
Exploring Global Phenomena of Modern Islamic Culture: A Systematic Literature Review

Mohammad Izdiyan Muttaqin^{1*} and S. Salahudin Suyurno²

¹School of Strategic and Global Studies University of Indonesia, Indonesia

²Academy of Contemporary Islamic Studies University Teknologi Mara, Malaysia

Article Info

Article history :

Received: January 23, 2024

Revised: May 16, 2024

Accepted: June 29, 2024

Keywords :

*Islamic culture,
modernization,
globalization, adaptation,
trends*

ABSTRACT

The ongoing changes brought about by time, globalization, and modernization compel individuals to adapt, significantly impacting Islamic culture worldwide. This article explores the themes, trends, and transformations of modern Islamic culture through a Systematic Literature Review methodology using Scopus. Out of 1,097 documents, 30 documents from 17 countries were analyzed. Most of these were authored by researchers from the USA, Iran, and Indonesia. Three main themes emerged from the analysis: Islamism, cultural relations, and historical perspectives. Additionally, five key themes were identified: Diverse Perspectives on Islamic Tradition, Adaptation to Modernity, Ethical and Philosophical Inquiry, Cultural and Social Dynamics, and Global-Local Interactions. The results of this study highlight the success of Muslim communities in preserving Islamic culture in the modern era while integrating Islamic values into various aspects of life, including law, arts, and sciences. This article contributes to a deeper understanding of the global phenomenon of modernization within Islamic culture.

© Muttaqin & Suyurno (2024)



This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

Correspondence Address:

moh.izdiyan@ui.ac.id

MIMBAR AGAMA DAN BUDAYA

Published by the Center for Research and Publication (PUSLITPEN), Research and Service Institute (LP2M) UIN Syarif Hidayatullah Jakarta, Indonesia

Please cite this article in APA Style as:

Muttaqin, M. I., & Suyurno, S.S. (2024). Exploring Global Phenomena of Modern Islamic Culture: A Systematic Literature Review. *Mimbar Agama Budaya*, 41(1), (29-47)

<https://doi.org/10.15408/mimbar.v41i1.38835>

1. INTRODUCTION

Islamic culture, with its rich history spanning continents and centuries, stands as a profound testament to the diversity and dynamism of human civilization (Küçük, 2017). In the contemporary era, the manifestations of Islamic culture have undergone significant transformations, influenced by globalization, technological advancements, socio-political shifts, and evolving interpretations of religious principles. Understanding these global phenomena within modern Islamic culture is crucial not only for scholars and researchers but also for policymakers, educators, and the broader global community.

The study of Islamic culture has long been a subject of fascination and scholarly inquiry, encompassing diverse fields such as anthropology, sociology, history, religious studies, and cultural studies (Obeid, 2015). However, while numerous studies have explored various aspects of Islamic culture, there remains a gap in the literature concerning a comprehensive synthesis of contemporary global phenomena within this cultural framework. Existing research often focuses on specific regions, historical periods, or thematic areas, thereby limiting our understanding of the interconnectedness and broader patterns shaping modern Islamic culture on a global scale.

Modern Islamic culture involves the construction of modern forms of Muslim subjectivities and social orders, combining Islamic traditions with non-religious and globally relevant cultural scripts (Mex-Jørgensen, 2020). Islamic literature within contemporary and multiculturalism periods is marked by the existence of tendencies such as 'dark poetry' influenced by postmodernism and popular literature with romantic themes (Supriyono & Wartono, 2020). Islamic literature is influenced by the recent developing post-modernism, and the presence of contemporary Islamic literature may not be separated from the community's social conditions. Efforts have been made by intellectuals and leaders in the Islamic world to adapt to the novelty of modernity that has come to Europe over the past 150 years, highlighting the crisis of Islamic culture in its encounter with modernity (Hindus & Djait, 2017). Islamic societies today are products of the world capitalist system and cannot be understood as being separate from its forces, challenging the belief that Islam is not part of, nor much affected by, the modern world-system (Samman & Al-Zo'by, 2015). The impact of globalization on Muslim communities and identities has led to the emergence of alternative modernities in the face of globalization, with people's understanding of how to be a good and proper Muslim being influenced by social changes (Latif et al., 2023).

There is a need for more studies on Islamic literature to highlight its significance and cultural impact, as critics may not give sufficient concern for Islamic literature and have not been encouraged to go deeply into the literary works of Islamic writers (Al Areqi, 2016). The Islamic literature does not take its proper place among the world arts as one of the significant areas of research, and many studies need to be done on the Islamic literature to highlight this sort of literature and culture. The Islamic critics attempt to put the foundations of this new literature, but their efforts do not show sufficient concern with the Islamic literature, and the literary works of the Islamic literature do not get sufficient study and research (Al Areqi, 2016).

Islamic societies today are products of the world capitalist system and cannot be understood as being separate from its forces, challenging the belief that Islam is not part of, nor much affected by, the modern world-system (Samman & Al-Zo'by, 2015). Globalization's influence on Muslim communities and identities has led to the importance of piety in the social construction of Muslim

identity and its relation to the visibility of religion in different parts of the Muslim World. Islam is playing the role of a bulwark against western hegemony and is instrumentalized both by the powers that be and by the oppositions, all of whom give themselves over to displays of one-upmanship over fidelity to Islam (Char, 2010).

This systematic literature review aims to address this gap by providing a comprehensive overview and analysis of the diverse manifestations of modern Islamic culture across different regions and contexts worldwide. By synthesizing existing research, the study seeks to identify common themes, trends, and dynamics shaping contemporary Islamic culture, while also highlighting variations, complexities, and points of divergence. Through this approach, the objective is to contribute to a deeper understanding of the multifaceted nature of modern Islamic culture and its implications for various domains, including social, political, economic, and cultural spheres.

While there have been valuable contributions to the study of Islamic culture (Yüceer, 2022), there remains a lack of comprehensive syntheses that encompass the global scope of contemporary phenomena within this cultural framework. Existing literature often exhibits geographic and thematic biases, overlooking the interconnectivity and transnational dynamics that characterize modern Islamic culture (Kudriavtceva et al., 2022). By conducting a systematic review, this study seeks to fill this gap by providing a holistic perspective that transcends regional and disciplinary boundaries, thereby enriching our understanding of the complexities and nuances inherent in modern Islamic culture.

This paper holds significant importance for academia, policymakers, educators, and the general public alike. By offering a comprehensive synthesis of contemporary global phenomena within modern Islamic culture, the study provides valuable insights into the ways in which Islamic traditions, beliefs, practices, and identities are being negotiated, reinterpreted, and transformed in the context of globalization and modernity. Moreover, the findings of this research can inform efforts aimed at promoting intercultural dialogue, fostering social cohesion, addressing socio-economic disparities, and advancing mutual understanding among diverse communities in an increasingly interconnected world. Overall, this paper serves as a foundational resource for further research, education, and policy development concerning modern Islamic culture and its implications for global society.

