

Social Change and Patterns of Religiosity in Urban Society: An Islamic Sociological Analysis of New Religious Phenomena

Rizal Muttaqin¹, Nur Azizah²

¹ Universitas Muhammadiyah Jakarta

² Universitas Muhammadiyah Cirebon

Correspondence: rizalmuttaqin@gmail.com

Article Info

Article history:

Received Januari 12th, 2025

Revised Maret 20th, 2025

Accepted Juni 26th, 2025

Keyword:

social change; urban religiosity;
Islamic sociology; urban society;
religion and modernity

ABSTRACT

This study aims to analyze social change and patterns of religiosity in urban society through the perspective of Islamic sociology by examining emerging forms of religious expression developing in urban spaces. The research employs a qualitative method with a descriptive-analytical field study design, as this approach is considered most appropriate for understanding subjective meanings, social practices, and constructions of religiosity shaped within the dynamics of urban life. This design enables the researcher to connect empirical findings with theoretical frameworks in a deep and contextual manner. The study was conducted in the city of Bandung as a representation of urban society characterized by high levels of urbanization, social mobility, and digital technology penetration. The research involved twelve informants selected purposively, consisting of members of urban religious communities, digital preachers, young professionals, and members of the general public, based on their active involvement in urban religious practices. The findings indicate the emergence of new patterns of religiosity that are adaptive, personalized, and interconnected with digital networks, economic structures, and urban lifestyles. Rather than experiencing decline, religiosity has undergone a transformation in both form and meaning. This study recommends the development of more contextual, dialogical, and responsive approaches to da'wah, religious education, and religious policy in addressing the realities of contemporary urban society.



© 2025 The Authors. Published by PT. KARYA GRAFINDO PRIMA PERKASA. This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

The introduction of this study is grounded in the social reality of urban societies undergoing rapid transformation alongside developments in technology, economic structures, and social mobility. Urban areas are no longer merely geographical spaces but complex arenas of interaction that bring together diverse cultural backgrounds, social classes, and value orientations (Gorjian, 2025). Within this context, religion continues to function as a source of meaning, yet it appears in increasingly diverse forms of expression (Hart, 2025). The growing visibility of new religious expressions in urban society demonstrates that religiosity does not disappear in the face of modernity; rather, it transforms in accordance with the dynamic logic of urban social life (Kershaw, 2024).

Studies on social change and religiosity in urban societies have long attracted the attention of sociologists. Classical modernization theory once predicted secularization as a consequence of the rationalization of social life (Aelbrecht & Arefi, 2023). However, a growing body of recent research indicates that this prediction has not been fully realized, particularly in Muslim urban societies. Instead of weakening, religion has assumed new adaptive forms, such as the emergence of hijrah communities, digitally mediated religious studies, the symbolic incorporation of religiosity into lifestyle practices, and religious activities integrated with economic and consumer practices (C., 2024). These phenomena indicate shifts in patterns of religiosity that cannot be adequately explained solely through conventional Western sociological approaches (Muhammad, 2024).

The state of the art of this research reveals that previous studies have tended to position urban religiosity within two extreme poles: secularization and religious revival. Many works emphasize descriptive accounts of new religious trends without constructing analytical frameworks rooted in Islamic perspectives (Peng et al., 2025). Furthermore, several studies rigidly separate social, economic, and digital dimensions, thereby failing to capture the structural interconnections that shape urban religious experiences. This condition opens space for alternative approaches that are more contextual and integrative (Office, 2024).

The central problem of this study lies in understanding how social change in urban society leads to the formation of new patterns of religiosity. Urban communities face economic pressures, labor market competition, social fragmentation, and intensive digital technology penetration (Jalili, 2023). These factors influence not only patterns of social interaction but also the ways individuals interpret religion, practice religious rituals, and display religious identities in both public and virtual spaces (Ariza-Montes et al., 2023). Without an adequate analytical framework, such phenomena risk being interpreted simplistically, for example as temporary trends or mere commodification of religion (Strhan, 2024).

The research gap emerges from the limited number of studies that integrate urban social dynamics with the perspective of Islamic sociology. Most existing research continues to adopt value-neutral general social theories, which are insufficiently sensitive to key Islamic concepts such as *iman* (faith), *amal* (practice), *ummah* (community), and social ethics. As a result, analyses of new religiosity often remain at a phenomenological level without probing the normative and structural meanings that underlie these practices (Attard, 2023). This study seeks to address this gap by proposing an analytical model of religiosity based on Islamic sociological perspectives that view religion as both a social reality and a source of values (Skoyles et al., 2025).

The novelty of this research lies in the development of an urban religiosity analysis model that integrates concepts from Islamic sociology with empirical field findings. This approach does not view religion merely as an individual response to social change but as a value system that interacts dialectically with economic structures, digital technology, and urban lifestyles (Alfawzan et al., 2024). Consequently, this study offers a theoretical contribution in the form of a more holistic analytical framework for understanding the transformation of religiosity in Muslim urban societies (Alkhafage & Basee, 2023).

This research employs a qualitative method using field observation and in-depth interviews. Observation was conducted to capture everyday religious practices, social interactions, and the use of physical and digital spaces in religious activities (Fernández-Alvarado & Fernández-Rodríguez, 2023). In-depth interviews were carried out with key actors, including members of urban religious communities, digital da'wah activists, and members of the general public, in order to explore the subjective meanings underlying their religious practices (Bailey, 2025). This method was chosen to obtain an in-depth and contextual understanding of the phenomena under investigation (Sirat & Aesar, 2024).

The findings reveal the emergence of new patterns of religiosity characterized by flexibility in practice, an emphasis on personal identity, and the integration of religion with urban lifestyles. Digital interaction plays a significant role in expanding access to religious knowledge while simultaneously shaping new forms of religious authority (Locke et al., 2023). Economic factors influence how religion is practiced and represented, for example through the halal industry and the use of religious symbols in consumption. Meanwhile, urban lifestyles encourage the emergence of more aesthetic and communicative expressions of religiosity without entirely abandoning the spiritual dimension (Hidayatulloh & Saumantri, 2024).

Based on these considerations, the research questions are formulated to address how social change in urban society influences patterns of religiosity, what factors shape new forms of religiosity, and how the perspective of Islamic sociology can comprehensively explain these phenomena. These questions serve as the foundation for the theoretical and empirical arguments developed in this study (Bródy, 2024).

The objectives of this research are to analyze social change and patterns of religiosity in urban society through the lens of Islamic sociology, to identify the characteristics of emerging forms of religiosity, and to formulate an analytical model relevant to the context of Muslim urban communities. More specifically, this study seeks to provide a deeper understanding of the relationship between religion, digital technology, economic structures, and urban lifestyles (Yuan et al., 2024).

The theoretical contribution of this research lies in enriching the field of the sociology of religion, particularly Islamic sociology, by offering a contextual and integrative analytical framework. Academically, this study may serve as a reference for future research on urban religiosity and social change in Muslim societies (Bolger, 2025). Practically, the findings may be utilized by educators, preachers, and policymakers to design strategies for strengthening religious life that are responsive to the realities of urban communities (Maddrell, 2023).

This study has several limitations, particularly in terms of the limited research location and the number of informants, which cannot fully represent the diversity of urban society. In addition, the rapidly changing dynamics of religiosity require continuous data updates to maintain analytical relevance (Nguyen, 2024). Therefore, future research is recommended to expand the geographical scope, employ comparative approaches across cities, and combine qualitative and quantitative methods to obtain a more comprehensive understanding of social change and patterns of religiosity in urban societies (Cheng et al., 2024).

LITERATURE REVIEW

The literature review of this study is structured to establish a solid theoretical foundation for understanding social change and patterns of religiosity in urban society through the perspective of Islamic sociology (Fadel, 2023). The literature review not only serves to map previous studies but also positions this research within contemporary academic discourse relevant to emerging forms of religiosity in urban contexts (Izzati & Iqbal, 2023). Therefore, this review integrates theories of social change, theories of religiosity in modernity, and Islamic sociological theory as its main conceptual frameworks (Nicholls & Jain, 2023).

