

Islamic English in Indonesia's Digital Culture: A Library Research on Online Islamic Communities

Sri Mulyani
Hanung Triyoko

UIN Salatiga
Srimulyani13798@gmail.com

ABSTRACT

This study examines the role of Islamic English in shaping Indonesia's digital culture, particularly within online Islamic communities. The objective of the research is to explore how Islamic English facilitates digital da'wah, enhances intercultural dialogue, supports informal language learning, and contributes to identity formation in Indonesia's digital spaces. A qualitative approach was employed, analyzing 11 selected articles to identify key themes and trends related to the integration of Islamic English into digital communication. The study finds that Islamic English plays a central role in transforming religious communication by bridging linguistic divides, enabling effective dissemination of Islamic teachings across cultural and geographical boundaries. Additionally, it enhances identity formation among Indonesian youth by providing a tool for self-expression that reflects both local and global Muslim identities. Islamic English also supports informal language learning, particularly in religious and educational contexts, by fostering dual linguistic and cognitive development. The study concludes that Islamic English is a vital element in Indonesia's digital culture, shaping religious discourse, identity, and informal learning while enhancing the reach of digital da'wah.

Keywords: Islamic English, digital da'wah, intercultural dialogue, informal language learning, identity formation

INTRODUCTION

Islamic English, a distinctive form of English infused with Islamic terminology and cultural references, has gained substantial prominence in Indonesia's digital landscape. As the world's largest Muslim-majority nation, Indonesia provides a unique context for studying the rise of Islamic English and its role in digital communication. The rapid growth of digital technologies, particularly social media platforms, has significantly contributed to the widespread adoption of this linguistic variety. Islamic English serves as an important tool for disseminating religious knowledge, facilitating cross-cultural interactions, and fostering connections among audiences both locally and globally (Yaacob & Pasaribu, 2024).

The integration of Islamic English in online Islamic communities is not only instrumental in the dissemination of religious teachings but also plays a crucial role in the construction of collective identity. This aligns with language planning goals, particularly status and corpus planning, where the development and adaptation of linguistic forms aim to

meet societal and communicative needs. By facilitating the distribution of religious content, Islamic English contributes to broader language planning efforts that address the evolving communication demands of the digital age (Solahudin & Fakhruroji, 2020). Islamic English has also emerged as a tool for informal language learning, offering users opportunities to engage with religious content such as online sermons, discussions, and articles. In Indonesia, this phenomenon is especially prominent as digital platforms become vital spaces for informal language acquisition. These platforms not only enhance English language proficiency but also strengthen religious knowledge among users (Pitaloka et al., 2021).

Despite the growing significance of Islamic English, there remains a limited amount of research on its role within Indonesia's digital culture. Although existing studies have highlighted the relationship between digital media and language learning, the specific role of Islamic English in shaping cultural identity and digital literacy remains underexplored. For instance, Asrial et al. (2023) emphasize the influence of digital media in enhancing language skills, yet the application of Islamic English in the Indonesian digital context has not received adequate attention. This study aims to fill this gap by examining the role of Islamic English in Indonesia's digital culture, with a focus on its use in online Islamic communities. Recent research by Kamaluddin et al. (2023) has addressed the influence of web-based media on character development, shedding light on how digital platforms shape cultural and religious expression. This research explores the interaction of Islamic English with digital transformation in Indonesia's religious landscape, contributing to an understanding of its impact on language policies and cultural practices.

Islamic English, a unique variant of English enriched with Islamic terminology and cultural nuances, has been gaining prominence in Indonesia's digital sphere. This linguistic form plays a pivotal role in disseminating religious knowledge and facilitating intercultural communication, particularly within online Islamic communities. The integration of Islamic values into English language teaching has been shown to enhance students' language skills, including listening, speaking, reading, and writing, while also fostering cultural understanding (Astuti et al., 2024). Additionally, the use of digital media in English language instruction has been found to improve students' engagement and proficiency, especially in religious contexts (Safitri et al., 2023). This approach aligns with the concept of language planning, which involves initiatives like status and corpus planning aimed at promoting specific linguistic features to address societal communication needs.

