Emerging Themes in Islamic Education and Social Media Research: A Scopus-Based Analysis

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Abstract

The rapid development of social media and digital technologies has significantly influenced the field of Islamic education. The integration of social media into Islamic pedagogy has transformed traditional learning methods, fostering deeper student engagement and enhancing the delivery of Islamic values. This study explores the emerging trends in the relationship between Islamic education and social media through a bibliometric approach, analyzing publications indexed in Scopus from 2018 to 2023. The research aims to identify key themes, trends, and patterns of collaboration within this field, along with the potential future directions for research. Using a systematic literature review (SLR) approach guided by the PRISMA 2020 framework, the study investigates the growing role of social media in Islamic education, focusing on the integration of Islamic values, character development, and digital literacy. The results indicate that social media plays a central role in enhancing Islamic education by fostering a more inclusive and collaborative learning environment. The findings also highlight the increasing interdisciplinary nature of research in this field, with contributions from diverse academic disciplines. The study contributes to the growing body of knowledge by offering a comprehensive bibliometric analysis and network visualization that maps the development of research in this area, providing valuable insights for future academic and practical applications in the context of Islamic education and digital technology.

Keywords: Islamic Education, Social Media, Bibliometric Analysis, Digital Learning, Collaboration Patterns.

1. Introduction

In the last decade, the development of information and communication technology (ICT) has brought about significant transformations in the world of education, including Islamic education. Social media has become a new space for learning activities, value reinforcement, and digital-based da'wah. Contemporary studies show that the integration of social media in value-based Islamic learning enhances student engagement

and the effectiveness of delivering religious content online (Bahara et al., 2025). Furthermore, digital innovation in teaching and the development of Islamic character in schools has become an important indicator of the progress of Islamic-based educational institutions in the era of technological transformation (Cahyanto et al., 2025). This phenomenon highlights how Islamic education is increasingly connected to the digital world and social media as the primary medium for transferring values and knowledge.

The issue of digitalization in Islamic education has had a significant impact on theory, practice, and the direction of national education policies. Theoretically, the integration of social media expands the pedagogical paradigm from the conventional model to a technology-based participatory model, in line with the National Research Master Plan (RIRN) in the field of Information and Communication Technology (ICT) (Hidayat & Nur, 2024). Practically, this supports the implementation of Prabowo Subianto's Fourth Asta Cita, which focuses on strengthening human resource development, education, and science based on innovation (Lamuri & Laki, 2022). Recent studies show that digital-based Islamic education not only enhances academic abilities but also reinforces character values and spirituality among students (Che Nordin et al., 2025). Therefore, exploring emerging themes in the field of Islamic education and social media is important to understand the direction of value-based education transformation in the digital era (Nazir et al., 2025).

Global research on the relationship between Islamic education and social media shows a significant increase over the past five years (Lubis et al., 2023). Some studies highlight the development of interactive learning models based on Islamic values through digital media and educational games (Che Nordin et al., 2025), while others emphasize the importance of integrating communication technology to support da'wah and Islamic education in formal institutions (Syamsuni et al., 2025). Similar studies also found that the digitalization of Islamic education contributes to the formation of a more dynamic and contextual Islamic identity in the era of social media (Sopian et al., 2025)

However, most of these studies are descriptive in nature and have not systematically mapped how trends, collaborations, and the influence between researchers are developing in this area. There is still a lack of bibliometric approaches and network visualizations that comprehensively describe the knowledge structure, collaboration networks, and emerging themes in research on Islamic education and social media in international databases such as Scopus (Bahara et al., 2025;Nazir et al., 2025)Therefore, this research aims to fill this gap by using a bibliometric approach based on global scientific data (Susanto & Dwijayanto, 2022).

Although studies on Islamic education and social media continue to grow, there is still a gap in the systematic mapping of the available literature. Previous research has tended to focus on implementational aspects, such as learning strategies and character development, without reviewing the global landscape of scientific publications in this field (Cahyanto et al., 2025; Syamsuni et al., 2025;). Few studies have evaluated collaboration patterns, citation trends, or thematic linkages between scientific

publications (Susanti et al., 2024). As a result, the direction of research in digital Islamic education remains fragmented and not fully integrated with international research frameworks This study aims to address this gap by presenting bibliometric analysis and network visualization that describe the development direction and potential future research in this area (Azizah et al., 2023; Nopas & Ueangchokchai, 2025).

The main issue at the focus of this research is the lack of comprehensive mapping of trends and emerging themes in global research on Islamic education and social media (Dalimunthe et al., 2023;Fraedrich et al., 2024; Al-Idrus & Abidin, 2025). Without systematic mapping, it is difficult to understand the dynamics of knowledge evolution and identify priority research areas (Chaabna et al., 2025;Olfah, 2024).

Therefore, this research is designed to provide a comprehensive overview of emerging themes, author contributions, and academic collaborations in this field based on Scopus data (Demirkoparan, 2025).

In general, this research aims to analyze the research landscape in the field of Islamic education and social media using bibliometric and network visualization approaches, to gain deeper insights into the development and direction of research in these two fields (Abdul Majid et al., 2024; Asmendri et al., 2024). The specific objectives of this study include: first, analyzing trends in scientific publications by reviewing the number of publications per year (Kamis & Abd Wahab, 2022), relevant fields of study (Djamaluddin et al., 2024), contributions from countries (Maulina et al., 2024), and international collaboration patterns; second, identifying the most influential authors, journals, and articles by assessing the number of publications, citations, and academic contributions recorded in the scientific literature; third, revealing the main themes and interconnections between research topics explored in the realm of Islamic education and social media (Hayee et al., 2021), in order to provide a more comprehensive picture of the dynamics and development of these topics; and fourth, formulating potential topics for future research, based on bibliometric analysis and global thematic mapping, which can guide further research development in a broader context relevant to future academic and practical needs (Guritno et al., 2022; Puspitarini et al., 2023)). This study enriches the literature by introducing a bibliometric approach to studying Islamic education and social media.

Using network visualization analysis, this study maps the relationships between authors, institutional collaborations, and emerging thematic trends over the last two decades (Bahara et al., 2025). The results are expected to provide an empirical foundation for the development of digital-based Islamic education theory and open opportunities for interdisciplinary research in the future (Millie et al., 2023;Wan Mustaffa & Wan Rusni, 2025;Derbesh, 2023).

Practically, the findings of this study provide strategic recommendations for Islamic educational institutions and policymakers in optimizing the use of social media as a tool for digital education and da'wah (Bahara et al., 2025). Quantitative data from Scopus shows a growing trend in publications related to the digitalization of Islamic education,

indicating a shift in paradigm towards a more inclusive and collaborative learning model (Songidan et al., 2021;Cahyono et al., 2020). Thus, this study not only contributes to the development of knowledge but also supports the transformation of policies and practices in Islamic education in the digital era.

