

The Internalization Process of Revelation of the Hidayatullah Organization's Systematic Values in the Social Construction of Miniature Islamic Civilization

Irfan Yahya¹, M. Tahir Kasnawi¹, Suparman Abdullah¹, Hasbi¹

¹Department of Sociology, Faculty of Social and Political Sciences, Hasanuddin University, Indonesia

Article History: Received: 11 May 2021; Revised: 12 June 2021; Accepted: 28 July 2021; Published online: 04 September 2021

Abstract: The purpose of this research is to examine the process of internalizing systematic revelation values as the manhaj of the Hidayatullah mass organization in carrying out the micro social construction of Islamic civilization. This study employs a phenomenological approach and focuses on the Systematics of Revelation as a manhaj through which Hidayatullah comprehends, believes, and practices social constructs. This study investigates the awareness of reality, including actuality and the systematic interpretation of revelation as Hidayatullah's manhaj. This research theory is based on Peter L. Berger's viewpoint. Internalization of Systematic Revelation ideals in a conscious, structured, and systematic manner in order to successfully grow humans as Abdullah (servants of Allah) and caliphs (representatives of Allah SWT) on earth based on the guidance of Allah's revelation to establish Islamic civilisation. Pesantren serves as a microcosm of Islamic civilization, demonstrating faith in all facets of everyday life for all cadres, congregations, and students. In Hidayatullah, the process of internalizing systematic revelation values is quite dynamic. The method involves both non-formal and formal schooling. Non-formal education is more successful in shaping perceptions, knowledge, and ideas about the systematic values of revelation, allowing it to mould or develop character and morality. Non-formal education differs from the formal education system notion during the internalization phase.

Keywords: Social Construction, Islamic Civilization, Revelation Systematics, Hidayatullah

1. Introduction

Religion is the most potent variable that impacts every element of people's life and changes the lives and thoughts of many people all over the world (Shah et al., 2020). Religion is frequently regarded as an external and public form of expression, whereas spirituality is generally regarded as an inward and private experience (Malone and Dadswell 2018). It demonstrates that, in addition to the friction generated by enduring religious differences, this friction can be reinforced or lessened based on the socio-political environment, which can influence individual behavior toward a particular religion.

Sabzehzar et al. (2020) Finally, there are individuals who cause even more troubles for religious believers of various faiths (Cipriani & Lopes 2018). Religion also serves a constructive role in society by promoting peace, love, inclusiveness, happiness, integration, unity, harmony, and serenity (Ottuh & Onimhawo, 2020). Religion can be a beneficial resource that builds connections during times of stress because it gives its servants a feeling of purpose and meaning (Sumari et al. 2021). Because of the capacity to incorporate faith, religion motivates people to send signals and take acts in response to certain chances (Smith et al. 2019). Thus, there is evidence that religion is linked to pleasure and life satisfaction, physical and mental health, meaning and purpose, character and virtue, and intimate social connections throughout time. Naturally, the issue of whether this connection is causative emerges (VanderWeele 2017).

However, the worldwide change has compelled religions to reconsider their operating procedures (Rozenfeld et al., 2020). The knowledge and categorization of a person's self as a member of a social group in relation to other social categories is referred to as social identity. People develop social identities such as gender, race, and religious affiliation, which become active or conspicuous in certain social settings (Şafak-Ayvazoğlu et al. 2021). Self-definition of identity often coincides with role expectations, but identity is a more solid source of meaning than social roles (Eche et al., 2020). How civilizations come together as they develop is one of the great evolutionary mysteries (Dein, 2020). Religion, being one of the oldest human organizations, is seen as an important source of social identity (Agbaria 2019). Religious membership is a significant distinguishing characteristic of social conduct (Baraybar-Fernández et al., 2020). Religion is studied in sociological studies not for what and how its teachings and doctrines are, but for how it is carried out and expressed in the lives of its followers in daily life. If religious involvement is linked with greater social connections, social ties are another possible explanatory route (Idler et al. 2017). In reality, the study of human religious conduct is known as sociology of religion. According to Durkheim, religion can only be understood by examining its social function in unifying society via an united ritual and shared belief.

