



## Social Media Trends in Learning Islamic Religious Education in the Era of Society 5.0

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<p><b>Article Information:</b> Received: 18 December 2025 Revised: 13 March 2026 Accepted: 2 April 2026 Published: 7 April 2026</p> <p><b>Keywords:</b> Bibliometric Analysis, Islamic Education, Social Media.</p>	<p style="text-align: center;"><b>Abstract</b></p> <p>The urgency of transforming Islamic Religious Education (PAI) learning in the digital era is increasing along with the widespread use of social media as an alternative learning space that is more interactive, flexible, and contextual. This study aims to map the trends and direction of the development of scientific studies related to the use of social media in PAI learning with a bibliometric approach. Data were taken from the Scopus database for the period 2015–2025 with 768 articles selected through a screening process based on the PRISMA protocol. The analysis was performed using R software with the Bibliometrix library and the Biblioshiny visual interface. The results show a significant surge in publications since 2020, dominated by social sciences and humanities disciplines, with the largest contributions coming from the United States and Indonesia. The main topics that emerged included digital da'wah, media-based Islamic education, and the religious identity of the younger generation. The novelty of this study lies in the presentation of a conceptual framework based on bibliometric data that integrates the mediatization of religion and digital literacy as an analytical lens. This research makes an important contribution in formulating the direction of digital Islamic education policies and opens up opportunities for cross-disciplinary collaboration for the development of an adaptive and transformative PAI curriculum in the Society 5.0 era.</p> <hr/> <p><b>How to Cite this Article:</b> Fajri, F. N., &amp; Wibowo, H. (2026). Social Media Trends in Learning Islamic Religious Education in the Era of Society 5.0. <i>Jurnal Pendidikan Islam</i>, 16(1), 107–121. <a href="https://doi.org/10.38073/jpi.4009">https://doi.org/10.38073/jpi.4009</a></p>
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### INTRODUCTION

The development of information and communication technology has changed the paradigm of education around the world, including in the context of Islamic Religious Education (PAI). Today, social media is one of the most popular and effective means of learning, especially among the younger generation who live in the digital era. Based on the We Are Social report in 2023, the number of global social media users reached more than 4.9 billion people, while in Indonesia alone active users reached 167 million with an internet penetration rate of 77% (Nasution et al., 2025). This condition opens up great opportunities for the integration of social media into the learning system, including in PAI, which aims to shape the character and morals of students in the midst of digitalization challenges. A number of studies have shown that social media can increase students' motivation to learn and participate in religious learning through interactive and collaborative approaches (Marlina & Nadirah, 2024). However, on the other hand, the phenomenon of spreading hoaxes,

extremist content, and misuse of digital media poses serious challenges to strengthening Islamic values in the context of modern education (Kambali et al., 2023).

The topic of the use of social media in PAI learning is directly related to Sustainable Development Goals (SDGs) number 4, namely Quality Education (*Quality Education*). Through the use of social media, the learning process becomes more inclusive, flexible, and easily accessible to various levels of society, thereby supporting the equitable distribution of Islamic religious education in the digital era. Research by (Ach Syaikhu<sup>1</sup>, 2024) emphasized that social media plays an important role in disseminating Islamic values in a contextual and attractive way for the younger generation. In addition, according to (Susanti et al., 2024), PAI teachers are now getting more creative in using platforms such as *YouTube*, *TikTok*, and *Posted by E* to deliver learning that is relevant to students' daily lives. Thus, the optimization of social media in Islamic education contributes to the achievement of SDG 4 through the digital transformation of sustainable and quality education.

Recent studies show that there is a shift in the paradigm of religious learning from the conventional model to the digital model based on social media. Study by (Putra et al., 2024) found that social media is not only a means of disseminating religious information, but also forms an online learning community that strengthens collaboration between students and teachers. This is in line with the findings (Prasetyo et al., 2024), which states that social media increases interaction between students and expands the reach of cross-regional learning. In addition, the research (Chowdhury, 2024) highlighting the role of social media as a tool of moderate da'wah that promotes the values of tolerance and Islamic morals. Thus, social media is now a new space in Islamic education that is adaptive to the times.

Although there has been a lot of research on the effectiveness of social media in Islamic education, most of it still focuses on pedagogical aspects and social impacts, rather than on quantitative analysis of research trends themselves. There have not been many studies that have systematically traced how publication patterns, author collaboration, and dominant topics develop in research on social media and PAI learning. This gap indicates an urgent need to conduct bibliometric analyses to map the research landscape, identify the most influential scientific actors, and find the direction of development and future research potential in this field (Hasan, 2021; Nasution et al., 2025).