As Islamic English continues to grow in prominence, it plays a pivotal role in bridging local traditions with global communication practices. In the digital age, where content is increasingly shared across borders, Islamic English provides a medium for integrating Islamic teachings into global digital platforms. This adaptation enables the spread of Islamic content beyond traditional geographic boundaries and fosters a sense of community among Muslims worldwide. The linguistic shift toward Islamic English also contributes to digital literacy, as it allows users to engage with religious content in a culturally relevant way, especially on social media platforms (Shodiqoh, 2024).

Furthermore, Islamic English has become an essential aspect of informal language learning in Islamic education, particularly in Indonesia. The integration of Islamic values into English language education facilitates both linguistic and cultural understanding. Alfian et al. (2021) note that while the integration of Islamic values into English language teaching is recognized, its implementation remains limited. This study suggests the need for developing curricula and teaching materials that incorporate Islamic values to improve teaching effectiveness and students' engagement in English language learning.

The intersection of Islamic English and identity formation has become an important area of research. Studies have shown how Islamic English helps to construct both individual and collective identities, particularly among Indonesian youth within online Islamic communities. For example, research by Azmi et al. (2020) reveals that learning English does not negatively impact students' Islamic self-identity. Instead, it contributes to the development of virtues such as respect, self-confidence, and cooperation, which are integral to the Islamic self-concept. Despite its growing presence, there remains a gap in understanding the influence of Islamic English on language policies and digital literacy, particularly within Islamic communication. This gap underscores the need for further investigation into how digital platforms, especially those used for da'wah (Islamic preaching), contribute to shaping digital literacy and cultural identity in Indonesia.

This research seeks to explore the role of Islamic English in shaping language policies, digital literacy, and cultural practices within Indonesia's online Islamic communities. By focusing on how Islamic English serves as a tool for religious communication and cultural identity formation, this study contributes to a deeper understanding of its impact on Indonesia's educational and digital landscapes. Through this exploration, the study will also highlight the transformative potential of digital tools in Islamic education and the development of religious knowledge.

RESEARCH METHOD

This study adopts a library research approach, which is a systematic review and analysis of secondary data sourced from scholarly articles, journals, books, and other relevant documents. Library research is particularly beneficial when primary data collection is impractical, offering an opportunity to analyze and synthesize findings from multiple studies (Salman, 2021). This method enables researchers to comprehensively explore relevant literature and identify key insights that contribute to the study's objectives.

The systematic approach to literature review, as emphasized by Shaffril et al. (2021), ensures that the research reflects the most recent, relevant, and high-quality sources. This approach involves clearly defining the research scope, employing rigorous selection criteria, and critically analyzing the findings to maintain academic rigor and relevance. The use of systematic reviews is especially valuable for understanding complex topics, such as the role of Islamic English in digital communication and cultural identity.

Furthermore, the methodology outlined by Kothari (2004) underpins this study's approach by providing structured techniques for data collection, organization, and analysis. The study utilized Google Scholar as the primary resource for accessing scholarly literature, leveraging its extensive database to gather peer-reviewed articles, books, and conference proceedings. This methodological framework ensures the reliability and validity of findings, aligning with the study's aim to explore the role of Islamic English in Indonesia's digital culture.

Research Design

This study employs a qualitative research design to explore the role of Islamic English within Indonesia's digital culture, particularly among online Islamic communities. A qualitative approach is well-suited for examining subjective social phenomena, such as religious language use and cultural practices in digital spaces. Qualitative methods enable researchers to delve into complex topics by investigating participants' experiences, meanings, and interpretations (Snyder, 2019).