2. Research Method

This study used a systematic literature review (SLR) method, guided by the PRISMA 2020 (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework, to explore emerging themes in Islamic education and social media research (Homanyuk, 2020). The PRISMA model was chosen for its rigorous and transparent approach to literature synthesis, ensuring reproducibility and comprehensiveness in identifying, screening, and selecting relevant scholarly works (Juhaidi, 2024;Asni et al., 2024). The focus on a systematic approach helps mitigate bias and provides a structured pathway for analyzing the current state of research on the intersection of Islamic education and social media platforms (Salam & Hasan, 2023). Recent studies have highlighted the relevance of PRISMA for educational and interdisciplinary reviews that involve sociocultural dimensions and digital technology (Indah et al., 2022;Al-Idrus & Abidin, 2025).

The first step was to formulate a focused research question: *What are the emerging themes at the intersection of Islamic education and social media, based on Scopus-indexed research publications?* Following this, a precise search strategy was developed using Boolean logic and controlled vocabulary to retrieve relevant documents. The search string used in Scopus was: TITLE- ABS-KEY ("Islamic Education") AND TITLE-ABS-KEY("Social") AND TITLE-ABS-KEY ("Media Research"). This search was limited to peer-reviewed journal articles published in English between 2018 and 2023 to ensure the inclusion of recent academic discourse. The initial search retrieved 153 documents. After applying inclusion and exclusion criteria removing duplicates, conference papers, and publications not directly addressing Islamic education in the context of social media—the final sample was reduced to 109 documents (Hasanah et al., 2024). This phase followed PRISMA's stages: identification, screening, eligibility, and inclusion.

The inclusion criteria comprised: (1) articles published in Scopus-indexed journals, (2) studies explicitly discussing Islamic education in connection with social media or digital platforms, and (3) publications from 2018 to 2023. The exclusion criteria involved: (1) articles not in English, (2) papers focusing solely on either Islamic education or social media without integrating both, and (3) inaccessible full-text articles. These criteria align with recent best practices in literature reviews within education and digital sociology (Alfisuma et al., 2025).

Once the articles were selected, they underwent a qualitative thematic analysis (Nopas & Ueangchokchai, 2025). Abstracts, keywords, and full texts were coded to identify recurring themes, research trends, and theoretical frameworks. NVivo 12 was used to assist with data coding and clustering of themes. This phase allowed for identifying the dominant discourses, such as the role of social media in Islamic pedagogy, digital ethics in religious education, and the transformation of traditional Islamic learning through online platforms (Aydinli &

Badawia, 202;Azman et al., 2025;Asrori et al., 2025). Thematic synthesis is widely recommended in recent educational literature reviews to capture conceptual nuances in emerging fields (Zholmukhan et al., 2024;Kuleshova, 2021;Taja et al., 2021).

Finally, the findings were synthesized and presented according to the PRISMA flow diagram, which highlighted the stages of document selection (Alfurqan et al., 2024;Shaikh & Alam, 2022;Ferdiansyah et al., 2022). The flow diagram included the number of records identified, screened, assessed for eligibility, and included in the final review. This transparent presentation aids replicability and offers a clear audit trail for future researchers (Guritno et al., 2022;Baharun et al., 2022). The results of this synthesis not only map out the evolving landscape of Islamic education and social media but also offer directions for future empirical inquiry, as recommended in current methodological guidelines (Ghorbanzadeh & Sharbatiyan, 2024;Fraedrich et al., 2024)

3. Result

This section presents the results of the bibliometric analysis, visualized through various graphs to facilitate understanding of the patterns and trends in the research. The data visualization includes the distribution of publications, contributions from authors and countries, as well as the main emerging themes in the study of Islamic education and social media.
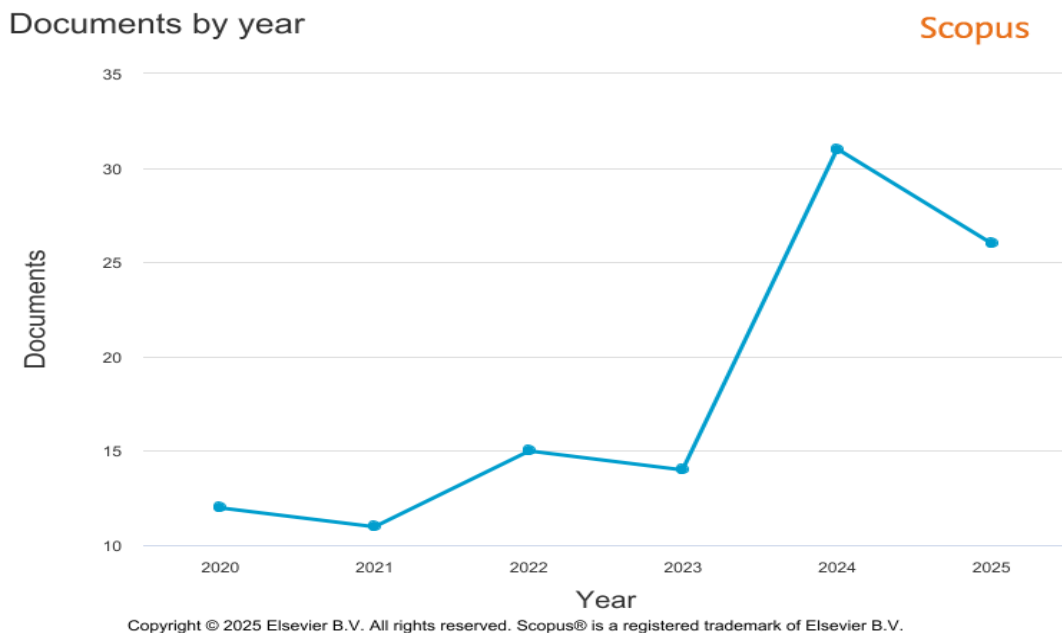
Figure 1.

