



Digital Mediatization and Islamic Political Mobilization: A Bibliometric Study of Global Literature

Irman Puansah¹⁾, Efan Zulfiqar²⁾, Soritua Ritonga³⁾, Arifana⁴⁾

Universitas Muhammadiyah Tapanuli Selatan, Padangsidimpuan, Indonesia

Corresponding author: Irman.puansah@um-tapsel.ac.id

Abstrak

Penelitian ini mengkaji lanskap keilmuan global mengenai mediatiasi agama dan mobilisasi politik Islam di era digital melalui pendekatan bibliometrik terhadap publikasi yang terindeks Scopus pada periode 2015–2025. Tujuan utama penelitian ini adalah memetakan secara sistematis tren publikasi, struktur kluster tematik, distribusi geografis penulis, serta jurnal dan aktor akademik yang paling berpengaruh dalam bidang tersebut. Dengan menggunakan VOSviewer untuk visualisasi data, analisis menunjukkan adanya peningkatan yang konsisten dalam jumlah publikasi selama satu dekade terakhir, yang sebagian besar didorong oleh institusi akademik di kawasan Global North, seperti Amerika Serikat, Australia, dan Jerman. Meskipun demikian, kolaborasi internasional antar negara masih tergolong terbatas. Pemetaan tematik mengidentifikasi istilah-istilah kunci seperti Islam, politik, media sosial, dan Islamofobia yang saling berkaitan dalam isu identitas, kekuasaan, dan aktivisme digital. Jurnal seperti The Muslim World dan Contemporary Islam muncul sebagai simpul utama dalam penyebaran pengetahuan di bidang ini. Temuan tersebut menunjukkan bahwa meskipun bidang kajian ini terus berkembang, masih terdapat ketimpangan geografis dan konseptual dalam representasi kajian. Oleh karena itu, diperlukan partisipasi yang lebih luas dari para akademisi di kawasan Global South, integrasi pendekatan interdisipliner, serta penguatan kerangka produksi pengetahuan yang inklusif dan kontekstual guna memperoleh pemahaman yang lebih komprehensif tentang Islam digital dan politik simbolik di era media baru.

Kata kunci: Bibliometrik (VOSviewer), Islam Digital, Mediatiasi Agama, Politik Islam

Abstract

This study examines the global scholarly landscape on the mediatization of religion and the political mobilization of Islam in the digital era through a bibliometric approach to Scopus-indexed publications from 2015 to 2025. The primary aim of this research is to systematically map publication trends, thematic cluster structures, geographic distribution of authors, as well as the most influential journals and academic actors in the field. Using VOSviewer for data visualization, the analysis reveals a steady increase in publication volume over the past decade, predominantly driven by academic institutions in the Global North, such as the United States, Australia, and Germany. Nevertheless, international collaboration between countries remains limited. Thematic mapping identifies key terms such as Islam, politics, social media, and Islamophobia as interconnected within issues of identity, power, and digital activism. Journals such as The Muslim World and Contemporary Islam emerge as central nodes in the dissemination of knowledge. These findings suggest that while the field continues to grow, there remains a geographic and conceptual imbalance in representation. Therefore, broader participation from scholars in the Global South, integration of interdisciplinary approaches, and the strengthening of inclusive and contextual knowledge production frameworks are essential for a more comprehensive understanding of digital Islam and symbolic politics in the new media era.

Keywords: Bibliometric (VOSviewer), Digital Islam, Mediatization of Religion, Political Islam



INTRODUCTION

The development of digital technology has reconstructed the ways Islam is communicated in the global public sphere through a process referred to in media studies as the mediatization of religion. This term denotes the tendency of religious institutions and practices to adapt to the logic of media, including demands for visibility, speed of distribution, and digital audience engagement (Al-zaman, 2022; Sousa et al., 2021). In this context, religion is not merely reported by the media but is shaped and constructed by it, as elaborated in the mediatization theory developed by Kołodziejska et al. (2023) and Constantin et al. (2024). This phenomenon is evident in the emergence of new religious actors such as Muslim influencers in the Middle East and South Asia who deliver spiritual narratives in popular media formats, thereby challenging the authority of traditional clerics (Febrian, 2024; Missier, 2025; Zaid et al., 2022). The COVID-19 pandemic further accelerated this process globally, as physical restrictions triggered a surge in the use of Islamic apps, online sermons, and religious interactions constructed through social media platforms such as YouTube, TikTok, and Instagram (Haryanto et al., 2022; Ritonga, 2022). This transformation not only affects the form of religious communication but also opens new spaces for contesting religious meanings, authority, and symbols in contemporary digital societies.

Indonesia holds a strategic position as one of the most dynamic social laboratories for studying the mediatization of religion and the digital-based mobilization of Islamic politics. With the world's largest Muslim population and a rapidly expanding digital ecosystem, the country serves as a crucial arena where religious rituals, symbolic expressions, and Islamic political discourse undergo significant transformation (Evolvi, 2022; Piliyanti et al., 2022). The COVID-19 pandemic hastened the migration of religious activities into digital spaces, including Friday prayers and Islamic study groups held virtually, and the rise of popular digital preachers such as Hanan Attaki, Felix Siau, and Abdul Somad, who reached millions of followers through social media algorithms (Ali & Budyastomo, 2021; Kholili et al., 2024). In this context, religious symbols are not only understood theologically but also mobilized as tools of identity politics and social representation, as explained in symbolic politics theory (Barton et al., 2021; Edelman, 1985). On the other hand, moderate Islamic media platforms such as Islami.co, as well as digital activism channels grounded in religious values, function as arenas for producing counter-discourses against digital conservatism and symbolic radicalism (Mahzumi et al., 2025; Rohid et al., 2025). Through these developments, Indonesia not only reflects local dynamics but also represents the global complexity of how Islam is mediatized and politicized in digital spaces.

Islamic politics in the digital era is no longer confined to ideological articulation through formal institutions but also occurs in a decentralized manner through social media platforms that enable symbolic mobilization, emotional affiliation, and the formation of collective identities based on religion (Khamis, 2024; Zaid et al., 2022). Mandaville (2020) refers to this phenomenon as part of the "Islamic digital publics," where the boundaries between *da'wah*, politics, and cultural expression become increasingly fluid. In digital spaces, non-state actors such as influencers, virtual communities, and online activists are able to intervene in public discourse, even competing with conventional religious and political authorities. In this context, Islamic politics is not limited to the activities of formal Islamic parties or movements but encompasses a broader spectrum: from strengthening communal identity, resisting symbolic marginalization, to producing Islamic narratives that influence public policy and opinion (Hegazy & Abdelgalil, 2025; Saidin & Azrun, 2024). Therefore, the study of digital Islamic politics requires an interdisciplinary approach capable of analyzing power relations, representation, and algorithmic logic that shape Muslim participation in contemporary political arenas (Maria & Zulhazmi, 2023; Raya, 2025).

