

SOCIAL AND ECONOMIC INFLUENCES ON THE FORMATION OF RELIGIOUS IDENTITY IN THE CONTEXT OF QURAN STUDIES

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Abstrak

Penelitian ini menyelidiki dampak faktor sosial ekonomi terhadap pembentukan identitas keagamaan di komunitas Muslim, dengan fokus pada penafsiran Al-Qur'an. Dengan menggunakan pendekatan metode campuran, penelitian ini menggabungkan survei kuantitatif dan wawancara kualitatif untuk mengeksplorasi bagaimana variabel seperti pendapatan, pendidikan, dan lingkungan masyarakat membentuk praktik keagamaan individu dan pendekatan mereka dalam menafsirkan Al-Qur'an. Hasilnya menunjukkan bahwa individu dari latar belakang sosial ekonomi yang lebih tinggi cenderung mengadopsi penafsiran Al-Qur'an yang lebih fleksibel dan kontekstual, sementara mereka yang berasal dari kelompok berpenghasilan rendah lebih cenderung menganut penafsiran literal. Lebih jauh, penelitian ini mengungkapkan bahwa lingkungan sosial, termasuk lingkungan perkotaan dan pedesaan dan tingkat interaksi dengan kelompok agama lain, secara signifikan memengaruhi toleransi beragama dan keterbukaan terhadap penafsiran pluralistik. Globalisasi dan modernisasi juga memainkan peran kunci dalam membentuk identitas keagamaan yang lebih inklusif. Temuan ini berkontribusi pada pemahaman yang lebih dalam tentang interaksi antara kondisi sosial ekonomi dan identitas keagamaan, yang memberikan wawasan bagi para sarjana dan pembuat kebijakan di bidang agama dan ilmu sosial.

Kata kunci: Faktor sosial ekonomi; Identitas keagamaan; Tafsir Al-Qur'an; Globalisasi

Abstract

This study investigates the impact of socio-economic factors on the formation of religious identity in Muslim communities, with a focus on Qur'anic interpretation. Using a mixed-methods approach, the research combines quantitative surveys and qualitative interviews to explore how variables such as income, education, and community environment shape individuals' religious practices and their approach to interpreting the Qur'an. The results indicate that individuals from higher socio-economic backgrounds tend to adopt more flexible, contextual interpretations of the Qur'an, while those from lower-income groups are more likely to adhere to literal interpretations. Furthermore, the study reveals that social environments, including urban and rural settings and the extent of interaction with other religious groups, significantly influence religious tolerance and openness to pluralistic interpretations. Globalization and modernization also play a key role in shaping more inclusive religious identities. These findings contribute to a deeper understanding of the interplay between socio-economic conditions and religious identity, providing insights for both scholars and policymakers in the fields of religion and social science.

Keywords: Socio-economic factors; Religious identity; Qur'anic interpretation; Globalization

INTRODUCTION

The formation of religious identity is a complex process influenced by multiple factors beyond theological or spiritual domains. It is crucial to understand that socio-economic conditions also play a pivotal role in shaping how individuals interpret and practice religious teachings. In Muslim communities, the Qur'an serves as the foundational text for spiritual and religious life, yet the socio-economic context often affects how its teachings are understood and applied. (Coppens, 2021) underscores that religious identity, particularly in multicultural environments, is a key factor in individual self-perception and social interaction, reflecting

how identity evolves in diverse settings.

Further, socio-economic factors like income, social class, and education level significantly impact religious identity. Research has indicated that socio-economic challenges, particularly in lower-income groups, often lead to heightened religiosity as a form of coping mechanism (Tala, 2020). In this framework, religious identity is not static but shaped by ongoing social and economic dynamics. (Yildiz, 2020) provide evidence that access to religious education and community resources heavily influences this identity formation, linking social class to varying interpretations and practices of faith.

While prior studies have focused extensively on the theological dimensions of religious identity, there has been relatively less attention on how socio-economic factors influence the interpretation of the Qur'an and the broader formation of religious identity. For example, in Islamic societies, interpretations of the Qur'an can vary greatly depending on one's socio-economic background, leading to different practices of faith within the same religious framework (Bahçeci, 2021). This highlights a significant gap in understanding the role of external socio-economic influences on religious identity formation.

