Istigāśah and the Construction of Social Ethics: A Case Study of Jama'ah Mantab in Ogan Ilir, Indonesia

Romadhon Romadhon*, Abdullah Idi, Abdurrahmansyah Abdurrahmansyah

Universitas Islam Negeri Raden Fatah Palembang, Indonesia

*Correspondence: ✉ romadhonassaggaf@gmail.com

Abstract

This article examines the role of *istigāśah* in shaping social ethics and collective morality through the study of the religious practices of the Jama'ah Mantab in the Ogan Ilir region, Indonesia. *Istigāśah* not only functions as a spiritual ritual, but also as a medium of moral transformation in the social life of the members. This research is a field research with a qualitative approach and phenomenological methods. Data were collected through participatory observation, in-depth interviews, and documentation of routine *istigāśah* activities. The analysis is carried out with reference to the theory of social constructionism, which emphasizes that social realities, including moral values, are formed through symbolic interaction and the process of construction of common meaning within religious communities. In addition, the theory of moral transformation is also used to explain the dynamics of ethical change in the members. The results of the study show that *istigāśah* plays a role in internalizing values such as patience, honesty, solidarity, and empathy, as well as strengthening collective awareness, social attachment, and moral identity. Thus, *istigāśah* not only strengthens individual spirituality, but also forms a more harmonious social order. This research contributes to the development of the study of social ethics and sociology of religion by emphasizing that collective religious practices such as *istigāśah* can be an effective instrument in building collective morality in society.

INTRODUCTION

Istigāśah is a spiritual practice in Islam that has a worship as well as a social dimension. In addition to being a means of prayer to Allah, *istigāśah* also functions as a medium to strengthen solidarity, togetherness, and the formation of moral values in the Muslim community (Muhammad Kalim Ullah Khan, et. al., 2024). In a modern context filled with the challenge of individualism and the fading of social values, *istigāśah* is increasingly showing its relevance as an instrument for the formation of social ethics and collective morality (Teresia Wanjugu Shiundu, 2024). The Jama'ah Mantab in Ogan Ilir is a concrete example of how this practice forms a real social transformation in daily life. An informant revealed, *"I used to be angry at home, but now I am more patient and calm because istigāśah makes the heart more peaceful"* (I. Iftahlana, 2024). Another informant stated, *"Now I can accept differences and look at others with compassion, as taught in istigāśah"* (G. Wahono, 2024). These findings reinforce that *istigāśah* plays a role as an agent for shaping social ethics and collective morality in society.

In recent decades, rapid social change has brought with it a variety of challenges, including a crisis of morality, an increase in religious pragmatism, and a weakening of social solidarity (Alaverdyan, 2024). This phenomenon results in the degradation of the values of togetherness and the increase of individualism in society. Therefore, a community-based approach is needed in re-instilling strong moral values (Luo, 2024). In this condition, *istigāśah* can play an effective role as a means of building social ethical awareness and strengthening the values of collective virtue in social life (Muhammad Kalim Ullah Khan, et. al., 2024).

Research on *istigāśah* has been done before, but most of the existing studies focus more on the spiritual aspects and their psychological benefits. For example, Satria highlights the role of *istigāśah* in increasing youth spirituality, emphasizing how this practice can help the younger generation face a challenging transition period. However, the study only highlights one aspect, namely the improvement of spirituality, without discussing how *istigāśah* can play a role in shaping broader social morality.

Baiturrahman (2018) researched the role of Islamic education in facing moral decadence in the era of globalization. This research emphasizes the importance of the quality of Islamic education and the development of *fiṭrah*-based potential in maintaining the morality of the younger generation. However, this study focuses more on the formal education system and has not discussed how community-based religious practices, such as *istigāśah*, can be a concrete solution in building social morality. In addition, Ahmad (2021) researched the concept of social morality according to Murtadha Muthahari and its relevance to the morals of contemporary society. This research is carried out through a literature approach and discusses morality within the framework of Islamic philosophy. However, this study does not highlight how the practice of collective rituals such as *istigāśah* can play a role in empirically shaping the moral character of society.

