



# Computational Social Science Approach in Measuring Intra-Religious Tolerance Based on Big Data

Muwahidah Nurhasanah<sup>1\*</sup>, Ibnu Hadjar<sup>2</sup>, Fihris<sup>2</sup>, Abdul Jabar Idharudin<sup>1</sup>, Ndaru Putri Yudhiarti<sup>3</sup>

<sup>1</sup> Pasca Sarjana UIN walisongo Semarang, Indonesia.

<sup>2</sup> FITK UIN Walisongo Semarang, Indonesia.

Received: February 09, 2026

Revised: March 27, 2026

Accepted: April 25, 2026

Published: April 30, 2026

Corresponding Author:

Muwahidah Nurhasanah

[muwahidah0188@gmail.com](mailto:muwahidah0188@gmail.com)

DOI: [10.29303/jppipa.v12i4.14782](https://doi.org/10.29303/jppipa.v12i4.14782)

 Open Access

© 2026 The Authors. This article is distributed under a (CC-BY License)



**Abstract:** The digital transformation of contemporary society has reshaped religious authority, identity construction, and intra-religious interaction. Social media platforms now function as primary arenas for theological negotiation, organizational affiliation, and discursive contestation within religious communities. In this context, intra-religious tolerance – the capacity to accept doctrinal, interpretive, and organizational diversity within the same religious tradition – has become increasingly mediated by algorithmic systems and digitally structured communication environments. Traditional survey-based and ethnographic approaches face limitations in capturing large-scale, real-time patterns of tolerance and polarization. This study develops a computational social science approach grounded in big data analytics. Using a qualitative research design based on systematic literature review (2016–2025), thematic synthesis, and conceptual integration, the study bridges scholarship in computational social science, big data methodologies, sociology of religion, and social psychology. The findings propose a multidimensional tolerance model encompassing cognitive, affective, behavioral, and algorithmic-structural dimensions. The article introduces a Big Data-Based Intra-Religious Tolerance Index (IRIT Index) grounded in digital trace indicators such as sentiment polarity, interaction diversity, network modularity, and hostility frequency. The framework contributes theoretically by integrating macro-sociological and micro-psychological theories within computational measurement paradigms, and methodologically by advancing qualitative conceptual modeling within data-intensive research. Ethical considerations, epistemological challenges, and implications for digital governance are discussed.

**Keywords:** Big data; Computational; Religion; Religious; Tolerance

## Introduction

In contemporary Muslim societies, the rapid expansion of computer technologies, digital infrastructures, and social media platforms has fundamentally reshaped the way religious affiliation is expressed and negotiated (Zaid et al., 2022). Affiliation with religious organizations such as Nahdlatul Ulama, Muhammadiyah, or other Islamic movements is no longer articulated solely through offline institutional participation, but also through digital profiles, online communities, livestreamed sermons, and algorithmically circulated content. Computers,

smartphones, and networked applications function as mediating devices through which theological interpretations, da'wah strategies, and socio-religious practices are accessed, shared, and debated (Saleh et al., 2022). Social media platforms such as Twitter, Facebook, and YouTube provide interactive spaces where organizational narratives are reproduced and contested in real time. In this digitally mediated environment, religious affiliation becomes both a social identity and a datafied phenomenon traceable through posts, hashtags, follower networks, and engagement metrics (Yilmaz, 2026).

### How to Cite:

Nurhasanah, M., Hadjar, I., Fihris, Idharudin, A. J., & Yudhiarti, N. P. (2026). Computational Social Science Approach in Measuring Intra-Religious Tolerance Based on Big Data. *Jurnal Penelitian Pendidikan IPA*, 12(4), 569–575. <https://doi.org/10.29303/jppipa.v12i4.14782>

These organizational affiliations therefore function not merely as administrative memberships but as digitally visible identity markers that shape interpretive frameworks, ritual preferences, and normative commitments. Differences in orientation whether related to da'wah methodology, theological interpretation, or socio-religious practice are amplified through digital circulation and algorithmic recommendation systems. As a result, individuals encounter internal Islamic diversity not only in physical religious spaces but also within personalized digital feeds curated by computational systems. Such mediated exposure influences whether internal plurality (\*ikhtilaf\*) is perceived as legitimate diversity or as deviation from perceived orthodoxy. It can therefore be assumed that the level of intra-religious tolerance is significantly conditioned not only by patterns of religious affiliation and socialization processes, but also by patterns of digital interaction, algorithmic filtering, and network clustering (Ahmed et al., 2022).