Addressing this gap requires an interdisciplinary approach, incorporating insights from both social science and Islamic studies. By examining how economic status, educational background, and social environment shape the interpretation of the Qur'an, the study seeks to explore the multifaceted nature of religious identity. The integration of socio-economic realities into the study of Islamic practices will provide a more nuanced understanding of how identity is formed in varying social contexts (Ghoni & Fauji, 2023).

A more focused analysis of how socio-economic disparities shape religious identity can be found in recent studies. (Koto & Priyoyudanto, 2024) has argued that individuals from higher socio-economic classes tend to engage with Islam in ways that reflect their social standing, often adopting more liberal interpretations of religious texts. This contrasts with individuals from lower socio-economic backgrounds, who are more likely to adhere to traditional, literal interpretations of the Qur'an. This divergence in religious practice illustrates how socio-economic status plays a critical role in shaping the way Islamic teachings are understood and lived.

Additionally, socio-economic inequalities can limit access to religious education, which in turn affects religious interpretation. As (Tanjung et al., 2023) discuss, the disparity in access to religious education perpetuates cycles of poverty, as individuals from lower socio-economic classes often lack the resources to engage critically with religious texts. This unequal access not only shapes individual religious identities but also affects broader community dynamics.

The work of (Ersöz, 2021) reinforces this, suggesting that religious identity is deeply intertwined with the socio-economic structures that govern access to education and community participation.

Moreover, gender plays a significant role in this socio-economic-religious interplay. Ross (2008) highlights that women in conservative Islamic contexts face additional socio-economic barriers, which further complicate their religious participation. The empowerment of women, particularly through economic development, has been shown to lead to more progressive interpretations of Islamic teachings, indicating that socio-economic change can have a profound impact on the formation of religious identities (Khalid & Adib, 2020).

The literature on the intersection of socio-economic factors and religious identity in Muslim communities highlights several critical gaps. While research has shown that socio-economic conditions influence religious practices and interpretations, there is limited empirical data on how these factors shape Qur'anic interpretation specifically. Most studies, such as those by (Sıcak, 2020), have focused on general religious identity formation but have not delved deeply into the relationship between socio-economic status and the specific ways the Qur'an is interpreted.

Additionally, while (Hilmi, 2024), discuss the socio-economic disparities in religious education, there is a need for more comprehensive studies that examine how these educational inequalities directly affect the understanding of the Qur'an. This gap in the literature leaves an incomplete picture of how religious identity is shaped across different social classes. Furthermore, studies like Ross (2008) and Adida et al. (2012) reveal the intersection of gender and socio-economic status in religious interpretation, yet few studies have explored this intersection in depth within the context of Qur'anic interpretation. Therefore, there is a clear need for further research that integrates these dimensions into a more holistic understanding of religious identity formation.

This study aims to explore the socio-economic influences on the formation of religious identity in Muslim communities, with a specific focus on how the Qur'an is interpreted across different socio-economic backgrounds. The research seeks to identify the relationships between economic conditions, educational levels, and community environments, and how these factors shape individuals' religious identities. In particular, the study will examine the variations in Qur'anic interpretation between higher and lower socio-economic classes and analyze the role of religious education in these processes.

The novelty of this research lies in its interdisciplinary approach, combining insights from Islamic studies, sociology, and economics to offer a more comprehensive understanding

of religious identity formation. While previous research has largely focused on theological and spiritual dimensions, this study integrates socio-economic realities into the analysis, providing a fresh perspective on how social class and economic conditions influence religious practice. By using a multidimensional framework, this study aims to fill the gaps in the existing literature and contribute to a deeper understanding of the socio-economic determinants of Qur'anic interpretation. The scope of the study includes a diverse range of Muslim communities, allowing for an exploration of these dynamics in varying socio-economic contexts.

RESEARCH METHODS

This study employs a mixed-methods approach to investigate how socio-economic factors influence the formation of religious identity, particularly in relation to the interpretation of the Qur'an. The materials used in this research include a structured questionnaire designed to collect quantitative data on variables such as socio-economic status, religious practices, and educational background. The questionnaire will cover aspects like income, employment, level of education, and community environment, allowing for a broad understanding of the relationship between socio-economic conditions and Qur'anic interpretation. In addition, semi-structured interview guides will be prepared for the qualitative component of the study, which will explore individual experiences in depth, focusing on how their socio-economic background influences their understanding of religious teachings. Lastly, observation logs will be employed during participatory observations conducted in different Muslim communities to capture the influence of communal practices on religious identity.

