

COMMODIFICATION OF RELIGION AND THE EFFECT OF GLOBALIZATION ON ISLAMIC RELIGIOUS VALUES

Ade Afriansyah

Institut Agama Islam Negeri Palangka Raya, Palangka Raya, Indonesia

Adinda Aulia Rahmah *¹

Institut Agama Islam Negeri Palangka Raya, Palangka Raya, Indonesia
adindaaur@gmail.com

ABSTRACT

This article discusses the influence of globalization on the values of Islam. Globalization is a phenomenon that brings about social changes in society. Islam, as a universal religion, has a significant impact on the social changes that occur due to globalization. This article outlines the positive and negative effects of globalization on Islam and emphasizes the importance of moderation in dealing with these changes. The research is based on many controversies that have arisen in the context of globalization, with a focus on the position of Islam in the global world. Its aim is to provide insight into the position of Islam on the global stage through a qualitative descriptive approach. The article also asserts that Islam remains relevant in facing the challenges of our times, especially in the era of globalization. The positive impacts of globalization include technological advancements and easier access to knowledge, while the negative impacts involve the erosion of ethics, morals, and lifestyles due to the influence of Western culture brought by globalization. The article also highlights fundamental differences in Islam that may lead to conflicts in dealing with globalization. Finally, the article raises questions about how a Muslim should respond to globalization that may not always align with Islamic principles.

Keywords: Globalization, Values, Islam.

INTRODUCTION

The era that continues to change today, which is full of sophistication, modernity and global connectedness, has brought drastic changes in human life. This phenomenon is greatly influenced by technological developments and globalization, which have changed all aspects of life, including culture, values and religion. Globalization, as one of the main drivers of this change, has created significant challenges and opportunities in the context of the development of Islamic religious values.

In this era, access to knowledge is increasingly widespread, enabling humans to create new innovations that shape the modern world (Barus, 2017). The development of technology and advances in science have become clear evidence of success in changing an era that was previously considered ancient into an era full of sophisticated technology. However, the question is, how will the Islamic religion, in this context of globalization, adapt and survive?

The Islamic religion, which has a long and rich history, has undergone a process of assimilation with current world developments (Hasan, 2005). While developed countries adopted moral and philosophical expansion, Islam actually tried to clarify and strengthen understanding of the Koran and Hadith. In the process of its development, Islam created new innovations in law,

¹ Correspondence author

such as contemporary fiqh, which adapts traditional Islamic law to modern civilization (Ainina, 2022).

The development of globalization has significant consequences for religious values, including Islam. Therefore, Muslims must be wise and knowledgeable in facing globalization so as not to fall into wrong understanding or religious misguidance. However, it is also important to recognize that globalization has a positive impact in making human life easier as long as it is not misused.

Even though globalization has been going on for quite a long time, there are various controversies and polemics regarding the relationship between Islam and globalization (Dahlan, 2012). Therefore, this article will explain this phenomenon through the interpretation of verses relating to changes in Islam and explore the various views of different scholars in dealing with these changes.

In the overall context of globalization, the rapid development of life is like a spinning wheel, rolling and influencing the lives of people around the world, including Muslims. Islamic teachings are becoming increasingly complex and mixed, which cannot be separated from the role of Western society in trying to influence the lives of Muslims. Apart from that, Islamic scholars educated in the West also contributed to blurring the concepts of true Islamic teachings.

DISCUSSION

UNDERSTANDING ISLAM AND GLOBALIZATION

Islam has the meaning of a religion that brings peace. This religion exists to create peace throughout the universe. In Islam, there are several conditions that must be met to achieve this level of peace (Harmi, 2022). One of the important conditions is to surrender, submit and obey only Allah SWT. People who follow the Islamic religion are called Muslims, and a Muslim is considered a safe person, who brings security not only to himself, but also to others (Jalil, 2021). Islam regulates all aspects of human life through the Shari'a, which guides them in achieving true happiness, namely the pleasure of Allah SWT. Taqwa, or piety, is an important principle in Islam, and obedient people have an advantage in the journey to true happiness, even though they may be faced with various obstacles (Nur, 2019).