The main problem that is the focus of this research is the lack of comprehensive scientific mapping of trends, distribution, and direction of research development related to the use of social media in PAI learning (Perez et al., 2023). The lack of bibliometric studies leads to a gap in understanding who the authors, journals, and countries contribute the most and what topics are most predominantly discussed in the current academic literature (Alazzawi et al., 2024).

If this issue is not studied immediately, then efforts to develop social media-based learning strategies in the context of PAI will tend to be directional and fragmented. In addition, the academic world will miss the opportunity to identify potential collaborations between researchers as well as strategic research topics that can enrich the development of Islamic education in the digital era (Alfiyanto et al., 2023). Theoretically, this can also hinder the progress of Islamic education in answering the challenges of the industrial revolution 4.0 and the Society 5.0 era (Putra et al., 2024).

This study aims to analyze the trends and developments of scientific publications related to the theme "*Social Media Trends in Islamic Religious Education Learning in the Society 5.0 era*" through a bibliometric approach. Which researches the trends of research publications per year, the journals that publish the most articles, the most productive and influential authors, the disciplines related to this theme, the countries that contribute and collaborate the most, the most influential articles, and what are the current and potential topic trends in the future

This research contributes to the literature by providing a comprehensive scientific mapping of the direction and development of research in the field of Islamic education based on social media. The results of this bibliometric analysis are expected to be the basis for identifying topics that are still under-researched and encouraging cross-disciplinary collaboration in the development of digital Islamic education. Practically, the results of this research can be used by educators, policy makers, and curriculum developers in designing social media-based learning strategies that are effective and in accordance with Islamic values. In addition, the results of this analysis can be a reference for Islamic educational institutions in optimizing digital literacy and creating a productive, safe, and moral online learning space.

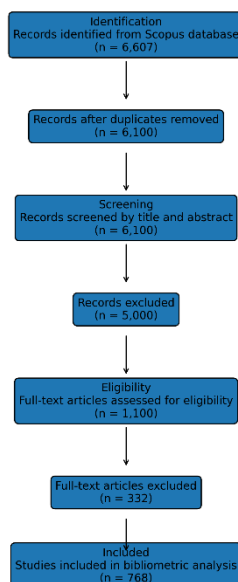
## **RESEARCH METHOD**

This study uses bibliometric analysis to explore trends in scientific studies on the integration of social media in Islamic Religious Education over the past decade. The main data source is obtained from the Scopus database, focusing on publications from 2015 to 2025. The search was performed using the query: TITLE-ABS-KEY (Islamic education) OR TITLE-ABS-KEY (Religious) AND TITLE-ABS-KEY (Social Media), which initially produced 6,607 documents. The documents were then filtered using several criteria, including specific keywords (Social Media, Religion, Education, Islam), limitation of the scientific field to Arts and Social Sciences, document type restricted to journal articles in English, and publication years between 2015–2025 (Thoha, 2025). To ensure transparency and systematic selection of the literature, the filtering process was organized following the PRISMA framework. After the screening process was completed, a total of 768 articles were retained as the final dataset for bibliometric analysis.

The data selection and screening process was conducted systematically using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework. The PRISMA procedure consists of four stages. The identification stage involved retrieving publications from the Scopus database based on the defined search query. The second stage, screening, was conducted to remove duplicate records and publications that were not relevant to the research topic. The eligibility stage involved reviewing abstracts, titles, and keywords to ensure thematic relevance. Finally, the inclusion stage produced a final dataset of relevant articles used for further bibliometric analysis, which is illustrated through the PRISMA flow diagram presented in this study (Alhusni et al., 2025; Wahyuningsih, 2025).

Bibliometric analysis was conducted using R software (version  $\geq 4.2.0$ ) operated through RStudio, utilizing the Bibliometrix package and its web-based interface, Biblioshiny. This package was selected because it provides various quantitative analysis tools for scientific publications, including keyword co-occurrence analysis, author and journal productivity

analysis, institutional collaboration networks, and citation trend analysis over time. The stages of analysis using Biblioshiny include: (1) conversion of Scopus export files (.csv) into an R-readable format; (2) uploading the dataset into Biblioshiny; (3) conducting descriptive bibliometric exploration; and (4) visualizing the results in the form of publication trend graphs, conceptual structures, and collaboration networks (Aria & Cuccurullo, 2017; Wicaksono et al., 2025).



