Issues on Muslim Discourse: A Thematic Review

Nurul Hafizah binti Sidek
Kamariah binti Yunus

Faculty of Languages and Communication
Universiti Sultan Zainal Abidin (UniSZA)

Corresponding Author Email : nurulhafizahsidek@gmail.com

Abstract

Muslims worldwide have captured their multi-layered roles, whether at familial, organisational, societal, or global levels. Made up almost one-fourth of the world population, analyses of their discourse, whether in spoken or written form, are mushrooming in today's research. However, with enormous online data available, there is no particular paper discussing the trends of Muslim discourse. Hence, this review aims to identify the patterns of issues in this discourse from 2019 to 2023 by using ATLAS.ti 23. A keyword search and filtering process from SCOPUS and Mendeley databases resulted in 156 searches. Nevertheless, only 85 articles were identified for final review. As a result, there were 33 initial codes of Muslim portrayals in these articles, which were categorised into five themes: identity, religious value, stereotype, power, and preaching. This study hopes to benefit future research on any topic related to Muslim and Islam, especially on meagre themes covered in this paper.

Keywords: Muslim, discourse, linguistic, ATLAS.ti 23, thematic review

Introduction

Muslims are the ones who embrace Islam as their religious belief. They generally practise the Islamic lifestyle, following the Quran and Hadith teachings. Muslims are defined as people who submit to Allah wholeheartedly throughout their lives (Muhsinin, 2019). Their statement of faith is declared by acknowledging God's oneness and the last prophethood of Prophet Muhammad. The conviction does not mean that the focus alone is on the spiritual journey, but it also comes with other daily commitments. Muslims juggle between their religiosity and everyday responsibility to yearn for a balanced life like any other person. Hence, in general, Muslims go through their spiritual struggles to attain Allah's pleasure, alongside them being the key actors in social, cultural, economic, and political roles around the globe. The uniqueness of multifaceted Muslim portrayals can be seen across the region. In countries where Muslims are among the dominant group in society, there will be specific representations of them and issues circling this multiracial community. The melting pot of multireligious culture employs a synergic approach to ensure more harmonious stability. The practice of other beliefs in Malaysia, for instance, can be done freely with other Muslims even though Islam is regarded as the official religion stated in the Constitution (Nordin & Mohd Nor, 2018). Moreover, in a bigger context of their vast backgrounds, which cross the geographical, cultural, and social gaps, Muslims are often grouped into struggling minorities, especially those who live in non-Muslim majority countries (Wang et al., 2020). The crisis of adapting to the new environment to survive in alienated places where culture and norms are different from theirs is among the highlights of displaced Muslims who have a miserable life in their own countries. Those born in these foreign countries might face conflicting ideas of their whereabouts and identity when growing up and socialising with others. These challenges might be different from what other Muslims face, yet the above contexts are among instances that yield interesting intellectual discussions among scholars and academicians.

With the advancement of technology, where everything is just at our fingertips, it is fascinating to observe how Muslims are depicted on social media like Facebook, Twitter, and Instagram. The active users of these social networking sites spread the news with just one click away. It includes information related to Muslims, which can be either good or bad, and it results in society's perception of what they perceive throughout this medium. Blind assumptions about some groups elevate false judgements and increase the hate crimes against them. According to Meaux et al. (2020), speculations on violence by particular parties portrayed in the media manifest viewers' bias towards certain people. The power of media is nevertheless crucial for factual sharing to the users, yet wrong consumption of information will cause grave consequences, for instance, in Muslim discourse. So, both media and users have to play their parts deliberately to create a sustainable and peaceful community. Otherwise, episodes of Islamophobia and stigmatised agenda towards Islam, for example, will continue to flourish, as reported by El-Shall (2020) and Khan et al. (2022). The scenarios mentioned above are among many issues highlighted in recent literature. The academic discussions on Muslims and Islam available through online databases are abundant and covered in various scopes. At the same time, the need to ensure future studies continue to focus on under-researched topics is significantly relevant. On that account, this paper will aid the emergent concern, particularly with subjects related to Muslims and Islam, from the aspect of linguistics. Like other thematic review papers, this paper aims to break down the themes of discussed issues within a selected time, especially in the latest articles. Therefore, the objective of this paper is to identify the issues underscored in Muslim discourse articles from 2019 to 2023 based on the proposed research question:

What are the patterns of Muslim discourse discussed in the literature from 2019 to 2023?

Methodology

The thematic review using ATLAS.ti 23 is initially proposed by Zairul (2020) by applying thematic analysis to the literature review. According to Clarke and Braun (2013), thematic analysis determines the pattern and creates the themes from exhaustive reading on specific ideas. The following steps determine the patterns of spoken or written Muslim discourse publications and categorise the themes. The process of choosing the literature was exercised according to several selection criteria: 1) Publication from 2019-2023, 2) Have at least keyword(s) of Discourse or Speeches or Sermon or Preaches or Muslim or Muslim speaker or Muslim scholar or Muslim preacher or Islam*, 3) Focus on Muslim issues based on qualitative methods either through discourse, critical discourse, content, narrative, textual, corpus or thematic analysis articles (or partly implemented with other methods), 4) Limit to published English journal papers only with open access option, 5) Prioritise finalised journal articles but exception given to conference proceedings which are highly related to this study, 6) Cover articles merely from the field of Social Sciences as well as Arts and Humanities. The preference to limit only papers from the fields was carried out to refine the results of issues on Muslim discourse based on language and linguistic contexts.

The databases of SCOPUS and Mendeley were two prominent platforms utilised for this online literature search. SCOPUS is a well-known Elsevier database for literature search consisting of high-impact journals and other reputable publications. With easy search and navigation, the users can play around and explore their intended result of the literature by refining their search according to year, subject area, language, and many other options. This will ensure a more profound search for the researchers when doing their study. In addition, since there is a collaboration between Elsevier journals and Mendeley, the search for articles is made more accessible and available from the Mendeley reference manager or Mendeley web. Using Mendeley is also helpful for the author during report writing on citation and references

Issues on Muslim Discourse : A Thematic Review   *Jurnal Ilmi*
(Nurul Hafizah & Kamariah)   *Ilmi Journal*
Volume 13 2023 :226-255

formatting since everything is already linked. Table 1 shows the search strings from both databases. From the SCOPUS search, the author used keywords of 'discourse', 'speeches', 'sermon', 'preaches', 'Muslim', 'Muslim speaker', 'Muslim scholar', 'Muslim preacher' and 'Islam'. Phrase searching and double quotes like *"Muslim speaker"* were also implemented to enhance the relevancy of the results. Boolean operators like *OR*, *AND* and truncation, for example, by using asterisk symbol in *Islam** were fully utilised to bear the specific and broader scope of the search, respectively. On the other hand, the search from Mendeley used keywords of 'discourse', 'speech', 'sermon', 'Muslim' and 'Islam'. Since the keyword search worked differently from one database to another, the process took plenty of trial-and-error procedures to develop finalised terms and results. Thus, the challenges in getting the most accurate keywords and reliable articles for this paper include the delicate process of meticulously selecting and excluding possible options from both databases.

Table 1: Search strings from Scopus and Mendeley

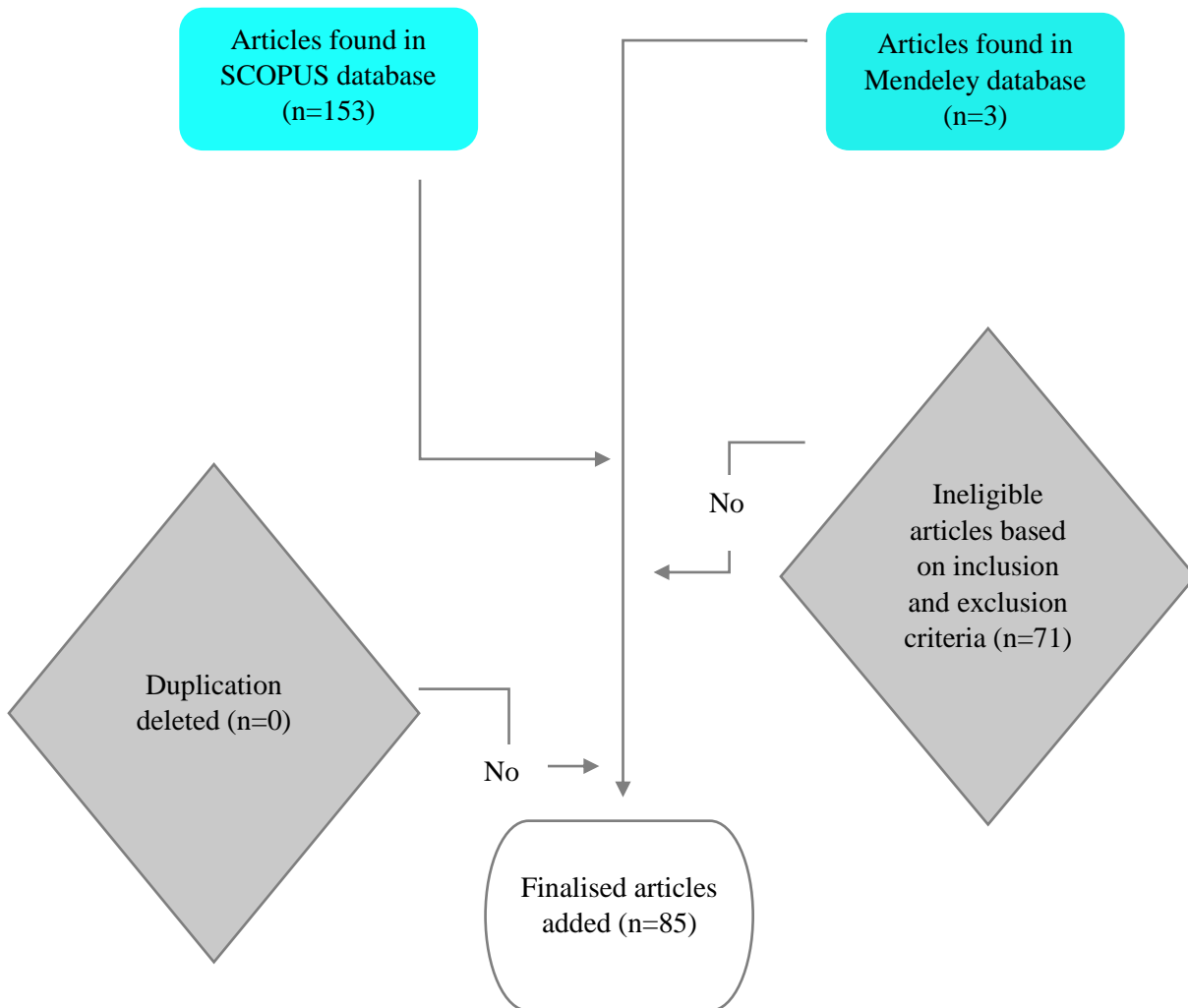| **SCOPUS**	TITLE-ABS-KEY ("discourse" OR "speeches" OR "sermon" OR "preaches" AND "Muslim" OR "Muslim speaker" OR "Muslim scholar" OR "Muslim preacher" OR "Islam*") AND (LIMIT-TO (PUBSTAGE , "final")) AND (LIMIT-TO (OA , "all")) AND (LIMIT-TO (PUBYEAR , 2023) OR LIMIT-TO (PUBYEAR , 2022) OR LIMIT-TO (PUBYEAR , 2021) OR LIMIT-TO (PUBYEAR , 2020) OR LIMIT-TO (PUBYEAR , 2019)) AND (LIMIT-TO (DOCTYPE , "ar")) AND (LIMIT-TO (SUBJAREA , "SOCI") OR LIMIT-TO (SUBJAREA , "ARTS")) AND (LIMIT-TO (EXACTKEYWORD , "Islam") OR LIMIT-TO (EXACTKEYWORD , "Muslim") OR LIMIT-TO (EXACTKEYWORD , "Discourse") OR LIMIT-TO (EXACTKEYWORD , "Speech")) AND (LIMIT-TO (LANGUAGE , "English")) AND (LIMIT-TO (SRCTYPE , "j")) Year: 2019 – 2023	153 results
Mendeley	"discourse" OR "speech" OR "sermon" AND "Muslim" OR "Islam*" Year: 2019 – 2023	3 results