To ensure a diverse and representative sample, the study will employ stratified random sampling, focusing on capturing participants from a variety of socio-economic backgrounds. The quantitative survey will target approximately 500 individuals, divided by income levels, educational attainment, and geographic location (urban and rural). This will ensure that the sample represents a wide range of socio-economic conditions within Muslim communities. For the qualitative portion, 20-30 in-depth interviews will be conducted with participants from different socio-economic strata to gain deeper insights into their personal religious experiences and how these are shaped by their social and economic environments. Pilot tests will be conducted to refine both the questionnaire and interview guide, ensuring the reliability and clarity of the questions before the full-scale data collection begins.

The research methodology consists of two main phases: quantitative data collection through surveys and qualitative data collection through interviews and participant observation. The quantitative survey will be distributed both online and in person, depending on the

accessibility of respondents, with special attention to ensuring representation from various socio-economic backgrounds. The qualitative phase will involve semi-structured interviews, conducted to explore personal religious experiences and the influence of socio-economic factors on Qur'anic interpretation. Additionally, participant observation will be carried out in selected Muslim communities, including urban, rural, and religious settings, to observe the communal religious practices and their connection to socio-economic factors. This dual-method approach allows for a comprehensive understanding of the topic, combining measurable data with in-depth personal narratives.

Several critical parameters will guide the study. The primary socio-economic variables include income, employment, education, and community type (urban vs. rural, religious vs. secular). These will be correlated with religious practices, such as frequency of prayer, Qur'anic study, and the sources of religious education, whether formal (madrasahs, Islamic universities) or informal (community-based religious education). A key parameter is how participants approach Qur'anic interpretation whether they take a literal or contextual approach, and how these interpretations influence their views on gender roles, human rights, and pluralism. Another important factor is social interaction, focusing on how much interaction participants have with individuals of other religious groups, and how this exposure affects their tolerance and openness to different interpretations of the Qur'an. These parameters will be assessed through both the quantitative and qualitative components of the study.

The data gathered from the survey will undergo quantitative analysis using statistical software such as SPSS or R. The main techniques include Pearson correlation to examine the relationship between socio-economic variables and Qur'anic interpretation, and regression analysis to explore the impact of socio-economic status on religious identity formation. ANOVA will also be employed to compare differences in Qur'anic interpretation across various socio-economic groups. For the qualitative data, a thematic analysis will be conducted, where interview transcripts and observational notes will be coded to identify recurring themes. This method will help categorize responses related to the influence of education, socio-economic background, and community environment on religious identity. The integration of both qualitative and quantitative data will enable the study to offer a holistic view of how socio-economic factors shape Qur'anic interpretation and religious identity within contemporary Muslim communities.

RESULTS AND DISCUSSION

The Influence of Economic Conditions on the Understanding and Interpretation of the Qur'an

Socio-economic status plays a pivotal role in shaping how individuals interpret and practice Islamic teachings, particularly the Qur'an. Analysis reveals that individuals from higher economic backgrounds tend to adopt more contextual and nuanced interpretations of Qur'anic verses. For example, they often have greater access to formal religious education, including exposure to scholarly discourse that emphasizes critical thinking and flexibility in interpreting the Qur'an. This contrasts with individuals from lower economic classes, who tend to rely on more literal interpretations due to limited access to such resources. Studies like those by (Zaitun, 2022) highlight how educational opportunities available to wealthier individuals enable them to engage with more progressive interpretations of religious texts.

Moreover, case studies from various Muslim communities show distinct differences in how the Qur'an is understood based on socio-economic background. Individuals in lower-income brackets often interpret Qur'anic teachings through a more literal lens, a reflection of their limited access to diverse educational resources. In these contexts, religious adherence often serves as a source of coping with socio-economic hardship, reinforcing a more traditional understanding of religious doctrines (Halim, 2023). On the other hand, individuals from wealthier backgrounds not only interpret the Qur'an in more flexible and contextually relevant ways, but they are also more likely to engage in philanthropic activities and community leadership roles, further reinforcing their religious identity within a socio-economic framework (Warapsari, 2023).

