

## PERCEPTION OF SPIRITISM IN MUSLIM SOCIETY IN THE DIGITAL AGE (ANALYSIS OF SOCIAL ACTIONS BY MAX WEBER)

Ade Irma Gemilau<sup>1</sup>, Nazzaruddin<sup>2</sup>, Muhammad Nur<sup>3</sup>, and Dwi Fitri<sup>4</sup>

<sup>1</sup> Universitas Islam Negeri Sultanah Nahrasiyah, Indonesia

<sup>2</sup> Universitas Islam Negeri Sultanah Nahrasiyah, Indonesia

<sup>3</sup> Universitas Islam Negeri Sultanah Nahrasiyah, Indonesia

<sup>4</sup> Universitas Malikussaleh, Indonesia

### Corresponding Author:

Ade Irma Gemilau,

Department of Islamic Studies, Faculty of Usuluddin, Adab and Da'wah, Universitas Islam Negeri Sultanah Nahrasiyah.  
Jl. Medan-Banda Aceh Km. 275 No. 1, Alue Awe, Kecamatan Muara Dua, Kota Lhokseumawe, Aceh, Indonesia

Email: [adegemilau88@gmail.com](mailto:adegemilau88@gmail.com)

### Article Info

Received: August 10, 2025

Revised: November 10, 2025

Accepted: January 11, 2026

Online Version: February 17, 2026

### Abstract

This study employs a qualitative approach with library research methods. Data analysis is conducted descriptively-analytically through stages of classifying, comparing, and interpreting literature findings using Max Weber's social action theory framework. The research reveals that spiritist practices among Muslims cannot merely be viewed as deviations from religious teachings, but rather as expressions of social actions possessing subjective rationality for practitioners. From a Weberian perspective, these practices can be classified as instrumental-rational action, affective action, and traditional action, depending on motivations and surrounding social contexts. Digital age developments further drive transformations in spiritist practices via social media and online platforms, giving rise to new forms of charismatic authority and expanding their social legitimacy. This study concludes that the sustainability of spiritist practices reflects dynamic negotiations between formal religious doctrines, cultural traditions, and demands of digital modernity. This research aims to contribute to sociology of religion studies, particularly in understanding popular religious practices among Muslims through Max Weber's social action theory.

**Keywords:** Digital Era, Max Weber, Muslim Society, Spiritism, Sosial Action



© 2025 by the author(s)

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Journal Homepage

<https://ejournal.staialhikmahpariangan.ac.id/Journal/index.php/JIET>

How to cite:

Gemilau, A. I., Nazzaruddin, Nazzaruddin., Nur, M., & Fitri, D. (2026). Perception of Spiritism in Muslim Society in the Digital Age (Analysis of Social Actions by Max Weber). *Journal International Inspire Education Technology*, 5(1), 25–36.  
<https://doi.org/10.55849/jiiet.v4i1.1420>

Published by:

Sekolah Tinggi Agama Islam Al-Hikmah Pariangan Batusangkar

## INTRODUCTION

The phenomenon of religion remains a highly relevant study in understanding various contemporary social dynamics, both globally and locally (Ben Natan et al., 2024). On a global scale, it is evident that religion plays a vital role in shaping social solidarity, group identity, and influencing various aspects of public life, including economic, political, and cultural sectors. Religion has long been a crucial social institution within the structure of society. In many contemporary societies, religion is not merely a belief system but also functions as a determinant of social, moral, and cultural legitimacy (Dafaure, 2020). Both classical and modern sociologists have observed how religion influences social action, power relations, and social structures.

As a social phenomenon, religion has long been an object of sociological study due to its fundamental role in both modern and traditional societal structures (Rizvi & Imran, 2023). Generally, religion serves not only as a belief system but also as a source of values, identity, and social legitimacy. In the era of modernity, key questions arise regarding how religion transforms within societies undergoing rationalization, secularization, and shifts in social authority (Fokkens et al., 2018). Max Weber, one of the founders of modern sociology, offered a sharp theoretical framework to understand this complexity through concepts such as “magic,” “totem” (sacral symbols), and particularly charisma (charismatic authority).