Figure 1: Steps in identifying articles for thematic review

From the primary selected data of SCOPUS and Mendeley, the result served a total of 156 and four articles, respectively. However, 71 articles were excluded due to their irrelevancy according to the aim of this study. Several full papers were not accessible due to broken links, some were incomplete or not finalised, and many did not meet the selection criteria. After further filtering for the second phase, several articles portrayed conflicting ideas which were not in line with the objective of this review paper. Therefore, only 85 final articles were uploaded in ATLAS.ti 23 for reviewing procedures. They were automatically grouped into 1) author, 2) issue number, 3) periodical, 4) publisher, and 5) year of publication based on options chosen under 'Reference manager' in ATLAS.ti 23. In brief, the coding process can be initiated accordingly by going through each article, one by one, to come up with themes and eventually identify the patterns throughout 2019 till 2023. This thematic review is reported in the 'Results' section.
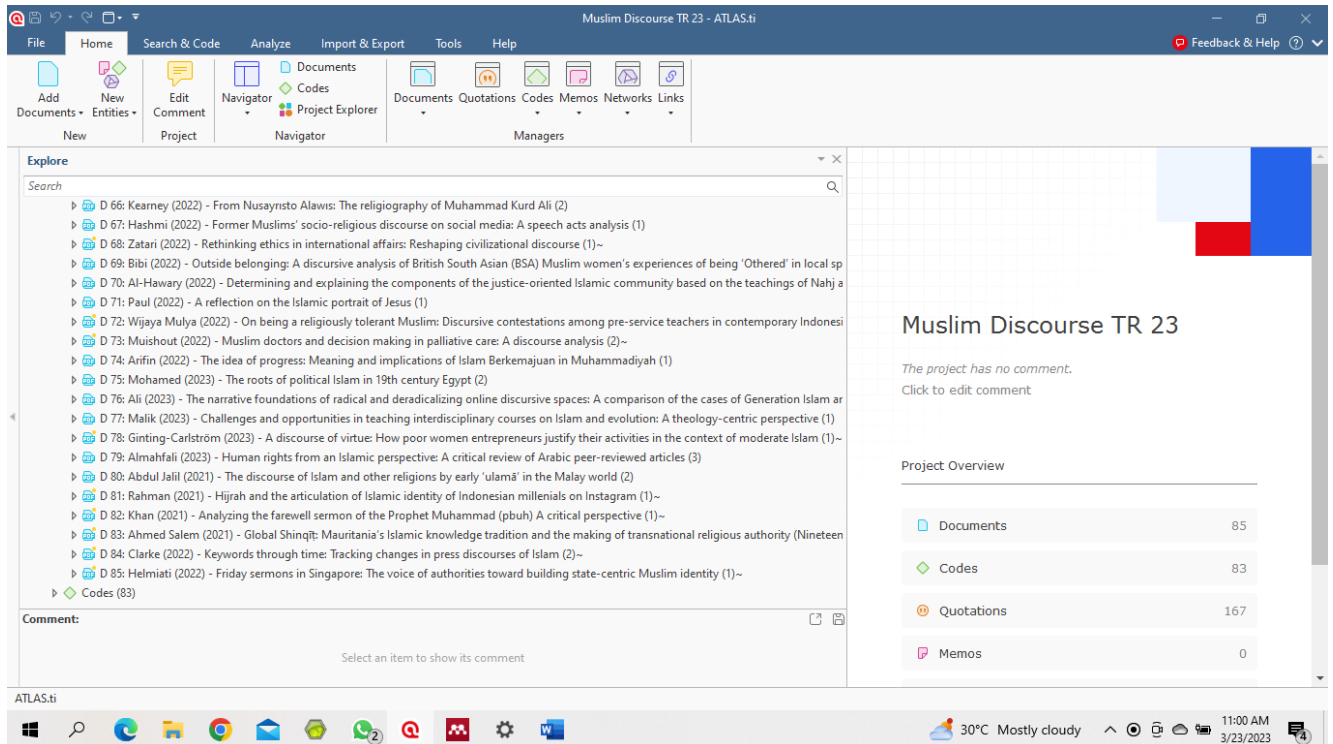
Figure 2: Documents selected from SCOPUS and Mendeley for final review in ATLAS.ti 23

Results

The major conclusions of the thematic review are reported in this section. Based on Figure 3, a word cloud from the 85 documents recorded the term 'religious' 1400 times, 'Muslim' was used 1376 times, and 'Islam' 1341 times. Furthermore, based on Figure 4, these studies dispersed across the geographical region, especially in Southeast Asia, where Indonesia led articles on Muslim discourse in every recent year. The same pattern can also be observed in Europe alone, whereby the United Kingdom (UK) was at the top and followed by the Germany with five publications. The authors of these articles can be either non-Muslims or Muslims who might have first-hand experience of any intriguing occurrences or phenomena bound to Muslim discourse. Their interest in this discourse is further developed, and this escalates their focus on investigating the issues as their central exploration.

A more detailed list of countries and years of publication is reported in Table 2. It is clearly stated that Muslim discourse publication is increasing from 2019 to 2022However, the total of publications is expected to be even higher for the year 2023 compared to 2022, where the quantity is the highest for the current record. Again, the paper only emphasises Muslim discourse issues from the light of linguistics or language; thus, there is a more significant possibility of higher publication, touching upon this discourse from other perspectives and angles. On one side of the coin, as this approach is taken into consideration, the result of this review will lead to more specific findings which have garnered peculiar interest from the authors of these papers.

Figure 3: Word cloud generated from 85 articles

Figure 4: Geographical dispersal of studies on Muslim discourse

Table 2: Paper breakdown according to year

	2019	2020	2021	2022	2023
Australia	-	-	1	2	-
Bangladesh	-	1	-	-	-
Belgium	-	-	2	-	-
Canada	-	-	-	1	-
Egypt	-	-	-	-	1

Finland	-	-	1	-	-
Germany	-	2	-	2	1
India	-	-	1	-	-
Indonesia	-	2	3	5	1
Iran	-	1	-	-	-
Iraq	-	-	-	1	-
Italy	1	1	1	-	-
Jordan	-	-	-	-	1
Korea	-	-	1	-	-
Malaysia	1	1	-	2	-
Morocco	-	-	1	1	-
Netherlands	-	1	-	1	-
Nigeria	-	2	-	2	-
Norway	-	1	-	-	-
Pakistan	-	1	2	4	-
Poland	1	-	-	-	-
Qatar	-	-	-	1	-
Russia	1	2	1	-	-
Singapore	-	-	1	1	-
Slovakia	-	1	-	-	-
Spain	-	-	1	-	-
Sweden	-	-	3	-	-
Switzerland	-	1	-	-	-
Syria	-	-	-	1	-

Issues on Muslim Discourse : A Thematic Review   *Jurnal Ilmi*
(Nurul Hafizah & Kamariah)   *Ilmi Journal*
Volume 13 2023 :226-255

Turkiye	-	1	1	5	-
United Arab Emirates	1	-	-	1	1
United Kingdom	1	1	1	3	-
United States of America	-	-	2	1	-
Totals	7	19	23	34	5

The theoretical underpinning of these studies emerges from the depth of discourse analysis research pertaining to how social construction is carefully unveiled. The Muslim discourse covers layers of contributing factors in social, historical and political aspects which explain the constructivism of Islamic ideology and practices in general (Umar, 2020). As a result, from these 85 papers, five distinctive themes were generated through thematic analysis, and they were the foundation of further discussion in this section: 1) Identity, 2) Religious value, 3) Stereotype, 4) Power, and 5) Preaching. These aspects surely coloured the social construction of Muslims around the world. The numbering of these themes was arranged according to the highest result to the lowest one.