**Figure 1. PRISMA Flow Diagram of Literature Selection Process**

The use of Biblioshiny enables researchers without programming expertise to conduct advanced bibliometric analysis through an interactive web-based interface. The bibliometric analysis in this study focuses on visualizing the development of research topics related to Islamic education, religion, and social media over the past decade. Visualization tools such as Thematic Maps, Keyword Dynamics, and Collaboration Networks are used to identify research patterns, emerging themes, and gaps in the existing literature. These visualizations also provide strategic insights for future research directions in the field of digital Islamic education (Alhusni et al., 2025; Saky et al., 2025).

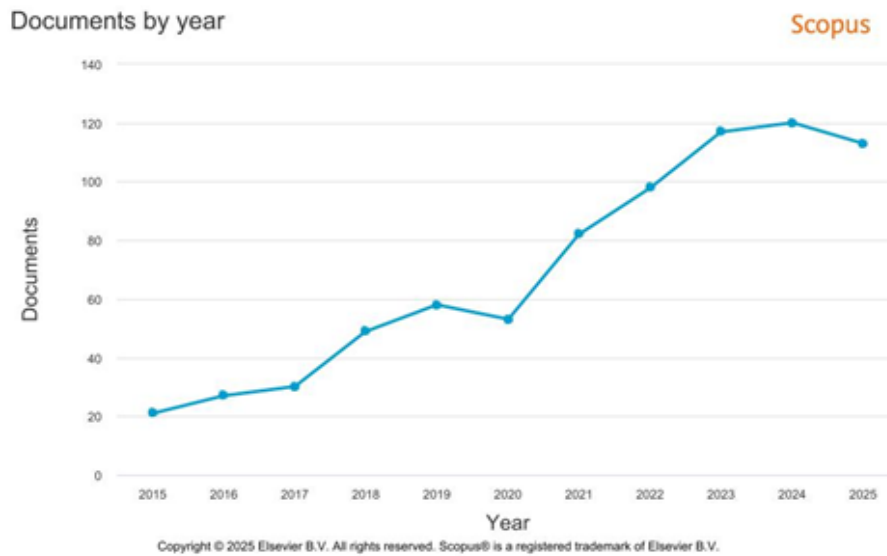
## RESULTS AND DISCUSSION

### Publication Trends

In the years between 2015 and 2017 the increase was quite stable but still relatively slow with an increase in the number of documents from around 20 to 30 per year. In 2018 the number of documents increased to 45 documents, and in 2019 it increased to 60 documents, this is marked by increased funding, the emergence of collaboration between institutions, and the beginning of many articles published in well-known journals.

However, in 2020 there was a slight decrease in the number of publications, namely to 50 documents. In 2021 it increased again to 80 documents, stable growth occurred again in 2022, namely 100 documents. The peak is seen in 2023-2024, where the number of documents increases sharply, namely 120-125 documents. In 2025, the current year is

incomplete so that the number of documents decreases from the previous year, which is to 115 documents.



**Figure 2. Publication Trends**

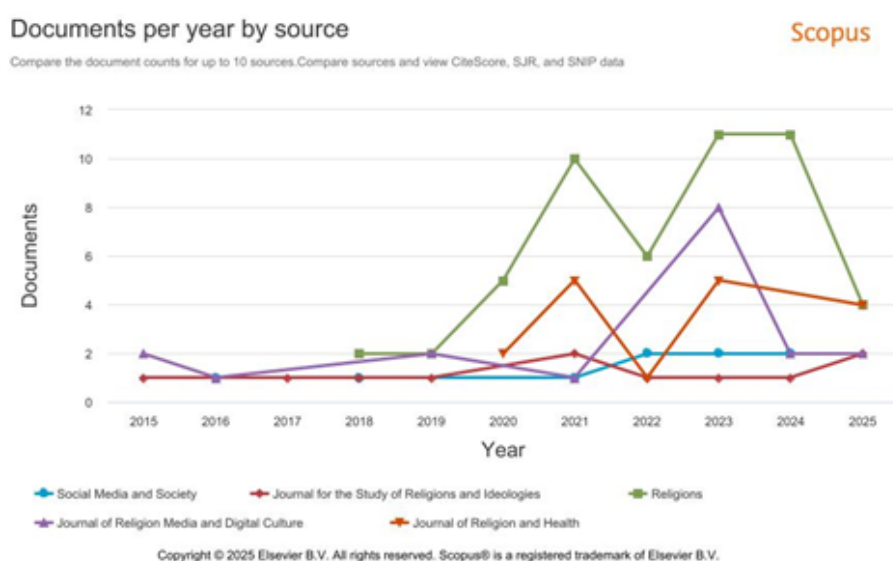
The surge that occurred is related to the impact of the COVID-19 pandemic, which has encouraged the digitalization of education massively, including in the context of Islamic religious learning (Zhang et al., 2022). This phenomenon can be explained by the theory of Disruptive Innovation where social media becomes a new form of innovation that replaces conventional approaches in religious teaching. Meanwhile, according to Zaid et al. (2022) Social media not only serves as a means of disseminating religious information, but also plays a role in shaping the structure of religious authority and the way of understanding Islamic values. Research by Wahyuningsih (2025) It shows that digital platforms open up a more inclusive space for religious expression, especially in building the religious identity of young people. Meanwhile, Wicaksono et al. (2025) note the integration of da'wah values and digital literacy in the Islamic-based formal education curriculum.

