THE BIBLIOMETRIC ANALYSIS OF ISLAMIC STUDIES RESEARCH AND NEW MEDIA BASED ON BIBLIOSHINY

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Abstract:

The rise of digital media and technology has had a huge impact on the development of Islam, especially over the past two decades. This bibliometric analysis investigates the current condition of Islam and New Media research published in Scopus-indexed publications. The purpose of the analysis was to identify the characteristics and tendencies of keywords, authors, and journals. The data examined originates from fifty academic papers listed by Scopus. The keywords searched for were "Islam" and "New Media." The most recent update to the search used to create the study dataset occurred on October 20, 2022. Utilizing descriptive statistical approaches and Biblioshiny for bibliometric analysis, bibliometric maps were constructed. This study examines the evolution of Islam and new media topics during the past two decades. The most prolific years for article production were 2012 and 2020. Larson was the author with the most citation potential. The most investigated subjects included women, authority, and internet religion. This study offers scholars with expertise in Islam and New Media. It provides an overview of keyword trends in the most influential journals and authors of publications on the topic of Islam and New Media, which has been somewhat popular over the past decade. This topic has the potential to be explored in Islamic studies in the future.

Keywords: Islam, New Media, Bibliometric, Biblioshiny

A. Introduction

In the past few years, researchers have become more and more interested in how the theme of Islam and new media is changing. For example, Chen & Zhang (Chen & Zhang, 2010), Campbell & Connelly, Muttaqin, and Larsson all of them look at how the Muslim community and new media interact. By going from traditional to digital, the Islamic public sphere has become a new arena for Islamic activists to fight over who has power. Also, the new media makes it harder for traditional interpreters and authorities to speak in the name of Islam, especially when it comes to explaining the religion's social goals and political agenda. People think that New Media is important both in terms of ideas and in the real world, but they also think that its rise is often contradictory (Marwantika, 2022). This is because new media is seen as a reason why

traditional religious authority is falling apart. Because of this, it's important to study what happens when Islam meets the new media.

As the world's largest Muslim-majority nation, Indonesia also contributes to the evolution of Islam and new media. Especially with pesantren, santri, and Kiai as components of Indonesia's renowned Islamic civilization. Researchers have observed that new media not only pose a threat to conventional authorities but have also significantly altered religious activities. This transformation cannot be divorced from Islamic groups' reaction to new media. Campbell emphasizes that responses to the novel are extremely varied, ranging from acceptance to rejection to innovation. In some ways, new media habits have become indistinguishable from religious practices, and Muslims themselves frequently view their online activities as part of their efforts to increase their religiosity. For instance, the One Day One Juz practice of reading the Qur'an using the Whatsapp platform (ODOJ). ODOJ members are required to read 'one day one juz,' or one section (juz) of the Qur'an, daily. Every month, 30 members of a WhatsApp group convene to finish reading the Qur'an.

In addition, several NU Kiai, such as Gus Mus, Gus Yusuf, or Gus Ulil Abshar Abdalla, engage in online recitation as a form of religious practice in the context of new media. Traditional methods of religious education are being replaced by digital platforms. The use of modern media in religious practice is one positive example, but it can also be exploited for evil purposes like terrorism. Terrorist propaganda is now being disseminated across the globe mostly through online platforms. In today's digital world, hacking and cyberwarfare are everyday occurrences. According to Weimann's analysis, terrorists' use of new media has inspired hitherto unheard-of forms of terror. This proves that new media is used in the Muslim community.

Academics haven't looked into how much and how well people are researching Islam and new media. Even though there has been a growing link between the Muslim community and the digital world for the last two or three years. Mandaville called it "digital Islam". Digital Islam is when the Muslim community adapted to digital media, which Eickelman calls the "new media". As a way for Muslims to spread their religious knowledge, the internet has become the new public space. Bunt calls it phenomenon Islamic Cyber Environment in this case. Because of this, Islamic researchers need to doo reviews about how Islamic themes and New Media have changed over time. These

reviews can be used as reference materials for future research. This paper uses Scopus data and Biblioshiny to do a basic bibliometric analysis to find relevant research trends and keywords about Islam and New Media.