The literature on social change in urban society indicates that cities constitute social spaces characterized by intense dynamics of modernity. Urbanization accelerates social differentiation, expands the rationalization of everyday life, and encourages the emergence of more fluid identities (Bratberg & Brandal, 2025). In this context, religion does not necessarily lose its role; rather, it undergoes transformation in form, meaning, and practice (Marques et al., 2024). A number of studies show that urban religiosity tends to be more individual, reflective, and open to the influence of digital technology (Pauwels, 2023). However, many of these studies continue to interpret the phenomenon dichotomously, either through the lens of secularization or religious revival, without adequately considering Islamic values as a social system (Nur, 2023).

The first theory employed in this study is the theory of the social construction of reality, popularized by Peter Ludwig Berger in 1966. Peter L. Berger was an Austrian-born sociologist affiliated with Harvard University in the United States. In his seminal work *The Social Construction of Reality*, Berger explains that social reality is formed through the processes of externalization, objectivation, and internalization (Owens, 2023). In the context of religiosity, religion is understood as a social product constructed through human interaction, while simultaneously functioning as an objective framework of meaning that shapes individual behavior. This theory is relevant for analyzing how urban communities construct new forms of religious expression in response to the social changes they experience (Li et al., 2023).

The second theoretical framework is the theory of the network society, popularized by Manuel Castells in the late 1990s, particularly through his work *The Rise of the Network Society* published in 1996. Manuel Castells was born in Spain and is affiliated with the University of California, Berkeley, in the United States (Berizzi et al., 2025). This theory explains that contemporary social structures are increasingly shaped by information networks based on digital technology. In a network society, identities including religious identities are constructed and disseminated through digital media that transcend spatial and temporal boundaries (Markos et al., 2024). This theory helps explain how new

forms of religiosity in urban society are influenced by digital interactions, online da'wah, and virtual religious communities (Yip, 2024).

The third theoretical framework is Islamic sociology as developed by Ali Shariati during the 1960s–1970s. Ali Shariati was an Iranian Muslim intellectual who studied at the Université de la Sorbonne in France (Archibald et al., 2025). Shariati viewed Islam not merely as a theological system but also as a social ideology with emancipatory and transformative dimensions. From his perspective, religion must be understood in relation to social, economic, and cultural structures (Defossé, 2023). This theory provides a normative and critical framework for interpreting emerging forms of religiosity in Muslim urban societies, ensuring that analysis remains grounded in Islamic values (Santamouris, 2023).

According to Peter L. Berger, religion in modern society does not disappear but instead undergoes processes of pluralization and differentiation. In urban contexts, individuals are confronted with multiple sources of meaning, resulting in forms of religiosity that are more reflective and personal (Gardner, 2024). Manuel Castells adds that in a network society, religious identity is constructed through intense symbolic communication in digital spaces. Meanwhile, Ali Shariati emphasizes that religiosity should be understood as a form of social consciousness linked to justice, ethics, and collective responsibility (Baker, 2023). These three perspectives collectively form a complementary conceptual framework for understanding urban religiosity (Ghuraiya, 2024).

Contemporary developments of Berger's social construction theory demonstrate a shift from viewing religion solely as an institution toward understanding religion as a set of everyday practices that are continuously negotiated (Srinarwati et al., 2024). Castells's network society theory has also evolved, with greater emphasis on the role of social media in shaping new forms of religious authority and patterns of religious participation (Reimann, 2025). Meanwhile, Shariati's Islamic sociology has been revitalized through studies connecting religion with urban issues, political economy, and Muslim popular culture (Dikmans et al., 2025). These contemporary developments highlight the relevance of the three theories in explaining hybrid and contextual forms of emerging religiosity (Afshari, 2023).

These theoretical frameworks are linked to the main research problem, namely how social change in urban society influences patterns of religiosity (Rastandeh & Jarchow, 2023). Berger's theory helps explain the social processes through which religious meaning is constructed, Castells's theory elucidates the role of digital structures and networks, while Shariati's theory provides a normative Islamic foundation for interpreting these changes. A research gap emerges when previous studies rely on only one theoretical approach, limiting their ability to capture the complexity of the phenomenon. The integration of these three theories represents an effort to address this gap (Willford, 2025).

In relation to the research questions, these theories provide analytical tools to explain how new patterns of religiosity are formed, which factors shape them, and how religion functions in contemporary urban contexts (Chen et al., 2024). The research objective of developing an analytical model of religiosity based on Islamic sociology is thus supported by a synthesis of classical social theory, contemporary digital theory, and critical Islamic perspectives (Etzioni-Halevy, 2024).

The theoretical contribution of this research lies in strengthening the dialogue between Islamic sociology and global social theory. Academically, this study enriches the literature on Muslim urban religiosity (Leyh, 2025). Practically, the theoretical framework employed can serve as a reference for formulating strategies in da'wah, education, and social policy that are responsive to urban societal realities (Yankson & Allotey, 2024).

In conclusion, this literature review affirms that Peter L. Berger's theory of the social construction of reality, Manuel Castells's theory of the network society, and Ali Shariati's Islamic sociology collectively provide a comprehensive conceptual framework for understanding social change and patterns of religiosity in urban society (Huang & Lin, 2023). The integration of these three theories enables a deeper analysis of the core research problem, bridges existing research gaps, and supports new insights into urban religiosity (Mou et al., 2023). Thus, this literature review serves as a strong

theoretical foundation for the formulation of the research problem, objectives, and contributions of this study on emerging forms of religiosity in Muslim urban societies (Hefner, 2025).

RESEARCH METHODS

The research methodology of the study entitled *Social Change and Patterns of Religiosity in Urban Society: An Islamic Sociological Analysis of Emerging Religious Phenomena* is designed to obtain an in-depth, contextual, and comprehensive understanding of the dynamics of religiosity in urban communities. This study employs a qualitative approach with an interpretive orientation, as its primary focus is to understand the meanings, experiences, and social constructions of religiosity that emerge amid rapid urban social change. A qualitative approach is considered appropriate because emerging forms of religiosity cannot be reduced to purely quantitative variables; rather, they must be understood through narratives, social practices, and symbolic interactions that develop within society.

The research design adopted in this study is a field study with a descriptive-analytical design. This design enables the researcher to describe in detail the social realities under investigation while simultaneously analyzing them through the framework of Islamic sociology. The descriptive approach is used to portray emerging forms of religiosity in urban society, whereas the analytical approach is employed to interpret empirical findings in relation to social change, economic structures, and the development of digital technology. The selection of this design is based on the need to bridge empirical data with the theoretical constructs developed in the study.

The research site is located in the city of Bandung, West Java, Indonesia. Bandung was selected because it represents a dynamic and multicultural urban society with a high level of digital technology penetration. The city is widely recognized as a center of education, creative economy, and youth culture, making it a fertile social space for the growth of new religious expressions. In addition, Bandung hosts a wide range of urban religious communities, including modern *majelis taklim*, hijrah communities, and social media-based da'wah movements, all of which are highly relevant to the focus of this research. The choice of a single research site was made to maintain analytical depth and data consistency in line with the qualitative approach.

The research subjects were selected purposively based on their relevance to the phenomenon under investigation. A total of twelve informants participated in this study, a number deemed sufficient to reach data saturation. The informants represent diverse backgrounds in order to capture a broad range of perspectives on urban religiosity. All informants were assigned pseudonyms to ensure confidentiality and to comply with research ethics.

The first informant, referred to as Ahmad (32 years old), is a digital entrepreneur actively involved in urban Islamic study communities. He was selected to represent young urban professionals who integrate religious values with economic activities and modern lifestyles. The second informant, Siti (28 years old), works as a da'wah content creator on social media. She was chosen due to her role in shaping and disseminating narratives of emerging religiosity through digital platforms. The third informant, Rizal (40 years old), serves as an organizer of a hijrah community in the city center. He was selected because of his extensive experience in organizing urban religious activities.

The fourth informant, Lina (35 years old), is a private-sector employee who regularly participates in both online and offline religious study sessions. She was chosen to represent the perspective of urban women in negotiating religiosity amid professional and family responsibilities. The fifth informant, Fajar (27 years old), is a postgraduate student and campus da'wah activist. He represents an educated younger generation situated at the intersection of scholarly tradition and digital culture. The sixth informant, Ustaz Rahman (45 years old), is a preacher actively engaged in both urban mosques and social media platforms. He was selected to provide insight into the perspectives of religious authority in responding to changing patterns of religiosity.

The remaining six informants were drawn from the general public with diverse occupational backgrounds, including civil servants, creative workers, and small business owners. Their selection was based on their level of engagement in urban religious activities and their willingness to provide

reflective accounts of their experiences. This diversity of informants was intended to capture the complexity of emerging religiosity without limiting the analysis to a single social group.