Strategically, bibliometric analysis in the study of Islamic Religious Education (PAI) has proven to be useful for designing educational policies that are adaptive to technological developments. This mapping not only highlights research trends, but also helps build a conceptual framework that connects the digital dimension, religious values, and contemporary Islamic learning practices. Thus, bibliometrics can be the basis for more comprehensive evidence-based follow-up research, while strengthening the direction of Islamic education development in the digital era (Anwar et al., 2022).

### **Main Journal**

The results obtained from the images of documents by year and source (Scopus) show that scientific publications in the fields of religious studies, media, and social issues have begun to appear consistently since 2015. In the initial phase, namely the 2015–2018 period, the number of publications was still very limited, with an average of only 1–2 documents per year in each journal source. This condition indicates that the study of religion from the perspective of digital media and health is still embryonic and has not yet become the mainstream of international research at that time.

Entering the 2019–2020 period, there began to be a gradual increase in the number of publications, especially in the journal *Religions* and the *Journal of Religion and Health*. The most significant spike occurred in 2021, when *Religions* reached about 10 papers, followed by an increase in other journals. The highest peak of publications overall occurred in 2023–2024, where *Religions* recorded the most dominant number of documents (around 11 documents), while the *Journal of Religion Media and Digital Culture* and *Digital Culture* also peaked in 2023. This increase reflects the scientific response to the transformation of Islamic religious education in a digital context, especially as a direct impact of the COVID-19 pandemic which accelerated the adoption of technology in learning activities (Zhang et al., 2022).



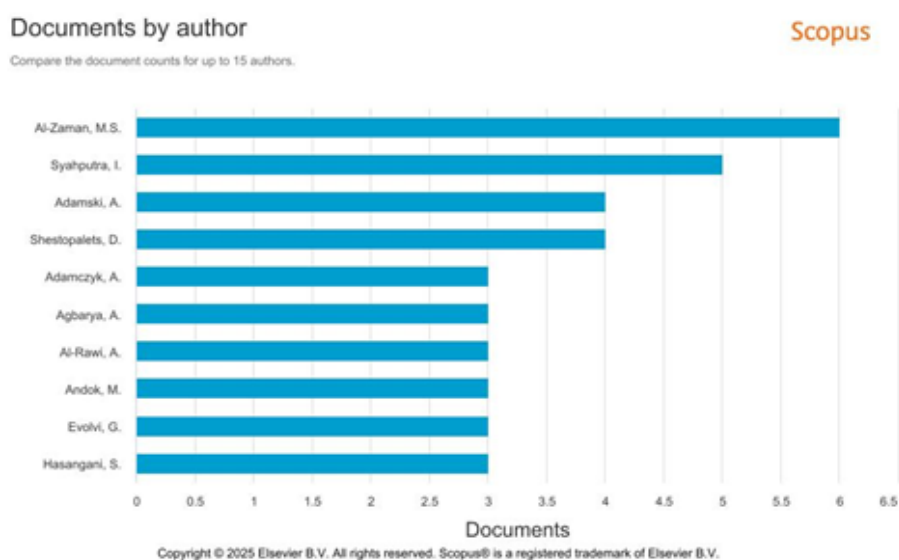
**Figure 3. Main Journal**

By 2025, there will be a decrease in the number of publications in almost all sources. This decline is most likely not reflecting a decline in research interest, but is influenced by the limited time of Scopus indexation or the position of the year that is still running. Conceptually, the sharp increase since 2020 can be attributed to the rapid development of digital technology that opens up new spaces for religious practice, religious communication, and cross-disciplinary research. Thus, this data confirms that technological advances and the contemporary global context have a positive influence on research productivity, especially in media-based religious studies and interdisciplinary approaches, if used optimally in the development of science.

### Most Productive Writers

Based on the "Documents by author" (Scopus) figure, the results of the analysis show that there are 10 most relevant authors who contribute to scientific publications in the fields of religious studies, media, and related social issues. Of all the authors, Al-Zaman, M.S. occupies the most dominant position with the highest number of publications, namely 6 documents, which shows its central role as a key actor in the development of academic discourse on this topic. The second position is occupied by Syahputra, I. with 5 publications, indicating a very significant and consistent contribution to religious discourse in the public space and digital media.