Another study by Siti (2022) highlights the contribution of *pesantren* 'Islamic boarding schools' in the religious activities of the people of South Lampung. The results of his research show that *pesantren* play a role in fostering religious morality through non-formal education and cultural approaches. However, this research focuses more on the role of *pesantren* in general without specifically examining how *istigāśah* carried out in the *pesantren* environment can be an effective instrument in shaping the social morality of the community.

Previous studies have shown that although *istigāśah* has been widely studied, there has been no research that specifically addresses how *istigāśah* in the Jama'ah Mantab community contributes to shaping the social morality of the members. Thus, this research has high academic and social significance in filling gaps that have not been touched by previous research.

This study aims to analyze the role of *istigāśah* in shaping the construction of social ethics and collective morality of the members, with a focus on the practice of the Jama'ah Mantab in Ogan Ilir, Indonesia. Specifically, this research will explore how the *istigāśah* ritual can be a means of internalizing the values of honesty, patience, solidarity, and empathy in the community. In addition, this research reveals how *istigāśah* can strengthen social attachment and shape the character of the members collectively. With a field research approach, this study is expected to make a new contribution to the academic literature regarding the relationship between religious practices, moral values, and social dynamics in spiritually-based communities.

The uniqueness of this research lies in the empirical exploration of the impact of *istigāśah* in the formation of social morality, a dimension that has rarely been touched in previous studies. Through the approaches of sociology of religion, moral psychology, and Islamic studies, this study integrates the perspective of social constructivism (Peter L. Berger & Thomas Luckmann, 1966) which emphasizes that social reality, including moral values, is shaped through symbolic interactions and processes of construction of shared meaning within religious communities. In addition, the framework of moral transformation as initiated by Lee (Lee, 2020) is also used to explain he dynamics of ethical change within a members involve three key components: First, there are philosophical reactions to popular views on human passions. Second, self-mastery plays a crucial role; it refers to the ability to exercise control over negative desires and emotions. Third, it is essential to begin with the passions, as this emphasizes the importance of making emotional experience the foundation for moral transformation. Thus, this research not only contributes theoretically to expanding the understanding of the role of spirituality in the construction of social ethics, but also offers practical recommendations for the Muslim community in designing moral development strategies based on Islamic spiritual values.

METHODS

This study uses a field research method with a qualitative approach to gain a deep understanding of the role of *istigāśah* in shaping the social ethics and collective morality of the Jama'ah Mantab members in Ogan Ilir, Indonesia. This approach allows researchers to explore the real experiences of members through direct interaction in the environment where the research was conducted. Data collection was carried out through three main techniques: direct observation, in-depth interviews, and documentation analysis (Klingebiel et al., 2024). Direct observation aims to understand the dynamics of the implementation of *istigāśah*, the social interaction of the members, and how these rituals contribute to the formation of collective morality. Meanwhile, in-depth interviews were conducted with the management of Jama'ah Mantab and several of the members who actively participated in *istigāśah*, in order to gain a more personal perspective on their spiritual experiences and their impact on their social and moral lives. Documentation of *istigāśah* activities, such as agenda notes, photo archives, and recordings of lectures or prayers offered, are also used as additional data to complete the analysis (Dhobi, 2023).

In analyzing the data obtained, this study applies a phenomenological approach to explore the spiritual experiences experienced by members and how their moral changes are formed after regularly participating in *istigāśah*. This approach focuses on the subjective understanding of the members of the meaning and value they derive from the practice of *istigāśah*, thus providing a deeper picture of the process of internalizing Islamic values in this community (Kuravsky, 2025). Thus, this study not only reveals the role of *istigāśah* in the religious aspect, but also how this ritual functions as a social mechanism that strengthens collective consciousness and shapes the moral character of the members in daily life. To enrich the analysis, this study also uses the perspective of social constructionism as developed by Peter L. Berger, which sees social realities—including values, norms, and morality—as the result of shared construction through symbolic interactions. In addition, the moral transformation theory from Lee (2020) is used to explain the process of individual ethical change through self-control, reactions to emotional impulses, and the role of affective experience as the foundation of sustained moral change in socio-religious contexts.