Aligned with the dynamics of religious mediatization in Indonesia and other Muslim-majority regions, mainstream Islamic organizations such as Nahdlatul Ulama and Muhammadiyah have developed digital communication strategies to strengthen moderate religious narratives amidst the surge of online conservatism (Mukhsin et al., 2024; Pratama & Annuha, 2024; Rohman et al., 2024). However, this open digital space also presents risks of social polarization, political mobilization based on religious symbols, and the spread of



manipulative information. Similar phenomena can be seen in the Middle East and South Asia, where Islamic influencers use platforms such as YouTube, Facebook, and Instagram to build digital communities that function not only as da'wah arenas but also as bases of social legitimacy and collective mobilization (Roslan et al., 2025; Wahid, 2024). This complexity has drawn increasing academic attention to the intersection of religion, digital media, and identity politics. Nonetheless, most existing studies remain qualitative and focus on specific case studies, thereby lacking a comprehensive picture of how this discourse evolves globally within scholarly networks. Systematic mapping of publication trends, academic collaborations, and thematic structures remains a crucial gap in the current literature (Enjang & Supandi, 2025; Winiger et al., 2025).

Previous studies have demonstrated the significant role of digital media in the mediatization of religion and the mobilization of Islamic politics, yet most rely on qualitative approaches limited to local case studies, which fail to capture the global dynamics comprehensively. For example, Aisyah et al. (2024) identified YouTube as a primary medium for digital da'wah employing informative, controversial, and timely content strategies through both universal and contextualized language. Ismail et al. (2025) highlighted how social media platforms serve as key arenas in digital Islamic political activism in Indonesia, including their implications for polarization and disinformation. Meanwhile, Sipa & Lubis, (2023) analyzed the ideologization of hijrah as a form of conservative dominance in virtual spaces, and Solahudin & Fakhruroji, (2020) examined the transformation of religious values susceptible to distortion due to the dissemination of unvalidated religious content. Although these studies provide valuable contextual insights, bibliometric approaches as quantitative methods to map publication trends, collaboration networks, and thematic structures in studies on religious mediatization and Islamic politics have yet to be widely adopted. Therefore, this article seeks to address this gap by conducting a systematic analysis of global literature to strengthen the empirical and conceptual foundations in this interdisciplinary field (Andayani et al., 2025; Muslim, 2022).

The prevailing tendency in earlier research to focus on qualitative, local case studies has left a critical void in global knowledge mapping regarding the mediatization of religion and Islamic political mobilization in the digital era. To date, no study has systematically presented a bibliometric analysis of publication trends, geographic distribution of authors, international scientific collaboration, or thematic structures within this field. The absence of such quantitative approaches hinders the academic community's ability to trace how concepts like "mediatization of religion" and "digital Islamic politics" evolve, interrelate, and shape global discourses over time. Moreover, the lack of scientific visualizations such as keyword co-occurrence mapping or author collaboration networks prevents optimal utilization of cross-national and interdisciplinary academic synergies. This gap constitutes the primary rationale for the present study, which aims to provide a systematic bibliometric mapping of global literature to reinforce the empirical and conceptual framework for advancing interdisciplinary research in religion, media, and politics.

Based on the identified gaps in the literature, this study seeks to contribute to strengthening the conceptual and methodological foundations of research on the mediatization of religion and the mobilization of Islamic politics in the digital age. The main objective is to systematically map the development of global literature on the topic using a bibliometric approach based on data from the Scopus database. The analysis covers publication trends between 2015 and 2025, geographic and institutional distribution of authors, international scientific collaboration, and major themes identified through data visualization using VOSviewer software. The scientific contribution of this study lies in the presentation of a knowledge map based on quantitative data, a method that has not yet been comprehensively applied in the study of digital Islam and political communication. Thus, this article is expected not only to enrich theoretical perspectives on the transformation of the relationship between religion and politics in the digital ecosystem but also to provide a solid empirical foundation for the development of future interdisciplinary research.

METHODS

This study employed a quantitative bibliometric approach to map the development of



global literature on the mediatization of religion and the mobilization of Islamic politics in the digital era. Bibliometric analysis was chosen due to its capability to systematically and objectively examine patterns of scientific publication, including temporal trends, thematic relationships, and collaborative networks in academic knowledge production (Donthu et al., 2021; Passas, 2024). All data were retrieved from the Scopus database, selected for its reputation as the most comprehensive and reliable index of international scientific literature. The search was conducted using a combination of keywords that encompass the aspects of religion, politics, and digital media, specifically: (“Islamic politics” OR “Islamic political mobilization”) AND (“religious mediatization” OR “mediatization of religion”) AND (“digital media” OR “social media”), targeting the article title, abstract, and keywords fields. The publication year range was limited to 2015-2025 to capture developments over the last decade, which reflects the era of intensified digitalization (Hjarvard, 2011). Only journal articles and review articles were included, while other publication types such as conference proceedings, editorials, and book chapters were excluded to ensure analytical quality and consistency.

The retrieved documents were exported in CSV and RIS formats for analysis using the VOSviewer software. The analysis focused on several key aspects, including the annual trend of publication volume, keyword co-occurrence, co-authorship networks among authors and countries, and citation patterns identifying the most influential references. The visualizations generated by VOSviewer were interpreted descriptively by referring to the evolving context of academic discourse on digital Islam and symbolic politics. To enhance validity, a manual screening process was conducted to eliminate duplicate entries, correct misspellings of terms, and ensure the relevance of documents to the study’s thematic focus. All retrieved data underwent manual filtering to avoid duplication, content irrelevance, and inconsistencies in keyword usage. The bibliometric analysis based on the Scopus database is deemed sufficient to represent the dynamics and landscape of global scientific knowledge in this field. Thus, the findings of this study are expected to serve as a robust and credible initial reference for understanding the trajectory of scholarly development concerning the mediatization of religion and the mobilization of Islamic politics in the digital era.

RESULTS AND DISCUSSION

Global Publications on the Mediatization of Religion and Digital Islamic Politics

The scholarly publication trends addressing the intersection of religious mediatization, Islamic political mobilization, and digital media demonstrate increasingly dynamic development over the past decade. A search conducted through the Scopus database (accessed July 2025) using the keyword combination (“Islamic politics” OR “Islamic mobilization”) AND (“mediatization of religion” OR “religious media”) AND (“digital media” OR “social media”), applied to the article title, abstract, and keywords fields, identified a total of 39 relevant documents published between 2015 and 2025. This corpus reflects a gradual but steady evolution of global academic interest in the topic, which was initially marginal yet expanded in parallel with the intensification of digital transformation within religious life and identity-based political communication (Bunt, 2018; Khamis, 2025).

