Islamization: A Sociological Approach

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Abstract

"Islamisation: A Sociological Approach" intricately explores the processes of cultivating an Islamic society. It delves into the interplay between individual and systemic transformations, aligning with Islamic doctrines. The meticulous examination includes integrating Islamic principles into societal frameworks, exploring social psychology, human soul cognition, schema control, behavioral modifications, community dynamics, and emotional management. The discourse spans foundational Islamisation aspects to constructing persuasive models, emphasizing the need for narratives resonating across the Islamic realm. The treatise addresses fostering uniformity in Islamic governance, focusing on human motivation, informational conformity, and aligning Islamic values with modern technologies. Contemplating the future trajectory, it juxtaposes scientific advancements with philosophical reflections, acknowledging challenges posed by conflicting secular liberal ideologies. The text highlights social media and educational initiatives' pivotal roles in nurturing close-knit Muslim community relationships. In conclusion, it underscores the necessity of managing cognitive schemas and mitigating extreme psychological reactance in Islamic societies, advocating for a harmonious blend of punitive measures and core Islamic values, contributing significantly to the discourse on contemporary Islamisation.

Keywords

Keywords:, Sociological Approach, Persuasive Models, Islamic Governance, Social Psychology, Educational Strategies, Community Interaction.

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Pendahuluan (Introduction)

This scholarly discourse delves into the realization of an Islamic society, focusing on dual-level transformations: systemic and personal, each augmenting the other. Systemic alterations span across political, legal, economic, financial, diplomatic, educational, research, and organizational domains, guided by Islamic tenets. This paper predominantly addresses individual-level changes but acknowledges their interplay with systemic modifications. Collective individual transformation is posited as a catalyst for societal evolution, offering an alternative to Western secular liberalism.

The underutilization of Islamic texts in contemporary Muslim practice, often confined to personal worship rituals, is highlighted. Muslims are urged to fully engage with the breadth of Islamic teachings, extending beyond obligatory acts to embrace recommended practices, thereby fostering collective Islamic identity and societal betterment. This includes integrating Islamic principles into routine societal activities, such as public welfare and observance of Islamic holidays, to reinforce Islamic identity and counteract external cultural influences.[1]

Regarding social psychology, the paper delineates two fundamental categories: the internal (encompassing cognition, emotion, intention, desire) and the external (behavior, attitude, societal interactions). Islamization targets these aspects to orchestrate a Divine-infused societal transformation, envisaging a unified Ummah comprising diverse ethnicities of Muslims and non-Muslims.[2]

The human soul, as the epicenter of cognition and feeling, is pivotal in this transformation. Understanding and influencing causal attributions of behavior, both internal and external, are critical. Islamization efforts in

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[1] Fogg, Kevin William. The fate of Muslim nationalism in independent Indonesia. Yale University, 2012.p15

[2] Edelman, Mark, and Sandra Charvat Burke. Creating Philanthropy Initiatives to Enhance Community Vitality. No. 12951. Iowa State University, Department of Economics, 2008.p13

society and politics aim to align behaviors with Islamic principles, addressing and preventing causes of societal ills as prescribed by Islamic laws.[3]

Schema control and modeling play a vital role in shaping perceptions and interpretations from childhood through adulthood, across various societal settings. This involves teaching children to perceive and categorize based on faith and humanity, with emphasis on Islamic guidance for social roles and values. The ultimate goal is a morally upright, empathetic, and honest society, prioritizing collective welfare over individual gain.[4]

Behavioral change is sought through social programs and institutions, instilling positive Islamic morals while alienating negative influences. This requires consistency across all cognitive development contexts, such as education and media. Once moral and cognitive frameworks are established in childhood, individuals can better navigate conflicting societal messages in adulthood.[5] [6] [7]

Islamization also aims to foster community interaction based on Islamic values, starting from educational institutions to broader social events. This includes promoting segregated industries and educational systems, forming close relationships based on mutual understanding and Islamic values, while respecting privacy and individual boundaries.[8]

Addressing negative emotions and promoting positive thinking is crucial. This involves instilling trust, patience, hope in God, and goal-orientation through various channels like education, Islamic preaching, entertainment, and research. Negative portrayals of Islam and Muslims in

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[3] Az-Zuhaili, Wahbah, al-Fiqh al-Islāmī wa Adillatuhu, vol. II, 2nd edition, Beirut: Dār al-Fikr, 1985.p30

[4] Nadirsyah, "Shari'a & Constitutional Reform in Indonesia", Master Thesis, Singapore: National University of Singapore, 2005.p10

[5] Haylamaz, Resit. Aisha: The Wife, The Companion, The Scholar. Tughra Books, 2013.p30

[6] Iqbal, Javid. "Democracy and the Modern Islamic State." Voices of Resurgent Islam (1983): 252-260.

[7] Nur Ichwan, Moch. "Differing responses to an Ahmadi translation and Exegesis. The Holy Qur'ân in Egypt and Indonesia." Archipel 62.1 (2001): 143-161.

[8] Pramudya, Wildan. "Antropologi Zakat: System of Giving dalam Islam." Wildan Pramudya (blog) 30 (2010).p35

public spaces should be countered to prevent the development of adverse social conscience.[9] [10]

To realize Islamic values in society, group norms must be established in political, social, academic, and legal institutions, drawing on Islamic texts, biographies, and history. Regular Islamic text study sessions and group-based feedback mechanisms in mosques and public institutions are proposed to foster Islamic awareness and societal problem-solving.[11] [12]

Bridging the Gap Between Societal Transformation and Persuasive Models in Islamization

The transition from the foundational aspects of Islamization, to the development of effective models of persuasion, is marked by a strategic shift in focus. This shift moves from the broad-scale integration of Islamic values into societal frameworks and individual behaviors, to the specific task of crafting persuasive narratives that resonate both within and beyond the Muslim community.[13] [14]

In this bridge, we explore the nuances of transitioning from establishing a robust Islamic framework in individual and collective lives, to employing this framework in actively shaping perceptions and attitudes about Islam. The success of this transition hinges on the effective utilization of the foundational Islamic values and principles, already ingrained in the society and individuals, as tools for persuasive communication.