Furthermore, there is a group of authors with a medium level of productivity, namely Adamski, A. and Shestopalets, D., who each produced 4 publications. This group reflects active and ongoing writers, though not as intense as the top two writers. Other authors such as Adamczyk, A., Agbaria, A., Al-Rawi, A., Andok, M., Evolvi, G., and Hasangani, S. have the same number of publications, namely 3 documents per author, showing an equal but still relevant contribution in building a diversity of research perspectives.



**Figure 4. Most prolific writer**

Overall, these data show that research in this area has formed a productive academic network, both from Muslim countries such as Indonesia, Bangladesh, and the Middle East, as well as from Western researchers who focus on Islamic studies and the media. This indicates that this issue is transnational and interdisciplinary bridging the study of communication, religion, education, and digital sociology (Wicaksono et al., 2025)

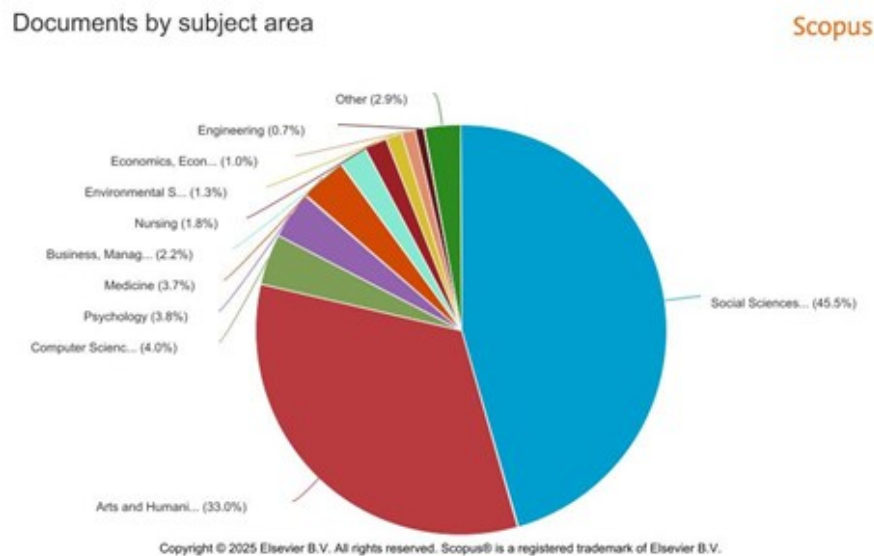
### Field of Study

The results of the analysis show that the publications in the study are dominated by the field of Social Sciences with the largest proportion, which is around 45.5% of the total documents. This dominance emphasizes that research topics are more discussed through sociological approaches, public policy, communication, and community studies, which are in line with the character of contemporary religious studies, media, and social dynamics.

The Arts and Humanities sector occupies the second position with a significant contribution, which is around 33.0%. This high percentage shows the strength of humanistic, philosophical, and interpretive approaches in analyzing religious issues, media discourse, and the construction of meaning and identity. Thus, these two main fields of Social Sciences and Humanities together form the mainstream in the analyzed research landscape.

Meanwhile, other fields made a relatively smaller but still important contribution, such as Computer Science (4.0%), Psychology (3.8%), and Medicine (3.7%). The presence of these fields indicates a shift towards an interdisciplinary approach, especially in examining the role of digital technology, psychological aspects, and mental health issues in the context of religion and society, although not the main domain, this approach is increasingly involved

in examining the effects of social media (Zhang et al., 2022). For example, studies from the field of psychology are widely used to assess how religious content on social media affects the formation of religious identity and values in adolescents (Wicaksono et al., 2025). Furthermore, contributions from Business and Management (2.2%), Nursing (1.8%), Environmental Science (1.3%), Economics, Econometrics, and Finance (1.0%), and Engineering (0.7%) show that this study is starting to penetrate the applied sectors, although it is still in a limited portion.