The early phase of publication activity (2015-2017) yielded relatively few studies, with three articles each in 2015 and 2016, followed by a decline to a single article in 2017. Such patterns indicate that scholarly exploration of the relationship between mediatization processes and Islamic political dynamics had not yet emerged as a central theme in international discourse during that period. Publication output increased to three documents in 2018 but again fell to one in 2019, revealing an unstable trajectory of academic attention prior to 2020.

A notable resurgence appears in 2020, coinciding with the global COVID-19 pandemic, which catalyzed rapid digital transformation in religious practices and political communication across Muslim societies. The year recorded four publications and was followed by a substantial rise to six publications in 2021. This upward trend aligns with empirical findings indicating that the pandemic accelerated the mediation of religious expression and the digitalization of Islamic

authority, prompting new scholarly interest in related political mobilizations (Akmaliah & Burhani, 2021; Junusi, 2020). Subsequent years reflect sustained engagement, with five publications in 2022, six in 2023, and five in 2024. Two documents appeared in the first half of 2025, with additional publications likely within the remainder of the year. The trend aligns with broader scientometric evidence showing that research on Islam, digital media, and mediatized religious authority has expanded significantly since the late 2010 (Karimi et al., 2023).

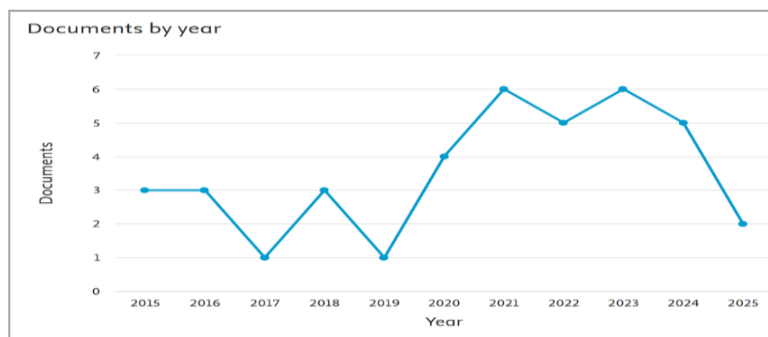


Figure 1. Publication trends on the mediatization of religion and digital Islamic politics in Scopus (2015-2025).

The publication surge during the 2020-2024 period is closely linked to the growing relevance of issues surrounding identity politics and religion in the digital context. Athoillah et al. (2023) observed that the pandemic accelerated the expansion of the Islamic digital public sphere, especially through the emergence of online preachers leveraging social media algorithms. On a global level, Saleh et al. (2022) traced how Islamic symbolic politics has evolved in digital spaces through visual narratives and emotionally charged rhetoric disseminated via platforms like YouTube and Instagram. Nugraha et al. (2023) further noted that the rise of online Islamic communities has reinforced collective mobilization, both for spiritual and political purposes.

This trend reflects a paradigm shift in the study of religion and politics. Traditional issues such as da'wah and religious authority are now entangled with media dynamics and digital mobilization, generating new discursive configurations that are increasingly complex and transnational in nature (Campbell & Tsuria, 2021). Although the number of publications has continued to rise, the total output remains relatively low compared to other topics within media and political studies. This suggests that the theme of religious mediatization and digital Islamic politics remains a niche area with significant potential for further exploration.

The growing number of publications over the past decade underscores a heightened academic urgency regarding this topic. However, there has been no systematic effort to map how these themes are distributed thematically and conceptually, who the dominant actors are within the research network, or how international collaboration patterns have formed. Therefore, the subsequent sections will delve deeper into the conceptual and collaborative dimensions of global literature on the mediatization of religion and digital Islamic politics.

Key Themes and Conceptual Relationships in Digital Islam Studies

The co-occurrence keyword visualization in Figure 2 presents the main conceptual structure in the field of digital Islam, analyzed based on the appearance of keywords in article titles, abstracts, and author-defined keywords indexed in the Scopus database between 2015 and 2025. This mapping identifies ten interrelated keywords that are conceptually and temporally connected. Larger nodes such as *Islam*, *social media*, and *politics* represent the highest frequency of occurrence, indicating the central themes in academic debates over the past decade.

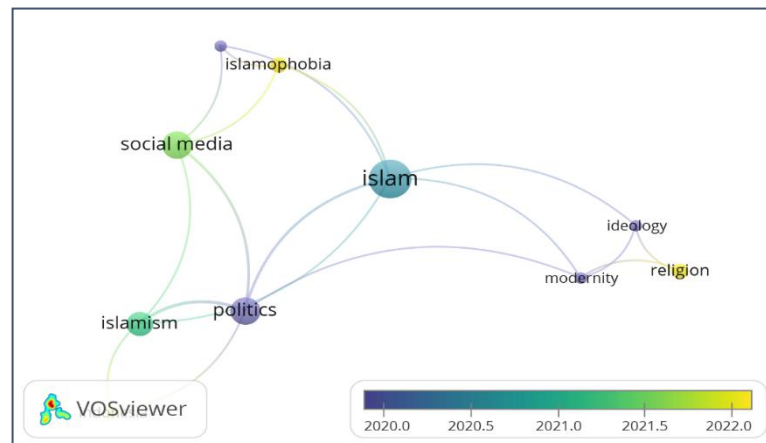


Figure 2. Keyword Co-occurrence Map in Digital Islam Studies

The keyword *Islam* serves as the conceptual center of gravity within this map, exhibiting strong connections with terms such as *politics*, *modernity*, *ideology*, and *religion*. This signifies that the study of digital Islam extends beyond personal religiosity and encompasses ideological and structural dimensions. For instance, the linkage between *Islam* and *modernity* reflects discourses on the transformation of Islamic values and practices under the pressures of digital modernization (Ibrahim, 2024). Meanwhile, its association with *ideology* and *religion* indicates scholarly attention to how Islam is represented and contested within the symbolic arena of digital media (Hashmi et al., 2020).

Furthermore, *social media* emerges as a pivotal node connected to both *Islamophobia* and *Islamism*. This highlights the existence of two competing narrative poles on digital platforms: one advancing a progressive Islamic identity, and the other reinforcing stereotypes and prejudice against Muslims (Aydin et al., 2021). These interconnections align with the findings of Maemonah et al., (2023), which show that social media serves as a contested arena where moderate, conservative, and extremist groups deploy different digital strategies to assert influence.