For theme 1, 17 initial codes were identified, followed by second theme, which were eight codes. The third and fourth themes shared the same amount of only three initial codes, while the last code produced merely two codes. All five themes conclude the patterns of Muslim discourse from 2019 until 2023 (Figure 5), and Table 3 is prepared to further illustrate the breakdown of authors according to available themes. Moreover, it can also be observed how one paper generates more than one theme. For example, Mulyanto (2022) introduced themes of 'Identity' and 'Preaching' in his paper on Chinese Muslims representation in Indonesia on social media. Other instances also show the same characteristic in papers by Sbai (2019), Altakhaineh (2019), Yusupova (2020), Godazgar (2020), Rifat et al. (2020), Abdul Jalil and Alias (2020), and Puglisi and Buitendag (2020). Additionally, since these five themes are the pinnacle of this paper, each theme will be discussed and elaborated thoroughly in the next part.
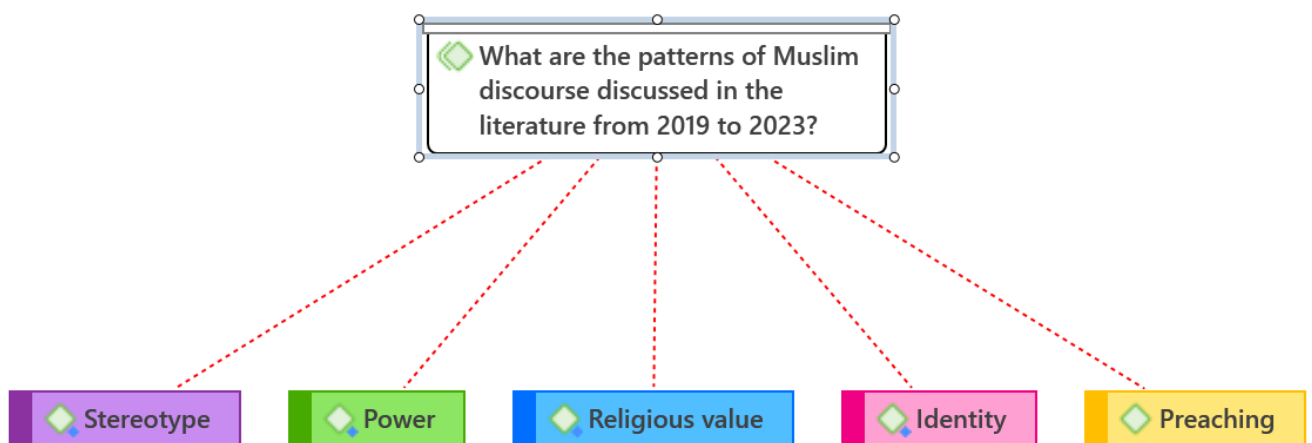

Figure 5: Themes generated from thematic review on trends of Muslim discourse

Table 3: Paper breakdown according to themes

	Identity	Power	Preaching	Religious value	Stereotype
(Al Fajri, 2019)	/	-	-	-	-
(Guzek, 2019)	-	-	-	-	/
(Ghauri & Umber, 2019)	/	-	-	-	-
(Chua, 2019)	/	-	-	-	-
(Sbai, 2019)	-	/	-	/	-
(Altakhaineh, 2019)	-	/	-	/	-
(Warren, 2019)	/	-	-	-	-
(Sibgatullina, 2019)	-	-	-	-	-
(Borchgrevink, 2020)	-	/	-	-	-
(Fahm, 2020)	-	/	-	-	-
(Yusupova, 2020)	-	/	-	/	-
(Godazgar, 2020)	-	/	-	/	-
(Ragozina, 2020)	-	/	-	-	-
(Rifat et al., 2020)	-	/	-	/	-
(Ižák, 2020)	/	-	-	-	-
(El-Shall, 2020)	-	-	-	-	/
(Brakoniecka, 2020)	-	-	-	-	/
(Gerim, 2020)	/	-	-	-	-
(Warsah, 2020)	/	-	-	-	-
(Habiburrahim et al., 2020)	/	-	-	-	-
(Abdul Jalil & Alias, 2020)	-	/	-	/	-
(Rakić et al., 2020)	/	-	-	-	-
(Puglisi & Buitendag, 2020)	-	/	-	/	-
(Álvarez-Benjumea & Winter, 2020)	-	-	-	-	/
(Aeschbach, 2020)	/	-	-	-	-
(Abuali, 2020)	/	-	-	-	-
(Aitamurto, 2021)	/	-	-	-	-

(Boussalem, 2021)	/	-	-	-	-
(ter Laan, 2021)	/	-	-	-	-
(Cervi et al., 2021)	/	-	-	-	-
(Waheed, 2021)	-	/	-	-	-
(Tiaynen-Qadir et al., 2021)	/	-	-	-	-
(Lafrarchi, 2021)	-	-	-	-	/
(Poole & Williamson, 2021)	-	/	-	-	/
(Maritato, 2021)	-	/	-	-	-
(Zainal et al., 2021)	/	-	-	-	-
(Barton et al., 2021)	/	-	-	-	-
(Holdo, 2021)	-	-	-	-	/
(Kim, 2021)	-	/	-	-	-
(Altwaiji, 2021)	-	-	-	-	/
(Tieri, 2021)	/	-	-	-	-
(Herz & Lalander, 2021)	/	-	-	-	-
(Lam & Mansouri, 2021)	/	-	-	-	-
(Abdul Jalil, 2021)	-	-	/	/	-
(Rahman et al., 2021)	/	-	-	-	-
(M. A. Khan et al., 2021)	-	-	-	/	-
(Ahmed Salem, 2021)	-	-	-	/	-
(Clarke et al., 2022)	/	-	-	-	-
(Helmiati, 2022)	/	-	-	/	-
(Mamalipurath, 2022)	-	-	/	-	-
(Marsden et al., 2022)	/	-	-	-	-
(M. H. Khan et al., 2022)	-	-	-	-	/
(Setiawan, 2022)	-	-	/	-	-
(Naeem, 2022)	-	-	-	-	/
(Carol & Hofheinz, 2022)	/	-	-	/	-
(Yilmaz et al., 2022)	-	/	-	/	-
(Yilmaz & Morieson, 2022)	-	/	-	-	-

(Zaharin, 2022)	/	-	-	-	-
(Muhsin, 2022)	-	-	-	/	-
(Ul-Haq, 2022)	-	-	-	/	-
(Mulyanto, 2022)	/	-	/	-	-
(Igboin, 2022)	/	-	-	-	/
(Kreger, 2022)	/	-	-	-	-
(Tepe & Chekirova, 2022)	/	-	-	-	-
(Sparkes, 2022)	/	-	-	/	-
(Mustafa, 2022)	/	-	-	-	-
(Carr, 2022)	/	-	-	-	-
(B. A. Malik, 2022)	/	-	-	-	-
(Shaw, 2022)	-	-	-	/	-
(Lumbard, 2022)	-	-	-	/	-
(Peker, 2022)	/	-	-	-	-
(Kearney, 2022)	-	-	-	/	-
(Hashmi et al., 2022)	/	-	-	-	-
(Zatari, 2022)	/	/	-	-	-
(Bibi, 2022)	/	/	-	-	-
(Al-Hawary et al., 2022)	-	-	-	/	-
(Paul, 2022)	-	-	-	/	-
(Wijaya Mulya et al., 2022)	-	-	-	/	-
(Muishout et al., 2022)	/	-	-	-	-
(Arifin et al., 2022)	-	-	-	/	-
(Mohamed, 2023)	-	/	-	/	-
(Ali et al., 2023)	/	-	-	-	/
(S. A. Malik, 2023)	-	-	-	/	-
(Ginting-Carlström & Chliova, 2023)	/	-	-	-	-
(Almahfali & Avery, 2023)	-	-	-	/	-

Theme 1: Identity
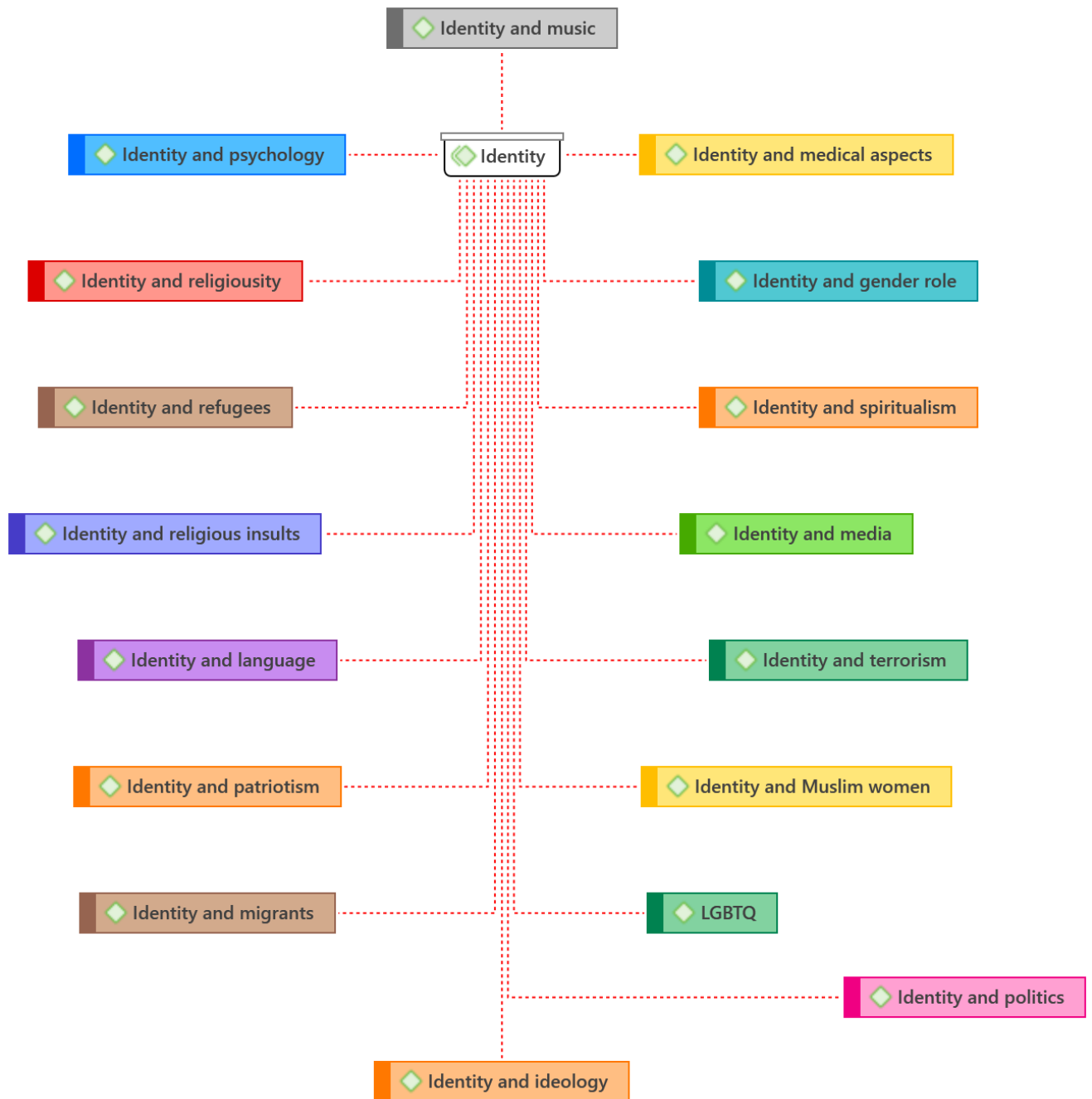
Figure 6: Subthemes under 'Identity' group

Identity is the most prominent theme presented in these 85 articles. It is proposed by more than 20 authors, as suggested in Figure 6. Muslim and identity go hand in hand as traits and characteristics of a person who follows Islam are often described according to his piety and relationship with the religion. It is even mentioned earlier that the highest counted word in these articles is 'religious', which is a typical and expected identity of a practising Muslim. Identity opens up another dimension of representing oneself in the context of issues discussed in these papers. How Muslims define themselves and portray the religion through their representation or challenges in society are more precisely argued in this reference.