RESULTS AND DISCUSSION

Istigāśah as a Religious and Social Practice in Ogan Ilir, Indonesia

Istigāśah, as a religious practice that focuses on asking for divine help through collective prayer, has become an integral part of the spiritual life of Islamic communities in Indonesia. In Ogan Ilir Regency, South Sumatra, this phenomenon finds its distinctive expression through a container known as Jama'ah Mantab. This activity not only reflects the vertical dimension of worship, but also transforms into a social and cultural space that strengthens social cohesion in the community.

The name */mantab/*, which is an acronym for */man tāba/* in Arabic, which has meaning 'repentant person', reflects the spiritual orientation of this activity, which is to invite people to return to the path of Allah in *istiqāmah* 'consistent'. As emphasized by its founder, KH. M. Qusyairi Abror, this *istigāśah* activity aims to improve the quality of faith and social morals of its participants (Qusyairi Abror, 2024). By combining prayer, dhikr, and recitation, this forum becomes a medium for the formation of community morality through a spiritual approach.

The implementation of this *istigāśah* is motivated by the social conditions of the Ogan Ilir community who face various challenges, such as economic pressure, family conflicts, and value crises. This activity is a response to the anxiety of people who feel that they have lost their way of life and need continuous spiritual guidance. According to M. Q. Abror, this collective practice is present as a form of collective repentance that not only touches the inner aspect, but also has an impact on the formation of social morals (Qusyairi Abror, 2024).

In its history, Jama'ah Mantab was first initiated in 2011 at the Syafa'atut Thulab Islamic Boarding School, Indralaya. This activity initially involved the guardians of the students and the community around the Islamic boarding school, then expanded to various villages and remote areas

in Ogan Ilir. This regular meeting is held once a month and is a highly anticipated spiritual forum for the local community.

The ritual of *istigāśah* in Jama'ah Mantab usually begins with congregational dhikr, the recitation of special prayers, and religious lectures from local scholars. Religious leaders play an important role in guiding the implementation of prayer and dhikr, as well as providing *tauṣiyyah* 'religious teaching' that is relevant to the social problems faced by the members. One participant, revealed that *"This Istigāśah makes our hearts calm. We feel that we are not alone in facing life's problems, because everyone gathers and prays together"* (S. Makmun, 2024).

Istigāśah meetings are also often held in important moments such as facing the harvest season, disease outbreaks, natural disasters, or internal village conflicts. In this context, *istigāśah* becomes a space of collective solidarity that strengthens social relations between citizens. A local youth leader, H. Saiful, stated, *"Istigāśah is not just about prayer, but it is a place where we unite, listen to scholars, and strengthen the bonds of the people"* (S. Wiranata, 2024).

Cross-age and social engagement also demonstrates the inclusivity of this forum. Not only mothers and the elderly, but also youth and children are invited to participate in this dhikr assembly. This shows the success of Jama'ah Mantab in transmitting spiritual and moral values across generations. In the religious dimension, this activity reaffirms the teachings of the Qur'an about the importance of repentance, faith, and righteous deeds as stated in Surah Al-Qaṣaṣ verse 67 and Surah Al-Furqān verses 70-71. Al-Qusyairi emphasized that true repentance leads to an improvement in the relationship with Allah *(ḥablu minallāh)* which then has positive implications for social relationships *(ḥablu minannās).*

As a spiritual movement that lives in the community, *istigāśah* in Jama'ah Mantab also reflects the adaptation of Islamic traditions to local needs. The openness of this organization to the dynamics of society is one of the factors for its sustainability and attractiveness. Each activity is designed with a clear structure and agenda, with the division of administrative duties, implementation schedule, and the selection of speakers in accordance with the social context that the members is facing.

More than just a ritual, the *istigāśah* at Ogan Ilir serves as a mechanism of collective healing, a place where social wounds are healed through collective prayer and spiritual strengthening. According to one of the worshippers, *"Sometimes we cry together in istigāśah. Not just because of sadness, but because we feel God's love that is present in our midst"* (G. Wahono, 2024).

Through *istigāśah*, the people of Ogan Ilir build a shared narrative about hope, patience, and spiritual struggle. This activity is a medium that unites religious values and social solidarity in one breath. Thus, Jama'ah Mantab has shown that traditional religious practices can function dynamically as a driver of social transformation and the formation of inclusive and ethical communities.