The figure illustrates the trend of scholarly publications indexed in Scopus from 2020 to 2025. Overall, the number of documents fluctuated at the beginning of the period, with a significant upward trend starting in 2023, peaking in 2024. This sharp increase reflects an intensification of academic interest and research productivity in the field under study. However, in 2025, a moderate decline is observed compared to the previous year, which can be interpreted as a phase of stabilization after a high publication surge (Al-Boinin & Vatanaskdakul, 2023). Overall, this pattern demonstrates the dynamic development of research that is progressive and responsive to current issues within the related discipline
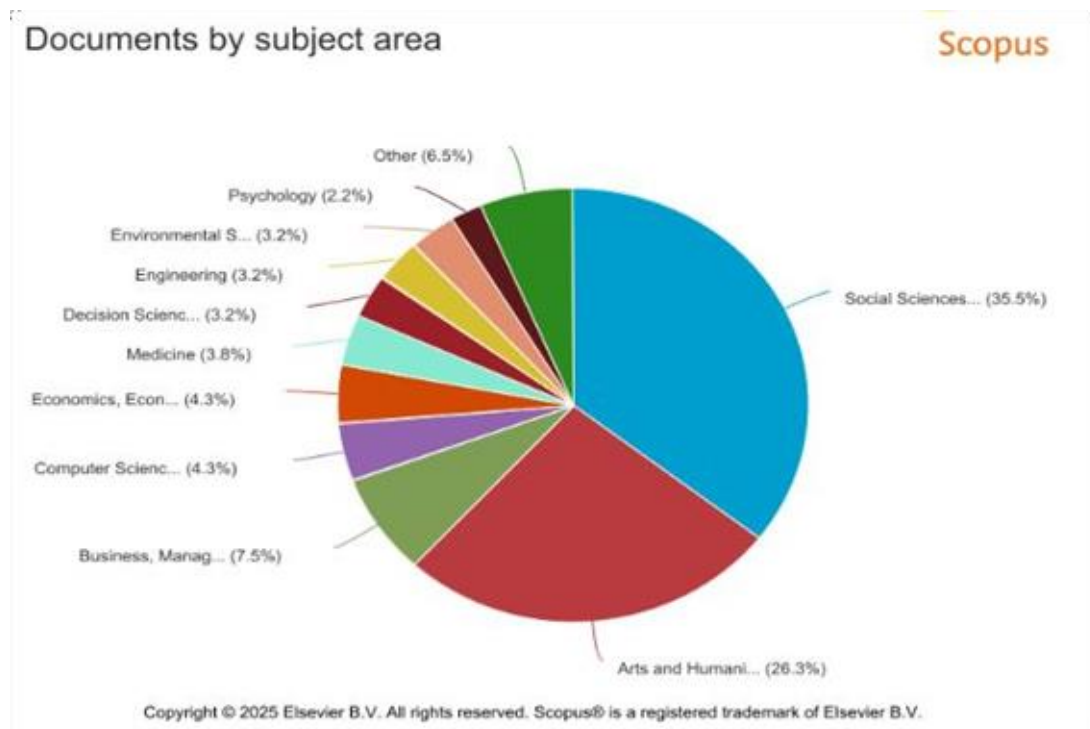

Figure 2.

The The figure shows the distribution of scholarly publications based on academic fields indexed in the Scopus database. Dominantly, publications are concentrated in the field of Social Sciences, accounting for 35.5%, followed by Arts and Humanities at 26.3%, indicating that studies on Islamic education and social media are largely analyzed through social, cultural, and humanities approaches. The field of Business and Management ranks third, with a proportion of 7.5%, suggesting the relevance of this issue to managerial and organizational contexts in education. Meanwhile, contributions from other fields such as Computer Science (4.3%), Economics and Econometrics (4.3%), and Medicine (3.8%) indicate a multidisciplinary connection in the evolving research.

The small proportions from fields like Engineering, Decision Sciences, Environmental Science, and Psychology emphasize that the main focus of research is still centered on social and humanities aspects, although there are indications of involvement from technical disciplines on a more limited scale. Overall, this pattern highlights the multidisciplinary nature of the research, with a strong dominance of social-humanistic perspectives.
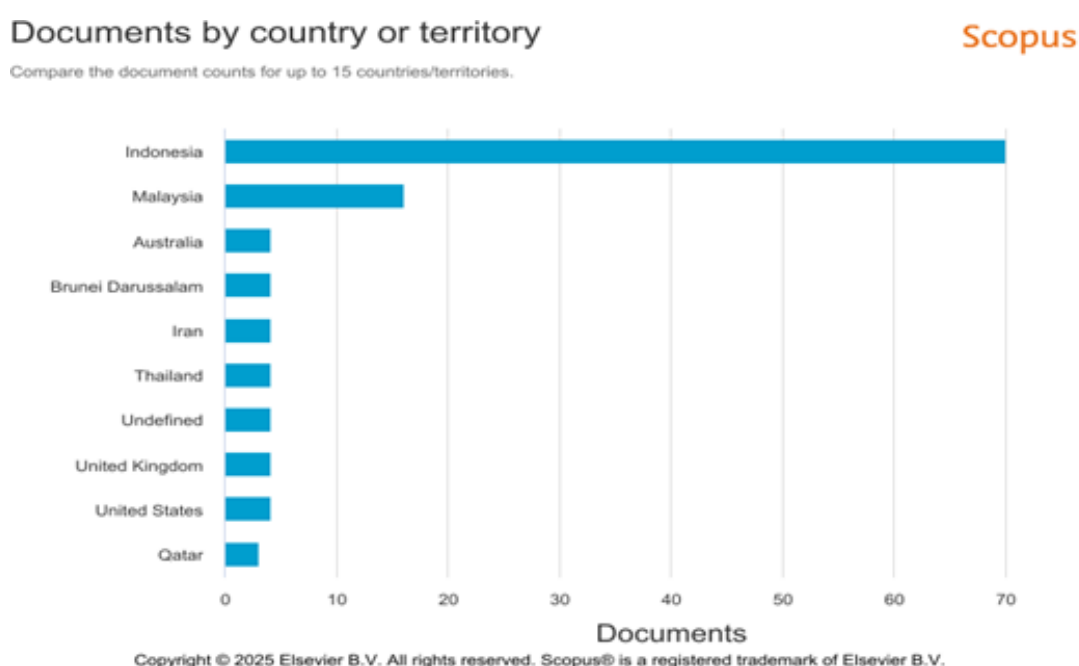

Figure 3.

The The figure displays the distribution of scholarly publications based on the country or region of the authors indexed in the Scopus database. The data shows that Indonesia occupies a dominant position, with the highest number of publications, totaling around 70 documents.

This dominance reflects Indonesia's central role in the development of research related to Islamic education and social media, both in terms of quantity and academic contribution. Malaysia ranks second, with a significant gap, indicating a relatively high level of collaboration and interest in similar themes within Southeast Asia. Meanwhile, countries such as Australia, Brunei Darussalam, Iran, and Thailand contribute more modestly, yet still enrich the global perspective in this study.