From a Weberian perspective, religion is not simply a collection of rituals or normative doctrines, but a system closely linked to the social actions of its followers. Weber viewed religion as a “belief related to supernatural powers” that consists not only of rituals but also of diverse traditions and universal mystical aspects. Weber emphasized that human action within a religious framework can be analyzed through types of social action: traditional, affective, rational-instrumental, and value-rational actions.

In global studies, belief in supernatural matters—including witchcraft, talismans, or traditional healing—is still found in various Muslim communities worldwide, even though the majority of official religions deny such magical practices as part of formal religious teachings (Fatima & Akbar, 2022). Surveys indicate that across many countries, including numerous Muslim societies, more than half of respondents believe in witchcraft and spiritual entities such as jinn, although only a small portion see it as a legitimate religious practice (Ridout et al., 2020). This research shows that Weber’s concept of charisma is not merely historical but remains active in contemporary practices.

Such phenomena are not only part of classical religious studies but are also gaining new traction in the digital era. With the rapid advancement of information technology, shamanic practices (perdukunan) that were once local now reach a broad audience through social media and digital platforms, while the public’s understanding of religion undergoes a shift in meaning within virtual spaces. According to preliminary survey data, approximately 27% of young respondents admitted to seeking “spiritual support or solutions to problems” through paranormal or shamanic accounts active on social media, while about 42% others received information about shamanism through instant messaging networks as part of their coping strategies to solve problems perceived as “unanswered by formal religion or science.”

This research differs from previous studies by combining Weber’s social theory analysis of magic in the digital era with a contextual Islamic approach and the latest primary social survey data (Azlan, 2018). This produces a framework capable of addressing contemporary socio-religious phenomena in a comprehensive and applicable manner.

Previous local studies have confirmed a compromising situation among Muslim communities toward shamanic practices: some realize the incompatibility with Islamic Sharia but continue to tolerate or even utilize these practices due to practical needs and limited religious understanding (Waheed et al., 2025). Research in certain regions shows that shamanic practices are rooted in pre-Islamic traditions, such as animism and dynamism, and are

maintained through local cultural inheritance as they are considered to fulfill specific social needs, such as healing and handling non-medical issues.

Prior studies have focused more on Islamic perceptions of shamanic practices from a theological or behavioral standpoint without connecting them to the concept of social action, which explains the subjective orientation of the actors and their clients (e.g., motivation and rationalization from a Weberian perspective). While existing research provides descriptive insights into normative views, it lacks a breakdown of the structure of social action within a broader social framework.

Furthermore, Weberian examinations of religion tend to explore institutional themes or the rational structure of religion (e.g., studies on charismatic authority and social change in Islamic communities), but they are still rarely applied empirically to contemporary shamanic practices in the digital era (Nurish, 2022). This creates an academic gap: how are shamanic practices understood as a complex form of social action in Muslim societies exposed to digital communication and religious modernity? In other words, this research offers a state-of-the-art analysis that integrates Weber's classical theory of social action with the contemporary social phenomenon of digital media-mediated shamanic practices.

## **RESEARCH METHOD**

The following provides a detailed systematic approach used to analyze shamanic practices in the digital era through the sociological perspective of Max Weber.

### ***Research Design***

This research employs a qualitative approach with a library research method (Omar et al., 2025). This method was chosen to gain a comprehensive understanding of shamanic practices in Muslim communities through an in-depth analysis of concepts, empirical findings, and theoretical frameworks developed in previous research (Raya, 2024). By relying on existing literature, this study aims to synthesize various perspectives to explain complex social phenomena without direct field observation.

### ***Research Target/Subject***

The research data sources consist of secondary data, including national journal articles, academic books, and other scientific publications relevant to the themes of shamanism, Muslim society, the digital era, and Max Weber's social action theory. To ensure the relevance and novelty of the study, the analyzed literature is limited to publications released between 2019 and 2024. This restriction is crucial given the rapidly changing dynamics of digital society over the past five years.

