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Muslim Minority Identity in Western Societies: A Systematic Review and Bibliometric Analysis

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ARTICLE INFO	ABSTRACT
	This study systematically maps scholarly research on the cultural and identity negotiation of Muslim minorities in Western societies through a systematic literature review and bibliometric analysis of the Scopus database published between 2004 and 2024. From an initial corpus of 213 records, 22 articles met the inclusion criteria and formed the analytical dataset. The results demonstrate that research on Muslim minority identity constitutes a sustained and significant field of inquiry, with publication trends showing steady growth, particularly after 2018, in response to evolving socio-political conditions in Western contexts. Besides, bibliometric mapping reveals that current research is structured around five dominant thematic clusters: identity negotiation, integration and national belonging, gender and intersectionality, media and representation, and transnational memory and diaspora. High-frequency keywords such as identity, Islam, Europe, cultural identity, religion, and immigrant indicate a strong conceptual emphasis on identity as a relational and contested construct. The findings further show that Muslim minority identity is predominantly theorized as a dynamic process shaped by interactions among state policies, educational institutions, media discourses, everyday religious practices, and collective memory, rather than through fixed or assimilationist models. Theoretically, these patterns reinforce frameworks of diasporic identity and cultural hybridity. Practically, they highlight the need for interdisciplinary approaches that integrate religious studies, sociology, media studies, and education. By empirically situating religion as a lived and socially negotiated practice, this study advances religious studies. Hence, it provides a foundation for future research on religion, identity, and power in plural societies.

1. INTRODUCTION

Global mobility and cross-cultural interactions influence how religious identity is understood in contemporary social studies (Habti, 2014). In this context, Muslim identity does not emerge as a fixed category but is instead formed through social processes occurring within specific cultural spaces (Zuriet & Lyausheva, 2019). Moreover, muslim individuals construct identity through religious practices, social relations, and meaningful experiences influenced by migration, secular

state policies, and cross-border social networks (Whyte & Yucel, 2023). This process positions Islamic identity as the result of the interaction between faith, culture, and social structures (Timol, 2020). Besides, this dynamic is evident in minority Muslim communities in Western societies (Maliepaard & Phalet, 2012). For example, Wachowski (2024) notes that European discourse frequently positions Muslims within a "Stranger–Other–Muslim" frame, a symbolic boundary that reflects deeper cultural anxieties. This framing produces a dual experience: Muslims are acknowledged as part of the national fabric yet are simultaneously distanced from full social belonging (Huda & Djono, 2025). Such tensions highlight how Islam functions not only as a spiritual belief system but also as a salient cultural resource that shapes identity, recognition, and social participation.

Furthermore, visible religious practices, such as the use of religious symbols, participation in community activities, and adherence to halal norms, play a role in shaping Muslim identity (Omar, 2011). These practices function as personal expressions of piety while simultaneously serving as public markers situated within debates about secularism, multiculturalism, gender, and citizenship (Wachowski, 2024; Whyte & Yucel, 2023). In minority contexts, these expressions are often subject to social regulation and judgment (Coşgel & Minkler, 2004). Moreover, research has shown that educational institutions, religious organizations, and digital media shape Islamic identity within Muslim-majority societies (Rahman & Azzahra, 2024), where digital platforms facilitate transnational religious flows that blur boundaries between local identities and the global ummah.

Several researchers have conducted a review on Islamic identity and Muslim minorities. For example, Rehman & Hanley (2022) reviewed nine articles from PsycINFO, ASSIA, Humanities Abstracts (EBSCO), IBSS, CINAHL, and MEDLINE regarding the experiences of Muslim minorities with Islamophobia. They found that understanding how Muslim minorities manage the psychological stress of Islamophobia while maintaining cultural ties is crucial to framing interventions that enhance community resilience and support systems. Added by Syamanta et al. (2024), who conducted a literature review on reform challenges in Islamic courts related to gender. They highlighted gender dynamics within Islamic legal contexts. There was limited research addressing how these dynamics intersect with modern societal constructs, such as globalization and digital communication. Analyzing these intersections could provide critical insights into how Muslim women construct their identities while navigating traditional expectations and modern societal pressures. In addition, Vahidi et al. (2023) reviewed 20 studies regarding the effects of Islamic culture on the occupational performance of clients receiving occupational therapy in Islamic countries. They revealed two main themes: positive aspects, including the value of family unity, religion, and prayer as meaningful practice; and challenges, encompassing reliance on traditional non-clinical treatments, adherence to Mahram principles, cultural and belief-based barriers, prayer restrictions, and hesitancy toward occupational therapy philosophy.