2. METHODS

This systematic literature review (Lagorio & Pinto, 2021) aims to explore the dimensions and manifestations of modern Islamic culture. In light of the evolving socio-cultural landscape, understanding modern Islamic culture becomes increasingly pertinent. This section will define "modern Islamic culture" and underscore the importance of examining its various facets. The primary objectives of this review are to identify key themes and trends in modern Islamic culture literature, to analyze the influence of modernity on Islamic cultural practices and beliefs, and to examine the role of globalization and technology in shaping contemporary Islamic culture. The research question for this systematic literature review on modern Islamic culture is: "What are the key themes, trends, and transformations in modern Islamic culture in response to globalization and societal changes?"

This research question encompasses the objectives of the review, focusing on identifying and analyzing the various dimensions of modern Islamic culture within the context of contemporary global influences. It allows for an exploration of both the traditional aspects of Islamic culture and the adaptations and innovations that have emerged in response to modernity and globalization. We utilized scopus academic database to identify relevant literature, which is utilized by many other researchers (Lei & Xu, 2020) (Sánchez-Prieto et al., 2017). Keywords including "modern Islamic culture," is used in the search strings. From the initial keywords, 1097 documents were successfully identified. And from that number, further restrictions were applied in several aspects, namely publication years between 2020-2024, restrictions limited to documents related to social and cultural sciences, limited to documents in the English language only, and keywords were restricted to those using the vocabulary: Islam, Islamism, religion, culture, and human. With these restrictions, the identified results amounted to 44 documents.

From this number, 31 documents were retrieved, one was excluded because the document was incomplete, and the rest 30 documents were collected for further analysis, as presented in the prisma diagram (Haddaway, N. R., Page, M. J., Pritchard, C. C., & McGuinness, 2022) (Figure 1). Screening was conducted based on titles, abstracts, and full texts to ensure relevance to the research objectives. Criteria for relevance included alignment with the definition of modern Islamic culture and substantive exploration of its manifestations.

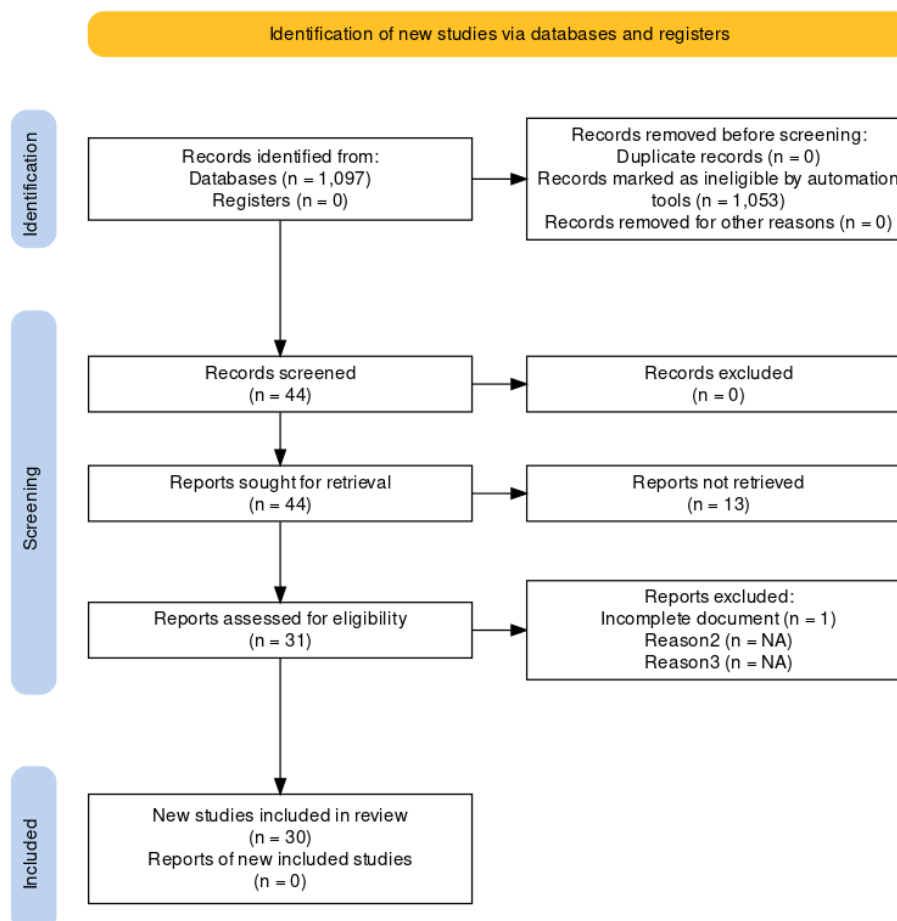


Figure 1. Prisma diagram (source: author's elaboration based on (Haddaway et al., 2022))

2.1. Extraction of Data

Data extraction involved capturing key information such as author(s), publication year, research methodology, and main findings. A structured form was used for consistency in data collection. Extracted data were organized into categories based on thematic analysis. The quality of included studies was evaluated using established criteria, considering factors such as research design, sample size, and methodological rigor. Any potential biases or limitations in the selected studies were acknowledged and accounted for in the analysis. LibreOffice Calc was used in this process (Moroianu et al., 2024).

2.2. Data Synthesis and Results Presentation

Findings from the included studies were synthesized using thematic analysis. Patterns, themes, and trends across the literature are identified to provide a comprehensive overview of modern Islamic culture. VOSviewer (Secinaro & Calandra, 2021) and LibreOffice Calc (Moroianu et al., 2024) were used in this process. The results were presented through narrative summaries and visualizations. Key findings were highlighted to elucidate the diversity and complexity of modern Islamic culture. The implications of the findings were discussed in relation to the research objectives, highlighting insights into the dynamics of modern Islamic culture. Gaps in the literature and avenues for future research was identified to contribute to ongoing scholarly discourse. By synthesizing existing scholarship, this review contributes to a deeper understanding of the intersection between Islam, modernity, and globalization.