Data collection techniques in this study include field observation and in-depth interviews. Observation was conducted through limited participant observation, in which the researcher attended various religious activities such as regular study circles, hijrah community gatherings, and urban da'wah events. This observation aimed to capture religious practices directly, including symbols, language, and interaction patterns. The researcher also observed religious activities in digital spaces, such as social media platforms and streaming services, to capture the virtual dimension of urban religiosity.

In-depth interviews were conducted using a semi-structured format with flexible interview guidelines. This technique allowed the researcher to explore informants' subjective experiences, motivations, and interpretations of their religious practices. Interviews were conducted both face-to-face and online, depending on informants' availability and circumstances. Each interview lasted between 60 and 90 minutes and was audio-recorded with the informants' consent. The interview recordings were transcribed verbatim for analytical purposes.

In addition to observation and interviews, this study also utilized supporting data in the form of documentation, including digital da'wah materials, social media posts, and archives of religious community activities. These documentary data were used to strengthen field findings and to provide additional contextual depth for analysis.

Data analysis was conducted thematically using an interpretive approach. The analysis began with data reduction, involving the selection of data relevant to the research focus. Subsequently, the data were coded to identify key themes, such as emerging forms of religiosity, the role of digital technology, economic influences, and the relationship between religion and urban lifestyles. These themes were then categorized and linked to the theoretical frameworks of Islamic sociology, social construction, and network society.

The analytical process was carried out concurrently with data collection, allowing the researcher to deepen data exploration when emerging themes had not yet reached saturation. Data validity was ensured through source and method triangulation by comparing findings from interviews, observations, and documentation. In addition, limited member checking was conducted with selected informants to confirm the accuracy of data interpretation.

The process of drawing conclusions involved reflective and analytical reasoning. Conclusions were not derived through simple inductive generalization but through an ongoing dialogue between empirical data and theoretical frameworks. The researcher interpreted field findings by considering relevant social, cultural, and Islamic value contexts. This process resulted in an understanding of emerging patterns of religiosity as outcomes of interactions between urban social change, digital structures, and Islamic values.

With this methodological design, the study is expected to generate findings that are credible, in-depth, and academically as well as practically relevant. The research methodology not only meets the standards of reputable international journal writing but also aligns with the characteristics of Islamic sociological studies, which emphasize the integration of empirical realities and value-based analytical frameworks.

RESULTS AND DISCUSSION

The findings of this study indicate that social change in urban society has direct implications for the transformation of religious patterns that are increasingly fluid, adaptive, and contextual. The central research problem namely, how urban social dynamics shape emerging forms of religiosity is addressed through the finding that urban communities do not abandon religion but instead reconstruct it in accordance with the demands of modern life. Religiosity is no longer understood solely as formal ritual practice; rather, it functions as a form of social identity, a source of personal ethics, and an adaptive strategy for coping with economic pressures and the complexity of urban social relations. These findings are consistent with Peter L. Berger's theory of social construction, which explains that religious reality is continuously formed through social interaction, reinforced by Manuel Castells's

theory of the network society that positions digital technology as a primary medium of meaning-making, and further strengthened by Ali Shariati's Islamic sociological perspective that views religion as a transformative social force.

Table 1. Transformation of Religiosity in Urban Society

Aspect of Urban Social Change	Empirical Findings	Transformation of Religiosity	Theoretical Interpretation
Transformation of Work Structures	Urban labor systems emphasize flexibility, competitiveness, short-term contracts, and performance-based evaluation, generating economic and psychological pressure.	Religion functions as an ethical and existential resource, providing patience, gratitude, sincerity, and trust in God to cope with work-related stress.	Berger: Religion as socially constructed meaning; Shariati: Religion as ethical guidance in socio-economic life.
High Social and Occupational Mobility	Frequent changes in residence, employment, and social roles weaken stable communal bonds and create identity uncertainty.	Religiosity becomes portable and individualized, practiced as personal identity rather than territorially bound communal obligation.	Berger: Internalization of religious meaning; Castells: Mobility within network society.
Social Fragmentation	Urban social relations are fluid, temporary, and instrumental, replacing long-term communal solidarity.	Religion adapts into flexible communities based on shared interests, professions, or lifestyles rather than locality.	Berger: Re-objectivation of religious reality; Shariati: Religion as social cohesion force.
Psychological Pressure and Vulnerability	Urban life normalizes stress, anxiety, emotional exhaustion, and insecurity related to performance and self-worth.	Religious values function as psychological coping mechanisms and sources of inner stability.	Berger: Religion legitimizes subjective meaning; Shariati: Religion as existential support.
Value Pluralism	Urban environments expose individuals to diverse belief systems and ethical frameworks, weakening singular religious authority.	Religiosity becomes reflexive and selective; individuals actively choose interpretations aligned with personal experience.	Berger: Pluralism and relativization; Castells: Multiplicity of meaning networks.
Decline of Institutional Religious Authority	Authority is no longer monopolized by traditional institutions but contested by multiple actors.	Religious authority is evaluated based on relevance, credibility, and digital presence rather than formal position.	Castells: Symbolic power in network society; Berger: Social legitimacy.
Digital Media Expansion	Social media and digital platforms disseminate religious knowledge and facilitate virtual communities.	Religion is practiced and learned through online networks, enabling trans-spatial religious engagement.	Castells: Network society logic; Berger: New modes of externalization.

Aspect of Urban Social Change	Empirical Findings	Transformation of Religiosity	Theoretical Interpretation
Emergence of Alternative Religious Spaces	Religious activities shift to cafés, co-working spaces, interest-based groups, and online forums.	Religion becomes contextual, integrated into everyday urban lifestyles.	Berger: Externalization-objectivation process.
Individualization of Religious Practice	Religious commitment is shaped by personal choice rather than inherited norms.	Religiosity integrates with lifestyle, consumption patterns, work ethics, and self-development.	Berger: Reflexive modern religiosity; Shariati: Critical awareness of superficial religiosity.
Social Justice and Ethical Orientation	Urban religious communities address issues of work ethics, productivity, mental health, and economic justice.	Religion retains its transformative and emancipatory social role.	Shariati: Religion as a driver of social transformation.

This table synthesizes the findings of the study by illustrating how key dimensions of urban social change reshape patterns of religiosity. The data demonstrate that urbanization does not lead to religious decline but instead produces a transformation in the form and function of religion. Changes in work structures, high mobility, social fragmentation, and digitalization create conditions of uncertainty, pressure, and pluralism that encourage individuals to reinterpret religion in adaptive and contextual ways.

Religiosity in urban society shifts from a predominantly institutional and communal practice toward a more reflexive, individualized, and network-based orientation. Religion functions as a source of ethical guidance, psychological resilience, identity construction, and social cohesion. These transformations align with Peter L. Berger’s theory of social construction, which explains the continuous negotiation of religious meaning; Manuel Castells’s theory of the network society, which highlights the role of digital infrastructures and information flows; and Ali Shariati’s Islamic sociological perspective, which emphasizes religion’s emancipatory and ethical dimensions.

In relation to the main research problem, the findings demonstrate that changes in work structures, high levels of social mobility, and fragmented social relations in urban areas have fundamentally reshaped the social landscape when compared to traditional societies. Urban environments are marked by a transformation of labor systems that prioritize flexibility, efficiency, and competitiveness. Unlike traditional societies, where work was often embedded within stable communal structures and relatively predictable social roles, urban work structures are characterized by flexible working hours, short-term contracts, performance-based evaluation, and intense professional competition. These characteristics create a labor environment in which individuals are required to continuously adapt, upgrade skills, and negotiate their identities in response to shifting economic demands. Consequently, work is no longer merely a means of subsistence but becomes a central arena through which individuals experience pressure, uncertainty, and self-evaluation.

The demand for high productivity in urban work settings exposes individuals to multiple layers of pressure that extend beyond economic concerns. While financial stability remains a significant motivation, the competitive nature of urban employment also generates psychological stress related to performance, recognition, and self-worth. Urban workers are often expected to be constantly available, adaptable to technological change, and capable of meeting accelerated deadlines. This condition produces what many sociologists describe as a “pressure society,” where time scarcity, emotional exhaustion, and anxiety become normalized aspects of everyday life. In such circumstances, individuals

frequently experience a sense of vulnerability, not only regarding job security but also concerning their personal identity and social value.