Despite the growing body of scholarship on Islamic identity, systematic mapping of the field remains limited. Existing studies tend to focus on theoretical discussions and localized case

analyses, rarely identifying broader trends, thematic concentrations, or historical trajectories. As a result, the intellectual landscape of this field remains fragmented, offering limited insight into emerging directions, recurring patterns, and unresolved questions. To address this gap, the present study examines the scholarly landscape of cultural and identity issues in Islam through a systematic literature review and bibliometric analysis. The analysis focuses on publication patterns, geographical distributions, intellectual structures, and thematic developments. Three review questions guide this investigation. First, does research on cultural and identity negotiation among Muslim minorities in Western societies continue to represent a significant field of scholarly inquiry? Second, how are current research efforts distributed across this field by countries, universities, journals, and authors? Third, what theoretical and practical implications emerge from these patterns for advancing future research? The study is grounded in diasporic identity theory (Hall, 2015), which conceptualizes identity as a negotiated, transnational process shaped by displacement, mobility, and experiences of belonging and marginalization. Besides, cultural hybridity theory serves as a supporting interpretive lens for understanding identity formation at the intersection of Islamic traditions and western socio-political contexts (Bhabha, 1994). Based on these theoretical foundations, the study integrates bibliometric visualization with qualitative thematic interpretation to trace the development of scholarship on Islamic identity, identify intellectual clusters and methodological tendencies, and clarify the current trajectory of the field while outlining directions for future interdisciplinary research.

2. METHOD

This study employed a Systematic Literature Review (SLR) combined with bibliometric analysis to examine scholarly developments on cultural and identity issues in Islam, particularly in relation to Muslim minorities in Western contexts. Scopus was selected as the sole database because it provides extensive multidisciplinary coverage of peer-reviewed journals across the social sciences, humanities, and religious studies, while offering standardized metadata crucial for bibliometric visualization. The search was conducted on October 30, 2025, applying the following Boolean string to the TITLE-ABS-KEY field: ("Islamic Identity" OR "Muslim Identity") OR ("Muslim Minorities" OR "Muslim Diaspora") AND ("Western Countries" OR "Europe" OR "North America") OR ("Religious Symbols" OR "Islamic Symbols" OR "Faith Symbols") AND ("Identity" OR "Cultural Identity"). Besides, no temporal restrictions were applied at the search stage; however, the retrieved Scopus dataset naturally reflected publications produced between 2004 and 2024, indicating that scholarly attention to Islamic identity in Western contexts has grown consistently over the last two decades. Meanwhile, citation normalization was not conducted because the study sought to analyse thematic and structural developments rather than compare citation impacts across years.

Furthermore, the screening and selection procedure followed the PRISMA 2020 guidelines (Page et al., 2021). A total of 213 records were retrieved from Scopus, and after removing three duplicates, 210 records remained for screening. Of these, 179 records were excluded for reasons

including non-article document types, non-journal sources, non-English publications, restricted access, or irrelevance to the core topics of Islamic identity and cultural negotiation. After that, 31 articles were assessed for eligibility based on full-text examination, with nine excluded due to insufficient relevance. A final set of 22 articles met all inclusion criteria and constituted the dataset for both bibliometric and thematic analysis (See Figure 1). These figures are consistent and are presented in the PRISMA flow diagram.
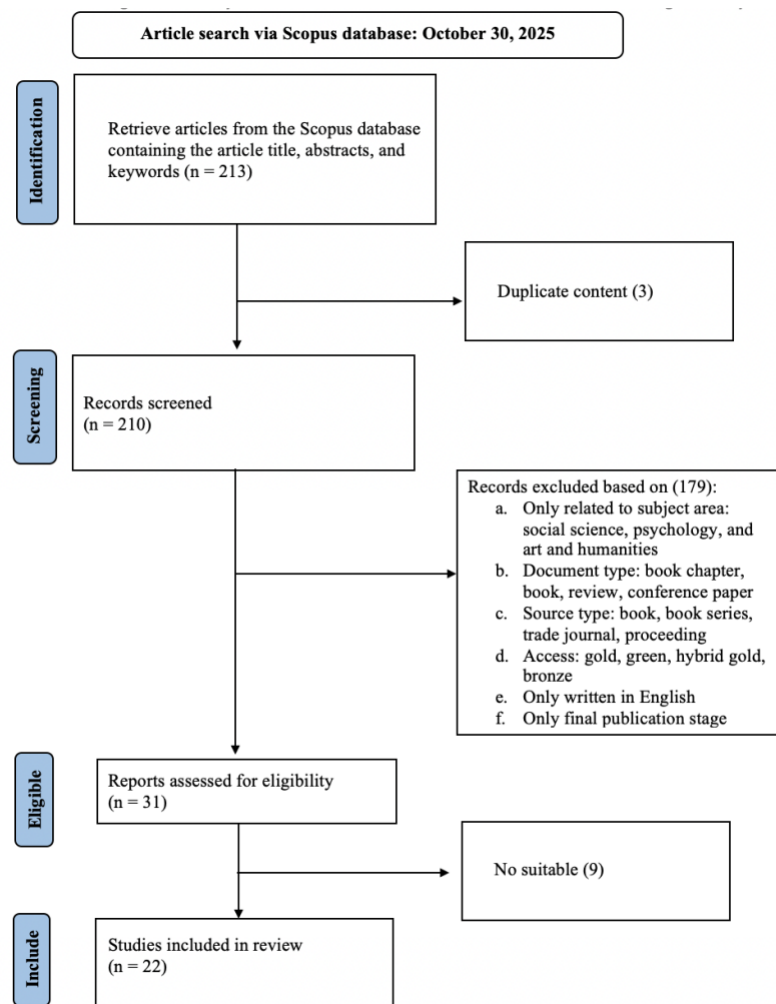

Figure 1. PRISMA flow diagram

On the other hand, bibliographic metadata were exported in CSV format, cleaned for standardization, and analysed using VOSviewer version 1.6.20 to generate bibliometric visualizations, including keyword co-occurrence networks, co-authorship patterns, and co-citation relationships. These mappings provided an overview of the structural and conceptual relationships present within the field.