One of the subthemes reviewed is LGBTQ or lesbian, gay, bisexual, transgender, and queer. According to Chua (2019), despite a growing group in Malaysia, Malay Muslim gays chose to move underground without publicly announcing their identity. He directed their hesitance to the word 'malu' or shyness connection which was part of the honoured cultural conduct in the society to protect their dignity (Chua, 2019). On the other hand, the same hidden movement was reported among Muslims living in Belgium. However, the pattern had changed its direction towards more openness because they felt safer (Boussalem, 2021). The author highlighted the idiomatic expression 'come out of the closet' to explore the scenario, which signified the confession of their sexuality (Boussalem, 2021).

For the first paper, being able to associate 'malu' with not wanting to reveal their sexuality signifies the awareness that such conduct is prohibited in the religion. Besides, the case study is in a Muslim majority country. Stricter acknowledgement by the authorities and unwelcomed reaction by the public could be among the reasons they act so unlike what might be faced by those who live in a non-Muslim country, such as in the second paper. In brief, both papers discuss the extent of Muslims' unwillingness or willingness to convey the truth about their identity. However, such misconduct is prohibited in Islam. The relevant measures to deal with the issue are absent due to less concern or understanding of Islam. Among studies that can be done from the language perspective, for example, the discursive strategies carried out by the preachers or Islamic motivators through online platforms in dealing with the issue of LGBTQ.

In addition, identity and patriotism, identity and Muslim women, identity and language, and identity and psychology are important subthemes that maneuver Muslim discourse in this context. Authors like Aitamurto (2021) pointed out the rhetorical expression to enhance Muslims' nationalism in Russia through speeches by Islamic figures in the country. By doing so, Muslims' loyalty would secure their safety in Russia and improve their representation as part of the influential country in the world (Aitamurto, 2021). Moreover, the identity of British Muslim women was translated through social media, like using vlogs or online magazines to showcase their work and life balance (Warren, 2019). Women and fashion are two inseparable entities that colour the Muslim lifestyle through digital platforms to create a modest industry. On the other side of the coin, there is a powerful message of being a benevolent Muslim. From the perspective of psychology, it was a good lifestyle if people chose to forgive others when disputes took place to live peacefully (Warsah, 2020). According to Warsah (2020), such an act was shown as a great example exercised by none other than Prophet Muhammad throughout his life. This action also reflects one of the religious values which represents Islamic characters as forgiving others shows a praiseworthy manner showcased by kind-hearted people.

The stories above observed how Muslims struggled with their identity through different livelihood dimensions. In other words, the difficulty of representing themselves led to massive contributions such as life recognition, role in society, better education, and excellent mental health, respectively. All in all, there is always room for improvement to ameliorate these papers. For example, the effectiveness of rhetorical strategies employed by imams or religious leaders can be tested through a new study by recording people's feedback from the mosque or

Islamic events. The data can be retrieved by using an interview or questionnaire to achieve the aim of the study.
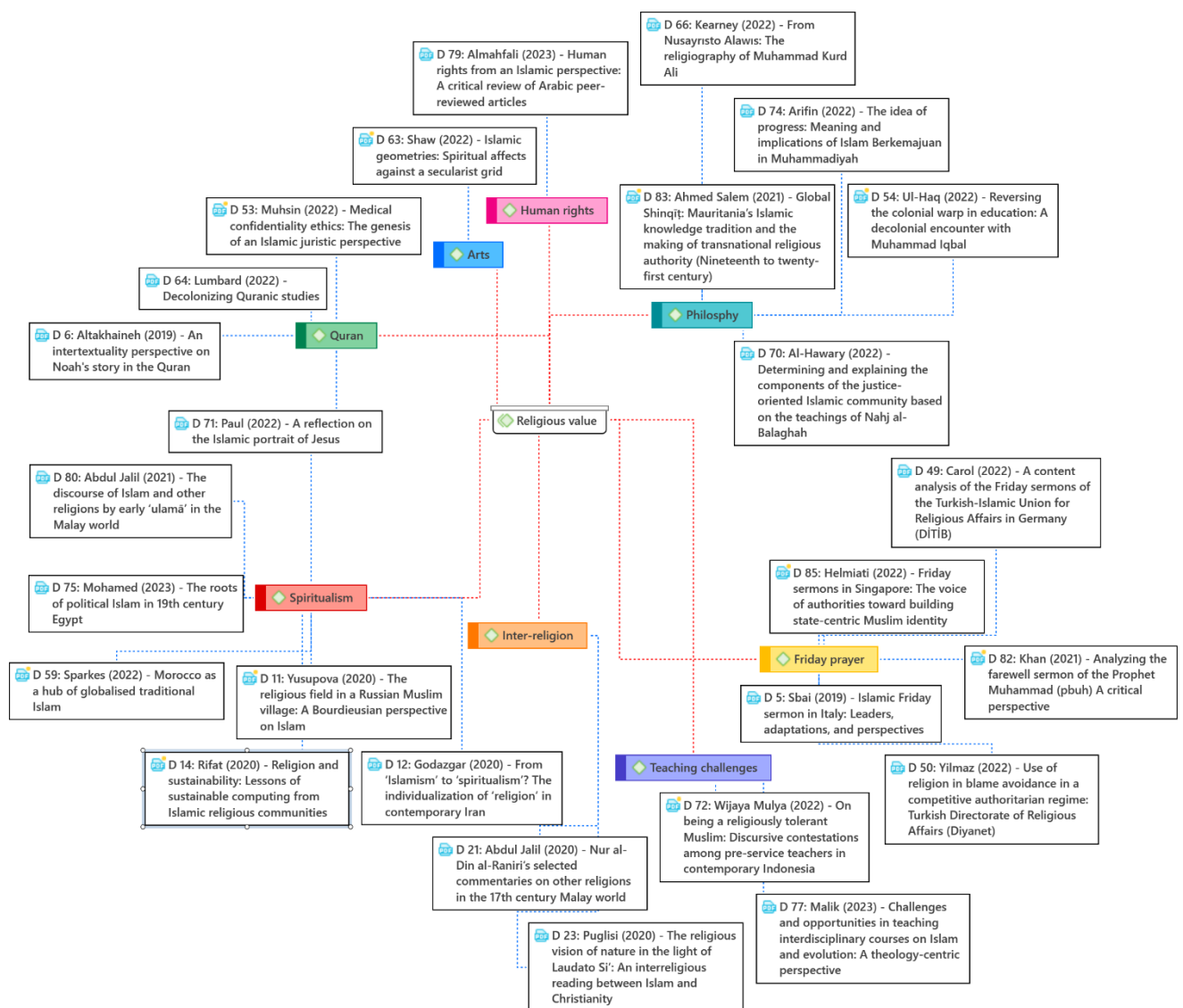
Theme 2: Religious value

Figure 7: Subthemes under 'Religious value' group

This particular theme is the most significant reflection of principal elements in Islamic teaching related to this religion. It is among the fundamental principles which portray the relationship between the worshippers and the acts of worship. First and foremost, Altakhaineh (2019) underlined the Quran's subtheme, the sacred Book for Muslims. He unfolded the story of Prophet Noah in the Quran from an aspect of intertextuality by identifying the prophetic history

in several chapters of the Book. Secondly, Sbai (2019) highlighted the subtheme of Friday prayer among Muslims living in Italy. The struggles of those attending the compulsory weekly prayer included the issues on the venue of the prayer and the sermon's content in terms of the preachers' knowledge background (Sbai, 2019). The third subtheme characterised the idea of spiritualism in the light of the Russian Muslim village (Yusupova, 2020). She presented the division of traditional Islamic group versus local Russian Muslim group based on social and age factors (Yusupova, 2020).

Among the central values taught in Islam come from the Quran, the core reference for Muslims, and the words of the almighty God, Allah. Thus, there is no doubt of including this vital source of religion throughout the followers' lives. It consists of thematic sections explaining many essential ways of living life, history, ethics, religious commands, and others from 114 chapters in the Book. Moreover, the prophetic stories like about Prophet Noah in the Quran are among the examples of many extended discussions under history, as suggested by Altakhaineh (2019). Besides, the belief in all prophets is part of the six pillars of faith in Islam. The stories of Prophet Noah are one of the mechanisms in enhancing Muslims' faithful criteria based on the lessons during his time, and it should be accepted by them wholeheartedly. Hence, the analysis of the intertextuality will also serve the same result to the followers on their religious conviction. In addition, Friday prayer is regarded as weekly worship that differentiates from other religions like Christianity on Sundays and Judaism on Saturdays. It is performed every week with specific chronological rituals starting with two sermons and then the prayer. Friday prayer is made compulsory for Muslim men only, but women can also perform it accordingly. In the case of the issue proposed by Sbai (2019), the challenges appear in Muslim minority countries like Italy. There are not many established mosques, unlike in Muslim majority countries. The facilities that will equip the need can only be found through the available buildings that are not conducive. This also goes the same for the preachers who come from different backgrounds, and they may or may not have well-versed abilities in Islamic knowledge and the Arabic language.

On the other hand, the social account of people in a Russian Muslim village in terms of their generation gap and other factors contribute to their acceptance and adaptation of Islam in life (Yusupova, 2020). The older generation might have a different approach and understanding of the religion, which is different from the new generation, who have vast exposure to the global portrayal of Islam. In short, the surroundings, groups of people they mingle with, and their perspective in life also colour the practice of the religion. For example, secular propaganda and misinformation about Islamic practices spread in split seconds in the age of technology. This ill practice might deteriorate the authentic teachings of Islam when being practised blindly by the Muslims.