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[9] Spadola, Emilio. "Islam, Mediation, Modernity." Political Theology 23.7 (2022): 698-705.

[10] Lorenz, Jan, Martin Neumann, and Tobias Schröder. "Individual attitude change and societal dynamics: Computational experiments with psychological theories." Psychological Review 128.4 (2021): 623.

[11] Leirvik, Oddbjørn Birger. "Islamic humanism or humanistic Islam?." Interreligious Studies and Intercultural Theology (ISIT) 4.1 (2020): 88-101.

[12] Болдырев, Н. Н. "Грамматические схемы вторичной интерпретации мира." Вопросы когнитивной лингвистики 4 (2021): 22-34.

[13] Yamin, Paulius, et al. "Using social norms to change behavior and increase sustainability in the real world: A systematic review of the literature." Sustainability 11.20 (2019): 5847.p30

[14] Bensaid, Benaouda, and Salah Machouche. "Muslim morality as foundation for social harmony." Journal of Al-Tamaddun (2019).014

The groundwork laid in the initial phases of Islamization—encompassing the infusion of Islamic ethics in education, media, and social institutions—creates a fertile ground for developing persuasive models. These models are not merely rhetorical tools but are deeply rooted in the authentic experiences and lived realities of Muslims adhering to Islamic values. This authenticity is crucial in countering misinformation and negative stereotypes about Islam.[15]

Moreover, the shift towards persuasion and communication strategies is an acknowledgment of the power of narrative in shaping societal perceptions. In a world where misinformation can rapidly proliferate, the ability to articulate a clear, compelling, and truthful narrative about Islam's principles and its vision for society becomes indispensable. This involves leveraging various platforms, from traditional mosques to modern digital media, to disseminate messages that are both appealing and intellectually rigorous.[16] [17]

This bridge also signifies a move from internal community development to external engagement. While the initial focus was on strengthening the Islamic identity and values within the Muslim community, the next phase involves engaging with the broader society. This engagement is not just about defending Islam against misconceptions; it is about proactively presenting the positive aspects of Islamic governance, ethics, and community life.[18] [19]

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[15] Kalkavan, Hakan, Hasan Dinçer, and Serhat Yüksel. "Analysis of Islamic moral principles for sustainable economic development in developing society." International Journal of Islamic and Middle Eastern Finance and Management 14.5 (2021): 982-999.

[16] Tomlinson, E., & Schnackenberg, A. (2022). The effects of transparency perceptions on trustworthiness perceptions and trust. Journal of Trust Research, 12, 1 - 23. https://doi.org/10.1080/21515581.2022.2060245. onks-accept-alms-and-discuss-tolerance.html, accessed 4 Jul 2013.

[17] Sabic-El-Rayess, Amra. "Epistemological shifts in knowledge and education in Islam: A new perspective on the emergence of radicalization amongst Muslims." International Journal of Educational Development 73 (2020): 102148.

[18] Boussema, Samira, and Lotfi Belkacem. "The role of Islamic ethics in shaping passion for social innovation." Journal of Entrepreneurship in Emerging Economies 15.5 (2023): 988-1003.

Ultimately, the bridge between these two parts represents a strategic progression in the Islamization process. It acknowledges that the establishment of a strong Islamic foundation within society and individuals is a precursor to effectively communicating and advocating for Islamic values in the wider global context. The ultimate goal is to foster a world where Islamic principles are understood, respected, and seen as a valuable contribution to global discourse, not just within Muslim-majority societies but across diverse cultures and communities.

Create Models of Persuasion

The aim is to develop persuasive models that effectively counteract and illuminate the misconceptions and disinformation propagated against Islam. This endeavor can be undertaken through various channels, including educational curriculums, cinematic productions, television programming, diverse media outlets, and sermons within mosques.[20]

It is essential to not only refute negative portrayals but also to actively foster a positive perception of Islam and its adherents. The focus should be on presenting a rational interpretation of Islam, as opposed to a liberalized one. Such strategies are likely to enhance Islam's influence as a cohesive social force, promoting conformity to its tenets.[21]

Furthermore, there's a need to educate and promulgate the rich history and heritage of Islam across multiple social platforms, predominantly via educational means. The portrayal of Islamic heritage should be inspiring and affirmative, encouraging a re-examination and appreciation of its values and objectives. Given the significant impact of the film industry in shaping

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[19] Tamul, Daniel J., and Jessica C. Hotter. "Exploring mechanisms of narrative persuasion in a news context: The role of narrative structure, perceived similarity, stigma, and affect in changing attitudes." Collabra: Psychology 5.1 (2019): 51.

[20] Oschatz, Corinna, and Caroline Marker. "Long-term persuasive effects in narrative communication research: A meta-analysis." Journal of Communication 70.4 (2020): 473-496.