This study aims to identify recent trends in Islamic research and New Media as indexed by Scopus. Scopus was selected because it is an authoritative source for the research. Islamic Studies and New Media This work employs Bibliometric analysis based on Biblioshiny. This method is used to examine a study's trend, which acts as a guide and incentive for future research. This study employed bibliometric data to IIdentity assess, and evaluate the evolution of Islamic and New Media research throughout time. This bibliometric technique is often used to identify Islamic and New Media research trends. Scholarsnote that bibliometric analysis serves as a guide for future research, so it is also useful for evaluators of scientific activities, particularly in the field of Islamic research in the digital era . In addition to publish or perish, Vos Viewer, and scChicagowe employ numerous more applications to help the study in this paper.

This research is based on two hypotheses. First, the stofy on Islam and new media has grown during the past ten years. Second, there are a variety of gender, political, and educational research tendencies in the field of Islam and new medBased ons of these two ideas, we analyzed the Scopus data we obtained. We hope that our analysis may assist researchers in conducting additional research on Islam and new media.

B. Main Information and Annual Scientific Production

This study uses information from Scopus articles published between the years 2000 until 2021. The search yielded 91 results, including articles, conference papers, books, editorials, and reviews. In addition, we restrict the search to the most recent decade, specifically 2000-2021, with a concentration on papers, to get to the real data. After applying the filters, fifty articles were located that both discussed Islam and were published in the New Media. According to Table 1, out of the 46 documents available, there were a total of 80 authors. This included 28 unique authors and 52 co-authors. A value of 0.575 was found for Documents per Author, while a value of 2.89 was found for

the Collaboration Index. Based on these numbers, it appears that coverage of Islam and New media has declined over the past decade. If we look at just 46 articles across a decade, we see a rather tiny amount. There are 190 articles, which is more than can be found from the Google Schoolar.

Table 1. Main Information and Annual Scientific Production

Description	Results
Documents	50
Sources (Journals, Books, etc.)	42
Keywords Plus (ID)	0
Author's Keywords (DE)	0
Period	2010 - 2022
Average citations per document	5,326
Authors	80
Author Appearances	83
Authors of single-authored documents	28
Authors of multi-authored documents	52
Single-authored documents	28
Documents per Author	0,575
Authors per Document	1,74
Co-Authors per Documents	1,8
Collaboration Index	2,89
Document types	
ARTICLE	50

The results also indicate that, despite being relatively low, research on Islam and new media has increased in the recent two decades. Based on the statistics presented in Figure 1, the years 2012 and 2018 had the highest scientific productivity with 10 articles each. 2011 and 2021 have seven pieces, while 2013, 2014, 2017, 2019, and 2020 have six.The yearr 2010 with five articles and fewer than four articles remaining.

Based on the data presented in the figure.1, 2012 marked the beginning several of studies on Islam and New Media in Indonesia. Among these studies are (Dahlan, 2012; Jinan, 2012), which examine the shift in religious authority and the features of Islamic rituals in Indonesia about the new media. In addition, constraints on government operations are other elements influencing the rise in study on a studies

and New Media, particularly in 2020. Multiple studies, including those by, can be utilized as evidence.