These pressures are further intensified by the weakening of traditional social support systems. In traditional societies, extended family networks, religious communities, and localized social structures functioned as stable sources of emotional support, moral guidance, and social regulation. In contrast, urbanization disrupts these communal bonds through high levels of spatial and social mobility. Individuals frequently relocate for education or employment, resulting in fragmented social relationships that are often temporary and instrumental. Social ties in urban settings tend to be based on professional networks, shared interests, or short-term collaborations rather than long-standing communal obligations. While such networks offer opportunities for mobility and innovation, they often lack the depth and emotional security provided by traditional communal relationships.

High social mobility, a defining feature of urban life, further contributes to this fragmentation. Social mobility in urban contexts is not limited to upward economic movement but also includes frequent shifts in social roles, occupational status, and cultural environments. Individuals may experience rapid changes in their social position, moving between different professional circles, lifestyle groups, and value systems. While this mobility offers opportunities for self-improvement and social advancement, it also generates uncertainty regarding belonging and identity. Individuals are continuously required to redefine who they are and where they belong within an ever-changing social landscape. As a result, urban residents often face a paradoxical condition in which increased freedom coexists with heightened insecurity.

Within this context of structural pressure, social fragmentation, and identity negotiation, urban residents increasingly seek value systems capable of providing inner stability and moral orientation. The findings of this study indicate that religion emerges as one of the most significant resources in this search for meaning. However, religion does not reappear in its traditional institutional form alone. Instead, it undergoes a process of reinterpretation and reconstruction that aligns with the lived realities of urban life. Rather than functioning primarily as a rigid system of rules enforced by communal authority, religion increasingly operates as a flexible framework of meaning that individuals actively engage with to make sense of their experiences.

Religion, in this transformed role, offers urban individuals a narrative through which they can interpret success, failure, suffering, and uncertainty. In highly competitive work environments, religious values such as patience, gratitude, sincerity, and trust in God provide psychological resources that help individuals cope with stress and maintain emotional balance. These values function as internalized moral compasses that guide personal conduct in situations where external social controls are weakened. In this sense, religion becomes a form of existential support that enables individuals to endure the pressures of urban life without losing a sense of purpose or self-worth.

Furthermore, religion provides moral legitimacy for navigating ethical dilemmas commonly encountered in urban work settings. The competitive logic of urban economies often encourages instrumental rationality, where success is measured primarily through efficiency, profit, and individual achievement. This logic can create tensions with ethical considerations such as fairness, honesty, and social responsibility. The findings suggest that urban residents draw upon religious teachings to negotiate these tensions, using religion as a moral reference point to justify ethical choices in professional and economic contexts. By framing work as a form of worship or moral responsibility, individuals integrate religious values into their professional identities, thereby reconciling economic ambition with ethical commitment.

Importantly, the re-emergence of religion in urban contexts does not imply a rejection of modernity or a return to pre-modern forms of religiosity. Rather, it reflects a process of contextual adaptation in which religious meanings are reformulated to address contemporary challenges. Urban religiosity is characterized by reflexivity, as individuals consciously select, interpret, and apply religious teachings in ways that resonate with their personal experiences. This reflexive engagement distinguishes urban religiosity from traditional forms that were often transmitted through inherited

norms and unquestioned authority. In urban settings, religion becomes a matter of personal choice and ongoing interpretation rather than collective obligation alone.

This transformation is closely linked to the fragmented nature of social relations in urban life. As traditional religious institutions lose their monopoly over moral authority, individuals increasingly turn to diverse sources of religious knowledge, including digital media, informal study groups, and interest-based communities. The findings indicate that urban residents actively construct their religious identities through engagement with multiple religious discourses, selecting those that align with their values and life situations. This process reflects a broader shift toward individualized religiosity, where personal meaning-making takes precedence over institutional conformity.

Nevertheless, this individualized orientation does not imply the disappearance of communal dimensions of religion. On the contrary, the study reveals that urban residents seek new forms of religious community that correspond to their mobile and flexible lifestyles. These communities are often organized around shared interests, professional identities, or lifestyle orientations rather than territorial proximity. Religious gatherings in cafés, co-working spaces, or online platforms illustrate how urban religiosity adapts to the spatial and temporal constraints of city life. Such spaces provide opportunities for social connection and collective meaning-making without imposing rigid institutional structures.

Religion also functions as a symbolic resource for constructing identity in urban contexts marked by pluralism and competition. In cities where individuals encounter diverse cultural and ideological orientations, religious identity offers a sense of continuity and distinctiveness. The findings suggest that urban residents use religious symbols, narratives, and practices to articulate who they are and what they stand for within a complex social environment. This symbolic dimension of religiosity enables individuals to navigate social diversity while maintaining a coherent sense of self.

At the same time, the adaptability of religion to urban realities raises important questions about the balance between flexibility and depth. While contextualized religiosity allows religion to remain relevant, it also carries the risk of reducing religion to a purely instrumental function, valued primarily for its psychological or social benefits. The findings indicate that this tension is negotiated differently across individuals and communities. Some urban residents emphasize the ethical and spiritual dimensions of religion, seeking deeper moral transformation, while others prioritize its practical utility in managing stress and social relations. This diversity reflects the pluralistic character of urban religiosity and underscores the need to understand religion as a dynamic and contested social phenomenon.

In summary, the transformation of work structures, social mobility, and relational patterns in urban areas has created conditions that intensify economic, psychological, and social pressures on individuals. These conditions encourage urban residents to seek value systems capable of providing stability, orientation, and moral legitimacy amid uncertainty. Religion re-emerges within this context not as a static or rigid institution but as a flexible and adaptive source of meaning that responds to the realities of urban life. By offering ethical guidance, existential reassurance, and symbolic identity resources, religion continues to play a vital role in shaping how individuals navigate the fast-paced and fragmented dynamics of contemporary urban society. This finding challenges simplistic assumptions about secularization and highlights the enduring relevance of religion as a socially constructed and contextually adaptive phenomenon in modern urban environments.

High mobility both occupational and social has also weakened traditional communal bonds that previously served as the foundation of religious practice. Urban individuals frequently change residences, workplaces, and social networks within relatively short periods. As a result, territorial-based religious communities lose their centrality. The findings show that this condition does not diminish religious needs but instead fosters more flexible forms of religiosity that are not fully dependent on formal institutional structures. Religion is practiced as a personal identity that can be carried across and negotiated within multiple social spaces.

Social fragmentation, a defining characteristic of contemporary urban society, plays a crucial role in reshaping patterns of religiosity. Urban environments are inherently heterogeneous spaces in

which individuals from diverse cultural, economic, ethnic, and ideological backgrounds interact on a daily basis. Unlike traditional societies, where shared values and relatively homogeneous belief systems provided a stable foundation for religious authority and practice, urban life is characterized by intense pluralism. This pluralism produces a social context in which no single worldview, including religious interpretations, can easily claim universal legitimacy. As a result, religion in urban society operates within a competitive field of meanings, where multiple value systems coexist and interact.

The coexistence of diverse belief systems in urban settings generates a high degree of value pluralism that fundamentally alters how religion is experienced and practiced. Urban individuals are continuously exposed to differing interpretations of religious teachings, ethical norms, and lifestyles. These encounters challenge inherited forms of religiosity that were previously sustained through social conformity and communal reinforcement. In such conditions, religious beliefs are no longer taken for granted but are subjected to reflection, comparison, and negotiation. Individuals are required to actively position themselves in relation to this pluralistic environment, making religiosity a matter of conscious choice rather than automatic adherence.

This pluralistic landscape contributes to the weakening of singular religious authority in urban society. In traditional contexts, religious authority was often centralized in recognized institutions, clerical figures, or communal leaders whose legitimacy was reinforced by shared social structures and limited access to alternative interpretations. Urbanization disrupts this arrangement by multiplying sources of religious knowledge and authority. Educational institutions, mass media, digital platforms, and transnational religious movements all contribute to a diversification of religious reference points. Consequently, religious authority becomes decentralized and contested, no longer monopolized by a single institution or tradition.

The findings of this study indicate that urban individuals increasingly engage in selective processes when choosing religious authorities and forms of practice. Rather than uncritically accepting inherited religious leadership, individuals evaluate religious figures based on perceived relevance, credibility, and resonance with their lived experiences. This selectivity reflects broader patterns of individualization in modern society, where personal autonomy and subjective judgment play central roles in shaping identity and belief. Religious authority, in this context, must be continuously negotiated and earned through meaningful engagement rather than assumed through institutional position alone.