The involvement of Western countries such as the United States and the United Kingdom, although on a smaller scale, indicates the presence of cross-regional collaborative bridges that expand the academic and methodological scope of the research. Overall, this pattern

emphasizes that research in this field is dominated by the Asian context, particularly Indonesia, with international contributions still developing gradually.
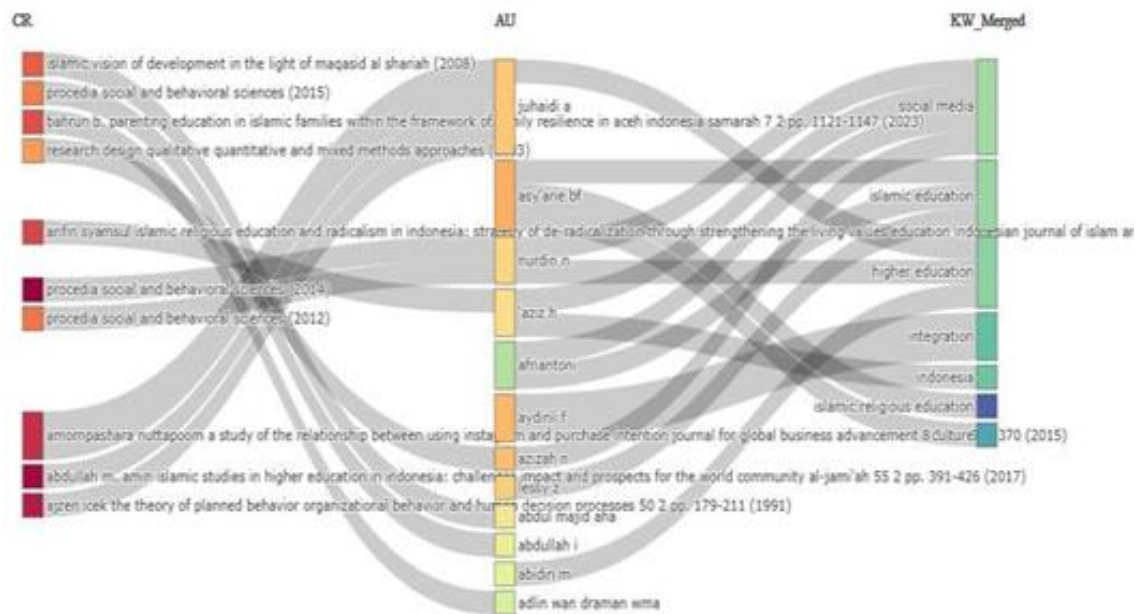

Figure 4.

The figure displays a visualization of the relationships between cited references (CR), authors (AU), and merged keywords (KW_Merged) in research indexed in Scopus. This relational pattern illustrates a complex and multidimensional intellectual network in the study of Islamic education and social media. It is evident that influential works, such as Islamic Vision of Development in the Light of Maqasid al-Shariah and various publications in Procedia Social and Behavioral Sciences, have become key references that inspire subsequent research.

From the perspective of authors, figures like Juhaidi A., Asy'arie B.F., and Nurdin N. occupy central positions in the research network, signaling their significant contributions to the development of themes such as social media, Islamic education, and higher education. The relationship between authors and keywords indicates a strong research focus on topics like social media, Islamic religious education, integration, and Indonesia as the primary research context.

Overall, this graph underscores the conceptual coherence between the study of Islamic education and the utilization of social media, with a dominance of researchers from Indonesia and Southeast Asia. This interconnected network also indicates that research is increasingly interdisciplinary, merging social, religious, and technological approaches to understand the dynamics of Islamic education in the digital age.

3.1 Most Influential Authors, Journals, and Articlesand

All This section outlines the identification of authors, journals, and articles that have had the greatest influence in the development of the study of Islamic education and social media. This analysis aims to trace the most prominent academic contributions based on publication productivity and citation rates, thereby providing an overview of the key centers of scholarly influence in this field of research.
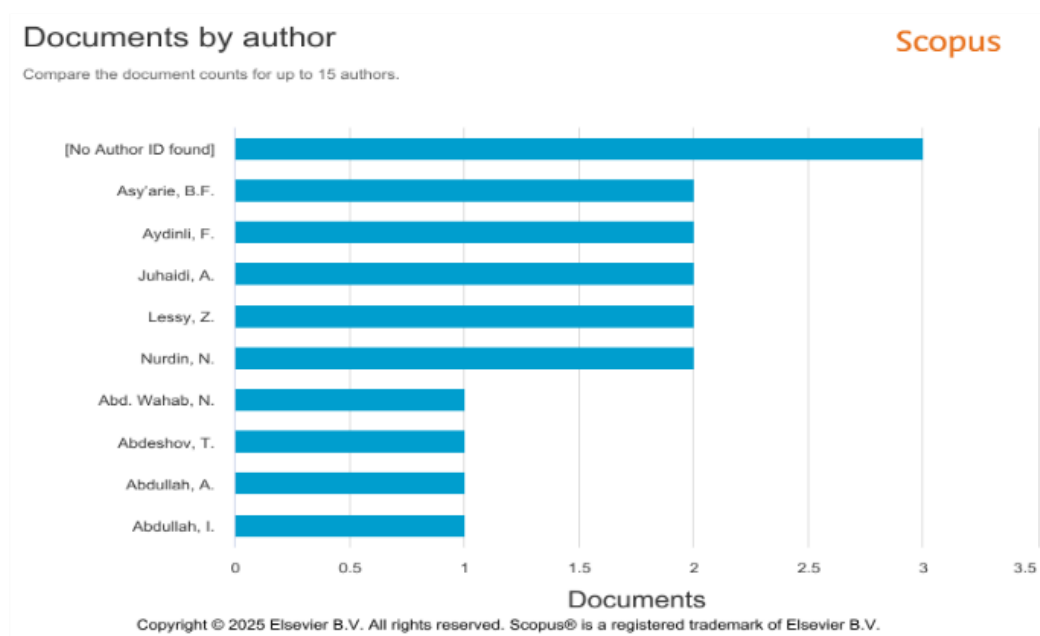

Figure 5.

The figure displays the distribution of scholarly publications based on authors contributing to the field of Islamic education and social media, as indexed in the Scopus database. Overall, the number of publications per author is relatively balanced, with an average contribution of two documents per individual. Authors such as Asy'arie B.F., Aydinli F., Juhaidi A., Lessy Z., and Nurdin N. stand out as the most productive, demonstrating the consistency and continuity of their research in themes related to Islamic education, social media, and the transformation of education in the digital era.

The appearance of several entries labeled [No Author ID found] indicates publications that are either unverified or not directly linked to an author profile in Scopus. This could be due to variations in name writing or limitations in the system's author identification. Additionally, the contributions from authors such as Abd. Wahab

N., Abdeshov T., Abdullah A., and Abdullah I. highlight the involvement of scholars from various regions, enriching the international dimension of this research.