Figure 1. Annual scientific production Islam and New Media
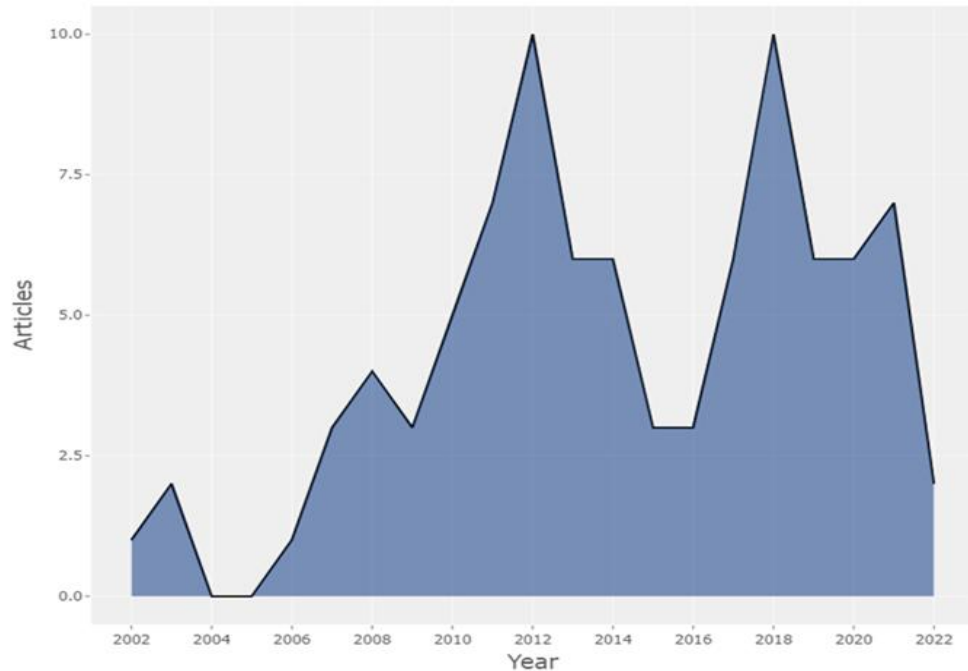
The data also show that Islamic research on new media is still not done very often. Some of the words that come up are "new media," "authority," "woman," "Islamic politics," "gender," and "the Internet." Several studies, like research, have looked into this authority . The researchers talked about how Islamic groups fight for power in the media. Once held in full by traditionalists, religious authority is now threatened by Salafists and conservatives who know how to use the media well. Researchers still talk with religious leaders about the role of women in the New Media era. Several studies, and, show this trend . These researchers on gender see that men are in charge of religious authority. Many sensitive topics about Islam have been talked about by female clerics. Eva F. Nisa, for example, saw that in the end, female clerics built their religious authority in different ways, one of which was with the community. The Women's Ulama Congress shows that women have the right to be leaders in the Islamic religion as well.

When discussing current events, some scholars have looked at how the media has influenced the politicization of Islam. Sebastian even went into depth about the

development of conservative Islam. In their quest to seize religious authority in Indonesia, Islamic conservatives can turn to digital media as an alternative. It's very different now from traditionalists like NU, for instance. The media is currently being used by NU as a means of da'wah. One way to measure the growing influence of traditionalists in the age of New Media is by looking at the prevalence of Ngaji Online. This shift, which is not only a coiner story but also an effort to restore lost power, is fascinating because it was carried out by traditionalists.

C. Most Relevant Sources and Most Global Cited Document

This study is not just based on how many were made or how important they were. But this study was also done based on how influential each journal is that publishes papers on Islamic and New Media topics. This was done by adding up the number of journals in the blue bar chart. In addition to showing the h-index, which describes the index value, it also shows the index value itself. The results showed that Critical Studies on Terrorism, the European Journal of Science and Theology, and the Indonesian Journal of Islam and Muslim Societies and Religions, each with two papers, had the best and most relevant sources. Each other journal also puts out one paper. Some of these magazines can be used instead of publishing articles about Islam and new media. The author looked at the quality of the top four journals and found that they were in the first and second quartiles. European Journal of Science and Theology, Indonesian Journal of Islam and Muslim Societies, Religions (Q1), and Critical Studies (Q2) on Terrorism are some of the journals that cover these topics.

Figure 3 also shows that the Indonesian Journal of Islam and Muslim Societies is the only journal from Indonesia that is most important. Other journals, like the Qudus International Journal of Islamic Studies and Studia Islamika, did not show up. This is because the focus and scope of the two journals are different. Most writings about Islam still look at it from a traditional and historical point of view. People study a lot about Sufism, moderation, and the history of Islam.