From the perspective of sociology of religion, religious organizations act as mediating institutions that transmit collective values, reinforce social cohesion, and structure authority relations. Affiliative networks cultivate solidarity and shared symbolic boundaries, which may strengthen communal integration but also delineate internal distinctions (Campbell, 2020). In this sense, affiliation operates ambivalently: it may nurture tolerance through ethical teachings emphasizing moderation (\*wasatiyyah\*), yet it may also intensify in-group conformity and boundary maintenance, particularly when identity becomes politicized or contested (Bail, 2022). Social psychological mechanisms further reinforce this ambivalence, as identity salience and perceived group threat shape cognitive bias and emotional attachment within intra-religious contexts.

These dynamics are profoundly transformed in the era of digitalization and computational mediation. The emergence of big data ecosystems and algorithmically structured communication environments has reconfigured how religious identity is constructed, expressed, and contested. Religious communities once organized primarily through institutional hierarchies and localized interaction now operate within digitally networked public spheres shaped by data infrastructures and platform logics (Cohen, 2024). In this context, intra-Muslim debates become publicly visible, searchable, permanently archived, and algorithmically amplified.

From a computational social science perspective, intra-religious discourse becomes measurable through large-scale digital trace data comprising posts, comments, shares, likes, and network ties (Stella, 2022; Tindall et al., 2022). Big data analytics enables the

detection of homophily patterns, polarization intensity, and cross-affiliation engagement (Qoyyumillah et al., 2026). Social network analysis can reveal the degree of segmentation between organizational clusters, while natural language processing techniques can assess sentiment polarity and thematic framing within doctrinal debates. Tolerance, therefore, is not only an attitudinal construct but also a measurable interactional pattern embedded within digital infrastructures.

Four structural transformations are particularly relevant. First, decentralization of authority occurs as religious legitimacy increasingly emerges from visibility metrics, engagement rates, and algorithmic ranking rather than formal institutional recognition (Howard, 2020). Second, algorithmic mediation structures content exposure, as recommender systems curate religious information streams based on prior engagement patterns, reinforcing selective exposure and confirmation bias (Sunstein, 2018). Third, discursive amplification favors emotionally charged or polarizing content, which spreads more rapidly due to engagement-optimization logics (Bail, 2022). Fourth, identity clustering emerges as users interact predominantly within ideologically aligned digital communities, forming echo chambers that reinforce organizational affiliation and doctrinal orientation (Mahmoudi et al., 2024).

Thus, intra-religious tolerance in contemporary Muslim societies must be understood as a phenomenon situated at the intersection of theology, social identity, and computational infrastructures. Digital technologies do not merely facilitate communication; they actively structure visibility, authority, and interaction patterns. Integrating sociological theory, social psychological mechanisms, and computational analysis provides a multidimensional framework for examining how religious affiliation and digital mediation jointly shape tolerance in the age of big data and networked society.