Islam does not separate world affairs from the affairs of the afterlife. These two aspects are considered the same and both can be achieved with knowledge. Life in this world is used as a field for planting charity, which will become provisions for the afterlife (Suryana, 2018). However, the time for charity in the world is very short, and many people use this time as a rare moment. Islam provides comprehensive guidance in various aspects of life, and this is a great blessing. By following Islamic principles, a person can live purposefully and face the challenges of an era that continues to change and develop.

On the other hand, globalization refers to the process of combining various elements that were previously divided into one unified whole. It also creates changes that did not exist before. Globalization does not only involve combining elements, but also creating strong relationships around the world. Interaction and interdependence among countries, individuals, and cultures are important characteristics of the era of globalization. The development of technology and communication has a big role in speeding up this process.

The definition of globalization does not yet have a definite meaning, and views about it vary depending on the perspective used. Globalization can be seen as a natural, historical, traditional process, or as an ethic used to describe the universality of the world, the disappearance

of geographical, socio-cultural, economic and societal boundaries. Globalization is not new, but has existed since ancient times until the present. The success of globalization today is indicated by technological developments, international trade and industrial developments after the Industrial Revolution. Globalization is a phenomenon that has a significant impact on the entire world (Weicher, 2019). According to the global language, it is all or comprehensive. Meanwhile, globalization is the globalization of all aspects of life, the realization of all aspects of life. Then, the broad definition of globalization is the process of growth in developed countries (America, Europe and Japan) carrying out massive expansion. Then try to dominate the world with technological, scientific, political, cultural, military and economic power.

The 21st century, a century of globalization marked by freedom and openness, has appeared on the doorstep. This century is a century full of hope, full of positive things that can be utilized. However, this century is also a frightening century, because of the various negative challenges that can damage human civilization. We realize that globalization is a breakthrough as a result of trends in human life that touch all aspects of religious life, social culture, economics, finance, politics, education and so on. Therefore, the term globalization, which was first introduced by Theodore Levitte in 1985, has become a magical word, which is often dismissed in all discussions on various topics (Yunita, Y., Mahfuz, M., & Sumai, S., 2016).

In Islam, globalization itself has long been known as *Rahmatan Lil Alamin*, namely the universalization or internationalization of Islam in various areas of human life in the universe, as Allah SWT says: "And We have not sent you, but to (become) a mercy to the universe (Q.S. Al-Anbiyaa; 107) changes due to globalization will be driven faster by very strong currents, reaching everywhere almost without limits due to technological advances in the fields of information and communication. Sooner or later, the impact of globalization will surface on the verandahs of our homes. . whether in the form of grace or curse, positive or negative, constructive or destructive (Sholiha, 2020).

Globalization is relatively new among Indonesian society. Before the 1980s, this term was not as popular as it is now. Global, which means worldwide or universal. The term globalization was first introduced in America, with its initial meaning being the spread of something widely (Hans Peter Martin, 2003:20). America is very aggressive in promoting this term throughout the world, which creates suspicion towards this propaganda. Usually, when a country introduces a particular teaching or lifestyle, that country hopes that the American lifestyle can be accepted and adopted by the rest of the world (Al-Qardhawi, 2000:6).

Globalization is a translation of the English "globalization." In Arabic, this term is known as "al-`Alamiah" (العالمية). There is another term that is similar to "al-`Alamiah," namely "al-`Alamiyah" (العامية). Even though they both have the same root, "al-`Alamiah" and "al-`Alamiyah" have different meanings (Rafiq, 2007:6). "Al-`Alamiyah" can be loosely interpreted as Islamic globality or Islamic globalization, which refers to the universality of Islamic teachings.

Globalization today is a form of pressure from the West and political, economic and social cultural domination of Eastern or third countries. America, as a leader in science and technology, as well as a strong military power, claims to be the ruler of the world. By borrowing a term from Al-Jabiri, globalization can be interpreted as "Americanization of the world" (Al-Jabiri, 1997:15). Interaction in the teachings of globalization is like the relationship between masters and slaves, or giants and dwarves, not as interactions between brothers and sisters who support each other. Therefore, it is not surprising that in this dynamic mutual attacks and competition occur.