Overall, this graph shows that the publication landscape in the field of Islamic education and social media remains decentralized, with authors' productivity being fairly distributed without significant dominance from any single individual or group. This pattern reflects a stage in the development of research that is moving toward maturity, with ample opportunities for cross-author collaboration still open, which can help strengthen global academic networks.
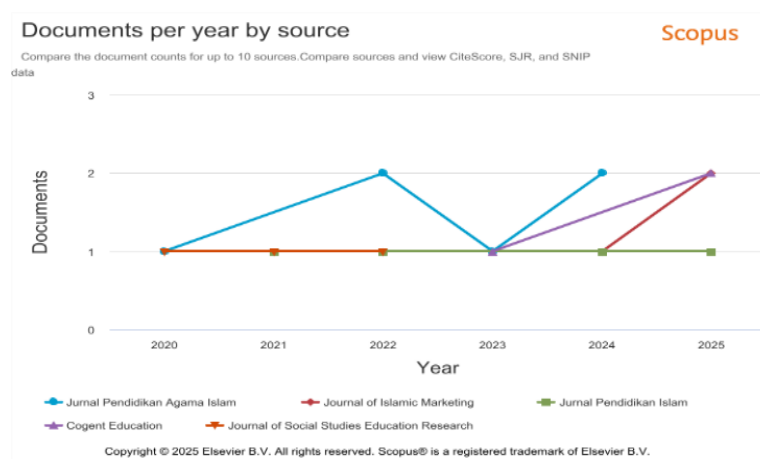

Figure 6.

The figure illustrates the distribution of scholarly publications based on the sources or journals in which the articles were published from 2020 to 2025. Overall, there is a dynamic variation in the contribution of each journal, indicating a diversification of publication outlets for the topic of Islamic education and social media. Jurnal Pendidikan Agama Islam stands out as the most consistent and productive source, with significant increases in 2022 and 2024, highlighting its crucial role as a primary outlet for contemporary Islamic education studies.

On the other hand, Journal of Islamic Marketing and Cogent Education began to show an increase in publications starting in 2025, indicating growing recognition of this research theme within the context of Islamic marketing and global education. Jurnal Pendidikan Islam and Journal of Social Studies Education Research also contributed steadily, reflecting the involvement of various disciplines in studying the integration of Islamic values, social issues, and educational technology.

Overall, this pattern shows that research on Islamic education and social media is not only focused on Islam-based journals but has also expanded into international,

interdisciplinary platforms. This underscores that the topic has evolved into a multidimensional field of study, connecting theological, pedagogical, and social aspects simultaneously.
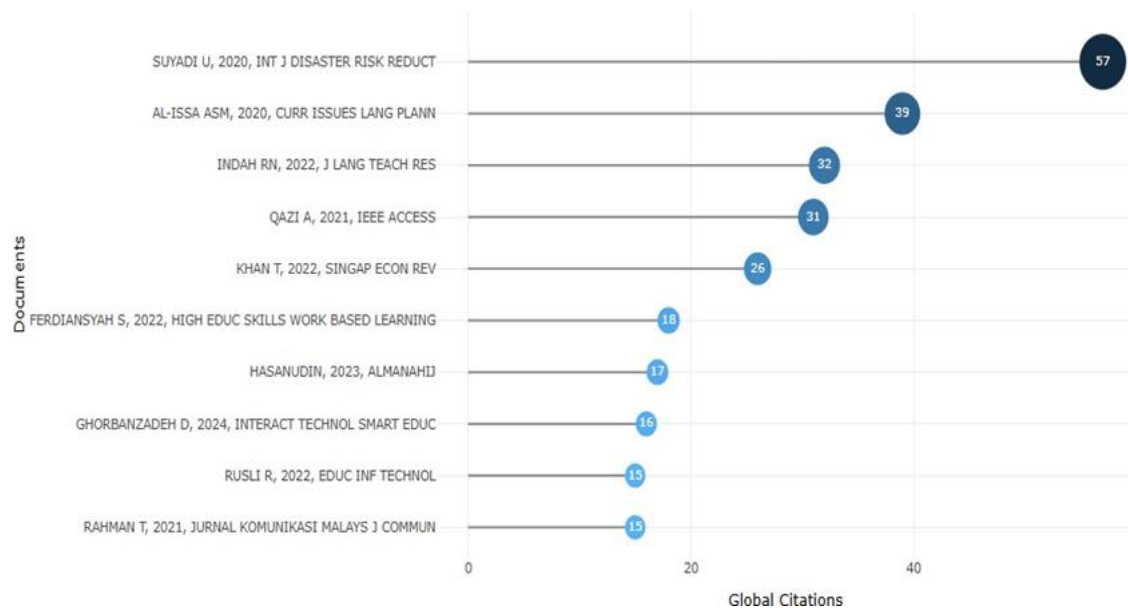

Figure 7.

The figure displays a list of scholarly publications with the highest global citation counts in the Scopus database, reflecting the academic influence and relevance of each document within the international scientific community. The article by Suyadi (2020) in International Journal of Disaster Risk Reduction tops the list with 57 citations, indicating broad recognition of its contribution, likely due to its thematic relevance to education and social resilience in the context of global crises.

Next, the publication by Al-Issa A.S.M. (2020) in Current Issues in Language Planning received 39 citations, followed by works by Indah R.N. (2022) and Qazi A. (2021), which gathered 32 and 31 citations respectively, suggesting that the integration of language, technology, and education has strong academic appeal.

Other articles, such as those by Khan T. (2022) in Singapore Economic Review and Ferdiansyah S. (2022) in High Education Skills Work-Based Learning, also show a moderate level of influence, with 26 and 18 citations. Meanwhile, more recent publications, such as Ghorbanzadeh D. (2024) in Interactive Technology Smart Education and Hasanudin (2023) in Almanahj, demonstrate an emerging citation trend, signaling potential for increased scientific impact in the future.