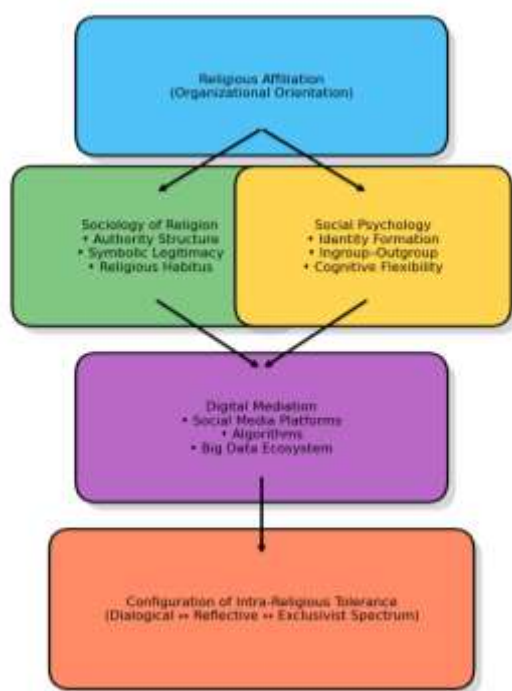
## Methods

This study employs a qualitative library research design aimed at constructing a comprehensive conceptual framework regarding the influence of religious organizational affiliation on intra-religious tolerance within digitally mediated Muslim societies. The data sources of this paper consist of both primary and secondary literature relevant to the analytical focus.

Primary sources include major theoretical works that serve as the conceptual foundation of the study. These encompass the *Handbook of the Sociology of Religion*, which provides foundational perspectives on religion as a social institution; *A Theory of Justice* by Rawls (1971), which informs the normative framework of fairness and

pluralism; *The Politics of Recognition* by Taylor (1992), which contributes to understanding identity and recognition in multicultural contexts; *Sensemaking in Organizations* by Weick & Weick (1995), which underpins the interpretive processes shaping religious meaning-making; and *The Nature of Prejudice* by Allport (1954), which offers social psychological insights into intergroup attitudes and bias. These seminal works provide the theoretical pillars for integrating sociology of religion, political philosophy, organizational theory, and social psychology.

Secondary sources consist of empirical research findings, peer-reviewed journal articles published between 2016 and 2025 in reputable national and international journals, and academic documents addressing socio-religious dynamics among university students in Indonesia. These studies include analyses of digital religion, algorithmic mediation, social identity formation, and online polarization within Muslim communities.



**Figure 1.** Vertical Integrative Conceptual Framework Religious Affiliation – Digital Meditation – Tolerance Configuration

All sources were analyzed qualitatively through a multi-stage analytical procedure. First, key concepts were identified and categorized according to theoretical domains (sociology of religion, social psychology, political theory, and digital society studies). Second, thematic comparison was conducted to detect convergences and divergences across perspectives. Third, a process of theoretical synthesis was undertaken

to construct an integrative framework linking organizational affiliation, identity formation, digital mediation, and intra-religious tolerance.

Through this interpretive and comparative approach, the study develops a contextually grounded and theoretically robust model explaining how religious organizational affiliation interacting with digital environments shapes patterns of internal tolerance within contemporary Muslim communities.

## Result and Discussion

### *Civil Religion, Digital Public Sphere, and Computational Mediation*

The integration of the concept of civil religion in this discussion gains strong empirical legitimacy from the foundational work of Bellah (2017), particularly in his influential essay *Civil Religion in America*. Bellah (2017) argued that beyond formal religious institutions, modern democratic societies cultivate a shared moral framework—expressed through symbols, rituals, and public discourse—that sustains justice, solidarity, and respect for human dignity. This idea was further developed by scholars such as Weiss & Bungert (2019), who demonstrate that public religion functions not merely as theological doctrine but as a normative reservoir supporting democratic cohesion. Civil religion, therefore, operates as a mediating moral infrastructure linking private belief with public ethics.

In the contemporary digital era, however, civil religion is no longer reproduced solely through state ceremonies, educational institutions, or mass media broadcasting. Instead, it circulates within computationally structured communication environments shaped by big data ecosystems and algorithmically curated social media platforms (Kozinets, 2022; Reid, 2024). Digital infrastructures transform how shared moral narratives are constructed, contested, and amplified. Through platforms such as Twitter, Facebook, and YouTube, religious discourse becomes datafied—rendered into quantifiable metrics such as likes, shares, comments, and engagement rates. These computational indicators influence visibility and authority, thereby reshaping how civil religious values gain prominence in the public sphere.

From a computational social science perspective, digital religion can be examined through large-scale digital trace data (Ergen, 2023). Big data analytics allows researchers to identify discursive patterns related to justice, pluralism, and solidarity across online religious networks. Natural language processing (NLP) techniques can detect normative themes, sentiment polarity, and moral framing embedded within sermons, organizational statements, and user-generated content.