[21] Lam, Michelle, and Akech Mayuom. "Promising practices and constraining factors in mobilizing community-engaged research." Research Ethics 19.2 (2023): 199-219.

contemporary social contexts, it is imperative for Muslims to utilize this medium effectively to disseminate and reinforce these messages.[22]

This approach is envisioned to instill in Muslims a profound understanding of Islamic principles, particularly monotheism and the concept of the ummah (community). It aims to cultivate a positive sense of self-identity rooted in Islamic teachings. Additionally, such efforts will demonstrate that Islamic governance is characterized by rational inclusivity and a balanced approach to liberalism.[23]

Educational Curriculum as a Vehicle for Change

One of the fundamental pillars of this strategy is the educational curriculum. By incorporating accurate and comprehensive teachings about Islam, educational institutions can counteract propaganda and expose the falsehoods propagated by adversaries. Furthermore, the curriculum should focus on promoting a rationalized interpretation of Islam, emphasizing its inherent inclusivity and liberalism. In doing so, it encourages students to critically engage with Islamic principles, leading to a more enlightened understanding of the religion.[24] [25]

Harnessing the Power of Media

Movies, TV shows, and various forms of media have an immense influence on shaping public perceptions. This strategy advocates for the active involvement of Muslims in the film industry and media to accurately represent Islamic heritage and history. By creating content that highlights the positive aspects of Islam and showcases its contributions to humanity, we

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[22] Askanius, Tina. "Engaging with The Bridge: Cultural citizenship, cross-border identities and audiences as 'regionauts'." European Journal of Cultural Studies 22.3 (2019): 271-290.
[23] Lewandowsky, Stephan, and Muhsin Yesilada. "Inoculating against the spread of Islamophobic and radical-Islamist disinformation." Cognitive Research: Principles and Implications 6 (2021): 1-15.
[24] Özçetin, Burak. "Studying Islam and the (new)-media: Challenging essentialism and orientalism." (2021): 626-631.
[25] Alshehaby, Fatimah. "Cultural heritage protection in Islamic tradition." International Journal of Cultural Property 27.3 (2020): 291-322.

can foster inspiration, positivism, and a sense of purpose among viewers. These media initiatives should also underscore the rational inclusivity and liberalism inherent in Islamic rule, dispelling misconceptions and promoting a more nuanced view.[26] [27]

Mosque Sermons as a Platform for Enlightenment

Mosques play a crucial role in disseminating religious teachings and guiding the Muslim community. Leveraging mosque sermons, religious leaders can emphasize the importance of understanding and rationalizing Islam. These sermons should promote a sense of unity among Muslims and encourage them to embrace the totality of the ummah. By doing so, mosque sermons become a vehicle for promoting positive self-esteem and Islamic identity, leading to a more cohesive and enlightened Muslim community.[28]

Promoting Islamic History and Heritage

The presentation of Islamic history and heritage should extend beyond the confines of educational institutions and media. It should permeate various social contexts, enriching the collective consciousness of society. The film industry, in particular, can be a potent medium for conveying the richness of Islamic heritage, fostering inspiration and motivation among viewers. This approach goes beyond mere factual presentation, aiming to evoke an emotional connection with Islamic history and a sense of belonging to a global heritage.[29] [30] [31]

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[26] Shahid, Mohammad, et al. "Analyzing the commonalities between Islamic social finance and sustainable development goals." International Journal of Ethics and Systems (2023).

[27] Lea, C., Crumé, H., & Hill, D. (2020). "Traditions Are Not for Me": Curriculum, Alternative Schools, and Formerly Incarcerated Young Black Men's Academic Success. Social Sciences. https://doi.org/10.3390/socsci9120233.

[28] Thangaraj, Stanley Ilango. "Racing the Muslim: Strategies for Teaching Race and Ethnic Studies in the Education Curriculum." Urban Education 56.7 (2021): 1042-1066.

[29] Chaudhary, M. U., A. Ghani, and H. Naseer. "Islamophobia In Western Media: A Study Of American Movies After 9/11." Journal of Parallel and Distributed Computing. https://doi. org/10.36968/jpdc-v05-i01-13 (2021).

Achieving Conformity in the Context of Islamic Governance

Conformity, defined as adherence to the normative standards of a social group or a specific situation, is significantly influenced by the social status characteristics, including the number and unanimity of people in a majority. In Muslim-majority nations, it is therefore imperative that the principles of Islam play a central role in defining these normative standards.[32,33]

As these guidelines are implemented, it is crucial to consider the welfare of the populace, which in itself is a potent motivating factor. It is well-understood that human motivation is largely driven by fundamental needs such as the acquisition of food and water, securing adequate shelter, and safeguarding against danger. Humans inherently seek convenience in their lives. Consequently, Islamic governance should formulate and promulgate policies that not only meet these basic needs but also enhance convenience and reasonableness in the lives of its people.[34]

In pursuit of these goals, Muslims, particularly in their official and professional roles, must demonstrate efficiency and skillfulness. This is essential for fostering comfort in human life and achieving what can be termed as 'informational conformity.' Informational conformity refers to the alteration in opinions or behaviors that occurs when individuals align with those they perceive to possess accurate information, abilities, and skills.[35]

[30] Eugster, Beatrice, Dorothee Arlt, and Franzisca Schmidt. "The relationship between differential media exposure and attitudes towards Muslims and Islam and the potential consequences on voting intention towards banning veiling in public." Communications 48.1 (2023): 68-92.

[31] Abdallah, Mahmoud. "When a Crisis Empties Mosques: A Case Study of Muslim Responses to the Pandemic's Challenges in Regards to Spiritual Care and Communal Rituals in Austria and Germany." International Journal of Practical Theology 26.2 (2022): 223-239.

[32] Rock-Singer, Aaron. "The Rise of Islamic Society: Social Change, State Power, and Historical Imagination." Comparative Studies in Society and History 64.4 (2022): 994-1023.

[33] Rico, Trinidad. "Islam, heritage, and preservation: an untidy tradition." Material religion 15.2 (2019): 148-163.

[34] Mulder, Stephennie. "Expanding the 'Islamic'in Islamic heritage." Archaeological Dialogues 28.2 (2021): 125-127.

[35] Invernizzi, Giovanna M., et al. "Tra i Leoni: Revealing the preferences behind a superstition." Journal of economic psychology 82 (2021): 102324.