3. RESULTS AND DISCUSSION

In this study, the authors downloaded and analyzed 30 documents obtained from the Scopus database. These 30 documents were not published in the same year, they were published in different years. Upon examining the data obtained from the analysis using LibreOffice Calc, it was observed that there were three documents published in 2020. Subsequently, upon further review, it was found that the number of documents published in 2021 was significantly higher, more than double, totaling 7 documents. This increase could possibly be attributed to the widespread impact of the Covid-19 pandemic, which prompted researchers to be more active in uncovering phenomena related to the modernization of Islamic culture worldwide. Furthermore, the number of documents published in 2022 increased even further, totaling 9 documents. It can be inferred that the documents most utilized in this research were those published in 2022. However, it is not definitively known what caused the surge in documents in 2022. The year 2022 marked a period where the effects of the Covid-19 pandemic began to diminish, potentially allowing researchers more freedom to document and analyze cultural phenomena within modern Islamic contexts.

Moreover, upon examining the documents published in 2023, there was a slight decrease in the count, dropping from 9 documents to 8. The most recent documents used in this study were those published in 2024. Since this research was conducted in May 2024, the year 2024 is ongoing, and therefore, the number of documents originating from publications in 2024 is also fewer compared to those from 2023, with the same count as the documents published in 2020, totaling 3 documents (Figure 1). In total, the analysis encompassed 30 documents, with the highest number published in 2022 and the lowest in 2020 and 2024. This data indicates that the theme of

modern Islamic culture is indeed a compelling topic for researchers, leading to a continuous emergence of publications on this theme over the years. Furthermore, this systematic literature review (SLR) is reinforced by recent research findings published within the past 5 years as of the writing of this text.

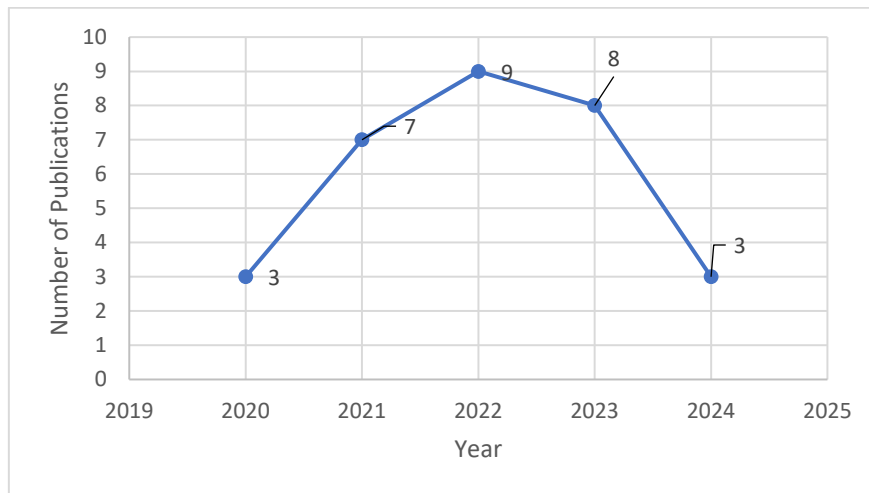


Figure 2. Documents by year (author's elaboration)

We found that some articles have garnered more citations compared to others. Several factors could contribute to this discrepancy in citation counts. Firstly, the topic and relevance of the article play a significant role. Articles addressing timely and significant issues within their respective fields are more likely to attract attention and citations. For instance, articles focusing on pressing societal issues, emerging trends, or providing novel insights tend to garner more citations. In this dataset, the article by Gallop A.T. in "South East Asia Research" published in 2022 (Muhtadi, 2017) might have attracted more citations due to its relevance to current events or its contribution to understanding critical aspects of Southeast Asian studies (Table 1).

Secondly, the reputation and impact factor of the journal also influence citation counts. Articles published in prestigious journals with a wide readership are more likely to be cited by other researchers. Therefore, articles published in well-established journals such as "International Journal of Heritage Studies" or "Journal for Multicultural Education" may receive more citations compared to those in lesser-known journals (Table 1). Moreover, the visibility and accessibility of the article can impact citation counts. Articles that are freely available or easily accessible to researchers are more likely to be cited than those behind paywalls or difficult to access. Furthermore, the author's reputation and networking within the academic community can influence citation counts. Well-known authors or those actively engaged in academic discourse may attract more citations to their work. Overall, the variation in citation counts among articles in the dataset can be attributed to a combination of factors including the topic's relevance, journal reputation, accessibility, and author prominence within the academic community.

Table 1. Documents by citation

Authors	Year	Source title	Cited
Rico T.	2020	International Journal of Heritage Studies	4
R'bol H.	2021	Journal for Multicultural Education	4
Gallop A.T.	2022	South East Asia Research	4
Ezzat A.	2020	International Journal of Middle East Studies	3
Al Ansari M.; et al.	2021	Journal of Ethnicity in Substance Abuse	3
Pool F.W.	2021	Modern Asian Studies	3
Budjaj A. et al.	2021	Journal of Ethnobiology and Ethnomedicine	2
Kamelnia H et ahl.	2022	Journal of Architecture and Urbanism	2
Ayoub S.A.	2022	Journal of Law and Religion	1
Hatina M.	2022	Journal of Political Ideologies	1
Khan R.	2022	Modern Asian Studies	1
Sokolov O.A.	2022	Vostok (Oriens)	1
Aidulsyah F.	2023	Asian Journal of Social Science	1
Valaitė D. et al.	2024	Culture, Medicine and Psychiatry	1
Kahraman F.	2020	Cumhuriyet İlahiyat Dergisi	0
Ben Hammed M.W.	2021	Journal of North African Studies	0
Jeshvaghani M.S.	2021	Religious Inquiries	0
Mohammadi E. et al.	2021	International Review of Public Policy	0
Samalavičius A.L.	2022	Journal of Architecture and Urbanism	0
Mielusel R.	2022	Artistic (Self)-Representations of Islam and Muslims Vestnik Sankt-Peterburgskogo Universiteta, Filosofii i Konfliktologii	0
Masigol H. et al.	2022	Middle Eastern Studies	0
Gustafson J.	2023	International Journal of Islamic Thought	0
Oyosoro F.I.	2023	Indonesia and the Malay World	0
Zara M.Y.; et al.	2023	Journal of the Royal Asiatic Society	0
Alam M.	2023	Contemporary Islam	0
Nik Mat N.H.; et al.	2023	Journal of Risk Research	0
Bayatrizi Z.	2023	International Journal of Hindu Studies	0
Marrewa-Karwoski C.	2023	Occasional Papers on Religion in Eastern Europe	0
Slyusar V. et al.	2024	Asian Journal of Communication	0
Rakhmani I.	2024		0

The data found is evident that the documents, which pertain to modern Islamic culture, are distributed across various countries. The United States has the highest number of documents with seven, followed by Indonesia and Iran with three documents each. This distribution reflects the global interest and engagement with the topic of modern Islamic culture. Furthermore, countries like Lithuania, Spain, and the United Kingdom also contribute to the discourse with two documents each. Other countries such as Australia, Austria, Canada, Germany, Israel, Malaysia, Netherlands, Nigeria, Russian Federation, Turkey, and Ukraine each have one document related to modern Islamic culture (Figure 3).