Globalization today can also be equated with westernization and is a new form of imperialism. America realized that the old ways were no longer effective in colonizing developing countries. Therefore, they create new narratives that are more easily accepted by various groups (Thohir, 2014). One aspect of current globalization is the spread of Western culture and its domination over other cultures. Western views that are materialistic and pragmatic are traded throughout the world. In Western culture, aspects such as pornography, homosexuality, or pregnancy out of wedlock are considered legal. However, this view often conflicts with the values of divine religions and even healthy human norms.

CHARACTERISTICS OF ISLAM AND GLOBALIZATION

To achieve the goal of practicing religious teachings, a kamil (perfect) and syamil (comprehensive) understanding is needed. This understanding is very important in understanding the characteristics of the Islamic religion (Idi & Suharto, 2006). Some characteristics of the Islamic religion that need to be understood include :

1. Rabbaniyyah : Islam comes from Allah SWT, not the result of human engineering. This religion places humans as the axis in the structure of life.
2. Insaniyyah : Islam places humans as the focus in the structure of life.
3. Syumuliyah : Islam covers all aspects of life, the focus of its study is comprehensive without ignoring other aspects.
4. Al Waqiyah : Realistically, Islam can be applied by people from various backgrounds without conflicting with the realities of the times.
5. Al Wasathiyah : Balanced, Islam does not tend to just one thing, but is balanced in meeting needs, such as the mind and spiritual sense, logic and feelings.
6. Al Wudhuh : The objectives, procedures and Islamic law are clear, so that followers of the Islamic religion are not confused in carrying out the rules that Allah SWT has set.
7. Al Jam'u Baina At Tsabat Wa Al Murunah : Islamic teachings are flexible and permanent. Islamic Sharia remains a definite law, but there are leeway in the procedures for implementing it according to the situations and conditions experienced by its adherents.

Islam is present in the world as a blessing for the universe. His presence creates compassion and peace for humanity and the universe. In a short time after the industrial revolution, globalization has become a popular topic (Rosyidah, 2021). In this relatively short period, the concept of globalization has developed and spread widely. Paul Kennedy and Roben Cohen note that globalization has both positive and negative characteristics, including :

1. Accumulation of shared problems : From disease pandemics to international debt problems, globalization has caused complex shared problems.
2. Changes in the concept of time and space : Technology and the internet have enabled fast and efficient global interactions.
3. Economic sector dependence : The growth of global transactions is triggered by economic and market dependence between countries.
4. Narrowing of interactions : Globalization has made the world feel more connected and closer, especially through the development of technology and mass media such as television, radio and mobile phones.

Globalization with its characteristics has potential benefits and disadvantages. As Muslims, we must be wise in taking advantage of globalization and strive to spread these benefits to others so that we and others can experience the blessings of Islam.

THE IMPACT OF GLOBALIZATION ON THE ISLAMIC WORLD

World changes in all aspects of life, one of which is caused by globalization, which has characteristics of interaction and integration. Globalization creates a transparent world order without any separation between countries. The impact of this diversity of multidimensional perspectives is felt in socio-cultural transformation in various communities, including in Indonesia as part of a global society.

Advances in technology and information that emerged in the 20th century have strengthened the globalization process. The existence of globalization in the midst of life brings many impacts and changes to the world order. The impact of globalization is not only positive, but also negative that must be faced. Globalization first affected the information and technology sector, which then influenced other sectors such as culture, politics, social, science and others. For example, the development of mobile phones, the widespread internet, and television broadcasts that reach the entire world have brought about changes in the way information is disseminated and consumed by the global community. This has an impact on social interactions, ethics and traditions, including changes in the lifestyles of young people who are increasingly influenced by Western culture.