The Construction of Social Ethics in the Jama'ah Mantab Community

In social life, social ethics is the main foundation that directs how individuals interact and form a harmonious life order. Islam as a religion that is not only theological but also sociological, emphasizes the importance of moral and social values in daily life (Daryanto and Ernawati, 2024). One of the mechanisms of internalizing these values in the Muslim community can be found in religious practices that are carried out collectively, such as *istigāśah*. More than just a ritual of worship, *istigāśah* plays a central role in shaping the social construction of values and ethics in the Muslim community (Nurul Azizah, et al., 2023). Within the framework of social constructivism as proposed by Peter L. Berger and Thomas Luckmann, social reality is shaped and maintained through a process of continuous interaction, in which individuals jointly create meaning and norms through collectively experienced experiences (Peter L. Berger & Thomas Luckmann, 1966).

This phenomenon is evident in the Jama'ah Mantab community in Ogan Ilir, where the practice of *istigāśah* is a vehicle for the creation of social meaning and Islamic-based moral values. Regular meetings in the *istigāśah* forum are not only a means of joint prayer, but also serve as an

arena for symbolic interaction that strengthens solidarity, empathy, and social responsibility (Haryanti, et al., 2024). In Berger's terminology, *istigāśah* plays the role of a social world that is institutionalized through repetitive habits and socialized to individuals as an objective and socially meaningful reality.

One of the dominant values constructed in the *istigāśah* social space is togetherness. The Islamic tradition upholds the value of Islamic brotherhood '*ukhuwwah islāmiyyah*', which is manifested in the social interaction of the members that strengthens each other. In the practice of *istigāśah*, togetherness is not only seen from physical presence, but also from unity of heart and moral commitment built through shared spiritual experiences (Burhanudin and Rojali, 2022; Silviyana, 2019). This process reflects the internalization stage in social constructionism, where the value of togetherness that is initially external is then lived as part of the identity of the self and the community.

In addition to togetherness, the value of sincerity is also constructed and reproduced in this practice. The members are invited to let go of personal interests and pray with submission to Allah. The sincerity formed in this ritual space then transforms into a social motivation that encourages individuals to care more about their social environment. This is in accordance with Berger's argument that moral values born from the social and religious world can strengthen the social commitment of individuals in real life (Nurul Azizah, et al., 2023).

The aspect of discipline is another dimension of the construction of social ethics formed through *istigāśah*. The commitment to be present on time, maintain solemnity, and follow the rules in this religious forum creates an orderly and responsible social habitus. This value of discipline does not only apply in the worship space, but is carried over into daily social behavior, both in the family, work, and the wider community (Yusuf, Fauzan, and Malihah, 2022). This shows how religious institutions, through collective practices such as *istigāśah*, play a role in creating a stable and meaningful social order.

The values of brotherhood and affection instilled through *istigāśah* also contribute greatly to forming a close social network. Prayer and dhikr together give birth to strong emotional bonds, which then translate into social actions such as helping each other, providing support, and creating a space full of care (Pitriani, et al., 2023). This process is a tangible form of what Berger calls externalization, in which social action becomes a manifestation of values and meanings that have been internalized.

Furthermore, *istigāśah* forms the value of patience and resilience in facing various life challenges. This collective practice provides space for members to reflect on their living conditions and develop an optimistic and resilient attitude. The patience trained in this forum is not passive, but active and solutionive, encouraging individuals to keep trying and trusting in a balanced manner (Silviyana, 2019). This value is then institutionalized in the attitude of the members, which becomes part of the social structure formed through the repetition and appreciation of common values.

Humility or tawadhu is also part of the social construction in the *istigāśah* community. In this egalitarian spiritual space, each individual is invited not to feel superior to the other. This attitude creates a more inclusive social culture and reduces the potential for conflict born from selfishness (Isbah, 2021). In Berger's framework, it shows how transcendental values can be transformed into concrete social structures through repetitive collective experience.

