



## RESEARCH ARTICLE

## The Challenge Of Globalisation On Religious Appreciation Among Young Muslim In Contemporary World

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ARTICLE INFO	ABSTRACT
Received: Jun 1, 2024	Youths are considered the core and backbone of the development of a country and the ummah. Youthful life is a period full of challenges. Globalization, as a current phenomenon in the world, is a significant challenge to the development of youth, particularly in relation to religious appreciation. The rapid development of communication technology, with various software on websites, has influenced the way of thinking and life of the youth due to their exposure to sophisticated and cutting-edge telecommunication applications. Globalization partially brings benefits to human life, particularly through advancements in communication technology. However, it also poses impacts and challenges in the practice of religion, especially among the younger generation. Based on these facts, this article attempts to discuss how globalization has impacted and challenged the appreciation of religion among young Muslims today. The method used in crafting this article is based on qualitative data by referring to previous studies related to the discussion theme. This qualitative data is then analyzed thematically by forming specific themes. This study reveals that globalization today brings many challenges to young Muslims all over the world in appreciating their religion in daily life. It has also had negative impacts and influenced their lifestyle, such as food and dress, as well as their way of thinking.
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### INTRODUCTION

The concept of globalization has many definitions. It can be defined in the political, social and economic terms (zangin, 2020). Bauman (2001) thinks that globalisation is a network of dependencies which covers the entirety of the planet. This interdependency brings together people all over the world to get closer each other. Therefore, the world become smaller and easily connected. As far as Modelski (2007) is concerned, "globalization is a process along four dimensions: economic globalization, world opinion formation, democratization, and political globalization". This was rounded off with the assertion that changes one of these dimensions (such as economic globalization) will lead to changes in other dimensions" (Al-Rodhan and Stoudmann cited by Modelski, 2006).

David Loy (1990) defines globalisation as a complex set of developments: economic, political, technological and cultural. Globalisation could be in form of physical or non-physical. Globalisation brings together of its value and culture. In the past globalisation for example occurred physically

through colonial activities. The colonial like British brought together with their British culture and Christianity to a colonised countries. Today globalisation occurred through various means and medium. For example through information technologies, food, fashion and etc.

Meanwhile, M Awdel (2020) suggests that the term globalisation refers to the integration of local and international economies into a globally unified political economic and cultural order, and is not a singular phenomenon, but a term to describe the forces that transform an economy into one characterized by the embracement of the freer movement of trade, investment, labor and capital. The process of globalisation spurred greater economic growth globally. In addition, Leiber (1955) says that globalisation is social process in which the constraints of geography and social and cultural arrangements recede and in which people become increasingly aware that they are receding.

Ashah Shazad (2006) reveals that globalisation broadly refers to the expansion of global linkages, the organization of social life on a global scale and the growth of a global consciousness, hence to the consolidation of world society. Globalization refers to the interconnectedness of human activity on a global scale, to the unprecedented flows of capital and labour, technology skills, ideas and values across state and national boundaries, but in ways which neither states nor nations can adequately control.

In terms of its development, Friedman (2010) has divided globalisation into three version of phase. The first version of globalization, or globalization 1.0, started when Christopher Columbus discovered that the world was round. The second version of globalization or globalization 2.0 began during the industrial revolution, and the final version, globalization 3.0 started in early 2000. Globalization 3.0 coupled with computer-mediated communication established a concrete communication network devoted to advancing social connectedness, accessing academic information, and dominating the business world. In addition to these main functions of globalization and computer-mediated communication, Friedman (2010) has deduced that with each version of globalization, the world gets smaller and more connected.

The term globalisation was coined in the 1980's to encapsulate the occurrence of developing interconnectedness of world's population (Cissna, 2009, p.257). This interconnectedness has led to an increased interest in globalization. Globalization is an unavoidable process that incorporates practically every field in today's life. This process, mainly driven by rapid and largely unrestricted flows of information, goods, ideas, cultural values, capital, services and people shifts to the more than ever integrated world economy.