Globalization also has positive and negative impacts in the Islamic world, such as :

- a. Positive Impact of Globalization in the Islamic World :
 1. The presence of the internet makes it easier for Muslims to access religious knowledge, which helps increase religious understanding.
 2. Advances in transportation make traveling to study more efficient and effective.
 3. Diverse mass media enable Muslims to gain a more practical understanding of religion.
 4. The internet allows Muslims to share religious knowledge globally, so that the benefits of this knowledge can be felt by Muslims throughout the world.
- b. Negative Impact of Globalization in the Islamic World :
 1. Muslim identity has become blurred due to the influence of globalization which is dominated by Western liberal thought, causing a decline in the quality of reason and morals in understanding religion.
 2. Limited development of Muslim individual potential due to being restricted in thinking and dependence on foreign ideologies.
 3. Excessive adoption of Western values has an impact on the mindset of Muslims.
 4. Media, such as radio, TV and print media that are oriented towards the West, cause changes in traditional Islamic culture and values.

THE EXISTENCE OF ISLAM IN GLOBALIZATION

Globalization today affects almost every aspect of human life, including culture, economics, politics and even religion. The influence of globalization which permeates various aspects will shape the world order of the future. However, globalization also often creates cultural differences that give rise to conflict. While we must interact, share, and contribute to global civilization, we must also maintain fidelity to the principles of our religion.

One of the frictions that often arises in the context of globalization is the conflict between Western and Islamic thought. The fundamental differences in principles between Islam and the

widely held secular views of globalization are often a source of tension. Islam as a religion with divine principles and secular views in globalization sometimes conflict in various aspects, which makes Islam often in a position that is not in line with Western values that dominate globalization (Meuleuman, 2001).

The question that arises is whether Islam can find its identity and balance its position in the current of globalization originating from the West and the East. There are groups who firmly reject the influence of globalization to protect religious values and Muslim identity (Firdausi, 2013). On the other hand, there are also those who accept the influence of globalization unconditionally, considering it a guarantee of progress and development.

To position Islam in the challenges of globalization, Muslims need to be wise. For example, Muslims must be more critical in assessing developing trends and thoughts, both from the East and the West. They must open themselves to the progress brought by globalization, but must also not let its effects go unfiltered. Understanding of the Islamic religion must be solid and not easily shaken by new trends that emerge in the era of globalization.

In facing globalization, Muslims can take several important views. First, Islam as a religion has a strong foundation in theory, sharia and history. There is no need to worry about the emergence of new schools of thought, because Islam already has a solid foundation. Second, globalization is an inevitable reality and has penetrated all aspects of life. Therefore, Muslims cannot isolate themselves. Third, Muslims need to be realistic and accept that we live in an era of globalization full of advances in technology, communication and information. It is not wise to remain silent or isolate oneself in this era (Abdul & Muhammad, 1987).

Facing the challenges of globalization is a complex task, and Muslims must do so wisely, maintaining their religious identity and values, while remaining open to the positive developments offered by globalization.

THE VALUE OF ISLAMIC RELIGION IN THE ERA OF GLOBALIZATION

Values are a set of beliefs and feelings that give a specific identity to a person's thoughts, feelings, attachments, and behavior. These values can originate from beliefs, feelings, sentiments, or identities held by individuals, or can also originate from the teachings and revelations given by Allah SWT. These values are general guidelines that shape an individual's outlook on life and can become the basis that regulates actions and decisions.

A value system is a framework used to approach the concept of value and can be divided into two types: values that are divine and normative, and values that are mondial (worldly) which are described as beliefs, sentiments, or identities that apply at a certain time in a place, time, or universe. These values influence the culture and identity of a human group and serve as a guide for their actions and behavior in everyday life (Handaru, 2021).

Islam emphasizes that every individual, regardless of differences in race, color, language and social status, has the potential to achieve a high level of moral and spiritual development. The Qur'an recognizes these differences as signs of God, but does not privilege or punish based on these factors. Allah divided humanity into various tribes and nations so that they could stay in touch with each other, not to give special privileges to one group (Hermawan, 2020). The most noble people in the eyes of Allah are those who are devout.