In the context of informational conformity, it is vital for Muslim professionals and officials to embody and express their Islamic identity. For instance, Muslim medical practitioners should consider adopting an Islamic dress code and demeanor, frequently invoking God in their medical practices, and adhering to the tenets of Islamic sincerity and honesty. This approach not only reinforces their professional credibility but also serves as a subtle yet powerful means of promoting Islamic values within the broader social fabric.[36,37,38]

The Future of Islamic Governance: A Philosophical and Scientific Perspective

Looking towards the future, the principles of Islamic governance should evolve with a keen eye on scientific progress and philosophical introspection. This evolution should be rooted in a deep understanding of Islamic teachings, adapting these age-old principles to contemporary societal challenges and technological advancements.[39]

One of the key areas for future development is the integration of Islamic values with emerging technologies. As the world grapples with the ethical implications of advancements such as artificial intelligence and biotechnology, Islamic governance can offer unique perspectives that balance moral considerations with scientific innovation. This approach not only positions Muslim-majority countries at the forefront of ethical debates but also ensures that technological progress occurs within a framework that is respectful of Islamic principles.[40]

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[36] Brügger, Adrian, et al. "Conformity Within the Campbell Paradigm." Social Psychology (2019). p76
[37] Pölzler, Thomas. "Teaching & learning guide for: Basic needs in normative contexts." (2021). p75
[38] Czymara, Christian S., and Marcus Eisentraut. "A threat to the occident? Comparing human values of Muslim immigrants, Christian, and non-religious natives in Western Europe." Frontiers in Sociology 5 (2020): 538926.
[39] Ajala, Imène. "Islamic Fashion: Subversion or Reinvention of Religious Values?." Journal of Muslim Minority Affairs 42.1 (2022): 26-40.
[40] Mitha, Karim. "Conceptualising and addressing mental disorders amongst Muslim communities: Approaches from the Islamic Golden Age." Transcultural Psychiatry 57.6 (2020): 763-774.

Moreover, the philosophical underpinnings of Islamic governance should be continuously examined and reinterpreted in the light of modern societal needs and scientific understanding. This dynamic interpretation allows for a flexible yet principled approach to governance, ensuring that Islamic teachings remain relevant and effective in addressing contemporary challenges.[41]

Fostering a Supportive Environment for Islamic Values within Muslim Communities

The cultivation of support for Islamic values among Muslims can be effectively achieved through a multi-faceted approach that encompasses declaration, encouragement, and adherence by authoritative figures, strategic publicity, and personalized interactions. These interactions, whether digital or face-to-face, should involve not only the administration and religious officials but also extend to dialogues between Muslim and non-Muslim individuals. The declaration of Islamic principles needs to be a sustained and uniform effort across various authorities within Islamic governance, thereby nurturing an Islamic social conscience. Social norms are inherently shaped by social influence, and hence, establishing a clear and consistent model and framework for Islamic values is imperative.[42,43,44,45]

The endorsement and provision of support for Islamic values and those who embody these principles are essential. This support should originate from both political and academic spheres, as such endorsements serve to psychologically motivate individuals, fostering a sense of belonging

[41] Brayson, Kimberley. "Islamophobia, Islamic dress and precarious bodies." Journal of Gender Studies 30.2 (2021): 129-135.

[42] Rastgar, Abbas Ali, et al. "Following Islamic teachings in the governance of Islamic society with an emphasis on transparency." HTS Teologiese Studies/Theological Studies 79.1 (2023).

[43] Akter, Shahriar, et al. "Transforming business using digital innovations: The application of AI, blockchain, cloud and data analytics." Annals of Operations Research (2022): 1-33.

[44] Rastgar, Abbas Ali, et al. "Following Islamic teachings in the governance of Islamic society with an emphasis on transparency." HTS Teologiese Studies/Theological Studies 79.1 (2023).

[45] Bensaid, B., & Machouche, S. (2019). MUSLIM MORALITY AS FOUNDATION FOR SOCIAL HARMONY. Journal of Al-Tamaddun. https://doi.org/10.22452/jat.vol14no2.5.

to a collective cause. The initiation of this process is crucial in setting a trend that, once established, should be progressively adopted by public and private institutions. This gradual adoption is anticipated to permeate through the Muslim populace.[46,47]

The journey towards embracing Islamic values can commence with incremental steps, such as adopting Islamic attire, greetings, and general appearance. This initial phase lays the groundwork for more significant shifts encompassing political, legal, and economic systems. Muslims are encouraged to adopt a reflective approach in their decisions and actions, constantly evaluating whether their beliefs and behaviors align with Islamic principles.[48]

Looking Towards the Future: Islamic Values in a Contemporary Context

In envisioning the future of Islamic values within Muslim communities, it is essential to consider how these principles can be harmoniously integrated into the rapidly evolving global landscape. This integration calls for a delicate balance between preserving the essence of Islamic teachings and adapting to contemporary societal and technological advancements.[49]

One area of focus is the development of an Islamic ethical framework that can guide decision-making in the face of emerging challenges posed by modern technology and global interconnectivity. This framework should be

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[46] Bowe, Brian J., Derek Moscato, and Mariam F. Alkazemi. "An appeal to shared values: framing and moral persuasion in the Council on American-Islamic Relations' press releases." Journal of Public Relations Research 33.1 (2021): 39-57.
[47] Zein, Achyar, et al. "Investigating the effect of Islamic values on citizenship behaviours of Muslim citizens." HTS Teologiese Studies/Theological Studies 78.4 (2022).
[48] Mohiuddin, Asif. "Islam and the Discursive Landscape of Globalisation: Knowledge and Disjunctures of Authority." Religion and Theology 27.1-2 (2020): 74-113.
[49] Zein, Achyar, et al. "Investigating the effect of Islamic values on citizenship behaviours of Muslim citizens." HTS Teologiese Studies/Theological Studies 78.4 (2022).

grounded in the rich philosophical traditions of Islam while being informed by current scientific understanding and global ethical standards.[50]