Now globalisation, of course, is nothing new (Michie, 2017); it has been an evolving feature of world economic activity ever since the Age of Exploration in the 16th century, and also characterised many ancient systems, such as the Roman Empire (Gray, 1998; Held, 2005). But since the mid-1970s, the process—defined broadly as the increasing extension, interpenetration and interdependence of production systems, corporations, markets and networks of flows across national borders—has accelerated considerably, so that today, world trade as a proportion of world economic output is at the same previous high point that it attained in 1914, the apogee of the Atlantic Economy.

Modern life indicated by rapid growing of technology such as ICT, the whole world become globalised. People all over the world can communicate and connect each other, sharing ideas and culture. This situation may bring people come to closer and being considered as a 'global village'.

## **LITERATURE REVIEW**

### **Islam Responses to Globalisation**

Islam does not reject new and worldly innovations including globalisation as long as they are not against the principle of moral and human dignity. A meticulous survey of the Qur'an as the most

authoritative Muslim source of reference revealed that globalisation is a part of Islamic teaching. The Qur'an testifies this as follows:

“And We have not sent you forth (O Muhammad) but as a mercy to all the world”

(The Qur'an, Chapter 21 : 107)

“And We have not sent you (O Muhammad) except to all mankind, so that you may give good news (to the believers) and warn (the disbelievers), but most men do not know (the reality of this).

(The Qur'an, Chapter 34 :28)

Both of the abovementioned verses indicate the meaning and concept of globalisation in Islam. The terms of “*rahmatan li al 'alamin'* (mercy for all) in Chapter 21, verse 107 and “*kaffah li al-nas*” (to all humankind) in chapter 34, verses 28 have the connotations that Islam acknowledges and promotes globalisation. This concept of Islamic globalisation is different from colonisation which is associated with the process of establishing foreign control over target territories or people, often by creating colonies and possibly by settling them as happened in the past. Islam rather promotes peace and good moral values to uplift human dignity by offering its teachings to be implemented in daily life without conquering territories. This good moral values can be referred to several Qur'anic verses for instance Q, 2:208, Q, 5:2 and many others.

Similarly al-Qur'an mentions in Surah al-Hujurat, verse 13:

“O Men! Truly We have created you from a male and female, and made you into nations and tribes that you might get to know (and be kind to) one another. The noblest of you in the sight of Allah is the one most deeply conscious of Him among you (not in accordance with the nobility of lineage or ethnicity). Truly, Allah is Most Knowing, Most Aware (of your state and deeds)”.

The term '*li ta'arafu'* which means to know each other in the above verse signifies the meaning of globalisation. In today's communication technology, people from different part of the world are interconnected and able to know each other.

The concept of da'wah (dissemination of Islamic message) in Islam signifies the meaning of globalisation. It should be understood that Islamic da'wah is different from colonisation. The Islamic da'wah has the purpose and aim to teach and guide people to accept and practice good moral values. While colonisation normally associated with the act occupying certain places, land and territories for the sake of prestige, wealth for example. Through da'wah, the message of Islam makes globalised all over the world.

Mashdurohatun (2011), argues that globalisation provides an opportunity to introduce the culture and the teachings of Islam throughout the world by displaying the exemplary of Prophet Muhammad in trade, monotheism, simplicity, honesty and ethics. According to Osman Bakar (2010) Islam has a spirit of globalism and is very keen to see all questions of self -humanity from a global perspective. One of the great contributions of Islam to world civilization is the spirit of globalism and universality that it has nurtured and blown to all corners of the world. It is this spirit that has enabled Islam to be the founder of world history writing, comparative religious science, sociology, the universal scientific tradition, international scientific institutions and world travel. Without all these practices of a global dimension, it is certain that the progress of the world and the process of globalization in the coming ages will be retarded.

Dinarjad Achmad and Umiaty Hamzani (2016) suggest that Islamic globalisation is manifested through religious worship such as pilgrimage and trade activities. As empirical evidence, Allah commands Muslims to the pilgrimage in the holy land of Mecca, where all global nations gather to worship Allah. They further added that the Prophet Muhammad used to travel to different cities and

countries, bringing merchandise. These facts prove that globalisation acknowledged by Islam and happened long time ago including during the time of the Prophet Muhammad.