Figure 2. Most Relevant Sources
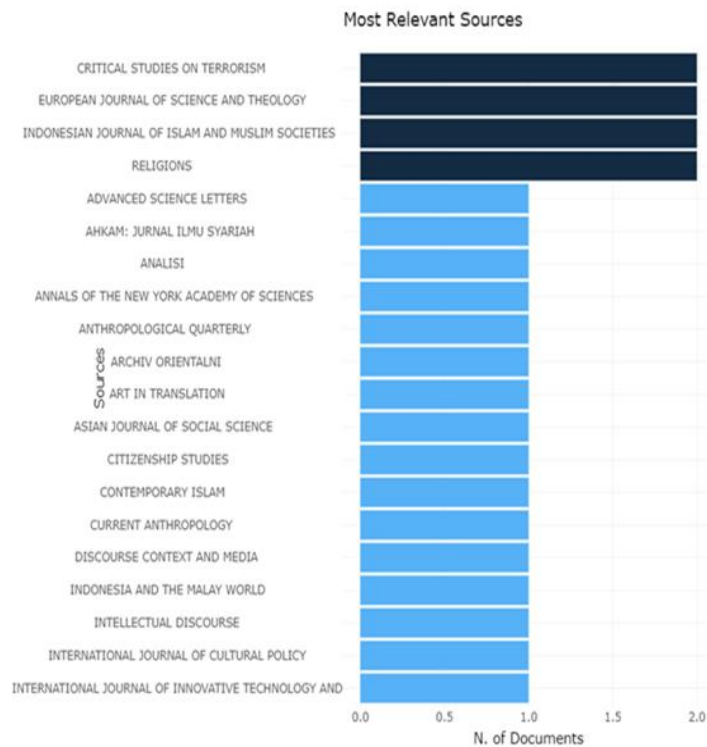
This study also looks at the most-cited articles. Echchaibi's article has been cited 38 times, making it the most-cited article. JM Post and Hamayotsu each have 23 references. Based on these numbers, no Indonesian writers have yet come to light. While Indonesia, which has the most Muslims and the most Islamic universities, should have a clear advantage. Unfortunately, many Indonesian Islamic researchers still study issues that are based on ideology and not on religious pragmatism.

Figure 3. Most Cited Documents
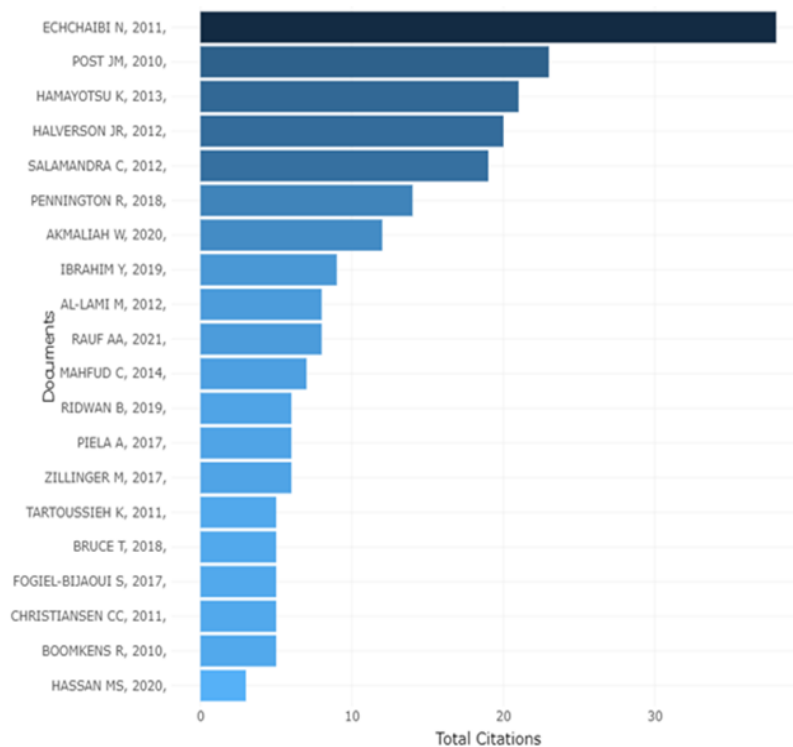
D. Top Author Production

Figure 3 shows who the Top Authors have been for the last 20 years. Adamski is still the most prolific author, with 2 articles and 0.5 citations per year in 2021. Echchaibi wrote two articles in 2009 and 2011 that were cited 3.17 times each, and Larsson wrote two articles in 2011 and 2013 that were cited 2.83 times each. But if you look at the total number of citations, there are 9.06 per year. His article was able to look at the huge amount of religious information on the internet. He says that the Weberian theory of charisma, tradition and legal authority can be changed by new media.