Moreover, the advancement of Islamic values should be pursued through a collaborative approach that involves dialogue with various cultural, religious, and intellectual communities. This exchange of ideas will not only enrich the understanding and application of Islamic principles but also foster a more inclusive and harmonious global society.[51]

Addressing the Challenge of Contradictory Values in the Context of Islamization

The process of Islamization faces notable challenges when confronted with values that are diametrically opposed to Islamic teachings. The prevalence of secular liberal values, in particular, poses a significant obstacle to the establishment of Islamic conformity. This is manifested in the phenomenon of normative conformity, where individuals adopt opinions or behaviors to gain acceptance or avoid isolation by the majority. This trend has been observed among Muslims who, due to the influence of secular liberal conformity, struggle to adhere to the principles outlined in Quran 5:100.[52]

To counteract this, it is imperative to initiate political, legal, and social policies that robustly promote, support, and protect Islamic values. Concurrently, there should be a concerted effort to resist, suppress, and reject values that are in conflict with Islamic teachings. This approach must

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[50] Sulaiman, Mohammed. "Muslimness as a political formation: an inquiry into Muslim presence." Social Identities 26.1 (2020): 31-47.
[51] Zeki, Y. A. K. A. "The Effects of Measures Taken in the Scope of the Islamic Price Policy on Investment, Production, Employment, and Stability." Ilahiyat Studies 13.1 (2022): 83-117.
[52] Rassool, Goolam Hussein. "Re-examining the anatomy of Islamic psychotherapy and counselling: Envisioned and enacted practices." Islamic Guidance and Counseling Journal 4.2 (2021): 133-143.

be consistent and almost unanimous to effectively establish strong Islamic social norms and exert a significant influence on the broader community.[53]

Navigating the Future: Upholding Islamic Values in a Diverse World

As we look towards the future, the task of upholding Islamic values in an increasingly interconnected and diverse world presents both challenges and opportunities. The strategy to address contradictory values must go beyond mere suppression and involve a comprehensive understanding of the complexities of modern societies.[54]

One approach is the development of a sophisticated framework for engaging with non-Islamic values. This framework should be grounded in Islamic teachings but flexible enough to accommodate the realities of a pluralistic world. It involves not only understanding other value systems but also articulating Islamic values in a manner that resonates with universal human principles.[55]

Moreover, there's a need for proactive engagement and dialogue with various cultural and intellectual communities. This engagement should aim to foster mutual understanding and respect, rather than mere tolerance. By presenting Islamic values in a context that is relevant and meaningful to contemporary issues, the Islamic community can contribute significantly to global discussions on ethics, governance, and social justice.[56]

Mitigating Social Distractions to Uphold Islamic Values

In the pursuit of fostering a society deeply rooted in Islamic values, it is essential to address factors that distract or detract from these principles.

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[53] Bruchem-Visser, R., Dijk, G., Beaufort, I., & Mattace-Raso, F. (2020). Ethical frameworks for complex medical decision making in older patients: A narrative review.. Archives of gerontology and geriatrics, 90, 104160. https://doi.org/10.1016/j.archger.2020.104160.
[54] Warsah, Idi, et al. "The impact of collaborative learning on learners' critical thinking skills." International Journal of Instruction 14.2 (2021): 443-460.
[55] Kirana, Dita, and Endi Aulia Garadian. "Religious Trend in Contemporary Indonesia: Conservatism Domination on Social Media." Studia Islamika 27.3 (2020).
[56] Firestone, Reuven. "Muhammad, the jews, and the composition of the Qur'an: Sacred history and counter-history." Religions 10.1 (2019): 63.

Elements that divert individual traits, desires, motivations, and emotions away from Islam and its governing values necessitate careful management and, in some cases, suppression. This approach extends to the realm of social situations, where strategic interventions can significantly realign societal focus towards Islamic ideals.[57]

In this context, the role of social media is particularly pivotal. It is imperative that social media platforms operate in strict adherence to the rules and laws governing Islamic societies. Non-compliance with these standards should be met with decisive actions, potentially including the cessation of their operations within these societies. Additionally, the accessibility of social media should be stringently controlled through technological means, complemented by legal measures against the access of prohibited platforms. Exceptions may be considered for certain sectors, such as education and business, under specific conditions and regulations.[58,59,60]

Exploring the Future: Technology and Islamic Values in Harmony

Looking forward, the challenge lies in balancing the benefits and influences of technology with the preservation and promotion of Islamic values. This balance is not only crucial for the current generation but also for shaping a future that is both technologically advanced and spiritually grounded.[61]

One aspect of this future involves developing an ethical framework for technology use that aligns with Islamic principles. This framework should guide not only individual behavior but also inform policy decisions and

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[57] Kopečková, Romana, and Gregory J. Poarch. "Learning to Teach English in the Multilingual Classroom Utilizing the Framework of Reference for Pluralistic Approaches to Languages and Cultures." Languages 7.3 (2022): 168.

[58] Leskova, Irina V. "Social Mechanisms of Harmonization of the Rela-tions between Muslim and Christian Culture1."p45

[59] Nakissa, Aria. "Using Cognitive Science to Reconceptualize Islamic Ethics and "Islamist" Socio-political Movements." Political Theology 23.7 (2022): 685-691.

[60] Lajevardi, Nazita, Kassra AR Oskooii, and Hannah Walker. "Hate, amplified? Social media news consumption and support for anti-Muslim policies." Journal of Public Policy 42.4 (2022): 656-683.