Base on these facts, it can be said that Islam does not reject globalisation as long as it does not against good moral values as well as promoting the good and avoiding the evil. Globalisation in Islamic point of view should be directed for the betterment of human life and their civilisations.

### **Young Muslim Concept**

The United Nations defines youth or the young as those persons between the ages of 15 and 24 (<http://undesadspd.org/Youth.aspx>). Islam does not set an age limit specifically concerning the youth. However, the age range set by the UN can be applied for the purpose of youth in Islam. The concept of youth in Islam is expressed in the Qur'an and hadith. According to Anshori (2016) the concept of youth in the Qur'an refers to the term *fata* which is repeated 7 times in (QS. Yūsuf [12]: 30, al-Kahfi [18]: 60 dan 62, al-Anbiyā' [21]: 60), (QS. Yūsuf [12]: 36),(QS. al-Kahfi [18]: 13), (QS. Yūsuf [12]: 62), and (QS. al-Nisā' [4]: 25. Meanwhile, in the hadith, the terms *syab* (singular) and *syabab* (plural) refer to the concept of youth. For example the Prophet Muhammad in one of his hadith (tradition) is reported to advise people to manage their times properly and wisely. The Prophet said: "Use you time well, at youth time before old age, your health before the time of pain, the time of your wealth before the time you are poor, your free time before it come to the busy time, and the time of your life before death comes".

Both The Qur'an and hadith of the Prophet not concern the age of young. They rather concern on the role of young in appreciating and practising religion in their lives. In other words, fulfilling religious demands for the betterment of they themselves and the other people.

### **The Meaning of Religious Appreciation**

Religious appreciation or religiosity refers to the way of life of particular individual Muslim (Rahman, 2002). Appreciation of religion is defined as the efforts and actions of individuals or groups of people to implement religious teachings in daily life (Mahmood, Mastor 2010).

Religious appreciation has been defined in different ways as the following: 1. It is directly related to mental well-being, life satisfaction (Anson, Anthonovsky & Sagy, 1990; Levin, Chatters & Taylor, 1995), 2. Low levels of psychological distress (Ellison, Boardman, Williams, & Jackson, 2001; Levin & Chatters, 1998), 3. Lack of depressive symptoms (Ai, Dunkle, Peterson, & Bolling, 1998; Garrison, Marks, Lawrence, & Braun, 2004; Smith, McCullough, & Poll, 2003) and; 4. Lack of anxiety (Koenig, Moberg, & Kvale, 1998). Religious appreciation can also reduce the likelihood of anxiety, dependence on alcohol, drugs and dependence on anti-depressant medications (Hill, Angel, Ellison, & Angel, 2005)

According to Aranda (2008), religious appreciation can prevent individuals from behaving negatively such as risky behaviors, practicing free sex, engaging with drugs and addiction to alcohol and other negative addictions. With that, it can produce people who have good mental health and at the same time will make our country peaceful and well-being. Rahman (2002) meanwhile refers religious Appreciation or religiosity to the religious lifestyle or religious life especially to the religion in the West or in the context of Islam, the appreciation of religion refers to the way of life of particular individual Muslim (Rahman, 2002). As far as Mahmood, Yusoff, & Mastor (2010) are concerned, appreciation of religion is the efforts and actions of individuals or groups of people to implement religious teachings in daily life.

Religious appreciation has a great impact on human life. It has an important influence on behavior, personality (Raba, 2001), emotional peace (Kasan, 2002) human self-confidence (Qardhawi, 1998) and happiness in life (Hamka, 1997). Muslims who practice Islam as *ad-din* are said to appreciate Islam in their daily lives. Usually the appreciation of religion is in line with the word spiritual

(spirituality) which means condition, devotion or quality related to spiritual matters even though the two concepts are different (Turner, Lukoff, Barnhouse, & Lu, 1995). Therefore, based on these definitions, it can be summed up that religious appreciation in the context of Islam is practising Islam as a guide and way of life.