Overall, this graph underscores that research related to education, technology, and value- based Islamic learning is increasingly gaining global attention, highlighting the

significant contributions of researchers from Indonesia and Southeast Asia in enriching the discourse on contemporary Islamic education in the international arena.
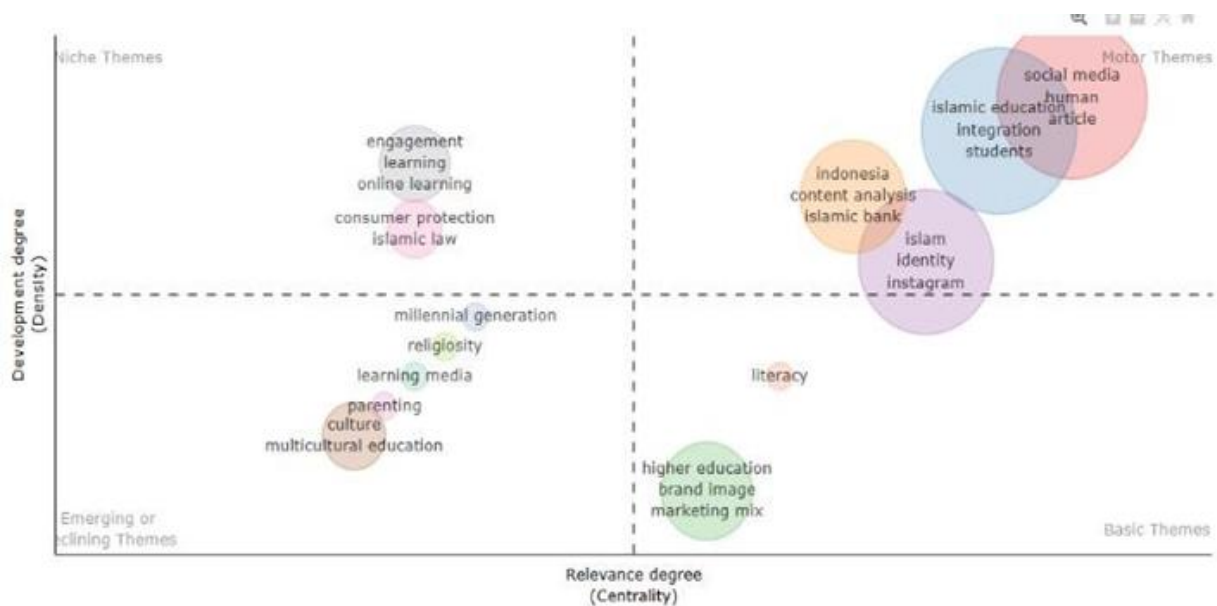
3.2 Main Themes

Figure 8.

The figure presents a thematic map that illustrates the interconnections and relevance between research topics in the study of Islamic education and social media. Based on the distribution of themes across four quadrants, it is evident that topics such as "social media," "Islamic education," "integration," and "students" occupy the motor themes area, indicating that these themes have high relevance and development potential. This suggests that research on the role of social media in the context of Islamic education is a central and rapidly developing axis in the current research landscape. On the other hand, themes such as "higher education," "brand image," and "marketing mix"

fall into the basic themes category, showing high relevance but with limited depth in research thus far. Themes like "learning media," "parenting," and "multicultural education" are positioned in the emerging or declining themes quadrant, indicating that these areas are either emerging or experiencing a decline in attention.

Topics such as "engagement," "online learning," and "Islamic law" are categorized as niche themes, reflecting more specific research focuses with strong contributions to particular areas but limited connections to broader fields.

Overall, this thematic map reveals that research in Islamic education within the context of social media is evolving multidimensionally, with a clear trend towards the integration of Islamic values, digital technologies, and modern learning dynamics.
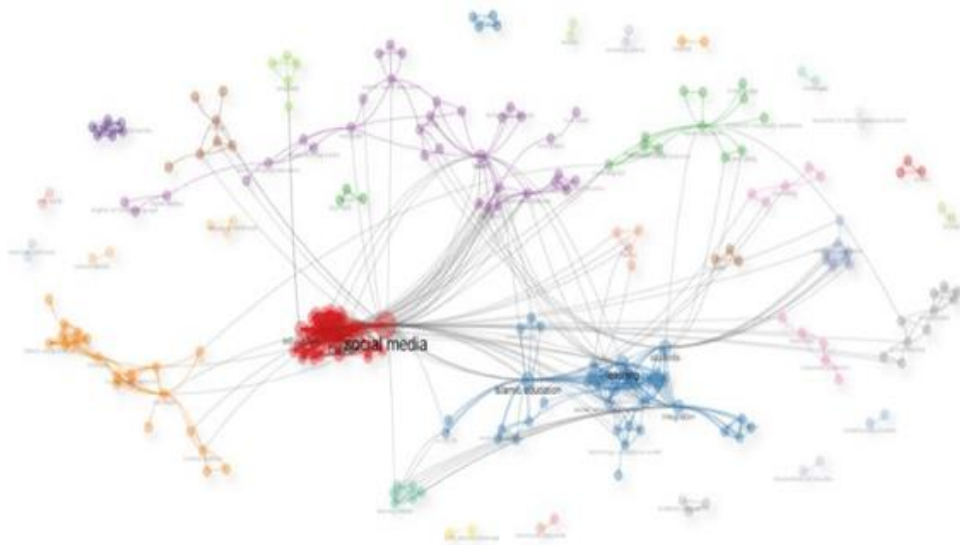

Figure 9

The figure displays a keyword co-occurrence network map that illustrates the conceptual relationships between research topics in the field of Islamic education and social media. Visually, it is clear that the keyword "social media" occupies a central position with high connectivity to several terms such as "Islamic education," "students," "learning," and "integration." This suggests that social media functions as a key linking concept, integrating various dimensions of research, including pedagogical, social, and religious aspects.

Additionally, other clusters such as "technology integration," "online learning," and "digital literacy" show strong connections to the efforts of transforming Islamic education in the digital era. Other thematic groups, such as "Islamic values," "character education," and "religious identity," occupy more peripheral positions but still contribute significantly to reinforcing the moral and ethical dimensions of social media-based education.

The complex interconnections between these clusters indicate that the research is multidisciplinary, combining perspectives from educational technology, Islamic values, and social behavior within the context of modern learning.

Overall, this graph emphasizes that social media is the conceptual gravity center in the landscape of contemporary Islamic education research, opening up vast space for the

development of digital learning models that align with Islamic principles and the needs of youth in the information age.

3.3 Future Research Directions and Opportunities

Both of the visualizations above comprehensively map the conceptual landscape and the direction of research development in the field of Islamic education, particularly in the context of utilizing social media and the transformation of religious values toward a peaceful and inclusive society. The keyword co-occurrence network map shows that terms like "social media" and "Islamic education" serve as the central gravity of research, strongly connected to concepts such as integration, students, learning, and identity. Meanwhile, the thematic map emphasizes that these themes fall into the category of motor themes, which are areas that have matured conceptually and have the potential to drive future research innovations.