[61] Gilardi, Fabrizio, et al. "Social media and political agenda setting." Political Communication 39.1 (2022): 39-60.

industry practices. The goal is to create a technological landscape that enhances the quality of life without compromising Islamic ethics and values.[62]

Moreover, the role of education in this context cannot be overstated. Educational systems should aim to equip individuals with the critical thinking skills and ethical grounding necessary to navigate the complexities of a technology-driven world while staying true to Islamic teachings. This education should extend beyond traditional religious instruction to include a nuanced understanding of the interplay between technology, society, and religion.[63]

Cultivating Intimate Relationships within the Muslim Community

The cultivation of close relationships among Muslims, both at international and local levels, is pivotal for fostering a sense of community and solidarity. Practicing Muslims, identifiable by their adherence to Islamic practices, are encouraged to develop intimate relationships through various social avenues. These include interactions in mosques, social gatherings, online and offline gaming activities, educational settings, matrimonial alliances, and consistent participation in charitable endeavors. In these efforts, the Islamic principle of charity should be directed preferentially towards aiding those practicing Muslims in need. Governments in Islamic countries are advised to maintain and disseminate a detailed national roster of those requiring assistance, facilitating targeted support within the community.[64]

Psychological Principles of Forming Close Relationships

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[62] Brownsword, Roger, et al. "Regulating terrorist content on social media: automation and the rule of law." International Journal of Law in Context 15.2 (2019).p 38
[63] Vedanarayanan, V., et al. "Utilization of Sustainable Resources for Promoting Energy Efficiency in Environment Using Smart Technologies." International Journal of Photoenergy 2022 (2022).p30
[64] Maharani, Septiana Dwiputri, Khairul Amin, and Alya Farah Taufiqoh. "Technological Progress, Artificial Intelligence Development and Ethical Paradigms." Wisdom 2 (22) (2022): 104-117.

Psychology outlines four key principles in the formation of close relationships: proximity, similarity, physical attractiveness, and reciprocity.[65]

1. Proximity: The Quran advocates for unity in rule, peace, and geography among Muslims, thereby promoting both physical and social proximity. This proximity is essential in fostering attraction and solidarity within the Muslim community. However, the impact of Western colonialism and neocolonialism poses challenges in achieving this ideal of unified proximity.

2. Similarity: Islam effectively fosters similarity among its followers, as exemplified by the notion of Muslims constituting one body. This shared identity is crucial in encouraging mutual admiration and cohesion. Nonetheless, factors like colonial legacies, nationalistic divides, and racial prejudices have historically disrupted this unity.

3. Physical Attractiveness: While physical attractiveness plays a role in emotional and romantic connections, particularly in the context of marriage, Islam emphasizes the importance of valuing individuals based on their beliefs, values, and actions rather than physical appearance. This principle aligns with the Islamic view that God values hearts and deeds over superficial attributes.

4. Reciprocity: The concept of reciprocity, where mutual attraction is fostered by reciprocal feelings, is significant in Islamic relationships. Muslims are encouraged to express mutual affection and support, whether through greetings, charitable acts, or engaging in open and friendly dialogues in various social contexts.[66,67,68]

Overcoming Barriers to Solidarity in the Muslim Community

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[65] Herodotou, Christothea, et al. "Innovative pedagogies of the future: An evidence-based selection." Frontiers in Education. Vol. 4. Frontiers Media SA, 2019.

[66] Bensaid, Benaouda. "An overview of muslim spiritual parenting." Religions 12.12 (2021): 1057.

[67] Kanter, Jonathan W., et al. "An integrative contextual behavioral model of intimate relations." Journal of Contextual Behavioral Science 18 (2020): 75-91.

[68] Strong, Thomas, Susanna Trnka, and L. L. Wynn. "'L'enfer, c'est les autres": Proximity as an Ethical Problem during COVID-19." Cultural Anthropology 36.3 (2021): 341-349.

Islamic teachings provide numerous guidelines for fostering close relationships among Muslims. The barriers to achieving this solidarity often lie in feelings of suspicion, envy, and mistrust within the community. Overcoming these negative sentiments requires proactive efforts in initiating trust, amicability, and friendship. As this culture of openness and trust becomes widespread, it will cultivate a habitual practice of Islamic relationships, leading to a robust and interconnected Muslim community.[69,70]

To further fortify the sense of solidarity within the Muslim community, it is essential to delve deeper into strategies that transcend mere interactions and focus on building a cohesive communal identity.

1. Educational Initiatives: Educational programs, both formal and informal, can play a crucial role in cultivating an understanding and appreciation of Islamic teachings and values. Such programs should aim to elucidate the principles of empathy, brotherhood, and social responsibility that are central to Islam. By embedding these values in the educational curriculum, a foundation for mutual respect and understanding can be laid from an early age.[71]

2. Community Engagement Programs: Organizing community events, outreach programs, and social gatherings can facilitate more frequent and meaningful interactions among Muslims. These platforms can serve as opportunities for individuals to engage in collaborative activities, share experiences, and celebrate Islamic traditions and festivals, thereby fostering a sense of community and belonging.[72]

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[69] Ward, Andrew, Tammy English, and Mark Chin. "Physical attractiveness predicts endorsement of specific evolutionary psychology principles." Plos one 16.8 (2021): e0254725.
[70] Ayalon, Liat, and Inbal Yahav. "Location, location, location: close ties among older continuing care retirement community residents." Plos one 14.11 (2019): e0225554.
[71] Saleem, Rakhshanda, et al. "Oppression and resistance: An analysis of Muslims' experiences of structural violence." Journal of community psychology 50.1 (2022): 426-444.
[72] Alomair, Noura, et al. "Factors influencing sexual and reproductive health of Muslim women: a systematic review." Reproductive health 17.1 (2020): 1-15.

