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DECIPHERING THE POST-SECULAR TURN: RELIGIOUS RESILIENCE, IDENTITY POLITICS, AND GLOBAL ADAPTATION

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Abstract

This article systematically challenges classical secularization theories by examining the multifaceted evolution of global religions during the first quarter of the twenty-first century. Arguing that faith is undergoing a profound "post-secular turn," the study shows how religious institutions demonstrate remarkable resilience rather than an inevitable decline. The analysis is organized around four interrelated dimensions driving this contemporary transformation: institutional adaptation, decoupling faith from rigid historical structures, the demographic and geographic re-centering of religious gravity toward the Global South, the pervasive instrumentalization of religious beliefs in nationalist and identity politics, and the unprecedented acceleration of digital mediatization reshaping spiritual communities. Synthesizing extensive documentary research across Christianity, Islam, Hinduism, and Buddhism, the findings reveal that religion remains a deeply contradictory yet vital force. Furthermore, by critically assessing cross-religious phenomena such as interfaith dialogue and women's evolving leadership roles, this study underscores the urgent need for collaborative engagement. A nuanced comprehension of these dynamics is essential for navigating the complex intersections of faith, political power, and technological innovation.

Keywords: Post-Secularism, Religious Resilience, Identity Politics, Digital Mediatization, Global Religious Transformation

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Introduction

The first quarter of the 21st century (2001-2025 CE) marks a period of profound significance for understanding the dynamics of religion in the contemporary world. This era has witnessed several momentous events that have profoundly impacted the status and roles of religion globally. These range from the September 11, 2001, attacks, which spurred a re-evaluation of the nexus between religion, violence, and international security (Juergensmeyer, 2017), to the COVID-19 pandemic, which compelled religious institutions to fundamentally adapt their modes of practice (Campbell & Tsuria, 2022). A comprehensive understanding of these transformations is thus crucial for religious scholars, sociologists, and policymakers alike.

Prior to the 21st century, the secularization theory, a dominant paradigm in the sociology of religion throughout the 20th century, posited that religion would inevitably decline with modernization and economic development. Theorists such as Max Weber, Émile Durkheim, and Peter Berger (1967) anticipated a decline in religion's social influence and public relevance. However, the reality of the first quarter of the 21st century has revealed a far more complex and divergent picture than these predictions. Stolz (2020) notes that while some regions, particularly Western Europe, have indeed experienced a continuous decline in religious affiliation, religion continues to grow and play significant roles in social life in other parts of the world. The emergence of a "post-secular turn" (Habermas, 2008; Uzlaner, 2020), therefore, necessitates a reinterpretation by scholars.

This research article presents an analytical framework comprising four key dimensions. First, the Transformation Paradigm, which views religion as an institution undergoing adaptation and transformation rather than simply disappearing from society (Casanova, 1994). Second, Geographic Shifts, which illustrate the relocation of religious centers, particularly those of Christianity, from the Global North to the Global South (Jenkins, 2011). Third, Identity Politics, where religion becomes a crucial tool for shaping national identity and mobilizing political masses (Brubaker, 2012). Moreover, Digital Transformation, in which information technology fundamentally alters religious practices, community formation, and proselytization (Campbell & Vitullo, 2016).

The scope of this study encompasses a comprehensive global perspective, explicitly targeting the four major world religions—Christianity, Islam, Hinduism, and Buddhism—which collectively represent over 75% of the global population (Pew Research Center, 2017). Moving beyond mere description, this research critically evaluates the dualistic impacts of religious transformation on contemporary society, politics, and culture.