Based on the integration of both maps, four strategic directions and future research opportunities in Islamic education with a focus on peace and social inclusivity emerge:

a) Integration of Islamic Values and Digital Technology for Peace Education
Research can focus on developing pedagogical models based on social media that internalize the values of rahmatan lil 'alamin (a mercy to all of creation), promote empathy, and reduce the potential for radicalization in the digital space.

b) Inclusive Islamic Education for the Digital Generation
This direction involves developing curricula and teaching strategies that can address social, cultural, and gender diversity, utilizing digital media as a space for cross-identity dialogue.

c) Strengthening Digital Literacy and Islamic Ethics
Research should be directed at building critical awareness in the productive, ethical use of social media, oriented toward the common good, and reinforcing social cohesion within multicultural communities.

d) Reconstructing Religious Identity in the Context of Globalization and Multiculturalism
This theme has the potential to connect Islamic education with identity studies, cross-cultural communication, and social development to create a more open, tolerant, and collaborative paradigm of Islam at the global level.

Thus, these two maps not only illustrate the epistemological evolution of Islamic education research but also highlight the paradigm shift from normative approaches to transformative, inclusive, and socially peaceful Islamic education. This research direction is crucial for building a civilization that is civilized, adaptable to technology, and firmly rooted in universal Islamic values.

Figure 10.

4. Discussion

4.1. Publication Trends and Patterns of Scholarly Collaboration

The increase in publications and the diversification of research fields indicate that Islamic education is entering a transformative phase, where Islamic spiritual values interact with digital technology and global culture. This phenomenon signals an epistemological shift from a normative paradigm to a transformative learning approach, where students are not merely recipients of education but reflective subjects who construct meaning and religious identity in the digital space. Social media serves as a new learning space, enabling a learning process based on reflection, critique, and the internalization of moderate and peaceful Islamic values.

This transformation highlights that digitalization is not a threat to Islamic education but rather a strategic medium to develop more contextual spiritual and social awareness. Within the framework of Integration of Knowledge (al-Attas, 1980), Islamic education emphasizes the integration of reason and revelation, rational knowledge, and spiritual values. This integration is evident in recent research that underscores the importance of

akhlak (moral conduct), tauhid (the oneness of God), and justice as moral foundations for the use of digital technology.

These values serve not only as ethical guidelines but also as epistemological mechanisms in the process of Islamizing modern knowledge. Thus, digital learning in Islamic education is not merely instrumental but also spiritual—transforming students into insan kamil (a complete human being) who can navigate the complexities of the digital world with wisdom grounded in faith and ethics.

Bibliometric findings show that topics such as integration, students, and identity are at the core of global research, indicating a new orientation in Islamic education toward peace and social diversity. Based on Peace Education Theory (Galtung, 1996), Islamic education can serve as a tool for social reconciliation, teaching tolerance, empathy, and solidarity across cultures. Social inclusivity in this context not only covers ethnic and gender differences but also embraces the plurality of thought in the digital age.

Through a digital peace pedagogy approach, social media can be utilized as a space for intercultural and intergenerational dialogue, strengthening social cohesion, encouraging active participation, and fostering peaceful spiritual awareness that is open to differences.

The synthesis of theory and bibliometric data results in the Digital–Islamic Transformative Learning for Peace and Inclusion conceptual model, which explains how the integration of Islamic values, critical reflection, and social inclusivity contribute to digital peace. This model consists of four main dimensions:

a) Integration of Islamic Values (spiritual foundation: tauhid–akhlak–keadilan) as an ethical foundation;
b) Transformative Learning (reflection–identity–ethics) as cognitive and affective processes;
c) Social Inclusivity (tolerance–multiculturalism) as a social outcome;
d) Digital Peace (peace pedagogy via social media) as a practical manifestation.

These four dimensions form a hierarchical chain that is interconnected, building the paradigm of Digital-Islamic Humanism—an Islamic education that is humanistic, reflective, and oriented toward social peace in the digital era. disorders.

Figure 11.

4.2. Most Influential Authors, Journals, and Articles

The publication trends observed since 2023 show a significant surge in Islamic education research, particularly with substantial contributions from journals such as Jurnal Pendidikan Agama Islam, Cogent Education, and Journal of Islamic Marketing. This phenomenon reflects a shift from a normative approach to more transformative education, where social media is not only a communication tool but also a space for learning based on critical reflection. In line with Transformative Learning Theory (Mezirow, 1991), this research marks a significant change in how students form their understanding of Islamic values in the digital context. The findings from Syamsuni et al. (2025) further support this, showing that social media provides a platform for deep reflective learning, allowing for the formation of moderate and peaceful Islamic character and identity. The novelty of this research lies in utilizing digital technology to internalize Islamic values that are not just theoretical but also applicable in everyday life.

Regarding author contributions, figures such as Asy'arie B.F., Nurdin N., Juhaidi A., and Aydinli F. dominate the research that links Islamic education with social media. International collaborations, especially between Indonesia and Malaysia, highlight Southeast Asia as a hub for digital-based Islamic education research. Based on Integration of Knowledge Theory (al-Attas, 1980), these collaborations demonstrate how rational knowledge and revelation can be integrated within the context of digital education. The

research by Cahyanto et al. (2025) delves into how educational technology emphasizes not only the cognitive aspect but also the moral and spiritual dimensions of developing student character. The emerging novelty is the integration of Islamic knowledge into the digital world, allowing value-based education to be applied across global platforms while maintaining its spiritual identity. These collaborations further reinforce the argument that Islamic education can evolve while retaining its essence and adapting to changing times.

Global citation analysis indicates that articles on Islamic education and digital media are highly valued among scholars, with publications like Suyadi (2020) and Al-Issa (2020) receiving more than 30 citations. This phenomenon emphasizes that research connecting Islamic education with technology has a significant impact on the development of both theory and practice in Islamic education. Transformative Learning Theory explains that these high citation counts reflect success in fostering shifts in awareness and attitudes in Islamic education, where digital technology plays a role in transforming students' views on religion and the world around them. Ghorbanzadeh et al. (2024) emphasize that smart education, integrating spiritual values with technology, can foster a stronger global awareness, enabling Islamic education to thrive in an inclusive and peaceful framework. This highlights that research integrating technology into Islamic education plays a crucial role in shaping a more moderate and collaborative mindset and behavior.

Based on the synthesis of the entire analysis and existing theories, the Digital–Islamic Transformative Learning Model for Peace and Inclusion is proposed, connecting four key dimensions: Integration of Islamic Values, Transformative Learning, Social Inclusivity, and Digital Peace. This model illustrates how Islamic education in the digital context focuses not only on knowledge transfer but also on fostering critical awareness that drives social peace. Findings from Daipon et al. (2025) and Che Nordin et al. (2025) reinforce that technology-based Islamic education holds immense potential in creating peaceful and inclusive digital spaces while enhancing tolerance and social awareness among the youth. Thus, this research offers an innovative paradigm for digital Islamic education that leads to the formation of a fairer, peaceful, and inclusive society through value-based and digital reflection approaches.