3. Interfaith and Intrafaith Dialogues: Promoting dialogues both within the Muslim community and with members of other faiths can help in reducing misconceptions and prejudices. These dialogues should be geared towards promoting a deeper understanding of the diverse perspectives within the Islamic world, as well as fostering respect for other religious and cultural traditions.[73],[74]

4. Mentorship and Support Networks: Establishing mentorship programs and support networks within the community can provide guidance and assistance to individuals, especially the youth and new converts to Islam. These networks can offer both spiritual and practical support, helping individuals navigate the challenges of adhering to Islamic values in a modern context.[75]

5. Utilization of Digital Platforms: In the digital age, social media and online platforms offer a unique opportunity to connect Muslims from different parts of the world. Creating online forums, discussion groups, and virtual events can help in building an interconnected global Muslim community, transcending geographical barriers.[76],[77]

6. Promoting Islamic Art and Culture: The rich heritage of Islamic art and culture can be a powerful tool in uniting the community. Encouraging the appreciation and creation of Islamic art, literature, and music can provide a shared space for expressing and celebrating Islamic identity.[78]

7. Addressing Socio-Economic Disparities: Working towards reducing socio-economic disparities within the Muslim community is also crucial.

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[73] Agbaria, Ayman K., and Daniel Statman. "'From the wells': teaching openness in Judaism and Islam towards a shared society in Israel?." British Journal of Religious Education 44.1 (2022): 87-97.

[74] Boone, Hannah, et al. "Community engagement by faculties of medicine: A scoping review of current practices and practical recommendations." Medical Teacher 44.7 (2022): 772-780.

[75] Pope, Elizabeth M. "Facilitator Guidance during Interfaith Dialogue." Religious Education 116.4 (2021): 369-382.

[76] Suurmond, Jeanine, Kasper Kruithof, and Janneke Harting. "Does mentoring improve the health of people in the community? A realist evaluation." Journal of Social Work 23.3 (2023): 463-484.

[77] Evolvi, Giulia, and Maria Chiara Giorda. "Introduction: Islam, Space, and the Internet." Journal of Religion, Media and Digital Culture 10.1 (2021): 1-12.

[78] Crilley, Rhys, Ilan Manor, and Corneliu Bjola. "Visual narratives of global politics in the digital age: an introduction." Cambridge Review of International Affairs 33.5 (2020): 628-637.

Efforts should be made to ensure that all members of the community have access to basic necessities, education, and opportunities for advancement, thereby fostering a sense of equity and mutual responsibility.[79]

Guiding Social Cognition in Islamic Societies

The objective of managing cognitive schemas within Islamic societies is to strategically direct the feelings, thoughts, and behaviors of its members, rather than leaving these to arbitrary choices. This approach aims to shape social perceptions of groups and individuals, guiding their affinities or aversions based on their alignment with Islamic values. This endeavor aligns with the Islamic principle of amr bil maruf nahiy an munkar (commanding what is right and forbidding what is wrong), and involves the active interpretation of events in a manner consistent with Islamic teachings.[80]

In disseminating messages to the public, whether through formal channels like education and media or informal ones like advertising, it's crucial to consider the context in which these messages are presented. In informal contexts, where people often process messages spontaneously, the focus should be on making the content of the message immediately apparent, engaging, or impactful, albeit with less emphasis on the depth of the content itself. In contrast, formal contexts require a more thoughtful message processing approach, where the audience is encouraged to consider how the message aligns with their own beliefs and objectives, and to critically assess the validity of the persuasion attempt. Thoughtful processing is key to developing strong, resilient attitudes that are less susceptible to counter-persuasion.[81,82]

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[79] Alghamdi, Arwa A. "Contribution of visual representation of islamic celebrations." WIT Transactions on the Built Environment 197 (2020): 179-186.

[80] Williams, David R., and Lisa A. Cooper. "Reducing racial inequities in health: using what we already know to take action." International journal of environmental research and public health 16.4 (2019): 606.

[81] Gennaro, Rocco J. "Some questions about the attention schema theory." Cognitive Neuropsychology 37.3-4 (2020): 184-186.

Children in Islamic societies should initially be engaged through spontaneous message processing techniques, gradually transitioning to more thoughtful processing as they mature. The core content of these messages should be centered around Islam and related issues, with a focus on strong, authoritative content sourced from the Islamic government or esteemed Islamic institutions, tailored to the context and audience.[83,84]

Preventing Anti-Islamic Persuasion

To protect citizens within Islamic jurisdictions from anti-Islamic persuasion, the technique of forewarning can be employed. This involves preparing individuals in advance for potential persuasive messages that oppose Islamic values, allowing them to formulate responses and strengthen their existing beliefs. The Quran itself employs forewarning to alert believers to potential hostility from opponents of Islam.[85]

As students in Islamic educational systems mature, they should be inoculated against anti-Islamic persuasion. This process involves exposing them to mild criticisms of Islam to build up defenses against more potent anti-Islamic arguments. However, care must be taken to avoid psychological reactance, a strong emotional response that arises when individuals feel their freedom of choice is being restricted. It's important to balance the implementation of these steps in a controlled manner to minimize reactance, acknowledging that while individuals may not always recognize what is

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[82] Murthy, Bhavini Patel, et al. "Going viral: the 3 Rs of social media messaging during public health emergencies." Health security 19.1 (2021): 75-81.

[83] Duff, Brittany RL, and Claire M. Segijn. "Advertising in a media multitasking era: Considerations and future directions." Journal of Advertising 48.1 (2019): 27-37.

[84] Saada, Najwan, and Haneen Magadlah. "The meanings and possible implications of critical Islamic religious education." British Journal of Religious Education 43.2 (2021): 206-217.