The above subthemes highlight one crucial angle of discussion: how the information on particular issues is delivered. For instance, the stories of Prophet Noah are told to the readers based on intertextuality. The message in Friday's sermon is being articulated to the devotees at specific venues and times by the preachers. Also, the conflicting groups of traditional Islam versus local Islam are identified based on the locality of the community, which knowledge of the religion is being propagated differently by their ancestors or through the exposure of external sources. In short, among the limited features in the above studies, for example, comprise the exploration of young Muslims who live in different eras compared to older people in tackling the issues. This is certainly a new beginning in researching their perspective and perception. The way they perceive the elements in the Quran, Friday prayer, and old literary works might or might not reflect their main focus in daily life. As mentioned partly in the subtheme of spiritualism, their challenges in practising the Islamic teachings require balancing

a savvy lifestyle and maintaining Islamic identity at once. Future comprehensive research on either one of these studies will identify the relationship between powerful technology-mediated platforms, which often touch upon new approaches to communicating the message of Islam among Muslims and their Muslimness.
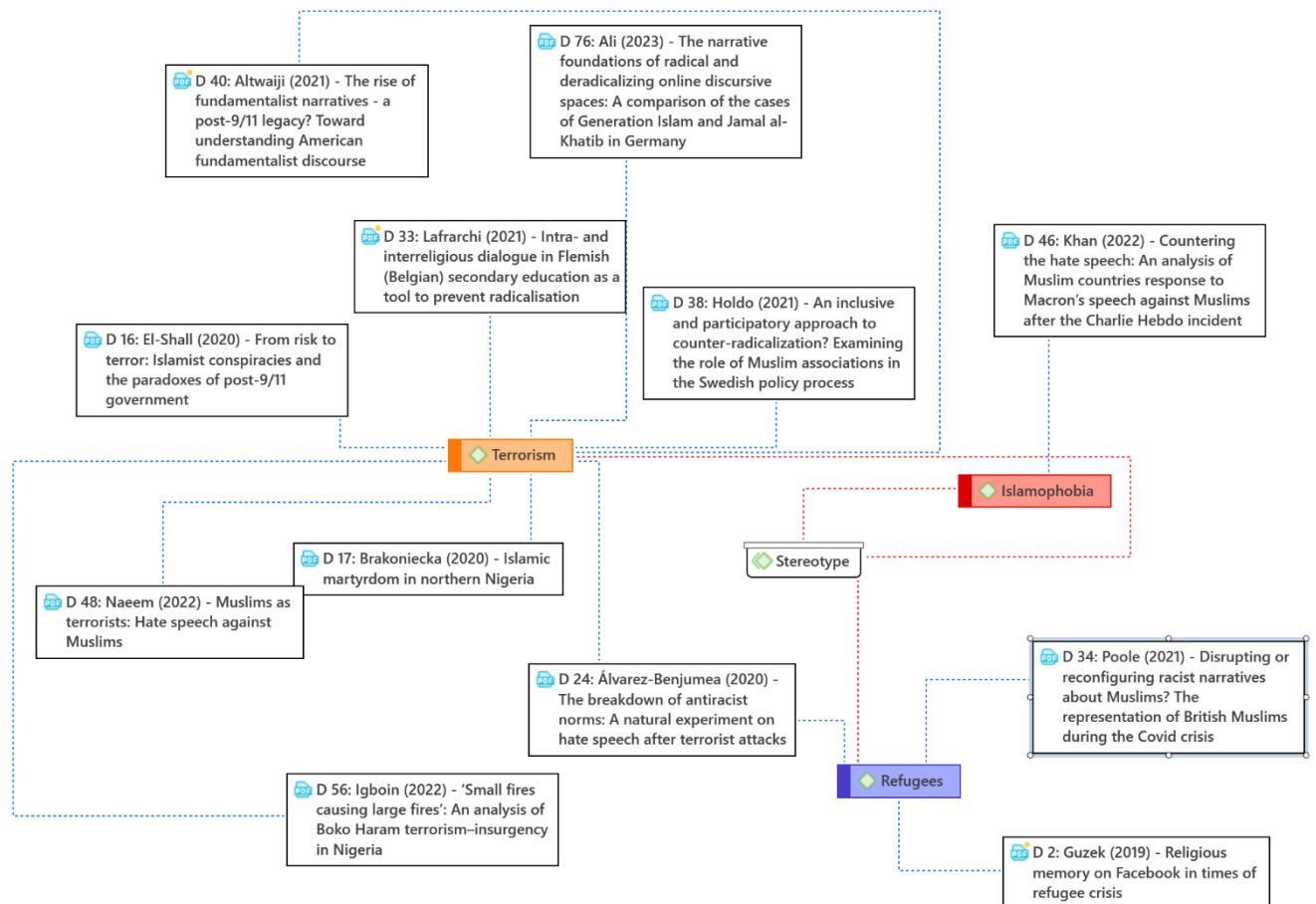
Theme 3: Stereotype

Figure 8: Subthemes under 'Stereotype' group

The third most talked about issue in Muslim discourse is stereotype. The aftermath of the 9/11 tragedy has notoriously created a 'war against Muslims'. They must undergo ridiculous difficulties simply because they were born Muslims or have Muslim names. Hence, labelling like terrorists is the new norm to live within the post 9/11 attacks. This includes lengthy security checks at the airport, extremist propaganda associated with everyday life, and unequal citizenship rights, especially where Muslims are the minorities in countries like the US and UK, to name a few.

Terrorism is one of several subthemes under the 'stereotype' group discussed by Brakoniecka (2020), Álvarez-Benjumea and Winter (2020), and Lafrarchi (2021). According to Brakoniecka (2020), suicidal terrorism brought up a new dimension towards martyrdom from the perspective of pragmatics as it was part of the strategies in fighting more vigorous opponents. She also added that the factor of people committing it in the case of northern Nigeria was the sense of belonging to a specific group (Brakoniecka, 2020). Apart from that, xenophobic and anti-Muslim posts on social media were skyrocketing due to incidents involving terrorists in Germany (Álvarez-Benjumea & Winter, 2020). However, the authors proposed that the underlying reason for such action was perceived with, first and foremost, the acceptable social norm in the society, thus justifying the labelling of a particular group of people (Álvarez-Benjumea & Winter, 2020). Alternatively, Lafrarchi (2021) suggested that among measures to deal with terrorism were using collaborative dialogues like in the mosques between religious authority figures. It was also part of the school syllabus in Belgium, which the teachers actively conducted through the 'Islamic religious education' (IRE) programme (Lafrarchi, 2021).

These three papers observe terrorism from different angles, such as suicidal radicalisation, hate crimes, and ways of combating terrorism, respectively. The elements of language employed include pragmatic expression, online forum comments, and intra- and interreligious dialogues to be observed in the articles. In the age of COVID-19, there is a new way of looking at terrorism on how it is being perceived and discussed where everything is done through the online-mediated norm. Ranging from information sharing on social media, online classes for school and university students, and working from home routine, with the heated up, ongoing issues of terrorism, there is a new way of linguistically analysing the possibilities of discussing the crisis through the medium of internet. For example, since many countries implement restrictions on movement order or several rules on curfews, netizens will spend most of their time at home, accessing the internet. Some might spur constructive advocation in combatting terrorism, some just add more fuel to the fire, or some even propagate their radicalised ideology to the public online. A medium like TikTok and live-streamed channels are among the engaging platforms utilised by today's users, which could be the following field of research on this issue.
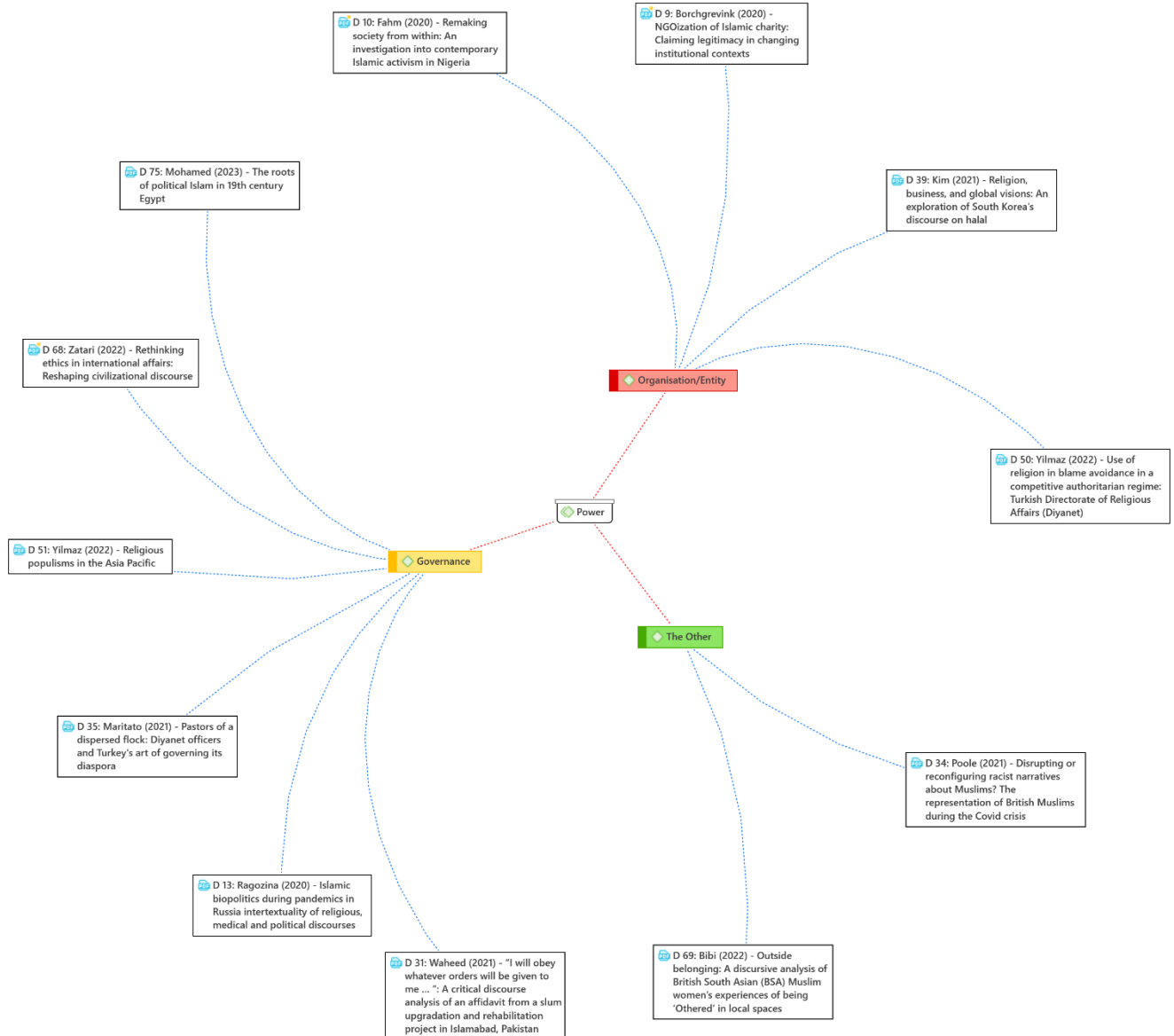

Theme 4: Power

Figure 9: Subthemes under 'Power' group

The second last theme presented in the articles articulates the subject of power. This vital topic covers the subthemes of governance, organisation or entity, and the 'other'. According to Ragozina (2020), due to the pandemic COVID-19, substantial realignment and adjustment must be taken into account immediately. Drastic measures, which consisted of new governmental policies imposed on people in Russia, including Muslims, brought about the intervention of both medical and religious discourse into these biopolitical moves (Ragozina, 2020). For instance, she highlighted how representatives of the Spiritual Administration of Muslims associated quarantine as the phase of spiritual growth and different funeral procedures applied, which were in line with corresponding guidelines proposed by medical authorities (Ragozina, 2020). On the other hand, according to Fahm (2020), charitable works under Islamic organisations were gradually recognised as an activism body by the people in Nigeria. Towards achieving an advanced milestone, Muslim activists played a prominent role as a successful tool of contributing socially, economically, and religiously to the country (Fahm, 2020).