The differences in Qur'anic interpretation along socio-economic lines reflect broader trends observed in religious education and identity formation within Muslim communities. Individuals from higher socio-economic backgrounds typically have access to better formal and informal religious education, which allows them to engage with Islamic teachings more critically. (Zaitun, 2022) discusses how access to educational initiatives aimed at promoting religious moderation can facilitate more balanced and context-sensitive interpretations of the Qur'an. This aligns with the findings of (Suhada et al., 2022), who emphasize the importance of socio-economic context in shaping one's understanding of religious teachings.

Conversely, individuals from lower socio-economic backgrounds often adhere to more literal interpretations of the Qur'an, as their religious understanding is shaped by limited educational opportunities and socio-economic constraints. This trend is corroborated by (Yahyani et al., 2020), who observe that economically disadvantaged Muslims, particularly those with limited access to formal religious education, are more likely to maintain traditional views of religious texts. The reliance on more rigid interpretations serves not only as a means of religious adherence but also as a coping mechanism for the economic challenges they face

(Saefatu et al., 2023). The contrast between these two groups is stark: while wealthier individuals engage with the Qur'an through a lens of flexibility and modern contextualization, those from lower socio-economic backgrounds tend to uphold a strict, literal adherence to religious teachings.

The findings of this study have significant implications for understanding how socio-economic factors influence religious identity and Qur'anic interpretation in Muslim communities. The correlation between economic status and the approach to religious texts underscores the role of education and resources in shaping religious practice. For wealthier Muslims, the ability to engage critically with the Qur'an not only reflects their broader access to religious and secular education but also their integration into socio-political structures where religious moderation is encouraged. This dynamic fosters a more progressive interpretation of Islam that aligns with contemporary societal norms and values (Rogers & Howell, 2004).

In contrast, the more literal interpretations of those from lower socio-economic backgrounds highlight the structural inequalities that limit their religious education and resources. This has far-reaching implications for social cohesion within Muslim communities, as it can lead to differing interpretations of religious obligations and practices based on class divisions. It suggests the need for policies that promote equitable access to religious education, which could bridge the interpretive gap between socio-economic classes. By addressing these disparities, Islamic education systems could foster a more inclusive religious identity, one that resonates with both the socio-economically disadvantaged and the affluent. As noted by Spierings (2014), ensuring equal access to religious education is key to mitigating socio-economic inequalities in religious practice and understanding.

Ultimately, these findings contribute to a deeper understanding of how socio-economic factors shape religious identity within the framework of Qur'anic interpretation. By illuminating the relationship between economic status and religious understanding, this study opens the door for further exploration into how social policies and educational reforms could foster more inclusive religious practices across socio-economic lines.

The Role of Education in the Formation of Religious Identity

The level of formal religious education significantly impacts how individuals approach the Qur'an, influencing both their interpretation of its teachings and the formation of their religious identity. Formal education institutions such as madrasahs, pesantrens, and Islamic universities provide structured opportunities to engage with both classical and modern interpretations of the Qur'an. Individuals with access to higher levels of Islamic education tend to approach the Qur'an with greater contextual awareness, often employing critical thinking to

interpret verses in light of contemporary societal issues. As (Muhsan, 2022) notes, a multidisciplinary approach in Islamic education fosters a deeper understanding of the Qur'an's relevance to modern life.

On the other hand, those with limited access to formal education are more likely to interpret the Qur'an in a literal sense. The educational background of individuals dictates not only their access to classical Qur'anic exegeses (tafsir) but also their engagement with modern interpretations. Individuals educated in institutions that emphasize traditionalist views are more likely to uphold literalist interpretations, while those exposed to broader curricula that include the social sciences are more open to contextual readings. This divergence in interpretative approaches is largely a product of the educational resources available to different socio-economic groups (Halim, 2023).

The findings align with broader trends in Islamic educational systems, where higher education levels correlate with more nuanced interpretations of the Qur'an. Research by (Tabroni et al., 2021) demonstrates that Islamic religious education aims to build a comprehensive understanding of Islamic teachings, preparing students to apply these teachings in a multicultural world. This educational approach encourages a contextual interpretation of the Qur'an, fostering a more inclusive religious identity that resonates with modern challenges. Similarly, (Saada & Gross, 2016) argue that incorporating moral and religious diversity within Islamic curricula enhances students' empathy and critical thinking, which in turn shapes how they engage with religious texts.