Islam sees youth are very important to build a strong society. There are several terms referred to the concept of youth in Islamic terminology. The most common used in Islamic literatures related to youth are the word of '*fata*' and '*syabab*' as mentioned before. The word of *fata* for example mentioned in the Qur'an as the following to signify youth religious appreciation:

"Remember when a group of young men sought refuge in the cave and prayed: O Lord! Bestow on us mercy from your presence, and give us guidance to safeguard our religion" (Chapter 18, al-Kahfi:10)

In the same Chapter, verse 13, the Qur'an again mentions concerning the young people:

"We recount their story to you (O Muhammad) in all truth. They were young men who believed in their Lord, and We advanced them in guidance"

Al-Mawdudi (1987) while commenting on this verse says that the young men consist of seven sleepers who had believed sincerely. He further added that Allah increased their faith in the guidance and enabled them to become firm and steadfast on the way of the truth even at the risk of their lives rather than surrender before falsehood.

This group of seven young men could be a symbol or model example for the young generation today in terms of holding fast the principle of truth in facing the challenge of globalisation. In additions, they also could be regarded as a source of reference for religious appreciation to be implemented in young Muslims life nowadays.

While the word of '*syabab*' mentioned in hadith of the Prophet Muhammad to show the concept of young Muslim religious appreciation. Example to this is the following words of the Prophet Muhammad:

"There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler: a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah's sake, meeting for that and parting upon that; a man who is called by a woman of beauty and position (for illegal intercourse), but he says: 'I fear Allah'; a man who gives in charity and hides it, such that his justify hand does not know that his right hand gives charity; and a man who remembered Allah in private and so his eyes shed tears." (Bukhari and Muslim)

In another hadith the Prophet Muhammad is reported to have said:

"Take benefit of five before five: Your youth before your old age, your health before your sickness, your wealth before poverty, your free time before you are preoccupied, and your life before your death." (Narrated by Ibn Abbas)

Both of the above hadiths signify the responsibility of the young to inculcate religious appreciation in their lives. The act of worship as stated in the five pillars of Islam (belief in Allah, payment of zakat (welfare tax for the poor), performance of hajj, daily prayers and fasting) need to be practised and implemented consistently and in a right way. This kind of religious appreciation will produce sublime character among young Muslims and ultimately become "*khayra ummah*" (the best nation) as stated by the Qur'an:

"You (O the followers of Muhammad) are the best ummah that has ever been raised up for the good of mankind because you enjoin what is right and forbid what is wrong. And you believe in Allah (with real belief)" (Q, Chapter 3, Ali 'Imran: 110).

## **FACING THE CHALLENGES OF GLOBALISATION ON RELIGIOUS APPRECIATION**

Globalisation is prompting a reformulation of the common Muslim belief that Islam is not only a religion but also a complete way of life, which in Islamic discourse is known as the 'one religion, one culture' paradigm. Instantaneous and worldwide communication advancement are now allowing Muslims and non-Muslims to experience the reality of different Islamic cultures. Such experiences reveal not only what is common among Muslims but also what is different. For example, gender relations and dress codes for Muslim women are structured in different ways in Muslim countries all over the world.

Globalisation has also influenced the way of thinking on religion among Muslims. Some of them have been deviated from true Islamic teaching. They for example understand Islam in a narrow mindedly. The worst case, due to globalisation, some of them have been influenced by a kind of radical thought and extremism like ISIS and al-Qaeda movement. Similarly, as Riaz Hassan (2012) pointed out that there are vast differences in the religious practices of Abangan or syncretic Javanese Muslims and Wahabi Muslims (followers of the strict practice insisted by Mohammad ibn Abd al-Wahab) of Saudi Arabia and Pakistan. This realisation has provoked an unfavourable reaction among some groups of Islamic intellectuals towards this 'hybridity' (syncretic and heterogenous Islam). It has caused some radical Islamic movements to seek to replace 'hybridity' with the 'authentic' Islamic way of life. In Indonesia, the largest Muslim country, Islamic scholars like Azyumardi Azra have rejected the ideologies of radical Islamic organizations like Front Pembela Islam, Jamaat Muslimen Indonesia and Al Qaida because they see these organizations as advocating 'Arabic Islam'(authentic Islam) and rejecting the accommodative Indonesian Islam (hybrid Islam). These ideologies or way of thinking has also much influenced much of young Muslims in Muslim countries in Asia particularly in Indonesia and Indonesia.