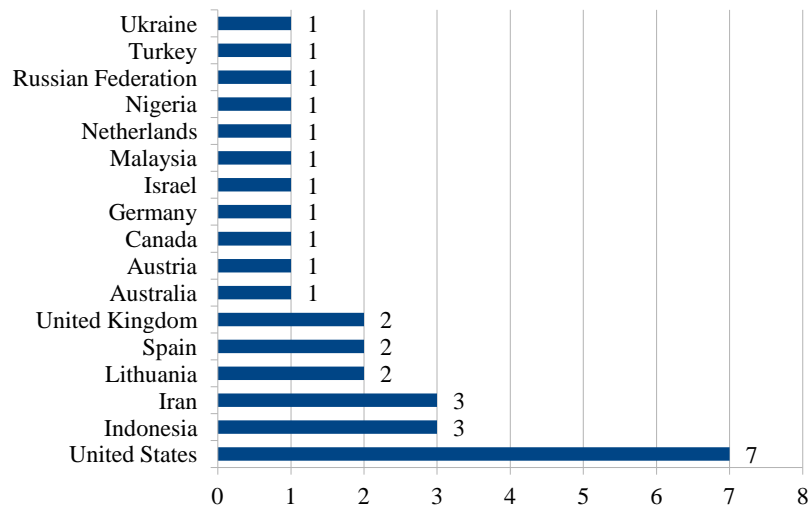


Figure 3. Documents by countries

This diverse geographic representation underscores the global nature of research on modern Islamic culture and suggests that scholars and researchers from various regions are actively contributing to the discourse. Additionally, it highlights the multidisciplinary and multicultural perspectives that enrich the understanding of modern Islamic culture in contemporary society. With consideration of the historical context and evolution of modern Islamic culture.

The co-occurrence network diagram visually represents the interconnection of these themes within the body of literature on modern Islamic culture (Figure 4). This analysis underscores the multidimensionality and complexity of the subject matter, emphasizing the interdisciplinary nature of research in this field. It also suggests that scholars are exploring various dimensions of modern Islamic culture, from religious and ideological aspects to cultural interactions and historical contexts, contributing to a comprehensive understanding of this dynamic and evolving phenomenon on a global scale. The three themes that emerge in VOSviewer serve as the basis for the author to divide the discussion in this article into three main clusters: (1) historical perspective, (2) islamism, and (3) cultural relations (figure 4).

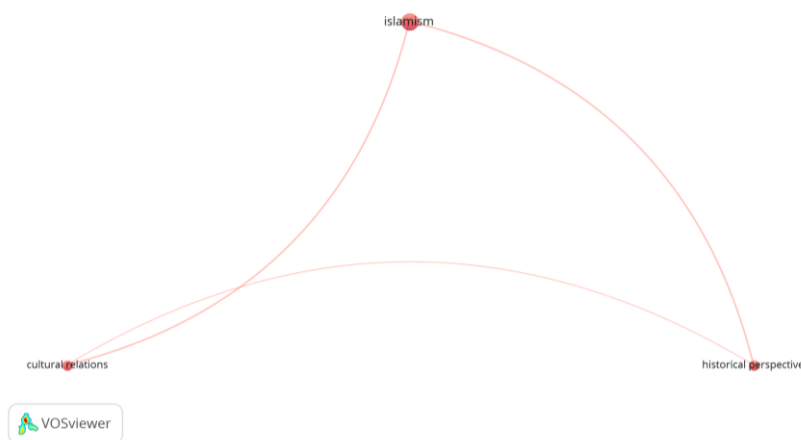


Figure 2. Co-occurrence based on keywords (source: authors's elaboration using VOSviewer)

3.1. Historical Perspective Cluster

The synthesized analysis demonstrates the diverse perspectives and research foci within the realm of modern Islamic culture. Each study contributes unique insights, ranging from heritage preservation challenges to historical and intellectual dialogues, scientific contributions, colonial legacies, and spiritual contestation (Table 2). Collectively, these studies highlight the multifaceted nature of modern Islamic culture and underscore the importance of interdisciplinary approaches in understanding its complexities. Expanding the analysis further reveals the interdisciplinary nature of the studies and the broader implications they hold for understanding modern Islamic culture:

Concerning cultural preservation and heritage management, Trinidad Rico's study delves into the complexities of heritage preservation (Rico, 2020), emphasizing the need for a nuanced understanding of abandonment discourse. This intersects with Gallop's investigation into the colonial legacies' impact on Qur'an manuscript collecting, showcasing how historical narratives shape cultural preservation efforts (Gallop, 2022). Ferruh Kahraman's exploration of prophets' contributions to cultural, scientific, and technological development (Kahraman, 2020) intersects with Razak Khan's examination of intellectual dialogues between minority communities (Khan, 2022). Both studies highlight the intersection of religion, intellectual history, and societal development. Christine Marrewa-Karwoski's analysis of premodern Hindustani voices and spiritual contestation (Marrewa-Karwoski, 2023) intersects with Khan's study on minority entanglements in colonial India. These studies provide insights into social dynamics, minority identities, and political implications within the broader context of Islamic culture.

The studies collectively emphasize the rich cultural diversity within modern Islamic societies, spanning regions such as Qatar, Germany, India, and the Philippines. They underscore the importance of acknowledging and preserving this diversity to foster cultural understanding and cohesion. By exploring historical narratives, intellectual dialogues, and scientific contributions, the studies highlight the continuity and evolution of Islamic culture over time. They provide valuable insights into how historical legacies shape contemporary societies and inform future trajectories.

Oyosoro's analysis of Islamic scientific thoughts on warfare (Oyosoro, 2023) offer practical implications for policymakers and community leaders. They underscore the importance of community engagement, interdisciplinary collaboration, and inclusive approaches in addressing contemporary issues facing Islamic societies.

The studies prompt further research into cross-cultural exchanges, comparative analyses, and transnational connections within modern Islamic culture. Future studies could explore intersections between different cultural, religious, and intellectual traditions to foster greater dialogue and understanding. There is a need for research that addresses contemporary challenges facing Islamic communities, such as social justice, religious freedom, and cultural preservation in the face of globalization and modernization. Future studies could explore innovative approaches to address these challenges while respecting diverse cultural and religious perspectives.

In conclusion, the analyzed studies offer valuable insights into the multifaceted nature of modern Islamic culture, highlighting its interdisciplinary, global, and dynamic character. By engaging with diverse perspectives and exploring historical continuities and contemporary challenges, these studies contribute to a richer understanding of Islamic societies and their interactions with the broader world.

