



RESEARCH ARTICLE

Section: *Philosophy & Religion***Educational technology for disseminating Islamic values: A systematic literature review and bibliometric analysis**Agus Trimulyo¹, Al Kodri¹, Muhammad Aldiyansah¹, Ahmad Anas², Abdul Basith³, Ahmad Yahya⁴, Muhammad A'inul Haq⁵, Dibi Afriansyah⁵, Lathifah Al Husna⁵ & Arik Maghfirotul Mukarom⁵¹Universitas PTIQ Jakarta, Indonesia²Universitas Muhammadiyah Surabaya, Indonesia³UIN Prof. KH. Saifuddin Zuhri Purwokerto, Indonesia⁴Universitas Darul 'Ulum Jombang, Indonesia⁵Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia*Correspondence: agus.trimulyo@mhs.ptiq.ac.id**ABSTRACT**

The rapid advancement of digital technologies has transformed how religious knowledge is produced, accessed, and disseminated, including within Islamic education through digital learning environments, social media platforms, and emerging intelligent systems. However, existing research on the use of educational technology to disseminate Islamic values remains fragmented across different technological approaches, educational contexts, and disciplinary perspectives. This study aims to systematically review the literature on the use of educational technology in disseminating Islamic values and to identify research trends, technological categories, pedagogical practices, and learning impacts within this field. A systematic literature review (SLR) was conducted following the PRISMA framework to ensure methodological transparency and rigor. A total of 207 articles published between 2015 and 2026 were included for bibliometric analysis. From this dataset, 30 articles were further analyzed through qualitative content analysis to examine the types of technologies employed, modes of technology utilization, and their impacts on Islamic learning outcomes. Bibliometric analysis was performed using the Biblioshiny interface of the bibliometrix R package to map publication trends, research productivity, collaboration patterns, and thematic structures. The findings reveal a substantial growth in research output over the past decade, with Indonesia and Malaysia emerging as the most productive countries. Thematic and keyword network analyses indicate that the research field is structured around three major themes: Islamic education as the conceptual foundation, social media-based digital da'wah as the dominant communication channel, and emerging technologies such as artificial intelligence as an expanding research frontier. Content analysis further identifies five major categories of educational technologies used to disseminate Islamic values: social media platforms, artificial intelligence-based systems, institutional digital learning systems, multimedia learning technologies, and mobile-based religious applications. These technologies contribute to learning outcomes across cognitive, affective, behavioral, and social dimensions, although challenges related to misinformation, fragmented religious understanding, and digital literacy remain important concerns.

KEYWORDS: educational technology, Islamic education, Islamic values, digital da'wah, social media**Research Journal in Advanced Humanities**

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Introduction

In the digital era, rapid technological advancement has significantly transformed various aspects of human life, including education. Educational technology plays an essential role in facilitating learning processes, improving accessibility, and enhancing the effectiveness of knowledge dissemination. The integration of digital tools, such as online learning platforms, social media, and mobile applications, has created new opportunities for delivering educational content in more interactive and engaging ways. Within the context of Islamic education, the dissemination of Islamic values is a fundamental objective aimed at shaping individuals' character, morality, and spiritual awareness. Traditionally, the transmission of these values has been conducted through face-to-face instruction in formal institutions such as schools, *pesantren* (Islamic boarding schools), and mosques. However, the emergence of digital technology has expanded these conventional approaches, enabling educators and institutions to reach wider audiences beyond geographical limitations.

The use of educational technology in disseminating Islamic values has gained increasing attention in recent years. Digital platforms such as e-learning systems, Islamic educational applications, and social media channels have been utilized to promote religious teachings, moral values, and ethical behavior. These technologies not only provide flexibility in learning but also appeal to younger generations, who are more familiar with digital environments. As a result, the integration of technology into Islamic education is seen as a strategic approach to maintaining the relevance of religious teachings in contemporary society.

Although previous studies have examined digital Islamic education, online da'wah, social media preaching, mobile learning, and technology-enhanced religious instruction, the existing body of literature remains conceptually and methodologically fragmented. Much of the scholarship tends to focus on a single platform, educational setting, or technological application, such as Instagram-based da'wah, YouTube sermons, learning management systems, or Qur'an learning applications, without offering an integrated understanding of how these technologies collectively contribute to the dissemination of Islamic values. Moreover, prior studies often emphasize descriptive accounts of technology use while paying less attention to broader research trends, thematic development, cross-national productivity, and the specific learning impacts produced by digital Islamic education. This fragmentation creates a significant research gap, particularly in identifying how educational technology functions not only as a communication medium but also as a pedagogical ecosystem that shapes cognitive understanding, affective engagement, behavioral practice, and social participation in Islamic value formation.

To address this gap, the present study offers a novel contribution by combining systematic literature review, bibliometric analysis, and qualitative content analysis to map the development of research on educational technology for disseminating Islamic values. Unlike previous studies that examine isolated technologies or individual cases, this study synthesizes 207 Scopus-indexed articles published between 2015 and 2026 and further analyzes 30 selected studies to identify technological categories, modes of utilization, and multidimensional learning impacts. The novelty of this study lies in its integrative framework, which connects publication trends, keyword structures, thematic clusters, technology types, pedagogical practices, and learning outcomes within a single analytical model. By doing so, this research provides a more comprehensive scholarly basis for understanding how social media, artificial intelligence, institutional digital learning systems, multimedia tools, and mobile-based religious applications are transforming the dissemination of Islamic values in contemporary society.

RQ1. What are the global research trends in the use of educational technology for disseminating Islamic values to society in terms of publication trends, authorship, countries, keywords, and thematic clusters?

RQ2. What types of educational technologies are most commonly used to disseminate Islamic values to society?

RQ3. How is educational technology utilized as a medium for learning and disseminating Islamic values in society?

RQ4. What are the impacts of using educational technology on the understanding, attitudes, and practices of Islamic values in society?

Literature Review

The Role of Technology in Sharing Islamic Values

Educational technology in Islamic education should not be understood merely as the use of digital tools, platforms, or instructional media, but as part of a broader value-based pedagogical framework. From an Islamic perspective, technology functions as an instrumental means to support learning effectiveness, while Islamic values serve as the ethical and spiritual foundation that guides its use. This integration reflects a holistic-transcendental paradigm in which digital learning is directed not only toward cognitive achievement but also toward the formation of morally grounded and spiritually aware learners. Therefore, the use of educational technology in Islamic learning should be aligned with *tauhid*, *akhlak*, *adab*, and the concept of *ta'dib*, so that digital instruction contributes to both knowledge acquisition and character formation (Afriadi et al., 2025; Anwar & Nasrulloh, 2025; Jelita et al., 2025).

Theoretically, the integration of technology and Islamic values can be grounded in three interrelated foundations: epistemological, methodological, and ethical. Epistemologically, technology is viewed as a product of human knowledge that should be oriented toward *ilm* and public benefit. Methodologically, digital platforms such as learning management systems, mobile applications, multimedia tools, and immersive technologies can support more flexible, interactive, and data-informed Islamic learning. Ethically, however, technology use must remain guided by *maslahah mursalah* and digital *amanah*, particularly in relation to data privacy, academic honesty, content validity, and the accuracy of religious information. This perspective strengthens the argument that educational technology in Islamic education is not value-neutral, but must be designed and implemented through Islamic ethical principles to ensure the responsible, meaningful, and authentic dissemination of Islamic values (Afriandi et al., 2024; Nurbudiman et al., 2025).

From the perspective of educational technology, the use of digital tools to disseminate Islamic values should therefore be understood as a systematic, ethical, and design-based process rather than merely the adoption of media or platforms. The AECT framework defines educational technology as the ethical study and practice of facilitating learning and improving performance through the creation, use, management, implementation, and evaluation of appropriate technological processes and resources. This perspective is highly relevant to Islamic education because digital platforms, learning management systems, multimedia content, social media, mobile applications, and artificial intelligence must be selected and organized according to learning objectives, learner characteristics, pedagogical strategies, and evaluation mechanisms. Accordingly, technology-mediated Islamic learning should not depend solely on the sophistication of digital tools, but on the extent to which these tools are pedagogically designed to support meaningful, interactive, ethical, and value-oriented learning experiences (Januszewski & Molenda, 2013; AECT Definition Task Force, 2023).

The integration of technology in Islamic value dissemination can also be strengthened through the TPACK and AI-TPACK frameworks. TPACK emphasizes that effective technology use requires a balanced interaction among technological knowledge, pedagogical knowledge, and content knowledge. This means that educators must be able to align digital tools with Islamic content, instructional methods, and learners' needs. In the context of emerging artificial intelligence, AI-TPACK extends this framework by requiring educators to understand not only how AI tools function but also their limitations, ethical risks, information validity, and potential biases. This is particularly important in Islamic education, where the accuracy of religious content, the authority of knowledge, and the ethical responsibility of teachers remain central. Thus, the dissemination of Islamic values through educational technology requires educators who are not only digitally competent but also pedagogically reflective and ethically responsible in ensuring that technology supports authentic, valid, and spiritually meaningful learning (Mishra & Koehler, 2006; Ning et al., 2024).

In line with this perspective, the dissemination of Islamic values through educational technology should also be grounded in the theory of Islamization, integration, and interconnectivity of knowledge. This theory assumes that knowledge production, learning, and research are never entirely value-neutral because they are shaped by worldview, epistemological assumptions, ethical orientation, and human purposes. In Islamic education, technology should therefore be positioned not as an independent or secular instrument, but as a

medium that supports the integration of religious knowledge, scientific inquiry, and contemporary pedagogical practices. Islamization provides the normative and spiritual direction of knowledge, integration bridges the dichotomy between religious and general sciences, and interconnectivity enables Islamic education to engage with social, cultural, scientific, and technological realities in a contextual manner (Daulay & Salminawati, 2022; Hidayah et al., 2024).