The research utilizes a comprehensive literature review to synthesize prior studies on digital da'wah, Islamic communication strategies on social media, and the emergence of Islamic English in online environments. This systematic review approach aligns with the methodological guidance provided by Shaffril et al. (2021), ensuring a rigorous analysis of existing literature. Additionally, systematic reviews are instrumental in identifying research gaps and contextualizing findings. By integrating these qualitative and systematic review methodologies, the study aims to provide an in-depth understanding of how Islamic English influences and shapes digital communication and cultural identity within Indonesia's online Islamic communities.

Research Site and Participants

As this study does not involve primary data collection through fieldwork, the research site refers to digital spaces—specifically, online platforms where Islamic English is employed for religious communication and identity formation. The research does not engage with individual participants but rather relies on scholarly sources published in peer-reviewed journals, books, and institutional reports. These sources were selected for their relevance to the research topic and for providing in-depth insights into the role of Islamic English in Indonesia's digital realm.

The selected studies were published between 2019 and 2024, ensuring the research incorporates the most recent and relevant literature. Pritchard (2020) emphasizes the importance of selecting updated, high-quality secondary data when conducting library-based research, particularly when the research aims to reflect contemporary cultural shifts.

Data Collection

Data were gathered via an extensive literature search conducted on Google Scholar. The keywords used included “Islamic English,” “digital da'wah,” “social media communication,” and “Islamic communication in Indonesia”. The search process included filtering articles based on relevance, publication date, and citation count to ensure that only the most current and influential studies were included in the review. A total of 11 relevant articles published between 2019 and 2024 were selected, focusing on various aspects of Islamic English in online Islamic communities, the transformation of da'wah in digital spaces, and the role of social media in religious communication.

Data Analysis

The data were analyzed qualitatively using a descriptive approach, in line with the methods suggested by Kothari (2004) for qualitative research analysis. The thematic analysis process involved systematically identifying and extracting recurrent themes from the literature, including the impact of social media in spreading Islamic values, the evolution of da'wah methodologies, and the role of Islamic English in shaping religious identities in online spaces. As Salman (2021) highlights, thematic analysis is a flexible approach that

allows for the organization and interpretation of qualitative data to uncover patterns and meanings related to the research questions. This approach was chosen for its ability to identify key themes and draw meaningful connections across diverse sources of data.

The identified themes were then coded and categorized to identify underlying trends and relationships within the data. This process enabled the researcher to gain a deeper understanding of how Islamic English functions within digital platforms, particularly in online Islamic communities. The systematic review process followed the guidelines presented by Shaffril et al. (2021), which emphasize the importance of using a structured and comprehensive methodology to synthesize and analyze existing literature effectively. Literature selection was based on relevance to the research questions, publication date (focusing on recent studies between 2019-2024), and the quality of the sources (peer-reviewed articles, books, and authoritative reports). To ensure the credibility of the analysis, thematic coding was manually conducted, with key patterns identified across the literature and verified through triangulation. The use of multiple data sources and perspectives further strengthens the reliability of the findings.

FINDINGS

The analysis of 11 selected articles reveals several significant findings regarding the role of Islamic English in Indonesia's digital culture. These findings address the research questions and are interpreted in the context of current theories and references in the field. The following subheadings reflect the key themes that emerged from the literature reviewed.

1. Digital Da'wah and Religious Communication

Islamic English plays a pivotal role in the transformation of digital da'wah, particularly in Indonesia, where religious communication has become increasingly reliant on digital platforms. The fusion of Islamic terms with English allows for a more effective and efficient dissemination of Islamic teachings across various digital media platforms such as social media, websites, and blogs. By incorporating Islamic vocabulary into the English language, it becomes easier to convey complex religious concepts in a way that resonates with both local and global audiences. Nikmatullah et al. (2023) emphasize that the use of Islamic English bridges linguistic divides, allowing Indonesian Muslims to participate in the global da'wah discourse. Similarly, Saleh et al. (2022) highlight that this blending of languages enables religious content to be more inclusive, adapting traditional Islamic teachings to the digital age without compromising their authenticity. This digital evolution of da'wah through Islamic English also marks a significant shift from conventional religious communication methods to more interactive and dynamic forms of engagement, including online sermons, webinars, and social media content creation.