Methodology: A Systematic Integrative Approach

To ensure methodological rigor and reproducibility, this study adopts a systematic integrative review approach guided by the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework, tailored to sociological and public policy research. The data corpus comprises peer-reviewed journal articles, academic monographs, and institutional reports published between 2001 and 2025. Data retrieval was conducted across major international databases—including Scopus, Web of Science (WoS), PubMed, JSTOR, and Google Scholar—using complex Boolean search strings such as ("post-secularism" OR "religious resilience") AND ("digital religion" OR "identity politics"). The inclusion criteria strictly prioritized longitudinal studies, cross-cultural comparative analyses, and high-impact theoretical frameworks. Subsequently, a deductive-inductive thematic analysis was employed. Initial coding was deductively mapped onto the four dimensions of our conceptual framework (Figure 1), while inductive coding allowed for the emergence of nuanced sub-themes, such as algorithmic radicalization and the securitization of faith.

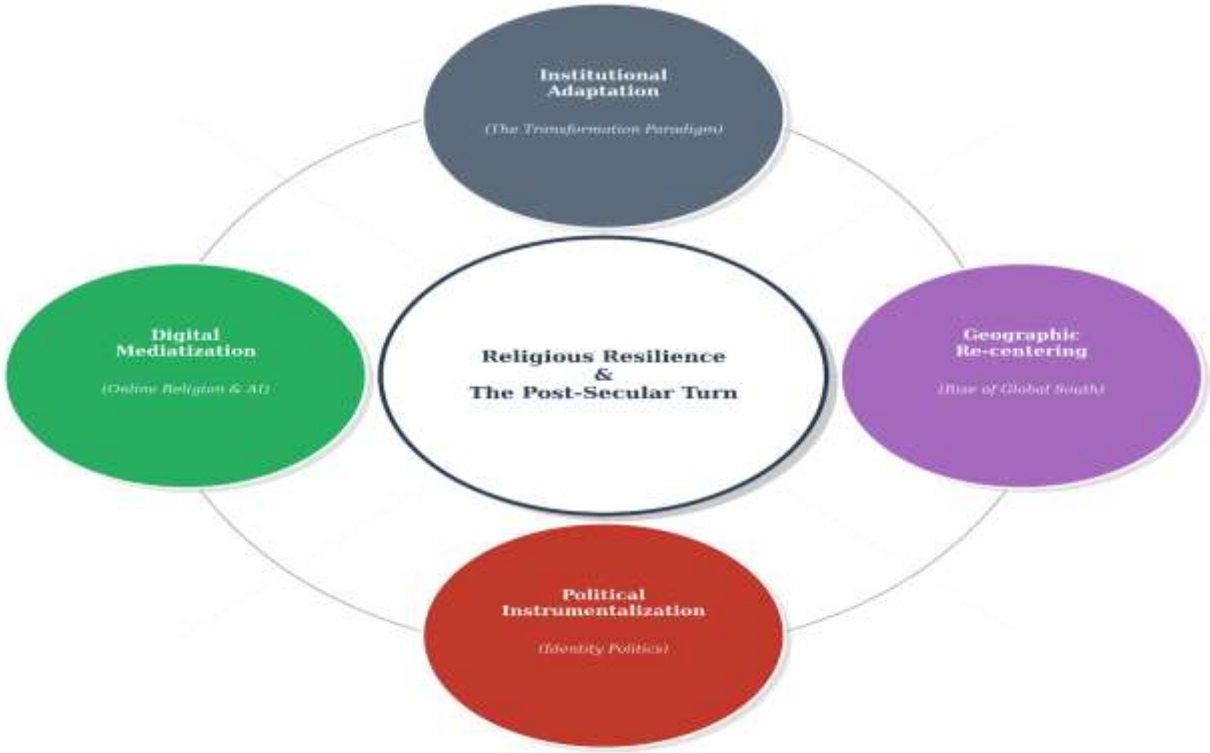

Figure 1 Four Dimensions of the Post-Secular Turn

The Transition of Global Religions: From Theory to Complex Realities

The tension between secularization theory and the reality of religion in the 2 1 st century stands as one of the most significant challenges for contemporary sociologists of religion. Stolz (2 0 2 0) argues that classical secularization theory, which predicted the decline of religion alongside modernization, has largely failed to account for the increasingly diverse and complex religious landscape of the 2 1 st century. While Western Europe has indeed experienced a continuous decline in religious affiliation, with the proportion of "religious nones" (those who do not identify with a religion or religious belief) projected to rise from 4.9% in 2010 to 16.4% by 2050 (Pew Research Center, 2015), in other regions, particularly Sub-Saharan Africa, Southeast Asia, and Latin America, religion continues to grow and exert significant influence. The emergence of the "post-secular society" concept, proposed by Habermas (2 0 0 8), reflects a growing recognition that religion has not vanished from the public sphere but is instead re-emerging in new forms, challenging traditional understandings.

Furthermore, fully deciphering this post-secular turn necessitates a critical epistemological shift. While classical sociological frameworks—predominantly rooted in the Euro-American historical experience—provide foundational terminologies, they often prove inadequate for capturing the nuanced realities of the Global South. As the demographic center of global faith shifts decisively toward Asia, Africa, and Latin America, scholars must increasingly integrate localized, indigenous epistemologies to avoid superimposing a Eurocentric gaze onto non-Western spiritual landscapes. Understanding the resilience of religion in these regions requires acknowledging that faith has historically been intertwined with anti-colonial struggles, post-colonial state-building, and localized resistance to neoliberal globalization, rather than merely evolving in opposition to European Enlightenment secularism.