The above description shows that the *istigāśah* in the Jama'ah Mantab community forms a complex and meaningful social reality through a dialectical process between externalization, objectivation, and internalization—the three main stages in Berger & Luckmann's theory of social constructivism (Peter L. Berger & Thomas Luckmann, 1966). This ritual serves as an arena for the production of meaning, a space for socializing values, and an effective social control mechanism in shaping the ethics of a harmonious and civilized Muslim community.

Thus, the practice of *istigāśah* is not only a manifestation of individual worship, but also a cultural and social force that creates an ethical order based on Islamic values. Through the framework of social constructionism, it can be understood that social ethics in the Jama'ah Mantab

community are not naturally present, but are actively constructed through social processes that take place continuously and are legitimized through meaningful religious practices. Therefore, *istigāśah* can be used as a strategic model in moral and social development, especially in an effort to create a religious, inclusive, and oriented society based on collective values rooted in Islamic teachings.

The Impact of *Istigāśah* on the Transformation of Jama'ah Mantab Morality

Istigāśah has long been an integral part of the Islamic spiritual tradition. More than just a form of supplication to Allah, *istigāśah* develops as a space for moral and spiritual development that strengthens individual relationships with God and others. In the Jama'ah Mantab community in Ogan Ilir, *istigāśah* is interpreted as a process that not only fulfills inner needs, but also as a medium of moral transformation that forms ethical awareness in social life. If examined from the perspective of the theory of moral transformation initiated by Lee M. J. (Lee, 2020), this process includes three important components: philosophical reactions to popular views on the passions, self-mastery, and why begin with the passions. The three provide an analytical framework to understand changes in the attitude and behavior of the members as a result of involvement in the practice of *istigāśah*.

The moral transformation of the individual in *istigāśah* can be explained through the first component in Lee's theory, which is a philosophical reaction to the popular view of desire (Lee, 2020). In this context, *istigāśah* offers a reinterpretation of human emotional impulses—from mere outpourings of personal emotions to spiritual impulses organized within a religious framework. Members who routinely participate in *istigāśah* show an increase in religious awareness, such as discipline in prayer, intensification of dhikr, and rejection of actions that deviate from Islamic teachings (Sunardi, et al., 2024). Through repeated spiritual experiences, previously wild and directionless desires are controlled by divine values that foster fear '*khauf*/ and hope '*raja''* in Allah as the basis for the formation of piety.

The second component of Lee's theory, namely self-mastery or self-control, appears in the ability of the members to refrain from negative emotional reactions when facing life's trials. Many members who experience economic stress, family conflicts, or health problems find peace through joint prayer in *istigāśah* (Silviyana, 2019). This practice creates psychological and spiritual resilience, which enables individuals to manage anger, disappointment, and frustration constructively. In this case, *istigāśah* is not just a form of spiritual escape, but a forum for the formation of inner discipline that strengthens determination and moral stability (Nisa and Rahmawati, 2022).

The final component in Lee's theory, why begin with the passions, emphasizes the importance of initiating the transformation of human affective experience. *Istigāśah* gives a very wide space for the emotional expression of the members in the form of crying, hope, and total surrender to God. These experiences are then capitalized into concrete social awareness, such as increased solidarity and empathy within the community. The members is not only present for itself, but is actively involved in supporting others, sharing burdens, and strengthening social bonds (Pitriani, et al., 2023). Thus, spiritual experience becomes the starting point for broader change, which transcends private boundaries towards collective transformation.

The collective moral transformation is also reflected in the spirit of togetherness that grows in the *istigāśah* community. Jama'ah Mantab often initiates social activities such as fundraising for members in need or disaster victims. This concern is a reflection of the internalization of moral values obtained in the *istigāśah* forum and translated into real action. This practice proves that *istigāśah* not only has an impact on the individual, but also creates social dynamics oriented towards common well-being and collective ethics.

Furthermore, the sense of social responsibility born from *istigāśah* shows the success of moral transformation that takes place in the community. The worshippers become more sensitive to the surrounding environment, maintain their speech, and strive to be role models in society (Yusuf, et al., 2022). This shows that transformation does not stop at the level of affection, but develops into a

commitment to the value of public civility, in line with the framework of moral change in Lee's theory.