2. Enhancing Intercultural Dialogue

The emergence of Islamic English facilitates intercultural dialogue by creating a common linguistic space for Muslims worldwide. Zaid et al. (2022) argue that Islamic English serves as a bridge between local religious traditions and global digital trends, allowing Muslims from diverse cultural backgrounds to engage with one another. The integration of English in religious discourse ensures that Islamic values are not only preserved but are also communicated effectively across cultural and geographical boundaries. This process is further enhanced by the digital landscape, where the use of social media and online platforms enables Muslims to share their experiences, discuss religious issues, and connect with a global ummah. The linguistic hybridity inherent in Islamic English fosters mutual understanding, providing a unique opportunity for

intercultural dialogue that transcends traditional barriers. By allowing for more inclusive communication, Islamic English strengthens the global Muslim community's sense of belonging and facilitates the exchange of ideas that enriches Islamic thought and practice across diverse cultural settings.

3. Language Planning and Development

Islamic English contributes to the language planning processes in Indonesia, particularly in terms of status planning and corpus planning. The incorporation of Islamic terminology into English not only aids in enhancing the communicative effectiveness of religious discourse but also plays a crucial role in the modernization of language planning in Indonesia. Through its use in religious education and digital media, Islamic English has become a formalized linguistic register within the Indonesian context, establishing a robust framework for discussing religious matters in the digital age. According to Mutia (2022) and Sikumbang et al. (2024), this phenomenon also supports the development of digital literacy by enabling Indonesian users to navigate both religious content and global discourse in English. This hybrid language form not only serves a pedagogical function but also reflects the increasing digitalization of Indonesian society, where language planning plays a key role in shaping the linguistic and cultural identity of the nation.

4. Informal Language Learning

Islamic English has emerged as a powerful tool for informal language learning, especially for young Indonesians who are increasingly engaging with English-language content in digital spaces. Through exposure to Islamic content in English, users are able to enhance their proficiency in both English and Islamic teachings simultaneously. Studies such as those by Sikumbang et al. (2024) and Saleh et al. (2022) suggest that this dual learning process is particularly beneficial for Indonesian youth, who often use social media and other digital platforms as their primary source of religious education. Drawing on Vygotsky (1978) constructivist theory, the study highlights how digital interactions involving Islamic English promote cognitive and linguistic development by encouraging active participation in real-world contexts. This informal learning process, which often occurs in peer-to-peer interactions on social media platforms, provides young people with the opportunity to engage with English in ways that are contextually meaningful and personally relevant. Furthermore, the ability to learn both a foreign language and religious concepts at the same time supports the development of critical thinking skills and cultural awareness, both of which are essential for success in a globalized world.

5. Identity Formation and Cultural Expression

The role of Islamic English in identity formation and cultural expression, particularly in online Islamic communities, cannot be understated. The use of Islamic English allows individuals to articulate their religious and cultural identities in ways that reflect both their local Indonesian context and their global Muslim identity. Mutia (2022) suggest that Islamic English is an important medium through which young Indonesians are able to express their beliefs, values, and experiences in the digital space. As these individuals navigate the complexities of modern identity formation, the use of Islamic English provides a unique tool for self-expression. It allows users to communicate their Islamic faith in a way that resonates with both local traditions and global digital trends. This dual cultural expression, supported by the use of Islamic English, plays a key role in strengthening the individual's sense of belonging to both the Indonesian society and the broader global Muslim community. The adoption of Islamic English in digital spaces further reinforces the notion of a digital ummah, wherein Muslims can collectively engage with their faith in the digital realm while celebrating their shared identity. As online platforms become increasingly central to identity formation, the role of Islamic

English as a cultural and communicative tool will continue to evolve, contributing to the development of a dynamic, diverse, and inclusive digital Islamic culture.