3.2. Cultural Relation Cluster

The Cultural Relation Cluster articles offer a multifaceted exploration of modern Islamic culture, revealing its dynamic interplay with historical legacies, societal norms, and global influences. Through a synthesis and analysis of these articles, several key themes emerge. Despite historical and religious contexts, cultural practices persist and adapt to contemporary challenges. This is evident in studies by Al Ansari et al. (Al Ansari et al., 2021) and Kamelnia & Hanachi (Kamelnia & Hanachi, 2022), which highlight the resilience of cultural traditions amidst globalization and societal transformations.

R'boul (2021) advocates for intercultural empathy and multicultural education (R'boul, 2021), emphasizing the importance of understanding and dialogue between different faiths. This aligns with Budjaj et al. (2021), who explore the rich diversity of ethnozoological practices, showcasing the cultural capital within society in Morocco (Budjaj et al., 2021). Mohammadi & Durnova (Mohammadi & Durnova, 2021) and Bayatrizi (Bayatrizi, 2023) examine the influence of cultural contexts on policy frameworks and social actions. They demonstrate how cultural concepts like "civil sexuality" in Iran and insurance practices undergo adaptation to align with societal norms and religious values.

Mielusel (Mielusel, 2022) and Samalavičius (Samalavičius, 2022) explore the intersection of art, culture, and identity, challenging and reshaping public perceptions of Islam. Through artistic representations, they foster cultural understanding and appreciation, contributing to cross-cultural dialogue. Sokolov (Sokolov, 2022) and Valaitė & Berniūnas (Valaitė & Berniūnas, 2024) analyze the enduring legacy of historical figures and the integration of Western and Islamic notions in contemporary discourse concerning mental health, which is related with *majnun* concept in Arab World. They illustrate how globalization shapes societal attitudes and behaviors, influencing cultural practices and societal structures.

Studies by Nik Mat et al. (Nik Mat et al., 2023) and Rakhmani (Rakhmani, 2024) explore the complex interplay between religious principles and societal norms, particularly regarding gender roles and halal practices. They highlight the adaptive nature of religious interpretations, reflecting broader shifts in societal values. Slyusar et al. (Slyusar et al., 2024) provide insights into communication strategies within diverse cultural contexts, emphasizing the importance of aligning messaging with cultural sensitivities. They underscore the need for effective communication in navigating cultural differences and reaching diverse audiences.

Although many non-Muslims perceive Muslims as synonymous with radicalism and hostility towards non-Muslims, Slyusar's research reveals that Muslims in Ukraine also contribute to various humanitarian activities and have been utilizing various modern media in their endeavors. In summary, these articles collectively illuminate the multifaceted nature of modern Islamic culture, characterized by resilience, adaptation, and cross-cultural dialogue. They offer valuable insights into cultural preservation, education, policy-making, artistic expression, and societal dynamics in an increasingly interconnected world.

3.3. Islamism Cluster

The articles within the Islamism Cluster offer diverse perspectives and nuanced analyses on various dimensions of contemporary Islamic thought and practice. Ezzat's (Ezzat, 2020) examination delves into the complex relationship between modern legal systems and Islamic jurisprudence in Egypt, challenging common narratives of secularization by highlighting the enduring influence of Sharia within the country's legal framework. Ben Hammed's (Ben Hammed, 2021) study explores contrasting viewpoints on Sufism among Moroccan intellectuals, revealing differing interpretations regarding its compatibility with modernity and its potential for ethical reform within Arabic Islamic culture. Jeshvaghani's (Jeshvaghani, 2021) critique of Iran's approach to integrating human sciences underscores the importance of embracing diverse epistemologies to enrich academic discourse and foster a more inclusive intellectual environment.

Pool's (Pool, 2021) research sheds light on the grassroots dynamics of Islamic reformism in rural India, revealing its role in addressing socio-economic challenges and navigating tensions between traditional and modern values. Ayoub's (Ayoub, 2022) examination of legal categorization in Egypt provides insights into the evolving nature of Islamic jurisprudence, particularly in relation to the delineation of religious authority and state governance. Hatina's (Hatina, 2022) comprehensive analysis of Taha's intellectual legacy highlights his advocacy for a progressive interpretation of Islam rooted in liberal values, which has shaped contemporary discourses on democracy and religious reform.

Masigol et al. (Masigol et al., 2022) challenge preconceptions about religious resistance to scientific inquiry by presenting empirical evidence of Iran's receptivity to evolutionary theory, illustrating the compatibility between Islamic beliefs and contemporary scientific knowledge. Gustafson's (Gustafson, 2023) exploration of ideological tensions within the Islamic Republic of Iran traces the historical evolution of Islamist principles amidst competing narratives of revolution and governance. Alam's (Alam, 2023) investigation into Maulana Azad's theological writings offers insights into his engagement with nationalist movements, shaping modern Muslim identity in South Asia. Lastly, Aidulsyah's (Aidulsyah, 2023) study of urban Salafism among Indonesian youth provides valuable insights into the socio-cultural dimensions of religious identity in contemporary urban settings, demonstrating the fluidity of religious identities in the digital age. Together, these analyses contribute to a deeper understanding of the complex interplay between tradition and modernity within contemporary Islamic thought and practice, reflecting the diversity of perspectives and experiences within Muslim communities worldwide.

3.4. Discussion

Previous research on Islamic modern culture has explored various facets of the intersection between Islamic tradition and contemporary influences (Farkhani et al., 2021). Scholars have investigated topics such as the evolution of Islamic jurisprudence in modern legal systems, the role of Sufism in shaping ethical reform and philosophical perspectives, and the dynamics of religious identity in multicultural societies. Studies like Ezzat's (Ezzat, 2020) have examined the adaptation of Islamic law within modern legal frameworks, highlighting the enduring influence of Sharia in countries like Egypt. This research challenges narratives of secularization and emphasizes the continued relevance of Islamic principles in governance and jurisprudence.

Similarly, Ben Hammed's (Ben Hammed, 2021) work delves into the philosophical perspectives of Moroccan intellectuals on Sufism, showcasing contrasting views on its

compatibility with modernity and its potential for ethical reform within Arabic Islamic culture. This research underscores the complexities of navigating tradition and modernity within Islamic thought. Jeshvaghani's (Jeshvaghani, 2021) critique of Iran's approach to integrating human sciences sheds light on the need for diverse epistemologies in academic discourse. By highlighting the dominance of scientific empiricism and positivism in Iran's intellectual landscape, this research calls attention to the importance of embracing alternative perspectives to enrich scholarly inquiry.