The issue is that we don't know whether these mechanisms operate independently or in various combinations in different situations. Furthermore, this is a very broad process that does not focus down on the area where religious excitement manifests itself. Thus, both religious scholars and social movement researchers may gain a lot from this study, since both are benefactors of their respective studies (Snow & Beyerlein 2018). To comprehend the Marxist view of the connection between religion and social class, we must first comprehend Karl Marx's stance on this relationship in the materialist theory of history that underpins human people in the process of creating and reproducing their actual lives (Rogers and Konieczny 2018). Of course, religion may be seen as a rich source of values that are compatible with sustainability; nevertheless, associating religion with a specific set between values is insufficient to reflect the more complicated interconnections of religious beliefs, ownership, and environmental ideals. Regardless of the factual connections highlighted, any meaningful examination of the confluence of religion and values for sustainability should not merely push religion into the current value system (Ives and Kidwell 2019).

Islam, Christianity, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism are the faiths recognized by the Indonesian government today. These faiths are the product of Abdurrahman Wahid's government reform period (Anwar 2021). It is critical to comprehend the idea of religion, which is described as a "social institution including beliefs and behaviors concerning the holy." It is referred to as *Dien* in Islam, which means the Way of Life, and it is molded and constructed according to the will of Allah SWT. There are certain unique heavenly commandments and limitations placed on people in this worldly life, which are represented and spread via religious teachings, independent of somatic or non-somatic religion. As a result, it is obvious that all faiths across the globe are in agreement on their core and fundamental teachings, which are referred to as divine teachings. It is now necessary to bring religious people together in order to make the world a more peaceful environment for everyone to live (Naz et al., 2018). Furthermore, Indonesia is confronted with current problems, one of which is the growth of radicalism and religious fundamentalism, both of which are seen to have the ability to harm and split the fabric of Islam and democracy as one of the cultural foundations of "becoming Indonesia" (Thoriquttyas & Hanun 2020). Theological disparities between the aspirations of Islamic normative teachings and the real occurrences of the ummah have become a defining feature of contemporary Islamic civilisation. Islam's ideal normative teaching is that it is the religion of *Rahmatan lil 'Alamin'* (Makniyah 2019). The religion of *Rahmatan lil 'Alamin'*, reflected in the teachings of Islam which covers all elements of human existence, which includes faith, sharia, and morality (Thoyib 2020).

Hidayatullah community organization is a social entity and social structure in Indonesian culture. Allahuyarham al-Ustad Abdullah Said established it as a pesantren on January 7, 1973, in Balikpapan. It has grown in different commercial charities in the social, da'wah, education, and economic sectors, and has expanded to diverse regions in all Indonesian provinces. Hidayatullah evolved into a community organization and proclaimed himself an Islamic movement at the First National Deliberation on 9-13 July 2000 in Balikpapan. Hidayatullah is operating in 353 regencies/cities in Indonesia, with about 600 Islamic boarding schools. The movement has been active in 24 districts/cities and 45 Islamic boarding schools in South Sulawesi.

Hidayatullah, as a social system, has shrunk Islamic civilisation by adhering to a systematic pattern of revelation, a technique or *manhaj* *nubuwwah* that was directly implemented by the Prophet Muhammad and his companions in establishing the world's first Islamic civilization, Medina (Yahya et al., 2014). According to Nashirul Haq, Hidayatullah is an Islamic organization founded on the Qur'an and As-Sunnah, following the Nabawi *manhaj*, which is carried out via Systematic Revelation (Nuzuli code of ethics) as the fundamental pattern and movement technique. The idea relates to the first five suras given in the sequence of the Qur'an's revelations. Surah Al-Alaq verses 1-7 (increasing spiritual quality or *tarbiyah ruhiyyah*), Al-Qalam verses 1-7 (developing *fiqh* and morality of the Qur'an), Al-Muzzammil verses 1-10 (enhancing spiritual quality or *tarbiyah ruhiyyah*), Al-Muddatstsir verses 1-7 (waking the da'wah movement), and Al (realizing Islam Kaffah) (Nashirul Haq 2018).

Hidayatullah refers to the methodical revelation in carrying out the tiny social building of Islamic civilisation, as stated above in a boarding school. According to Hidayatullah, Islamic civilisation is an endeavor to actualize belief (*tawhid* / faith) in all areas of everyday life (Suharsono 2011). Hidayatullah considers systematic reform (*Tartib Nuzuli*) to be one of the *manhajs* or ways for carrying out the social building of a tiny Islamic civilisation. The method, or *manhaj*, is derived from the most fundamental root: the Prophet Muhammad's first revelation. Through this first revelation, the Prophet Muhammad laid the groundwork for the establishment of Islamic civilisation in Medina (Nashirul Haq 2018).