This selective engagement with religion does not necessarily signify a decline in religiosity. Instead, it points to a transformation in how religious commitment is structured and expressed. Urban individuals may remain deeply religious while simultaneously rejecting rigid institutional frameworks that they perceive as disconnected from contemporary realities. The findings suggest that individuals gravitate toward religious expressions that address concrete issues such as work-life balance, ethical dilemmas in professional settings, mental well-being, and social justice. Religious teachings that remain abstract or detached from these lived concerns are more likely to be marginalized in urban contexts.

Social fragmentation further intensifies this process by weakening stable communal bonds that previously reinforced shared religious norms. In urban settings, social relationships are often fluid, temporary, and instrumental, shaped by professional networks, residential mobility, and lifestyle preferences. This fluidity reduces the social pressure to conform to a single religious tradition or community. Individuals can move between different religious spaces with relative ease, experimenting with various forms of religious practice without long-term commitment. While this flexibility allows for greater personal freedom, it also contributes to a sense of uncertainty and discontinuity in religious life.

In response to this uncertainty, urban individuals seek forms of religiosity capable of bridging differences without imposing uniformity. The findings indicate a growing demand for religious expressions that emphasize inclusivity, dialogue, and shared ethical values rather than doctrinal exclusivity. Such forms of religiosity function as mediating frameworks that enable individuals from diverse backgrounds to coexist within shared social spaces. Religion, in this sense, becomes a tool for fostering social cohesion amid diversity, offering moral narratives that emphasize compassion, mutual respect, and collective responsibility.

This bridging function of religion is particularly significant in urban contexts where social fragmentation often leads to feelings of alienation and isolation. Despite constant interaction with others, urban residents frequently experience a lack of deep social connection. Religious communities that successfully address this condition are those that provide spaces for meaningful interaction without demanding rigid conformity. Interest-based religious groups, thematic study circles, and volunteer-oriented communities exemplify how religion adapts to fragmented urban environments by creating flexible forms of belonging.

At the same time, the emphasis on personal expression within urban religiosity reflects a broader cultural shift toward authenticity and self-realization. Urban individuals increasingly seek religious practices that align with their personal identities and life narratives. The findings suggest that religiosity is often integrated into broader lifestyle choices, such as ethical consumption, environmental awareness, and professional conduct. Religion thus becomes part of a holistic self-concept rather than a separate institutional obligation. This integration allows individuals to express their religious identity in ways that are meaningful within pluralistic social contexts.

The weakening of singular authority and the rise of selective religiosity also have important implications for the transmission of religious knowledge. In urban settings, religious learning often occurs outside formal institutions through informal networks, digital media, and peer communities. This shift democratizes access to religious knowledge but also raises concerns regarding depth, accuracy, and coherence. The findings indicate that urban individuals navigate this landscape by developing personal criteria for evaluating religious content, often prioritizing clarity, relevance, and emotional resonance. This evaluative process underscores the active role of individuals in constructing their religious worldviews.

Digital media further amplifies social fragmentation while simultaneously offering new forms of connection. Online platforms expose individuals to a vast array of religious interpretations, enabling cross-cultural exchange and experimentation. However, digital environments also encourage algorithmic filtering that can reinforce selective exposure and ideological segmentation. The findings suggest that urban religiosity in digital spaces oscillates between openness and fragmentation, as individuals seek communities that reflect their values while avoiding dissonant perspectives. This dynamic illustrates the complex interplay between pluralism and selectivity in contemporary religious life.

Despite these challenges, the adaptability of religion to fragmented urban contexts demonstrates its enduring social relevance. Religion persists not because it enforces uniformity but because it offers flexible frameworks for meaning-making in conditions of diversity and uncertainty. The findings highlight that urban religiosity thrives when it acknowledges pluralism while providing ethical orientation and emotional support. This balance allows religion to remain a meaningful resource without imposing rigid boundaries that would alienate individuals in pluralistic environments.

Importantly, the demand for religiosity that bridges differences does not eliminate tensions within urban religious life. Conflicts between inclusivity and doctrinal boundaries, individual expression and collective norms, remain persistent. The findings suggest that these tensions are negotiated through ongoing dialogue rather than resolved through definitive authority. Urban religious communities that encourage critical reflection and mutual learning are better equipped to navigate these tensions than those that rely on rigid hierarchies.

In this sense, social fragmentation transforms religion into a dialogical practice rather than a monolithic system. Religious meaning is produced through interaction, negotiation, and shared experience rather than imposed from above. This dialogical orientation reflects broader patterns of democratic engagement in urban societies, where legitimacy is derived from participation and relevance rather than tradition alone. Religion becomes one of many arenas in which individuals practice dialogue, negotiate difference, and construct shared meaning.

In conclusion, social fragmentation in urban society fundamentally reshapes patterns of religiosity by weakening singular religious authority and promoting selective engagement with religious

forms and leaders. Value pluralism and fluid social relations compel individuals to actively construct their religious identities in relation to diverse experiences and perspectives. This process generates a demand for religiosity that is capable of bridging differences while allowing space for personal expression. Far from signaling religious decline, this transformation reflects the adaptive capacity of religion to function as a source of meaning, identity, and social cohesion in fragmented urban environments. Understanding this dynamic is essential for analyzing contemporary religiosity and for developing theoretical frameworks that capture the complexity of religious life in modern cities.

Accordingly, religious practices are no longer fully anchored in traditional institutions such as formal mosques or conventional religious organizations. The study finds that alternative spaces have become new arenas for religious expression in urban society. Interest-based urban communities, religious discussions held in cafés, co-working spaces, and digital platforms serve as important media for contemporary religious practice. This spatial shift reflects a transformation in how religion is understood from a predominantly communal and institutional form to a more fluid and contextual one.

From Peter L. Berger's perspective, this phenomenon can be understood as a new process of externalization and objectivation in the social construction of religion. Urban individuals externalize their lived experiences into religious forms compatible with everyday life. Professional work environments, digital interactions, and economic pressures become integral components of the religious narratives they construct. These forms of religiosity subsequently undergo objectivation when collectively accepted and practiced within urban communities, thereby forming new shared social realities.

At the stage of internalization, individuals reabsorb these religious realities as part of their self-identity. The findings show that urban religiosity often manifests as personal piety that is not always visible through formal rituals but is reflected in work ethics, lifestyle choices, and consumption patterns. This process affirms Berger's argument that religion continues to function as a framework of meaning that legitimizes social order, even as its forms and expressions evolve within modern contexts.

Manuel Castells's framework further elucidates the role of digital networks in transforming urban religiosity. In a network society, social relations are no longer confined to physical spaces but are shaped through rapid, transboundary flows of information. The findings demonstrate that digital platforms have become primary media for disseminating religious symbols, discourses, and practices. Social media, online video channels, and instant messaging applications enable individuals to access religious knowledge anytime and anywhere, while also facilitating the formation of virtual religious communities that transcend geographic boundaries.

Castells emphasizes that symbolic power in a network society is largely determined by the ability to manage information flows. In the context of urban religiosity, this is evident in the emergence of religious figures who gain authority through digital visibility rather than institutional legitimacy alone. The findings indicate that urban communities tend to follow preachers or religious communities that deliver messages in communicative, relevant, and digitally fluent ways. This reinforces the conclusion that emerging religiosity is strongly shaped by network logic, where connectivity and visibility are key determinants.

However, the findings also demonstrate that digital networks do not function deterministically. Urban individuals actively select and interpret religious discourses according to their needs and lived experiences. Religion is not merely consumed as information but is negotiated and contextualized. This dynamic reflects the dialectical relationship between digital structures and individual agency described in Castells's network society framework.

Ali Shariati's perspective adds a critical and normative dimension to these findings. Shariati asserts that religion particularly Islam cannot be reduced to individual ritual practice or symbolic identity alone. Religion must be understood as a social force that shapes collective consciousness and drives social transformation. The findings indicate that although urban religiosity tends to be personal and flexible, there are deliberate efforts to link religious practice with social issues such as economic

justice, work ethics, and social solidarity. This aligns with Shariati's view that religion retains emancipatory potential in modern contexts.