3. RESULTS AND DISCUSSIONS

The results and discussion draw on 22 peer-reviewed journal articles indexed in the Scopus database that address issues of culture and identity in Islamic contexts. The dataset resulted from a structured screening process based on subject relevance, document type, source type, access status, publication language, and final publication stage. This section examines the distribution and characteristics of the selected studies by focusing on publication volume, author contribution patterns, institutional affiliations, journal outlets, country-level participation, and keyword-based thematic trends. Through this approach, the analysis links empirical patterns in the literature to the review questions. It establishes an analytical foundation for interpreting the development and orientation of research on Islamic identity.

RQ1: Does research on cultural and identity negotiation of Muslim minorities in Western societies continue to represent a significant field of scholarly inquiry?

Data from Scopus-indexed publications between 2004 and 2024 indicate that research on cultural and identity negotiation among Muslim minorities in Western societies remains a significant field of scholarly inquiry, as evidenced by the temporal distribution of the identified studies. The dataset comprises 22 peer-reviewed articles, and the publication timeline shows a sustained increase in scholarly attention across the period under review. Figure 2 shows limited publication activity between 2004 and 2013, and this early phase includes only a small number of studies that addressed ethnic and religious ambiguity, including Demetriou's (2004) examination of Southeastern Europe, which signaled an initial engagement with questions of Muslim identity formation. From 2014 onward, publication output increased steadily, and the upward trend became more pronounced after 2018, as scholars responded to changing social and political conditions in Western societies. Because this growth reflects continuity over time rather than isolated peaks, the evidence supports the view that research on Muslim minority identity negotiation has become a stable area of academic inquiry. Building on this temporal significance, the following section examines how research efforts in this field are distributed across geographical locations, institutions, and thematic orientations to address the second review question.
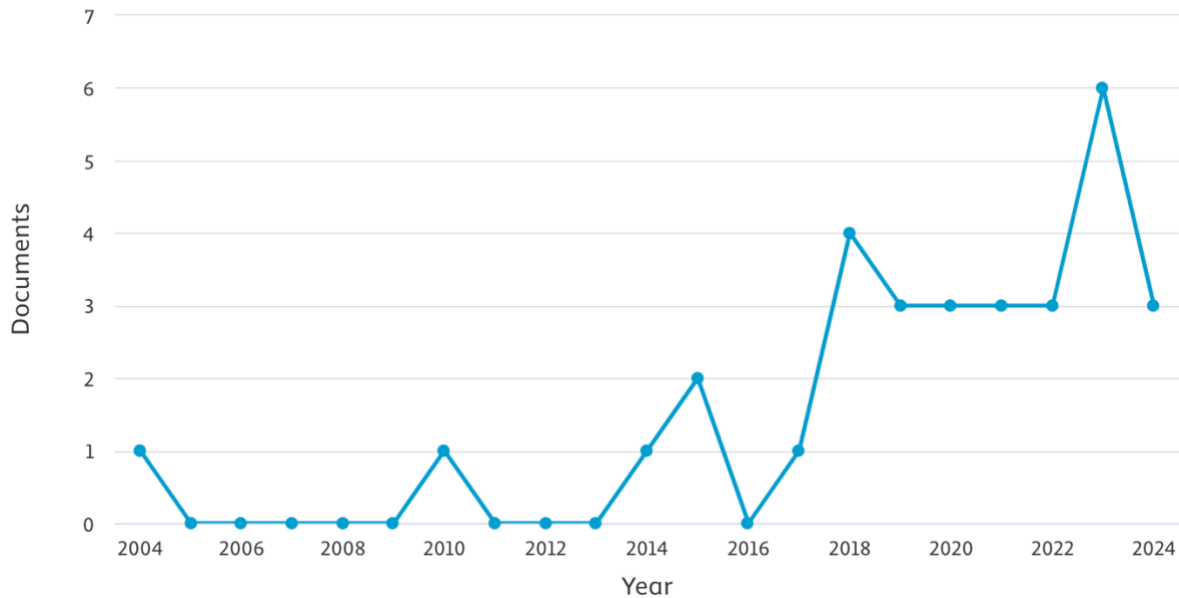
Figure 2. Number of publications (Source: Scopus)

The sharp rise in publications following 2018 corresponds with major global events that foregrounded Muslim minority identity; the temporal pattern shows a clear association between scholarly output and shifts in social and political conditions in Western societies. Publication growth during this period coincides with intensified debates on migration governance, security policies, and public regulation of religious expression, which placed Muslim minority identity at the center of academic attention. These conditions led researchers to examine how Muslim minorities negotiate belonging within institutional settings that structure access to recognition, citizenship, and public participation. Besides, studies published after 2018 emphasize identity negotiation as a social process shaped by public scrutiny, cultural regulation, and competing normative frameworks. Meanwhile, the peak in publication output in 2023, followed by continued publications in 2024, indicates sustained academic engagement that responds to ongoing social developments rather than short-term fluctuations.