The struggle between 'hybridity' and 'authenticity' represents perhaps the most crucial challenge of globalisation for the Muslim ummah. It is one of the underlying causes of the emergence of Islamic fundamentalist movements. Fundamentalism refers to a strategy used by some Muslims to assert their own construction of religious identity and Islamic social order as the exclusive basis for a re-created political and social order. They feel that Islamic religious identity is at risk and is being eroded by cultural and religious hybridity. They try to fortify their interpretations of religious ways of being through their selective retrieval and particular reading of Islamic doctrines and practices from a sacred past. These fact related to wrong interpretation of Islam post a real challenge to youth in their appreciation of Islam. Therefore, it is a need to correct this type of understanding of Islam among youth in order to produce a generation who are able to understand Islam in right and proper way.

In implementing religious appreciation, the young Muslims will face a huge challenge in this globalised world. Preserving their religious identity is one of the many challenges faced by the young Muslims. Globalisation today brings many negatives impact and values that influenced Young Muslims all over the world whether in western or eastern countries. Internet software with negative elements and cultures (if not all) has influenced young Muslims lifestyle in terms of a way of thinking, food and dress. The modern lifestyle in a globalised world is also characterized to a large extent by an earnest search for meaning. It is the loss of the meaning of life for many of the young that leads them either down the road of immediate sensual gratification through sexuality or the use of drugs and in some cases to violence and crime or to the quest for new philosophies, cultures and even religions.

Recent studies show that globalisation has show globalization has had an impact on the appreciation of Islam among young Muslims and affect the way they behave. For example, Kasetchai (2016) in his

study on Thai Muslim youths in Ban Kha Ling, Phithen subdistrict, Thung Yang Deang district, Pattani province indicated that Thai Muslim youth behavior showed their lack of Islamic ethics in adherence to the faith in many ways, their way of life was contradictory to Islamic principles, weakened their faith, did not include religious activities, they did not pray, did not fast, did not study religion, and they committed sins and taboos without shame and doing so had become habitual. He further added that youths are not interested in religious activities but are more interested in activities presented through different types of media that are more exciting and fun; and community leaders do not pay attention to youths and allow so many vices to take place that they become commonplace. These are causes of Thai Muslim youths deviating from the correct way of life, and they cannot distinguish right from wrong according to their age and qualifications. They indulge in the modernized world and become slaves of values and cultures from the West that flow into Muslim society and are almost impossible to block. Youths misbehave and conduct themselves contrary to Islamic ethics. For example, they commit sins and taboos as a habit and without shame; they do such wrong openly; they pray casually and carelessly; they are not mindful of or attentive in doing things; they have friends of the opposite sex and have relationship that exceeds being just friends; and they dress in such a modern way that is against religious principles.

Another study by Shuhairimi (2019) found that young people become addicted latest mobile phones on the market, especially camera phones or android. This kind of technology should be used for useful things such as reading books and doing homework. However those of young Muslims wasting their times by sending short messages or become reluctant with pornography which is against Islamic teachings and good moral values.

In facing a modern globalised world, Prof Dr. Seyyed Hosein (2003) views that a young Muslim cannot understand the modern world and cannot continue to live as a Muslim in the modern world without understanding, in depth, not only the various aspects of the modern lifestyle in its ever changing kaleidoscopic nature, but also the impact that this lifestyle has, often unconsciously, upon Muslims who may not be fully prepared to respond to the challenges which it poses for themselves as individuals and most of all for them as Muslims who have dedicated themselves to Allah and have surrendered themselves to the Divine Will. Needless to say, it is this Will which has the last say because Allah's Will always triumphant. But in our contemporary world the very presence of this lifestyle poses a challenge of the utmost importance, complementing the philosophical, scientific and theological challenges of modernism, and, in fact, presents a more powerful current against which the Muslim youth, whether they are in the Islamic world or studying in the West, must learn to swim and presents challenges for which Muslims of different ages, whether parents or the younger generation, must learn to provide authentic Islamic answers.