Keywords such as *modernity*, *religion*, and *ideology* tend to appear more recently (as indicated by yellow nodes), reflecting the temporal trend displayed in the visualization. This indicates a thematic shift from technical issues in Islamic communication toward deeper conceptual exploration of the relationship between religion, modernity, and digital ideological construction. Such a transformation affirms the growing tendency in the literature to expand analytical approaches from localized case studies to interdisciplinary inquiries with a global spectrum (Muhtador & Ulya, 2024; Situmorang, 2025).

Thus, this visualization not only illustrates keyword frequency but also reveals how discourse networks surrounding digital Islam are formed, evolve, and interconnect. The constellation of emerging keywords offers conceptual insights that digital Islam studies are inseparable from political contexts, ideological constructions, and the dynamics of social representation that unfold intensely across global digital media platforms.

Patterns of International Collaboration in the Study of Islam and Media

The density visualization generated using VOSviewer (Figure 3) illustrates that international collaboration in the study of Islam and media remains limited and fragmented. Several countries dominate in terms of publication volume, indicated by larger circle sizes and higher color intensity (yellow-green), yet inter-country connectivity is weak, as evidenced by the absence of connecting lines between nodes in the network visualization. Countries such as the United States, Australia, Indonesia, and Germany occupy central positions on the density map, signaling high academic productivity on this theme. The United States appears as the primary center of gravity with the highest density, followed by Australia and Indonesia, both of which also demonstrate a notable level of publication activity.

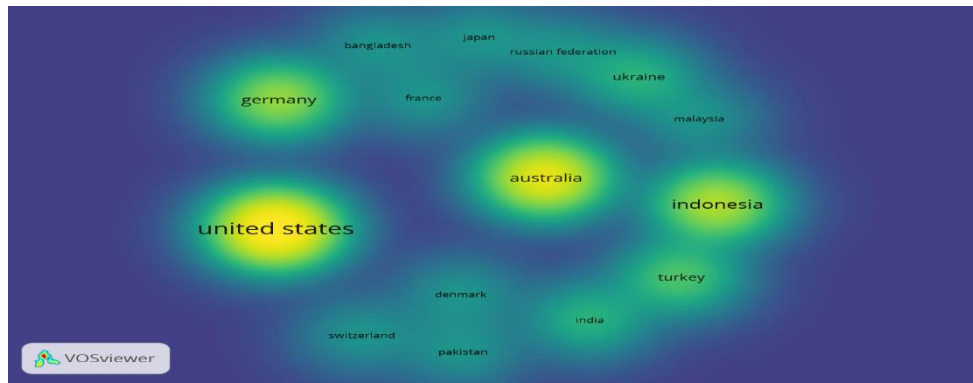


Figure 3. Density Visualization of International Collaboration in the Study of Islam and Media

Interestingly, although Indonesia is one of the largest Muslim-majority countries in the world, its position within the global research network remains not fully integrated. This indicates that academic publications from Indonesia are still largely domestic in orientation or lack active collaboration with scholars from other countries. The visualization also reveals contributions from other nations such as Malaysia, India, Bangladesh, and Turkey, yet these countries similarly appear isolated, without network linkages to other global academic nodes.

This finding reinforces earlier research by Ridwan & Abdullah, (2023), which showed that studies on the mediatization of Islam and digital media remain dominated by national or regional perspectives, with limited international collaboration. Alrissa et al. (2025) observed that language barriers, limited access to international journals, and the lack of academic networking are major obstacles for countries in the Global South to penetrate global scholarly discourse. Yet, international collaboration in the academic sphere is essential for generating cross-cultural perspectives and enriching the understanding of transnational phenomena such as digital Islam and religious political mobilization.

This situation highlights an urgent need to develop stronger cross-national research networks, especially between Muslim-majority countries and global academic centers. Strategies that could be adopted include the expansion of international co-authorship programs, cross-border virtual conferences, and issue-based research consortia focused on global topics such as digital Islamophobia, religious moderation, and algorithmic religiosity on social media. In the future, such collaborations are crucial not only for enhancing academic visibility but also for bridging the discourse between the Islamic world and the global academic community in a more inclusive and balanced manner

Key Academic Actors and the Most Influential Journals

One of the essential indicators in bibliometric analysis is the identification of academic actors and journals that play a central role in advancing the study of religious mediatization and Islamic politics in the digital era. The bibliometric visualization in Figure 4 presents a co-citation network map of the most influential academic journals, based on frequency of citation and interconnection within the analyzed literature corpus.

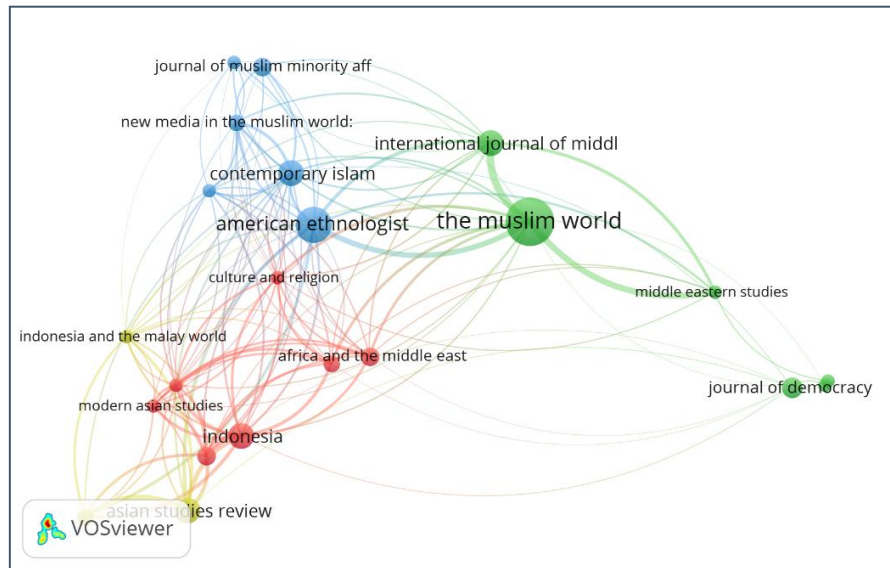


Figure 4. Visualization of the Most Influential Journals in Digital Islam Studie

The results reveal that *The Muslim World* journal holds a central position, as indicated by its large node size and strong connectivity with other journals such as *Middle Eastern Studies*, *International Journal of Middle East Studies*, and *Journal of Democracy*. The dominance of *The Muslim World* suggests that Islamic issues in a global context continue to attract significant scholarly attention, especially concerning the intersection of religion and politics.

Other highly influential journals include *American Ethnologist* and *Contemporary Islam*, both of which are part of the blue cluster and tend to emphasize ethnographic and contemporary approaches. These journals are frequently cited in discussions on religious practices in digital spaces and the dynamics of Muslim identity in modern societies (Fuchs, 2021; Hall, 2024).