4.3. Main Themes and Interconnections of Research Topics

The Based on the two bibliometric visualizations included, it is evident that the theme "social media – Islamic education – identity – students – integration" dominates the motor themes cluster with high centrality and density. This indicates that this field of study has become the core academic discourse in the context of the transformation of Islamic education in the digital age. This theme also serves as a bridge between theological, pedagogical, and sociocultural dimensions in modern Islamic education.

Recent research shows that the integration of social media in Islamic Religious Education significantly contributes to enhancing motivation, participation, and understanding of Islamic values among students (Marlina & Nadirah, 2024). Social media creates an interactive learning space that strengthens students' emotional and social engagement with religious material. These findings align with Social Learning Theory (Bandura), which emphasizes learning through observation and social interaction, where social media serves as a mediating tool for the formation of behavior and Islamic values. Other studies further confirm that platforms like Facebook and Instagram serve as collaborative bridges to build online learning communities that strengthen religious identity and digital literacy among students (Prasetyo et al., 2024).

In the context of forming Islamic identity, social media functions as an arena for ideological representation and religious expression. Contemporary studies reveal that Islamic educational institutions in Indonesia use social media not only for institutional promotion but also as a platform for ideological contestation in defining the meaning of Islam according to certain schools of thought and affiliations (Setyawan et al., 2024; Maemonah et al., 2023). This phenomenon can be explained through Habermas' Theory of Public Sphere, where social media becomes a new discursive space that allows for the emergence of debates and the construction of religious identities. In this sense, Islamic education moves from the formal classroom to a more dynamic and participatory digital public space.

Furthermore, the dimension of student identity in the context of Islamic education in the digital era shows a shift from collective identity to reflective identity. Research by Nurhasanah & Nugraha (2025) highlights how family, school, and social media together shape students' self- awareness of their Islamic identity. However, challenges arise in the form of moral disruption caused by exposure to global content. Therefore, integrating Islamic values through digital-based education must emphasize Islamic communication ethics (akhlaq al-karimah), as outlined in Kambali et al. (2023), which underscores the importance of fostering media ethics as part of religious character education.

From a Grand Theory perspective, this development can be explained through Connectivism Theory (Siemens, 2005), which emphasizes that learning in the digital era occurs through networks of knowledge and social virtual interactions. In the context of Islamic education, this theory can be synergized with the Tarbiyah Islamiyah paradigm, which emphasizes the development of insan kamil (the complete human being) through the balance of reason, spirituality, and sociality. The synergy between these two paradigms suggests that social media is not merely a technological tool but a new epistemological medium for spreading progressive and contextually adaptive Islamic values (Haq, 2024).

The novelty arising from these research trends is the shift in paradigm from using social media merely as a tool for learning to becoming an integrative arena for the formation of Islamic identity, social participation, and the collaborative and ideological promotion of Islamic educational institutions. The integration of digital pedagogy,

religious identity formation, and Islamic value-based communication opens opportunities for the development of sustainable Islamic education models in the era of 5.0, where students are not merely consumers of information but also producers of values and agents of digital da'wah.

4.4. Future Research Directions and Potential Topics.

The thematic and conceptual network visualizations presented show that the cluster "social media – Islamic education – identity – integration – students" occupies a central position with high relevance (centrality) and development potential (density). This phenomenon indicates that contemporary academic discourse is moving toward a paradigm shift in Islamic education in the digital era, where social media is no longer just a communication tool but an epistemic and practical space for the construction of knowledge, values, and Islamic identity. In this context, Islamic education is called upon to undergo an epistemological re-contextualization that aligns with the logic of networks (network logic), interactivity, and the participatory, decentralized mechanisms of digital meaning production.

Within the framework of Connectivism Theory (Siemens, 2005), knowledge is understood as a dynamic entity distributed through digital networks, rather than merely an individual cognitive accumulation. This paradigm provides a conceptual foundation for the emergence of ideas about a digital ijtihad ecosystem, where intellectual and religious interactions take place in virtual spaces through the interconnectedness of humans, texts, and algorithms. This condition opens new research horizons on the redefinition of religious authority, epistemic legitimacy, and the authenticity of interpretations in the context of technological mediation. Therefore, the synergy between classical Islamic epistemology and modern data epistemology becomes relevant for formulating a model of Islamic Epistemology 5.0—an integration of rationality from revelation, reflective reasoning, and data analytics in the development of Islamic knowledge in the digital age.

From the perspective of Social Identity Theory (Tajfel & Turner, 1979) and Symbolic Interactionism (Mead, 1934), social media functions as a symbolic arena for the construction and performativity of the Islamic identity of contemporary Muslim generations. Representations of piety through narratives of hijrah, expressions of da'wah lifestyle, and digital ritualization of piety represent new forms of digital taqwa performance. This phenomenon emphasizes that religious identity in cyberspace is relational, intertextual, and continuously negotiated within the context of the attention economy. Therefore, future research directions should focus on analyzing the algorithmic mediation of religious consciousness, symbolic power relations, and the transformation of moral authority in the context of post-institutional religiosity.

Theoretically, the development of digital Islamic education discourse requires the formulation of an interdisciplinary approach that integrates Connectivism Theory, Public

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Sphere Theory (Habermas), and the framework of Islamic Ethical Thought. This conceptual integration can give rise to a Digital-Islamic Integration Framework, a theoretical construct that explains the interrelation between knowledge network structures, religious identity formation, and the internalization of Islamic ethics within the digital ecosystem. Through this framework, Islamic education is expected to transform not only instrumentally but also epistemologically and axiomatically—shaping insan kamil (digital human beings) who are intellectually astute, adaptable to technology, and oriented toward Qur'anic spiritual ethics. Thus, Islamic education will play a strategic role in shaping the moral, epistemic, and cultural directions for 21st-century global digital civilization.

5. Conclusion

The dynamic relationship between social media, Islamic education, and the formation of religious identity marks a new phase in the evolution of Islamic epistemology in the digital era. This development requires a conceptual transformation that goes beyond mere technological adaptation, moving toward the reconstruction of an Islamic scholarly paradigm that is rooted in the values of revelation while being responsive to the complexities of digital networks. The integration of major theories such as Connectivism Theory, Social Identity Theory, and Public Sphere Theory demonstrates that Islamic education has the strategic potential to become a locus for dialogue between spirituality and modernity, between tradition and innovation.

Therefore, future research should focus on developing an epistemic-integrative framework capable of bridging Islamic values with the logic of the digital world, creating a model of education that not only fosters intellectual intelligence but also builds deep ethical and spiritual awareness. Through an interdisciplinary and reflective approach, Islamic education can play a vital role as a moral and epistemological agent in shaping a just, ethical, and globally beneficial digital civilization. In other words, future Islamic education must not only coexist within the digital era but also provide direction and meaning for the digital world itself.

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