Islam creates universal brotherhood among mankind, where true brotherhood can only be formed through good relationships and cooperation between individuals, solely because of Allah. Differences in background, common interests, and joint efforts can strengthen friendship and

brotherhood, but only awareness of equality and God's creation of humans can create true brotherhood that can survive all the trials of life.

To achieve the goals of Islamic values in the era of globalization, there needs to be intense dialogue with the values that exist in society. This will help in forming and cultivating Islamic values so that these values do not only take the form of verbal recommendations, but are also manifested in real actions in everyday life. Deep dialogue will help minimize the gap between the desired values and the values implemented in society (Jalil, 2021).

Without adequate dialogue, the risk of a deepening gap between expected values and existing social reality can lead to despair and apathy in society (Hermawan, 2020). Therefore, dialogue and the formation of values based on Islamic principles must be a priority in facing the challenges of globalization in this modern era.

CONCLUSION

Based on the explanation above, it can be concluded that we can understand that Islam is a religion that emphasizes peace and obedience to Allah SWT. This religion teaches values such as piety, piety, and surrender to Allah as a way to achieve true happiness. Islam also integrates aspects of the world and the afterlife, making it a comprehensive religion.

On the other hand, globalization is a process of integration and interaction that changes the world in various aspects, including culture, economy, and technology. Globalization brings significant challenges and changes, as well as conflicts between Western thinking and fundamental Islamic values (Rofik & Misbah, 2021). Islamic societies face changes in their culture and traditional values due to the influence of globalization, which can have both positive and negative impacts.

In facing globalization, Muslims need to maintain their religious identity while remaining open to the positive developments offered by globalization. They need to be wise in choosing values that will influence their Islamic culture and identity (Meuleuman, 2001). Deep dialogue with community values and embedding Islamic values in daily actions are the keys to maintaining religious integrity in the era of globalization.

Meanwhile, Islam has characteristics that include principles such as *rabbaniyyah*, *insaniyyah*, and *syumuliyyah*. Islam views humanity as the focus in the structure of life, and its sharia guides them in achieving true happiness (Idi & Suharto, 2006). These characteristics of Islam are a solid foundation for maintaining religious identity and values in the era of globalization.

The impact of globalization on the Islamic world includes changes in culture, identity and thinking. Although this impact is not always positive, Muslims have the opportunity to take advantage of globalization in terms of access to knowledge and communication, which can help increase understanding of religion (Suryana, 2018). Therefore, the influence of globalization must be understood and managed wisely so that Islamic values remain relevant and sustainable in an ever-changing global environment.

In this era of globalization, maintaining Islamic religious values is an important task for Muslims. These values create universal brotherhood and teach humanity to interact, share and work together for the common good. Therefore, intense dialogue with the values that exist in society and the formation of values based on Islamic principles are important steps in maintaining religious integrity in the era of globalization.