DISCUSSION

The findings of this study reveal the significant role of Islamic English in shaping Indonesia's digital culture, particularly within online Islamic communities. A general trend in the findings highlights the dynamic use of Islamic English in facilitating digital da'wah, fostering identity formation, and enhancing informal language learning in Indonesia's online spaces. This trend reflects the growing integration of digital platforms in religious and educational practices, especially within Muslim communities. The adaptation of Islamic English into everyday digital discourse offers a contemporary lens through which religious communication is not only expanded but also transformed to meet the needs of a digital-savvy audience.

Digital Da'wah and the Transformation of Religious Communication

A key finding is that Islamic English has become an essential tool in the transformation of Islamic communication through digital media. This reflects the broader shift from traditional face-to-face da'wah to online practices, where communication is not confined to physical spaces but is instead facilitated by digital platforms. The pervasive use of social media has amplified the reach of religious messages, allowing for more inclusive, cross-cultural engagement. Online platforms provide a channel for spreading Islamic teachings across diverse global audiences, enabling Muslims to share their faith, insights, and practices with both local and international communities.

These findings resonate with previous studies, such as Nikmatullah et al. (2024) and Saleh et al. (2024), who emphasize the role of digital media in reshaping Islamic communication strategies. The findings in this study confirm the impact of digital platforms in democratizing access to religious content, particularly by leveraging Islamic English as a bridge that facilitates communication between local Indonesian communities and the broader global Muslim network. This shift towards digital da'wah also underlines how religious practices can evolve and adapt to the demands of modern technological environments, enhancing engagement and interaction in ways traditional methods could not.

Identity Formation and Cultural Negotiation

The theme of identity formation also emerged prominently in this study. Islamic English has not only enabled religious communication but has also fostered a collective sense of identity within online Islamic communities. The adaptation of English, infused with Islamic terminology, facilitates an intercultural exchange and provides a medium for articulating Islamic beliefs and values within both local and global digital spaces. The linguistic hybridization of English with Islamic elements serves as a powerful tool for self-expression, allowing individuals to communicate their faith in a way that aligns with both their religious beliefs and their social and cultural environments.

This finding aligns with the research of Mutia (2024), who argue that language plays a central role in shaping both individual and collective identities within religious communities. The incorporation of Islamic English allows members of online communities to navigate between local cultural contexts and the broader, interconnected digital world. This dual function of Islamic English—as both a medium for religious expression and a means of

reinforcing cultural identity—supports the argument that language in the digital age has become a vital tool for cultural negotiation and identity construction. Islamic English, thus, contributes not only to religious expression but also to a deeper understanding of one's place within the global Muslim community.

Informal Language Learning and Cognitive Development

In terms of informal language learning, the study found that Islamic English plays a significant role in facilitating language acquisition. Digital platforms serve as informal learning environments where users, particularly youth, engage with religious content while simultaneously improving their English proficiency. This dual learning experience offers a unique opportunity for Indonesians to enhance both their language skills and their understanding of Islamic teachings in one integrated setting.

This finding corroborates the work of Sikumbang et al. (2024), who highlight the importance of social media as a space for informal learning. The ability to learn English through engagement with Islamic content not only strengthens linguistic capabilities but also fosters cognitive development. Furthermore, the study supports Vygotsky's (1978) constructivist theory, which posits that exposure to authentic, real-world content in interactive digital environments can stimulate both cognitive and language development. As Indonesian youth continue to turn to digital platforms for religious and educational content, the role of Islamic English in shaping informal learning pathways becomes even more critical. This finding provides insight into how language acquisition and religious education can be effectively integrated through digital technologies.

Implications for Language Planning and Development

The study also suggests that Islamic English has important implications for language planning in Indonesia. In terms of status planning, Islamic English contributes to the promotion of Islamic terminology within English-based discourse, establishing a formalized linguistic register for religious communication in the digital sphere. Additionally, in terms of corpus planning, it ensures that the language is adaptable to contemporary communication needs, enabling it to meet the demands of modern religious practices.