Other studies, such as Pool's (Pool, 2021) examination of Islamic reformism in rural India, offer insights into grassroots movements that address socio-economic challenges while navigating tensions between traditional values and modernity. These researches illuminate the diverse ways in which Islamic communities engage with contemporary issues and adapt to changing social realities. Additionally, researches like Aidulsyah's (Aidulsyah, 2023) exploration of urban Salafism among Indonesian youth provide insights into the socio-cultural dimensions of religious identity in modern urban settings. By examining the blending of pop culture with religious discourse, this study highlights the fluidity of religious identities and the role of digital media in shaping religious narratives.

Overall, previous research on Islamic modern culture reflects a rich tapestry of scholarly inquiry into the complexities of religious identity, tradition, and adaptation in an increasingly globalized world. These studies contribute to a deeper understanding of the dynamic interplay between Islamic tradition and contemporary influences, offering valuable insights into the diverse expressions of Islamic culture in the modern era. The findings of this systematic literature review shed light on various dimensions of modern Islamic culture within the global context. The synthesis of research articles reveals several key themes and trends:

1. **Diverse Perspectives on Islamic Tradition:** The review highlights the plurality of perspectives within Islamic discourse, reflecting diverse interpretations and engagements with tradition. Scholars have examined the intersections of Islamic principles with contemporary issues such as governance, ethics, and social reform, showcasing the dynamic nature of Islamic thought in response to evolving societal challenges.
2. **Adaptation to Modernity:** Many studies explore how Islamic communities navigate the complexities of modernity while maintaining cultural and religious identity. Research has documented the ways in which Islamic traditions interact with globalization, technological advancements, and socio-economic changes, illustrating processes of adaptation, negotiation, and resistance within diverse cultural contexts.
3. **Ethical and Philosophical Inquiry:** A significant portion of the literature review delves into ethical and philosophical dimensions of Islamic thought, particularly concerning questions of morality, rationality, and cultural heritage. Scholars investigate how Islamic ethics inform responses to contemporary issues such as social justice, environmental sustainability, and human rights, highlighting the relevance of Islamic tradition in addressing pressing global challenges.

4. **Cultural and Social Dynamics:** Studies examine the role of culture and society in shaping expressions of Islamic identity and practice. Research investigates phenomena such as Islamic art, architecture, literature, and popular culture, elucidating how these cultural forms both reflect and shape Muslim experiences in the modern world. Additionally, scholars explore social dynamics within Muslim communities, including issues related to gender, class, ethnicity, and migration.
5. **Global and Local Interactions:** The review underscores the interconnection of global and local dynamics in shaping modern Islamic culture. Research illuminates how transnational networks, communities, and digital media platforms facilitate the circulation of Islamic ideas, practices, and identities across geographical boundaries. At the same time, studies emphasize the significance of local contexts and histories in influencing the diverse manifestations of Islamic culture worldwide.

Overall, the systematic literature review offers a comprehensive overview of the multifaceted nature of modern Islamic culture in the global world. By synthesizing findings from diverse disciplinary perspectives, the review contributes to a nuanced understanding of the complexities, challenges, and opportunities inherent in the contemporary expressions of Islamic identity, belief, and practice.

This systematic literature review offers a comprehensive examination of modern Islamic culture, shedding light on its multifaceted dimensions, dynamics, and implications in the global context. However, it is imperative to acknowledge several limitations inherent in this research endeavor. Firstly, the scope of the review may be constrained by the selection criteria employed to identify relevant literature. While efforts are made to be inclusive, certain perspectives or contributions may inadvertently be overlooked, potentially limiting the comprehensiveness of the analysis.

Moreover, there exists a risk of publication bias, whereby the included studies may disproportionately represent specific viewpoints or scholarly traditions, thereby influencing the overall portrayal of modern Islamic culture. This bias can skew the synthesized evidence and compromise the objectivity of the findings. Additionally, variations in the quality and rigor of the included studies may pose challenges to the reliability and validity of the synthesized evidence. Divergent methodologies, theoretical frameworks, and analytical approaches across studies can further complicate the synthesis process, potentially leading to inconsistencies or contradictions in the findings.

Furthermore, the contextual specificity of modern Islamic culture presents another limitation. The cultural, historical, political, and socio-economic contexts within which Islamic practices and beliefs manifest are diverse and dynamic, necessitating a nuanced understanding that may be challenging to capture comprehensively within the confines of a systematic literature review. Temporal constraints also warrant consideration, as the review may prioritize recent publications over historical perspectives due to practical limitations. While this approach ensures relevance to contemporary discourse, it may overlook valuable insights from earlier scholarship that remain pertinent to understanding the evolution of modern Islamic culture.

Moreover, the interdisciplinary nature of the topic calls for integration of diverse theoretical perspectives and methodological approaches. However, limitations in disciplinary expertise or

familiarity with alternative paradigms may inadvertently influence the interpretation of findings, potentially introducing biases or oversights. Finally, the biases and assumptions of the researchers themselves represent a potential limitation. Despite efforts to maintain objectivity and impartiality, individual perspectives, experiences, and cultural backgrounds may shape the selection, interpretation, and synthesis of literature, underscoring the importance of reflexivity in the research process.

In conclusion, while this systematic literature review offers valuable insights into modern Islamic culture, it is essential to recognize and address these limitations to ensure the integrity, validity, and relevance of the findings. Mitigating these limitations requires careful attention to methodological rigor, inclusivity in selection criteria, openness to diverse perspectives, and reflexivity in the research process. By doing so, researchers can enhance the robustness and credibility of future investigations into this complex and dynamic field of inquiry.

CONCLUSION

In conclusion, this systematic literature review offers a comprehensive exploration of modern Islamic culture, shedding light on its multifaceted nature and diverse manifestations across global contexts. Through an extensive synthesis of scholarly works, the review has elucidated various dimensions of contemporary Islamic societies, ranging from religious practices and socio-political movements to cultural expressions and intellectual discourses.

The findings underscore the dynamic and adaptive nature of modern Islamic cultures, challenging simplistic narratives and revealing the richness of Muslim identities and experiences. From the analysis of legal debates to the examination of artistic productions, the review has provided valuable insights into the ways in which Islamic communities negotiate tradition and modernity, navigate cultural boundaries, and engage with diverse socio-cultural landscapes.

However, it's important to acknowledge the limitations of this review. Firstly, the scope of the review may have been constrained by language barriers, geographical focus, and disciplinary biases, potentially leading to the omission of relevant literature. Additionally, the dynamic nature of modern Islamic culture means that the findings of this review may not capture the full breadth and depth of contemporary developments, as new trends and phenomena continue to emerge over time.