Social network analysis (SNA) further reveals clustering patterns that indicate whether civil religious discourse fosters bridging ties across affiliations or instead reinforces segmented ideological communities. Thus, civil religion in the digital age is not only a philosophical concept but also an empirically measurable phenomenon embedded in computational infrastructures.

Within higher education contexts and among younger generations, these dynamics become particularly salient. Research by Thoyib et al. (2024) in Indonesian Islamic universities demonstrates that students involved in religious organizations with inclusive and dialogical orientations tend to exhibit higher levels of intra-religious tolerance. This finding aligns with Bellah (2017) thesis that public religious values can cultivate civic virtues when institutional frameworks encourage reflexivity and ethical rationalization. However, in digitally mediated environments, organizational orientation interacts with algorithmic exposure patterns. Students' engagement with religious content on social media platforms shapes their interpretive frameworks, influencing whether diversity is perceived as legitimate plurality (*ikhtilaf*) or as deviation.

Computational technologies intensify this process in several ways (Karki & Raut, 2024; Sadybekov & Katritch, 2023). First, algorithmic recommender systems curate personalized religious information streams based on previous engagement behavior. This selective exposure may either broaden understanding—if users interact with diverse viewpoints—or reinforce confirmation bias when engagement patterns remain homogeneous. Second, emotionally charged content, particularly that framed around identity threat or doctrinal purity, tends to generate higher engagement metrics, thereby gaining algorithmic amplification. Third, digital identity clustering creates echo chambers in which organizational affiliation becomes a strong marker of online belonging. In such contexts, civil religion's integrative potential may be weakened if public discourse becomes polarized.

Nevertheless, digital infrastructures also provide opportunities for reflective tolerance. Online interfaith dialogues, collaborative webinars, and cross-organizational digital forums enable exposure to diverse Islamic interpretations. When mediated constructively, these digital encounters can stimulate ethical reasoning and self-reflection, consistent with Rawlsian notions of public reason and recognition theory. The reflective-integrative tolerance model proposed in this research therefore situates tolerance as emerging from the dialectical interaction between socio-religious structures, ethical rationalization, and individual reflexive

awareness—now deeply embedded within computational environments.

This integrative framework contributes conceptually by reconceptualizing tolerance as an evolving moral capacity shaped by both institutional affiliation and digital mediation. Rather than viewing tolerance solely as an attitudinal variable, it is understood as a dynamic outcome of value evolution within modern religious societies characterized by technological acceleration. Civil religion, in this sense, functions as a normative anchor, while big data ecosystems act as amplifiers and filters of moral discourse.

Consequently, the sustainability of intra-religious tolerance in contemporary Muslim societies depends not only on theological teachings or organizational orientation but also on the architecture of digital communication systems. Integrating sociology of religion, social psychology, and computational analysis enables a multidimensional understanding of how justice, solidarity, and human dignity are negotiated within algorithmically mediated public spheres.

#### *Digital Age For Intra-Religious Tolerance and Affiliation*

From a social psychological perspective, intra-religious tolerance is formed through a multidimensional interaction involving morality, cognition, social experience, identity construction, and meaning-making processes. Human social behavior cannot be separated from the value systems, perceptual filters, and relational environments that shape interpretation and action. In contemporary Muslim societies, however, these processes are increasingly embedded within digital ecosystems structured by computational technologies, big data infrastructures, and algorithmically mediated social media platforms. As a result, the formation of tolerant or intolerant attitudes is no longer confined to face-to-face interaction or institutional religious settings but unfolds within digitally networked communication spaces.

Within Islamic higher education environments, tolerance often emerges through the internalization of normative morality. Drawing on the thought of Taqiyuddin an-Nabhani, religious norms function as an ethical system that guides conduct and delineates the boundaries of legitimate social interaction (Setiawan, 2025). These norms provide evaluative criteria through which students assess doctrinal differences, ritual variations, and organizational affiliations. In traditional settings, such internalization occurs through study circles, mentoring, and institutional teaching. Today, however, digital media platforms such as Instagram, YouTube, and Twitter supplement and sometimes replace—these processes by disseminating sermons,

theological debates, and organizational narratives in highly accessible formats.