Furthermore, the philosophy of Islamic education strengthens the axiological foundation of technology-based Islamic learning. It emphasizes that education is not merely a process of transferring knowledge, but a conscious effort to form learners who are intellectually competent, morally responsible, spiritually aware, and socially beneficial. From this standpoint, curriculum design, instructional strategies, digital learning activities, and evaluation systems should be directed toward the formation of *akhlak*, *adab*, responsibility, and public benefit. This view is also consistent with the integrated model of Islamic knowledge, which positions the Qur'an and Hadith as sources of values and ethical orientation, while modern science and technology function as methodological tools for understanding empirical realities. Thus, educational technology becomes meaningful when it operates within a coherent Islamic knowledge ecosystem that preserves academic validity while maintaining ethical, spiritual, and social commitments (Tarigan & Harahap, 2022; Safarudin et al., 2022).

Islamic Values

Theoretically, Islamic values in education extend beyond normative or ritualistic teachings; they function as a strategic value system that shapes institutional governance, digital ethics, and family involvement in the curriculum. At the institutional level, Islamic values such as openness, equality, humanism, and local wisdom serve as strategic foundations for strengthening organizational resilience in diverse societies. These values are operationalized through environmental analysis, adaptive decision-making, and the development of social capital (Wafa et al., 2026). At the individual level, religiosity, particularly intrinsic religiosity, provides a moral foundation for digital ethics. Honesty, responsibility, and respect for privacy, as grounded in Islamic teachings, significantly influence ethical behavior in digital spaces while also strengthening data literacy, collaboration, and problem-solving skills among prospective teachers (Naufalin et al., 2026). At the curricular level, the Qur'an, particularly Surah Luqman verses 13–19, frames the role of the father as a primary educator who instills monotheism, good character, wisdom, and nurturing care. The implementation of these values requires systematic synergy between schools and families, ensuring that Islamic values are reinforced both in educational settings and at home through role modeling and affectionate communication.

The discussion of Islamic values in education can be further strengthened through Syed Muhammad Naquib Al-Attas' theory of *adab*, which positions education as a process of forming the “good man” through the internalization of proper knowledge, moral order, and spiritual awareness. From this perspective, education is not merely the transfer of information or the development of technical competence, but the cultivation of *adab*, namely the ability to recognize and acknowledge the proper place of everything within the order of creation. This view is highly relevant to technology-mediated Islamic learning because digital education must not only deliver religious content efficiently, but also guide learners to respect the authority of knowledge, distinguish valid religious information from misleading content, and use technology with ethical and spiritual responsibility. Thus, *adab* provides a conceptual foundation for ensuring that the dissemination of Islamic values through digital platforms remains oriented toward truth, moral discipline, and character formation (Al-Attas, 1980; Ahmed, 2018).

In addition, Al-Ghazali's theory of *akhlak* and Al-Shatibi's theory of *maqāṣid al-sharī'ah* provide complementary foundations for understanding Islamic values as both personal moral formation and social welfare orientation. Al-Ghazali views *akhlak* as a stable condition of the soul that generates good conduct spontaneously. This means that Islamic education should aim at internal transformation rather than superficial behavioral compliance. Meanwhile, *maqāṣid al-sharī'ah* frames Islamic values as instruments for realizing *maslahah* by protecting religion, life, intellect, lineage, and property. In the context of educational technology, these theories imply that digital Islamic learning should support not only cognitive understanding but also

moral habituation, self-regulation, ethical decision-making, and social benefit. Therefore, the dissemination of Islamic values through technology should be evaluated based on its contribution to learners' moral integrity, spiritual development, intellectual protection, and responsible participation in society (Al-Ghazali, 2013; Al-Shatibi, 2017).

In the cultural context, folklore also embodies moral and religious values, including prayer, charity, and ethical behavior. This aligns with Islamic educational theory, which emphasizes the internalization of values as a foundation for character formation. Tadut's Islamic Communication Theory positions cultural media as a medium of *da'wah*, through which religious messages are conveyed to influence attitudes and behavior. Similarly, Onong Uchjana Effendy explains communication as the process of transmitting messages from communicator to communicant in order to shape beliefs and actions. Taken together, these perspectives suggest that Islamic values in education are holistic, integrative, and contextual. They encompass institutional, ethical-digital, curricular, familial, and cultural dimensions that interact continuously to shape students' character, competence, and social responsibility (Najmudin et al., 2026).

Islamic values can also be analyzed through the lens of the Schwartz Value Theory, which organizes human values into universal dimensions such as benevolence, tradition, security, and universalism. Within educational contexts, the Islamic concept of *khilafah* (stewardship) asserts that humans are morally and spiritually responsible for maintaining the sustainability of nature as a trust from Allah. In Islamic management education, *khilafah* guides curricula not only to develop technical competencies but also to foster ethical and spiritual awareness toward sustainability (Abdullah et al., 2026). Integrating *khilafah* principles into Education for Sustainable Development (ESD) positions education as a means to realize justice, welfare, and ecological balance in alignment with *maqasid al-sharia*. Similarly, Islamic architectural heritage, exemplified by *Mashrabiya*, illustrates the intersection of ethics, aesthetics, and sustainability in modern curricula. Students designing kinetic facades inspired by *Mashrabiya* learn to manage light, ventilation, and privacy while addressing environmental sustainability (Fardous & Bennadji, 2025). This approach demonstrates that technological innovation in education must be grounded in ethical, aesthetic, and socio-cultural principles inherited from Islamic tradition. Operationalization of Islamic values in environmental education is reflected in the Eco-Islamic Education Assessment Framework (EIEAF), which integrates principles such as *tawazun* (balance) and *amanah* (trust) into green curricula, institutional policies, and daily practices in *pesantrens* (Islamic boarding schools) (Ferdinan et al., 2025). Eco-Islamic education emphasizes that environmental awareness is not merely cognitive but a manifestation of divine trust, actualized through practices such as waste management, organic farming, and community partnerships. Collectively, the concepts of *khilafah*, *tawazun*, and *amanah* provide a coherent foundation for sustainable education, linking theological, ecological, and socio-cultural dimensions.

The theory of *Maqasid al-Shari'ah*, advanced by Al-Ghazali and refined by Al-Shatibi, positions Islamic values as instruments of welfare (*maslahah*), safeguarding five core elements: religion, life, intellect, lineage, and property. Jasser Auda has extended this theory into an adaptive, universal ethical framework, enabling Islamic values to address contemporary challenges dynamically. Global ethics theory complements this perspective, highlighting consensus on moral principles that transcend cultural and religious boundaries. From an Islamic viewpoint, Sayyed Hossein Nasr's work, *The Heart of Islam: Enduring Values for Humanity*, emphasizes universal values such as justice, compassion, and environmental stewardship as rooted in human nature. This approach shifts focus from theological differences toward ethical cooperation and global peace. Finally, the *Wasatiyyah* (moderation) principle positions Islam as a "middle path" that balances spiritual and material, reason and revelation, explicitly rejecting both extremism (*ghuluw*) and neglect of religious teachings (*taqsir*). Scholars such as Mohammad Hashim Kamali, in *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah*, describe moderation as a manifestation of justice and equilibrium, providing a framework to promote social stability and global tolerance. Collectively, these frameworks demonstrate that Islamic values are not merely normative; they constitute a transformative foundation for ethical, sustainable, and globally relevant education.

This theory explores how Islamic values are applied in social contexts to foster solidarity, justice, and

social responsibility. Islam emphasizes that every individual bears a responsibility toward others, manifested in the principles of *ukhuwah* (brotherhood) and *ummah* (community). Islam further underscores mutual respect and collaboration as foundational elements for achieving social justice across all levels of society. In the economic domain, Islamic values similarly emphasize fairness, accountability, and sustainability. In the realm of education, character development is an integral objective of Islamic pedagogy.

At a foundational level, this theory emphasizes the formation of moral character through religious and social education. Islamic moral values, such as honesty (*sidq*), justice (*'adl*), patience (*sabr*), and compassion (*rahmah*), are central to nurturing individuals with virtuous character. Integrating these values into education encourages learners to embody Islamic teachings in both social interactions and personal conduct. Additionally, the theory stresses the importance of balancing intellectual development with spiritual growth, advocating for the early instillation of noble morals as a lifelong foundation for ethical behavior.

Methods

Research Design

This study employed a systematic literature review (SLR) to examine the utilization of educational technology in disseminating Islamic values in society. A systematic literature review enables researchers to identify, evaluate, and synthesize existing studies in a transparent and replicable manner, thereby providing a comprehensive overview of a research field (Snyder, 2019). In this study, the SLR approach was combined with bibliometric analysis and qualitative content analysis to provide both macro-level and micro-level perspectives on the topic. Bibliometric analysis was used to map the development of research on educational technology and Islamic values at a global level, including publication trends, research distribution, and thematic structures. Meanwhile, qualitative content analysis was conducted to examine how educational technologies are utilized in disseminating Islamic values and to analyze their impacts on learning and social practices. This combined methodological approach allows researchers to capture both the structural characteristics of the research field and the substantive insights contained in individual studies (Donthu et al., 2021). To ensure transparency and methodological rigor, the study followed the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines, which provide standardized procedures for identifying, screening, and selecting relevant literature (Page et al., 2021).