The shift from predicting religious demise to analyzing religious adaptation represents a fundamental rupture in sociological thought. While classical theories posited an inverse relationship between modernization and faith, contemporary evidence suggests a more

complex coexistence. To clarify these distinct theoretical trajectories, Table 1 juxtaposes the core tenets of the classical secularization thesis against the emerging post-secular framework identified in this study, highlighting the four key dimensions of divergence.

Table 1 A Comparative Analysis: Classical Secularization Theory vs. The Post-Secular Framework

Dimension	Classical Secularization Theory (The "Decline" Narrative)	The Post-Secular Framework (Current Study's Findings)
1) Primary Trajectory	Religion will inevitably decline and disappear as modernization advances.	Religion transforms and adapts, demonstrating resilience through new forms.
2) Geographic Focus	Euro-centric; assumes the Western experience is universal.	Global South-centric; recognizes the shift of religious gravity to Asia, Africa, and Latin America.
3) Political Role	Religion becomes a private matter, separated from the public sphere.	Religion remains a public force, instrumentalized for identity politics and nationalism.
4) Digital Presence	Not applicable / Views technology as a rationalizing force against faith.	Digital Mediatization: technology amplifies religious reach and creates new "online" communities.

As outlined in the first dimension of Table 1 , the primary trajectory of religion is not extinction but institutional adaptation. This resilience allows religious traditions to decouple from rigid historical structures and realign with contemporary needs. Rather than fading into obscurity, faith institutions are actively negotiating their survival, transforming from static authorities into dynamic participants in the modern world. This fundamental capacity for adaptation catalyzes the profound demographic and technological shifts that define the current religious landscape.

Demographic shifts represent a crucial dynamic shaping the future of global religion. Jenkins (2011) clearly illustrates the ongoing relocation of Christianity's center of gravity from the Global North to the Global South, with approximately 1.3 billion Christians residing in the Global South in 2015, compared to 860 million in the Global North. This shift is not merely quantitative but also involves transformations in the very character of Christianity. Christianity in the Global South, for instance, often takes the form of Pentecostal or Charismatic traditions, emphasizing direct spiritual experience and faith healing. Meanwhile, Islam remains the world's fastest-growing religion, with its adherents projected to increase from 1.6 billion in 2010 to 2.8 billion by 2050, constituting 29.7% of the global population (Pew Research Center, 2015). High birth rates and a demographic concentration among younger populations primarily drive this growth.