Computational technology plays a decisive role in structuring how moral content is encountered and interpreted (Tampubolon & Nadeak, 2024). Social media platforms rely on algorithmic recommender systems that curate content based on prior engagement patterns, search histories, and network affiliations. This algorithmic filtering shapes exposure to religious discourse, potentially reinforcing confirmation bias and identity-consistent interpretations. From a social cognition perspective, repeated exposure to homogenous viewpoints strengthens cognitive schemas and normative expectations, thereby influencing how individuals perceive intra-religious diversity. Differences may be framed either as legitimate plurality (*ikhhtilaf*) or as deviations from orthodoxy, depending on the interpretive cues embedded in digitally circulated narratives.

Religious affiliation functions as a salient social identity marker within this computational environment. Social identity theory explains that individuals derive self-esteem and belonging from group membership, which can lead to in-group favoritism and boundary reinforcement. In digital contexts, affiliation is expressed through follows, hashtags, online community membership, and participation in organizational livestreams. Big data analytics reveal that users often cluster within ideologically aligned networks, forming digitally observable identity clusters (Hagh Pors, 2025). These clusters are measurable through social network analysis, which identifies homophily patterns and modularity structures within online discourse. When affiliation networks are highly segmented, opportunities for cross-affiliation interaction diminish, potentially reducing tolerance.

At the same time, digital environments offer opportunities for constructive contact. Intergroup contact theory posits that meaningful interaction under conditions of equal status and cooperative engagement reduces prejudice. Online academic forums, inter-organizational webinars, and collaborative digital campaigns may facilitate such contact across religious affiliations. Computational analysis of engagement patterns—such as retweet networks or comment exchanges—can help assess whether bridging ties emerge between organizational clusters or whether discourse remains polarized. Thus, big data methodologies provide empirical tools for measuring tolerance as interactional behavior rather than merely self-reported attitude.

Cognitive and affective processes are also intensified in algorithmically mediated environments. Emotionally charged religious content often generates

higher engagement metrics, leading algorithms to amplify polarizing narratives. This dynamic can heighten perceived intergroup threat, reinforcing defensive identity mechanisms. Conversely, exposure to diverse theological perspectives framed within inclusive moral discourse may stimulate higher levels of moral reasoning and reflective judgment. In this sense, digital infrastructures influence not only information distribution but also the psychological conditions under which tolerance develops.

Meaning construction, as emphasized in sensemaking theory, involves continuous interpretation of ambiguous social realities. University students navigating doctrinal differences engage in reflective reconciliation between personal belief and collective identity. Digital media accelerate this interpretive process by making debates immediately visible and widely accessible. Computational text analysis of online discussions demonstrates how narratives of unity, moderation, or exclusivism circulate and compete for prominence. The digital public sphere therefore becomes a site where moral consciousness evolves through iterative interaction between individual cognition and collective discourse.

In this integrative framework, intra-religious tolerance is conceptualized as a dynamic psychosocial outcome shaped by the interplay between normative moral internalization, identity processes, cognitive evaluation, and computational mediation. Religious affiliation remains a central factor, but its influence is now embedded within data-driven communication architectures. Understanding tolerance in contemporary Muslim student communities thus requires combining social psychological theory with computational social science approaches. Only by recognizing the role of digital technologies, big data ecosystems, and algorithmic structures can we fully comprehend how moral values, group identities, and inter-affiliation.