These insights are consistent with language planning theories discussed by Tagg, Lyons, and Rock (2021), who argue that digital spaces require new approaches to linguistic planning to accommodate evolving social, cultural, and educational demands. The integration of Islamic English into digital platforms underscores the importance of strategic language planning in adapting religious communication to modern platforms. This evolution is particularly significant as younger generations in Indonesia increasingly engage with digital spaces. As digital platforms become the primary means of communication, ensuring that religious teachings are accessible and relevant in these spaces is crucial for the future of Islamic education and cultural preservation.

Future Directions: Tensions Between Islamic English and Arabic

However, one area that warrants further exploration is the potential tension between Islamic English and the traditional use of Arabic in religious contexts. While Islamic English has proven to be an effective tool for expanding the reach of Islamic communication, questions remain about its implications for the preservation of classical Islamic knowledge, which is often conveyed in Arabic. This study did not fully address the tension between these linguistic forms but acknowledges that further research could explore how the integration of

Islamic English impacts the transmission of religious knowledge and practices in the digital age.

Arabic has long been considered the sacred language of Islam, with key religious texts such as the Qur'an and Hadith preserved in their original Arabic form. As Islamic English gains prominence in digital spaces, there is a risk that the linguistic and cultural significance of Arabic could diminish over time. Future studies could examine how the use of Islamic English in online spaces might affect traditional religious practices, the learning of classical Islamic texts, and the authority of Arabic as the lingua franca of Islamic scholarship. This tension between innovation and tradition presents an important area for further investigation to better understand the dynamic relationship between language, religion, and culture in the digital era.

CONCLUSION AND SUGGESTION

Conclusion

This study has explored the critical role of Islamic English in shaping Indonesia's digital culture, especially within online Islamic communities. The findings reveal that Islamic English contributes significantly to three key areas: digital da'wah, identity formation, and informal language learning.

First, Islamic English facilitates the dissemination of Islamic values through digital platforms, which have become pivotal in enhancing the reach and accessibility of religious content. By incorporating Islamic vocabulary into English, this linguistic hybrid helps bridge the gap between local Indonesian communities and the broader global Muslim audience, thus amplifying the impact of digital da'wah. The study demonstrates that Islamic English is central to the expansion of Islamic communication, enabling the transmission of religious teachings across cultural and linguistic boundaries, while maintaining local relevance.

Second, Islamic English plays an essential role in identity formation, particularly among Indonesian youth engaging in online spaces. The use of Islamic English not only serves as a tool for religious expression but also contributes to the construction of both individual and collective cultural identities. It allows young Indonesians to navigate the complexities of global digital spaces while reinforcing their religious and cultural ties. The integration of Islamic English in online platforms serves as a reflection of how language in the digital age can be harnessed to express faith, reinforce identity, and engage with the global Muslim community.

Additionally, the study highlights the dual function of Islamic English in facilitating informal language learning. Through digital platforms, Indonesian users engage with religious content while simultaneously improving their English proficiency. This dual exposure creates a rich environment for linguistic and cognitive development, particularly among the youth, who increasingly rely on digital media for both religious and educational purposes.

The study also underscores the role of Islamic English within the broader framework of language planning, especially in adapting religious communication to modern digital spaces. The integration of Islamic English into these spaces promotes both status planning and corpus planning by ensuring that Islamic terminology is incorporated into the English-based discourse of contemporary digital platforms. By adapting language for digital

communication, Islamic English plays a critical role in maintaining the relevance of Islamic teachings in an evolving global digital environment.

In conclusion, Islamic English is a crucial component of Indonesia's digital culture, shaping religious communication, identity, and informal learning. This study highlights the profound impact of Islamic English in expanding the reach of digital da'wah, fostering religious and cultural identity formation, and providing new pathways for language acquisition in the digital era. By further exploring its role and potential, future research can contribute to a deeper understanding of how Islamic English influences language development, religious discourse, and cultural identity in the context of Indonesia's rapidly evolving digital landscape.