The idea of Systematic Revelation is profoundly ingrained in Hidayatullah's founders/pioneers, administrators, students, and members, which occurs concurrently, leading to an internalization process to create a social system inside a community or *tarekat*. According to Abd. Aziz Qahhar (Founder/pioneer of Hidayatullah South Sulawesi), the founders/pioneers, administrators, students, and members of Hidayatullah in Indonesia, particularly in South Sulawesi,

have a balanced social life between work to meet the needs of the world and work-oriented hereafter. They are, nevertheless, nonetheless governed by Manhaj Wahyu's methodical structure. The capacity of the community to genuinely carry out any mandate whenever and wherever given characterizes the community's proclivity to live a balanced existence.

The knowledge of each member of Hidayatullah leads to the realization that they all have flaws. This awareness, however, does not cause people to become restless in their attitude and mindset. While appreciation is called gratitude since the awareness is not a deliberate error, but rather a means of self-improvement via increasing awareness of the Systematics of Wahyu Manhaj Hidayatullah. Aziz Qahhar contends that without systematic knowledge of Manhaj's discoveries, everything is simply a regular job program that easily and rapidly causes tension and weariness. As a result, Hidayatullah members must link intellectual issues with spiritual and ideological concerns. Hidayatullah management awareness Inspiring prophetic consciousness. Hidayatullah has three major foundations and pillars: ideal consolidation, organizational consolidation, and insight consolidation. The first fundamental pillar is the consolidation of the manhaj and ideology of identity, which consists of six pillars leading to monotheistic knowledge, dedication to jihad in the widest sense, and commitment to following the leader. The Nawafil movement is an important component in determining the quality of members.

Administrative, regulatory, management, leadership, culture, and spirituality are the six pillars of organizational consolidation. The last pillar is the consolidation of insight, which consists of having a pious viewpoint, morality, and knowledge in seeing and placing oneself in the world. The connection between the two components is the strength of Hidayatullah's administration. The element of leadership (imamah congregation) is the wellspring of the spirit of battle and the development of the six pillars of the organization, allowing Hidayatullah to adapt to all circumstances. For example, in the present age of disruption, the capacity to 'surf' to carry out social construction of Islamic civilisation by constructing pesantren as a microcosm of Islamic Civilization. Our findings show that Muslims are more happy when they live in a community with a high number of other Muslims (Hinks et al., 2018).

2. Methods

The phenomenological method is used in this study, which takes a qualitative approach (Abbas 2013). In summary, the phenomenological method seeks to explain human comprehension (subjects) of observable events as well as the meaning underlying what occurs in human awareness (subjects) (Sari 2016). The study concentrated on the systematics of revelation as a manhaj that Hidayatullah comprehended, believed, and used in carrying out the microscopic social building of Islamic civilisation. From Berger's viewpoint, this research investigates the actuality of the Hidayatullah congregation's awareness, demonstrating the reality and systematic interpretation of revelation as a manhaj that is utilized as a guide in carrying out social construction.

Through the process of examining ideas and discourses, as well as genuine facts present in the field, qualitative research techniques with a phenomenological perspective are used (Sukino et al. 2019). The phenomenological approach is seen to be appropriate for deciphering the meaning of the Hidayatullah entity's social activities. Furthermore, the approach aids in comprehending the social reality of Hidayatullah's congregation's conduct. In Hidayatullah, researchers believe that everything observed and recorded during data gathering is true. The power of phenomenology rests in how a researcher removes his presuppositions in order to fully comprehend reality. Researchers may also uncover information regarding the systematics of revelation that is buried in the beliefs of the Hidayatullah community. Thus, it may be conveyed by presenting the findings of this study in order to create a fresh understanding of the issue under inquiry.

Observation, interviews, and document analysis were used to gather both primary and secondary data (Saikia 2017). Researchers may interact and communicate directly with Hidayatullah's administration and congregations by using these data collecting methods. The gathered data was examined using content analysis methods (Agussani 2020). Furthermore, researchers may collect intensive and detailed data from participants' vocal expressions. Participants in the study include Hidayatullah's founders, administrators, and students who study revelation methodically. Researchers gather, identify, evaluate, and synthesize data before providing interpretations (Aziz et al., 2021). Thus, Systematic Revelation emerges not only for researchers but also for Hidayatullah.