Search Strategy

The literature search was conducted using the Scopus database, which is widely recognized as one of the largest multidisciplinary citation databases for peer-reviewed academic publications. Scopus was selected because it provides extensive coverage of high-quality journals and conference proceedings across diverse disciplines, including education, technology, and religious studies (Donthu et al., 2021). The search strategy was designed to capture studies related to three main conceptual domains: Islamic education and values, educational technology, and digital learning platforms. Boolean operators were used to combine relevant keywords to ensure comprehensive retrieval of literature addressing these domains. The search query was applied in the TITLE-ABS-KEY field to maximize the relevance of retrieved records. This search approach allows researchers to focus on studies in which the core concepts appear in the title, abstract, or keywords, thereby improving the precision of the search results. The use of structured search strings and database-specific search fields is considered essential in systematic reviews to ensure transparency, replicability, and comprehensiveness of the literature search process (Snyder, 2019). The final search query applied in the Scopus database was as follows:

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TITLE-ABS-KEY(("Islamic education" OR "Islamic values" OR "religious values Islam" OR "Islamic teaching" OR "digital da'wah" OR "online da'wah" OR "Islamic learning" OR "religious education Islam")
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AND
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("educational technology" OR "learning technology" OR "digital learning" OR "e-learning" OR
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“online learning” OR “mobile learning” OR “m-learning” OR “learning management system” OR LMS OR “social media” OR YouTube OR Instagram OR TikTok OR Facebook OR podcast OR “mobile app*” OR “Islamic app*” OR multimedia OR video OR “virtual learning” OR MOOC OR “artificial intelligence” OR AI OR chatbot OR “virtual reality” OR VR OR “augmented reality” OR AR OR gamification OR “serious game*”)

Inclusion and Exclusion Criteria

To ensure the relevance and quality of the selected literature, a set of inclusion and exclusion criteria was established prior to the screening process. These criteria were applied systematically to filter the retrieved records based on publication characteristics and topical relevance. Only studies published between 2015 and 2026 were included to capture recent developments in educational technology and digital religious learning. In addition, only journal articles and conference papers written in English were included in the dataset. Publications such as books, editorials, and non-peer-reviewed sources were excluded to maintain academic rigor and ensure that the selected studies represented peer-reviewed scholarly contributions. Source type was also considered, and only studies published in academic journals were retained. Furthermore, studies that were not directly related to the dissemination of Islamic values or the use of educational technology in Islamic contexts were excluded from the analysis. Establishing clear inclusion and exclusion criteria is an essential step in systematic literature reviews, as it ensures consistency in the study selection process and minimizes the risk of selection bias (Snyder, 2019).

Study Selection Process (PRISMA)

The study selection process followed the PRISMA framework (see Figure 1), which consists of four main stages: identification, screening, eligibility, and inclusion (Page et al., 2021). In the identification stage, a total of 407 records were retrieved from the Scopus database using the defined search strategy. During the screening stage, several filtering criteria were applied to refine the dataset. Records were excluded based on publication year outside the range of 2015–2026 ($n = 24$), document types other than articles or conference papers ($n = 42$), irrelevant keywords ($n = 73$), source types other than journal publications ($n = 32$), and non-English language publications ($n = 32$). After this screening process, 218 records remained for further evaluation. In the eligibility stage, the titles and abstracts of the remaining articles were examined to determine their relevance to the research objectives. This process resulted in 210 records being retained, while eight studies were excluded because they did not meet the inclusion criteria. Finally, a full-text review was conducted in the inclusion stage, resulting in 207 articles being included in the final dataset. These articles were used for bibliometric analysis to address the first research question. From this dataset, 30 articles were purposively selected for in-depth content analysis to explore the types of technologies used, modes of technology utilization, and the impacts of educational technologies in disseminating Islamic values.

Data Analysis

Two complementary analytical approaches were employed in this study. First, bibliometric analysis was conducted using the dataset of 207 selected articles to examine the development of research on educational technology and Islamic value dissemination. Bibliometric analysis is widely used to map the intellectual structure of a research field by examining publication patterns, citation relationships, and keyword networks (Donthu et al., 2021). In this study, the bibliometric analysis was performed using Biblioshiny, a web-based interface of the bibliometrix package in R, which enables comprehensive bibliometric mapping and visualization of scientific literature (Aria & Cuccurullo, 2017). Biblioshiny facilitates the exploration of large bibliographic datasets through descriptive analysis, keyword co-occurrence networks, thematic mapping, and collaboration analysis. The bibliometric analysis in this study focused on identifying publication trends, geographical distribution of research, and thematic clusters based on keyword co-occurrence patterns. Second, qualitative content analysis was conducted on a subset of 30 articles selected from the dataset. Content analysis allows researchers to systematically examine textual data to identify themes, patterns, and conceptual relationships within the literature (Krippendorff, 2018).

In this study, the content analysis focused on three main dimensions: the types of educational technologies used in Islamic learning contexts, the modes of technology utilization in disseminating Islamic values, and the impacts of technology use on cognitive, affective, behavioral, and social outcomes. The combination of bibliometric mapping and qualitative content analysis enabled a comprehensive understanding of both the structural development of the research field and the practical implications of technology-mediated Islamic learning.

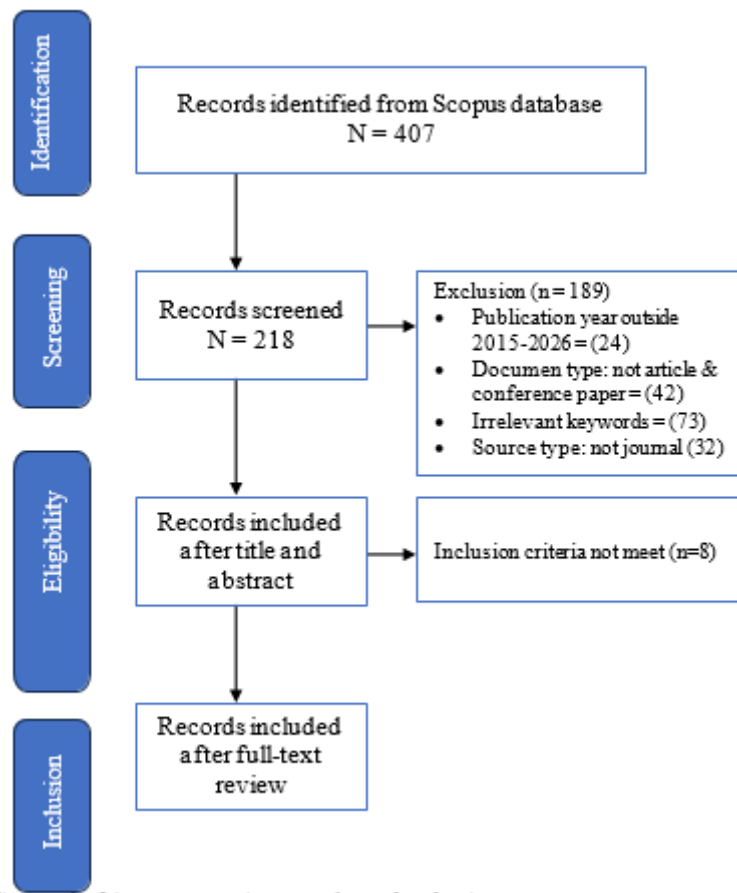


Figure 1. Literature review search and selection process Reliability and Analytical Rigor

The coding framework for the content analysis was developed iteratively through repeated reading and categorization of the selected studies to enhance the reliability and rigor of the analysis. Each article was examined carefully to ensure consistent interpretation of the technological tools, pedagogical strategies, and reported impacts identified in the literature. Systematic literature reviews require transparent and reproducible procedures to minimize bias and enhance the credibility of the findings (Snyder, 2019). Therefore, the study followed a structured review protocol, applied consistent inclusion criteria, and used a clearly defined coding framework during the analysis process. The integration of systematic search procedures, transparent screening stages, and structured analytical methods strengthens the methodological robustness of the study. In addition, combining bibliometric analysis with qualitative content analysis provides a more comprehensive perspective on the research field, allowing the study to capture both quantitative trends and qualitative insights within the literature.

Results and Discussion

Descriptive Statistics of the Dataset

Table 1 presents the descriptive statistics of the bibliometric dataset used in this study. A total of 207 articles published between 2015 and 2026 were analyzed, originating from 132 different academic sources, indicating that research on educational technology for disseminating Islamic values has attracted attention across diverse scholarly outlets. The dataset shows an annual growth rate of 12.06%, suggesting a steadily increasing research interest in this topic over time.

The average document age of 3.23 years indicates that most publications are relatively recent, highlighting the emerging and evolving nature of the field. In terms of scholarly impact, the articles collectively include 1,968 references, with an average of 5.3 citations per document, reflecting a moderate but growing academic influence.

Regarding document content, the dataset contains 82 Keywords Plus and 781 author-defined keywords, demonstrating the thematic diversity of studies related to educational technology and Islamic learning. From the authorship perspective, the literature involves 694 authors, with 30 single-authored documents and an average of 3.54 co-authors per article, indicating a moderate level of research collaboration. Additionally, 21.26% of the publications involve international co-authorship, suggesting emerging cross-national collaboration in this research area. All documents included in the dataset are journal articles, ensuring that the analysis is based entirely on peer-reviewed scholarly contributions.