The red cluster, represented by journals such as *Indonesia*, *Modern Asian Studies*, and *Africa and the Middle East*, reflects regional contributions to Islamic issues, particularly within Muslim-majority countries in Asia and Africa. These journals commonly adopt a more contextual approach in analyzing religious mediatization and political mobilization, often emphasizing locality, colonial histories, and socio-political developments in the respective regions (Lam-knott et al., 2020; Schmidt, 2021).

Meanwhile, *Journal of Muslim Minority Affairs*, *New Media in the Muslim World*, and *Culture and Religion* form critical nodes in addressing issues related to Muslim minorities, media representation, and the relationship between religion and culture within a mediatized framework. This indicates that religious mediatization is not only examined from the perspective of political dominance or state power but also through the lenses of culture and marginality.

The diversity of clusters and inter-source connections highlights the multidisciplinary and cross-regional nature of digital Islam studies. The network also reflects complex epistemic linkages among journals with varying geographical and thematic focuses. Furthermore, the interconnectivity among these journals illustrates a scholarly ecosystem that mutually references and co-constructs a dynamic and evolving discursive corpus.

In conclusion, *The Muslim World* emerges as the primary gravitational center within this body of literature, while other journals form supporting clusters that enrich the discourse on digital Islam from both global and local perspectives. The presence and prominence of these journals serve as important indicators in mapping the direction of scholarly development and illustrate academic preferences in exploring the themes of religious mediatization and Islamic politics in the digital age.

Conceptual Network Analysis in the Study of Islam, Politics, and Media

The conceptual network visualization presented in **Figure 5** illustrates the relationships among frequently co-occurring terminologies within the literature on Islam, politics, and media over the past decade. This structure was constructed through a co-occurrence analysis of keywords used in the titles, abstracts, and author-defined keywords of articles indexed in the Scopus database. The map represents thematic interconnections among core topics, where terms that frequently appear together are grouped based on their semantic and conceptual proximity.

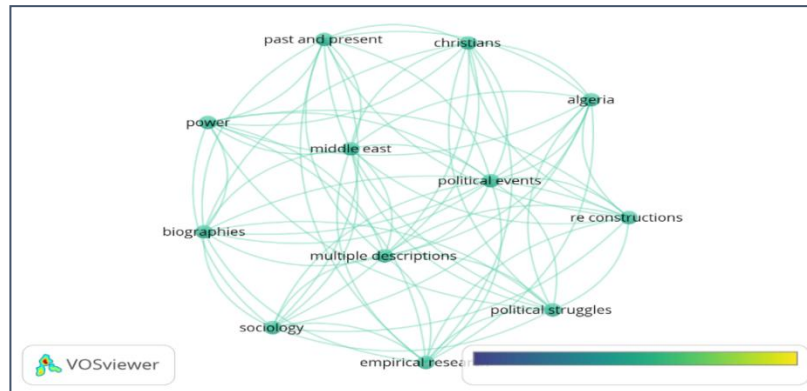


Figure 5. Conceptual Network Visualization in the Study of Islam, Politics, and Media

The visualization reveals that terms such as *empirical research*, *sociology*, *power*, *political struggles*, and *reconstructions* form a tightly connected network. This indicates that much of the conceptual foundation in this field is grounded in empirical and sociological approaches used to analyze power dynamics and political conflict within Islamic contexts. The presence of terms like *political events*, *biographies*, and *multiple descriptions* suggests a trend toward the use of historical narratives and descriptive methods in examining the evolution of political Islam (Rohid et al., 2025; Zaid et al., 2022).

The inclusion of keywords such as *power*, *political struggles*, and *reconstructions* in the core of the conceptual network signifies that digital Islam studies are not solely concerned with religious communication but also explore the articulation of power, ideological contestation, and the reconstruction of political meanings in digital spaces. These clusters reflect the digital Islamic political sphere as a site of discourse production and reproduction, where Islamic narratives, ideological interests, and algorithmic logics of social media intersect (Bah & Arif, 2024).

Keywords such as *Middle East*, *Algeria*, and *Christians* indicate a geographical focus and the social diversity of actors being studied. This supports the argument that discourses on digital Islam and politics are not only global but also deeply local and context-specific, depending on the sociopolitical setting under examination (Ayoob & Lussier, 2020). For example, the *reconstruction* of Islam often occurs in politically contested environments such as Algeria or broader Middle Eastern regions, which are then analyzed through the theoretical lenses of power and representation (Said, 2023).

The emergence of nodes like *past and present* and *biographies* also points to a concern with historical dimensions and individual reflection in contemporary Islamic studies. This approach underscores the significance of biographical and historical perspectives in understanding how Islam is represented within global political contexts (Abbasi, 2020). Thus, the visualization demonstrates that the study of Islam, politics, and media has evolved into an interdisciplinary field, integrating empirical, historical, and sociological methodologies. The complexity of this topic further reflects both the challenges and opportunities in understanding Islam not merely as a religion, but as a discourse and sociopolitical practice that is actively constructed and reproduced through media and academic narratives.



Reflections on Findings and Future Research Directions

The bibliometric review of global literature on Islam, politics, and digital media during the 2015-2025 period yields several key findings that serve as a foundation for future scholarly development. These findings not only reflect the current scientific landscape but also open pathways for further theoretical and methodological exploration. The main reflections and recommendations for advancing the field are summarized in **Table 1** below.

Table 1. Reflections on Bibliometric Findings and Suggested Research Directions

No.	Key Bibliometric Findings	Suggested Research Directions
1	High publication concentration in Global North countries (U.S., Australia, Germany)	Expand academic participation from Global South countries, particularly Southeast Asia and Africa
2	Core themes remain normative (identity politics, Islamophobia, modernity)	Promote interdisciplinary and participatory approaches focusing on concrete social practices
3	Limited inter-country connections (low collaborative linkages)	Strengthen international research networks through consortia and joint projects
4	Dominant journals are generalist or region-specific	Encourage the development of specialized journals on digital Islam and religious mediatization
5	Thematic clusters are overlapping and lack specificity	Advance conceptual consolidation and develop more precise and measurable terminology

Source: Bibliometric analysis using VOSviewer, 2025.

From the table, it is evident that the dominance of publications by Global North countries such as the United States, Australia, and Germany reflects an epistemic asymmetry in the production of global scholarly literature. This finding echoes Kaye (1995) critique of the hegemonic control of knowledge representation by the West. Hence, broader engagement from scholars in the Global South including Southeast Asia and Africa is needed to prevent Islamic and mediatization discourses from being confined to homogenized and decontextualized narratives.