On the other hand, this pattern corresponds with diasporic identity theory as formulated by Stuart Hall (2015). Hall (2015) conceptualizes identity as a relational process shaped by historical positioning and representation. Within this theoretical framework, the growth in publications reflects a sustained effort to analyze how Muslim minorities construct identity in secular liberal societies where boundaries of belonging remain contested. Also, researchers increasingly focus on how cultural and religious self-definitions develop through interaction with state institutions, public discourse, and transnational reference points. Hence, the continuity of publication output across successive years supports the interpretation that these dynamics persist and require ongoing scholarly attention grounded in diaspora focused perspectives.

Furthermore, the longitudinal increase in publications from 2004 to 2024, combined with their consistent engagement with diasporic approaches articulated by Hall (2015) demonstrates that

research on cultural and identity negotiation among Muslim minorities in Western societies remains a significant field of scholarly inquiry. The evidence indicates cumulative development across time rather than episodic interest, as studies progressively refine conceptual orientation and empirical focus. This sustained trajectory provides a basis for examining how research efforts distribute across regions, institutions, and thematic priorities, which the following section addresses in relation to the second review question.

RQ2: How are current research efforts distributed within this field?

The geographical distribution of the 22 publications shows that research on cultural and identity negotiation among Muslim minorities in Western societies concentrates mainly in Europe. Figure 3 indicates that the Netherlands records the highest publication output, followed by Turkey and the United Kingdom, with Belgium, Finland, Israel, and the United States contributing smaller but stable numbers of studies. This pattern reflects how research activity clusters in contexts where Muslim minority populations intersect with strong academic infrastructures and sustained public debates on religion, integration, and citizenship. The Netherlands and the United Kingdom emerge as central sites of production due to their long-standing engagement with multicultural governance and public regulation of religious expression, while Belgium and Finland contribute through national discussions on secularism and integration policies. Turkey's position reflects a transnational research orientation focused on Turkish Muslim diaspora communities in Europe rather than domestic minority contexts. Contributions from Israel, the United States, Indonesia, Pakistan, and Algeria extend the field's geographical scope but remain limited in volume, reinforcing a regional concentration that shapes prevailing themes and research priorities in the literature.
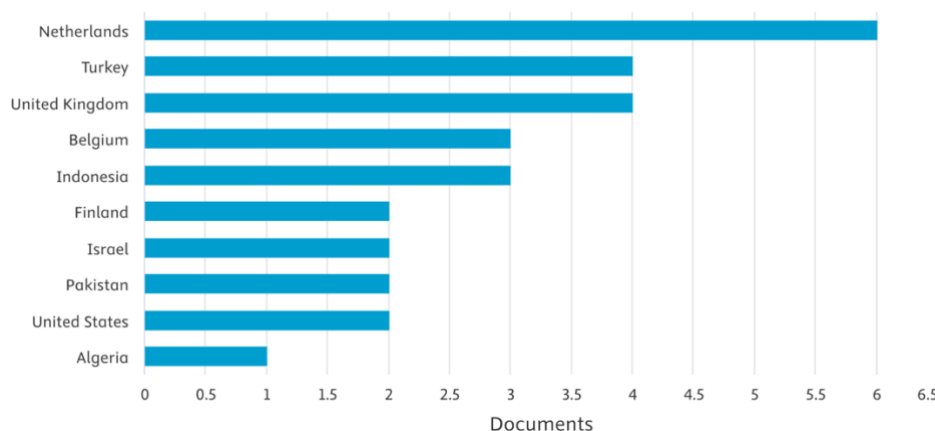

Figure 3. Countries' contribution (Source: Scopus)

On the other hand, the VOSviewer citation network in Figure 4 shows a clear concentration of high-density nodes in Western Europe, confirming the region's dominant role in shaping the research field. The Netherlands, the United Kingdom, Belgium, and Finland emerge as central

citation hubs with strong relational connections, indicating sustained influence over the circulation of concepts, references, and research agendas. Besides, countries such as the United States, Pakistan, Israel, and France appear as medium-density nodes, which signals active engagement with the field but a more limited role in directing its intellectual structure. In contrast, lower-density nodes, including Bulgaria, the Czech Republic, Spain, and Algeria, primarily contribute localized case-based studies that address specific national or regional contexts. In addition, Indonesia also appears in the network as a contributor from a Muslim-majority setting, extending the field's analytical scope beyond Western minority contexts and introducing perspectives rooted in Global South scholarship.
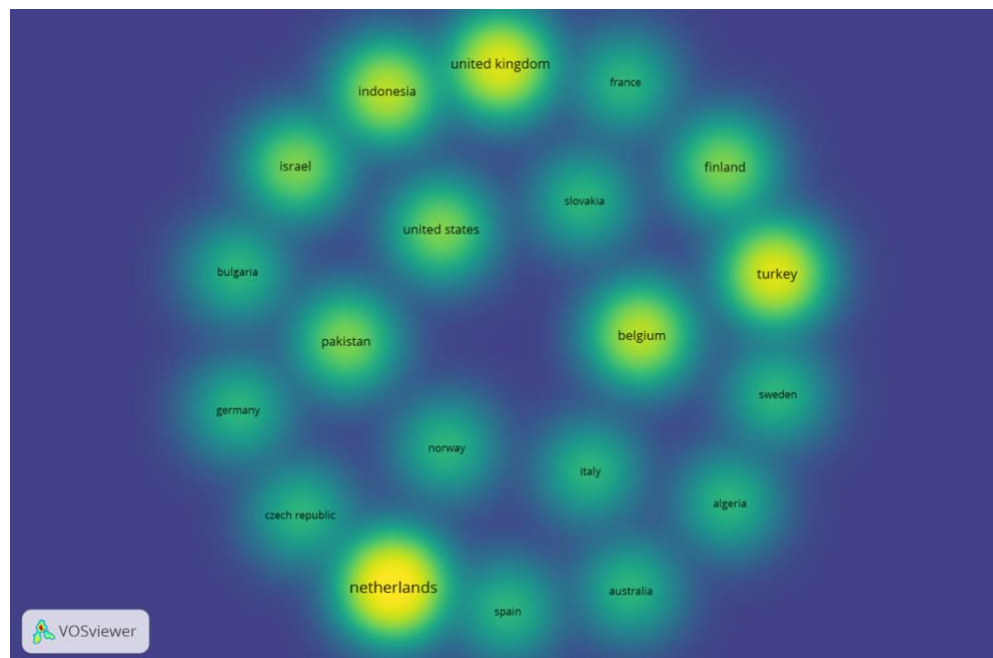