Table 1. Main Information of the Bibliometric Dataset

Description	Results
MAIN INFORMATION ABOUT DATA	
Timespan	2015:2026
Sources (Journals, Books, etc)	132
Documents	207
Annual Growth Rate %	12,06
Document Average Age	3,23
Average citations per doc	5,3
References	1968
DOCUMENT CONTENTS	
Keywords Plus (ID)	82
Author's Keywords (DE)	781
AUTHORS	
Authors	694
Authors of single-authored docs	28
AUTHORS COLLABORATION	
Single-authored docs	30
Co-Authors per Doc	3,54
International co-authorships %	21,26
DOCUMENT TYPES	
article	207

Source: Authors' analysis using *Biblioshiny* (*bibliometrix R package*), 2026

Annual Scientific Production

Figure 1 illustrates the annual scientific production of studies related to educational technology and the dissemination of Islamic values between 2015 and 2026. The figure shows a general upward trend in publication output over the observed period, indicating increasing scholarly attention to the intersection of educational technology and Islamic education. In the early stage of the period, the number of publications remained relatively low, with 2 articles in 2015, 3 in 2016, and 6 in 2017, suggesting that research on this topic was still emerging. A gradual increase can be observed between 2018 and 2020, where the number of publications rose from 7 to 16 articles, reflecting the growing adoption of digital learning technologies in educational contexts.

A slight fluctuation occurred in 2021, when publications decreased to 10 articles, but the number quickly increased again in the following years. The upward trajectory became more pronounced starting in 2022 (24 articles) and 2024 (37 articles), indicating a stronger research focus on digital learning environments and technology-mediated religious education. The most significant growth occurred in 2025, which recorded 69 publications, representing the highest number within the dataset. This sharp increase suggests that the integration of emerging technologies—such as social media platforms, artificial intelligence, and digital learning systems—into Islamic education has become an increasingly important research topic. In contrast, the number of publications in 2026 (7 articles) appears lower, which is likely due to the incomplete coverage of publications for that year at the time of data collection rather than a decline in research interest. Overall, the trend demonstrates

a substantial expansion of research activity in recent years, highlighting the growing importance of educational technology in supporting the dissemination of Islamic values in contemporary society.

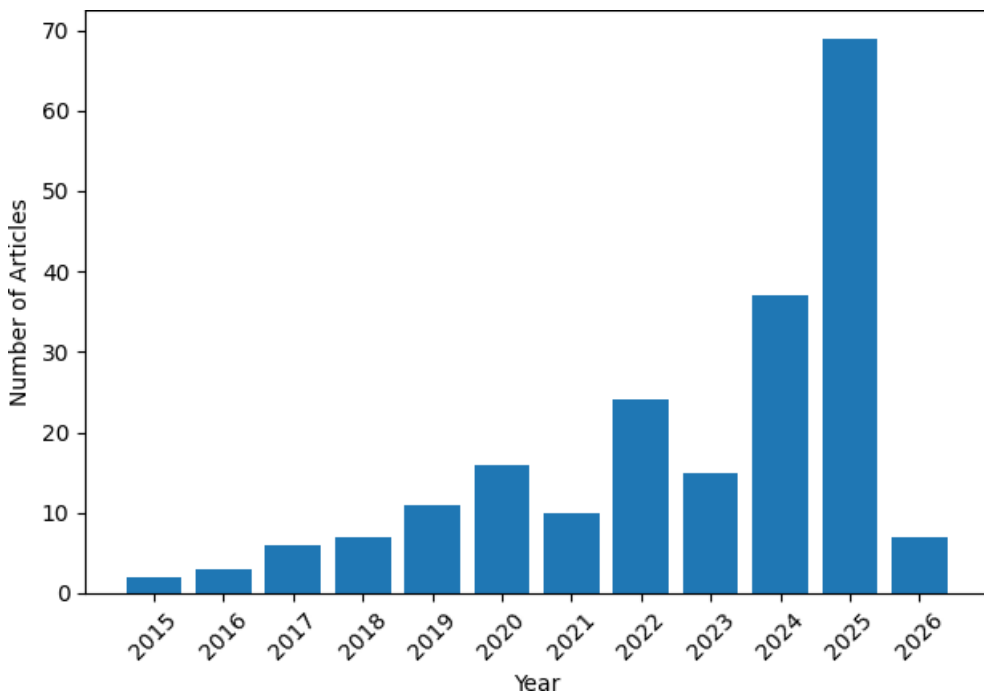


Figure 1. Annual Scientific Production on Educational Technology and Islamic Values (2015-2026)

Source: Authors’ analysis using Biblioshiny (bibliometrix R package), 2026

Most Productive Countries

Table 2 presents the distribution of scientific productivity by country in studies related to educational technology and the dissemination of Islamic values. The results show that Indonesia dominates the research output with a frequency of 466, followed by Malaysia with 142 publications, indicating that Southeast Asia plays a central role in advancing research in this field. This dominance is understandable considering that Islamic education systems, madrasahs, and pesantren are widely integrated into the educational landscape in these countries, which encourages scholarly exploration of technology-based Islamic learning. In contrast, other countries contribute significantly smaller numbers of publications, such as Saudi Arabia (12), Pakistan (11), and Iraq (10), while several Western countries—including the United Kingdom (9), Australia (7), and the United States (6)—also appear among the most productive contributors. The presence of countries from different regions suggests that research on educational technology and Islamic value dissemination is gaining global attention, although the majority of scholarly contributions remain concentrated in Muslim-majority countries. Bibliometric studies commonly use publication frequency by country to identify the geographical distribution of research productivity and highlight leading contributors within a specific field of study (Kemeç & Altınay, 2023). Overall, the findings indicate that the development of research on educational technology in Islamic contexts is strongly driven by countries with established Islamic education systems, while participation from other regions reflects the growing global interest in digital religious education and technology-mediated learning.

Table 2. Most Productive Countries in Research on Educational Technology and Islamic Values

No	Country	Freq	No	Country	Freq
1	Indonesia	466	11	Egypt	5
2	Malaysia	142	12	Philippines	5
3	Saudi Arabia	12	13	Uzbekistan	5
4	Pakistan	11	14	Kuwait	3
5	Iraq	10	15	UAE	3
6	UK	9	16	Germany	2
7	Australia	7	17	Morocco	2

8	Kazakhstan	7	18	Nigeria	2
9	Iran	6	19	Sri Lanka	2
10	USA	6	20	Belgium	1

Source: Authors' analysis using Biblioshiny (bibliometrix R package), 2026

Most Productive Author

Table 3 presents the most productive authors contributing to research on educational technology and the dissemination of Islamic values. The results indicate that several authors have produced three publications each, including Hardaker, G.; Mahmud, S.; Nawawi, A.; Nurdin, N.; and Sabki, A. A., making them the most productive contributors within the dataset. Among these authors, Mahmud, S. demonstrates the strongest citation impact, with the highest h-index (3) and 23 total citations, while Nawawi, A. and Nurdin, N. also show considerable scholarly influence with 32 and 28 citations, respectively. In addition, several authors with two publications have notable citation impact, particularly Fakhruroji, M., who has the highest total citation count (88 citations), suggesting that although the number of publications may be smaller, their work has achieved significant visibility and influence within the field. These indicators collectively highlight both productivity and citation performance among key scholars contributing to this research area.

Figure 2 illustrates the co-authorship network among researchers in the field. The visualization shows multiple clusters of authors connected through collaborative research relationships. Several clusters appear around productive scholars such as Sabki, A. A., Hardaker, G., Mahmud, S., Nawawi, A., and Rahimawati, N., indicating active collaboration within specific research groups. At the same time, the network structure reveals that collaboration tends to occur within relatively small clusters rather than forming a highly integrated global network. This pattern suggests that research on educational technology and Islamic values is still developing, with collaborations often concentrated within particular institutions, countries, or research communities. Strengthening international collaboration may therefore play an important role in expanding the global visibility and intellectual integration of this research field.

Table 3. Most Productive Authors in Educational Technology and Islamic Values Research

Authors	Articles	h_index	g_index	m_index	TC
Hardaker, G.	3	2	3	0,182	14
Mahmud, S.	3	3	3	0,75	23
Nawawi, A.	3	2	3	0,167	32
Nurdin, N.	3	2	3	0,2	28
Sabki, A. A.	3	2	3	0,182	14
Achruh	2	2	2	0,667	19
Akmaliah, W.	2	1	2	0,143	57
Asmendri, A.	2	1	2	0,25	12
Astuti, M.	2	2	2	0,5	15
Bujangga, H.	2	1	2	0,333	5
Faizin, N.	2	1	1	0,5	1
Fakhruroji, M.	2	2	2	0,25	88
Faqihuddin, A.	2	1	2	0,333	5
Habiburrahim, H.	2	2	2	0,333	14
Hamzah, M. I. B.	2	1	2	0,083	22