## Conclusion

In light of the preceding discussion, several conclusions can be drawn, particularly when considering the role of digital technology, social media, and big data ecosystems in shaping contemporary religious life. First, from the perspective of sociology of religion, intra-religious tolerance and religious affiliation reflect variations in authority structures, patterns of religious socialization, and sources of symbolic legitimacy that shape the religious habitus of each group. In the digital era, these structural differences are increasingly mediated by technological infrastructures. Religious authority is no longer confined to institutional hierarchies but is also constructed

through online visibility, engagement metrics, and network centrality on platforms such as Facebook, YouTube, and Twitter. Big data environments render religious discourse measurable and amplifiable, allowing certain narratives of tolerance—or exclusivism—to gain prominence through algorithmic recommendation systems. Consequently, configurations of intra-religious tolerance are not uniform; they are shaped by both organizational culture and digital mediation processes. Second, from a social psychological perspective, differences in religious orientation are closely linked to mechanisms of social identity formation, in-group-out-group categorization, levels of cognitive flexibility, and individual sensemaking processes in interpreting doctrinal diversity. In digitally networked contexts, algorithmic filtering and identity clustering intensify these psychological mechanisms. Social media platforms often reinforce homophilic networks, strengthening group boundaries and potentially amplifying exclusivist tendencies. However, digital spaces can also facilitate cross-affiliation dialogue and exposure to diverse viewpoints, fostering reflective tolerance. Therefore, contrary to classical assumptions that stronger religious affiliation necessarily produces greater internal cohesion, contemporary contexts demonstrate a more complex dynamic. Certain affiliations may reinforce exclusivity, while others promote dialogical openness depending on how group norms, psychological processes, and computational infrastructures interact in managing intra-communal differences.

## References

- Ahmed, M. H., Tiun, S., Omar, N., & Sani, N. S. (2022). Short text clustering algorithms, application and challenges: a survey. *Applied Sciences*, 13(1), 342. <https://doi.org/10.3390/app13010342>
- Allport, G. W. (1954). *The nature of prejudice*. Addison-wesley.
- Bail, C. (2022). *Breaking the social media prism: How to make our platforms less polarizing*. Princeton University Press. Retrieved from <https://www.torrossa.com/en/resources/an/5560313>
- Bellah, R. (2017). Civil religion in America. In *Religion Today: A Reader* (pp. 101-105). Routledge. Retrieved from <https://www.taylorfrancis.com/chapters/edit/10.4324/9781315244747-30/civil-religion-america-robert-bellah>
- Campbell, H. A. (2020). *Digital creatives and the rethinking of religious authority*. Routledge.
- Cohen, J. E. (2024). Platforms, data infrastructures, and infrastructure stacks. *Global Governance by Data: Infrastructures of Algorithmic Rule, Forthcoming, Georgetown University Law Center Research Paper, 2023/25*. Retrieved from [https://papers.ssrn.com/sol3/papers.cfm?abstract\\_id=4693056](https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4693056)
- Ergen, Y. (2023). Framing the study of digital religion: Waves of academic research, theoretical approaches and themes. *Journal of Media and Religion Studies*, 6(2), 137-166. Retrieved from <https://dergipark.org.tr/en/pub/mediad/article/1363608>
- Hagh Pors, M. (2025). *Algorithmic governmentality and the European digital subject: A Discourse Analysis of the European Strategy for Data*. Retrieved from <https://lutpub.lut.fi/handle/10024/170898>
- Howard, P. N. (2020). *Lie machines: How to save democracy from troll armies, deceitful robots, junk news operations, and political operatives*. Yale University Press.
- Karki, S., & Raut, A. (2024). Computational techniques and emerging technologies in the optimization of engineering systems and design processes. *Journal of AI-Driven Automation, Predictive Maintenance, and Smart Technologies*, 9(12), 54-71. Retrieved from <https://morphpublishing.com/index.php/JAIPMST/article/view/2024-12-16>
- Kozinets, R. V. (2022). Algorithmic branding through platform assemblages: core conceptions and research directions for a new era of marketing and service management. *Journal of Service Management*, 33(3), 437-452. <https://doi.org/10.1108/JOSM-07-2021-0263>
- Mahmoudi, A., Jemielniak, D., & Ciechanowski, L. (2024). Echo chambers in online social networks: A systematic literature review. *IEEE Access*, 12, 9594-9620. Retrieved from <https://ieeexplore.ieee.org/abstract/document/10388309>
- Qoyyumillah, N. I., Aziz, I. N., & others. (2026). A Bibliometric Analysis Of The Fragmented Nexus Between Pedagogical Competence, Mindfulness, And Teacher Burnout (2015--2025). *EDU-RELIGIA: Jurnal Keagamaan Dan Pembelajarannya*, 9(1), 1-18. Retrieved from <https://ejournal.unisda.ac.id/index.php/edureg/article/view/12446>
- Rawls, J. (1971). An egalitarian theory of justice. *Philosophical Ethics: An Introduction to Moral Philosophy*, 365-370. Retrieved from <https://shorturl.asia/4sFTU>
- Reid, J. (2024). Digitising "The Big Lie": algorithmic curation as an inhibitor of media exposure diversity online. *Communicatio: South African Journal of Communication Theory and Research*, 50(4), 1-21.