Figure 4. Citation analysis (Source: VOSviewer)

Second, the institutional distribution of the publications confirms the concentration of research on Muslim identity negotiation within Western European academic environments. Figure 5 shows that the University of Amsterdam records the highest productivity with four publications, which reflects a strong institutional focus on migration, multiculturalism, and postcolonial identity studies linked to research on Muslim minorities. The Hebrew University of Jerusalem, Utrecht University, and the University of Oxford each contribute two publications, which align with their established engagement in religious studies, anthropology, diaspora studies, and social identity research. The inclusion of Universitas Islam Internasional Indonesia among the leading contributors indicates growing scholarly participation from Muslim majority contexts in global debates on Islamic identity and minority representation. Other institutions, including Université Libre de Bruxelles, Continental Theological Seminary, the Postgraduate University of Jakarta, Univerzita Komenského v Bratislave, and the University of Oxford Medical Sciences Division,

each contribute one publication and expand the field's institutional scope through theological, postcolonial, psychological, and localized analytical perspectives. This distribution reflects a research landscape anchored in Western European universities that shape dominant analytical directions while incorporating transnational contributions aligned with diasporic identity frameworks focused on mobility, institutional context, and cross-regional knowledge production.
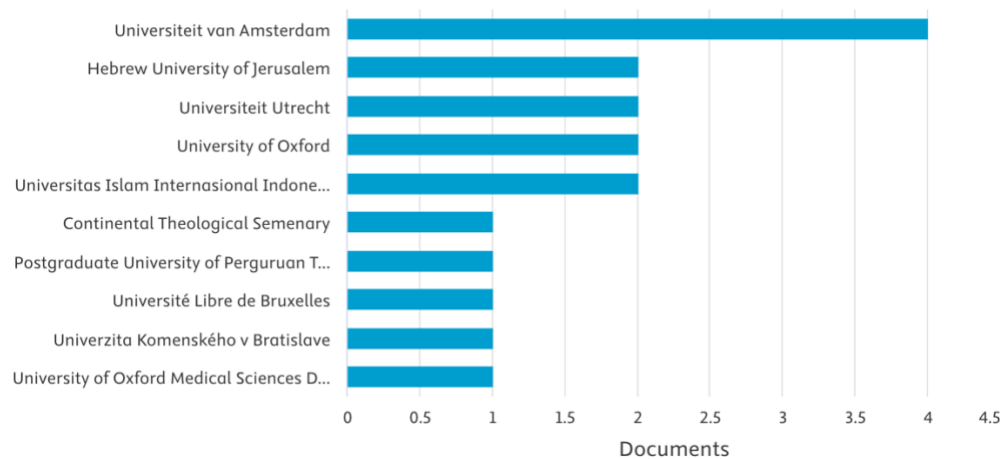

Figure 5. Universities' contribution (Source: Scopus)

Third, Figure 6 shows that the publications included in this review span a diverse set of journals, which confirms the interdisciplinary orientation of research on Muslim minority identity. The journal Religions records the highest frequency with three publications, which signals sustained scholarly attention to public religiosity, representation, and everyday Islamic practice. Other outlets, including Ethnic and Racial Studies, Gender, Place and Culture, Feminist Review, and International Security, indicate that studies of identity negotiation extend across race and ethnicity research, gender analysis, migration studies, and security-focused scholarship. This journal distribution demonstrates that research on Muslim minority identity extends beyond Islamic studies and engages broader academic debates on multicultural governance, social belonging, and the regulation of religious expression in Western societies.
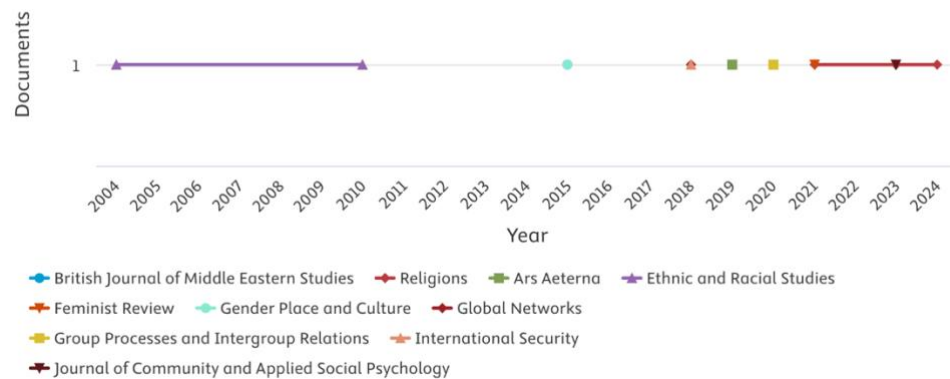
Figure 6. Journals' publication (Source: Scopus)

