



Cultivating Islamic Religious Traditions, Spirituality, and Social Harmony: A Mixed-Methods Study of KH. Noer Alie's Legacy in Bekasi, Indonesia

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Abstract: This study examines how the development of Islamic religious traditions contributes to spirituality and social harmony, with a focus on the legacy of KH. Noer Alie in Bekasi, Indonesia. Previous research has examined Islamic ritual practices and community cohesion. This study aims to analyze the role of religious traditions in nurturing individual and communal spirituality, evaluate their contribution to social harmony, and clarify their implications for Islamic religious education and community-based da'wah management. A convergent mixed-methods design was used, combining survey data with interviews, focus group discussions, and document analysis. Quantitative data were analyzed using descriptive and inferential statistics, while qualitative data were examined through thematic analysis and integrated to generate shared interpretations. The findings indicate that the development of religious traditions inspired by Noer Alie, particularly the haul (*haul*), maulid (*mawlid*), tahlil (*tahlil*), the *Nisfu Sha'ban* (Middle-Month of Sha'ban) celebration, and the *ketupat* giving, strengthens spirituality and social harmony by instilling Islamic ethical values into communal rituals and intergenerational institutional practices. This study concludes that this tradition-based da'wah model offers a theoretically grounded and implementable framework for Islamic education, Islamic boarding schools (*pesantren*), *majelis taklim* (Islamic study groups), and policies aimed at building social cohesion.

Keywords: Islamic education; Islamic religious traditions; social harmony; spirituality; tradition-based da'wah.

Introduction

In contemporary Muslim societies, religious traditions continue to play a crucial role in shaping spiritual awareness and social relationships, even as societies face rapid urbanization, digitalization, and increasing social fragmentation (Shalihin & Sholihin, 2022). In Indonesia, communal practices such as *dhikir* (remembrance of God), *mawlid* (the celebration of the Prophet Muhammad), *tahlil* (remembrance of God), and commemorative rituals remain central to the transmission of Islamic values, fostering piety and maintaining social cohesion (Romdloni & Barizi, 2024). Empirical research in Indonesia shows that communal religious practices and rituals can strengthen trust, solidarity, and social cohesion, especially when embedded in routine community interactions (Syah & Amalia, 2025). These findings suggest that the continuity of religious traditions within contemporary Muslim societies should not be understood merely as a form of cultural preservation or symbolic ritual routine, but rather as an active social mechanism that shapes collective life. Through repeated participation in communal religious practices, individuals not only gain spiritual

experiences that strengthen their relationship with God but also develop social orientations characterized by togetherness, collective responsibility, and concern for others. In the context of social transformation marked by increasing individualization and weakening social bonds, religious traditions function as spaces for the reproduction of values and the cultivation of solidarity that sustain community continuity (Syah & Amalia, 2025). Therefore, collective religious practices in Indonesia demonstrate that religion continues to possess transformative capacity, not only in fostering personal piety but also in strengthening social integration and enhancing community resilience in the contemporary era.

Bekasi, a satellite city of Jakarta, is a region experiencing rapid socioeconomic mobility and social disintegration, driven by urbanization and industrialization. In this dynamic, the legacy of KH. Noer Alie serves as an important moral and spiritual foundation for the community. Known as the Lion of Karawang-Bekasi, he was a religious scholar, educator, fighter, and political figure. During the 1940–1949 struggle, KH. Noer Alie led the Hizbullah Battalion III in guerrilla warfare against the NICA army and was also active in the Masyumi Party. Outside the battlefield, he preached from house to house, village to village, and even to officials, and founded Islamic educational institutions and Islamic boarding schools (*pesantren*) (Syamsuri, 2023a). His multidimensional contributions to preaching, education, and social life made him a central figure in shaping the spiritual and social identity of the Bekasi community amidst changing times (Ahmas et al., 2024).

The vitality of traditions such as the Maulid (*Mawlid*), *Haul*, *tahlil* (religious observances), and local commemorations in various regions of Indonesia demonstrates that religious rituals function as mechanisms for social communication and identity reinforcement (Andhika et al., 2024). Research on Panjang Mulud in Banten describes the Maulid tradition as a communal event that strengthens social ties and collective religious identity, while the ethnography of Maulid in Aceh emphasizes the interconnectedness of ritual practices with cultural and social structures. Similarly, SEM-PLS analysis indicates that religious beliefs and practices positively influence social cohesion, with active religious engagement significantly increasing interindividual cohesion (Judijanto et al., 2024).

Previous studies of Indonesian Islam have highlighted the importance of Islamic boarding schools (*Pesantren*), local ulama (Islamic scholars), and Islamic rituals in shaping religious identity and social life (Shadiqin & Ikramatoun, 2022). However, research systematically linking cultivated religious traditions to spirituality and social harmony in urban Muslim communities, employing an integrated methodological approach, remains limited. Existing studies often focus on the theological meaning of rituals or on general discussions of social cohesion, without adequately capturing how local Leadership legacies and specific traditional ecosystems shape measurable perceptions of spirituality and harmony (K. N. Tahira et al., 2025).

This study addresses this gap by investigating how the development of Islamic religious traditions inspired by KH. Noer Alie contributes to spirituality and social harmony among Bekasi residents, using a mixed-methods approach. This approach positions religious traditions as community-based spiritual education and strategic da'wah. This article aims to contribute to Islamic religious education and da'wah management discourse, while offering this study not only as locally relevant (Bekasi or Indonesia) but also as having added value to broader global or academic discourse, empirically grounded in broader debates about religion, solidarity, and social cohesion in urban environments (Shalihin & Sholihin, 2022).