- <https://doi.org/10.1080/02500167.2024.2424841>
- Sadybekov, A. V., & Katritch, V. (2023). Computational approaches streamlining drug discovery. *Nature*, 616(7958), 673–685. <https://doi.org/10.1038/s41586-023-05905-z>
- Saleh, S. P., Cangara, H., Sabreen, S., & Ab, S. (2022). Digital da'wah transformation: Cultural and methodological change of Islamic communication in the current digital age. *International Journal of Multidisciplinary Research and Analysis*, 5(08), 2022–2043. <https://doi.org/10.47191/ijmra/v5-i8-18>
- Setiawan, T. (2025). The Caliphate as the Global Islamic Politics: Theological, Historical, and Contemporary Discourse Perspectives. *Jurnal Review Politik*, 15(1), 64–84. <https://doi.org/10.15642/jrp.2025.15.1.64-84>
- Stella, M. (2022). Cognitive network science for understanding online social cognitions: A brief review. *Topics in Cognitive Science*, 14(1), 143–162. <https://doi.org/10.1111/tops.12551>
- Sunstein, C. R. (2018). *Republic: Divided democracy in the age of social media*. Retrieved from <https://www.torrossa.com/en/resources/an/5559626>
- Tampubolon, M., & Nadeak, B. (2024). Artificial intelligence and understanding of religion: A moral perspective. *International Journal of Multicultural and Multireligious Understanding*, 11(8), 903–914. Retrieved from <http://repository.uki.ac.id/16988/1/ArtificialIntelligenceandUnderstandingofReligion.pdf>
- Taylor, C. (1992). *Multiculturalism and the Politics of Recognition*, edited by Amy Gutmann. Princeton, NJ: Princeton University Press. Retrieved from <https://shorturl.asia/w3rKP>
- Thoyib, M. E., Degaf, A., Fatah, A. A., & Huda, M. (2024). Religious tolerance among Indonesian Islamic university students: The pesantren connection. *Journal of Al-Tamaddun*, 19(2), 239–250. Retrieved from <https://repository.uantwerpen.be/desktop/irua>
- Tindall, D., McLevey, J., Koop-Monteiro, Y., & Graham, A. (2022). Big data, computational social science, and other recent innovations in social network analysis. *Canadian Review of Sociology/Revue Canadienne de Sociologie*, 59(2), 271–288. <https://doi.org/10.1111/cars.12377>
- Weick, K. E., & Weick, K. E. (1995). *Sensemaking in organizations* (Vol. 3, Issue 10.1002). Sage publications Thousand Oaks, CA.
- Weiss, J., & Bungert, H. (2019). The relevance of the concept of civil religion from a (West) German perspective. *Religions*, 10(6), 366. <https://doi.org/10.3390/rel10060366>
- Yilmaz, I. (2026). Digital Pathways: Conceptualizing Youth, Faith, and Networked Publics. In *Navigating Identity, Belonging and Power in Cyberspace: Young Muslims in the Anglosphere* (pp. 21–51). Springer. [https://doi.org/10.1007/978-981-95-4660-2\\_2](https://doi.org/10.1007/978-981-95-4660-2_2)
- Zaid, B., Fedtke, J., Shin, D. D., El Kadoussi, A., & Ibahrine, M. (2022). Digital Islam and Muslim millennials: How social media influencers reimagine religious authority and Islamic practices. *Religions*, 13(4), 335. <https://doi.org/10.3390/rel13040335>