Moreover, the conceptual network has shown that themes such as *political events*, *Islamophobia*, and *modernity* are still largely treated within normative frameworks that do not yet adequately capture the everyday digital experiences of Muslim communities. Interdisciplinary approaches such as digital anthropology (Hare, 2020), performativity studies (Bekkaye, 2022), and virtual ethnography offer promising alternatives for enriching perspectives in this field.

Another notable issue is the limited cross-national collaboration in scholarly publishing. Studies on digital Islam remain primarily national or regional, with few transboundary academic linkages. This is problematic, given that the mediatization of Islam is inherently transnational. Collaborative research efforts must therefore be reinforced, in line with Lewis et al. (2021) call to strengthen international research partnerships on contemporary social issues.

In terms of publication outlets, leading journals such as *The Muslim World*, *American Ethnologist*, and *Contemporary Islam* are largely generalist or focused on area studies. There is a pressing need to develop academic platforms specifically dedicated to the study of digital Islam as a contested ideological and mediatized arena. Such platforms could provide systematic and intensive engagement with emerging discourses within this domain.

Lastly, the thematic clusters still show considerable overlap in keyword usage. For example, terms such as *reconstructions*, *multiple descriptions*, and *political struggles* reflect a need for conceptual consolidation to ensure that research outputs are more analytically precise and thematically coherent. A potential long-term solution involves creating a shared glossary or conducting meta-conceptual studies to strengthen the epistemological foundations of digital Islam research.



Thus, this reflection not only offers a critical rereading of bibliometric findings but also opens new possibilities for constructing a research agenda that is more equitable, collaborative, and context-sensitive. Additionally, future studies should aim to delve deeper into the strategies of Islamic political mobilization through digital media particularly in the context of electoral campaigns, public policy production, and the formation of counter-narratives against religious conservatism. Such inquiries are crucial to understanding how Islamic symbols are appropriated by both formal and informal political actors, and how digital spaces become battlegrounds for ideological legitimacy amid shifts in the political communication ecosystem. Cross-disciplinary approaches such as political communication studies, digital discourse analysis, and Islamic media studies can expand the analytical scope needed to comprehend contemporary Islamic politics that is increasingly decoupled from conventional institutional frameworks (Saud et al., 2020; Wildan et al., 2025).

CONCLUSION

This study mapped the global scholarly dynamics surrounding the mediatization of religion and the mobilization of Islamic politics in the digital era through a bibliometric approach based on Scopus data (2015-2025). The findings indicate that publication trends have remained relatively stable, with a dominant contribution from Global North countries such as the United States, Australia, and Germany, despite limited international collaboration. The analysis also reveals that core themes such as *Islam*, *politics*, *social media*, and *Islamophobia* form an interconnected conceptual network, underscoring the importance of interdisciplinary approaches in this field. The journal network visualization identified *The Muslim World*, *American Ethnologist*, and *Contemporary Islam* as central hubs of academic influence, while the thematic cluster structure highlighted strong linkages among concepts such as *biographies*, *power*, *reconstructions*, and *empirical research*. This study reinforces the urgent need for more equitable international academic collaboration, increased engagement from Global South countries, and the integration of context-sensitive methodological approaches to enrich the global and inclusive discourse on digital Islam.

REFERENCES

- Abbasi, I. (2020). Islam , Muslims , and the Coloniality of Being : Reframing the Debate on Race and Religion in Modernity. *Journal for the Study of Religion*, 33(2), 1–31. <http://dx.doi.org/10.17159/2413-3027/2020/v33n2a4>
- Aisyah, L. S., Hidayatullah, R., & Nisa, M. K. (2024). *Religion Studies in The Digital Age: Mapping Theories, Methodologies, and Approaches in Digital Religion Studies*. 11(2), 131–155.
- Akmaliah, W., & Burhani, A. N. (2021). *Digital Islam in Indonesia : The Shift of Ritual and Religiosity during Covid-19*. 107, 1–12.
- Al-zaman, S. (2022). Heliyon Social mediatization of religion : islamic videos on YouTube. *Heliyon*, 8(2). <https://doi.org/10.1016/j.heliyon.2022.e09083>
- Ali, M., & Budyastomo, A. W. (2021). The Impact of Social Media on The Development of Da'wah In Indonesia. *Religia*, 34, 22–34. <https://doi.org/10.28918/religia.v24i1.2224>
- Alrissa, R. S., Winoto, Y., & Khadijah, U. L. S. (2025). Digital Religion and Virtual Communities: A Bibliometric Review of Online Religious Practices. *Al-Balagh: Jurnal Dakwah Dan Komunikasi*, 10(1), 119–148. <https://doi.org/doi.org/10.22515/albalagh.v10i1.10436>
- Andayani, U., Zuhdi, M., & Maswani, M. (2025). Exploring the dynamics of online religious authority: A systematic literature review. *Towards Resilient Societies: The Synergy of Religion, Education, Health, Science, and Technology*, 225–230. <https://doi.org/10.1201/9781003654940-35>
- Athoillah, S., Ashari, M. K., & Alauddin, M. B. (2023). Religious Digital Literacy of Urban Muslim Society in Indonesia: A Systematic Literatur Review. *Akademika: Jurnal Pemikiran Islam*, 28(2), 142–160. <https://doi.org/10.32332/akademika.v28i2.7088>