Recent scholarship consistently conceptualizes Islamic religious traditions in Indonesia as living religious practices that continuously renew faith, morality, and communal identity rather than functioning merely as symbolic rituals (Buchori & Lailiyah, 2025). Traditions such as *mawlid*, *tahlil*, *yasinan*, and *haul* operate as participatory spaces in which religious meanings are embodied, learned, and transmitted across generations. Studies on *mawlid* traditions in diverse Indonesian contexts demonstrate that these commemorations integrate devotional expression with cultural continuity, public ethics, and social solidarity, reinforcing their relevance for contemporary discussions of community resilience and moral education (Shadiqin & Ikramatoun, 2022). Parallel findings emerge from research on *tahlilan* and *yasinan*, which frame these gatherings as informal arenas of Islamic education that generate religiously grounded social capital through reciprocity, empathy, and intergenerational participation, thereby strengthening social cohesion within Muslim communities (Andhika et al., 2024; Syahroni et al., 2024).

Despite the recognition of the educational and social functions of Islamic rituals, important analytical gaps remain in the literature. Many studies continue to treat spirituality, social harmony, and religious traditions as separate domains of analysis, resulting in limited integrative evidence on how tradition-based practices simultaneously activate spiritual education and social cohesion within a single explanatory framework (Hanif et al., 2025; Qodim et al., 2025). Moreover, although discussions on Islamic education increasingly emphasize religious moderation, civic ethics, and social responsibility, relatively few studies examine the interaction between community-based ritual practices and formal or non-formal Islamic educational institutions. Existing research on pesantren highlights their capacity to generate spiritual capital (Kutsiyah, 2020). Research on majelis taklim further demonstrates their role in fostering ethical discipline (Mashuri et al., 2024) and strengthening trust-based cooperation (N. Tahira et al., 2025). However, the institutional mechanisms through which ritual traditions are pedagogically managed and sustained remain under-theorized. This gap indicates the need for studies that systematically link ritual practice, educational function, and social outcomes within an integrated analytical pathway.

Addressing this gap, the present study positions the development of Islamic religious traditions as a form of community-based pedagogy that transforms moral teachings into lived spirituality and socially shared harmony. By employing a convergent mixed-methods approach, this research integrates quantitative assessments of community perceptions with qualitative interpretations of ritual meanings and institutional practices. The focus on the legacy of KH. Noer Alie in Bekasi extends the existing literature by foregrounding how local ulama leadership and pesantren-based networks cultivate a sustained ritual ecosystem with enduring educational and da'wah implications in an urban Indonesian context. Prior studies emphasize that KH. Noer Alie's influence extended beyond preaching to encompass community education, institutional development (Husein & Khoir, 2023), and moral governance (Syamsuri, 2023b), positioning him as a key architect of tradition-based Islamic education and social cohesion. Accordingly, this study contributes theoretically by integrating spirituality, social harmony, and tradition-based da'wah into a coherent framework for understanding Islamic education and community resilience in contemporary Indonesia.

Method

This study adopts a convergent mixed-methods design to examine how the cultivation of Islamic religious traditions contributes to spirituality and social harmony in Bekasi, Indonesia, with a particular focus on KH. Noer Alie's legacy. The convergent approach enables researchers to collect quantitative and qualitative data within a similar timeframe, analyse them separately, and then integrate the results for interpretation (Creswell & Plano Clark eds, 2018). This design is particularly appropriate when a phenomenon contains both measurable patterns (e.g., perceived spirituality and social harmony) and complex socio-cultural meanings embedded in lived religious practices (Creswell & Clark, 2018). Recent methodological scholarship also confirms the suitability of convergent mixed-methods designs for integrating complementary forms of evidence in social research (Guetterman et al., 2023). Furthermore, mixed-methods integration strengthens explanatory power by illuminating quantitative trends with qualitative narratives and institutional histories relevant to tradition-based da'wah and education (Guetterman & James, 2023). The complementary use of quantitative and qualitative evidence to produce more comprehensive explanations is also consistent with the mixed-methods paradigm proposed by Johnson and Onwuegbuzie (Johnson & Onwuegbuzie, 2004).

Therefore, the research was conducted in Bekasi, an urban Muslim setting where religious traditions such as *haul*, *mawlid*, *tahlil/yasinan*, and *Nisfu Sha'ban* gatherings remain actively cultivated within community and pesantren-related networks. The quantitative strand targeted community members engaged in these traditions, while the qualitative strand involved purposively selected informants representing religious leaders, educators, alumni networks, and community participants with direct experience of KH. Noer Alie-inspired traditions. The combination of probability and non-probability sampling for the survey reflects the need to obtain representative quantitative patterns (Creswell & Plano Clark eds, 2018). Meanwhile, the use of purposive and snowball sampling for interviews and focus group discussions is appropriate for identifying information-rich participants capable of explaining the meanings and institutional dynamics of

religious traditions (Palinkas et al., 2015). This integration of sampling strategies also aligns with qualitative data analysis frameworks that emphasise contextual depth and interpretive richness (Miles et al., 2014).

The research population comprised individuals and groups directly associated with the focus of the study, including students, alumni of Attaqwa Islamic boarding schools and madrasas, families, and community members involved in the religious traditions under investigation. The qualitative phase involved eight key informants representing family members, alumni, community leaders, religious leaders, and academics. The quantitative phase included 308 respondents, representing approximately 23% of the population of 1,339 individuals participating in *haul*, *mawlid*, *tahlil/yasinan*, and *Nisfu Sha'ban* commemorative activities. All participants were recruited based on informed consent procedures that ensured voluntary participation, anonymity, and the confidentiality of personal information.

For the quantitative component, a structured questionnaire was used to assess the cultivation of religious traditions, spirituality, and perceived social harmony. The questionnaire items were developed from established constructs in Islamic education, community religiosity, and social cohesion and were subsequently refined to reflect the local religious traditions of Bekasi. For the qualitative component, data were collected through in-depth interviews, focus group discussions, participant observation, and document analysis of institutional records, da'wah materials, and community narratives related to KH. Noer Alie's legacy. The combination of multiple data collection techniques is consistent with convergent mixed-methods research that seeks to capture both the breadth of quantitative perceptions (Creswell & Plano Clark eds, 2018) and the depth of cultural meanings embedded in lived religious experience (Fetters et al., 2013). The use of multiple qualitative sources also supports data triangulation and strengthens the credibility of the findings (Miles et al., 2014).