[85] Koç, Ahmet. "Curiosity of Preschool Children (4–6 Years of Age) about Religious and Moral Issues." Religions 14.2 (2023): 260.

beneficial for them, the Islamic regime, as a meritocratic and pious authority, acts in the best interest of Islamic society.[86,87]

Addressing Extreme Forms of Reactance

In instances where psychological reactance escalates to extreme forms, such as armed rebellion (hiraba), strict punitive measures may be necessitated by the governing authority. It is crucial that such measures are administered judiciously, always with the aim of preserving the integrity and stability of Islamic society.[88]

In addressing extreme forms of psychological reactance, such as armed rebellion or hiraba, Islamic societies face a delicate balance between maintaining order and upholding the principles of justice and compassion central to Islamic teachings. The response of the governing authority to such challenges must be carefully calibrated, ensuring that any punitive measures are not only effective in restoring order but also align with the ethical and moral standards of Islam.[89]

1. Proportional Response: The principle of proportionality should guide the response to extreme reactance. Punitive measures must correspond to the severity of the act and should aim to deter future occurrences without resorting to excessive or unjustified actions. This approach helps maintain the moral high ground and upholds the principle of justice.[90]

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[86] Rifat, Mohammad Rashidujjaman, Toha Toriq, and Syed Ishtiaque Ahmed. "Religion and sustainability: Lessons of sustainable computing from Islamic religious communities." Proceedings of the ACM on Human-Computer Interaction 4.CSCW2 (2020): 1-32.

[87] Raihani, Raihani. "A model of Islamic teacher education for social justice in Indonesia: A critical pedagogy perspective." Journal of Indonesian Islam 14.1 (2020): 163-186.

[88] Frey, T. Kody, Kelsey Moore, and Marko Dragojevic. "Syllabus sanctions: Controlling language and fairness as antecedents to students' psychological reactance and intent to comply." Communication Studies 72.3 (2021): 456-473.

[89] Al-Ghaithi, Salah H., et al. "An internal replication examining the role of issue involvement, relevance, and additional requirements to maintain an established freedom among older adults." Human Communication Research 45.4 (2019): 450-473.

[90] Glover, Richard. "The good character 'backstop': directions, defeasibility and frameworks of fairness." Legal Studies 40.4 (2020): 675-693.

2. Due Process and Fair Trial: Ensuring due process and a fair trial is fundamental in Islamic jurisprudence. Individuals accused of extreme reactance should be given a fair opportunity to present their case, and judgments should be based on clear, verifiable evidence. This process not only ensures justice but also reinforces the rule of law in society.[91]

3. Rehabilitation and Reintegration: In addition to punitive measures, efforts should be made to rehabilitate and reintegrate individuals involved in extreme reactance back into society. Islamic teachings emphasize forgiveness and the potential for redemption, and these principles should be reflected in efforts to address the root causes of the rebellion and to provide pathways for reform and reintegration.[92]

4. Community Engagement and Dialogue: Engaging with the wider community to understand the underlying causes of extreme reactance is essential. Open dialogue can help identify grievances and misunderstandings that may contribute to such behavior. Addressing these issues through community engagement can prevent the escalation of conflicts and promote a more cohesive society.[93]

5. Preventive Measures: Preventing extreme reactance from occurring in the first place is preferable to dealing with its aftermath. This can be achieved through education, promoting social cohesion, and addressing socio-economic disparities. By creating an environment where Islamic values are understood and respected, the likelihood of extreme reactance can be significantly reduced.[94]

6. Transparency and Accountability: Transparency in the handling of extreme cases of reactance and accountability of the authorities involved are

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[91] Weine, Stevan, et al. "Rapid review to inform the rehabilitation and reintegration of child returnees from the Islamic State." Annals of global health 86.1 (2020).p30

[92] Dollar, Natalie J. "Engaging contested community issues: Community dialogue in one US American community." Language and Dialogue 11.1 (2021): 125-150.

[93] Jerome, Lee, and Alex Elwick. "Identifying an educational response to the prevent policy: student perspectives on learning about terrorism, extremism and radicalisation." British Journal of Educational Studies 67.1 (2019): 97-114.

[94] Tomlinson, Edward C., and Andrew Schnackenberg. "The effects of transparency perceptions on trustworthiness perceptions and trust." Journal of Trust Research 12.1 (2022): 1-23.

crucial for maintaining public trust. This transparency ensures that the community understands the reasons behind specific actions and trusts that the measures taken are in the best interest of society.[95]

Ultimately, managing extreme forms of psychological reactance in Islamic societies requires a multifaceted approach that balances punitive measures with justice, rehabilitation, community engagement, preventive strategies, and transparency. By adhering to these principles, Islamic societies can effectively address such challenges while upholding the values and principles of Islam.

Conclusion

Islamization aims to harness the full potential of Islamic texts for the collective empowerment of Muslims, leading to systemic and individual transformation within Muslim-majority societies. This process is underpinned by two primary policy categories: persuasive and motivational strategies, and policies aimed at realization. These strategies are designed to reshape social psychology, which fundamentally comprises internal and external elements. To align these societies more closely with Islamic principles, changes in social acts, behaviors, and institutional practices are essential. This necessitates the control and modeling of social and cognitive schemas through various psychological methods. A key aspect of Islamization is fostering social interaction that reinforces community bonds based on Islamic values, emphasizing positive emotions while minimizing negative ones. Establishing group norms in political, social, academic, and legal institutions is crucial, with these norms being informed by Islamic piety, morality, and governance capabilities. Islamic jurists and theologians play a vital role in extracting relevant values from Islamic texts, histories, and biographies to be implemented in these institutions. Additionally, psychologists and sociologists should guide media and entertainment content

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[95] Ulibarri, Carlos A. "Rational philanthropy and cultural capital." Journal of Cultural Economics 24.2 (2000): 135-146.

to further reinforce these group norms. Overall, Islamization encompasses developing persuasive models, achieving conformity, creating supportive environments for Islamic values, countering non-Islamic values, minimizing social distractions, and nurturing close relationships among Muslims.

berisi beberapa poin yang ditemukan dalam kajian melalui penalaran deduktif maupun induktif. Misalnya, jika terdapat fenomena a yang selalu diikuti dengan b, maka setiap b akan didahului dengan a.

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0523-3.

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