The values of honesty and justice are also internalized in *istigāśah*, where the worship carried out is expected to be in harmony with daily behavior. Jama'ah Mantab understands that the sanctity of prayer depends on honesty in work, consistency in keeping promises, and fairness in interacting with others (Nisa and Rahmawati, 2022). These values reinforce that moral transformation in *istigāśah* is not abstract, but concrete in the practice of social and professional life.

One of the long-term effects of this process is the erosion of negative behaviors in the community, such as slander, envy, and pride. *Istigāśah* instills the values of *tawāḍu'* humility' and *tasāmuḥ* 'tolerance', which encourage the members to prioritize respect and stay away from conflict (Silviyana, 2019). Within the framework of Lee's theory, this transformation shows the success of *istigāśah* in transforming human desires into constructive moral energy (Lee, 2020).

With all these dimensions, it is clear that the *istigāśah* in the Jama'ah Mantab community has become a comprehensive medium of moral transformation. Through the affective component, self-discipline, and reinterpretation of the inner drive, these rituals are able to shape a more obedient individual character, a more caring community, and a more ethical social life. As Lee explains, true moral change begins with the management of human deepest desires, which are then processed through spiritual experiences and meaningful social interactions (Lee, 2020). Thus, *istigāśah* is not only a religious rite, but also an agent of moral transformation that can be used strategically in fostering a Muslim society that is more ethically aware, has character, and has high spiritual power.

The Dimension of Solidarity and Collective Identity in Jama'ah Mantab

Istigāśah is not only a religious ritual, but also a foundation in building solidarity and collective identity within the Muslim community. In the context of Jama'ah Mantab, the practice of *istigāśah* that is carried out regularly not only aims to get closer to Allah, but also creates strong social bonds among the members. Through joint prayer, the members feel a deep emotional attachment, where each individual feels part of a unity that has the same spiritual and social goals. This shows that *istigāśah* not only has an individual dimension, but also acts as a mechanism that strengthens social cohesion in society (Silviyana, 2019).

The solidarity formed in the Jama'ah Mantab community can be seen from how the members of the Jama'ah Mantab support each other in various aspects of life. In many cases, members who are experiencing difficulties, whether in economic, health, or other social issues, receive help and moral support from other members. *Istigāśah* is a place for members to foster empathy, channel care, and strengthen relationships between individuals. This spirit of togetherness is not only limited to the scope of worship, but also extends into daily social life (Nuruddaroini and Zubaidillah, 2021).

Apart from being a means to strengthen solidarity, *istigāśah* also plays an important role in building the collective identity of the Jama'ah Mantab community. This identity is formed through shared experiences in carrying out religious rituals, where the members feel a deep togetherness in facing various challenges in life. In an *istigāśah* atmosphere, each individual feels part of a larger community, which shares the same values, norms, and goals. This collective identity strengthens the commitment of the members in carrying out Islamic values in daily life.

The togetherness formed through *istigāśah* also creates a strong sense of belonging in the community. The members are not only present in worship activities, but also involved in various other social and religious activities. This involvement fosters a sense of responsibility towards the community, so that each member feels an obligation to maintain and strengthen the values that have been built (Nisa and Rahmawati, 2022). Thus, *istigāśah* not only strengthens social relationships, but also creates a harmonious environment full of the spirit of togetherness.

In many studies on religious communities, it has been found that collective worship practices such as *istigāśah* have a significant impact on the formation of social norms. In Jama'ah Mantab, this norm is manifested in an attitude of mutual respect, mutual cooperation, and commitment to maintain good relations between members. This practice also serves as a means to reduce potential

conflicts in the community, as each individual feels a strong emotional attachment to other members (Utami, 2019). Thus, *istigāśah* plays a role in building an atmosphere conducive to the creation of social peace.

In addition, *istigāśah* is also a means of moral education for the members, especially in instilling virtue values such as honesty, patience, and sincerity. In an environment based on solidarity and a strong collective identity, these values become easier for each individual to internalize (Haryanti, et al., 2024). This phenomenon shows that *istigāśah* not only has an impact on the spiritual aspect, but also becomes an effective tool in the formation of the character and morality of the members as a whole. The importance of *istigāśah* in building solidarity and collective identity is also seen in how this practice creates intergenerational continuity in the Jama'ah Mantab community. The more senior members act as mentors for the younger generation, provides spiritual guidance, and instills the values of togetherness in worship practices (Isbah and Priyanto, 2021). Thus, *istigāśah* not only becomes part of religious tradition, but also becomes a means of value transfer that ensures that solidarity and community identity are maintained over time.