- Aydin, Z., Fuess, A., & Sunier, T. (2021). The Web of Hate : Fragmentation of Media Authority and its Link to Right-Wing Populism and Cyber Islamophobia. *Jurnal Komunikasi: Malaysian Journal of Communication*, 37(3), 231–243. <https://doi.org/10.17576/JKMJC-2021-3703-13>
- Ayoob, M., & Lussier, D. N. (2020). *The Many Faces of Political Islam: Religion and Politics in Muslim Societies*. University of Michigan Press.
- Bah, A. B., & Arif, S. (2024). Digitalized Electoral Democracy, Subversive Politics, and Islam: Indonesia in Comparative Perspective. *Comparative Sociology*, 23(2), 547–582. <https://doi.org/10.1163/15691330-bja10115>
- Barton, G., Yilmaz, I., & Morieson, N. (2021). Contestations of Islamic Religious Ideas in Indonesia. *Religions*, 1–20. <https://doi.org/doi.org/10.3390/rel12080641> Received:
- Bekkaye, M. (2022). Gender Trouble: Feminism and the Subversion of Identity. *Omran*, 11(41), 175–183.
- Bunt, G. R. (2018). *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority*. University of North Carolina Press.
- Campbell, H. A., & Tsuria, R. (2021). *Digital Religion: Understanding Religious Practice in Digital Media*. Routledge.
- Constantin, N. A., Wiraputra, A. L., Rotty, G. V., & Desideria, L. (2024). Religious Transformation in Digital Era: Mediatization Impact on Religious Practice. *Eduvest: Journal of Universal Studies*, 4(10), 8977–8989.
- 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>
- Edelman, M. J. (1985). *The symbolic uses of politics*. University of Illinois Press.
- Enjang, E., & Supandi, D. (2025). AL-AFKAR : Journal for Islamic Studies Dampak Media Sosial Terhadap Identitas Keagamaan Muslim Pada Abad Ke-21 Perspektif Sosial dan Budaya. *AL-AFKAR: Journal for Islamic Studies*, 8(1), 1600–1610. <https://doi.org/10.31943/afkarjournal.v8i1.1996.The>
- Evolvi, G. (2022). *Religion and the internet: digital religion, (hyper) mediated spaces , and materiality*. 9–25. <https://doi.org/10.1007/s41682-021-00087-9>
- Febrian, H. (2024). Visualizing Authority : Rise of the Religious Influencers on the Instagram. Sage. <https://doi.org/10.1177/20563051241286850>
- Fuchs, C. (2021). *Social Media: A Critical Introduction* (3rd editio). SAGE Publications.
- Hall, S. (2024). *New Critical Writings in Political Sociology*. Routledge.
- Hare, K. A. (2020). Collecting Sensorial Litter : Ethnographic Reflexive Grappling With Corporeal Complexity. *International Journal of Qualitative Methods*, 19, 1–12. <https://doi.org/10.1177/1609406920958600>
- Haryanto, J. T., Oetomo, S. B., Iswanto, A., & Muzayanah, U. (2022). *Online Da ' wa During Pandemic COVID-19: An Alternative Approach to Deliver Islamic Teaching*. <https://doi.org/10.1007/978-981-96-2116-3>
- Hashmi, U. M., Rashid, R. A., & Ahmad, M. K. (2020). The representation of Islam within social media : a systematic review. *Routledge*. <https://doi.org/10.1080/1369118X.2020.1847165>
- Hegazy, W., & Abdelgalil, R. (2025). Digital Islamic Authority and Muslim Identity within the Western Context. *International Journal of Islamic Thought*, 27, 171–179.
- Hjarvard, S. (2011). Culture and Religion : An The mediatization of religion : Theorising religion , media and social change. *Culture and Religion: An Interdisciplinary Journal*, 12(J2), 119–135. <https://doi.org/10.1080/14755610.2011.579719>
- Ibrahim, M. (2024). Islam in the digital infrastructure : the rise of Islamic cyber practices in Northern Nigeria. *Religion, State & Society*, 52(2–3), 114–132. <https://doi.org/10.1080/09637494.2024.2353956>
- Ismail, A., Munsi, H., & Yusuf, A. M. (2025). Mapping One Decade of Identity Studies : A Comprehensive Bibliometric Analysis of Global Trends and Scholarly Impact. *MDPI*, 14(92), 1–32.



- Junusi, R. El. (2020). Digital Marketing During the Pandemic Period; A Study of Islamic Perspective. *Journal of Digital Marketing and Halal Industry*, 2(1), 15–28. <http://dx.doi.org/10.21580/jdmhi.2020.2.1.5717>
- Karimi, R., Mohammadi, M., Reza, M., & Ahmadi, S. (2023). Investigating the Scientometrics of the Studies Conducted in the Field of Islam Based on WOS Database. *Religious Inquiries*, 12, 131–151. <https://doi.org/10.22034/RI.2022.292527.1503>
- Kaye, H. (1995). *Imperialism and Its Contradictions* (1st editio). Routledge. <https://doi.org/10.4324/9781315811604>
- Khamis, S. (2024). The Paradoxes of Modern Islamic Discourses and Socio-Religious Transformation in the Digital Age. *Religions*, 15(207), 2–9. <https://doi.org/doi.org/10.3390/rel15020207>
- Khamis, S. (2025). *Hashtag Islam : How Cyber-Islamic Environments Are Transforming Religious Authority by Gary R . Bunt (review) Book Review*. 3(1), 113–116. <https://doi.org/10.2979/amerreli.3.1.07>
- Kholili, M., Izudin, A., Hakim, M. L., Izudin, A., Lutfi, M., & Islamic, H. (2024). Islamic proselytizing in digital religion in Indonesia : the challenges of broadcasting regulation of broadcasting regulation. *Cogent Social Sciences*, 10(1). <https://doi.org/10.1080/23311886.2024.2357460>
- Kołodziejska, M., Fajfer, Ł., Hall, D., Radde-antweiler, K., Kołodziejska, M., Fajfer, Ł., Hall, D., Radde-antweiler, K., & Hall, D. (2023). Religious media settlers in times of deep mediatization. *Routledge*, 53(2), 199–223. <https://doi.org/10.1080/0048721X.2022.2083032>
- Lam-knott, S., Cheng, Y. E., & Lam-knott, S. (2020). Youth politics in urban Asia : an introduction Youth politics in urban Asia : an introduction. *Routledge*, 2576. <https://doi.org/10.1080/13562576.2020.1732200>
- Lewis, J., Schneegans, S., & Straza, T. (2021). *UNESCO Science Report: The Race Against Time for Smarter Development*.
- Maemonah, M., Zuhri, H., Masturin, M., Syafii, A., Maemonah, M., Zuhri, H., Masturin, M., Syafii, A., & Aziz, H. (2023). Contestation of Islamic educational institutions in Indonesia : Content analysis on social media Contestation of Islamic educational institutions in Indonesia : Content analysis on social media. *Cogent Education*, 10(1). <https://doi.org/10.1080/2331186X.2022.2164019>
- Mahzumi, F., Aminuddin, A., Mahfud, H., & Mujibuddin, M. (2025). Cyber-Islamic Moderation in Inonesia : Digital Activism of Islami . co and IBTimes . id and Its Implications for Young Muslims. *Jurnal Ilmu-Ilmu Keislaman Volume*, 49(1), 22–49. <http://dx.doi.org/10.30821/miqot.v49i1.1290>
- Mandaville, P. (2020). *Islam and Politics (3rd edition)* (3rd ed.). Routledge. <https://doi.org/10.4324/9781351044158>
- Maria, S. E., & Zulhazmi, A. Z. (2023). Dynamics of Da ' wah in Southeast Asia in the Digital Era. *Qaulan: Journal of Islamic Communication*, 4(2), 114–133.
- Missier, C. A. (2025). A Qualitative Study of Digital Religious Influence : Perspectives from Christian , Hindu , and Muslim Gen Y and Gen Z in. *Religions*, 16(73), 29–33. <https://doi.org/10.3390/rel1601007>
- Muhtador, M., & Ulya, U. (2024). Contesting The Inclusive Islam Doscourse in The Public Sphere: Insights from Southeast Asia. *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 14(2), 94–118. <https://doi.org/10.15642/teosofi.2024.14.2.94-118>
- Mukhsin, M., Hubby, I., Alfani, D., & Fauzi, R. (2024). *The Role of Nahdlatul Ulama and Muhammadiyah Youth in Promoting Islamic Moderation in Indonesia*. 48(2), 183–205. <https://doi.org/10.24014/an-nida.v48i2.32457>
- Muslim, I. (2022). Morality, religious authority, and the digital edge: Indonesian Muslim schoolgirls online. *Journal of The American Ethnological Society*, 49(3), 359–373. <https://doi.org/10.1111/amet.13088>
- Nugraha, M. S., Maskar, D. K., & Rohayani, A. (2023). Islamic Ethical Concepts Relevant to Digital Technology. *International Conference on Islamic Civilization and Humanities*, 106–



123.