The digital revolution, accelerated by the COVID-19 pandemic, has propelled religious practice into the era of "Society 5.0"—a paradigm characterized by the seamless integration of cyber and physical spaces. As Campbell and Tsuria (2022) observe, this is no longer merely about broadcasting religious services online, but the emergence of fundamentally new, algorithmic spiritual ecosystems. In this hyper-connected landscape, Artificial Intelligence (AI) and data-driven algorithms actively curate religious content, fundamentally altering traditional epistemic authorities (Horsfield, 2015). While these cyber-physical platforms democratize access to faith and foster globalized spiritual networks, they simultaneously introduce unprecedented threats to human security. Algorithmic echo chambers are increasingly weaponized to accelerate radicalization, disseminate sectarian

disinformation, and polarize communities, presenting profoundly complex challenges for both theological leaders and global security architectures in the twenty-first century.

Religion and contemporary social issues have consistently become arenas of negotiation and conflict. On the issue of climate change, Intongpan (1999, 2001), Gardner (2006), and Veldman et al. (2014) demonstrate how various religious institutions, particularly leaders in Christianity, Islam, and Buddhism, have played significant roles in environmental advocacy. Pope Francis, for instance, issued the encyclical Laudato Si' in 2015, calling for "creation care" and criticizing environmentally destructive economic systems. Similarly, the Dalai Lama has been a leading voice in environmental campaigns from a Buddhist perspective. However, on issues of gender equality and LGBTQ+ rights, religion often becomes a source of conflict rather than reconciliation. Jakobsen and Pellegrini (2008) analyze how traditional religious doctrines concerning gender and sexuality are frequently invoked to oppose LGBTQ+ rights, leading to tensions between religious freedom and human rights in various contexts. The negotiation between religious teachings and modern values thus remains an ongoing dynamic shaping the future trajectory of religion.

Key Religions in the 21st Century: Dynamics of Adaptation and Conflict

Christianity in the first quarter of the 21st century has undergone profound structural transformations, described by Jenkins (2011) as "the next Christendom." The center of gravity for Christianity has notably shifted from Europe and North America to Africa, Asia, and Latin America. By 2020, the Christian population in Sub-Saharan Africa had surged to 658 million, compared to 10 million in 1900. This growth is not merely numerical; it also affects Christian theology, liturgy, and social engagement. Pentecostal and Charismatic Christianity, which Anderson (2014) characterizes as "the fastest growing form of Christianity," now boasts approximately 600 million adherents worldwide, emphasizing direct spiritual experience, glossolalia, and radical life transformations. Concurrently, Western European Christianity is facing a crisis, as Davie (2015) describes it: "believing without belonging," in which individuals maintain spiritual beliefs but abstain from church activities. The decline of traditional Catholic and Protestant churches in Europe poses a significant challenge to the region's cultural identity, which Christianity has shaped for over a millennium.

Islam in the 21st century presents a complex picture of revival, reform, and tension. Bayat (2013) analyzes the phenomenon of "post-Islamism," which signifies the evolution of Islamist political movements seeking to integrate Islamic teachings with democratic values, human rights, and diversity, particularly following the Arab Spring in 2011, which highlighted the desire for political change among Arab populations. However, the rise of extremist groups like ISIS (2014-2019), described by Wood (2015) as a resurgence of "apocalyptic Islam," poses a severe challenge to global perceptions of Islam. Cesari (2013) points out that the aftermath of 9/11 and the rise of ISIS have led to the "securitization of Islam," where Muslims are viewed with suspicion and subjected to stringent policies, particularly in Europe and North America. Conversely, Muslim-majority countries like Indonesia, Malaysia, and Turkey are grappling with negotiations between Islam and modernity. Hefner (2011) illustrates Indonesia's model of "civil Islam," which strives to balance religious identity with diversity and democracy.