### ***Research Procedure***

The research procedures were carried out systematically through four main stages. The first stage is identification, where the researcher defined the research problem and established the criteria for literature relevant to shamanism practices in the digital era. The second stage is collection, involving the search and retrieval of articles and books from scientific databases within the specified timeframe. The third stage is organization and reduction, where the researcher categorized the literature based on specific themes and filtered out information that did not contribute directly to the analysis of Max Weber's theory. The final stage is synthesis and drafting, which involved integrating all findings into a cohesive narrative that addresses the research questions regarding the rationalization of social actions in Muslim society.

### ***Instruments, and Data Collection Techniques***

The research instruments used in this study consist of a documentation guide and a data classification scheme designed to record key information from the relevant literature (Razali et

al., 2025). Data collection techniques were performed through digital documentation by retrieving secondary data from scientific databases such as Google Scholar and the Garuda portal. The researcher employed the documentary study technique to gather texts, previous research findings, and statistical data related to shamanism practices (Olali, 2022). All collected data were then verified for authenticity and relevance to Max Weber’s social action theory before proceeding to the subsequent analysis stage.

### Data Analysis Technique

The data analysis in this study was conducted using a descriptive-analytical approach, specifically applying content analysis and comparative analysis methods (Barman & Guseva, 2005). The process began by classifying data based on social action categories, followed by comparing various empirical findings regarding shamanism practices in the digital world. The core stage of the analysis involved using Max Weber’s social action theory framework to interpret the motives behind the actions of Muslim communities, specifically by identifying whether these practices were driven by instrumental, value-oriented, affective, or traditional rationality (Betta & Swedberg, 2017). The researcher then synthesized the data to draw conclusions regarding how the rationalization process occurs in modern shamanism, providing a comprehensive overview of the shifts in this social phenomenon.

## RESULTS AND DISCUSSION

The findings of this research reinforce Weber’s view that religion is not understood merely as a system of doctrines, but also as an arena for social action laden with subjective meaning. In the case of shamanism, Muslim communities do not always position these practices as a “competing religion,” but rather as a meaningful component of social action within specific situations. Thus, shamanic practices can be understood as a social response to the limitations of modern rationality and formal religious institutions in addressing human existential problems.

From a Weberian perspective, the persistence of shamanic practices reflects the tension between the process of religious rationalization and the human need for personal and immediate meaning. While modernity and digitalization indeed drive rationalization, they do not entirely eliminate the magical dimension of social life. On the contrary, as noted by Turner, modernity often creates new spaces for the return of magical practices in more adaptive and concealed forms.