The articles above discuss the role of power in society. It has a practical result of both positive and negative effects when exercised accordingly. For example, in the first article by

Ragozina (2020), the art of governance can be observed when power is imposed on people who strongly believe in religious teaching through the adoption of spiritualism. In fact, religious discourse aids this group of devotees to improve their act of worship during this unprecedented phase of the pandemic. Secondly, based on Fahm's (2020) paper, the subtheme of organisation proposes the effective control of an entity's administration, especially in terms of welfare, whereby this Islamic approach has shown great exposure to the people and gains their trust.

Even though the element of power is manifested through these subthemes, there is no doubt that it is only successfully exercised through a reasonable control of language use or strategies. However, manipulation is also an impactful aspect, for example, to meet the personal goals of those in control of the power. For instance, how can a particular group of people profit from their so-called charity events by scamming others through public announcements amidst the pandemic crisis? This scenario will open up layers of discussions on this pandemic discourse through online crimes perpetrated by these opportunists in disguise. The study on politics also brings about a new dimension of rhetorical strategies during this crisis of COVID-19. Research on political discourse from the perspective of politicians in handling the problem through their remarks and speeches on this pandemic will show their extent of credibility and responsibility towards the citizens of the country.
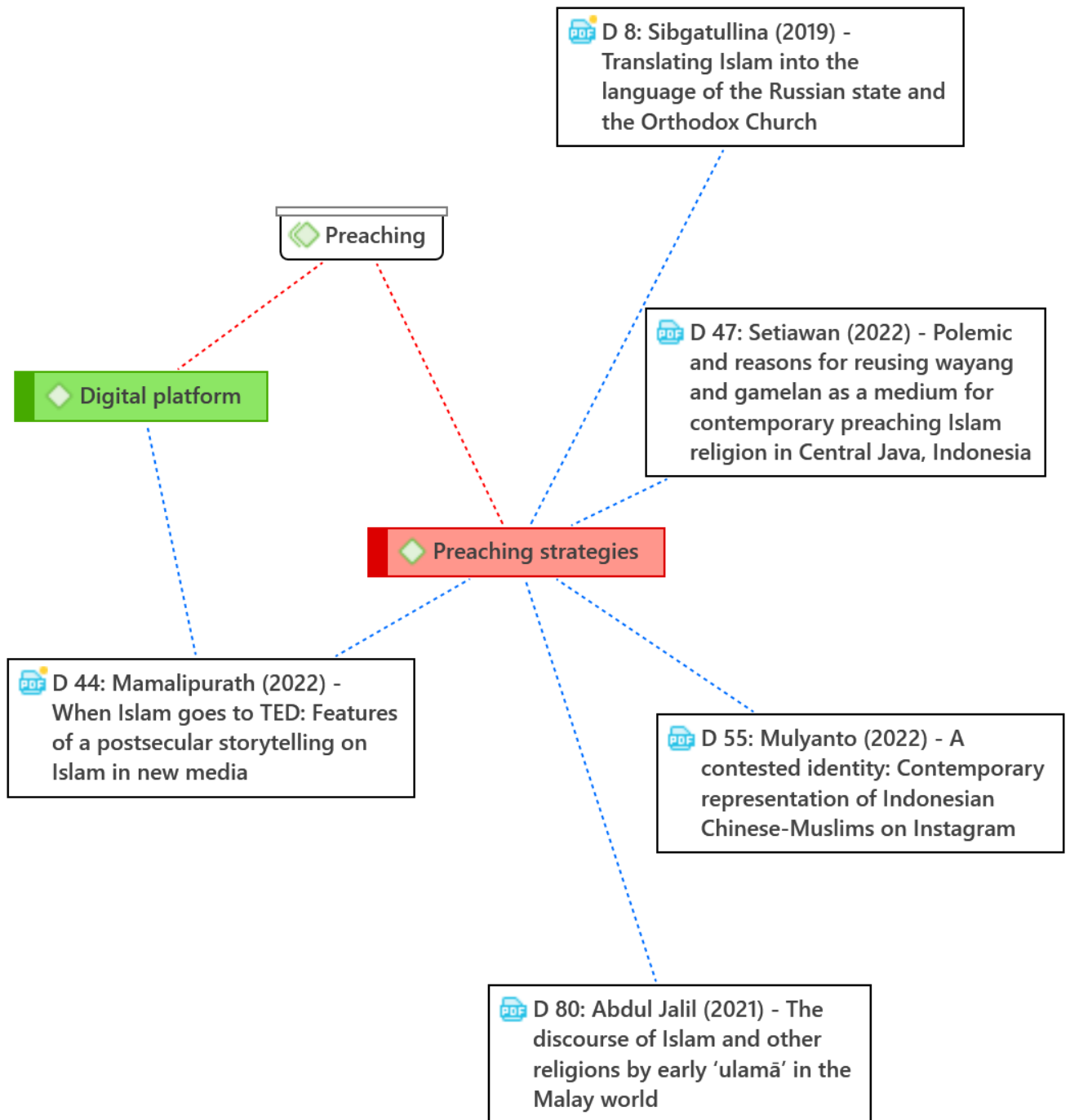
Theme 5: Preaching

Figure 10: Subtheme under 'Preaching' group

Preaching is the smallest part presented in the articles from 2019 to 2023. Several authors who pinpoint the subtheme of preaching strategy are Sibgatullina (2019). Sibgatullina (2019) highlighted Mufti Ravil' Gainutdin's preaching style, which included the aspects of linguistics and rhetoric. She described that among his outstanding skills was the ability to explain Arabic terminologies in Russian (Sibgatullina, 2019). In addition, Jalil (2021) dived into the historical dimension whereby older generation of traditional preachers in Malay world spread the Islamic knowledge to the local people. Instead of teaching about comparative religion, they only focused on Islam itself as a focal point as their way of preaching. Because of the targeted group

of people comprising merely localised society, the Islamic practices were conveyed to strengthen their beliefs. Setiawan (2022), on the other hand, introduced the use of *wayang* and *gamelan* as entertaining platforms to invite the people in learning more about Islam within Central Java communities. Although the use of such platforms was underscored, the Islamic messages were still being done orally with additional musical influences.

In short, preachers are credible public speakers responsible for sharing important information and knowledge to others related to Islamic teaching through various platforms. To ensure that viewers or audiences can perceive such information effectively, the preachers need to exercise interesting ways of gauging their attention to better comprehend Islam. Language is the key player of this sacred mission as it channels the crucial details of the religion when effectual elements are used according to its practicality. In addition, to enhance the effectiveness, the preachers need to understand their target group better. Different people with different age groups and social backgrounds perceive things differently. This can be a challenging task for the preachers as they need to work diligently without compromising the optimum result of their preaching.

As mentioned earlier, one way to upgrade these studies is by identifying the effectiveness level of the preaching through interviews and questionnaires among the target group. Another gap pointed out is that the results obtained generally come from the perspective and analysis of the authors alone. Acquiring most of the primary data from the actual preachers will result in more concrete information about this scope of the study. This suggests whether or not they apply specific strategies that meet their aim for every series of sermons or speeches conducted to the public. Based on the data provided through analysis and observation, the additional personal response by the preachers themselves during an online interview, for example, through video call or e-mail, will give a definite objective of the research and support the findings.

Discussion

Figure 11: Overall issues of Muslim discourse from 2019 till 2023

This review paper emphasises on most common trends of topics related to Muslim discourse, as shown in Figure 11. These are the specific patterns reviewed through article searching from SCOPUS and Mendeley databases, ranging from identity, religious value, stereotype, power, and preaching. With a total of 85 papers, there are two approaches measured to analyse the data: quantitative and qualitative analyses. First, numerical data are quantified using ATLAS.ti 23, as mentioned in the tables and figures above. Secondly, qualitative data are presented through a report and discussion from each theme with the networks generated also using ATLAS.ti 23. Based on the inclusive deduction, identity is the broadest theme used in these articles. Representing a total of 17 subthemes, this group has made up the most trending portrayals of Muslims depicted around the world. Together with other themes and subthemes, most of these Muslim portrayals are conveyed negatively. For example, Muslim migrants are identified as a negative minority group in Europe, and the typical stereotyping of Muslims as terrorists by the Islamophobes. Nevertheless, there are still positive representations of Islamic elements like the Quran, Friday prayer, Islamic charity organisation, and others.

Conclusion

In conclusion, this paper has contributed to identifying the issues underlined in Muslim discourse from 2019 to 2023. There are increasing publications from 2019 to 2022, and the trend is expected to bear the same pattern in 2023. Since the author of this review paper aims for articles stressed on language-centred studies, it can be concluded that among the most poorly researched topics are stereotype, power, and preaching. In brief, preaching alone is the least discussed theme as it only consists of two subthemes: preaching strategies and digital platform. Although there are five articles focusing on these subthemes, the subject is nevertheless lacking in its exploration, especially in linguistics. Future researchers can pursue this topic for new contributions in this field or add up the list of available preachers who have extraordinary preaching styles and strategies which are much needed for remarkable benefits to the society, particularly for linguists' or related authorities' significant reference.

Conflicts of Interest

The authors declare no conflict of interest.