Hidayatullah became a major focus of this investigation. In this instance, the topic of the study leads to the goal, which is Hidayatullah's comprehension of revelation's systematics. The subject's action interprets, provides identity to, and shapes the meaning of the object (systematic revelation). In this research, subject and object actions cannot be separated. Using a phenomenological method, research stages are attempted to fulfill the conventional standards and requirements needed in phenomenological studies: identify phenomena, gather data, analyze data, and defend results. As a result, our study may fill a gap left by prior studies (Derahim et al. 2021).

3. Results and Discussion

In Social Construction, the Process of Internalizing the Systematic Values of Revelation in Miniature Islamic Civilization

Giddens (1995) defines value as the belief that a person or group understands what is right, what they desire, what is good and what is wrong. According to Horton and Hunt (1987), value is a concept; whether the activity is significant or not. Furthermore, value is defined by Richard T. Schaefer and Robert P. Lmm (1998) as a collective notion about anything that is deemed essential or unimportant, good or terrible, required or unneeded, and desirable or unwanted in terms of culture. Value denotes anything essential in human existence, both as individuals and as members of society. Based on some of the definitions provided above, it is possible to infer that value is an abstract notion in humans that refers to what is deemed good and evil.

The most substantial interest in religion was one of the twentieth century's most famous intellectual phenomena (Robertson, 1986). According to Emile Durkheim, religious values are an integrated system of behaviors and beliefs linked to holy objects that bind people in a model society. The characteristics of religious values have an influence on self-development in the social environment and society, socialized since the individual is born, a construction formed through religious guidance that is sacred in nature is socialized through several types of social processes such as contact and social interaction, interrelated. with other values so that it can form a pattern and symbiotic relationship with other values (internalized value).

The Qur'an is the primary guideline for the design and structure of civilization. According to Makhmud Syafe'i (2001), the Qur'an is the primary source of Islamic teachings used to lead people (Hudan-linnasi). It is also used to direct human life in order to attain prosperity in this world and salvation in the next. When the Prophet was ready to die, he said that the only legacy he would leave was the Qur'an and As-Sunnah. Whoever believes in both will not perish.

Al-Qur'an, often known as revelation, is a value system that plays a significant part in the social structure. A social system is a collection of subsystems linked together by the activities of individuals to form specific structures. A stable structure is created through the interaction between the agent and the structure. In this instance, the interface is social contact, a reciprocal connection that serves as the primary reference point for discussing structuralism and functionalism. Social interaction is a kind of social connection that occurs between people, individuals and groups, and groups and other groups.

Systemic Values Revealed as Knowledge

As a social system, Hidayatullah established the five Surahs or revelations given for the first time as reference values in the social building of Islamic civilisation. Revelation is advice from Allah SWT that was revealed exclusively via dreams to the Prophets and Apostles. In this instance, revelation refers to the initial verses or fragments revealed in the first five suras based on Tartibun Nuzul: Al-Alaq, I-Qalam, al-Muzzammil, al-Muddattsir, and al-Fatihah.

Hidayatullah utilized Wahyu as a guide in carrying out the social building of Islamic civilisation. Systematics is an effort to rationally and orderly define and construct anything in order to create a comprehensive, unified, and integrated system that explains different causes and consequences of a certain item. Because it is a methodical scientific approach, every activity must be carried out in this manner. It is not made up since it is based on the Prophet's history. The Prophet constructed Medina in a methodical, not harsh, manner. It's like constructing a house in stages: foundation, pillars on the roof, and so on. It was not a coincidence that the Prophet worked in such a methodical manner; it was an Islamic necessity.

According to Hidayatullah, the value in Allah's first revelation to the Prophet Muhammad SAW, known as the Systematic of Revelation, is a movement of conceptualization and manhaj (method). The Prophet Muhammad and his followers utilized this technique to establish Islamic civilisation in Medina. According to Hidayatullah, systematic revelation is a method to comprehend Islam both intellectually and practically. This is according to Surah Al-Israa verse 105: "Wabilhaqqi anzalnahu wabilhakki nazzala..." translates as "We properly sent down (the Qur'an), and correctly sent it down." This indicates that the Qur'an contains both the content and the proper approach. Revelation's systematics encourages us to examine Islam both intellectually and practically. The first letter revealed by Allah SWT to the Prophet Muhammad SAW, known among Hidayatullah as the Systematic of Revelation, contains values that may be utilized to study Islam both intellectually and practically.