Source: Authors' analysis using Biblioshiny (bibliometrix R package), 2026

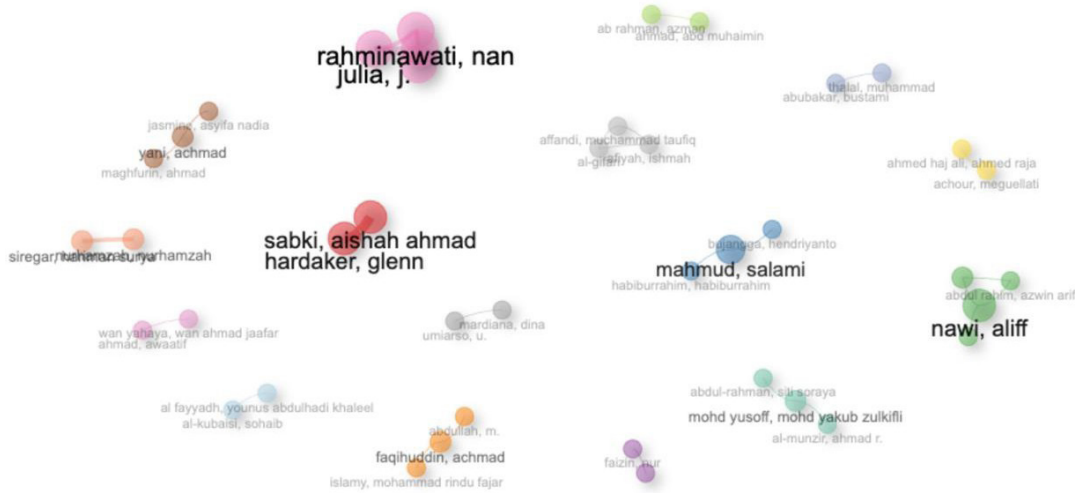


Figure 2. Co-authorship Network of Authors in Educational Technology and Islamic Values Research
Source: Authors' analysis using Biblioshiny (bibliometrix R package), 2026

Keyword Co-occurrence Network

Figure 3 illustrates the keyword co-occurrence network derived from the bibliometric analysis, revealing the conceptual structure of research on educational technology and the dissemination of Islamic values. The network visualization identifies several thematic clusters represented by different colors, indicating distinct but interconnected research themes. The largest node in the network is “Islamic education”, which occupies a central position within the network and connects with multiple keywords such as *online learning*, *digital learning*, and *augmented reality*. This indicates that Islamic education serves as the primary conceptual foundation for research in this field, particularly in relation to the integration of digital learning technologies. Another prominent cluster centers around “social media”, which is strongly connected to terms such as *digital da’wah*, *Instagram*, *communication*, and *Islamic values*, suggesting that social media platforms play a major role in contemporary digital religious communication and the dissemination of Islamic teachings.

The network also highlights a growing research focus on artificial intelligence and emerging technologies, represented by keywords such as *artificial intelligence*, *deep learning*, and *adaptive learning*. These terms appear in another cluster linked with broader concepts such as *religion*, *culture*, *spirituality*, and *higher education*, indicating an emerging intersection between advanced educational technologies and religious learning environments. Additionally, smaller clusters include themes related to mobile learning and Islamic studies, as well as pedagogical innovations, including *Islamic pedagogy*, *adaptive learning*, and *embodied learning*. These clusters demonstrate that research in this field is gradually expanding beyond traditional digital learning platforms toward more sophisticated and pedagogically oriented technological approaches.

Table 4 further supports the network visualization by presenting the centrality indicators of keywords within the co-occurrence network. The keyword “Islamic education” exhibits the highest betweenness centrality (452.202) and PageRank score (0.101), confirming its role as the most influential and connecting concept within the research network. Similarly, “social media” shows a high betweenness value (265.915) and PageRank (0.074), indicating its strong role in bridging research related to digital communication and Islamic value dissemination. Another significant node is “artificial intelligence”, which also demonstrates relatively high centrality values (betweenness = 158.891; PageRank = 0.062), suggesting increasing scholarly interest in AI-based educational technologies within Islamic learning contexts. Other important bridging keywords include *Islam*, *online learning*, *mobile learning*, and *Malaysia*, which connect multiple thematic areas across the network. Overall, these centrality measures confirm that the research field is structured around three major thematic pillars: Islamic education as the core domain, social media as a dominant medium for digital da’wah, and emerging technologies such as artificial intelligence as a growing research frontier.

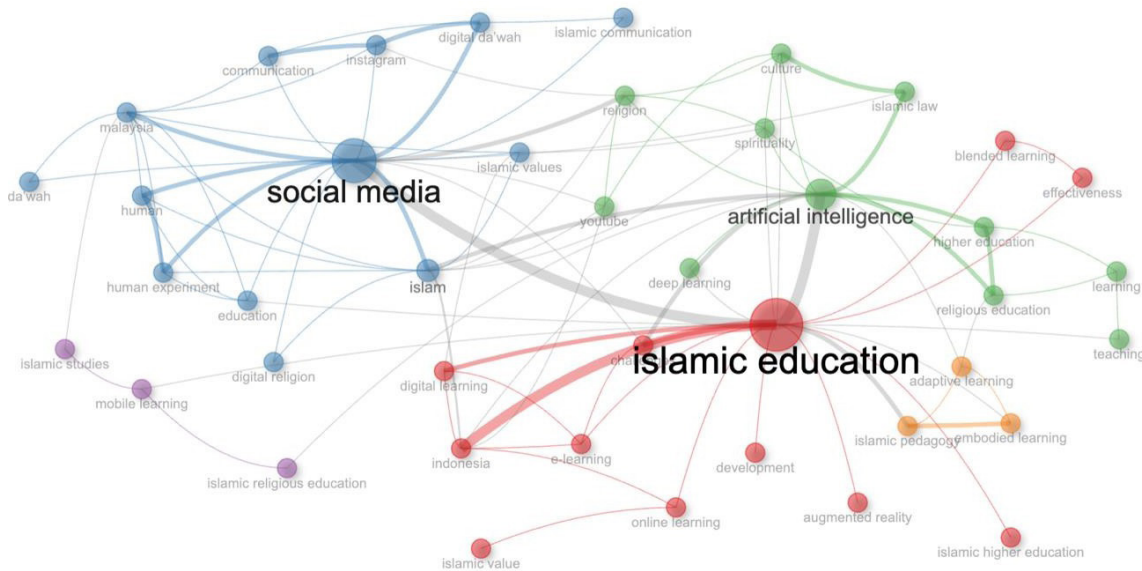


Figure 3. Keyword Co-occurrence Network of Educational Technology and Islamic Values Literature
Source: Authors' analysis using Biblioshiny (bibliometrix R package), 2026

Table 4. Centrality Indicators of Keywords in the Co-occurrence Network

Node	Cluster	Betweenness	Closeness	PageRank
Islamic education	1	452,202	0,016	0,101
indonesia	1	23,904	0,012	0,03
online learning	1	40	0,01	0,015
challenges	1	6,415	0,012	0,02
digital learning	1	5,849	0,011	0,018
islamic higher education	1	0	0,01	0,006
augmented reality	1	0	0,01	0,006
blended learning	1	0	0,01	0,011
development	1	0	0,01	0,006
e-learning	1	0,311	0,01	0,015
effectiveness	1	0	0,01	0,011
islamic value	1	0	0,007	0,007
social media	2	265,915	0,014	0,074
islam	2	56,355	0,012	0,038
islamic values	2	6,348	0,011	0,017
malaysia	2	29,358	0,011	0,035
digital da'wah	2	1,167	0,009	0,02
instagram	2	3,022	0,01	0,022
da'wah	2	0	0,009	0,008
digital religion	2	0	0,01	0,008
communication	2	0,286	0,009	0,016
education	2	6,008	0,012	0,016
human	2	0,2	0,01	0,021
human experiment	2	0,2	0,01	0,021
islamic communication	2	0	0,009	0,008
artificial intelligence	3	158,891	0,013	0,062
religion	3	17,416	0,011	0,024
higher education	3	9,194	0,009	0,021
islamic law	3	4,007	0,011	0,016
culture	3	8,143	0,011	0,022

spirituality	3	15,425	0,012	0,022
youtube	3	2,633	0,011	0,016
religious education	3	8,185	0,009	0,021
teaching	3	22,307	0,01	0,01
deep learning	3	0	0,011	0,009
learning	3	2,143	0,008	0,013
islamic religious education	4	1,785	0,009	0,01
mobile learning	4	25,193	0,01	0,014
islamic studies	4	2,606	0,009	0,01
islamic pedagogy	5	5,251	0,01	0,019
adaptive learning	5	4,657	0,009	0,015
embodied learning	5	2,626	0,01	0,016

Source: Authors' analysis using Biblioshiny (bibliometrix R package), 2026

Thematic map of research topics

Figure 4 presents the thematic map of research topics, which classifies keywords based on two dimensions: centrality (relevance degree) on the horizontal axis and density (development degree) on the vertical axis. These dimensions allow the identification of four thematic quadrants: motor themes, niche themes, emerging or declining themes, and basic themes, each representing the maturity and importance of research topics within the field.

In the motor themes quadrant (upper-right), topics such as social media, Islam, and Malaysia appear as highly developed and central themes. These topics play a crucial role in shaping the intellectual structure of the field and represent well-established areas of research. The strong presence of *social media* indicates that digital platforms have become one of the most dominant technologies used for disseminating Islamic values and religious communication in contemporary society.

The basic themes quadrant (lower-right) includes topics such as Islamic values, Indonesia, artificial intelligence, pesantren, religion, and Islamic education. These themes have high relevance but relatively lower development density, meaning they form the conceptual foundation of the research field but still offer substantial opportunities for further development. The presence of artificial intelligence in this quadrant suggests that although AI is increasingly discussed, its integration into Islamic educational contexts remains in an early developmental stage.