Hinduism in the 21st century is primarily defined by the ascent of Hindu nationalism (Hindutva) in India. Jaffrelot (2021) analyzes that under the leadership of the Bharatiya Janata Party (BJP) and Prime Minister Narendra Modi, who came to power in 2014, India is transitioning from a secular state to an "ethnic democracy," prioritizing Hindu identity above minorities, especially Muslims, who constitute 14% of the 1.4 billion population. The passing of the Citizenship Amendment Act (CAA) in 2019, which Ahmed (2020) criticized as clear

discrimination against Muslims, and the abrogation of Jammu and Kashmir's special status in the same year, underscore a political agenda aiming to establish India as a "Hindu Rashtra" (Hindu Nation). Singh (2010), Hansen (1999), and van der Veer (1994) had previously noted that Hindutva is not merely a religious belief but a political ideology that utilizes Hindu symbols and rituals to forge an exclusive national identity. The use of online media, particularly WhatsApp, to propagate Hindutva narratives and fake news that incites hatred against Muslims has created an environment of violence and division, termed "digital Hindutva" by Chaturvedi (2016), posing a threat to Indian democracy.

Buddhism in the 21st century presents fascinating dynamics of adaptation to modernity and spread to the West. McMahan (2008) describes "Buddhist modernism" as a reinterpretation of Buddhism that emphasizes meditation practices, mental development, and compatibility with science, while de-emphasizing rituals, supernatural beliefs, and institutional structures. The widespread popularity of "mindfulness" in the West, which Wilson (2014) estimated to be a market worth over a billion US dollars in 2015, exemplifies the "secularization" and "commodification" of Buddhist teachings, detached from their original religious and cultural contexts and repurposed as tools for stress management and performance enhancement. Purser (2019) argues that "McMindfulness" has become part of neoliberal capitalism, prioritizing individual adaptation over systemic social change. Simultaneously, Schedneck (2015), echoing Queen and King (1996), highlights the emergence of "Engaged Buddhism" in Southeast Asia, where monastics and lay Buddhists play active roles in the fight for social justice, environmental protection, and peace, particularly in Thailand, Myanmar, and Sri Lanka. However, the rise of "Buddhist nationalism" in Myanmar and Sri Lanka, which Schonthal and Walton (2016) characterize as using Buddhism as a tool for excluding Muslims and fostering ethnic violence, demonstrates the complexity and internal conflicts within contemporary Buddhism.

Cross-Religious Phenomena: Challenges and Opportunities in a Pluralistic World

The preceding analysis of specific religious traditions reveals that the post-secular turn is not a uniform global trajectory, but a highly contested landscape characterized by shared structural challenges. As faiths actively re-enter the public sphere, they transcend doctrinal boundaries to manifest in cross-cutting socio-political phenomena. Chief among these is the paradoxical relationship between religious violence and peacebuilding. In the post-9/11 era, terrorism and religious extremism have emerged as defining issues shaping global security architectures. Juergensmeyer (2017) argues that the September 11 attacks functioned as a "performance of violence" intended to convey symbolic messages about civilizational clashes. Similarly, the rise of ISIS (2014-2019) illustrates the complexities of mobilizing violence through rigid interpretations of sacred texts (Wood, 2015). Furthermore, Sageman (2017) highlights how "leaderless jihad," catalyzed by internet radicalization, creates unprecedented challenges for security agencies. However, it is critical to note that state responses targeting entire religious groups through the "War on Terror" have inadvertently fueled "Islamophobia," further securitizing the identity of ordinary Muslims (Cesari, 2013; Kumar, 2012). As Pape (2005) astutely suggests, such extremism is often less about profound theological devotion and more fundamentally a political strategy aimed at resisting perceived foreign intervention.