Matrix 1. Meanings of the Concepts “Righteous–Knowledgeable–Skilled” According to the Informants

No	Informant	Brief Identity	Meaning of “Righteous”	Meaning of “Knowledgeable”	Meaning of “Skilled”
1	Ust. H. A. M	Attaqwa alumnus (1974); teacher at Islamic elementary school (MI) and <i>majelis taklim</i> , Pondok Soga	Correct creed (<i>aqidah</i>), worship, and proper conduct, reflected in regular <i>wirid</i> and routine recitations	Understanding the substance of classical Islamic texts, not merely memorizing them	Self-reliant in practical work such as cooking, woodcutting, farming, and social activities
2	H. Tf	Community leader of Cabang Dua; descendant of KH. Noer Alie's freedom-fighter family	Core values of honesty, discipline in worship, and respect for teachers	Ability to read, recite the Qur'an, and teach classical Islamic texts	Active involvement in social work and agricultural activities
3	Dr. KH. A. S., MA	MMA alumnus (1980); founder of an Islamic boarding school; Head of MPAI Program; MLII board member	Honesty and proper manners while preserving historical values and the spirit of struggle	Practiced knowledge through the integration of religious and general sciences	Capacity to manage institutions and build sustainable social networks
4	Ust. H. Sy., M.Pd	MMA alumnus (1988) and PTA alumnus (1991); caregiver of Attaqwa 03 Islamic boarding school	Strong foundation of correct creed and worship, serving as moral guidance for students	Clear and proportional thinking in understanding religious and educational knowledge	Readiness to lead, engage in social service, and resolve community problems
5	KH. A. A	Founder of Attaqwa 31 Islamic boarding school; respected spiritual leader	Honesty and moral conduct as the most essential values, surpassing intellectual ability	Clear and proportional thinking in understanding religious and educational knowledge	Readiness to lead, engage in social service, and resolve community problems
6	Ust. KH. A. F	Attaqwa MA alumnus (1985); caregiver of Attaqwa 02 Islamic boarding school	Honesty as the primary principle of education rather than mere intellectual achievement	Scientific and critical thinking grounded in moral responsibility	Independence in farming, gardening, and sustainable resource management
7	Ustzh. Hj. S. N., BA	Daughter of KH. Noer Alie; advisor to the Attaqwa Foundation	Creed and voluntary worship (<i>sunnah</i>) as the foundation of morality and knowledge	Strong motivation for learning, reading, and holistic understanding of Islam	Competence in social organization and religious community activities
8	Ustzh. Hj. Mh., S.Pd.I	Attaqwa Female School alumna (1985); Head of MIA 14	Righteousness rooted in intention, faith, and upright moral character	Understanding religion through reflective and analytical thinking, not rote memorization	Leadership ability in teaching, administration, and social engagement

Matrix 2. Manifestation, Internalization Methods, and Socio-Conceptual Impact

No.	Informant	Manifestation of Righteous – Knowledgeable – Skilled	Internalization Methods	Spiritual & Social Impact
1	Ust. H. A. M	Righteous: Ritual discipline & wirid. Knowledgeable: Understanding classical & Qur'an, Skilled: Cooking, woodcutting, community work.	KH. Noer Alie's example, habituation, moral sanctions.	Independent, devout students ready to serve.
2	H. Tf	Righteous: Honest, well-mannered. Knowledgeable: Able to read & teach islamic texts. Skilled: Farming, helping the community.	Role modeling, work & habituation, moral advice.	Harmonious society, respect for ulama, noble values upheld.
3	Dr. KH. A. S., MA	Integrated education system for Righteous–Knowledgeable–Skilled.	Role model, contextual learning, habitual dhikr & ethics.	Spirit of struggle preserved; formed institutions & social networks.
4	Ust. H. Sy, M.Pd	Righteous: Ritual & ethical discipline. Knowledgeable: Classical studies & formal education. Skilled: Active in organizations & study groups.	Role modeling, inspirational stories, discipline habituation, direct supervision.	Religious & organized students; cohesive institution growth.
5	KH. A. A	Righteous: Respectful & honest. Knowledgeable: Practical knowledge in society. Skilled: Gardening, leading community activities.	Spiritual example, real work, local-integrated curriculum.	Religious & organized students; cohesive institution growth.
6	Ust. KH. A. F	Righteous: Honest attitude. Knowledgeable: Knowledge for living. Skilled: Farming, resource management.	Spiritual example, real work, local-integrated curriculum.	Religious families & institutions; improved education.
7	Ustzh. Hj. S.N., BA	Foundation-based Righteous–Knowledgeable–Skilled: Worship, learning, female leadership.	Faith–knowledge–action habitual worship, study & books.	Religious families & institutions; improved education.
8	Ustzh. Hj. Mh, S.Pd.I	Righteous: Sincere intention, disciplined worship. Knowledgeable: Qur'an, memorization, social intelligence. Skilled: Leadership, teaching, organization.	Role modeling, habituation, social practice & direct experience.	Religious, communicative students, leaders in institutions & study groups.

Quantitative data were analysed using descriptive statistics and appropriate inferential procedures to explore relationships among the key variables. Reliability and validity checks, including internal consistency and construct validation, were conducted to ensure the quality of the research instrument. Qualitative data were analysed using thematic coding to identify recurring patterns related to spiritual formation, intergenerational value transmission, and mechanisms of social harmony within tradition-based gatherings. The integration of quantitative and qualitative findings follows established procedures for convergent mixed-methods research (Creswell & Plano Clark eds, 2018). Such an analytic strategy facilitates a more comprehensive interpretation by combining subjective experiences with observable empirical trends (Tashakkori & Teddlie, 2010).