Figure 4. Top Authors' Production over the Time

Research into Islam and the new media grows and shrinks at different rates. For example, pesantren-related topics surfaced more frequently than usual this year. Before an essay by Jeff Ritchey and Nurhaya Muchtar was published in 2014, there were no academic discussions of pesantren and digital development. To achieve this, they looked at how pesantren heads felt about using media to get people involved in their communities. Many scholars have been interested in exploring the intersection of pesantren and new media. As one indicator of how pesantren education is changing, Fauzi et al. studied the prevalence of electronic learning in the institution. Agus Syakroni et al study on how the Internet of Things (IoT) might boost students' desire to learn also cites the usage of technology in Islamic boarding schools. It's fascinating to learn that Mukhibat also published a report on online boarding schools this year. He took a look at the current trend in Islamic education in Indonesia: the online boarding school.

These results suggest that discussions on Islam and the new media are in their early stages. Many topics of the inquiry, including Islamic boarding schools, religious authorities, and gender, remain relevant. Many studies have been conducted on the santri theme; for instance, examines the Santri Design community, and examineines the AIS Nusantra community. The second study is an illustration of studies that consider students' functions in the modern digital world.

E. Word Cloud

This research also counts the number of pertinent terms utilized. These terms can help researchers determine whether topics have been extensively and infrequently researched. Islam and Media are the most commonly used terms with over 30 occurrences, according to the data presented in Figure.5. The word religious appears eleven times, Islamic ten times, and authority nine times. In addition, the phrases online and religion appear seven and eight times, respectively. These are some of the most common words in research. It is clear from these comments that the topics of online Islam and religious authority are extensively researched by scholars. Women, practice, terrorism, Indonesia, and identity are uncommonly explored topics, as depicted in Figure 5. Each only appears three times. This information can help future academics attempt to explore these patterns in greater depth. For example, by conducting research on social media regarding the authority of female clerics or religious activities.

Figure 5. Word Cloud Islam and New Media
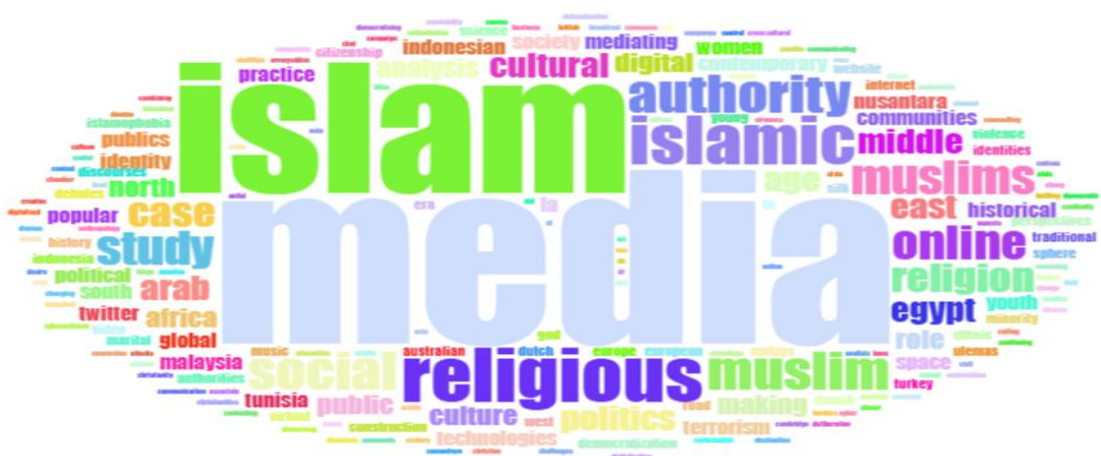
F. Conclussion

This study demonstrates that Islamic studies and new media have evolved during the past two decades. The 50 Scopus documents utilized in this analysis demonstrate that research on Islam and New media has grown annually. Especially in 2012 and 2020, which each include seven articles. Larrson emerged as the most important author on this subject. Trend analysis reveals that Islam and new media are yet underdeveloped topics. According to data from the globe cloud, the most prevalent themes are religious authority, women, the media, practice, and identity. Additionally, topics such as Indonesia and internet religion are equally intriguing. In light of the paucity of studies on the topic of Islam and New Media, it is necessary to do additional studies on this topic.

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