Religious nationalism and identity politics have emerged as powerful forces shaping the political landscape of the 21st century. Brubaker (2012) argues that "religious nationalism" is not a new phenomenon but has witnessed a resurgence and intensification in an era of globalization that generates anxieties about cultural identity and security. In the United States, Whitehead and Perry (2020) demonstrate that "Christian nationalism" is an ideology

linking Christian identity to American identity, and it is correlated with anti-immigrant sentiment, opposition to diversity, and support for conservative policies, particularly during Donald Trump's first presidential term (2017-2021 CE). In India, Jaffrelot (2021) describes Hindutva as a dominant state ideology seeking to define faithful citizenship through Hindu identity, while religious minorities, especially Muslims, are perceived as "the other" or even a threat. In Myanmar, Schonthal and Walton (2016) indicate that Buddhist nationalism has been used to justify discrimination and violence against the Rohingya, leading to what the United Nations in 2017 called a "textbook example of ethnic cleansing." Fox (2018) analyzes that religious nationalism poses a challenge to pluralistic democracy by seeking to create cultural homogeneity and exclude those who do not conform to its religious or ethnic criteria.

Table 2 Comparative Manifestations of Religious Nationalism in the 21st Century

Country/Region	**Religious Context**	**Key Terminology / Ideology**	**The Perceived "Other"**	**Political/Social Outcome**
United States	Christianity (Protestant/Evangelical)	Christian Nationalism	Immigrants, Secularists, Non-Christians	Correlation with anti-immigrant sentiment and support for conservative policies (e.g., the Trump era).
India	Hinduism	Hindutva (Hindu Rashtra)	Religious Minorities (specifically Muslims)	Transition toward "ethnic democracy"; legal exclusion via CAA (2019) and revocation of Kashmir's status.
Myanmar / Sri Lanka	Buddhism (Theravada)	Buddhist Nationalism	Muslims (e.g., Rohingya), Non-Buddhists	Justification for ethnic violence, discrimination, and exclusionary state-building.
Western Europe	Secular / Christian Heritage	Cultural Defense / Islamophobia	Muslim Immigrants	Rise of right-wing populism framing Islam as a threat to liberal/secular values ("Securitization of Islam").

Table 2 synthesizes these diverse geographical manifestations, revealing a structural commonality across faiths: the weaponization of religious identity to define the boundaries of citizenship. Whether in the form of Hindutva in India or Christian Nationalism in the United States, religion is operationalized not merely as a belief system but as a boundary marker to

distinguish "true" citizens from "others". To understand how these nationalist sentiments are operationalized in the modern era, we must examine the digital infrastructure that accelerates them. Figure 2 delineates this mechanism as a 'Cycle of Religio-Political Mobilization,' which begins with a perception of cultural threat. This anxiety is then framed through religious narratives ('Us vs. Them') and amplified by digital algorithms, ultimately culminating in real-world political mobilization. Crucially, the cycle operates as a feedback loop in which mobilization further entrenches the initial identity, making polarization self-perpetuating.