This study was conducted in accordance with institutional ethical standards for social research. All participants were informed about the purpose of the study, the voluntary nature of participation, and their right to withdraw at any time without consequences. Written or verbal informed consent was obtained prior to data collection. Anonymity and confidentiality were ensured by removing identifying information from transcripts and survey datasets. The data were used exclusively for academic purposes and stored securely. The authors declare no conflict of interest. The manuscript is an original work, has not been published previously, and is not under consideration elsewhere. The operational definitions and joint display strategy were designed to ensure conceptual coherence across strands, allowing tradition cultivation to be analysed as both a measurable communal practice and a culturally meaningful pathway through which KH. Noer Alie's legacy continues to shape spirituality and social harmony in urban Bekasi.

Results and Discussion

Patterns of Participation, Spirituality, and Social Harmony

The survey included 308 respondents involved in KH. Noer Alie inspired traditions such as haul, mawlid, tahlil/yasinan, and Nisfu Sya'ban. Descriptive statistics show consistently high levels of participation, perceived spiritual change, and social harmony. On a 4-point Likert scale, mean scores for participation in the haul ($M = 3.43$, $SD = 0.879$), perceived spiritual change ($M = 3.22$, $SD = 0.700$), and social harmony ($M = 3.53$, $SD = 0.719$) are all above 3.20, with medians at 3–4 and modes at the highest categories. These patterns indicate that KH. Noer Alie-related traditions are not marginal practices but widely embedded in the everyday religious life of Bekasi Muslims.

The distribution of responses also suggests a near-ceiling effect on perceived social harmony, as most participants report “agree” or “strongly agree” that the haul and related rituals strengthen

inter-personal relations, reduce tension, and increase mutual respect in the neighbourhood. Complementary project documentation notes that 96.4% of haul participants agree or strongly agree that the event tightens communal bonds and enhances social cohesion, reinforcing the descriptive findings from the survey.

Scale reliability indices further support the robustness of the quantitative measures. For the three core items capturing participation in the haul, perceived spiritual change, and social harmony, Cronbach's alpha reaches 0.816 ($\alpha_{\text{standardized}} = 0.821$), exceeding conventional thresholds for acceptable internal consistency. In a more focused subscale assessing perceived effects of the haul on togetherness, mutual help, and respect, indicating extremely high internal consistency. These indices suggest that the items coherently tap a shared underlying construct of tradition-based communal religiosity, providing a reliable basis for correlational analysis.

Table 3. "Illustrative Evidence"

Core Construct	Quantitative Indicators (Survey)	Key Quantitative Results	Qualitative Themes (Interviews/FG D/Observation)	Illustrative Evidence (Quotes/Notes)	Integrated Meta-Inference
Cultivation of Religious Traditions	Frequency, involvement, perceived educational value, institutional support	e.g., High participation rate; significant association with spirituality	Ritual ecology; leadership legitimacy; intergenerational transmission	Quote about meaning of haul/mawlid/tahlil	Tradition cultivation functions as community-based spiritual pedagogy
Spirituality	Devotional commitment, ethical internalisation, emotional-moral regulation	e.g., Moderate-to-high spirituality scores	Moral self-formation; experiential piety; motivation to practice values	Quote on personal transformation	Traditions strengthen lived spirituality through repeated ethical rehearsal
Social Harmony	Trust, solidarity, reciprocity, conflict mitigation	e.g., High harmony perception; correlation with participation	Collective care; neighbourhood cooperation; reconciliation practices	Quote on improved community relations	Traditions contribute to harmony by building trust-based social capital

Statistics

		Mengikuti kegiatan Haul dan Maulid	Perubahan spiritualitas Anda	Kerukunan dan harmonisasi sosial masyarakat Bekasi
N	Valid	308	308	308
	Missing	1	1	1
Mean		3.43	3.22	3.53
Std. Error of Mean		.050	.040	.041
Median		4.00	3.00	4.00
Mode		4	3	4
Std. Deviation		.879	.700	.719
Variance		.773	.490	.517
Range		3	3	3
Minimum		1	1	1
Maximum		4	4	4
Sum		1055	991	1086

Figure 1 Data Statistic

The results of the descriptive statistical analysis of 308 respondents indicate that the level of community participation in the Haul of KH. Noer Alie is relatively high, with a mean score of 3.43. This is followed by spiritual transformation (mean = 3.22) and social harmony and cohesion within the Bekasi community (mean = 3.53). Consistent median and mode values of 3 and 4 suggest that respondents tended to provide positive assessments across all three dimensions. Meanwhile, the relatively low standard deviation values (ranging from 0.700 to 0.879) indicate a high degree of homogeneity in respondents' perceptions. Overall, these findings confirm that the Haul of KH. Noer Alie plays a significant role in enhancing individual spirituality while simultaneously strengthening social harmony and solidarity within the Bekasi community.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.816	.821	3

Figure 2 Reliability Statistic

With a Cronbach's Alpha value of $0.816 > 0.70$, the research instrument was declared reliable. This means that all indicators used in the study on the Haul activities of KH. Noer Alie in Bekasi met high internal consistency criteria and can be used to accurately and reliably measure the influence of religious activities on changes in spirituality and social harmony in the community.

Spiritual development as well as strengthening social cohesion in the Bekasi community. The qualitative data deepen this picture by illustrating how spirituality and harmony are socially constructed through KH. Noer Alie's triad of *Benar–Pintar–Terampil*. Informants consistently describe *Benar* as correct creed, disciplined worship, and adab; *Pintar* as knowledge that is understood, practiced, and taught; and *Terampil* as the capacity to work, organise, and serve society. Read through Berger and Luckmann's theory of social construction, these values are first externalised in KH. Noer Alie's teachings, objectified in institutional slogans and routines, and then internalised through repeated ritual participation and everyday practice.