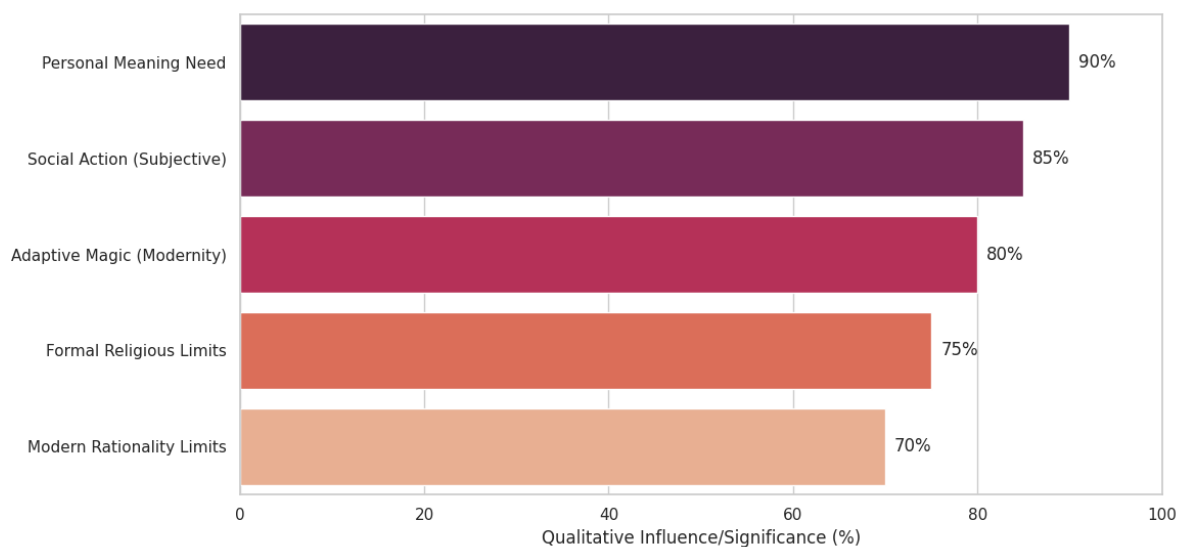


Figure 1. Factors Sustaining Shamanic Practices (A Weberian Perspective)

Digitalization strengthens the social action dimension of shamanism by introducing new forms of charismatic authority. Digital shamans or online paranormals build legitimacy not through religious institutions, but through symbols of popularity, testimonials, and virality. Within a Weberian framework, this can be interpreted as a shift from traditional authority toward media-based charismatic authority, whose sustainability depends heavily on social recognition within digital spaces.

The primary difference between this research and previous studies lies in its analytical approach. While prior research tended to stop at normative or descriptive assessments, this study positions shamanism as a social action phenomenon that must be understood through *verstehen*—the understanding of the actor’s subjective meaning. This approach allows for a more empathetic and sociological analysis without dismissing normative critiques of the practice.

Consequently, this research enriches the treasury of the sociology of Islamic religion by demonstrating that shamanic practices within Muslim societies in the digital era are not merely anomalies. Instead, they are part of a complex socio-religious dynamic. These findings align with recent studies that emphasize the importance of interpreting popular religious practices within their social and cultural contexts, rather than solely within a doctrinal framework.

Max Weber is a seminal figure in the sociology of religion who positioned religion as a socio-cultural force that influences human action (Waluyo, 2022). For Weber, religion does not only concern theological aspects but is a system of meaning that provides orientation to social action. Through religion, individuals interpret reality, assign meaning to suffering, and establish social legitimacy for their way of life. Weber also emphasized that the development of religion occurs through a process of rationalization—a shift from a magical worldview toward a more systematic, ethical, and rational perspective, as seen in the development of world religions (Wilson, 2025). Within this framework, Weber placed magic, totemism, and charisma as the primary foundations for the emergence of religious practices in traditional societies.

**Definition of Magic:** According to Weber, magic or magical practices are a pre-religious way for humans to explain and control the forces of nature. Magic is oriented toward instrumental action, specifically actions with concrete goals intended to be achieved through certain rites (Tribe, 2007). Weber distinguished magic from religion: (1) Magic functions as a technique to influence reality through spells, rituals, or specific supernatural powers. (2) Religion functions as a system of meaning that shapes the ethics of life, rather than merely being an instrumental technique. **The Role of the Magician:** The magician (shaman, sorcerer, or dukun) is a central figure in early societies. They are believed to possess supernatural abilities obtained through lineage or initiation processes (Morujão, 2023). According to Weber, the magician was the initial figure who later evolved into the priest within institutionalized religious systems.

In the sociology of religion, religion is understood not only as a theological belief system but also as a living social phenomenon that interacts with societal structures (Chojnacki, 2019). While Emile Durkheim viewed religion as a system of beliefs and practices that unite individuals into a moral community, Max Weber emphasized religion as a source of subjective meaning that influences human social action (Collins, 1974). In Weber’s perspective, religion plays a vital role in shaping the orientation of individual actions, whether in the realms of economics, politics, or daily life. For Muslim communities, Islam exists not only as a normative doctrine but also as a social practice intertwined with local traditions and cultural conditions (Hamilton, 1984). Therefore, the existence of non-formal practices such as shamanism (*perdukunan*) cannot be separated from social dynamics and the way society gives meaning to religion in real life.