REFERENCES

- Abdul, B., & Muhammad, F. (1987). *Al-Mu'jam al-Mufabras li Alfadh al-Qur'an*. Beirut: Darul Fikr.
- Ahmad, M. (2019). *Tafsir Ar Ra'd Ayat 11: Motivasi Mengubah Nasib?* Diakses dari <https://islam.nu.or.id/tafsir/tafsir-ar-ra-d-ayat-11-motivasi-mengubah-nasib-OcXb8>
- Ainina, D. Q. (2022). *Nilai-Nilai Moderasi Beragama Dalam Mata Pelajaran PAI Dan Budi Pekerti Kelas VII SMP*. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 16(2), 477-487.
- Arsah, A. (2015). *Pengaruh globalisasi terhadap nilai agama Islam (Skripsi)*. Universitas Muhammadiyah Palembang.
- Astuti, F. T., Ayatina, H., & Makfi, M. M. (2020). *Pesantren Dalam Menjaga Keberagaman Masyarakat Indonesia: Penelitian Di Pondok Pesantren Daar El Qolam 3 Tangerang Banten*. *At-Thullab: Jurnal Mahasiswa Studi Islam*, 2(1), 325-335.
- Azra, A. (1999). *Pendidikan Islam: tradisi dan modernisasi menuju milenium baru*. Logos Wacana Ilmu.
- Baharuddin, H. (2013). *Pembaruan Pendidikan Islam Azyumardi Azra: Melacak Latar Belakang Argumentasinya*. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan*, 16(2), 196-204.
- Barus, M. I. (2017). *Modernisasi Pendidikan Islam Menurut Azyumardi Azra*. *Jurnal Al-Karim STAI-YAPTIP Pasaman Barat*, 2(1), 1-12.
- Beyer, P. (1994). *Religion and Globalization*. New Delhi: Sage Publication.
- Cohen, R., & Kennedy, P. (2000). *Global Sociology*. Hampshire and London: Macmillan Press.
- Dahlan, F. (2012). *Fundamentalisme Agama: Antara Fenomena Dakwah dan Kekerasan Atas Nama Agama*. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 6(2), 331-346.
- Daulay, H. P., & Pasa, N. (2016). *Pendidikan Islam dalam Lintasan Sejarah*. Kencana.
- Firdausi, M. A. (2013). *Teologi Universal: Solusi Mencegah Kekerasan Berlatar Agama*. *ULUL ALBAB Jurnal Studi Islam*, 14(1), 16-30.
- Giddens, A. (2001). *Runaway World: Bagaimana Globalisasi Merombak Kehidupan Kita* (Terjemahan). Jakarta: Gramedia.
- Gusnadi, H., & Lahmudin, F. (2009). *Kamus Saku Ma'hadi*. Banda Aceh: Maiza Publisher.
- Haitomi, F., Sari, M., & Isamuddin, N. F. A. B. N. (2022). *Moderasi Beragama Dalam Perspektif Kementerian Agama Republik Indonesia: Konsep Dan Implementasi*. *Al-Wasatiyah: Journal of Religious Moderation*, 1(1), 66-83.
- Hall, S. (1994). *The Question of Cultural Identity*. *Dalam The Polity Reader in Cultural Theory*. Cambridge: Polity Press.
- Handaru, B. I. W. (2021). *Tantangan Agama di Era Globalisasi: Analisis Strategi Komunikasi, Karakteristik, dan Materi Dakwah*. *Jurnal Dakwah dan Komunikasi Islam*, 2(1), 1-24.
- Harmi, H. (2022). *Analisis kesiapan program moderasi beragama di lingkungan sekolah/madrasah*. *JPGI (Jurnal Penelitian Guru Indonesia)*, 7(1), 89-95.
- Hasan, M. T. (2005). *Islam dan Masalah Sumber Daya Manusia*. Jakarta.
- Hayati, N. R. (2017). *Manajemen Pesantren Dalam Menghadapi Dunia Global*. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 1(02), 97-106.
- Hermawan, A. (2020). *Nilai moderasi Islam dan internalisasinya di sekolah*. *INSANLA: Jurnal Pemikiran Alternatif Kependidikan*, 25(1), 31-43.
- Hidayat, N. (1984). *Ilmu Humanika*. Bandung: Penerbit Risalah Bandung.
- Idi, A., & Suharto, T. (2006). *Revitalisasi Pendidikan Islam*. Tiara Wacana.
- Ismail, L. H. (2022). *Moderasi Beragama di Lingkungan Pesantren: Pengalaman Pesantren di Bandung Barat, Jawa Barat*. *Definisi: Jurnal Agama Dan Sosial-Humaniora*, 1(1).
- Isnaini, S. (2021). *Kebijakan Politik Keagamaan Sultan Akbar Agung dan Abul Muzaffar Mubiuddin Aurangzeb*. *Tsaqofah dan Tarikh: Jurnal Kebudayaan dan Sejarah Islam*, 5(2), 49-60.
- Jalil, A. (2021). *Aksi Kekerasan Atas Nama Agama*. *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan*, 9(2), 220-234.
- Jary, D., & Jary, J. (1999). *Collins Dictionary of Sociology*. Glasgow: Harper Collins Publishers.
- Khobir, A. (2009). *Pendidikan Agama Islam di Era Globalisasi*. *Forum Tarbiyah*, 7(1).