References

Abdul Jalil, M. N., & Alias, M. (2020). Nur al-Din al-Raniri's selected commentaries on other religions in the 17th century Malay world. *Journal of Al-Tamaddun*, *15*(1), 147–155. https://doi.org/10.22452/JAT.vol15no1.10

Abdul Jalil, M. N. (2021). The discourse of Islam and other religions by early 'ulamā' in the Malay world. *Afkar*, *23*(2), 311–338. https://doi.org/10.22452/afkar.vol23no2.9

Abuali, E. (2020). Words clothed in light: Dhikr (recollection), colour and synaesthesia in early Kubrawi Sufism. *Iran*, *58*(2), 279–292. https://doi.org/10.1080/05786967.2019.1583046

Aeschbach, M. (2020). Invoking the secular: Gendered delineations of Muslim belonging in Switzerland. *Entangled Religions*, *11*(1), 1–23. https://doi.org/10.46586/ER.11.2020.8645

Ahmed Salem, Z. (2021). Global Shinqīṭ: Mauritania's Islamic knowledge tradition and the making of transnational religious authority (Nineteenth to twenty-first century). *Religions*, *12*(11), 953. https://doi.org/10.3390/rel12110953

Aitamurto, K. (2021). Patriotic loyalty and interest representation among the Russian Islamic elite. *Religion*, *51*(2), 280–298. https://doi.org/10.1080/0048721X.2021.1865604

Al Fajri, M. S. (2019). The discursive portrayals of Indonesian Muslims and Islam in the American press: A corpus-assisted discourse analysis. *Indonesian Journal of Applied Linguistics*, *9*(1), 167–176. https://doi.org/10.17509/ijal.v9i1.15106

Al-Hawary, S. I. S., Mukhlis, H., Mahdi, O. A., Surahman, S., Adnan, S., Salim, M. A., & Iswanto, A. H. (2022). Determining and explaining the components of the justice-oriented Islamic community based on the teachings of Nahj al-Balaghah. *HTS Teologiese Studies / Theological Studies*, *78*(4), 1–6. https://doi.org/10.4102/hts.v78i4.7835

Ali, R., Özvatan, Ö., & Walter, L. (2023). The narrative foundations of radical and

deradicalizing online discursive spaces: A comparison of the cases of Generation Islam and Jamal al-Khatib in Germany. *Religions*, *14*(167).

Almahfali, M., & Avery, H. (2023). Human rights from an Islamic perspective: A critical review of Arabic peer-reviewed articles. *Social Sciences*, *12*(2). https://doi.org/10.3390/socsci12020106

Altakhaineh, A. R. M. (2019). An intertextuality perspective on Noah's story in the Quran. *Journal of Social Sciences Research*, *5*(1), 78–84. https://doi.org/10.32861/jssr.51.78.84

Altwaiji, M. (2021). The rise of fundamentalist narratives - a post-9/11 legacy? Toward understanding American fundamentalist discourse. *Cogent Social Sciences*, *7*(1). https://doi.org/10.1080/23311886.2021.1970441

Álvarez-Benjumea, A., & Winter, F. (2020). The breakdown of antiracist norms: A natural experiment on hate speech after terrorist attacks. *Proceedings of the National Academy of Sciences of the United States of America*, *117*(37), 22800–22804. https://doi.org/10.1073/pnas.2007977117

Arifin, S., Mughni, S. A., & Nurhakim, M. (2022). The idea of progress: Meaning and implications of Islam Berkemajuan in Muhammadiyah. *Al-Jami'ah: Journal of Islamic Studies*, *60*(2), 547–584. https://doi.org/10.14421/ajis.2022.602.547-584

Barton, G., Yilmaz, I., & Morieson, N. (2021). Religious and pro-violence populism in Indonesia: The rise and fall of a far-right Islamist civilisationist movement. *Religions*, *12*(6), 1–22. https://doi.org/10.3390/rel12060397

Bibi, R. (2022). Outside belonging: A discursive analysis of British South Asian (BSA) Muslim women's experiences of being 'Othered' in local spaces. *Ethnic and Racial Studies*, *45*(16), 708–729. https://doi.org/10.1080/01419870.2022.2123715

Borchgrevink, K. (2020). NGOization of Islamic charity: Claiming legitimacy in changing institutional contexts. *Voluntas*, *31*(5), 1049–1062. https://doi.org/10.1007/s11266-017-9892-7Boussalem, A. (2021). In, out, or somewhere else entirely: Going beyond binary constructions of the closet in the lives of LGBTQ people from a Muslim background living in Brussels. *Transactions of the Institute of British Geographers*, *46*(2), 435–448. https://doi.org/10.1111/tran.12422

Brakoniecka, S. (2020). Islamic martyrdom in northern Nigeria. *Studies in African Languages and Cultures*, *2020*(54), 143–162. https://doi.org/10.32690/SALC54.6

Carol, S., & Hofheinz, L. (2022). A content analysis of the Friday sermons of the Turkish-Islamic Union for Religious Affairs in Germany (DİTİB). *Politics and Religion*, *15*(4), 649–672. https://doi.org/10.1017/S1755048321000353

Carr, L. (2022). Anti-Westernism in Turkey's neo-Ottomanist foreign policy under Erdoğan. *Russia in Global Affairs*, *20*(2), 164–183. https://doi.org/10.31278/1810-6374-2022-20-2-164-183

Cervi, L., Tejedor, S., & Gracia, M. (2021). What kind of Islamophobia? Representation of Muslims and Islam in Italian and Spanish media. *Religions*, *12*(6), 427. https://doi.org/10.3390/rel12060427

Chua, H.-K. (2019). Malu sensitivity and the identities of non-heteronormative Malay Muslim men in Peninsular Malaysia. *Kajian Malaysia*, *37*(1), 109–130.

https://doi.org/10.21315/km2019.37.1.5

Clarke, I., Brookes, G., & McEnery, T. (2022). Keywords through time: Tracking changes in press discourses of Islam. *International Journal of Corpus Linguistics*, *27*(4), 399–427. https://doi.org/10.1075/ijcl.22011.cla

El-Shall, M. (2020). From risk to terror: Islamist conspiracies and the paradoxes of post-9/11 Government. *Open Cultural Studies*, *2*(1), 39–49. https://doi.org/10.1515/culture-2018-0005

Fahm, A. G. O. (2020). Remaking society from within: An investigation into contemporary Islamic activism in Nigeria. *Heliyon*, *6*(7), e04540. https://doi.org/10.1016/j.heliyon.2020.e04540

Gerim, G. (2020). The Kobani events and contesting political discourses on the Kurdish question in Turkey. *ORBIS SCHOLAE*, *12*(1), 1–19. https://doi.org/10.14712/1803-8220/41_2019

Ginting-Carlström, C. E., & Chliova, M. (2023). A discourse of virtue: How poor women entrepreneurs justify their activities in the context of moderate Islam. *Entrepreneurship and Regional Development*, *35*(1–2), 78–102. https://doi.org/10.1080/08985626.2022.2072002

Ghauri, M. J., & Umber, S. (2019). Exploring the nature of representation of Islam and Muslims in the Australian press. *SAGE Open*, *9*(4), 1–9. https://doi.org/10.1177/2158244019893696

Godazgar, H. (2020). From 'Islamism' to 'spiritualism'? The individualization of 'religion' in contemporary Iran. *Religions*, *11*(1), 32. https://doi.org/10.3390/rel11010032

Guzek, D. (2019). Religious memory on Facebook in times of refugee crisis. *Social Compass*, *66*(1), 75–93. https://doi.org/10.1177/0037768618815782

Habiburrahim, H., Rahmiati, Z., Muluk, S., Akmal, S., & A. Aziz, Z. (2020). Language, identity, and ideology: Analysing discourse in Aceh Sharia law implementation. *Indonesian Journal of Applied Linguistics*, *9*(3), 599–607. https://doi.org/10.17509/ijal.v9i3.23210

Hashmi, U. M., Hashmi, H. A., Rashid, R. A. B., Shahzad, M., Almekhlafy, S. S. A., & Malik, M. Y. (2022). Former Muslims' socio-religious discourse on social media: A speech acts analysis. *3L: Language, Linguistics, Literature*, *28*(4), 197–211. https://doi.org/10.17576/3L-2022-2804-14

Helmiati. (2022). Friday sermons in Singapore: The voice of authorities toward building state-centric Muslim identity. *Journal of Islamic Thought and Civilization*, *12*(2), 41–57. https://doi.org/10.32350/jitc.122.04

Herz, M., & Lalander, P. (2021). 'Unaccompanied minors' in Sweden reflecting on religious faith and practice. *Journal of Youth Studies*, *24*(8), 1085–1099. https://doi.org/10.1080/13676261.2020.1800612

Holdo, M. (2021). An inclusive and participatory approach to counter-radicalization? Examining the role of Muslim associations in the Swedish policy process. *Ethnicities*, *21*(3), 477–497. https://doi.org/10.1177/1468796820932282

Igboin, B. O. (2022). 'Small fires causing large fires': An analysis of Boko Haram terrorism–

insurgency in Nigeria. *Religions*, *13*(6). https://doi.org/10.3390/rel13060565

Ižák, Š. (2020). Conspiracy theory as a working method of political propaganda. *Slovak Journal of Political Sciences*, *20*(1), 76–97. https://doi.org/10.34135/sjps.200104

Kearney, J. (2022). From Nusayrısto Alawıs: The religiography of Muhammad Kurd Ali. *Religions*, *13*(2), 1–25. https://doi.org/10.3390/rel13020131

Khan, M. A., Syed, A. F., Junaid, M., Shakir, S. mehmood, & Shahid, S. (2021). Analyzing the farewell sermon of the Prophet Muhammad (pbuh) A critical perspective. *International Journal of Linguistics Studies*, *1*(1), 71–81. https://doi.org/10.32996/ijls.2021.1.1.6

Khan, M. H., Akhtar, S., & Hassan, A. (2022). Countering the hate speech: An analysis of Muslim countries response to Macron's speech against Muslims after the Charlie Hebdo incident. *International Journal of Media and Information Literacy*, *7*(2), 473–487. https://doi.org/10.13187/ijmil.2022.2.473

Kim, R. (2021). Religion, business, and global visions: An exploration of South Korea's discourse on halal. *International Journal of Korean History*, *26*(2), 117–149. https://doi.org/10.22372/IJKH.2021.26.2.117

Kreger, A. (2022). Wearing fire and chewing iron: Oaths of peace and the suspension of monotheism in contemporary Alevism. *Modern Asian Studies*, *56*(3), 1022–1052. https://doi.org/10.1017/S0026749X21000147

Lafrarchi, N. (2021). Intra- and interreligious dialogue in Flemish (Belgian) secondary education as a tool to prevent radicalisation. *Religions*, *12*(6), 434. https://doi.org/10.3390/rel12060434

Lam, K., & Mansouri, F. (2021). Beyond (mis)-recognition: Muslim youth and religiosity in Australia. *Journal of Youth Studies*, *24*(6), 765–780. https://doi.org/10.1080/13676261.2020.1766667