Fourth, as displayed in Figure 7, shows that author productivity in this field remains dispersed, with only one author (Hass, B. S.), contributing two publications, while all other authors contribute a single study. This pattern reflects the interdisciplinary character of research on Muslim identity negotiation, as scholars from sociology, anthropology, religious studies, psychology, and migration studies engage with the topic without forming a concentrated core of recurring authorship. The distribution of authors across diverse geographical and academic settings, including Israel, Indonesia, Turkey, Algeria, Bulgaria, and several Western European countries, indicates that research on Muslim minority identity develops through contributions from multiple scholarly communities rather than a single dominant research group. This dispersion aligns with the diasporic orientation of the field, in which identity negotiation attracts episodic yet sustained engagement from researchers working across different institutional and regional contexts.
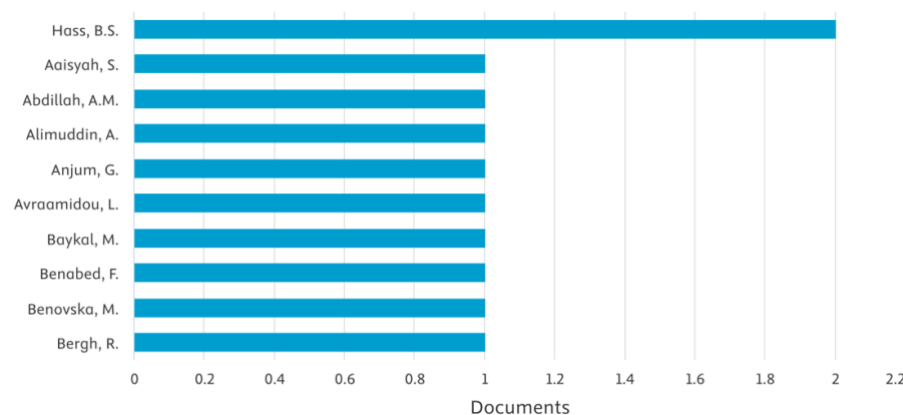

Figure 7. Authors' contribution (Source: Scopus)

RQ3: What theoretical and practical implications emerge for the advancement of future research?

To address RQ3, this study derives theoretical and practical implications from an integrated interpretation of three analytical outputs: the keyword co-occurrence network, the keyword frequency and link strength table, and the thematic synthesis diagram. These visual analyses demonstrate how research on Islamic identity among Muslim minorities in Western societies has developed at the conceptual level, how dominant themes relate to one another, and how patterns in the literature correspond with the core assumptions of diasporic identity theory as articulated by Hall (2015) and cultural hybridity theory proposed by Bhabha (1994). The combined evidence indicates that identity negotiation functions as a central organizing concept that links migration, religion, belonging, and public regulation across studies. Based on this synthesis, the following discussion outlines implications for future research by clarifying theoretical directions, identifying underexplored thematic connections, and indicating practical pathways for advancing empirical inquiry, each aligned with the insights generated by the three visual analyses.
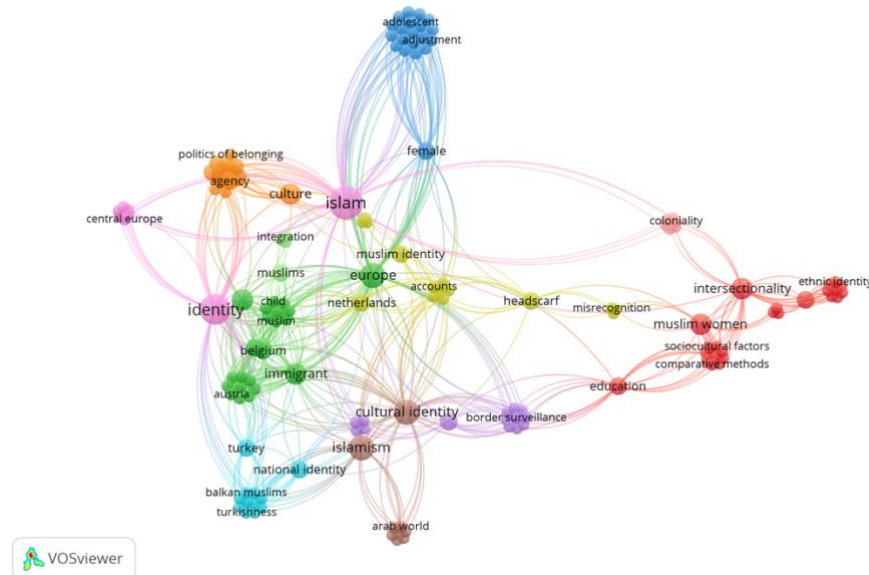