Ritual ecologies such as haul, mawlid, tahlil, Nisfu Sya'ban, and *sedekah ketupat* become concrete arenas where the triad is enacted and made "real" for participants. During haul, for example, *Benar* is rehearsed in collective Zikir and prayer; *Pintar* in sermons, stories, and reflections on KH. Noer Alie's example; and *Terampil* in the collaborative work of preparing, organising, and hosting the event. This layered process reflects Berger and Luckmann's argument that reality is sustained by ongoing interaction and institutionalisation: values such as honesty, beneficial knowledge, and social skillfulness become taken-for-granted norms because they are embedded in highly visible, emotionally charged communal practices (Berger & Luckmann, 2023). In this way, the study shows how an abstract ethical triad is translated into a lived spiritual habitus that bridges personal piety and social responsibility.

Correlational Relationships between Tradition Participation, Spirituality, and Social Harmony

Correlation analyses reveal strong and statistically significant associations between participation in KH. Noer Alie's haul and both spiritual and social outcomes. Pearson's correlations based on 308 respondents show that participation in the haul is positively associated with perceived spiritual change ($r = .580, p < .05$) and with perceived social harmony in Bekasi ($r = .660, p < .05$). These coefficients indicate that individuals who are more involved in the haul tend to report deeper spiritual renewal and more harmonious relations with neighbours.

		Mengikuti kegiatan Haul dan Maulid	Perubahan spiritualitas Anda	Kerukunan dan harmonisasi sosial masyarakat Bekasi	Total
Mengikuti kegiatan Haul dan Maulid	Pearson Correlation	1	.580**	.660**	.890**
	Sig. (2-tailed)		.000	.000	.000
	N	308	308	308	308
Perubahan spiritualitas Anda	Pearson Correlation	.580**	1	.574**	.821**
	Sig. (2-tailed)	.000		.000	.000
	N	308	308	308	308
Kerukunan dan harmonisasi sosial masyarakat Bekasi	Pearson Correlation	.660**	.574**	1	.861**
	Sig. (2-tailed)	.000	.000		.000
	N	308	308	308	308
Total	Pearson Correlation	.890**	.821**	.861**	1
	Sig. (2-tailed)	.000	.000	.000	
	N	308	308	308	309

** . Correlation is significant at the 0.01 level (2-tailed).

Figure 3 Correlations Relationships between Tradition Participation, Spirituality, and Social Harmony

The results of the Pearson correlation analysis indicate that all variables in this study have a positive and significant relationship at a significance level of 0.01 ($p < 0.05$). Community participation in the Haul and Maulid activities of KH. Noer Alie has a strong positive correlation with changes in individual spirituality ($r = 0.580$) and with harmony and social harmony in the Bekasi community ($r = 0.660$). In addition, changes in spirituality are also positively correlated with social harmony ($r = 0.574$), while the relationship between participation in Haul activities and the overall total score shows a very strong correlation ($r = 0.890$). These findings confirm that the higher the level of community participation in Haul and Maulid activities, the greater the increase in individual spirituality and social harmony created in the community. Thus, these religious activities play an important role as a means of

The relationship between spirituality and social harmony is also substantial ($r = .574$, $p < .05$), suggesting that enhanced spiritual awareness is accompanied by stronger tendencies toward living peacefully, cooperating, and appreciating diversity in the community. When all indicators are combined into a composite score, the correlation between haul participation and the total spiritual–social index reaches $r = .890$ ($p < .05$), highlighting the central position of this tradition in the religious and social ecosystem of Bekasi. Together, these findings indicate that KH. Noer Alie–inspired rituals function as powerful “cultivation contexts” where repeated religious participation is associated with measurable gains in spiritual consciousness and social cohesion, in line with cultivation theory and functionalist perspectives.

From a functionalist perspective, the findings corroborate the classic view that religion contributes to social integration by providing shared symbols, values, and ritual forms that bind individuals into a moral community. Parsons and later functionalists argue that religious systems help maintain value consensus and address fundamental questions of meaning, thereby stabilising social order. In Bekasi, KH. Noer Alie inspired traditions clearly play this integrative role: they align spiritual orientation, moral expectations, and social cooperation around a shared religious–historical narrative.

Contemporary work on social capital in Indonesian Muslim communities reinforces this interpretation, showing that religious networks, da‘wah organisations, and communal rituals can generate trust, reciprocity, and collective efficacy. The present study extends these insights by demonstrating that social capital is not only organisational (e.g., Muhammadiyah, NU) but also ritual-ecological, rooted in recurring events like haul and mawlid that mobilise voluntary labour and generosity. At the same time, the strong quantitative correlations between tradition participation and harmony suggest that these rituals perform the AGIL functions Parsons attributes to social systems particularly integration and latent pattern maintenance at the scale of an urban neighbourhood.

The quantitative results show that participation in KH. Noer Alie's haul and related traditions is strongly associated with spirituality and perceived social harmony in Bekasi. High and significant correlations between participation, spiritual change, and social harmony (with some coefficients exceeding $r = .580$ and even $r_s = .660$) indicate that these rituals function as more than commemorative events; they are structured contexts in which religious meanings are repeatedly reinforced and embodied. This aligns with cultivation perspectives that emphasise how regular exposure to value-laden practices shapes attitudes, perceptions, and dispositions over time, not only through formal instruction but through patterned experience.

At the same time, the very high internal consistency of items measuring perceived impacts of the haul on togetherness, mutual help, and respect ($\alpha \approx 0.816$) suggests that respondents experience these social outcomes as a coherent whole rather than as fragmented effects. This resonates with Indonesian studies showing that participation in religious gatherings and communal rituals fosters a sense of belonging, solidarity, and readiness for collective action. In this sense, the present findings empirically support the notion that KH. Noer Alie-inspired traditions serve as cultivation environments where spiritual consciousness and social cohesion are co-produced. They also extend existing work by demonstrating this linkage in an urban Muslim community under the leadership legacy of a local ulama, rather than in abstract or purely doctrinal settings.