Islam provides a clear guidance and principles for youth to face a globalised world today. There are useful guidance and principles that need to be applied in youth daily life. Chapter 31, verse 13-19 of the Qur'an gives clear guidelines for youth as a lesson for them to be implemented in life while facing the challenge of globalisation today. These guidelines can be summarised as follows:

The *aqidah* (belief in Allah)

The act of worship

The akhlak

The *al-amr bi al ma'ruf wa al-nahy an al-munkar* (enjoining what right and forbidding what is wrong)

These four elements are inter-related each other. *Aqidah* and *ibadah* (act of worship) will produce a strong and resilient young Muslim. Meanwhile akhlak (good morality) and *al-amr bi ma'ruf wa al-nahy an al-munkar* (enjoining the right and forbidding the wrong) will enable the young to refrain from evil acts that will ruin them in a globalised world today.

In facing a global world, young Muslim need to be guided in a proper way by appreciating Islam in daily life. In this sense, a Muslim scholar, Sayyed Hosein Nasr (2003) reveals that a young Muslim cannot understand the modern world and cannot continue to live as a Muslim in the modern world without understanding, in depth, not only the various aspects of the modern lifestyle in its ever changing kaleidoscopic nature, but also the impact that this lifestyle has, often unconsciously, upon Muslims who may not be fully prepared to respond to the challenges which it poses for themselves as individuals and most of all for them as Muslims who have dedicated themselves to Allah and have surrendered themselves to the Divine Will. Needless to say, it is this Will which has the last say because Allah's Will is always triumphant. But in our contemporary world the very presence of this lifestyle poses a challenge of the utmost importance, complementing the philosophical, scientific and theological challenges of modernism, and, in fact, presents a more powerful current against which the Muslim youth, whether they are in the Islamic world or studying in the West, must learn to swim and presents challenges for which Muslims of different ages, whether parents or the younger generation, must learn to provide authentic Islamic answers. He further suggests that the heart of an Islamic response to the modern world consists, of course, in the religious, spiritual and intellectual aspects of human life. It is these aspects which determine how a human being acts and how he views the world about him. Starting with religion itself, the most important response that can come, the most important step that must be taken by a young Muslim is first of all to preserve the strength of his or her faith and not to lose confidence in the validity and the truth of the Islamic revelation. Similarly, he concerns that it is the responsibility of mature scholars of the Islamic world who must provide the intellectual defense of the religion and its spiritual aspects from which younger Muslims can benefit and learn.

Meanwhile, a founder of Islamic movement Ikhwan al-Muslimin (Muslim Brotherhood), Hassan al-Banna (1999) in his Letters to a Muslim Student in the West gave eleven useful advises for young Muslim students to promote religious appreciation. Among beneficial advises given by Hassan al-Banna to young Muslims particularly in the West are excel in their observance of Allah in all dealings, performing the obligatory duties which commanded by Allah, increase to recite the Glorious Qur'an with understanding and deliberation and abstaining from haram (unlawful) such as alcohol or eat pork and dead meat.

These advises provide some useful guidance for the young Muslims to be followed in facing globalisation today.

## CONCLUSION

Globalisation has connected people all over the world. It has certain impacts and implication to the world societies including Muslim society. Youth or young people are among the segment of the society that are affected by globalisation. In relation to young Muslim, globalisation post a real challenge to their appreciation of the religion of Islam. Modern ideologies and communication technologies advancement are among the elements that affected their religious appreciations. Some of them are able to face the challenge of globalisation in relation to their religious appreciations, but the others unable to face this challenge of globalisation thus unable to appreciate and practice religion in daily life. Islam provides some useful guidance for young Muslim in facing globalisation. Among them are the need of young Muslim to equip themselves with true *aqidah* (*aqidah sohihah*), practice the act of worship (*ibadah*) regularly such as observing five times daily prayer and having a good morality.

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