For future research, it is suggested to conduct more interdisciplinary studies that bridge the gaps between different academic disciplines and perspectives. Additionally, researchers could explore underrepresented regions and communities within the Muslim world, offering more comprehensive insights into the diversity of Islamic cultures. Furthermore, longitudinal studies could provide valuable insights into the evolving nature of modern Islamic culture over time, capturing changes and continuities in response to shifting socio-political, economic, and technological contexts.

REFERENCE

- Aidulsyah, F. (2023). The rise of urban Salafism in Indonesia: The social-media and pop culture of new Indonesian Islamic youth. *Asian Journal of Social Science*, 51(4), 252–259. <https://doi.org/10.1016/j.ajss.2023.07.003>
- Al Ansari, M., Dawson, A., & Conigrave, K. (2021). Alcohol: from Mesopotamia to Modern Iraq. *Journal of Ethnicity in Substance Abuse*, 20(3), 343–365. <https://doi.org/10.1080/15332640.2019.1657541>
- Al Areqi, R. M. M. (2016). Rise of islamic literature between fact and fiction. *Journal of Language Teaching and Research*, 7(4). <https://doi.org/10.17507/jltr.0704.07>
- Alam, M. (2023). Maulana Azad and his memory of the Islamic past: a study of his early writings. *Journal of the Royal Asiatic Society*, 33(4), 901–916. <https://doi.org/10.1017/S1356186323000342>
- Ayoub, S. A. (2022). A Theory of a State? How Civil Law Ended Legal Pluralism in Modern Egypt. *Journal of Law and Religion*, 37(1), 133–152. <https://doi.org/10.1017/jlr.2021.79>
- Bayatrizi, Z. (2023). Risk, religion, and reified camels: the past and the future of insurance in Iran. *Journal of Risk Research*, 26(4), 380–392. <https://doi.org/10.1080/13669877.2023.2187434>
- Ben Hammed, M. W. (2021). (Dis)Enchanting modernity: Sufism and its temporality in the thought of Mohammed Abed al-Jabri and Taha Abdurrahman. *Journal of North African Studies*, 26(3), 552–571. <https://doi.org/10.1080/13629387.2019.1697241>
- Budjaj, A., Benítez, G., & Pleguezuelos, J. M. (2021). Ethnozoology among the Berbers: pre-Islamic practices survive in the Rif (northwestern Africa). *Journal of Ethnobiology and Ethnomedicine*, 17(1). <https://doi.org/10.1186/s13002-021-00466-9>
- Char, A. (2010). Islam: The test of globalization. *Philosophy and Social Criticism*, 36(3). <https://doi.org/10.1177/0191453709358563>
- Ezzat, A. (2020). Law and Moral Regulation in Modern Egypt: *Á*isba from Tradition to Modernity. *International Journal of Middle East Studies*, 52(4), 665–684. <https://doi.org/10.1017/S002074382000080X>
- Farkhani, Baidhawy, Z., & Kuswaya, A. (2021). Islamophobia in Spain: Inheritance of reconquista and hate political rhetoric. *Journal of Al-Tamaddun*, 16(1). <https://doi.org/10.22452/JAT.vol16no1.5>
- Gallop, A. T. (2022). Qur'an manuscripts from Mindanao: collecting histories, art and materiality. *South East Asia Research*, 30(1), 23–67. <https://doi.org/10.1080/0967828X.2021.1895674>
- Gustafson, J. (2023). Sharqzadegi, or how Iran's 1979 Islamic Revolution became Islamic. *Middle Eastern Studies*, 59(5), 805–818. <https://doi.org/10.1080/00263206.2022.2140405>
- Haddaway, N. R., Page, M. J., Pritchard, C. C., & McGuinness, L. A. (2022). PRISMA2020: An R package and Shiny app for producing PRISMA 2020-compliant flow diagrams, with interactivity for optimised digital transparency and Open Synthesis. *Campbell Systematic Reviews*, 18(e1230.).
- Hatina, M. (2022). Dismantling the sacred in the name of humanity: Mahmud Muhammad Taha's cultural revolution. *Journal of Political Ideologies*, 27(1), 31–52. <https://doi.org/10.1080/13569317.2021.1968160>

- Hindus, M., & Djait, H. (2017). Islamic Culture in Crisis: A Reflection on Civilizations in History. In *Islamic Culture in Crisis: A Reflection on Civilizations in History*. <https://doi.org/10.4324/9780203788172>
- Jeshvaghani, M. S. (2021). An Analytical-Critical Reading of the Confrontation of Religion and Human Sciences in Contemporary Iran. *Religious Inquiries*, 10(20), 21–47. <https://doi.org/10.22034/RI.2021.248857.1436>
- Kahraman, F. (2020). Transformation of Nature by Human and Distinctive Positions of the Prophets in Culture | İnsan Doğayı Dönüştürmesi ve Peygamberlerin Kültür İçerisindeki Ayrıcalıklı Konumları. *Cumhuriyet İlahiyat Dergisi*, 24(3), 1241–1262. <https://doi.org/10.18505/cuid.763115>
- Kamelnia, H., & Hanachi, P. (2022). Building New Heritage For The Future: Investigating Community Architecture Paradigms In Contemporary Architecture Of Iran (1978–2020). *Journal of Architecture and Urbanism*, 46(2), 171–190. <https://doi.org/10.3846/jau.2022.16663>
- Khan, R. (2022). Entanglements in the colony: Jewish-Muslim connected histories in colonial India. *Modern Asian Studies*, 56(6), 1845–1871. <https://doi.org/10.1017/S0026749X21000536>
- Küçük, B. H. (2017). Early Modern Ottoman Science: A New Materialist Framework. In *Journal of Early Modern History* (Vol. 21, Issue 5). <https://doi.org/10.1163/15700658-12342569>
- Kudriavtceva, A., Rezvan, E., & Rezvan, M. (2022). RUSSIAN SOURCES OF QUR'ĀNIC ETHNOGRAPHY. III: HAJJ FROM RUSSIA IN RUSSIAN INTELLIGENCE REPORTS (LATE 19TH — EARLY 20TH CENTURIES). *Manuscripta Orientalia*, 28(2), 56–76. <https://doi.org/10.31250/1238-5018-2022-28-2-56-76>
- Lagorio, A., & Pinto, R. (2021). Food and grocery retail logistics issues: A systematic literature review. *Research in Transportation Economics*, 87. <https://doi.org/10.1016/j.retrec.2020.100841>
- Latif, M., Hanafi, D., Damis, R., & Goning, A. (2023). Environmental Theology and Its Relevance to Islamic Law: Perception of Makassar Muslim Scholars, Indonesia. *Samarah*, 7(3), 1734–1756. <https://doi.org/10.22373/sjkh.v7i3.18905>
- Lei, X. T., & Xu, Q. yuan. (2020). Evolution and thematic changes of Journal of King Saud University – Science between 2009 and 2019: A bibliometric and visualized review. *Journal of King Saud University - Science*, 32(3). <https://doi.org/10.1016/j.jksus.2020.02.006>
- Marrewa-Karwoski, C. (2023). Voices from the Margins: Early Modern Nāth Yogī Teachings for Muslim Publics. *International Journal of Hindu Studies*, 27(3), 303–330. <https://doi.org/10.1007/s11407-023-09341-6>
- Masigol, H., Tumanian, T. G., & Azadegan, E. (2022). Modern sciences in religious Iran: An assessment of the educated Iranians' attitude toward biological evolution | Современные науки в религиозном Иране: анализ позиции образованного населения Ирана в отношении вопроса биологической эволюции. *Vestnik Sankt-Peterburgskogo Universiteta, Filosofia i Konfliktologiya*, 38(1), 110–121. <https://doi.org/10.21638/SPBU17.2022.109>
- Mex-Jørgensen, L. (2020). Imaginaries of the Good Life from the Egyptian Revolution in 2011: Pride and Agency. In *International Studies in Religion and Society* (Vol. 35). https://doi.org/10.1163/9789004425576_012