In contrast, the niche themes quadrant (upper-left) contains topics such as e-learning platforms, information and communication technologies, and Islamic ethical values. These themes show relatively strong internal development but remain peripheral to the broader research field. Such topics tend to represent specialized areas that attract focused scholarly attention but are not yet widely integrated into the central research discourse. Finally, the emerging or declining themes quadrant (lower-left) includes topics such as multimedia, learning models, madrasah education, and undergraduate students. These themes have relatively low centrality and density, indicating either emerging research directions or topics that have received decreasing attention over time. Overall, the thematic map suggests that research on educational technology and Islamic values is evolving around three major directions: the dominance of social media in digital da'wah, the foundational role of Islamic education and values, and the growing emergence of advanced technologies such as artificial intelligence within Islamic learning environments.

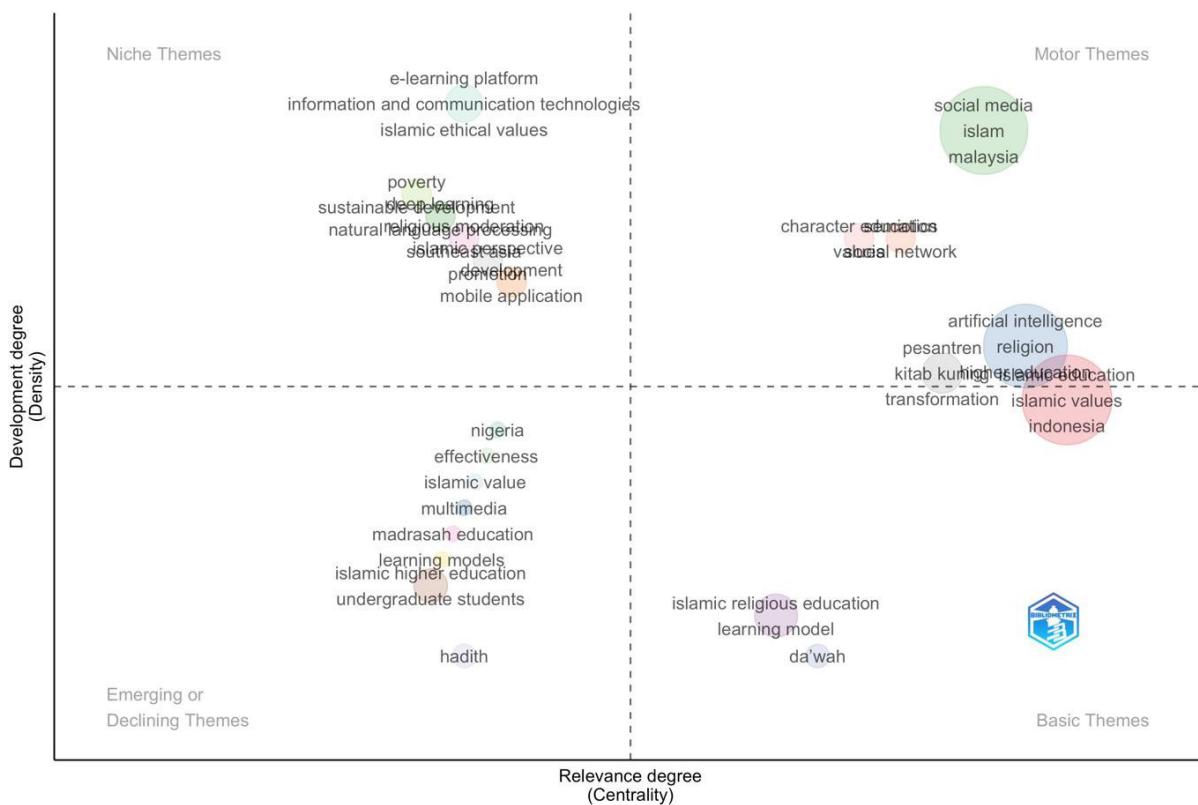


Figure 4. Thematic Map

Source: Authors' analysis using Biblioshiny (bibliometrix R package), 2026

Educational Technologies Used to Disseminate Islamic Values

The analysis of the 30 selected studies reveals that a wide range of educational technologies have been employed to disseminate Islamic values in contemporary society. These technologies include social media platforms, artificial intelligence–based learning systems, institutional digital learning environments such as learning management systems (LMS), multimedia learning technologies, and mobile-based religious applications. The findings indicate that the use of digital technologies in Islamic value dissemination reflects a broader transformation in religious learning practices, shifting from traditional face-to-face instruction toward digitally mediated knowledge transmission.

Table 5. Types of Educational Technologies Used for Disseminating Islamic Values

Technology Category	Description of Technology Use	Platforms/Tools	Studies (Code)
Social Media Platforms	Used for digital da'wah, religious communication, and dissemination of Islamic teachings through interactive online environments. These platforms enable wide audience reach and support community engagement.	Instagram, YouTube, Facebook, TikTok, WhatsApp	(Al-Kandari et al., 2025; Amin et al., 2025; Anshar et al., 2024; Azhar et al., 2025; Binti Saaidun & Ibrahim, 2025; Godal et al., 2026; Hudri, 2025; Istiqomah et al., 2025; Johari et al., 2025; Kerim et al., 2025a; Makhrian et al., 2026; Matondang et al., 2025; Sari & Sikumbang, 2025; Sholihah & Rohmatulloh, 2023; Simamora & Farid, 2024; Syafaq et al., 2026)

Artificial Intelligence–Based Technologies	AI systems used to support Islamic learning processes, including Qur’an recitation analysis, adaptive learning, chatbot interaction, and AI-assisted religious inquiry.	AI Qur’an learning tools, ChatGPT, NLP-based systems, AI chatbots	(Birgün, 2026; Faizin, Alfian, et al., 2025; Faizin, Ma’ali, et al., 2025; Supriyadi et al., 2025; Widodo, 2025)
Institutional Digital Learning Systems	Digital learning infrastructures used in formal educational institutions to support structured Islamic education and value-based instruction.	Learning Management Systems (LMS), digital PAI learning environments	(Jannah & Purnama, 2025; Rohid et al., 2026; Subandi et al., 2026; Wedi & Mardiana, 2025)
Multimedia Learning Technologies	Use of multimedia learning resources such as digital videos, interactive e-books, and visual storytelling to enhance engagement with Islamic educational content.	Video lectures, digital video learning, interactive e-books	(Anshar et al., 2024; Cahyadi et al., 2025; Jannah & Purnama, 2025; Sholihah & Rohmatulloh, 2023)
Mobile-Based Religious Applications	Mobile applications and messaging platforms that support flexible access to Islamic learning materials and religious services.	WhatsApp learning groups, MASJIDA application	(Nawi et al., 2026; Permatasari et al., 2025)

Sources: Authors’ synthesis based on the reviewed studies, 2026

Table 5 presents the main categories of educational technologies identified in the reviewed studies. Among the 30 selected articles, social media platforms were the most frequently used technologies for disseminating Islamic values, appearing in 16 studies (Al-Kandari et al., 2025; Amin et al., 2025; Anshar et al., 2024; Azhar et al., 2025; Binti Saaidun & Ibrahim, 2025; Godal et al., 2026; Hudri, 2025; Istiqomah et al., 2025; Johari et al., 2025; Kerim et al., 2025a; Makhrian et al., 2026; Matondang et al., 2025; Sari & Sikumbang, 2025; Sholihah & Rohmatulloh, 2023; Simamora & Farid, 2024; Syafaq et al., 2026). These platforms enable wide dissemination of religious messages and facilitate interactive engagement between religious leaders and audiences. Artificial intelligence–based technologies appeared in five studies, reflecting the growing interest in AI-supported Islamic learning tools such as Qur’an recitation analysis systems and educational chatbots (Birgün, 2026; Faizin, Alfian, et al., 2025; Faizin, Ma’ali, et al., 2025; Supriyadi et al., 2025; Widodo, 2025). Meanwhile, institutional digital learning systems such as learning management systems were primarily used within formal educational contexts to support structured Islamic learning (Jannah & Purnama, 2025; Rohid et al., 2026; Subandi et al., 2026; Wedi & Mardiana, 2025). Multimedia technologies and mobile-based religious applications also contributed to Islamic learning by enhancing accessibility and engagement through video-based content and mobile learning environments. Among the various technologies identified, social media platforms emerged as the most frequently used tools for disseminating Islamic values. Numerous studies highlight the use of platforms such as Instagram, YouTube, Facebook, TikTok, and WhatsApp as key channels for digital da’wah and religious communication (Al-Kandari et al., 2025; Anshar et al., 2024; Binti Saaidun & Ibrahim, 2025; Kerim et al., 2025b; Makhrian et al., 2026; Matondang et al., 2025; Sari & Sikumbang, 2025; Sholihah & Rohmatulloh, 2023; Syafaq et al., 2026). These platforms enable religious messages to reach broader audiences beyond traditional learning spaces such as mosques, pesantren, and religious study circles. For example, Instagram has been widely used to distribute short visual religious messages and motivational worship content, particularly among Muslim youth (Makhrian et al., 2026). Similarly, YouTube has become an important platform for broadcasting sermons, Qur’anic interpretation, and online religious lectures (Anshar et al., 2024; Istiqomah et al., 2025; Matondang et al., 2025). The accessibility of video-based religious content allows audiences to engage with Islamic teachings asynchronously and without spatial limitations. In addition to visual platforms, messaging applications such as WhatsApp and Facebook groups also play a role in facilitating religious communication within smaller digital communities (Azhar et al., 2025; Johari et al., 2025). These platforms support interactive communication and

enable the dissemination of religious guidance, especially during situations where physical religious gatherings are limited, such as natural disasters or pandemic-related restrictions. Overall, social media platforms function not only as communication tools but also as informal educational environments that support the diffusion of Islamic knowledge and religious identity formation.