Shamanism is a traditional belief practice involving faith in supernatural powers to influence life events, such as health, safety, romance, and business success (Litvintsev, 2024).

In the Indonesian context, shamanism has deep historical roots in pre-Islamic traditions, such as animism and dynamism, which subsequently underwent a process of adaptation and negotiation with Islamic teachings (Yablokov, 2020). Although theologically shamanic practices are often seen as contradictory to the principle of Tawhid (monotheism) in Islam, sociologically these practices persist and even undergo transformations. This indicates that shamanism is not merely a question of normative right or wrong, but is also related to the social, psychological, and cultural needs of the community (Kronis & Zariņš, 2023). Thus, shamanism can be understood as a social practice that serves specific functions within social life.

Perception is an individual's cognitive and interpretative process in understanding an object or phenomenon based on experience, knowledge, and held values (Eliaeson, 2000). In the context of this study, the perception of Muslim communities toward shamanism includes the viewpoints, attitudes, and evaluations of individuals or groups toward shamanic practices, whether viewed as deviant, neutral, or functional actions (Ringer, 2002). Public perception of shamanism is dynamic and contextual. Factors such as education levels, social environment, religious understanding, and the influence of digital media contribute to shaping these perceptions (Banton, 2007). In the digital era, public perception is also influenced by narratives circulating on social media, online testimonials, and the representation of shamanic practices in virtual spaces. Within this context, shamanic practices can be understood as diverse forms of social action, depending on the motives of the actors and their clients (Gatti, 2013). For example, using a shaman's services for business success (*penglaris*) can be categorized as rational-instrumental action, while shamanic practices passed down through generations are closer to traditional action.

By utilizing a Weberian perspective, shamanism is not seen merely as an irrational act, but as a social action that possesses subjective rationality for the actor (Cosgrave, 2022). Individuals who utilize shamanic services act based on specific meanings and goals considered relevant within the context of their lives, even if they do not always align with scientific rationality or formal religious teachings (Geiger, 1993). This approach allows researchers to understand shamanic practices more empathetically and analytically, without being trapped in purely normative judgments (Çullhaj, 2022). Through the framework of social action, this study seeks to reveal how Muslim communities make sense of, rationalize, and negotiate shamanic practices in their social lives.

The digital era has brought significant changes to patterns of social interaction, including religious practices and traditional beliefs (de Souza, 2025). Social media and digital platforms allow shamanic practices to transform from local activities into a broader, virtually connected phenomenon. Shamans or paranormals can now build authority and legitimacy through online popularity, digital testimonials, and virtual networks (Zafirovski, 2000). From a Weberian perspective, this phenomenon can be understood as a new form of charismatic authority mediated by technology (Scott, 1996). This transformation influences how Muslim communities perceive shamanism while simultaneously creating new forms of social action relevant to the context of modernity and digitalization.

## CONCLUSION

Based on the literature review and theoretical analysis, it can be concluded that shamanic practices within Muslim communities in the digital era are a complex social phenomenon that cannot be understood merely as a deviation from religious creed (*aqidah*). Shamanism exists as a part of social action that carries subjective meaning for its actors, formed through the interaction between cultural traditions, practical needs, and the dynamics of public religiosity.

From Max Weber's social action perspective, shamanic practices can be understood as a form of subjective rational action—falling into the categories of instrumental-rational,

affective, or traditional action—depending on the motives and orientations of the actors. Although normatively contradicting Islamic teachings, these practices persist because they are perceived as providing alternative solutions to life's problems that are felt to be unresolved by modern rational mechanisms or formal religious institutions.

The digital era further strengthens the continuity of shamanic practices through the transformation of mediums and authority. Social media and online platforms enable the emergence of new forms of charismatic authority mediated by technology, thereby expanding the reach and social legitimacy of shamanic practices among Muslim communities. Consequently, this phenomenon reflects an ongoing negotiation between formal religion, local tradition, and digital modernity.

## AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

## CONFLICTS OF INTEREST

The authors declare no conflict of interest.