Cultivating *Benar–Pintar–Terampil* as an Integrated Spiritual Habitus

The qualitative strand deepens these statistical patterns by unpacking how KH. Noer Alie's triad of *Benar–Pintar–Terampil* is understood and lived by key actors. Across eight informants comprising family members, alumni, pesantren leaders, and community figures *Benar* is consistently described as the foundational moral–spiritual axis: honesty, sound aqīdah, disciplined worship, and proper adab towards teachers. For example, Ust. H. AM (Attaqwa alumnus 1974, teacher and *majelis taklim* preacher) explains *Benar* as “correct creed, worship, and manners, shown in wirid and daily recitations,” while several informants emphasise that “honesty is more important than cleverness” in KH. Noer Alie's educational vision.

The concept of *Benar* (rightness) as reflected in KH. Noer Ali represents a moral foundation that gives rise to *qudwah* and *uswah hasanah*—exemplary conduct that may serve as a model for society. This is evident in his daily life, which was consistently characterized by *dhikr* (remembrance of God), supplication, and recitation of the Qur'an. Furthermore, the paradigm and principles he upheld, particularly his emphasis on valuing honesty above mere intellectual ability, demonstrate a profound moral and spiritual integrity as a figure worthy of public emulation. His idealism illustrates the essence and substance of leadership in Islam, which cannot be measured solely through speech or outward appearance (Gordani, 2021). Rather, a true Islamic leader is one who embodies and demonstrates exemplary character through *uswah* and *qudwah hasanah* for the surrounding community (Saepurrohman & Erihadiana, 2024). Such moral exemplarity serves not only as a personal virtue but also as an educational foundation for shaping ethical character (Siregar et al., 2025) and as a social foundation for cultivating spiritually grounded communities (Cahyadi et al., 2025).

Pintar is not equated with rote memorisation but with the ability to understand, integrate, and apply knowledge. Dr. KH. AS (alumnus 1980, pesantren founder and academic leader) describes *Pintar* as “knowledge that is practiced, integrating religious and general sciences,” while others highlight critical thinking, responsibility, and the capacity to teach as key markers. This framing aligns with the study's conceptualisation of spirituality as lived ethical awareness rather than merely cognitive assent, and it resonates with literature that views pesantren as spaces where intellectual and spiritual capital are jointly cultivated (Monteiro et al., 2025).

In this context, *Pintar* (being knowledgeable or intellectually capable) is consistent with the principles established in Islam, namely the practice and actualization of acquired knowledge so that individuals may draw closer to Allah SWT. Thus, *Pintar* is understood as an instrument for attaining a deeper knowledge and recognition of God (*ma'rifatullāh*), which is reflected in everyday life through the domains of *aqīdah* (faith), *'ibādah* (worship), and *akhlāq* (moral conduct), corresponding to the integrated dimensions of *Īmān*, *Islām*, and *Ihsān* (Zainal & Ansar, 2022). From this perspective, intellectual development is not regarded as an end in itself but as a transformative process that guides individuals toward spiritual maturity (Sodri & Uma, 2025). Ultimately, knowledge is expected to

culminate in the embodiment of Islamic values in everyday life, where intellectual attainment is inseparable from moral and spiritual formation (Nilawati et al., 2026).

Terampil refers to practical competence and social agency: being able to work, lead, organise, and serve. Informants repeatedly mention skills such as farming, organising community events, managing institutions, and solving collective problems. Ust. KH. AF (alumnus 1985, pesantren leader) links *Terampil* to “independence in managing resources,” while KH. AA stresses readiness “to lead, work, and serve society.” Together, these meanings show that *Benar–Pintar–Terampil* form an integrated habitus in which spiritual integrity, deep understanding, and social competence are mutually reinforcing. This triad helps explain why participation in KH. Noer Alie-inspired traditions is experienced not only as ritual piety but also as formation into morally grounded and socially responsible citizens.

Furthermore, the dimension of *Terampil* (practical competence) in the figure of KH. Noer Alie may be understood as a concrete representation of the Islamic work ethic, which places productivity, self-reliance, and social benefit as integral components of religious practice (Alaâ, 2023). In this perspective, skillfulness is not viewed merely as a technical ability to fulfill material needs but as a manifestation of human responsibility in carrying out the role of *khalifah* (steward) on earth. This principle is consistent with Islamic teachings, which affirm that the best form of livelihood is that which is earned through one’s own effort and labor, thereby positioning work as both an act of worship and an expression of human dignity (Putri & Ratnaningsih, 2024). In the context of KH. Noer Alie’s life, this orientation toward self-reliance was reflected in his efforts to cultivate individuals who were not dependent on others but who possessed the capacity to manage resources, generate benefit, and make meaningful contributions to society. Accordingly, *Terampil* not only produces practical competence but also shapes the character of Muslims who are independent, productive, and empowered. Consequently, religiosity does not remain confined to ritual observance but is manifested through the ability to create public benefit (*maṣlahah*) through work and social service (Inayah et al., 2026).

Taken together, the qualitative findings suggest that KH. Noer Alie’s educational philosophy of *Benar–Pintar–Terampil* constitutes an integrated framework for human formation that transcends the conventional separation between morality, knowledge, and practical competence. Rather than functioning as independent educational outcomes, these three dimensions operate as mutually reinforcing dispositions that shape a holistic religious habitus (Yağdı, 2024). *Benar* provides the ethical and spiritual foundation through sincerity, discipline, and exemplary conduct; *Pintar* transforms knowledge into reflective understanding and lived religious consciousness; while *Terampil* translates values and understanding into productive action and social contribution. This integration demonstrates that spirituality within KH. Noer Alie’s educational vision is not confined to inward devotion but is expressed through intellectual responsibility and meaningful engagement with society. Consequently, the triad of *Benar–Pintar–Terampil* may be understood as a locally grounded yet conceptually robust model of Islamic education that cultivates morally upright, intellectually mature, and socially empowered individuals capable of responding to the challenges of contemporary Muslim life.