- Passas, I. (2024). Bibliometric Analysis: The Main Steps. *MDPI*, 1014–1025. <https://www.mdpi.com/2673-8392/4/2/65>
- Piliyanti, I., Latief, H., & Anwar, S. (2022). Technologizing Islamic Philanthropy During The Covid-19 Pandemic in Indonesia. *Journal Of Muslim Philanthropy & Civil Society*, 6(2), 120–141.
- Pratama, M. Y., & Annuha, A. N. (2024). Digital Da'wah Transformation of Nahdlatul Ulama: Religious Moderation Strategies in the Technological Era. *Journal of Nahdlatul Ulama and Contemporary Islamic Studies*, 2(2), 321–338.
- Raya, M. K. F. (2025). Digital Islam: New space for authority and religious commodification among Islamic preachers in contemporary Indonesia. *Contemporary Islam*, 19(161–194). <https://doi.org/10.1007/s11562-024-00570-z>
- Ridwan, R., & Abdullah, M. Y. (2023). Scientometrics of Religious Moderation (2009-2023): A Biblioshiny R Application. *Scientometrics Letters*, 1(1).
- Ritonga, A. W. (2022). Social Media: Millennial Generation Alternative Solutions in Learning Religion During Covid-19 Pandemic. *AL-Ta'lim Journal*, 29(3). <https://doi.org/doi.org/10.15548/jt.v29i3.721> INTRODUCTION
- Rohid, N., Sugihartati, R., Suyanto, B., Susilo, D., & Zikri, A. (2025). Digital Activism in Contemporary Islamic Politics: A Critical Analysis of Social Media's Impact on Islamic Movements. *Metro Islamic Law Review*, 4(1), 208–233. <http://dx.doi.org/10.30821/miqot.v49i1.1290>
- Rohman, A., Roziqi, K., & As-suvi, A. Q. (2024). International Journal of Current Science Research and Review International Journal of Social The Role of Nu-Cyber and Muhammadiyah-Cyber Role in Increasing Cyber-Extremism in the East Java. *International Journal of Current Science Research and Review*, 7(2), 872–880. <https://doi.org/10.47191/ijcsrr/V7-i2-02>
- Roslan, M. H., Zafrina, S., Zahari, M., Zulkifli, M., & Ghani, A. (2025). Da'wah on the Social Media: The Youth Engagement in Digital Islamic Content. *International Journal of Research and Innovation in Social Science*, 9(1), 1161–1174. <https://doi.org/10.47772/IJRISS>
- Said, E. (2023). *Imperialism* (Introducti). Routledge.
- Saidin, M. I. S., & Azrun, N. (2024). Digital Media and Religious Sentiments in Malaysia: Critical Discourse Analysis of Pan-Malaysian Islamic Party and Democratic Action Party Cyberspace Campaigns in the 15th. *Religions*, 15(920), 2–16.
- Saleh, S. P., Cangara, H., Sabreen, S., & Ab, S. (2022). Digital Da'wah Transformation: Cultural and Methodological Change of Islamic Communication in the Current Digital Age. *International Journal of Multidisciplinary Research and Analysis*, 05(08), 2033–2043. <https://doi.org/10.47191/ijmra/v5-i8-18>
- Saud, M., Ida, R., Abbas, A., Ahmad, A. R., & Ashfaq, A. (2020). *The Social Media and Digitalization of Political Participation in Youths: An Indonesian Perspective*. 8(1), 83–93.
- Schmidt, L. (2021). Aesthetics of authority: 'Islam Nusantara' and Islamic 'radicalism' in Indonesian film and social media. *Routledge*, 51(2), 237–258. <https://doi.org/10.1080/0048721X.2020.1868387>
- Sipa, A. M. D., & Lubis, N. (2023). Intersection of Traditional Religious Authority and New Authority in the Digital Space of Indonesia. *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan*, 11, 135–150. <https://doi.org/10.21043/fikrah.v8i1>.
- Situmorang, J. (2025). The Transformation of Islamic Democracy in the Digital Era: A Critical Study on the Role of Ulama in the Virtual Public Sphere. *SIDE: Scientifict Development Journal*, 2(4), 118–126.
- Solahudin, D., & Fakhruroji, M. (2020). Internet and Islamic Learning Practices in Indonesia: *MDPI*, 11(19), 1–12. <https://doi.org/doi:10.3390/rel11010019>
- Sousa, M. T. De, Tudor, M., & Media, G. E. (2021). Media, Religion and Religiosity in the Digital Age. *HAL*. <https://hal.science/hal-03323911v1>
- Wahid, S. H. (2024). Social Sciences & Humanities Open Exploring the intersection of Islam and



- digital technology : A bibliometric analysis. *Social Sciences & Humanities Open*, 10(6), 2–28. <https://doi.org/10.1016/j.ssaho.2024.101085>
- Wildan, M., Pratama, S. A., & Sugiarto, D. (2025). Gen Z Muslims, Social Contestation, and Digital Citizenship in Indonesia. *Tribakti: Jurnal Pemikiran Islam*, 36(1), 165–182. <https://doi.org/https://doi.org/10.33367/tribakti.v36i1.6421>
- Winiger, F., Schneider, G., Goldzycher, J., Neuhold, D., & Peng-keller, S. (2025). The ‘ Spiritual ’ and the ‘ Religious ’ in the Twittersphere : A Topic Model and Semantic Map. *Journal Ff Religion, Media and Digital Culture*, 14, 1–22. <https://doi.org/10.1163/21659214-bja10123>
- Zaid, B., Fedtke, J., Shin, D. D., Kadoussi, A. El, & Ibahrine, M. (2022). Digital Islam and Muslim Millennials : How Social Media Influencers Reimagine Religious Authority and Islamic Practices. *MDPI*, 13(335). <https://doi.org/10.3390/rel13040335>