Figure 8. Keywords' analysis (Source: VOSviewer)

The keyword network map shows that research on Muslim minorities centers on three closely connected concepts, identity, Islam, and Europe, which form the core of the field and indicate that Islamic identity is consistently theorized as a relational formation situated within European social contexts. This structure aligns with diasporic identity theory, which frames identity as a negotiated process shaped by mobility, displacement, and social positioning (Hall, 2015), as reflected in the strong links among identity, terms such as immigrant, cultural identity, religion, and Europe. Surrounding this core, secondary clusters related to gender and intersectionality, misrecognition

and surveillance, diaspora and transnational memory, and media representation show that identity formation unfolds within specific social arenas. These patterns align with cultural hybridity theory, which explains identity as emerging from the interaction between cultural traditions and dominant sociopolitical frameworks (Bhabha, 1994), particularly evident in clusters connecting women, Islam, Europe, and headscarf practices. Hence, the network demonstrates that future research advances by integrating diasporic and hybrid perspectives to examine how Muslim identity develops through social regulation, representation, and cultural negotiation in Western societies.

Table 2. Keywords by author from VOSviewer output

Rank	Keyword	Total link strength
1	Identity	75
2	Islam	71
3	Europe	69
4	Cultural Identity	48
5	Religion	45
6	Immigrant	41
7	Islamism	40
8	Female	34
9	Belgium	33
10	Germany	33

Table 2 confirms the dominance of the themes shown in the network: Identity (75), Islam (71), Europe (69) appear as the most frequent and most interconnected concepts. Secondary terms with high link strengths, such as cultural identity, religion, immigrant, and Islamism, provide empirical indicators of how identity is theorized through belonging, cultural reproduction, political categorization, and socioreligious meaning-making. The presence of Belgium and Germany among the top linked keywords further signals where identity negotiations have been most intensely studied, reflecting the strong institutional and political debates surrounding multiculturalism and integration in these contexts. Besides, the data in Table 2 reinforce the theoretical foundations: identity is formed through relational negotiations (Hall, 2015) and hybrid enactments (Bhabha, 1994), rather than through essentialist or fixed understandings. This confirms that identity scholarship in this field is shifting toward studying performative Muslim subjectivities, where identity is enacted through discourse, visibility, and daily social interactions.

No	Author & Year	Practical Concept
1	Çitak (2017)	Religious governance and integration policy for Muslim diasporas
2	da Silva et al. (2022)	Muslim women students' lived experience of identity negotiation
3	Benovska (2024)	Bulgarian Muslim historical memory and minority trauma acknowledgment

4	Avraamidou (2020)	Inclusion and recognition of Muslim women in Western academic spaces
5	Eskelinen et al. (2023)	Majority attitudes and social threat management toward Muslim minorities
6	Gundelach (2010)	Democratic values and civic inclusion of Muslim minorities
7	Fleischmann & Phalet (2018)	National identification and social integration of Muslim youth
8	Ghatas (2023)	Intergenerational identity transmission among Muslim diasporas
9	Habti (2014)	Religious identity negotiation under the crisis of multiculturalism
10	Kemper (2022)	Religious authority and minority identity regulation
11	Khan (2021)	Discourse on education policy and Muslim minority recognition
12	Demetriou (2004)	Minority identity reclassification under state and transnational pressure
13	Soliman (2019)	Counterpublic self-representation of German Muslim women
14	Zadrożna (2017)	Transnational memory and historical reconstruction of Muslim minority identity
15	Hass (2021)	Gendered negotiation of Dutch–Muslim identity through everyday religious practice
16	Sajir (2023)	Post-secular governance and public recognition of Muslim minorities
17	Mosawi (2024)	Everyday Islamic identity adaptation among Hazara Muslim minorities
18	Spiegler et al. (2019)	Dual identity development and educational integration of Muslim minority adolescents
19	Latif (2024)	Media framing and Islamophobia governance in Western public discourse
20	Hass & Lutek (2018)	Hybrid Dutch–Muslim identity formation through women's agency
21	Torrekens (2021)	Individualization of Muslim religiosity and secularized integration outcomes
22	Hoekstra & Verkuyten (2015)	Online negotiation of Muslim female identity and hijab norms

Based on Table 3, studies examining the relationship between state policies and the formation of Muslim minority identities demonstrate sustained and substantial scholarly attention. Çitak (2017) argues that religious governance policies in Europe directly shape Muslim identity experiences through institutional regulations and state recognition mechanisms. Accordingly, Muslim identity does not develop exclusively within the private sphere but is produced through structural interactions with the state. This relational pattern extends to individual experiences in higher education contexts, as shown by da Silva et al. (2022), who found that Muslim female students construct their identities through academic engagement, campus social relations, and professional expectations. These processes unfold within the framework of majority norms, leading identity formation to function as a reflective response to concrete institutional experiences. The historical dimension further deepens this dynamic, as Benovska (2024) demonstrates that

collective memory and trauma among Bulgarian Muslims shape identity through historical narratives, experiences of marginalization, and efforts to maintain symbolic presence within the nation-state. Consequently, Muslim identity emerges from the intersection between contemporary policy structures and historically embedded experiences that continue to be negotiated.