Another emerging technological category identified in the literature is artificial intelligence (AI)-based educational technologies. Several studies highlight the growing role of AI in supporting Islamic learning processes, particularly in Qur'anic education and digital religious instruction (Birgün, 2026; Darmawan et al., 2025; Faizin, Alfian, et al., 2025; Faizin, Ma'ali, et al., 2025; Supriyadi et al., 2025; Widodo, 2025). AI-based applications provide technical capabilities such as pronunciation analysis, tajweed detection, adaptive learning feedback, and personalized content delivery (Birgün, 2026). These technologies enable learners to receive automated feedback during Qur'an recitation practice, which can enhance learning efficiency and accessibility. Similarly, AI-powered chatbot systems have been developed to support religious inquiry and interactive learning in Islamic education contexts (Supriyadi et al., 2025). Some studies also explore the integration of AI within digital learning models that combine adaptive learning systems with gamification elements and value-based education (Widodo, 2025). These systems aim to personalize learning experiences while embedding Islamic ethical values within digital learning environments. However, despite their technical advantages, several studies emphasize that AI-based systems still face pedagogical limitations. AI tools often lack the spiritual and contextual dimensions traditionally associated with Islamic learning, highlighting the continued importance of human teachers and scholars in transmitting religious knowledge (Birgün, 2026; Faizin, Ma'ali, et al., 2025).

In addition to social media and AI technologies, several studies discuss the use of institutional digital learning systems within formal educational settings. These systems include learning management systems (LMS) and structured e-learning platforms used in madrasahs and Islamic universities (Jannah & Purnama, 2025; Rohid et al., 2026; Subandi et al., 2026; Wedi & Mardiana, 2025). Learning management systems are used to support structured learning activities, including planning, monitoring, and evaluation of religious education programs (Rohid et al., 2026). Through LMS-based environments, Islamic learning materials can be delivered systematically, allowing institutions to integrate Islamic values into formal digital curricula. Digital learning systems have also been used to support teacher professional development and strengthen pedagogical competencies in Islamic education (Subandi et al., 2026). Moreover, some institutions implement digital transformation strategies that integrate LMS platforms with pedagogical innovations such as flipped classroom models and value-based digital instruction (Wedi & Mardiana, 2025). These institutional technologies demonstrate how digital transformation is gradually reshaping formal Islamic education by combining traditional religious teaching with modern digital learning infrastructures.

The findings also highlight the role of multimedia technologies in enhancing engagement with Islamic learning content. Several studies demonstrate the effectiveness of digital video, interactive media, and visual learning tools in supporting religious education (Anshar et al., 2024; Cahyadi et al., 2025; Jannah & Purnama, 2025; Sholihah & Rohmatulloh, 2023). For example, digital video-based learning has been shown to improve students' engagement and comprehension in Qur'an and Hadith instruction (Jannah & Purnama, 2025). Video content can help illustrate abstract religious concepts and improve learner motivation through visual storytelling. Similarly, interactive digital learning materials such as contextual e-books have been used to integrate Islamic values with scientific learning in culturally relevant ways (Cahyadi et al., 2025). Multimedia technologies are also widely used in digital da'wah, where short video sermons and visually engaging content are designed to attract and retain audiences on social media platforms (Sholihah & Rohmatulloh, 2023). These findings suggest that multimedia technologies play a significant role in enhancing the accessibility and pedagogical effectiveness of digital Islamic education.

Finally, several studies highlight the development of mobile-based religious applications designed to support Islamic learning and digital religious engagement (Nawi et al., 2026; Permatasari et al., 2025). These applications often combine educational content with community-based features that enable users to access religious materials anytime and anywhere. Messaging platforms such as WhatsApp have been used to facilitate small-group Qur'an learning sessions for adult converts, enabling continued religious learning despite logistical barriers to face-to-face instruction (Nawi et al., 2026). Meanwhile, specialized mobile applications such as MASJIDA have been developed to support mosque-based digital engagement and improve the usability of

religious services through user-centered interface design (Permatasari et al., 2025). Mobile technologies therefore contribute to the personalization and accessibility of Islamic learning by allowing individuals to engage with religious content through portable digital devices.

Modes of Utilizing Educational Technology for Islamic Value Dissemination

The content analysis of the 30 selected studies reveals that educational technologies are utilized through four primary modes of learning and communication: digital da’wah communication, institutional digital Islamic learning, AI-supported and technology-enhanced learning, and community-based digital religious learning. These modes illustrate how educational technology functions not only as a tool for communication but also as a learning ecosystem that facilitates the transmission of Islamic values across formal, informal, and community-based contexts.

Table 6. Modes of Educational Technology Utilization in Islamic Value Dissemination

Mode of Technology Utilization	Description of Learning Approach	Pedagogical Characteristics	Representative Studies
Digital Da’wah Communication	Islamic teachings are disseminated through social	Visual storytelling, rhetorical preaching,	(Al-Kandari et al., 2025; Amin et al., 2025; Anshar et al., 2024; Binti Saaidun
	media platforms, online sermons, and digital preaching content targeting broad online audiences.	motivational religious content, interactive engagement between preachers and audiences.	& Ibrahim, 2025; Istiqomah et al., 2025; Johari et al., 2025; Kerim et al., 2025b; Makhrian et al., 2026; Matondang et al., 2025; Sari & Sikumbang, 2025; Sholihah & Rohmatulloh, 2023; Simamora & Farid, 2024; Syafaq et al., 2026)
Institutional Digital Islamic Learning	Digital technologies integrated within formal educational institutions such as madrasahs and universities to support structured Islamic learning.	LMS-based learning management, flipped classroom, multimedia instruction, teacher-guided digital pedagogy.	(Cahyadi et al., 2025; Jennah & Purnama, 2025; Rohid et al., 2026; Subandi et al., 2026; Wedi & Mardiana, 2025)
AI-Supported and Technology-Enhanced Learning	Artificial intelligence and advanced digital technologies used to support Islamic learning processes such as Qur’anic recitation, adaptive learning, and digital inquiry.	AI tutoring systems, chatbot interaction, adaptive feedback, gamified learning environments.	(Birgün, 2026; Darmawan et al., 2025; Faizin, Alfian, et al., 2025; Faizin, Ma’ali, et al., 2025; Supriyadi et al., 2025; Widodo, 2025)
Community-Based Digital Religious Learning	Digital technologies used within communities or specific social groups to facilitate collective religious learning and knowledge exchange.	Messaging-based learning groups, online Qur’an lessons, digital religious discussion forums.	(Azhar et al., 2025; Hudri, 2025; Nawi et al., 2026; Permatasari et al., 2025; Yarosh, 2026)

Sources: Authors’ synthesis based on the reviewed studies, 2026

The most dominant mode identified in the reviewed studies is digital da’wah communication, where social media platforms function as primary channels for disseminating Islamic teachings to broad audiences (see Table 6). Platforms such as Instagram, YouTube, Facebook, and TikTok enable religious leaders, institutions, and digital influencers to communicate Islamic messages in visually engaging and easily accessible formats.

Through these platforms, religious messages are often delivered using short videos, motivational narratives, and interactive discussions that resonate with contemporary audiences (Makhrian et al., 2026; Sari & Sikumbang, 2025; Sholihah & Rohmatulloh, 2023). This digital form of da'wah significantly expands the reach of religious teachings beyond traditional settings such as mosques and pesantren. For example, YouTube-based sermons and online lectures allow audiences to access Islamic teachings asynchronously regardless of geographical boundaries (Anshar et al., 2024; Istiqomah et al., 2025; Matondang et al., 2025). At the same time, interactive features such as comments and live broadcasts enable audiences to actively engage with religious content and communicate directly with preachers.

Another important mode of technology utilization is institutional digital Islamic learning, which occurs within formal educational contexts such as madrasahs and universities. In these settings, digital technologies are used to structure religious learning through institutional systems such as learning management systems (LMS). LMS platforms provide digital infrastructures for organizing learning activities, monitoring student progress, and integrating Islamic values into formal curricula (Rohid et al., 2026). In addition, digital transformation initiatives in Islamic educational institutions incorporate pedagogical innovations such as flipped classroom models and multimedia-based instruction (Wedi & Mardiana, 2025). These approaches demonstrate how formal Islamic education systems are adapting to technological change while maintaining the transmission of religious values through structured pedagogical processes.

The review also highlights the growing role of AI-supported learning environments in Islamic education. Artificial intelligence technologies are increasingly being used to support Qur'anic learning, digital religious inquiry, and adaptive learning systems. For instance, AI-based applications can analyze Qur'anic recitation and provide automated feedback on pronunciation and tajwid accuracy, thereby supporting independent learning processes (Birgün, 2026). In higher education contexts, AI-powered chatbots and adaptive learning platforms are integrated into digital learning environments to enhance students' critical literacy and engagement with Islamic values (Supriyadi et al., 2025; Widodo, 2025). Despite these technological advancements, several studies emphasize that AI systems still require pedagogical guidance and ethical oversight to ensure that digital learning remains aligned with authentic Islamic teachings (Faizin, Ma'ali, et al., 2025).

Finally, community-based digital religious learning represents another important mode of technology utilization. In this context, digital technologies support religious learning within community networks and social groups rather than formal institutions. Messaging platforms such as WhatsApp enable small-group Qur'an learning sessions and community-based religious discussions (Nawi et al., 2026). Similarly, online religious literature and digital knowledge platforms allow communities to access and interpret Islamic teachings collectively (A10). These technologies enable flexible and collaborative forms of religious learning, particularly for individuals who face barriers to attending traditional religious classes.