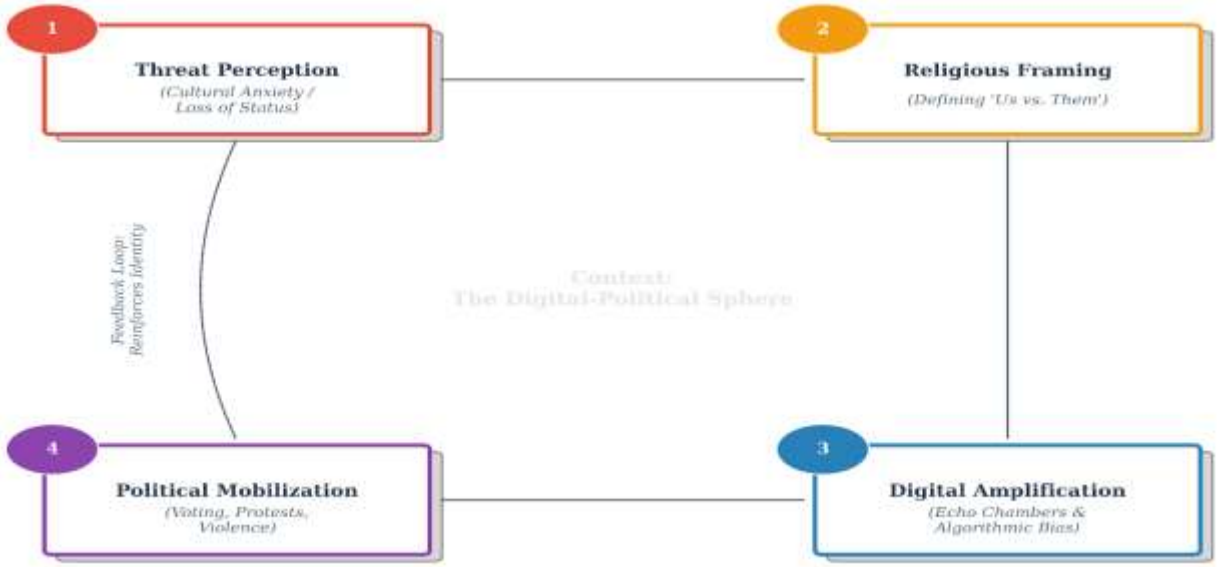

Figure 2 The Cycle of Religio-Political Mobilization in the Digital Age

Interfaith dialogue and the challenges of diversity have become urgent issues in a world marked by increasing migration and multiculturalism. Cornille (2008) proposes that authentic interreligious dialogue requires "humility, commitment, interconnection, empathy, and hospitality," qualities that are challenging to cultivate in contexts of religious conflict and competition. Patel (2016) demonstrates that "interfaith cooperation" does not entail abandoning one's own beliefs but rather entails collaborating to address social problems grounded in shared values such as compassion, justice, and human dignity. Organizations such as the United Religions Initiative, the Parliament of the World's Religions, and Religions for Peace have strived to create platforms for interreligious dialogue and cooperation. However, Hedges (2010) criticizes the observation that interreligious dialogue often occurs at the leadership and academic levels, while ordinary people frequently retain limited understanding and prejudice toward other religions. Furthermore, Moyaert (2012) points out that sensitive issues such as conversion, exclusive truth claims, and theological disagreements continue to hinder deep interreligious dialogue.

Women's religious leadership represents a significant yet contentious transformation in the 21st century. Chaves (1997) and Nesbitt (1997) demonstrate that the ordination of women as clergy or religious leaders in Protestant Christianity and Judaism has increased since the late 20th century. However, this change has faced strong resistance from conservative factions, particularly in the Catholic Church, which continues to prohibit women's ordination. Multiple case studies from Christian churches, including Bourne (2025), Niles (2022), Njoni (2022), and Kolkmann (2013), similarly indicate that, despite progress across denominations, women in religious leadership still encounter "glass ceilings" and discrimination in opportunities for senior leadership. In Islam, Wadud (2006) and Barlas (2002) offer new interpretations of the

Quran that advocate for gender equality. However, women's efforts to serve as imams or lead mixed-gender prayers in mosques remain highly contentious. Ali (2006) shows how "Islamic feminism" movements strive to balance religious faith with the struggle for women's rights, relying on new interpretations of Islamic sources. In Buddhism, Falk (2007), echoing Kabilsingh (1991) previously, points out that while the Buddha permitted women's ordination, the bhikkhuni ordination lineage disappeared in Theravada Buddhism, and 21st-century efforts to revive it face strong resistance from male monastics in several countries, particularly Thailand, Myanmar, and Sri Lanka.

Synthesis and Future Outlook: Religion in the 21st Century

The review and analysis of the status and roles of religion in the first quarter of the 21st century reveal a complex and contradictory picture: religion is "transforming, not disappearing." This aligns with Mahanarongchai's (2020) conclusion that "21st-century technology does not destroy existing religions, nor does it have a destructive impact on the meaning of religion in terms of its inherent content. Meanwhile, the structure and meaning of religion in terms of its functional aspects are preserved to facilitate further scientific and technological discoveries." The secularization theory, which predicted religion's decline with modernization, has been severely challenged by the reality that religion remains dynamic, growing, and influential in the lives of billions worldwide. Casanova (2011) concludes that, instead of religion's "disappearance," we are witnessing its "deprivatization," in which religion re-enters the public and political spheres in new forms. Geographic shifts, particularly the relocation of Christianity's center from the Global North to the Global South, and the continuous growth of Islam, are profoundly reshaping the global religious landscape with profound geopolitical, cultural, and economic implications.