In practice, the findings reveal the emergence of urban religious communities that integrate theological discussions with issues of career development, entrepreneurship, and healthy lifestyles. These communities serve as spaces where urban individuals interpret religion holistically, inseparable from everyday realities. The integration of Islamic teachings with self-development illustrates that emerging religiosity functions as a source of motivation and ethical guidance in facing urban life challenges, reflecting contextualized applications of Islamic values without abandoning their social dimension.

These findings are also reflected in shifting orientations of da'wah in urban society. Da'wah no longer focuses solely on ritual and normative aspects but increasingly addresses practical issues encountered in urban life. Approaches that link religion to work productivity, mental health, and life balance are found to be more readily accepted. This indicates that emerging religiosity develops as a response to concrete needs rather than as mere cultural symbolism.

Overall, the development of flexible religious patterns in urban society can be understood as the result of complex interactions between changing social structures, technological developments, and Islamic values. Berger explains how religious meaning is socially constructed, Castells highlights the role of digital networks in shaping and disseminating religiosity, while Shariati provides a normative framework for evaluating the direction and social implications of these transformations. Together, these perspectives demonstrate that urban religiosity does not signify religious decline but rather a creative adaptation of Muslim communities to modern realities.

Thus, this discussion affirms that changes in work structures, high mobility, and social fragmentation in cities have given rise to new forms of religiosity that are fluid, contextual, and integrated into everyday life. Urban religiosity emerges as a dynamic social phenomenon in which religion continues to play a vital role in shaping identity, ethics, and social consciousness, albeit in expressions distinct from classical traditions.

The findings also reveal a critical research gap in existing studies of urban religiosity namely, the tendency to examine emerging religious phenomena in a fragmented manner. This study demonstrates that urban religiosity cannot be adequately explained solely through secularization or religious revival frameworks. Instead, emerging religiosity results from the intersection of Islamic values with the logic of network society and urban culture. Berger explains the negotiation of religious meaning in plural urban contexts, Castells elucidates the role of digital infrastructure in shaping transpatial religious communities, and Shariati provides normative critique to ensure alignment with social justice values. The integration of these theories yields a more comprehensive understanding that bridges previously disconnected analytical approaches.

In relation to the research questions, the findings indicate that digital interaction, urban economic conditions, and lifestyle factors are the primary determinants shaping new religious patterns. Social media and digital platforms function not only as channels of da'wah but also as spaces for constructing new forms of religious authority based on popularity and connectivity. From Castells's perspective, this reflects the characteristics of network society; Berger views it as a process of internalizing religious meaning through new forms of social legitimacy; and Shariati reminds us that religious authority must remain oriented toward social emancipation and collective consciousness. These dynamics are reflected in shifting urban preferences toward preachers who are communicative, contextually relevant, and digitally active.

The findings further demonstrate that the research objective to develop a comprehensive understanding of social change and urban religiosity through Islamic sociology has been achieved by identifying key characteristics of emerging religiosity. These include an emphasis on personal piety, symbolic religious identity, and the integration of religion with economic activities and consumption. Berger explains the social re-signification of religious symbols, Castells illustrates their digital production and circulation, and Shariati emphasizes the need for critical awareness to prevent

superficial formalism. Consequently, emerging religiosity appears both personal and collectively mediated through communities and digital networks.

The theoretical contribution of this study lies in advancing Islamic sociology by demonstrating how classical and contemporary social theories can be integrated with Islamic perspectives to analyze urban realities. The findings reinforce the argument that religion is not a static entity but a dynamic social reality. Berger provides micro- and meso-level analysis of meaning construction, Castells offers macro-level insight into network structures, and Shariati supplies a normative Islamic foundation. This synthesis results in a holistic analytical model of urban religiosity relevant to Muslim societies.

Practically, the findings have implications for developing da'wah and religious education strategies in urban contexts. Adaptive, dialogical, and digitally mediated approaches are shown to be more effective. Castells underscores the importance of understanding network logic, Berger highlights social legitimacy, and Shariati emphasizes social transformation. These insights can guide religious institutions, educators, and da'wah practitioners in designing programs responsive to urban needs.

Academically, this study enriches the literature on Muslim urban religiosity by offering an integrative perspective rarely applied in previous research. The dialogical reading of Berger, Castells, and Shariati provides a robust analytical foundation for understanding social change and religiosity. This contribution encourages future comparative and cross-national studies, as well as methodological innovation.

In conclusion, this study demonstrates that urban social change generates complex and multidimensional religious patterns. By connecting the research problem, gap, objectives, and contributions through three major theoretical frameworks, this study offers a novel Islamic sociological model for analyzing urban religiosity. The integration of social construction theory, network society theory, and Islamic sociology not only advances academic discourse but also provides meaningful theoretical and practical implications for understanding Muslim religiosity in contemporary urban life.

CONCLUSION

This study concludes that the dynamics of social change in urban contexts significantly reshape patterns of religiosity, giving rise to new religious phenomena that reflect both continuity and transformation within Islamic life. Drawing from the findings and discussion, it is evident that rapid urbanization, technological advancement, educational mobility, and economic restructuring have altered the social fabric of urban Muslim communities. These structural shifts do not diminish religiosity; rather, they reconfigure its expressions, orientations, and institutional forms. In line with the title, *Social Change and Patterns of Religiosity in Urban Society: An Islamic Sociological Analysis of New Religious Phenomena*, the research demonstrates that contemporary urban religiosity is characterized by adaptive negotiation between normative Islamic teachings and modern social realities.

The findings reveal that urban Muslims tend to exhibit individualized yet publicly expressive forms of religiosity. The discussion shows that increased access to digital media and transnational Islamic discourses has diversified religious authority and fragmented traditional patterns of religious transmission. Religious learning is no longer confined to conventional institutions such as pesantren or local mosques; instead, it increasingly occurs through online platforms, urban study circles, and lifestyle-oriented religious communities. This transformation reflects what Islamic sociology conceptualizes as the shift from communal-traditional religiosity to reflexive and network-based religiosity. Consequently, religious authority becomes more fluid, negotiated, and sometimes contested, while remaining anchored in scriptural references.

Furthermore, the research concludes that new religious phenomena in urban society are not indicative of secular decline but represent processes of religious revitalization within modern settings. The results indicate the emergence of Islamic philanthropic movements, hijrah communities, halal lifestyle campaigns, and faith-based entrepreneurial initiatives. These phenomena illustrate how Islamic values are recontextualized to address contemporary aspirations such as professional success, self-improvement, and social mobility. The discussion underscores that such developments embody an integrative model of religiosity in which piety, consumption, and public visibility coexist. Urban

religiosity thus becomes performative yet meaningful, symbolic yet substantively linked to ethical self-discipline.

Another significant conclusion concerns the role of social stratification in shaping religious patterns. The findings show that middle-class urban Muslims play a pivotal role in producing and disseminating new religious trends. Their educational capital and digital literacy enable them to articulate Islamic narratives compatible with cosmopolitan lifestyles. The discussion highlights that this phenomenon does not necessarily erode orthodoxy; rather, it reflects reinterpretation within accepted theological boundaries. From an Islamic sociological perspective, this indicates the resilience of Islamic normative frameworks, which continue to function as moral reference points amid structural transformation.

The study also concludes that urban social change intensifies pluralization within Muslim communities. Differences in interpretation, practice, and affiliation become more visible in metropolitan settings where diverse groups interact. However, the findings suggest that such pluralization does not automatically lead to fragmentation. Instead, it fosters dialogical engagement and selective affiliation, where individuals consciously choose religious communities aligned with their spiritual and social preferences. The discussion affirms that this selective religiosity corresponds with broader processes of late modernity, yet remains embedded within Islamic ethical commitments.

Importantly, the research emphasizes that new religious phenomena should be understood as socio-religious adaptations rather than deviations. Urban Muslims reinterpret concepts such as hijrah, da'wah, and ukhuwah in ways that resonate with contemporary social realities. These reinterpretations maintain theological continuity while transforming modes of expression. The study therefore challenges deterministic secularization theses and supports the argument that modernization in Muslim societies produces differentiation rather than religious decline. Islam persists as a dynamic moral system capable of responding to urban complexity.