## REFERENCES

- Azlan, N. A. (2018). Seditious Spaces: Protest in Post-Colonial Malaysia. *A+BE Architecture and the Built Environment*, 26, 1–240. Scopus. <https://doi.org/10.7480/abe.2018.26.2661>
- Banton, M. (2007). Max Weber on “ethnic communities”: A critique. *Nations and Nationalism*, 13(1), 19–35. Scopus. <https://doi.org/10.1111/j.1469-8129.2007.00271.x>
- Barman, E., & Guseva, A. (2005). What a Weberian approach to interests can contribute to economic sociology. *Theory and Society*, 34(1), 93–103. Scopus. <https://doi.org/10.1007/s11186-005-4064-y>
- Ben Natan, M., Abd El Hadi, M., & Zoubi, F. (2024). What motivates young Arab Muslim women to choose nursing as a profession: A cross-sectional study. *International Nursing Review*, 71(3), 646–652. Scopus. <https://doi.org/10.1111/inr.12897>
- Betta, M., & Swedberg, R. (2017). Values on Paper, in the Head, and in Action: On Max Weber and Value Freedom Today. *Canadian Review of Sociology*, 54(4), 445–455. Scopus. <https://doi.org/10.1111/cars.12170>

- Chojnacki, M. (2019). Phantasying. How to Get Out of Oneself and yet to Remain Within. Alfred Schutz' Interpretation of Husserl's Phenomenological Reduction. *Schutzian Research, 11*, 121–142. Scopus. <https://doi.org/10.5840/schutz2019116>
- Collins, R. (1974). Reassessments of sociological history: The empirical validity of the conflict tradition. *Theory and Society, 1*(2), 147–178. Scopus. <https://doi.org/10.1007/BF00160157>
- Cosgrave, J. (2022). Gambling Ain't What It Used to Be: The Instrumentalization of Gambling and Late Modern Culture. *Critical Gambling Studies, 3*(1), 12–23. Scopus. <https://doi.org/10.29173/cgs81>
- Çullhaj, F. (2022). COMPLICATIONS (COMPLEXITY) BETWEEN NORMATIVE AND DESCRIPTIVE. A CHALLENGE FOR CLARITY. *Balkan Journal of Philosophy, 14*(1), 65–72. Scopus. <https://doi.org/10.5840/bjp20221419>
- Dafaure, M. (2020). The “great meme war:” the alt-right and its multifarious enemies. *Angles, (10)*. Scopus. <https://doi.org/10.4000/ANGLES.369>
- de Souza, R. L. K. (2025). Catholic intellectuals and the construction of an economic development project for Brazil and Latin America: The contributions of Alceu Amoroso Lima, Dom Hélder Câmara and Álvaro Vieira Pinto. *Estudos Ibero-Americanos, 51*(1). Scopus. <https://doi.org/10.15448/1980-864X.2025.1.47567>
- Eliaeson, S. (2000). Max Weber's methodology: An ideal-type. *Journal of the History of the Behavioral Sciences, 36*(3), 241–263. Scopus. [https://doi.org/10.1002/1520-6696\(200022\)36:3%253C241::AID-JHBS3%253E3.0.CO;2-C](https://doi.org/10.1002/1520-6696(200022)36:3%253C241::AID-JHBS3%253E3.0.CO;2-C)
- Fatima, A., & Akbar, M. I.-U.-D. (2022). MUSIC: “FOOD for SOUL” OR “FOOL for SOUL.” *Hamdard Islamicus, 45*(2), 101–122. Scopus.
- Fokkens, A., Ruigrok, N., Beukeboom, C., Gagestein, S., & Van Atteveldt, W. (2018). Studying muslim stereotyping through microportrait extraction. In Calzolari N., Choukri K., Cieri C., Declerck T., Goggi S., Hasida K., Isahara H., Maegaard B.,