**Figure 5. Field of Study**

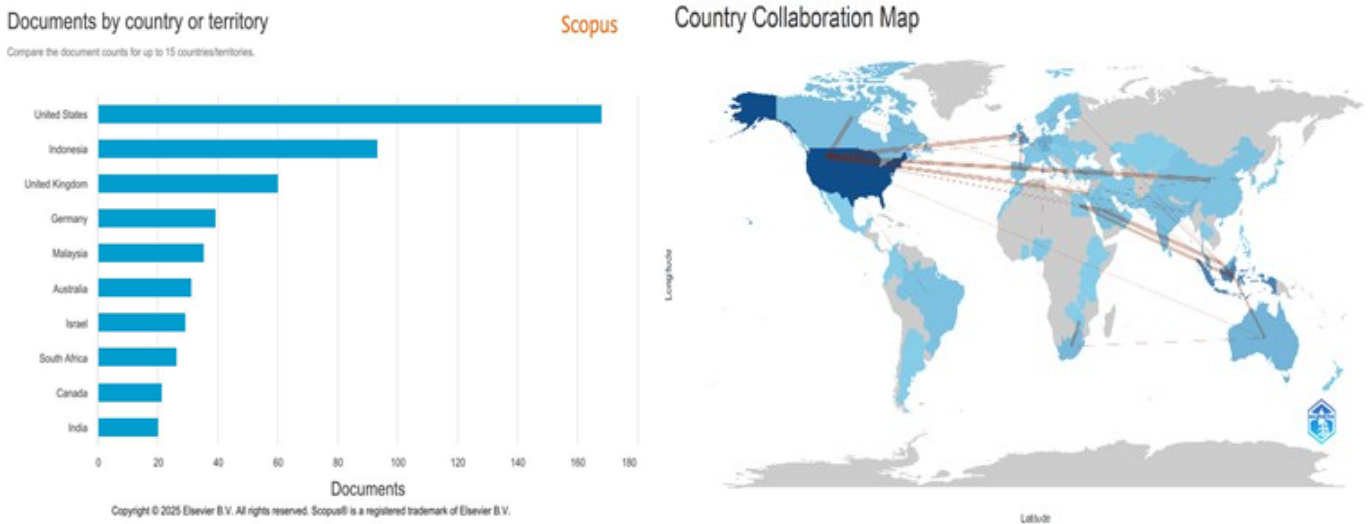
Overall, the composition of this field of science indicates that research is developing with a very strong social-humanities base, but is gradually beginning to integrate the perspectives of technology, health, and applied science. These findings are in line with previous analyses that show increasing cross-disciplinary and cross-country collaboration, and confirm that future research development has the potential to be richer if socio-religious approaches continue to be combined with digital innovation and multidisciplinary perspectives (Husamah et al., 2025).

### **Global Distribution**

The results show that the United States occupies the first position as the country with the highest number of publications in the study analyzed, with about 170 documents. The second position is occupied by Indonesia with a fairly high number of publications, namely around 95 documents, followed by the United Kingdom in third place with around 60 publications. Furthermore, Germany is in fourth position with 40 documents, followed by Malaysia with 35 publications, Australia with 30 publications, and Israel with 28 publications. Other countries such as South Africa, Canada, and India are in the next position with a relatively lower number of publications, which is under 25 documents per country.

From this distribution, it can be said that the United States significantly dominates the number of publications by country, demonstrating the strong ecosystem of research, funding, and international academic networks that the country has. Nevertheless, Indonesia's position as the second largest contributor confirms the strategic role of developing countries

in the global discourse on religious studies, media, and social issues, while demonstrating the increasing productivity and academic visibility of Indonesian researchers at the international level. The dominance of Western countries such as the United States, the United Kingdom, and Germany also reflects the strong tradition of reputable research and journals based in the region (Crismono, 2025).



**Figure 6. Global Distribution**

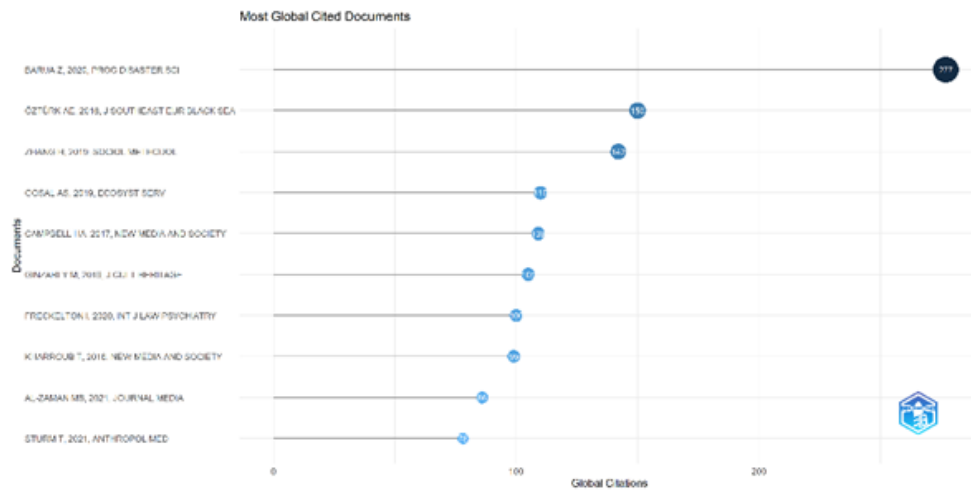
In line with the graph, the country collaboration map shows that the United States plays a central role as a hub for international collaboration networks, with extensive research links to Europe, Southeast Asia, Australia, and some African regions. Indonesia and Malaysia appear to be connected in a network of regional and global collaboration, although the intensity of their collaboration is not as strong as that of the United States or Western European countries (Putera et al., 2024). Overall, these findings confirm that research in this field is developing globally and collaboratively, with the dominance of certain countries as knowledge production hubs, but still points to great opportunities for developing countries to expand collaboration and increase academic impact in the future.