These identity dynamics become increasingly complex within the arena of citizenship and social integration. Gundelach (2010) shows that democratic participation among Muslim minorities in Denmark can occur without negating religious identity, thereby indicating that Muslim identity does not stand in opposition to the majority society but rather develops through institutional engagement. This argument is reinforced by Fleischmann and Phalet (2017), who identify the emergence of dual identities among Muslim youth in Belgium and the United Kingdom as the outcome of long-term interactions among family, schools, and social environments. Nevertheless, integration processes are not free from tension. Habti (2014) highlights that everyday religious practices frequently confront integration policies that remain normative and abstract, particularly within the context of Europe's multiculturalism crisis. This tension is further illustrated by Kemper (2022), who demonstrates that regulations imposed by religious authorities directly affect the legitimacy and practice of Muslim minority identities. These findings are complemented by Khan (2021), who emphasizes that Muslim identity is also shaped through public debates and inclusion policies, especially within Western educational spaces.

Beyond institutional and citizenship dimensions, transformations in the relationship between religion and the public sphere, as well as symbolic representation, play a central role in Muslim minority identity formation. Demetriou (2004) shows that Muslim minorities in Greece reconstruct ethnic and religious identities under state pressure and transnational discourses. In the realm of cultural expression, Soliman (2019) finds that Muslim women in Germany employ art as a medium of self-representation to challenge dominant stereotypes, while Zadrożna (2017) demonstrates that memory institutions in the Balkans function as mechanisms for identity formation through transnational historical narratives. Everyday lived experience further deepens this perspective, as Hass (2021) shows that daily religious practices shape Dutch–Muslim identity in a reflexive manner. Shifts in the religion–public sphere relationship are further articulated in Sajir's (2023) analysis of post-secularism and institutional recognition of Muslim minorities. In addition, Mosawi (2024) and Spiegler, Wölfer, and Hewstone (2019) indicate that Muslim identity within contexts of migration and over time develops dynamically through social adaptation, life trajectories, and ongoing negotiation. Public and media representations also play a significant role, as demonstrated by Latif (2024), Hass and Lutek (2018), Torrekens (2021), and Hoekstra and Verkuyten (2015), who collectively show that Muslim identity is negotiated through media discourse, online spaces, personal agency, and contemporary religious debates.

Therefore, the synthesis of the 22 studies reveals a consistent pattern indicating that Muslim identity in Western societies is shaped through relational, historical, and contextual social processes. This pattern aligns with Diasporic Identity Theory, which conceptualizes identity not as a fixed entity but as a continuously evolving process formed through social experience, collective memory, and minority positioning (Hall, 1990). Furthermore, the findings related to education, art, media, citizenship, and digital spaces reflect what has been theorized as the third space, in which hybrid identities are produced through encounters and tensions between religious norms, Western social structures, and subjective lived experiences (Bhabha, 1994). Consequently, Muslim identity cannot be understood as the result of linear assimilation, but rather as an ongoing practice of negotiation unfolding within liminal spaces between continuity and change.

Limitations of the Study and Recommendations for Future Research

This study acknowledges several limitations. The analysis relied exclusively on journal articles indexed in Scopus, which excludes relevant studies published in other databases, regional outlets, or non-indexed sources. The dataset comprised 22 articles, which constrains the range of thematic and methodological patterns identified. Besides, the keyword co-occurrence analysis relied on author-provided keywords, and variation in keyword selection affects the visibility of specific themes. Future research can address these constraints by expanding data sources to include multiple databases and multilingual publications to capture a broader body of scholarship. Researchers can apply full-text semantic analysis or topic modeling to produce richer thematic structures. Comparative designs across regions within and beyond Western contexts can clarify how identity negotiation operates across distinct sociopolitical settings. Deeper qualitative designs and mixed-method approaches can also examine identity construction at the discursive, generational, and digital levels, thereby strengthening theoretical development and empirical scope.

4. CONCLUSION

This study is motivated by the limited availability of systematic mappings of how Muslim minority identities are formed and negotiated within Western societies characterized by secular governance, integration regimes, and asymmetric power relations. The primary objective of the study is to identify thematic patterns as well as theoretical and practical orientations in scholarship on Muslim minority identity through a systematic literature review and bibliometric analysis. The findings indicate that Muslim identity is shaped through relational, historical, and contextual social processes involving state policies, educational institutions, everyday practices, media representations, and transnational memory. At the same time, these findings require careful interpretation in light of several methodological limitations, particularly the reliance on English-language publications and a single major database, which may exclude regional scholarship and non-mainstream academic traditions, as well as the predominance of qualitative approaches that constrain broader generalization. Despite these limitations, the study makes a distinct contribution to religious studies by conceptualizing religion as a lived and socially negotiated practice situated within public and institutional arenas, rather than as a purely doctrinal system. By linking empirical patterns to diasporic identity theory and the concept of the third space, the study reinforces the relevance of religious studies for understanding religion as a dynamic, relational, and continuously negotiated social phenomenon in contemporary plural societies.

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