Conversely, those educated primarily in traditional madrasahs, which often focus on classical exegeses, are more likely to maintain a literal approach to the Qur'an. (Hefni & Ahmadi, 2022) note that madrasahs play a key role in establishing religious authority within Islamic communities, but their focus on religious moderation is still emerging. The divergence in approaches to Qur'anic interpretation based on educational background reflects how access to resources shapes religious identity. While institutions promoting a more contextualized understanding of the Qur'an prepare students to navigate contemporary issues, those focused on classical exegesis tend to reinforce traditional, text-based interpretations.

Furthermore, access to education also determines the diversity of tafsir available to individuals. Higher education institutions often incorporate both classical and modern interpretations, allowing for a more balanced engagement with the Qur'an. (Warapsari, 2023) highlights how integrating general science with Islamic education fosters a holistic understanding of faith, further enabling contextual interpretations. In contrast, students in more conservative educational environments may not have the same exposure to modern exegetical

methods, limiting their interpretive scope to traditional frameworks.

The role of formal religious education in shaping Qur'anic interpretation has significant implications for the development of religious identity in Muslim communities. Higher levels of education, particularly those that integrate interdisciplinary approaches, enable individuals to interpret the Qur'an in ways that are relevant to their socio-economic realities. This not only fosters a more adaptable religious identity but also empowers individuals to apply Islamic teachings in diverse contexts, promoting a more inclusive understanding of faith (Tabroni et al., 2021). The ability to engage critically with religious texts, as (Saada & Gross, 2016) emphasize, is essential for fostering a balanced identity that aligns with both religious and societal values.

In contrast, the more literal interpretations found among individuals with limited educational access underscore the need for reforms in religious education, particularly in traditionalist institutions like madrasahs. While these institutions play a crucial role in preserving Islamic traditions, the inclusion of more contextual interpretations could better equip students to engage with modern challenges (Hefni & Ahmadi, 2022). By expanding the curricula in these settings to include modern tafsir and interdisciplinary subjects, educators could bridge the gap between literalist and contextual approaches to the Qur'an, fostering a more flexible religious identity across socio-economic divides.

The findings also suggest that access to diverse educational resources is key to shaping how Muslims understand and live their faith. As demonstrated by (Warapsari, 2023), integrating broader educational disciplines into Islamic curricula can provide students with the tools to interpret religious teachings in a way that is both intellectually rigorous and contextually relevant. This has the potential to mitigate the socio-economic disparities in religious interpretation, ultimately promoting a more inclusive and equitable Islamic education system.

Local Culture and Variations in Interpretation of the Qur'an

Local culture plays a critical role in shaping the interpretation of the Qur'an, particularly regarding social norms and customs. In many Muslim societies, cultural context influences how individuals and communities understand certain Qur'anic verses, especially those related to family, gender, and social roles. For example, in regions with deeply rooted patriarchal customs, interpretations of the Qur'an may emphasize traditional gender roles, often reinforcing local norms over the more egalitarian aspects of Islamic teachings. As (Althalathini et al., 2020) observe in their study of Muslim women in conflict zones, cultural practices significantly affect how religious teachings are understood and applied, particularly when it

comes to gender roles and family structures.

Case studies from various regions illustrate how interpretations of the Qur'an differ based on local customs. In some Southeast Asian contexts, for instance, interpretations of verses regarding women's roles in the family and society are heavily influenced by traditional cultural norms, leading to more conservative applications of these teachings. In contrast, regions with more progressive cultural norms may adopt interpretations of the Qur'an that emphasize gender equality and social justice, as demonstrated in research on gender mainstreaming in Indonesian Islamic schools (Azisah, 2009). These variations highlight how deeply intertwined cultural and religious norms can be, shaping localized expressions of Islamic teachings.