Manhaj/Method as a Systematic Value Revelation

Manhaj is a system and a strategy that is built on certain laws and concepts. It may also be a religious technique, such as studying, practicing, and spreading Islamic beliefs. Manhaj should be a method and a guideline for understanding,

practicing, preaching, and fighting for Islam in a manner that is closer to the truth as taught and practiced by the Prophet Muhammad and his companions. Furthermore, Manhaj must be cohesive, substantial, non-contradictory, and include all solutions to human issues. According to Hidayatullah, Manhaj as Systematic Revelation is the Islamic pattern of the Prophet Muhammad SAW, who was led directly by Allah SWT via the gradual descent of revelation. As a result, Hidayatullah did not dare to follow any other teachings because they felt that the example of the Prophet Muhammad SAW was really unique. Allah SWT instructed the Prophet Muhammad as well as his companions.

Islam is the Prophet Muhammad's way of life. Based on the correct facts, he and his followers urged every human being to worship Allah SWT (bashirah). Hujjah refers to knowledge and comprehension, particularly comprehension of the manhaj and the proper method of da'wah as shown by the Prophet Muhammad. The application of Manhaj Nabawi, which includes many fundamental components and important concepts, is the systematics of revelation. They are Ar-Rabbaniyah (Rabbinic), which signifies revelation from the Qur'an, and As-Sunnah, also known as rabbaniyat al-masdar. Following that is At-Tadarrujiah (gradual and systematic), which means that revelation is manhaj tarbiyah and da'wah in phases. Furthermore, As-Syumuliyah (systematic and complete), which implies that revelation contains important Islamic principles like aqidah, morality, worship, muamalah, da'wah, and life order (Manhajul Hayat). These three elements define Manhaj Nabawi's character in tarbiyah and da'wah.

Hidayatullah is a social system aimed at the development of an alternative living system, often known as Islamic civilization building. That is, the Hidayatullah movement encompasses a broad range of issues. The Hidayatullah movement will include all areas of human existence, including aqidah, philosophy, worship, and muamalah, which encompasses political, economic, social, cultural, defense, and security components. According to Suharsono (2011), individuals who can internalize fundamental ideas will create entirely new patterns of consciousness, ethics, and conduct. As a result, those who receive. Those who embrace these orientations and ideals, as expressed in the verses of al-Alaq and al-Qalam, have therefore become "new humans" from an ideological standpoint, or may be referred to as enlightened people. They live by putting these new ideals and beliefs into action, which distinguishes them from their previous lifestyles.

Within the Pondok Pesantren atmosphere, the process of internalizing Hidayatullah inhabitants and congregations to the values of Systematic Revelation, particularly in Surah al-Alaq verses 1-5 and Surah al-Qalam verses 1-7, may be carried out swiftly and freely. It has been intended from the start to raise awareness of monotheism and to establish aqidah, or faith, as the primary basis in Islam (al-Alaq). It also promotes Islamic idealism and molds the values of the Qur'an, a process known as "Qur'anization" (al-Qalam). The process by which the community and Hidayatullah congregation see the values of reality is converted into the social environment. According to Hidayatullah, pesantren are employed to assemble individuals who agree to carry out the system of Islamic principles of society as a whole. As a result, the fundamental teachings of Systematic Revelation may flow smoothly, implying that Islamic teachings can run proportionately.

According to Ibn Khaldun (2011), religion plays an important and valuable role in creating human civilisation. Ibn Khaldun distinguishes between two types of society: badawah and hadrah. He went on to say that religion helps to build asabiyyah by reducing strife in society. The Wahyu ideals are being internalized. A formal and non-formal education system is used to carry out systematics in every cadre, citizen, and Hidayatullah congregation. Every actor who joins a new social setting or social system is confronted with a new structure or standard. As a social structure, Hidayatullah actors carry out a set of norms or principles that they think are rules or patterns that must be followed in daily life. Every administration, cadre, student, and congregation must complete an orientation process, which includes both formal and non-formal instruction.