Thus, *istigāśah* in the Jama'ah Mantab community not only functions as a collective worship, but also becomes a key element in forming solidarity and collective identity. This practice creates strong social bonds, fosters a sense of belonging, and strengthens the values of togetherness in the community. In an increasingly individualistic world, *istigāśah* is clear evidence that worship is not only vertical in dimension to Allah, but also in a horizontal dimension that builds harmonious relationships between fellow humans. Therefore, *istigāśah* needs to continue to be preserved and developed as one of the important instruments in strengthening the social order based on Islamic values.

Implications of *Istigāśah* on the Formation of a Harmonious Social Value System

Istigāśah not only functions as a means of spiritual supplication to Allah, but also has a wide impact on the social life of the community. In practice, *istigāśah* is a forum for the formation of harmonious social values by instilling Islamic principles in social life. Members who regularly participate in *istigāśah* experience the internalization of moral values that contribute to creating a more civilized social environment (Nurul Azizah, et al., 2023). Thus, *istigāśah* plays an important role as an important instrument in building a social order based on the principles of solidarity, tolerance, and social concern.

One of the main impacts of *istigāśah* on the formation of social values is the increased spirit of togetherness in the community. In the *istigāśah* forum, individuals from various backgrounds gather in one unity based on a common spiritual goal. This strengthens the sense of brotherhood and fosters mutual respect between members of the community. With close interaction in the community of members, the potential for social conflict can be minimized because each individual feels that they have a strong emotional attachment to others.

In addition to togetherness, *istigāśah* also plays a role in instilling the values of honesty and integrity in social life. In the *istigāśah* session, the members is taught to always trust in Allah, avoid reprehensible deeds, and behave honestly in every aspect of life. This practice not only forms a more morally responsible person, but also creates a more transparent and trustworthy social environment (Nuruddaroini and Zubaidillah, 2021). Thus, *istigāśah* is an effective means of building a culture of honesty which is the main pillar in community life.

The social dimension of *istigāśah* is also seen in its ability to form an attitude of concern for others. Members who regularly attend *istigāśah* are more likely to have a high sense of empathy for the social conditions around them. They are more easily moved to help others, either in the form of moral support, financial assistance, or participation in other social activities. The value of this concern is a strong social capital in building a harmonious society oriented towards collective virtue (Silviyana, 2019).

In the context of tolerance, *istigāśah* also contributes to strengthening the attitude of inclusivity in the midst of social diversity. Even though it is carried out in a certain religious environment, the values taught in *istigāśah* are universal and relevant in building harmony between individuals. Mutual respect, avoiding negative prejudices, and upholding brotherhood are integral parts of the moral learning process in the congregational community (Anjani and Kosasih, 2024). Thus, *istigāśah* plays a role in instilling the values of tolerance that are indispensable in heterogeneous social life.

In addition to moral and ethical aspects, *istigāśah* also has a role in building social discipline. This activity teaches the members to respect time, follow the rules that apply in the community, and commit to the religious values they believe in. This closeness to the values of discipline indirectly has an impact on the pattern of community behavior that is more orderly and oriented towards the common interest (Fitriati and Makhfud, 2022). Therefore, *istigāśah* can be seen as one of the effective mechanisms in instilling a culture of discipline in social life.

In addition, *istigāśah* also creates an atmosphere of calm and peace in community life. When individuals regularly follow the *istigāśah*, they undergo a process of spiritual reflection that helps control emotions and reduces potential for social conflict (Nuruddaroini and Zubaidillah, 2021). Awareness of the importance of maintaining good relations with others is increasing, which ultimately contributes to creating a harmonious environment away from conflict.

The role of *istigāśah* in the formation of a harmonious social value system is also seen in its efforts to strengthen the role of the family as the main institution in moral education. Families that are active in *istigāśah* tend to be more compact in instilling Islamic values in their children (Nurul Azizah, et al., 2023). Thus, this practice becomes one of the strategies in building a harmonious family, which in turn will have a positive impact on the broader social order.