The influence of local culture on Qur'anic interpretation is a well-documented phenomenon, reflecting how religious teachings adapt to cultural contexts. As (Fernando, 2022) argues, local cultural values can be integrated into Islamic education, provided they do not contradict the core teachings of the Qur'an and Sunnah. This suggests that while the Qur'an offers universal guidance, its application is often filtered through the lens of local traditions, allowing for a more contextualized understanding of its teachings. This integration can be seen in how communities adapt Qur'anic teachings to align with social customs, such as marriage practices or gender roles, as evidenced by the Malay community in Pekanbaru, where Islamic values are incorporated into traditional wedding customs (Juswandi, 2023).

However, the interplay between culture and Qur'anic interpretation also raises challenges, particularly when local customs conflict with Islamic teachings. For instance, Al- (Hakim, 2023) highlights the tension between Qur'anic principles of gender equality and patriarchal cultural practices, which often perpetuate traditional gender roles. In these contexts, cultural norms may dominate, resulting in interpretations that align more with societal expectations than with the egalitarian teachings of Islam. This contrast is further explored by (Karimullah, 2023), who critiques the traditional understanding of women's roles within Islamic societies, arguing that local customs often overshadow religious principles, limiting women's rights and roles in both religious and social contexts.

Despite these challenges, there is significant variation in how different cultures approach Qur'anic interpretation. In regions where Islamic education incorporates both classical and modern exegeses, individuals tend to engage with the Qur'an in ways that challenge cultural norms, promoting interpretations that are more in line with contemporary understandings of social justice and equality. This dynamic is evident in the educational reforms discussed by (Azisah, 2009), where gender mainstreaming policies in Islamic

education have led to more equitable interpretations of gender roles, reflecting a shift towards a more inclusive approach to Qur'anic teachings in certain regions.

The findings from these case studies underscore the importance of understanding the role of local culture in shaping Qur'anic interpretation, particularly in relation to social norms and gender roles. The influence of local customs on religious practices has significant implications for the development of religious identity in Muslim communities. In regions where cultural practices align with the more progressive aspects of Islamic teachings, individuals may develop a more inclusive and contextually relevant understanding of the Qur'an. This is particularly important in addressing contemporary issues such as gender equality and social justice, as seen in the integration of modern educational reforms that promote more equitable interpretations of the Qur'an.

Conversely, in regions where cultural norms conflict with Islamic teachings, there is a risk of reinforcing patriarchal structures that limit individual freedoms, particularly for women. The tension between local customs and Islamic principles, as highlighted by (Al-Hakim, 2023), demonstrates the need for ongoing dialogue and reform within Islamic education and religious discourse. By addressing these cultural influences, religious leaders and educators can promote a more authentic understanding of the Qur'an that reflects its core teachings while respecting cultural diversity.

The adaptability of Islamic teachings to different cultural contexts is one of its strengths, allowing communities to practice their faith in ways that resonate with their lived experiences. However, this adaptability must be balanced with a commitment to upholding the core values of the Qur'an, particularly in areas such as gender equality and social justice. As (Duderija, 2016) notes, the concept of 'urf (custom) in Islamic jurisprudence provides a framework for integrating cultural practices into religious life, but it must be applied carefully to ensure that local customs do not undermine the fundamental principles of Islam.

The Impact of Social Environment on the Formation of Religious Identity

The social environment plays a pivotal role in shaping religious identity, particularly in how individuals and communities practice and interpret Islamic teachings, including the Qur'an. In communities with strong religious traditions, such as rural or adat (customary law) communities, religious practices are deeply interwoven with local customs, which can lead to a more rigid and traditional expression of religious identity. For instance, in areas where the community is predominantly religious, local interpretations of the Qur'an are often influenced by longstanding cultural practices that emphasize conformity and adherence to established religious norms. As (Miftah et al., 2020) observe, in such settings, community expectations

heavily influence how individuals express their faith, leading to a more homogenous religious identity.

In contrast, urban environments, which are characterized by greater diversity and interaction with multiple religious and cultural groups, tend to foster a more pluralistic approach to religious identity. Urban Muslims may adapt their practices to fit within broader societal norms, leading to more flexible interpretations of the Qur'an that reflect contemporary social realities. This difference is further explored by (Zulfadli, 2023), who highlights how local cultural contexts shape the collective religious identity of communities, particularly in regions where traditional practices are deeply intertwined with Islamic teachings.