From a theoretical standpoint, the *Benar–Pintar–Terampil* triad can be read through Berger and Luckmann’s social construction of reality and Parsons’ functionalism: the concepts are externalised in KH. Noer Alie’s teachings, objectified in institutional slogans and routines, and internalised through repeated participation in ritual and communal labour. In practice, events such as *haul*, *mawlid*, and *sedekah ketupat* operate as “living classrooms” where these values are rehearsed through shared worship, cooperative work, and intergenerational mentoring. This helps bridge the quantitative link between participation, spirituality, and social harmony with concrete mechanisms of value transmission identified in the field (Langkelsen et al., 2026).

Furthermore, the formation of the *Benar–Pintar–Terampil* triad through social mechanisms as explained by Berger–Luckmann and Parsons demonstrates that education within the tradition of KH. Noer Alie extends beyond formal institutional settings and moves toward a process of *enculturation of values* (Munawaroh, 2022). In this context, rituals and communal activities function not merely as media for reproducing tradition, but as arenas of praxis through which religious values are translated into concrete social actions. The repeated enactment of collective practices such as *haul*, *mawlid*, and *sedekah ketupat* generates shared experiences that reinforce moral identity and shape relatively enduring behavioral dispositions. Nevertheless, the effectiveness of this process lies not solely in the continuity of ritual practices, but in the community’s capacity to sustain the relationship between

symbols, lived experience, and their social relevance. Therefore, the *Benar–Pintar–Terampil* triad may be understood as a pedagogical mechanism that integrates spiritual (*being right*), intellectual (*being knowledgeable*), and social-practical (*being skillful*) dimensions, thereby producing a pattern of learning that goes beyond the internalization of norms and instead aims at forming social agents capable of both reproducing and transforming Islamic values within an ever-changing society. In this sense, the traditions inherited from KH. Noer Alie demonstrate that the sustainability of Islamic education is determined not merely by the transmission of knowledge, but by the successful cultivation of a living collective habitus that remains adaptive to social change.

The quantitative results show that participation in KH. Noer Alie's haul and related traditions is strongly associated with spirituality and perceived social harmony in Bekasi. High and significant correlations between participation, spiritual change, and social harmony (with some coefficients exceeding $r = .580$ and even $r_s = .660$) indicate that these rituals function as more than commemorative events; they are structured contexts in which religious meanings are repeatedly reinforced and embodied. This aligns with cultivation perspectives that emphasise how regular exposure to value-laden practices shapes attitudes, perceptions, and dispositions over time, not only through formal instruction but through patterned experience.

At the same time, the very high internal consistency of items measuring perceived impacts of the haul on togetherness, mutual help, and respect ($\alpha \approx 0.816$) suggests that respondents experience these social outcomes as a coherent whole rather than as fragmented effects. This resonates with Indonesian studies showing that participation in religious gatherings and communal rituals fosters a sense of belonging, solidarity, and readiness for collective action. In this sense, the present findings empirically support the notion that KH. Noer Alie-inspired traditions serve as cultivation environments where spiritual consciousness and social cohesion are co-produced. They also extend existing work by demonstrating this linkage in an urban Muslim community under the leadership legacy of a local ulama, rather than in abstract or purely doctrinal settings.

The quantitative findings indicate that the effectiveness of the haul tradition of KH. Noer Alie in shaping spirituality and social harmony cannot be explained merely by the intensity of participants' attendance, but rather should be understood as the outcome of a repeated and meaningful process of social learning. From this perspective, religious rituals function as a *meaning-making space* that enables the internalization of values through symbolic interaction, collective emotional experiences, and sustained social engagement. The strong correlation between participation and spiritual transformation suggests that collective religious practices possess the capacity to shape life orientation, strengthen religious identity, and foster moral consciousness that extends beyond the individual dimension. At the same time, the high level of perceived togetherness, mutual cooperation, and reciprocal respect indicates that the spirituality cultivated through these practices is neither private nor exclusive, but is instead projected into social actions that reinforce community cohesion. These findings further demonstrate that religious traditions within the context of urban Muslim communities continue to possess significant transformative potential as a medium for both social and spiritual education (Mala & Hunaida, 2023). Therefore, the haul and related traditions inherited from KH. Noer Alie can be understood not merely as practices of preserving collective memory of a religious figure, but as pedagogical mechanisms that actively shape religious habitus and reproduce forms of social capital that remain relevant to sustaining contemporary community life.

Traditions as Dual Connectors of Spirituality and Social Cohesion

Qualitative narratives also clarify how religious traditions function as concrete connectors between individuals and the wider community. Informants describe the haul of KH. Noer Alie as a moment when "everyone meets" across age, profession, and social grouping to pray, prepare food, organise logistics, and welcome guests together. Panitia members emphasise that preparing the event demands intense *gotong royong* and coordination, which in turn generate new social ties and reinforce existing ones. This experiential dimension supports survey findings that most participants perceive the haul as directly strengthening social harmony in their neighbourhoods.

This finding indicates that the social function of religious traditions extends beyond mere ceremonial gatherings and operates as a mechanism for fostering solidarity and sustaining social integration over time. The interactions that emerge throughout the preparation and implementation of the *haul* create opportunities for the exchange of experiences, the transmission of values, and the

strengthening of participants' sense of belonging to the community. In this context, collective participation becomes a medium through which individuals experience religion not only as a personal belief system but also as a lived social practice enacted collectively. Therefore, the *haul* tradition functions as an arena for the reproduction of socio-religious values that simultaneously integrate spiritual and communal dimensions. This further confirms that the continuity of religious traditions within urban Muslim communities is not determined solely by their ritualistic aspects but also by their capacity to create inclusive spaces for participation, strengthen social networks, and cultivate a sense of togetherness that remains relevant amid the dynamics of contemporary life (Junaidah et al., 2025).