- Khotimah, K. (2009). *Islam dan Globalisasi: Sebuah Pandangan tentang Universalitas Islam*. KOMUNIKA: Jurnal Dakwah dan Komunikasi, 3(1), 114-132.
- Khotimah, K. (2009). *Islam dan Globalisasi: Sebuah Pandangan tentang Universalitas Islam*. Jurnal Dakwah STAIN Purwokerto, 3(1), Januari-Juni 2009.
- Lubis, Z., & Anggraeni, D. (2019). *Paradigma Pendidikan Agama Islam di Era Globalisasi Menuju Pendidik Profesional*. Jurnal Studi Al-Qur'an, 15(1), 133-153.
- Meuleuman, J. (2001). *Islam In The Era Of Globalization*. Jakarta: INIS (Indonesia – Netherlands in Islamic Studies – INIS).
- Nata, A. (2013). *Kapita Selekta Pendidikan, Isu-isu Kontemporer Tentang Pendidikan Islam*.
- Nur, K. (2019). *Globalisasi dan Gejalanya*. Klaten: Penerbit Cempaka Putih.
- Puspita Nur Ayu. (2012). *Implikasi pendidikan dari QS. Al Anfal ayat 53 & Ar Ra'du ayat 11 tentang upaya manusia dalam menentukan nasibnya*. Diakses dari <https://elibrary.unisba.ac.id/> pada April 2012.
- Rais, A., Insyah, N. M., & Musa, I. M. (Tahun publikasi tidak tersedia). *Dampak pengaruh globalisasi dalam kehidupan bangsa Indonesia*. Jurnal Pendidikan Dasar dan Humaniora, Published by Jurusan Pendidikan Guru Sekolah Dasar.
- Rofik, M. N., & Misbah, M. (2021). *Implementasi Program Moderasi Beragama yang Dicanangkan oleh Kementerian Agama Kabupaten Banyumas di Lingkungan Sekolah*. Lectura: Jurnal Pendidikan, 12(2), 230-245.
- Rosyidah, F. (2021). *Eksistensi Peran Pesantren Dalam Mewujudkan Moderasi Keberagamaan*. Prosiding Nasional, 4, 109-126.
- Schement, J. R. (Ed.). (2002). *Encyclopedia of Communication and Information, Volume 2*. New York: Macmillan Reference USA.
- Shihab, Q. (2013). *Tafsir Quraish Shihab*. Diakses dari <https://tafsirq.com/8-al-anfal/ayat-53#tafsir-quraish-shihab>.
- SHOLIHA, I. *Peran Kegiatan Ekstrakurikuler Agama Dalam Membentuk Karakter Santrivati Pondok Pesantren Darul Hikmah Langkap Burneh Bangkalan* (Doctoral dissertation, Sekolah Tinggi Agama Islam Darul Hikmah Bangkalan).
- Suryana, Y. (2018). *Sejarah Perkembangan Globalisasi dalam Dunia Islam*. Jurnal Peradaban dan Pemikiran Islam, 2 Desember 2018.
- Thohir, A. (2014). *Sirah Nabawiyah: Nabi Muhammad dalam Ilmu Sosial dan Humaniora*. Bandung: Marja.
- Weicher, F. E. (2019). *Karakteristik Ajaran Islam*. Diakses dari <https://id.scribd.com/document/411769999/Karakteristik-Ajaran-Islam>.
- Yakan, F. (1993). *Al Mutaghayyirat, Ad Dauliyah Wa Ad Dauru Al Islami Al Matlub*. Beirut: Al Muassasah Ar Risalah.
- Yakan, F. (1993). *Globalisasi, Telaah dan Peran Islam Terhadap Tatanan Dunia Baru*. Surabaya: Penerbit Pustaka Progresif.
- Yana Suryana, dkk. (2018). *Globalisasi*. Klaten: Penerbit Cempaka Putih