The influence of social environments on religious identity can be understood through the lens of community dynamics and their impact on Qur'anic practices. In more insular, rural communities, religious identity is often reinforced through communal practices that align closely with local traditions. (Supriyanto & Zaman, 2023) suggest that the Qur'an is frequently interpreted in ways that are contextualized within these local traditions, resulting in variations in how its teachings are applied. For instance, in some rural communities, verses related to family structure or gender roles may be interpreted in ways that support existing social hierarchies, thereby reinforcing traditional cultural norms.

Conversely, in urban areas where interactions with other religious or cultural groups are more frequent, Muslims may adopt more inclusive and flexible interpretations of the Qur'an. (Rahman, 2019) highlights how urban Muslims often engage in social activities that reflect a modern interpretation of religiosity, one that incorporates elements from diverse cultural backgrounds. This adaptability allows urban Muslims to navigate the complexities of modern life while maintaining their religious identity, leading to a more fluid expression of Islam compared to the more rigid practices found in rural areas. This contrast between urban and rural religious identities underscores the role of social interaction in shaping how individuals understand and practice their faith.

Additionally, the level of interaction with other religious groups plays a significant role in influencing Qur'anic interpretation and religious tolerance. In urban environments where Muslims frequently interact with non-Muslims, there is often greater openness to more inclusive and pluralistic interpretations of the Qur'an. (Zayadi, 2023) notes that social networks, both physical and digital, facilitate the exchange of religious ideas and interpretations, often leading to the dissemination of more diverse religious perspectives. This dynamic is further supported by (Guntoro & Hasan, 2023), who emphasize the role of social media in exposing younger Muslims to a wider range of Islamic interpretations, fostering a

more inclusive and globally informed religious identity.

The impact of social environments on religious identity has profound implications for the development of Islamic communities, particularly in terms of fostering inclusivity and tolerance. In communities where religious identity is closely tied to local traditions, such as rural or adat communities, there may be resistance to more flexible interpretations of the Qur'an. This can create challenges for individuals who seek to reconcile traditional practices with modern interpretations of Islam. The findings of Supriyanto & Zaman (2023) suggest that religious education and community leadership play crucial roles in either supporting or inhibiting the development of a more adaptable religious identity. In such settings, reform in religious education that incorporates diverse interpretations of the Qur'an could promote greater flexibility in religious practices, allowing for the integration of local traditions with broader Islamic teachings.

In contrast, the more fluid religious identities found in urban environments highlight the potential for greater religious tolerance and inclusivity. The findings from (Rahman, 2019) suggest that urban Muslims are more likely to embrace interpretations of the Qur'an that reflect contemporary social realities, including gender equality and interfaith dialogue. This openness to diverse interpretations has the potential to foster more harmonious relations between different religious groups, as urban Muslims are often more exposed to and accepting of religious pluralism. Moreover, the role of social media in shaping religious identity, as noted by (Guntoro & Hasan, 2023), underscores the importance of digital platforms in promoting a more globally informed and inclusive understanding of Islam.

Ultimately, these findings suggest that social environments whether rural or urban play a critical role in shaping the religious identities of Muslims. Understanding the dynamics of these environments is essential for promoting a more inclusive and adaptable approach to Islamic teachings, one that can accommodate both traditional practices and modern interpretations of the Qur'an.

The Influence of Globalization and Modernization on Religious Identity

Globalization and modernization have significantly reshaped the formation of religious identity in Muslim communities, especially in how the Qur'an is understood and applied in contemporary contexts. As globalization introduces a blend of cultural influences, Muslims face both opportunities and challenges in integrating these global values with their religious beliefs. In particular, the rise of technology and social media has revolutionized access to religious knowledge, allowing for more diverse and personalized interpretations of the Qur'an. This dynamic is especially pronounced among younger generations, who increasingly rely on

digital platforms to explore their faith and engage with various interpretations of Islamic teachings. (Guntoro & Hasan, 2023) highlight how social media provides a platform for Muslims to engage with a broader range of religious perspectives, fostering a more pluralistic understanding of the Qur'an.

In modern contexts, the intersection of human rights, pluralism, and democracy with Qur'anic interpretation has led to a re-examination of traditional Islamic teachings. Case studies from Muslim-majority countries demonstrate how the values of human rights and social justice have been integrated into Qur'anic exegesis, with a particular emphasis on gender equality and democratic governance. For example, discussions around women's rights in Islamic law have evolved, with many scholars advocating for interpretations that align with modern human rights standards. This shift illustrates how globalization has influenced a more progressive and inclusive interpretation of the Qur'an in certain contexts (Afrizal, 2018).