Identity politics, where religion becomes a crucial tool for nation-building and political mobilization, represents a concerning dynamic that challenges pluralistic democracy. Brubaker (2012) and Fox (2018) both highlight that various forms of religious nationalism—be it Christian nationalism in the United States, Hindutva in India, or Buddhist nationalism in Myanmar and Sri Lanka—pose risks to minority rights, diversity, and social cohesion. The use of religion as a tool for exclusion rather than inclusion generates conflict and violence, undermining projects for peaceful coexistence in multicultural societies. Nevertheless, Appleby (1999) warned as early as the late 20th century that religion possesses "ambivalence," capable of being both a source of violence and a source of peace, depending on its interpretation and socio-political context.

The digital revolution and the impacts of COVID-19 have accelerated potentially permanent changes in religious practices and community formation. Campbell & Tsuria (2022) and Horsfield (2015) demonstrate that digital religion is not merely a "supplement" to traditional religion but is becoming a primary mode of religious practice for a generation raised with digital technology. Access to religious teachings, participation in virtual communities, and the creation of spiritual meaning through online platforms create both opportunities for the democratization of religious knowledge and challenges concerning religious authority, doctrinal authenticity, and the depth of spiritual experience.

Religion and contemporary social issues, particularly climate change, gender equality, and LGBTQ+ rights, are becoming arenas of negotiation that will define religion's future relevance. Religious institutions capable of adapting and responding to these challenges with creativity and compassion will remain relevant to younger generations concerned about them. Conversely, institutions that strictly adhere to traditional doctrines may experience declining membership and influence. The Pew Research Center (2015) projects a continued increase in "religious nones" in the United States and Europe by 2050, particularly among younger cohorts with divergent values.

Interfaith dialogue and efforts to build understanding and cooperation among religious communities will be crucial factors determining whether religion becomes a source of conflict or peace in the 21st century. Cornille (2008) and Patel (2016) both emphasize that genuine dialogue requires respect, humility, and a willingness to learn from others. In an increasingly interconnected world where religious conflicts have global repercussions, fostering a culture of dialogue and cooperation is not merely an ideal but a necessity for mutual survival.

Ultimately, the trajectory of religion in the first quarter of the twenty-first century demonstrates that faith is not a residual artifact of the pre-modern past, but a highly adaptive, instrumental force actively shaping the future of global societies. Recognizing this "post-secular turn" is no longer merely an academic exercise in sociology; it is a critical imperative for global human security. As religion increasingly intersects with algorithmic technologies, climate crises, and hyper-nationalism, it simultaneously holds the capacity to exacerbate profound vulnerabilities and to foster unparalleled social resilience. Therefore, scholars, policymakers, and civic leaders must move beyond outdated secularization paradigms and engage with religious institutions not as anachronisms to be managed, but as indispensable stakeholders in the complex architecture of human well-being and systemic security in Society 5.0.

Research Limitations and Future Directions

Despite its comprehensive scope and macro-level insights, this study acknowledges certain methodological and conceptual limitations. First, while the analysis encompasses the four major global religions, it predominantly relies on English-language academic literature, which may inadvertently underrepresent localized, indigenous, or non-textual religious transformations occurring across the Global South. Second, the structural focus on geopolitical shifts and institutional adaptation may obscure micro-level, lived religious experiences and everyday meaning-making practices. To build upon this framework, future research should prioritize empirical, ethnographic studies that capture the localized impacts of religious nationalism and the nuances of digital religious communities. Furthermore, subsequent scholarship must develop robust quantitative and qualitative metrics to evaluate the socio-political implications of the "post-secular turn," particularly concerning the under-researched intersection of artificial intelligence, algorithmic bias, and religious radicalization.

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