Lumbard, J. E. B. (2022). Decolonizing Quranic studies. *Religions*, *13*(2), 1–14. https://doi.org/10.3390/rel13020176

Malik, B. A. (2022). Civilizational problem or political crisis? Comparative analysis of Mālek Bennabi and Syed Mawdūdī's approach to Renaissance. *Journal of Islamic Thought and Civilization*, *12*(1), 298–310. https://doi.org/10.32350/jitc.121.18

Malik, S. A. (2023). Challenges and opportunities in teaching interdisciplinary courses on Islam and evolution: A theology-centric perspective. *Religions*, *14*(1). https://doi.org/10.3390/rel14010095

Mamalipurath, J. M. (2022). When Islam goes to TED: Features of a postsecular storytelling on Islam in new media. *Contemporary Islam*, *16*(2–3), 155–171. https://doi.org/10.1007/s11562-022-00496-4

Maritato, C. (2021). Pastors of a dispersed flock: Diyanet officers and Turkey's art of governing its diaspora. *Rivista Italiana Di Scienza Politica*, *51*(3), 321–338. https://doi.org/10.1017/ipo.2020.31

Marsden, L., Jarvis, L., & Atakav, E. (2022). 'That still goes on, doesn't it, in their religion?' British values, Islam and vernacular discourse. *Nations and Nationalism*, *January*, 229–245. https://doi.org/10.1111/nana.12849

Meaux, L. T., Doran, S. C., & Cox, J. M. (2020). Aberration of mind or soul: The role of media in perceptions of mass violence. *Journal of Aggression, Conflict and Peace Research*, *12*(4), 209–222. https://doi.org/10.1108/JACPR-07-2020-0526

Mohamed, M. M. A. (2023). The roots of political Islam in 19th century Egypt. *Religions*, *14*(2). https://doi.org/10.3390/rel14020232

Muhsin, S. M. (2022). Medical confidentiality ethics: The genesis of an Islamic juristic perspective. *Journal of Religion and Health*, *61*(4), 3219–3232. https://doi.org/10.1007/s10943-021-01313-7

Muhsinin, M. (2019). Semantics study of the word "Muslim" in al-Quran. *Humanities & Social Sciences Reviews*, *7*(4), 1026–1030. https://doi.org/10.18510/hssr.2019.74140

Muishout, G., de la Croix, A., Wiegers, G., & van Laarhoven, H. W. M. (2022). Muslim doctors and decision making in palliative care: A discourse analysis. *Mortality*, *27*(3), 289–306. https://doi.org/10.1080/13576275.2020.1865291

Mulyanto, J. G. (2022). A contested identity: Contemporary representation of Indonesian Chinese-Muslims on Instagram. *Jurnal Ilmu Sosial Dan Ilmu Politik*, *26*(1), 98–117. https://doi.org/10.22146/jsp.71859

Mustafa, B. (2022). The Bigh Daddy Show: The potentiality and shortcomings of countering Islamic State through animated satire. *Digest of Middle East Studies*, *31*(2), 113–130. https://doi.org/10.1111/dome.12261

Naeem, T. (2022). Muslims as terrorists: Hate speech against Muslims. *International Journal of Islamic Thought*, *22*, 114–124. https://doi.org/10.24035/ijit.22.2022.245

Nordin, M. Z. F., & Mohd Nor, N. F. (2018). Muslim religious practice and non-Muslim response in Malaysian inter-religious discourse. *The Journal of Social Sciences Research*, *SPI6*, 363–369. https://doi.org/10.32861/jssr.spi6.363.369

Paul, K. O. (2022). A reflection on the Islamic portrait of Jesus. *Pharos Journal of Theology*, *103*, 1–16. https://doi.org/10.46222/PHAROSJOT.10309

Peker, E. (2022). Finding religion: Immigration and the populist (re)discovery of Christian heritage in Western and northern Europe. *Religions*, *13*(2). https://doi.org/10.3390/rel13020158

Poole, E., & Williamson, M. (2021). Disrupting or reconfiguring racist narratives about Muslims? The representation of British Muslims during the Covid crisis. *Journalism*. https://doi.org/10.1177/14648849211030129

Puglisi, A., & Buitendag, J. (2020). The religious vision of nature in the light of Laudato Si': An interreligious reading between Islam and Christianity. *HTS Teologiese Studies/Theological Studies*, *76*(1), a6063. https://doi.org/10.4102/HTS.V76I1.6063

Rakić, T., Steffens, M. C., & Sazegar, A. (2020). Do people remember what is prototypical? The role of accent–religion intersectionality for individual and category memory. *Journal of Language and Social Psychology*, *39*(4), 476–494. https://doi.org/10.1177/0261927X20933330

Ragozina, S. A. (2020). Islamic biopolitics during pandemics in Russia intertextuality of religious, medical and political discourses. *Anthropology in Action*, *27*(3), 82–86. https://doi.org/10.3167/aia.2020.270317

Rahman, T., Nurnisya, F. Y., Nurjanah, A., & Hifziati, L. (2021). Hijrah and the articulation of Islamic identity of Indonesian millenials on Instagram. *Jurnal Komunikasi: Malaysian Journal of Communication*, *37*(2), 154–170. https://doi.org/10.17576/JKMJC-2021-3702-10

Rifat, M. R., Toriq, T., & Ahmed, S. I. (2020). Religion and sustainability: Lessons of sustainable computing from Islamic religious communities. *Proceedings of the ACM on Human-Computer Interaction*, *4*(CSCW2), 1–32. https://doi.org/10.1145/3415199

Sbai, Y. (2019). Islamic Friday sermon in Italy: Leaders, adaptations, and perspectives. *Religions*, *10*(5). https://doi.org/10.3390/rel10050312

Setiawan, A. (2022). Polemic and reasons for reusing wayang and gamelan as a medium for contemporary preaching Islam religion in Central Java, Indonesia. *Harmonia: Journal of Arts Research and Education*, *22*(2), 254–267. https://doi.org/10.15294/harmonia.v22i2.37525

Shaw, W. M. K. (2022). Islamic geometries: Spiritual affects against a secularist grid. *Sophia*, *61*(1), 41–59. https://doi.org/10.1007/s11841-022-00905-4

Sibgatullina, G. (2019). Translating Islam into the language of the Russian state and the Orthodox Church. *Religion, State and Society*, *47*(2), 234–247. https://doi.org/10.1080/09637494.2018.1562775

Sparkes, J. I. (2022). Morocco as a hub of globalised traditional Islam. *Religions*, *13*(5), 392. https://doi.org/10.3390/rel13050392

Tepe, S., & Chekirova, A. (2022). Faith in nations: The populist discourse of Erdogan, Modi, and Putin. *Religions*, *13*(5), 1–21. https://doi.org/10.3390/rel13050445

ter Laan, N. (2021). Musical negotiations of a 'moderate' versus a 'radical' Islam in Morocco: Dissonance and the sonic among vocal performers of Islam-inspired music. *Religion*, *51*(2), 214–236. https://doi.org/10.1080/0048721X.2021.1865602

Tieri, S. (2021). Sikh martiality, Islamophobia, Raj nostalgia, a pinch of saffron: Kesari's nationalist cocktail and the power of trailers. *Sikh Formations: Religion, Culture, Theory*, *17*(3), 358–386. https://doi.org/10.1080/17448727.2021.1949916

Ul-Haq, S. (2022). Reversing the colonial warp in education: A decolonial encounter with Muhammad Iqbal. *Higher Education*, *84*(2), 399–414. https://doi.org/10.1007/s10734-021-00773-w

Umar, M. S. (2020). The social construction of Islamic knowledge in Nigeria: A critical discourse analysis. *Religions*, *11*(9), 458.

Waheed, A. (2021). "I will obey whatever orders will be given to me … ": A critical discourse analysis of an affidavit from a slum upgradation and rehabilitation project in Islamabad, Pakistan. *Social Sciences*, *10*(6). https://doi.org/10.3390/socsci10060187

Wang, S. C., Raja, A. H., & Azhar, S. (2020). "A lot of us have a very difficult time reconciling what being Muslim is": A phenomenological study on the meaning of being Muslim American. *Cultural Diversity and Ethnic Minority Psychology*, *26*(3), 338–346. https://doi.org/10.1037/cdp0000297

Warren, S. (2019). #YourAverageMuslim: Ruptural geopolitics of British Muslim women's media and fashion. *Political Geography*, *69*, 118–127.

https://doi.org/10.1016/j.polgeo.2018.12.009

Warsah, I. (2020). Forgiveness viewed from positive psychology and Islam. *Islamic Guidance and Counseling Journal*, *3*(2), 108–121. https://doi.org/10.25217/igcj.v3i2.878

Wijaya Mulya, T., Aditomo, A., & Suryani, A. (2022). On being a religiously tolerant Muslim: Discursive contestations among pre-service teachers in contemporary Indonesia. *British Journal of Religious Education*, *44*(1), 66–79. https://doi.org/10.1080/01416200.2021.1917338

Yilmaz, I., Albayrak, I., & Erturk, O. (2022). Use of religion in blame avoidance in a competitive authoritarian regime: Turkish Directorate of Religious Affairs (Diyanet). *Religions*, *13*(10). https://doi.org/10.3390/rel13100876

Yilmaz, I., & Morieson, N. (2022). Religious populisms in the Asia Pacific. *Religions*, *13*(9). https://doi.org/10.3390/rel13090802

Yusupova, G. (2020). The religious field in a Russian Muslim village: A Bourdieusian perspective on Islam. *Ethnicities*, *20*(4), 769–792. https://doi.org/10.1177/1468796820904208

Zaharin, A. A. M. (2022). Reconsidering homosexual unification in Islam: A revisionist analysis of post-colonialism, constructivism and essentialism. *Religions*, *13*(8). https://doi.org/10.3390/rel13080702

Zainal, H., Masud, D. M., & Mohamed Nasir, K. (2021). Singaporean Malay-Muslim women's lifestyle habits and attitudes towards health. *Contemporary Islam*, *15*(3), 287–305. https://doi.org/10.1007/s11562-021-00472-4

Zatari, F. K. S. (2022). Rethinking ethics in international affairs: Reshaping civilizational discourse. *Journal of Al-Tamaddun*, *17*(2), 1–11. https://doi.org/10.22452/JAT.vol17no2.1

Zairul, M. (2020). A thematic review on student-centred learning in the studio education. *Journal of Critical Reviews*, *7*(02), 504–511. https://doi.org/10.31838/jcr.07.02.95