- Mielusel, R. (2022). Franco-Maghrebi perspectives on the Islamic “body” in a contemporary artistic context: Kader Attia and Zoulikha Boubdellah. In *Artistic (Self)-Representations of Islam and Muslims: Perspectives Across France and the Maghreb*. https://doi.org/10.1007/978-3-030-81234-8_12
- Mohammadi, E., & Durnova, A. (2021). Policy expertise and culture: the case of “civil sexuality” in Iran. *International Review of Public Policy*, 3(3), 314–334. <https://doi.org/10.4000/irpp.2030>
- Moroianu, M., Matei, M. N., Moroianu, L.-A., Curis, C., Mihailov, R., & Mihailov, O. M. (2024). Dental Anxiety- a Prospective Study among Medical and Non-Medical Subjects. *BRAIN. Broad Research in Artificial Intelligence and Neuroscience*, 15(1). <https://doi.org/10.18662/brain/15.1/550>
- Muhtadi, D. H. (2017). Manifestations of Persian civilization among the Arabs before Islam from Islamic poetry telescope. *ALUSTATH JOURNAL FOR HUMAN AND SOCIAL SCIENCES*, 223(1). <https://doi.org/10.36473/ujhss.v223i1.319>
- Nik Mat, N. H., Zabidi, Z. N., Che Sulaiman, N. F., Abdul Rashid, R., & Satoshi, M. (2023). Religiosity and gender role perceptions: insights from Malaysia. *Contemporary Islam*, 17(1), 1–25. <https://doi.org/10.1007/s11562-022-00502-9>
- Obeid, M. (2015). “States of Aspiration”: Anthropology and New Questions for the Middle East. In *A Companion to the Anthropology of the Middle East*.
- Oyosoro, F. I. (2023). “Beyond Jihad”: The Islamic Contributions to the Field of Strategic Studies. *International Journal of Islamic Thought*, 24(1), 44–52. <https://doi.org/10.24035/ijit.24.2023.269>
- Pool, F. W. (2021). Within and beyond modernity: Lived experiences and ethical interruptions of the Tablighi Jamaat in West Bengal. *Modern Asian Studies*, 55(1), 1–39. <https://doi.org/10.1017/S0026749X19000180>
- R’boul, H. (2021). Alternative theorizing of multicultural education: an Islamic perspective on interculturality and social justice. *Journal for Multicultural Education*, 15(2), 213–224. <https://doi.org/10.1108/JME-07-2020-0073>
- Rakhmani, I. (2024). What’s the matter?: The meaning of halal culture for Indonesian Muslims. *Asian Journal of Communication*. <https://doi.org/10.1080/01292986.2024.2315586>
- Rico, T. (2020). The restricted heritage significance of historic mosques in Qatar. *International Journal of Heritage Studies*, 26(9), 874–884. <https://doi.org/10.1080/13527258.2020.1752773>
- Samalavičius, A. L. (2022). ARCHITECTURE, WATER AND WELL-BEING IN ISLAMIC CULTURE AND BEYOND. *Journal of Architecture and Urbanism*, 46(2), 191–198. <https://doi.org/10.3846/jau.2022.17593>
- Samman, K., & Al-Zo’by, M. (2015). ISLAM AND THE ORIENTALIST WORLD-SYSTEM. In *Islam and the Orientalist World-system*. <https://doi.org/10.4324/9781315633862>
- Sánchez-Prieto, J. C., Olmos-Migueláñez, S., & García-Peñalvo, F. J. (2017). Technology Acceptance Among Teachers : An SLR on TAM and Teachers. *Proceedings of the 2nd European Conference for the Scholarship of Teaching and Learning, 2017*(June), 232–238. <https://doi.org/10.5281/zenodo.807885>
- Secinaro, S., & Calandra, D. (2021). Halal food: structured literature review and research agenda. *British Food Journal*, 123(1), 225–243. <https://doi.org/10.1108/BFJ-03-2020-0234>

- Slyusar, V., Sokolovskyi, O., & Slyusar, M. (2024). PR activity of Muslim organizations of Ukraine (on the example of the RAMU “Ummah”). *Occasional Papers on Religion in Eastern Europe*, 44(1), 91–104. <https://doi.org/10.55221/2693-2229.2487>
- Sokolov, O. A. (2022). THE MEMORY OF THE CRUSADES IN THE ARABIC FOLK EPICS: IMAGES AND PATTERNS. *Vostok (Oriens)*, 6, 172–181. <https://doi.org/10.31857/S086919080021277-1>
- Supriyono, & Wartono. (2020). The current literature, religions and humanity challenges of contemporary Islam. *Journal of Advanced Research in Dynamical and Control Systems*, 12(6). <https://doi.org/10.5373/JARDCS/V12I6/S20201039>
- Valaitė, D., & Berniūnas, R. (2024). Majnūn or Mental Disorders: Between Cultural Traditions and Western Psychology in Jordan. *Culture, Medicine and Psychiatry*, 48(1), 136–157. <https://doi.org/10.1007/s11013-022-09787-0>
- Yüceer, M. (2022). Narrations in Mawlānā’s Dīvān-e Kabīr by Way of Quotation or Reference. *Cumhuriyet İlahiyat Dergisi*, 26(2). <https://doi.org/10.18505/cuid.1079510>