As digital platforms continue to play an essential role in the dissemination of religious knowledge, Islamic English will remain at the forefront of this transformation, helping bridge local practices with global trends. The integration of Islamic English into religious communication ensures the continued relevance and accessibility of Islamic teachings in the digital age, contributing to a more inclusive, interconnected, and digitally literate Muslim ummah.

Suggestions

Based on the findings, several suggestions are proposed for further research and practical applications:

1. Further Research on the Tension Between Islamic English and Arabic

Future studies should explore the relationship between Islamic English and Arabic, particularly in terms of preserving the integrity of classical Islamic knowledge. While Islamic English has proven effective in reaching broader audiences, it may raise questions about the future role of Arabic in transmitting religious knowledge. Researchers could investigate whether the growing dominance of Islamic English might lead to a decline in the use of Arabic in religious practices or if both languages can coexist harmoniously in contemporary Islamic communication.

2. Impact of Islamic English on Religious Education

A deeper exploration into how Islamic English influences religious education, especially in digital contexts, would be valuable. Research could investigate how digital platforms, using Islamic English as the medium of instruction, are reshaping Islamic educational methodologies. This includes the implications for young learners in Indonesia who are engaging with religious content in both English and Indonesian. Such studies could help modernize Islamic teaching methods, especially by integrating language learning with religious education.

3. Expansion of Language Planning Strategies

Language planners and policymakers should consider the increasing role of Islamic English in Indonesia's educational system. It is essential to develop strategies that embrace Islamic English as both a tool for language acquisition and as a vehicle for religious education. Language planning initiatives should focus on fostering multilingualism, particularly by ensuring that young Indonesians gain proficiency in both

English and religious Islamic terminology. This can further enhance the effectiveness of digital learning platforms by providing more accessible and relevant religious content.

4. Enhancing Digital Literacy

As digital media continues to shape the way information is shared and consumed, promoting digital literacy alongside language development is crucial. Future initiatives should focus on using Islamic English to not only improve English language skills but also to enhance digital literacy. This approach could empower Indonesians to navigate the digital world more effectively, enabling them to engage with both religious and secular content in a meaningful way. By promoting digital literacy, Indonesia can foster a generation of youth that is not only religiously informed but also digitally competent.

5. Exploring the Role of Islamic English in Interfaith Dialogue

Given the global reach of digital platforms, Islamic English could also serve as a medium for fostering interfaith dialogue. Further research could explore how Islamic English might facilitate communication and understanding between Muslim communities and other religious groups. By promoting a shared linguistic medium, Islamic English could play a role in promoting tolerance, understanding, and peaceful coexistence in the increasingly digitalized world.

REFERENCES

- Alfian, A., Yusuf, M., & Nafiah, U. (2021). Integrating Islamic Values in Teaching English: Lessons Learned from an Integrated Islamic School. *Elsya : Journal of English Language Studies*, 4(1), 1–11. <https://doi.org/10.31849/elsya.v4i1.7322>
- Asrial, A., Syahrial, S., Kurniawan, D. A., Aldila, F. T., & Iqbal, M. (2023). Implementation of Web-Based Character Assessment on Students' Character Outcomes: a Review on Perception and Gender. *Journal of Technology and Science Education*, 13(1), 301–328. <https://doi.org/10.3926/jotse.1564>
- Astuti, R., Mustofa, M. L., & Nisak, N. M. (2024). Integration of Islamic Values into English Language Teaching in the Digital Era: Challenges and Prospectives. *Halaqa: Islamic Education Journal*, 8(1), 26–34. <https://doi.org/10.21070/halaqa.v8i1.1680>
- Azmi, M. N. L., Isyaku, H., Ali, E. M. T. B. E., Hidayah, A. T., Bin Yah Alias, M. H., Bin Anas, M., & Suhaimi, N. I. (2020). Teachers' perceptions of islamic self-identity formation through language learning among students in selected religious secondary schools. *International Journal of Society, Culture and Language*, 8(1), 82–91. <https://doi.org/10.2139/ssrn.3573489>
- Digital Da'wah Transformation: Cultural And Methodological Change Of Islamic Communication In The Current Digital Age. (2022). *International Journal of Multidisciplinary Research and Analysis*, 05(08), 2033–2043. <https://doi.org/10.47191/ijmra/v5-i8-18>
- Kamaluddin, K., Azizah, W., Allan, M., & Robert, Y. (2023). Digital-Based Online Presentation Media in Improving Students' Language Skills. *Journal International of Lingua and Technology*, 1(3), 172–187. <https://doi.org/10.55849/jiltech.v1i3.142>