Overall, the findings demonstrate that educational technologies are transforming the transmission of Islamic values into a hybrid and multi-layered learning ecosystem. Digital platforms enable religious teachings to circulate through institutional education systems, online communities, and individual learning environments simultaneously. While this transformation significantly expands access to Islamic knowledge, it also highlights the importance of pedagogical design, digital literacy, and ethical guidance in ensuring that technological innovation continues to support the authentic and responsible dissemination of Islamic values.

Impacts of Educational Technology on Islamic Value Development

The content analysis of the 30 selected studies demonstrates that educational technologies influence Islamic value dissemination across four major dimensions of impact: cognitive understanding, affective engagement, behavioral change, and social transformation. These dimensions reflect how technology-mediated Islamic learning not only enhances knowledge acquisition but also shapes emotional attachment to religious values, influences religious practices, and contributes to broader social dynamics within Muslim communities.

Table 7. Dimensions of Impact of Educational Technology on Islamic Value Dissemination

Impact Dimension	Description of Impact	Representative Evidence from Studies	Representative Studies
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Cognitive Impact	Technologies enhance access to Islamic knowledge, improve conceptual understanding of religious teachings, and support learning outcomes.	Increased academic performance, improved understanding of Qur'anic interpretation, enhanced literacy of Islamic values.	(Anshar et al., 2024; Cahyadi et al., 2025; Darmawan et al., 2025; Hudri, 2025; Istiqomah et al., 2025; Jennah & Purnama, 2025; Rohid et al., 2026; Simamora & Farid, 2024; Widodo, 2025; Yarosh, 2026)
Affective Impact	Digital religious content generates emotional engagement, spiritual motivation, and internalization of religious values.	Emotional resonance with religious messages, strengthened spiritual awareness, and deeper connection with religious teachings.	(Al-Kandari et al., 2025; Binti Saaidun & Ibrahim, 2025; Johari et al., 2025; Kerim et al., 2025b; Makhrian et al., 2026; Matondang et al., 2025; Sari & Sikumbang, 2025; Sholihah & Rohmatulloh, 2023; Syafaq et al., 2026)
Behavioral Impact	Exposure to digital Islamic learning influences religious practices and personal behavior.	Increased worship consistency, adoption of ethical communication practices, changes in learning participation and religious activities.	(Amin et al., 2025; Anshar et al., 2024; Binti Saaidun & Ibrahim, 2025; Jennah & Purnama, 2025; Kerim et al., 2025b; Makhrian et al., 2026; Matondang et al., 2025; Widodo, 2025)
Social Impact	Technology-mediated religious learning affects community formation, social identity, and collective religious engagement.	Formation of digital religious communities, strengthening of religious identity, expansion of online da'wah networks.	(Anshar et al., 2024; Hudri, 2025; Istiqomah et al., 2025; Johari et al., 2025; Makhrian et al., 2026; Permatasari et al., 2025; Sari & Sikumbang, 2025)

Sources: Authors' synthesis based on the reviewed studies, 2026

The review (see Table 7) indicates that **cognitive impact** represents one of the most consistently reported outcomes of educational technology use in Islamic learning contexts. Several studies demonstrate that digital technologies improve learners' access to religious knowledge and facilitate deeper understanding of Islamic teachings. For instance, the integration of Learning Management Systems (LMS) in madrasah education significantly improves students' academic outcomes and supports the development of Islamic character values (Rohid et al., 2026). Similarly, multimedia learning resources such as digital videos enhance students' comprehension of Qur'an-Hadith concepts while increasing their learning engagement (Jennah & Purnama, 2025). In higher education contexts, digital learning models that combine artificial intelligence and value-based pedagogy also contribute to improved critical literacy and deeper understanding of Islamic teachings (Widodo, 2025). These findings indicate that educational technologies can effectively support cognitive development when integrated with structured pedagogical strategies.

Beyond cognitive outcomes, many studies highlight the **affective impact** of educational technologies on learners' spiritual and emotional engagement with Islamic values. Digital da'wah content distributed through social media platforms often generates strong emotional responses that encourage reflection on religious identity and spiritual practices. For example, exposure to Instagram-based da'wah content has been shown to increase followers' spiritual motivation and emotional resonance with religious messages (Makhrian et al., 2026). Similarly, online religious sermons delivered through video platforms evoke emotional responses that strengthen individuals' connection with Islamic teachings (Matondang et al., 2025). These emotional engagements play a crucial role in facilitating the internalization of religious values in digital learning environments.

Educational technologies also influence **behavioral outcomes**, particularly in relation to religious practices and learning participation. Several studies report that digital religious content can encourage individuals to engage more consistently in religious activities. For instance, exposure to digital da'wah messages has been linked to increased worship consistency among social media users (Makhrian et al., 2026). Multimedia-based Islamic learning also increases students' learning participation and motivation within classroom environments (Jennah & Purnama, 2025). Furthermore, technology-supported learning models that integrate reflective and gamified learning activities promote greater learner autonomy and encourage the adoption of ethical behaviors

aligned with Islamic values (Widodo, 2025).

In addition to individual-level impacts, the review identifies significant **social impacts** associated with the use of educational technologies in Islamic learning. Digital platforms enable the formation of online religious communities and facilitate broader participation in Islamic discourse. Social media platforms, for example, allow religious messages to circulate widely and contribute to the development of digital religious identities (Makhrian et al., 2026). Similarly, the digitalization of classical Islamic learning, such as online kitab recitations broadcast through YouTube, expands access to traditional religious scholarship while strengthening connections between scholars and broader audiences (Istiqomah et al., 2025). Mobile-based religious applications and digital mosque management platforms also contribute to the development of digitally connected religious communities (Permatasari et al., 2025).

However, the findings also reveal that the impacts of educational technologies are not always uniformly positive. While digital platforms expand access to Islamic knowledge, they may also contribute to fragmented interpretations of religious teachings or reinforce ideological polarization within online communities. For example, the widespread availability of religious content on social media can simultaneously broaden access to Islamic knowledge while intensifying sectarian tensions in digital spaces (Syafaq et al., 2026). Similarly, the increasing use of artificial intelligence in religious learning raises concerns regarding the accuracy of religious information and the potential misinterpretation of Islamic teachings when technological systems lack proper scholarly guidance (Faizin, Ma'ali, et al., 2025).

Overall, the results demonstrate that educational technologies play a multifaceted role in shaping Islamic learning experiences. Their impacts extend beyond knowledge acquisition to influence emotional engagement, religious behavior, and community dynamics. These findings suggest that while digital technologies offer significant opportunities for expanding the dissemination of Islamic values, their effectiveness depends on the integration of pedagogical guidance, ethical oversight, and digital literacy to ensure that technological innovations support responsible and authentic religious learning.

Conclusion

This study systematically reviewed the literature on the use of educational technology for disseminating Islamic values by combining bibliometric analysis and qualitative content analysis. The bibliometric results reveal that research in this field has grown significantly over the past decade, particularly after 2020, reflecting increasing scholarly attention to technology-mediated Islamic learning and digital religious communication. Research productivity is geographically concentrated in Muslim-majority countries, particularly Indonesia and Malaysia, although contributions from other regions are gradually emerging. The keyword co-occurrence network and thematic mapping further indicate that the research landscape is structured around several dominant themes, including Islamic education, social media-based da'wah, and emerging technologies such as artificial intelligence. The content analysis provides deeper insights into the types of educational technologies used to disseminate Islamic values, showing that social media platforms remain the most widely utilized technologies due to their accessibility, interactivity, and capacity to reach broad audiences. In addition, other technologies—including artificial intelligence systems, institutional digital learning infrastructures, multimedia learning technologies, and mobile-based religious applications—have increasingly been integrated into Islamic educational contexts. These technologies are employed through various pedagogical approaches, ranging from digital da'wah communication and multimedia learning to AI-assisted learning systems and structured digital learning environments in educational institutions. The findings also demonstrate that technology utilization influences multiple dimensions of Islamic learning outcomes. At the cognitive level, digital technologies enhance access to Islamic knowledge and improve understanding of religious concepts; at the affective level, they strengthen emotional engagement with religious messages and support spiritual reflection.

This study contributes to the literature by integrating bibliometric mapping and systematic content analysis to provide a comprehensive overview of research trends, technological categories, pedagogical uses, and impacts of educational technologies in disseminating Islamic values. The novelty of this study lies in its ability to synthesize the fragmented literature on digital Islamic education and digital da'wah into a structured analytical framework that links technology types, educational practices, and learning outcomes. The findings offer practical implications for educators, Islamic institutions, and digital content creators in designing technology-mediated

learning environments that effectively communicate Islamic values while maintaining pedagogical and ethical integrity.

Despite these contributions, this study has several limitations. *First*, the bibliometric dataset was limited to publications indexed in the Scopus database, which may exclude relevant studies published in other academic databases or regional journals. *Second*, the content analysis focused on a subset of selected articles, which may not fully capture the diversity of emerging technological applications in Islamic education. Future research may expand the scope of databases, incorporate longitudinal analyses, or apply comparative approaches across different cultural and educational contexts. In addition, further empirical studies are needed to evaluate the effectiveness of emerging technologies—such as artificial intelligence, virtual reality, and adaptive learning systems—in supporting meaningful Islamic learning experiences. Such research will be essential for developing more context-sensitive, pedagogically sound, and ethically grounded digital learning models for Islamic education in the digital era.

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