### **Influential Articles**

The results of the analysis show that there are a number of key documents with very high global citation rates, which represent the greatest scholarly influence in the fields of religious studies, media, and social issues analyzed. The document with the highest number of citations occupies the top position with more than 270 global citations, indicating that the publication has become a foundational reference and is widely used by researchers across disciplines and countries.

Furthermore, several other documents are in the high citation group with a range of  $\pm 150$ –200 citations, which indicates a very strong theoretical and empirical contribution in shaping the direction of the research. The papers in this group generally come from reputable journals and discuss strategic issues such as religion in the digital public space, media relations and identity, and contemporary social and religious dynamics. The high number of citations indicates that the topics have a high global relevance and academic sustainability.

In the next layer, there are several documents with a citation number of around 80–120, which, although lower than the top group, still shows significant academic impact. These documents serve as reinforcers and developers of discourse, often linking big theories to specific empirical contexts, such as media practices, mental health, and popular culture in a religious perspective. The presence of articles from journals such as *New Media & Society*, *Journal of Psychiatry*, and *Cultural Media* confirms the interdisciplinary nature of this research landscape (Alrissa, 2025).



**Figure 7. Influential Articles**

Overall, this global citation pattern confirms that the development of research in this field is determined not only by the quantity of publications, but also by the quality and scientific influence of key documents. These findings are in line with previous analyses related to the dominance of certain journals and research center countries (Ismail et al., 2025), and showing that the study of religion and the media has produced seminal works that are the foundation for further research. Thus, these documents with the highest citations can be used as the main reference (state of the art) in formulating a theoretical framework and future research direction.

### Current and Future Topics

Based on the Thematic Map which shows the relationship between the degree of centrality (relevance degree) and density (development degree), the results of the analysis show that there is a grouping of research themes into four main quadrants, namely Motor Themes, Niche Themes, Basic Themes, and Emerging or Declining Theme s(Wayan et al., 2025). This map provides a strategic overview of the position and maturity of the theme in the previously analyzed religious and media research landscape.

In the Motor Themes quadrant (top right), you can see themes such as human, article, and female that have a high level of centrality and density. This shows that these themes are the main drivers of research, are mature, well-established, and have a strong relationship with other themes. Its existence confirms that human-based approaches, empirical studies, and gender issues are important foundations in the development of religious and media research (Ergen, 2023).

Meanwhile, the Niche Themes quadrant (top left) is filled with themes such as covid-19, pandemic, and the United States. These themes have a high level of internal development, but their relevance to other themes is relatively low. This suggests that the study is specific and contextual, evolving rapidly over a period of time—especially during the pandemic—but not entirely mainstream in long-term research.



**Figure 8. Current and future topics**

In the Basic Themes quadrant (bottom right), you can see core themes such as social media, religion, and Islam. These themes have high centrality but relatively low density, which indicates that they are the main conceptual foundations in this field of study, but are still wide open to further theoretical and methodological development. This is in line with previous analyses that showed the dominance of the social sciences and humanities as well as the increase in publications related to religion and digital media (Abdullah, 2023).

The Emerging or Declining Themes quadrant (bottom left) is relatively minimally filled, which indicates that most of the research themes are still in the developing or established phase. Overall, this thematic map confirms that current religious and media research rests on a strong underlying theme (social media–religion–Islam), driven by human and gender issues as the main motor, and enriched by contextual themes such as the pandemic. These findings are consistent with the analysis of publication trends, global citations, and subject distribution previously discussed, while opening up strategic space for the development of thematic research in the future (Crismono, 2025).