With the various implications that have been described, it can be concluded that *istigāśah* has a strategic role in building a more harmonious social order. The values of togetherness, honesty, care, tolerance, discipline, and spiritual tranquility instilled in *istigāśah* are the main foundations in creating a civilized social environment (Yusuf, Fauzan, and Malihah, 2022). Therefore, *istigāśah* needs to continue to be developed and supported as one of the instruments of social development in the wider Muslim community. By maintaining the continuity of this practice, it is hoped that the community can continue to strengthen social values based on the teachings of Islam which are *raḥmatan lil 'ālamīn*.

Therefore, the theoretical implications of these findings reinforce the view that religious practices such as *istigāśah* not only have a purely spiritual dimension, but also contribute to the construction of social values in society. In the context of the sociology of religion, *istigāśah* can be understood as a form of religious social institution that actively shapes and reproduces collective ethics through ritual processes and communal interactions. This is in line with Peter L. Berger's theory of social constructionism which states that social values and norms are formed through the process of socialization and internalization of meaning that is carried out repeatedly in a given social space. Thus, *istigāśah* is not only a religious expression, but also an agent of the socialization of sustainable ethical values within the Muslim community.

Meanwhile, practically, this finding provides an important foundation for policy makers, religious leaders, and Islamic social activists to make *istigāśah* a value-based community development strategy. In an effort to build a harmonious social order, *istigāśah* can be optimized as a medium for moral learning, strengthening family resilience, and increasing social concern at the community level. This activity can also be developed through collaboration with educational institutions, religious organizations, and local governments so that the impact is more systematic and widespread. Therefore, maintaining the continuity of *istigāśah* as a collective ritual as well as a means of social development is a strategic step in forming a religious, inclusive, and Islamic values-oriented society that is moderate and transformative.

CONCLUSION

This research has explored the role of *istigāśah* in shaping the construction of social ethics and collective morality in the Jama'ah Mantab community in Ogan Ilir, Indonesia. Based on the analysis carried out, it can be concluded that *istigāśah* is not only a ritual worship practice, but also has a strong social dimension in forming moral values and solidarity in the community. *Istigāśah* plays a role in strengthening social relationships, creating a harmonious environment, and instilling the values of honesty, care, and togetherness among its members. Through the practice of *istigāśah* that is carried out regularly, the members experience the internalization of Islamic values which is reflected in better patterns of social interaction and higher moral awareness. The impact of *istigāśah* on the transformation of individual and collective morality can be seen from increasing religious awareness, discipline in carrying out religious teachings, and empathy and concern for others. Members who consistently follow *istigāśah* show an increase in spiritual resilience, patience, and the ability to face life's problems more calmly and wisely. In addition, *istigāśah* also strengthens the collective identity of the community, where each individual feels a close social attachment to other members, creating a sense of belonging and responsibility in maintaining social harmony. More broadly, this study shows that *istigāśah* has significant implications for the formation of a civilized social value system based on Islamic values. With the *istigāśah*, the Jama'ah Mantab community is able to create a more inclusive social space, where solidarity, tolerance, and social care are part of daily life. Therefore, *istigāśah* can be used as a model in moral and social development in the wider Muslim community, as well as as a strategy in maintaining social stability based on Islamic spirituality. By maintaining and developing the practice of *istigāśah*, it is hoped that a more harmonious, civilized, and moral awareness can be created in carrying out community life.

Although this study provides in-depth insights into the role of *istigāśah* in shaping social ethics and collective morality in the Jama'ah Mantab community, there are some limitations that need to be noted. This study is qualitative and focused on one specific community in the Ogan Ilir region, so the findings cannot be generalized to other Muslim communities with different socio-cultural backgrounds. In addition, the phenomenological approach used focuses on the subjective experience of the members, which, although rich, does not provide quantitative data that can statistically strengthen the claim. For further research, it is suggested that there be a comparative exploration between *istigāśah* communities in other regions with a mixed methods approach, in order to see the extent to which this spirituality-based moral development model can be applied more widely and sustainably in forming social cohesion and preventing the symptoms of moral disintegration in contemporary Muslim society.

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