In conclusion, the integration of empirical findings and theoretical discussion affirms that social change in urban environments generates hybrid and evolving patterns of religiosity. Urban Muslim religiosity is marked by reflexivity, digital mediation, middle-class agency, and lifestyle integration, while remaining normatively rooted in Islamic teachings. The emergence of new religious phenomena reflects adaptive strategies through which Muslims negotiate identity, morality, and community in rapidly transforming social contexts. This Islamic sociological analysis demonstrates that urban social transformation does not marginalize religion; instead, it rearticulates religious life in innovative yet doctrinally grounded forms. Consequently, understanding contemporary urban Islam requires attention to the interplay between structural change, cultural production, and enduring theological commitments, as highlighted throughout the results and discussion of this study.

REFERENCES

- Aelbrecht, P., & Arefi, M. (2023). Emerging knowledge on the social dimension of urban design. In *URBAN DESIGN International* (Vol. 28, Nomor 4, hal. 253–255). Springer Science and Business Media LLC. <https://doi.org/10.1057/s41289-023-00234-z>
- Afshari, S. (2023). Religion and religiosity. In *Religion, Media and Conversion in Iran* (hal. 38–55). Routledge. <https://doi.org/10.4324/9781003004905-3>
- Alfawzan, A., Tamvada, J. P., Aldhehayan, A., Temouri, Y., & Pereira, V. (2024). The impact of Islamic religiosity on innovation propensity. In *Technological Forecasting and Social Change* (Vol. 207, hal. 123598). Elsevier BV. <https://doi.org/10.1016/j.techfore.2024.123598>
- Alkhafagee, K. H., & Basee, D. H. (2023). Urban Resilience as a Mitigating Mechanism of Urban Change: Insights from Two Case Studies. In *International Society for the Study of Vernacular Settlements* (Vol. 10, Nomor 8, hal. 162–178). International Society for the Study of Vernacular Settlements. <https://doi.org/10.61275/isvsej-2023-10-08-12>
- Archibald, P., Daniels, K., & Jennings, G. (2025). U-PREPARE for conflict in an urban environment: a model for advocacy and social change. In *Research Handbook on Social Work and Societies*

- (hal. 330–347). Edward Elgar Publishing. <https://doi.org/10.4337/9781035329274.00038>
- Ariza-Montes, A., Quan, W., Radic, A., Koo, B., Kim, J. J., Chua, B.-L., & Han, H. (2023). Understanding the behavioral intention to use urban air autonomous vehicles. In *Technological Forecasting and Social Change* (Vol. 191, hal. 122483). Elsevier BV. <https://doi.org/10.1016/j.techfore.2023.122483>
- Attard, M. (2023). Climate Change and Urban Logistics. In *The Routledge Handbook of Urban Logistics* (hal. 323–332). Routledge. <https://doi.org/10.4324/9781003241478-29>
- Bailey, J. (2025). Urban sociology at a ‘low’ level. In *Social Theory for Planning* (hal. 119–134). Routledge. <https://doi.org/10.4324/9781003601623-8>
- Baker, C. (2023). Territories of faith; religion, urban planning and demographic change in post-war Europe **Territories of faith; religion, urban planning and demographic change in post-war Europe**, edited by Sven Sterken and Eva Weyns, Leuven, Leuven University Press, 2022, 362 pp., \$65 (ppk), ISBN: 9789462703094. In *Politics, Religion & Ideology* (Vol. 24, Nomor 3, hal. 452–455). Informa UK Limited. <https://doi.org/10.1080/21567689.2023.2219133>
- Berizzi, C., Mazurkiewicz, M., & Terlicher, G. N. (2025). Public Open Spaces and Water: Urban Design in Response to Climate Change. In *The Urban Book Series* (hal. 521–544). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-77752-3_26
- Bolger, D. (2025). Community-based organizations and the production of collective efficacy in majority black neighborhoods in Houston, Texas. In *Journal of Urban Affairs* (hal. 1–17). Informa UK Limited. <https://doi.org/10.1080/07352166.2025.2501543>
- Bratberg, Ø., & Brandal, N. (2025). Changing social democratic urban–rural cleavages. In *Social democracy and urban politics*. Manchester University Press. <https://doi.org/10.7765/9781526187628.00010>
- Bródy, L. S. (2024). Structures and agents: re-scaling citizen participation in urban regeneration. In *Research Handbook on Urban Sociology* (hal. 492–507). Edward Elgar Publishing. <https://doi.org/10.4337/9781800888906.00042>
- C., A. K. (2024). Exploring Urban Modernity : Social Change and Youth Identity in Kathmandu. In *Journal of National Development* (Vol. 37, Nomor 1, hal. 123–133). Research Foundation International and Centre for Studies of National Development. <https://doi.org/10.62047/jnd.2024.06.30.123>
- Chen, L., Zhong, X., & Pan, J. (2024). Establishing substitute families: Care arrangements for childless older people in urban China. In *Chinese Journal of Sociology* (Vol. 10, Nomor 3, hal. 506–527). SAGE Publications. <https://doi.org/10.1177/2057150x241265226>
- Cheng, X., Ge, F., Xu, M., & Li, Y. (2024). The heat island effect, digital technology, and urban economic resilience: Evidence from China. In *Technological Forecasting and Social Change* (Vol. 209, hal. 123802). Elsevier BV. <https://doi.org/10.1016/j.techfore.2024.123802>
- Defossé, G. E. (2023). Editorial: Fires in the wildland urban interface: An emerging global phenomenon threatening modern society. In *Frontiers in Forests and Global Change* (Vol. 6). Frontiers Media SA. <https://doi.org/10.3389/ffgc.2023.1137014>
- Dikmans, B., Serrat, R., Stegen, H., Vercauteren, T., Donder, L. De, & Dury, S. (2025). “Life Course of Place”: Older Adults’ Social Networks and Informal Help Amidst Urban Change. In *Urban Planning* (Vol. 10). Cogitatio. <https://doi.org/10.17645/up.9909>
- Etzioni-Halevy, E. (2024). The advent of modern society in contemporary sociology (B): Marxist, neo-Marxist and dependency theory. In *Social Change* (hal. 58–84). Routledge. <https://doi.org/10.4324/9781003519805-5>

- Fadel, M. (2023). ADOPTION IN ISLAMIC LAW. In *Islamic Jurisprudence, Islamic Law, and Modernity* (hal. 273–290). Lockwood Press. <https://doi.org/10.2307/jj.8275990.16>
- Fernández-Alvarado, J. F., & Fernández-Rodríguez, S. (2023). Environmental risk assessment based on the allergenicity of urban green infrastructure: Case study of an urban park. In *Sustainable Cities and Society* (Vol. 94, hal. 104532). Elsevier BV. <https://doi.org/10.1016/j.scs.2023.104532>
- Gardner, A. M. (2024). *The Fragmentary City*. Cornell University Press. <https://doi.org/10.7591/cornell/9781501774980.001.0001>
- Ghuraiya, A. S. S. (2024). Adaptation to Climate Change Urban Heat Island Effect and Its Challenges in Urban Settlement. In *Calibrating Urban Livability in the Global South* (hal. 403–410). B P International. <https://doi.org/10.9734/bpi/mono/978-81-971889-1-6/ch29>
- Gorjian, M. (2025). *Green Gentrification and Community Health in Urban Landscape: A Scoping Review of Urban Greening's Social Impacts*. Springer Science and Business Media LLC. <https://doi.org/10.21203/rs.3.rs-7225794/v1>
- Hart, J. (2025). 'In the neighbourhood': social solidarity and the politics of urban governance in colonial Accra. In *Urban History* (hal. 1–18). Cambridge University Press (CUP). <https://doi.org/10.1017/s0963926825000082>
- Hefner, R. W. (2025). Religion in cultural evolution: Robert N. Bellah and the comparative sociology of religion and modernity Book Reviewed: Edited with an introduction and conclusion by MadsenRSullivanWMSwidlerA, et al. Challenging Modernity: Robert N. Bellah, Columbia University Press: New York, 2024. In *International Sociology* (Vol. 40, Nomor 5, hal. 687–699). SAGE Publications. <https://doi.org/10.1177/02685809251392483b>
- Hidayatulloh, T., & Saumantri, T. (2024). Religious Dialectics in Urban Society in Tolerance Villages of Bandung City: Analysis of Emil Durkheim's Religious Functionalism. In *Al-Madinah: Journal of Islamic Civilization* (Vol. 1, Nomor 1, hal. 1–12). Pusat Pengkajian dan Pengembangan Islam Jakarta. <https://doi.org/10.70901/c7wmv865>
- Huang, W., & Lin, G. (2023). The relationship between urban green space and social health of individuals: A scoping review. In *Urban Forestry & Urban Greening* (Vol. 85, hal. 127969). Elsevier BV. <https://doi.org/10.1016/j.ufug.2023.127969>
- Izzati, R. N., & Iqbal, H. M. (2023). EVERAGING THE HERITAGE SIGNIFICANCE OF THE CESME IN ISTANBUL TO CREATE A QUALITY URBAN PLACE. In *Journal of Islamic, Social, Economics and Development* (hal. 93–102). Academic Inspired Network. <https://doi.org/10.55573/jised.085410>
- Jalili, J. (2023). Making a Scene: Urban Landscapes, Gentrification, and Social Movements in Sweden. In *Contemporary Sociology: A Journal of Reviews* (Vol. 52, Nomor 3, hal. 230–232). SAGE Publications. <https://doi.org/10.1177/00943061231172096f>
- Kershaw, T. (2024). Planning for urban resilience. In *Climate Change Resilience in the Urban Environment (Second Edition)* (hal. 6). IOP Publishing. <https://doi.org/10.1088/978-0-7503-5262-8ch6>
- Leyh, D. (2025). Urban Ecological Perspectives on Social Cohesion. In *Social Cohesion and Diversity in Urban Neighborhoods* (hal. 201–210). Springer Fachmedien Wiesbaden. https://doi.org/10.1007/978-3-658-47462-1_12
- Li, L., Du, Q., Ren, F., Huang, L., Voda, M., & Ning, P. (2023). Geolocated social media data for measuring park visitation in Shenzhen, China. In *Urban Forestry & Urban Greening* (Vol. 88, hal. 128069). Elsevier BV. <https://doi.org/10.1016/j.ufug.2023.128069>
- Locke, D. H., Roman, L. A., Henning, J. G., & Healy, M. (2023). Four decades of urban land cover change in Philadelphia. In *Landscape and Urban Planning* (Vol. 236, hal. 104764). Elsevier BV.