- Kothari, C. R. (2004). *Research Methodology: Methods and Techniques*. New Age International (P) Limited. <https://books.google.co.id/books?id=hZ9wSHysQDYC>
- Mohamed Shaffril, H. A., Samsuddin, S. F., & Abu Samah, A. (2021). The ABC of systematic literature review: the basic methodological guidance for beginners. *Quality & Quantity*, 55(4), 1319–1346. <https://doi.org/10.1007/s11135-020-01059-6>
- Mutia, T. (2022). Da'wahtainment: The Creativity of Muslim Creators in Da'wah Communication on Social Media. *Jurnal Dakwah Risalah*, 32(2), 147. <https://doi.org/10.24014/jdr.v32i2.15536>
- Nikmatullah, C., Wahyudin, W., Tarihoran, N., & Fauzi, A. (2023). Digital Pesantren: Revitalization of the Islamic Education System in the Disruptive Era. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, 18(1), 1. <https://doi.org/10.31332/ai.v0i0.5880>
- Pendidikan, J. (2024). *AT-TAKILLIAH THE ROLE OF ENGLISH IN THE DEVELOPMENT OF ISLAM IN*. November.
- Pitaloka, N. L., Anggraini, H. W., & Sari, A. (2021). Learning English through Social Media: Experiences of EFL Student Teachers at One Islamic University in Indonesia. *Ta'dib: Jurnal Pendidikan Islam*, 26(1), 1–14. <https://doi.org/10.19109/td.v26i1.7042>
- Safitri, C. D., Jabu, B., & Samtidar, S. (2023). The Integration of Islamic Values in English Language Teaching Context: Practices and Challenges. *Celebes Journal of Language Studies*, 3(2), 315–324. <https://doi.org/10.51629/cjls.v3i2.156>
- Salman, S. A. (2021). Research Methodology. In *Implementing Takaful in India*. https://doi.org/10.1007/978-981-16-6281-2_5
- Shodiqoh, R. (2024). Digital Ethics : Social Media Ethics in a Contemporary Islamic Perspective. *Solo International Collaboration and Publication of Social Sciences and Humanities*, 2(3), 215–226.
- Sikumbang, A. T., Dalimunthe, M. A., Kholil, S., & Nasution, N. F. (2024). Digital Da'wah Indonesia Ulema in the Discourse of Theology. *Pharos Journal of Theology*, 105(1), 1–14. <https://doi.org/10.46222/pharosjot.1051>
- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of Business Research*, 104(March), 333–339. <https://doi.org/10.1016/j.jbusres.2019.07.039>
- Solahudin, D., & Fakhrurroji, M. (2020). Internet and islamic learning practices in Indonesia: Social media, religious populism, and religious authority. *Religions*, 11(1), 0–12. <https://doi.org/10.3390/rel11010019>
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes* (Vol. 86). Harvard university press.
- Zaid, B., Fedtke, J., Shin, D. D., El Kadoussi, A., & Ibahrine, M. (2022). Digital Islam and Muslim Millennials: How Social Media Influencers Reimagine Religious Authority and Islamic Practices. *Religions*, 13(4), 0–15. <https://doi.org/10.3390/rel13040335>