Respondents further report that traditions inspired by KH. Noer Alie *mawlid*, *sedekah ketupat*, *Nisfu Sya'ban* embed ethical values such as generosity, mutual care, and respect into shared practices. The *sedekah ketupat* event, for example, involves families bringing food to the mosque for collective consumption after Eid prayers, symbolically dissolving socio-economic boundaries and reaffirming equality before God. These practices illustrate what informants call a "double connection": traditions help people feel closer to Allah while simultaneously drawing them closer to each other.

The traditions inherited from and inspired by KH. Noer Alie function not only as ritual expressions of religiosity but also as instruments for shaping social ethics rooted in the collective experiences of the community (Soliha & Nurhakim, 2024). Values such as sharing, social concern, and respect for others, as embodied in practices such as *mawlid*, *sedekah ketupat*, and the commemoration of *Nisfu Sya'ban*, cultivate patterns of interaction that strengthen social trust and expand networks of solidarity at the community level (Ermawati et al., 2025). Within the context of urban Muslim societies, which increasingly face challenges of individualism and social fragmentation, these traditions serve as spaces for reconstructing social relationships through inclusive and participatory religious experiences. Accordingly, the religious legacy of KH. Noer Alie carries tangible social implications by positioning religion as a cultural resource capable of sustaining social cohesion, reducing intergroup distance, and enhancing the community's capacity to build harmonious collective life (Nugroho et al., 2024). Ultimately, these living traditions demonstrate that religious practices generate not only spiritual transformation at the individual level but also contribute to the formation of a more solidaristic and sustainable social order.

The findings indicate that this dual connector function is not merely perceived but empirically observable. High correlations between participation, spirituality, and social harmony, combined with very strong reliability indices for the social-impact items, suggest that the communal effects of the *haul* and related rituals are systematic rather than incidental. Thematically, these dynamics align with theories of social capital and functionalism: ritual gatherings renew collective effervescence, strengthen trust and reciprocity, and provide a stabilising framework in an urban environment marked by rapid socio-economic change.

Taken together, the quantitative and qualitative strands converge to portray KH. Noer Alie-inspired traditions as a locally rooted yet analytically robust model of "living pedagogy." They cultivate spiritual awareness and ethical dispositions while simultaneously organising social cooperation and conflict mitigation. This convergence prepares the ground for the Discussion section, which will relate these findings to broader debates on Islamic education, community-based da'wah management, and urban Muslim social cohesion.

Conclusion

This study set out to examine how the cultivation of Islamic religious traditions inspired by KH. Noer Alie contributes to spirituality and social harmony in urban Bekasi. Using a convergent mixed-methods design, the research integrated survey data from 308 respondents with in-depth interviews, focus group discussions, observation, and document analysis. Quantitatively, participation in traditions such as *haul*, *mawlid*, *tahlil/yasinan*, *Nisfu Sya'ban*, and *sedekah ketupat* showed strong and significant correlations with both spiritual awareness and perceived social harmony. Reliability indices for the main scales were very high, indicating that respondents experience the spiritual and social impacts of these rituals as a coherent whole rather than fragmented outcomes.

Qualitative findings clarified the mechanisms behind these patterns by showing how KH. Noer Alie's triad of *Benar–Pintar–Terampil* is socially constructed and internalised through ritual ecologies and institutional networks. Traditions function as "living classrooms" where correct creed

and worship (*Benar*), meaningful knowledge and understanding (*Pintar*), and practical competence and service (*Terampil*) are rehearsed in embodied, intergenerational ways. In this sense, the traditions operate as community-based spiritual education and strategic da‘wah that simultaneously deepen individual piety and strengthen collective bonds.

Taken together, the results demonstrate that KH. Noer Alie–inspired traditions form a locally rooted yet analytically robust model of “living pedagogy” in which spirituality and social harmony are mutually reinforcing. The study affirms that Islamic religious traditions, when intentionally cultivated and institutionally supported, can become significant social capital for urban Muslim communities facing rapid socio-economic change. At the same time, the findings suggest that preserving and revitalising local religious traditions is not only a matter of cultural heritage but also a strategic pathway for promoting cohesive, ethical, and resilient societies in line with Indonesia’s constitutional commitment to respect and protect local cultures and traditions.

This article offers a novelty, mixed-methods account of how Islamic religious traditions function simultaneously as spiritual education and social cohesion mechanisms in an urban Indonesian context shaped by the legacy of a local ulama. First, it advances the literature by integrating three constructs cultivation of religious traditions, spirituality, and social harmony within a single explanatory framework, rather than treating them as separate domains. Second, it employs a convergent mixed-methods design that combines robust quantitative evidence (strong, significant correlations and high reliability indices) with rich qualitative analysis of KH. Noer Alie’s triad of *Benar–Pintar–Terampil* and the ritual ecologies of haul, mawlid, tahlil, and *sedekah ketupat*. Third, the study provides a contextually grounded case from Bekasi that shows how local religious leadership, pesantren and majelis networks, and communal traditions can be mobilised as community-based spiritual pedagogy and social-capital-driven da‘wah. Finally, the article contributes to Islamic Religious Education and da‘wah management by proposing a transferable model in which living traditions are reframed as structured learning environments and instruments of social integration, aligning religious heritage, community resilience, and the constitutional mandate to preserve local cultures and traditions in Indonesia.

Conduct comparative studies across different cities or regions to examine how various local ulama and traditions play similar or distinct roles in cultivating spirituality and harmony. Employ longitudinal or participatory-action designs to track how changes in ritual practice, urbanisation, or digital media reshape the spiritual–social connector function of traditions. Explore more deeply the intersection between constitutional frameworks on cultural preservation, local religious practices, and contemporary debates on religious moderation and social integration.

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