### Conceptual framework

The image above shows the conceptual framework for the research entitled "Social Media Trends in Islamic Religious Education Learning in Today". This diagram illustrates the relationship between the main elements of research systematically, starting from input in the form of the use of social media in the context of Islamic religious education. This input is influenced by Contextual Triggers such as the COVID-19 pandemic, the crisis of religious authority, and the disruption of traditional da'wah methods. The impact of this context is mediated by Mediator variables, namely digital identity, media literacy, and gender and generational factors, which play a role in shaping responses and adaptations to social media as a means of religious learning. The end result (output) is in the form of a transformation of religious learning practices, the emergence of new da'wah models, and higher digital engagement, especially among the young generation of Muslims (Nuriana & Salwa, 2024).

This framework is analyzed through theoretical lenses such as Mediatization of Religion and Digital Literacy Theory, which emphasize that media does not only convey religious content, but also constructs new religious experiences. Finally, this framework opens up Research Opportunities, including the integration of artificial intelligence in da'wah and the design of Islamic curriculum based on digital media making it a relevant scientific contribution to the future of religious education in the digital age.

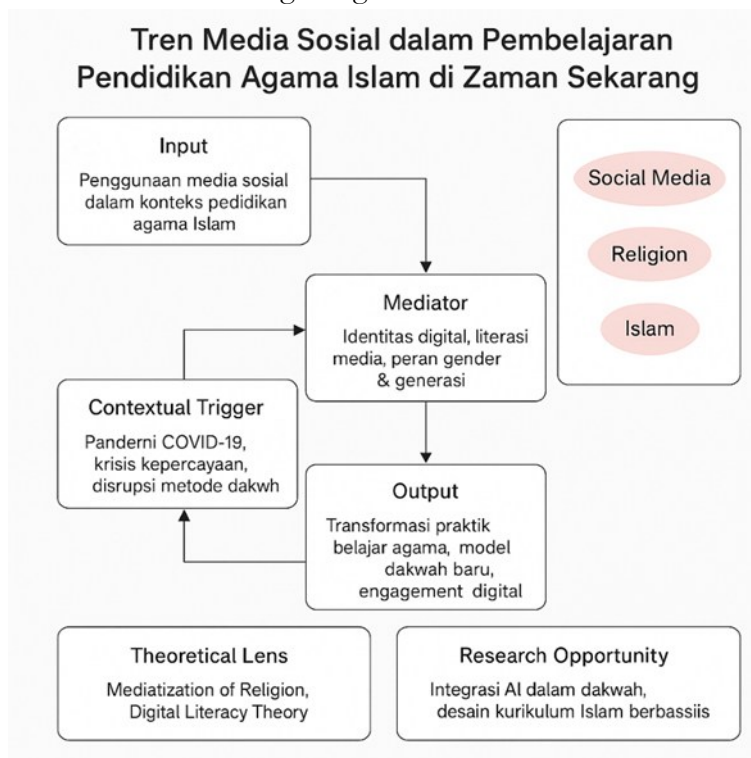


Figure 9. Conceptual framework

## CONCLUSION

This study shows that the study of social media in Islamic Religious Education (PAI) learning has increased significantly since 2020, with the peak of publication in the 2023–2024 period. A bibliometric analysis of 768 Scopus articles for the period 2015–2025 confirms that research is dominated by social sciences and humanities disciplines, with the largest contributions coming from the United States and Indonesia. The main topics that are developing include digital da'wah, media-based Islamic education, the religious identity of the younger generation, and the relationship between religion and technology, which reflects the shift in the paradigm of PAI learning towards a more open and interactive digital space.

Conceptually and practically, these findings confirm that social media has transformed into an important agent in the formation of religious learning practices and experiences, not just a means of support. As a logical consequence, the development of Islamic education needs to strengthen an interdisciplinary approach with the integration of the theory of mediatization of religion and digital literacy. In educational praxis, the results of this research are the basis for educators and policy makers to design digital-based PAI learning models and curricula that are adaptive, ethical, and relevant to the character of the

Society 5.0 generation, while supporting the realization of quality and sustainable Islamic education.

However, this study has several limitations. First, the bibliometric analysis only used data from the Scopus database, so relevant publications indexed in other databases such as Web of Science, Dimensions, or Google Scholar were not included in the analysis. Second, this research focuses on quantitative bibliometric mapping, which emphasizes publication trends, collaboration networks, and keyword development, but does not examine in depth the empirical implementation of social media in Islamic Religious Education learning practices. Therefore, future research is recommended to expand the scope of data sources by integrating multiple international databases and to combine bibliometric analysis with qualitative or mixed-method approaches. Such studies may further explore the effectiveness, challenges, and pedagogical impacts of social media integration in PAI learning, as well as examine the potential role of emerging technologies such as artificial intelligence in supporting the development of digital-based Islamic education.

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