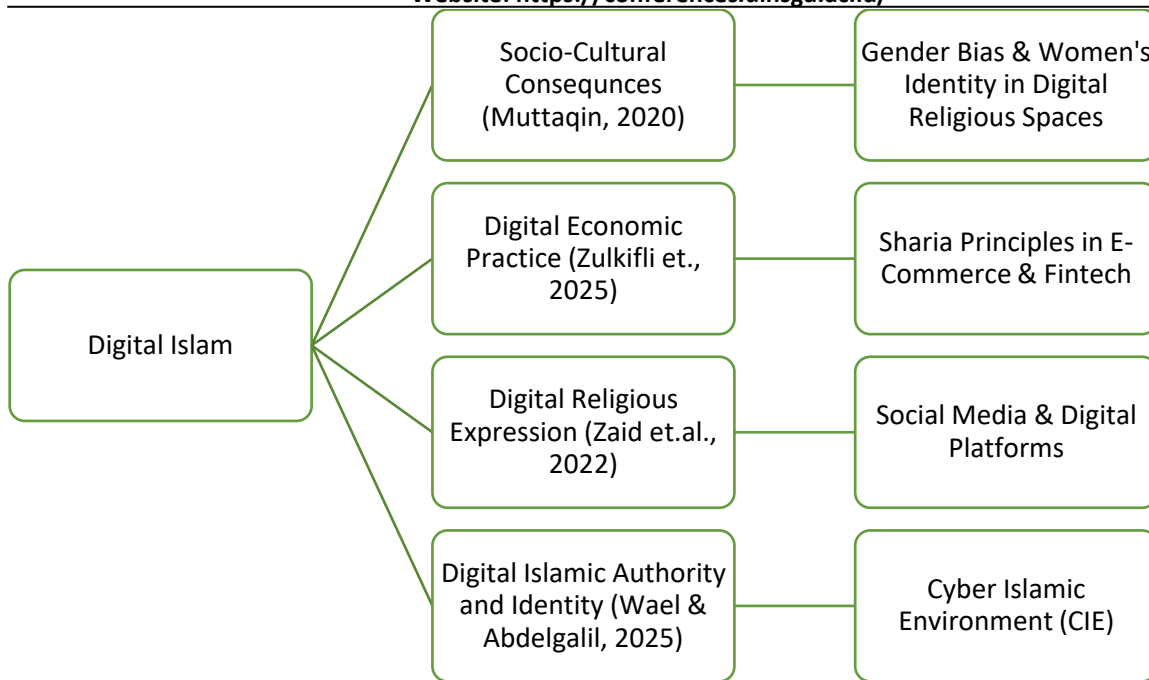


Figure 9. Theoretical and practical concepts based on previous researches

The conceptual model of Digital Islam, developed from the four published studies, illustrates an integrative framework that links religious authority, digital media, identity, economics, and socio-cultural transformation. As shown in Figure 9, this model situates Digital Islam as the overarching construct mediating between traditional theological values and emerging socio-digital realities. Conceptually, Digital Islam reflects the dynamic intersection of Islamic doctrine and communication technologies, redefining how religious knowledge, authority, and identity are produced and negotiated in online environments. It transforms Islam from an institutional framework into a participatory and interactive cultural system, where digital tools, such as social media platforms, video streaming, and virtual communities, facilitate the rearticulation of faith and everyday practice. This finding is supported by Campbell (2013), who stated that digital religion represents a “third space” where online and offline religious practices converge, enabling believers to reinterpret theological values through digital mediation. In this sense, Digital Islam exemplifies how faith communities adapt Islamic traditions to new media environments while maintaining continuity with their theological heritage. Moreover, the term “digital” and “religion” is influenced by the characteristics of digital media, broader socio-technical tendencies, and changes in public religious practices that shift from established efforts to varied forms of everyday lived religion (Campbell & Bellar, 2022).

At the core of this model lies the transformation of religious authority and identity. In parallel, gender emerges as a critical dimension: digital sermons and visual representations often reproduce patriarchal readings of Islamic texts, reinforcing domestic roles and gender hierarchies. However, for many women, digital spaces also become arenas of agency and negotiation, enabling self-expression and alternative identity construction beyond traditional confines. Finally, the outer layer of the conceptual model emphasizes contextual pluralism and socio-cultural implications. Drawing on cross-regional insights from Indonesia, the Gulf, and Western Muslim diasporas, Digital Islam is seen as a hybrid ecosystem that merges theological norms with digital affordances. Therefore, this synthesis suggests that Digital Islam operates as both a continuity of Islamic tradition and a rupture within it—a socio-technical transformation that reshapes

how Muslims engage with sacred knowledge, gender discourse, and social justice in a digitally networked world.

4. CONCLUSION

This research confirms that Digital Islam has developed into a multidimensional phenomenon representing the complex relationship between religion, technology, and global Muslim society. A systematic and bibliometric review of current literature up to 2025 concludes that previous research, including Wahid (2024), has only mapped descriptive and statistical dimensions without establishing a comprehensive conceptual framework. Wahid uses broad keywords, including (Islam OR "Muslim societies" AND "digital world" OR "digital age" OR technology OR "social media" OR internet OR "online community" OR "cyberspace" 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"), resulting in an extensive research landscape but losing focus on the epistemological nature of Digital Islam itself. Theoretically, this research expands on the previously established foundation by offering a conceptual model of Digital Islam that integrates three main layers: (1) theological values rooted in Islamic sharia principles and ethics; (2) socio-digital practices encompassing online da'wah, virtual religious authority, and Islamic culture on social media; and (3) digital epistemology reflecting how Muslims interpret, internalize, and produce Islamic knowledge through technology. The integration of these three dimensions demonstrates that Digital Islam is not merely a form of adaptation to the digital era, but also a new dialectical space in which Islamic values are reinterpreted through the interaction among humans, algorithms, and virtual authorities. Practically, the results of this study have important implications for researchers, educators, and policymakers. First, for researchers, this study opens a new direction for developing a methodology based on Islamic Digital Epistemology, an approach that systematically combines theological interpretation and digital analysis. Second, for educational and religious institutions, an understanding of Digital Islam can strengthen Muslims' digital literacy, increase ethical awareness of technology use, and encourage the application of Islamic principles in the digital space. Third, for policymakers, these findings emphasize the importance of adaptive religious policies to digital transformation, so that Islamic values remain relevant in technology-based social governance. Thus, this study contributes not only to broadening bibliometric insights but also to building a new theoretical foundation that positions Digital Islam as a conceptual framework and a stand-alone academic discipline. Suppose Wahid's (2024) study succeeded in mapping the "geographic map" of digital Islamic research. In that case, this research goes further by constructing its epistemological architecture, making Digital Islam not just an adaptive phenomenon, but a scientific paradigm that explains how Islamic values, identity, and authority evolve in the digital era.

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