4. Conclusion

In Hidayatullah, the process of internalizing the ideals of Systematic Revelation is extremely dynamic. Through the non-formal education system, the pre-period internalization phase is increasingly prominent. During the Hidayatullah period, on the other hand, it became an internalization process via the non-formal and formal education systems. It occurs at all levels of formal education under the framework of Hidayatullah. Internalization in non-formal processes is more successful in building actors' perceptions, knowledge, and beliefs in achieving the ideals of Systematic Revelation, particularly Surah al-Alaq verses 1-5 and al-Qalam verses 1-7 in developing the actors' character and morality. In contrast to the formal system's internalization process.

The process of internalizing Systematic Revelation values is a deliberate, organized, and systematic procedure for the accomplishment of the goal of developing people as Abdullah (servants of God) and caliph (representative) of Allah SWT on earth based on Allah's revelation. construct an Islamic civilisation Hidayatullah designed each Islamic Boarding School to be a microcosm of Islamic culture, incorporating religion into all areas of everyday life for all cadres,

congregations, and students.

According to the study's findings, there were variations in epistemic views. Berger contends that the underlying dialectic in society puts religion as degraded by secular ideals. Meanwhile, this research discovers that religious values may contribute to societal civilisation without being destroyed by secular ideals.

The researcher argues that, based on evidence of interaction and behavior patterns of the Hidayatullah assembly (as a social system), the systematics of revelation has become a guideline or technique in carrying out the miniature social building of Islamic civilisation. Internalization, objectivation, and externalization are three key dialectical processes used in the systematics of Revelation.

References

1. Abbas, I. (2013). Pappaseng: Kearifan lokal manusia bugis yang terlupakan. *Sosiohumaniora*, 15(3), 272-284.
2. Agbaria, A. K. (2019). Religion and the global middle class: towards a new research agenda. *Discourse: Studies in the Cultural Politics of Education*, 40(5), 734-742.
3. Agussani. (2020). "Socio-Political Aspects In The Development Of Astronomy In The Islamic World." *International Journal of Innovative Research and Advanced Studies (IJIRAS)* 7(5):21–27.
4. Anwar, K. (2021). Pancasila Village, Multicultural Education and Moderation of Diversity in Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, 4(2), 221-234.
5. Aziz, A. A., Budiyantri, N., Ahmad, N., & Suhartini, A. (2021). The Potential of Islamic Boarding Schools and Their Effort of Development and Fostering at Pesantren Persatuan Islam 1-2 Bandung. *JMKSP (Jurnal Manajemen, Kepemimpinan, dan Supervisi Pendidikan)*, 6(2), 352-371.
6. Baraybar-Fernández, A., Arrufat-Martín, S., & Rubira-García, R. (2020). Religion and social media: Communication strategies by the spanish episcopal conference. *Religions*, 11(5), 239.
7. Cipriani, R., & Lopes, O. (2018). "The Public Role of Religion" Editorial Notes. [mdpi.com](https://www.mdpi.com)
8. Dein, S. (2020). Transcendence, religion and social bonding. *Archive for the Psychology of Religion*, 42(1), 77-88.
9. Derahim, N., Kadir, A., Wan Isa, W. M. Z., Khairil, M., Mahfudz, M., Ciyono, M. B., ... & Samad, M. A. (2021). Organizational Safety Climate Factor Model in the Urban Rail Transport Industry through CFA Analysis. *Sustainability*, 13(5), 2939..
10. Hinks, T., Devine, J., & Naveed, A. (2018). Happiness in Bangladesh: The role of religion and connectedness. *Journal of Happiness Studies*.
11. Eche, Godwin Aturuchi, Fortune Okechukwu. (2020). "The Role Of Religion In Peace Building Among Ethnic Groups In Nigeria." *IGWEBUIKE: An African Journal of Arts and Humanities*. 6(5):158–78. doi: 10.13140/RG.2.2.23433.67684.
12. Idler, E., Blevins, J., Kiser, M., & Hogue, C. (2017). Religion, a social determinant of mortality? A 10-year follow-up of the Health and Retirement Study. *PloS one*, 12(12), e0189134.
13. Yahya, I., Kasnawi, M. T., Abdullah, S., & Hasbi, H. (2021). Externalization Of Systematic Values of Wahyu Hidayatullah-In Constructing Miniature Islamic Civilization. *Journal of Asian Multicultural Research for Social Sciences Study*, 2(3), 18-24..
14. Ives, C. D., & Kidwell, J. (2019). Religion and social values for sustainability. *Sustainability Science*, 14(5), 1355-1362.
15. Makniyah, J. (2019). Modern Islamic Civilization: A Strategy of Civil Reconstruction through Islamic Science and Education. In *6th International Conference on Community Development (ICCD 2019)* (pp. 272-275). Atlantis Press.
16. Malone, J., & Dadswell, A. (2018). The role of religion, spirituality and/or belief in positive ageing for older adults. *Geriatrics*, 3(2), 28..
17. Nashirul Haq, Tasyrif Amin. (2018). *Mewujudkan Visi Kampus Peradaban, Abdullah Said Di Mata Pendi Dan Perintis Hidayatullah*. Surabaya: Lentera Optima Pustaka.
18. Naz, M. Z., Qadri, A. R., & Ali, F. (2018). The Role of Religion in Establishing Peaceful Coexistence in