<https://doi.org/10.1016/j.landurbplan.2023.104764>

- Maddrell, A. (2023). Afterword: urban deathscapes - bodies, ritual spaces, urban inequalities, pressures, and opportunities. In *New Perspectives on Urban Deathscapes* (hal. 198–203). Edward Elgar Publishing. <https://doi.org/10.4337/9781802202397.00019>
- Markos, V., Kocsis, Z., Demeter-Karászi, Z., & Pusztai, G. (2024). Types of Student Work and Religiosity among Higher Education Students in Central and Eastern Europe. In *Annual Review of the Sociology of Religion. Volume 15 (2024)* (hal. 277–308). BRILL. https://doi.org/10.1163/9789004713802_014
- Marques, T. S., Santos, H., & Saraiva, M. (2024). Urbanisation and Territorial Change in Portugal. In *The Urban Book Series* (hal. 37–54). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-59679-7_3
- Mou, N., Wang, J., Zheng, Y., Zhang, L., Makkonen, T., Yang, T., & Niu, J. (2023). Flowers as attractions in urban parks: Evidence from social media data. In *Urban Forestry & Urban Greening* (Vol. 82, hal. 127874). Elsevier BV. <https://doi.org/10.1016/j.ufug.2023.127874>
- Muhammad, M. (2024). *Review for "Religiosity role on Islamic bank consumers' self-esteem, mortal salience and social responsibility (CnSR): a terror management theory (TMT) perspective"*. Emerald. <https://doi.org/10.1108/ijse-02-2024-0105/v2/review1>
- Nguyen, H. T. (2024). Mediating Gendered Bodies, Culture, and Urban Spaces. In *Religion and Society* (Vol. 15, Nomor 1, hal. 184–197). Berghahn Books. <https://doi.org/10.3167/arrs.2024.150120>
- Nicholls, W. J., & Jain, A. V. (2023). Urban Social Movements. In *The Routledge Handbook of Comparative Global Urban Studies* (hal. 156–168). Routledge. <https://doi.org/10.4324/9780429287961-12>
- Nur, A. (2023). Religious Moderation Index in Darul Ikhlas Islamic Boarding School. In *BELIEF: Sociology of Religion Journal* (Vol. 1, Nomor 2, hal. 170). IAIN Bukittinggi. <https://doi.org/10.30983/belief.v1i2.7267>
- Office, I. J. of S. E. E. (2024). *Decision letter for "Religiosity role on Islamic bank consumers' self-esteem, mortal salience and social responsibility (CnSR): a terror management theory (TMT) perspective"*. Emerald. <https://doi.org/10.1108/ijse-02-2024-0105/v1/decision1>
- Owens, R. (2023). The Chicago School of Urban Sociology. In *Urban Studies*. Oxford University Press. <https://doi.org/10.1093/obo/9780190922481-0071>
- Pauwels, L. (2023). Introduction to “Visual and Multimodal Urban Sociology, Part B: Exploring the Urban Everyday.” In *Visual and Multimodal Urban Sociology, Part B* (hal. 1–6). Emerald Publishing Limited. <https://doi.org/10.1108/s1047-00422023000018b010>
- Peng, B., Gao, F., Chen, H., & Wei, G. (2025). From fragmentation to synergy: Exploring the coordinated development of urban resilience and urban low-carbon transformation. In *Sustainable Cities and Society* (Vol. 131, hal. 106748). Elsevier BV. <https://doi.org/10.1016/j.scs.2025.106748>
- Rastandeh, A., & Jarchow, M. (2023). Measuring the impacts of climate change on the spatial structure of grasslands in urban landscapes of North America. In *Urban Forestry & Urban Greening* (Vol. 86, hal. 128000). Elsevier BV. <https://doi.org/10.1016/j.ufug.2023.128000>
- Reimann, C. (2025). Resilient forces of public amusement: the negotiation of ‘urban modernity’ in a peripheral port city (1880s–1930s). In *Urban History* (hal. 1–20). Cambridge University Press (CUP). <https://doi.org/10.1017/s0963926825000173>
- Santamouris, M. (2023). Environmental, energy, and health impact of urban mitigation technologies. In *Urban Climate Change and Heat Islands* (hal. 297–333). Elsevier.

<https://doi.org/10.1016/b978-0-12-818977-1.00001-6>

- Sirat, Z., & Aesar, H. (2024). The Relationship of Religiosity and Anxiety among University Students: A Case Study at Kunduz University. In *Kunduz University International Journal of Islamic Studies and Social Sciences* (hal. 187–200). Kunduz University. <https://doi.org/10.71082/zhes4277>
- Skoyles, A., Drescher, M., Parker, D. C., & Robinson, D. T. (2025). Nature's role in residential development: Identifying leverage points for climate change planning in Ontario, Canada. In *Urban Forestry & Urban Greening* (Vol. 105, hal. 128714). Elsevier BV. <https://doi.org/10.1016/j.ufug.2025.128714>
- Srinarwati, D. R., Setiawan, R., & Zaman, A. Q. (2024). Religiosity and Consumerism: An Autopsy on Ideological Paradoxes in Islamic Religious Congregation. In *KnE Social Sciences*. Knowledge E DMCC. <https://doi.org/10.18502/kss.v9i6.15257>
- Strhan, A. (2024). *The Spiritual Turn: The Religion of the Heart and the Making of Romantic Liberal Modernity*. In *American Journal of Sociology* (Vol. 130, Nomor 2, hal. 529–532). University of Chicago Press. <https://doi.org/10.1086/730699>
- Willford, A. C. (2025). *Modernity and Malevolence in the Psychiatric Clinic*. University of Hawaii Press. <https://doi.org/10.2307/jj.25291704>
- Yankson, E., & Allotey, A. A. (2024). Rural-urban migration and the right to the city: urban social movements in the informal settlements of Namibia and Ghana. In *Handbook on Urban Social Movements* (hal. 148–166). Edward Elgar Publishing. <https://doi.org/10.4337/9781839109652.00016>
- Yip, N.-M. (2024). Urban social ecology and neighbourhood effects revisited. In *Research Handbook on Urban Sociology* (hal. 135–150). Edward Elgar Publishing. <https://doi.org/10.4337/9781800888906.00017>
- Yuan, C., Ma, N., & Xiong, X. (2024). The impact of urban growth boundary on urban sprawl: evidence from China. In *Regional Environmental Change* (Vol. 24, Nomor 4). Springer Science and Business Media LLC. <https://doi.org/10.1007/s10113-024-02317-1>