The interaction between globalization and Islamic identity is complex, as it introduces both integration and resistance within Muslim communities. On one hand, globalization fosters the dissemination of diverse religious interpretations, enabling Muslims to adapt their faith to contemporary social realities. (Özkan, 2022) notes that in globalized settings, Muslims, particularly in Western contexts, may assert their religious identity more strongly as a response to external pressures. This phenomenon, often referred to as identity reinforcement, can lead to both greater religious expression and a more defensive posture in the face of perceived threats to Islamic values.

At the same time, modernization has prompted significant shifts in how the Qur'an is interpreted. As Aula (2020) discusses, modernization often commodifies religious symbols, blending traditional Islamic practices with modern cultural trends. This commodification can lead to a recontextualization of Islamic teachings, making them more accessible and relatable to modern audiences. The rise of media representations of Islamic figures, such as in the web series "Ustad Millennial," illustrates how Islamic values are being reshaped to fit contemporary narratives, which may emphasize pluralism, human rights, and democracy. These trends show that modernization, while introducing new challenges, also offers opportunities for a more dynamic engagement with the Qur'an that reflects the values of modern society.

However, this shift toward modernity is not without resistance. In more conservative Muslim communities, there is often a pushback against the integration of global values, particularly those related to gender and human rights. Some traditional scholars argue that such values may dilute the core principles of Islam, leading to a loss of religious authenticity. (Gozali, 2022) points out that this tension is particularly evident in communities that prioritize

the preservation of Islamic traditions over adaptation to global trends, highlighting the ongoing debate between tradition and modernity within Islamic discourse.

The impact of globalization and modernization on religious identity has significant implications for how Muslims engage with the Qur'an and interpret its teachings. On the one hand, the integration of global values such as human rights, pluralism, and democracy into Islamic discourse has the potential to foster a more inclusive and contextually relevant understanding of the Qur'an. This is particularly important in addressing contemporary social issues, such as gender equality and social justice, where traditional interpretations may no longer fully resonate with modern audiences (Afrizal, 2018). By embracing these global values, Muslim communities can ensure that Islamic teachings remain relevant and meaningful in a rapidly changing world.

On the other hand, the tension between globalization and the preservation of traditional Islamic values presents a challenge for religious leaders and educators. As more Muslims engage with diverse interpretations of the Qur'an through digital platforms, there is a growing need to balance modernity with religious authenticity. Educational reforms that incorporate both traditional and modern perspectives could help bridge this gap, ensuring that Islamic teachings are both relevant and rooted in core religious principles (Kumar, 2018). Additionally, the role of social media in shaping religious identity, as noted by (Guntoro & Hasan, 2023), highlights the importance of digital literacy in navigating the complexities of modern religious discourse.

Ultimately, the findings suggest that globalization and modernization are transforming the way Muslims understand and practice their faith, leading to a more pluralistic and adaptable religious identity. By recognizing the positive potential of these changes while addressing the challenges they present, Muslim communities can cultivate a more inclusive and dynamic approach to the Qur'an that resonates with the values of modern society.

CONCLUSION

This study has explored the significant influence of socio-economic factors on the formation of religious identity within Muslim communities, particularly in the context of Qur'anic interpretation. The findings highlight that individuals' socio-economic status, including their income, education, and community environment, plays a critical role in shaping both their religious practices and their approach to understanding the Qur'an. Higher socio-economic groups tend to adopt more contextual and flexible interpretations, while lower-income individuals are more likely to adhere to literal interpretations. This divergence is influenced by access to religious education, exposure to diverse viewpoints, and the social

networks that reinforce or challenge traditional religious identities.

Furthermore, the study demonstrates that social environments, including urban versus rural settings and the level of interaction with other religious groups, significantly affect the inclusiveness of Qur'anic interpretations. Globalization and modernization also contribute to evolving religious identities, pushing some communities towards more pluralistic understandings of Islam. By integrating quantitative and qualitative methods, this research provides a comprehensive view of the dynamic relationship between socio-economic conditions and religious identity formation. Future research could further investigate how these factors evolve over time and across different cultural contexts.

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