-
- Society. *Journal of Islamic Thought and Civilization*, 8(2), 163-182.
19. Ottuh, P. O., & Onimhawo, J. A. (2021). A Critical Assessment of the Role of Religion Towards Peaceful Coexistence in Nigeria. *PINISI Discretion Review*, 4(1), 21-32.
 20. Rogers, M., & Konieczny, M. E. (2018). Does religion always help the poor? Variations in religion and social class in the west and societies in the global south. *Palgrave Communications*, 4(1), 1-11.
 21. Rozenfeld, I., Yemini, M., & Engel, L. C. (2020). Walking between the raindrops: the role of religion in globalised schooling. *Discourse: Studies in the Cultural Politics of Education*, 1-16.
 22. Sabzehzar, A., Burtch, G., Hong, Y., & Raghu, T. S. (2020). The role of religion in online pro-social lending. *ASU Center for the Study of Economic Liberty Research Paper*.
 23. Şafak-Ayvazoğlu, A., Künüröğlu, F., Van de Vijver, F., & Yağmur, K. (2021). Acculturation of Syrian refugees in the Netherlands: religion as social identity and boundary marker. *Journal of Refugee Studies*, 34(1), 555-578.
 24. Saikia, J. (2017). Religion and Social Change among the Ethnic Communities of Assam. *International Journal of Interdisciplinary Research in Science Society and Culture*, 3, 180-195.
 25. Sari, E. (2016). Kebangkitan Politik Identitas Islam Pada Arena Pemilihan Gubernur Jakarta. *KRITIS: Jurnal Ilmu Sosial dan Ilmu Politik Universitas Hasanuddin*, 145-156.
 26. Shah, S. S., Jalil, A., & Shah, S. A. H. (2020). Growth effects of religion dependent social capital: An empirical evidence. *Social Indicators Research*, 149(2), 423-443..
 27. Smith, B. R., Conger, M. J., McMullen, J. S., & Neubert, M. J. (2019). Why believe? The promise of research on the role of religion in entrepreneurial action. *Journal of Business Venturing Insights*, 11, e00119.
 28. Snow, D. A., & Beyerlein, K. (2018). Bringing the study of religion and social movements together: Toward an analytically productive intersection. *The Wiley Blackwell companion to social movements*, 571-585.
 29. Suharsono. (2011). *Membangun Peradaban Islam*. Jakarta: Inisiasi Hidayatullah.
 30. Sukino, W. G., Samad, M. A., Mangngasing, N., & Rivai, A. (2019). Manajemen Mitigasi Bencana Kota Palu Palu City Disaster Mitigation Management. *Journal of Public Administration and Government*, 1(2), 1-8.
 31. Sumari, M., Baharudin, D. F., Mashkor, M. I., Yahya, A. N., & Aman, N. S. (2021). The Role of Religion in Long-distance Marriage as Experienced by Malaysian Muslim Husbands. *The Family Journal*, 10664807211035706.
 32. Thoriquttyas, T., & Hanun, F. (2020). Amplifying the Religious Moderation from Pesantren: A Sketch of Pesantren's Experience in Kediri, East Java. *Analisa: Journal of Social Science and Religion*, 5(02), 221-234.
 33. Thoyib, M. (2020). The Management of Multicultural Resolution on Post-Transnationalism of Indonesian Islamic Education: Challenges for the Future. *Cendekia: Jurnal Kependidikan dan Kemasyarakatan*, 18(2), 231-247..
 34. VanderWeele, T. J. (2017). Religious communities and human flourishing. *Current Directions in Psychological Science*, 26(5), 476-481.