- Mariani J., Mazo H., Moreno A., Odijk J., Piperidis S., & Tokunaga T. (Eds.), *LREC - Int. Conf. Lang. Resour. Evaluation* (pp. 3734–3741). European Language Resources Association (ELRA). Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85059905109&partnerID=40&md5=1cb693015a3d1037b0034e4785d235c0>
- Gatti, G. (2013). Materialist pollution in Panama: Attraction by the “market”, eagerness for possession and speculation attempts in two short stories of Rogelio Sinan. *Tonos Digital*, (24). Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84876251436&partnerID=40&md5=494e69268d7db747caed8e50053b6ea3>
- Geiger, G. (1993). Evolutionary anthropology and the non-cognitive foundation of moral validity. *Biology & Philosophy*, 8(2), 133–151. Scopus. <https://doi.org/10.1007/BF00850479>
- Hamilton, G. G. (1984). Patriarchalism in imperial China and Western Europe—A revision of Weber’s sociology of domination. *Theory and Society*, 13(3), 393–425. Scopus. <https://doi.org/10.1007/BF00213232>
- Kronis, I., & Zariņš, K. (2023). MAX WEBER’S THEORY OF LAW HISTORY AND POLITICAL VIEWS OF RELIGION. *Religiski-Filozofiski Raksti*, 34, 71–98. Scopus.
- Litvintsev, D. B. (2024). Multiplicity of Rationalities in the Housing Sector of African and European Countries: A Review of Modern Non-Binary Approaches. *Russian Sociological Review*, 23(3), 375–389. Scopus. <https://doi.org/10.17323/1728-192x-2024-3-375-389>
- Morujão, C. (2023). SUBJECTIVE MEANINGS AND NORMATIVE VALUES IN ALFRED SCHUTZ’S PHILOSOPHY OF HUMAN ACTION. *Phenomenology and Mind*, 2023(24), 130–139. Scopus. <https://doi.org/10.17454/pam-2410>
- Nurish, A. (2022). Muslim-Christian Conflict and the Rise of Laskar Jihad: Tracing Islamophobia in Central Sulawesi—Indonesia. *Qudus International Journal of Islamic Studies*, 10(2), 479–516. Scopus. <https://doi.org/10.21043/qijis.v10i2.8776>

- Olali, D. (2022). African Traditional Religion, Sexual Orientation, Transgender, and Homosexuality. *The Palgrave Handbook of African Traditional Religion*, 317–328. Scopus. [https://doi.org/10.1007/978-3-030-89500-6\\_24](https://doi.org/10.1007/978-3-030-89500-6_24)
- Omar, M., Khidir, N. M., & Razi, N. A. (2025). E-Counselling Perception and Efficacy and Their Relationship to Counselling Skills among Muslim Trainees. *Global Journal Al-Thaqafah*, 15(2), 113–127. Scopus. <https://doi.org/10.7187/GJAT122025-6>
- Raya, M. K. F. (2024). DIGITAL RELIGION: THE PACKAGING AND PERSUASION OF CELEBRITY PREACHERS IN CONTEMPORARY INDONESIA. *Journal for the Study of Religions and Ideologies*, 23(67), 80–94. Scopus.
- Razali, K., Senin, N., Mohammad Nasir, N. S., Ghani, M. H., & Wangsanata, S. A. (2025). Digital Doubt and Gendered Moral Policing: Social Media's Role in Malay Atheist Identity Formation and Its Theological Implications. *Afkar*, 27(2), 381–426. Scopus. <https://doi.org/10.22452/afkar.vol27no2.12>
- Ridout, B., McKay, M., Amon, K., Campbell, A., Wisikin, A. J., Seng Du, P. M. L., Mar, T., & Nilsen, A. (2020). Social Media Use by Young People Living in Conflict-Affected Regions of Myanmar. *Cyberpsychology, Behavior, and Social Networking*, 23(12), 876–888. Scopus. <https://doi.org/10.1089/cyber.2020.0131>
- Ringer, F. (2002). Max weber on causal analysis, interpretation, and comparison. *History and Theory*, 41(2), 163–178. Scopus. <https://doi.org/10.1111/0018-2656.00197>
- Rizvi, W. R., & Imran, M. (2023). TELEVISED SEXUALITY AND PUBLIC PERCEPTION: Voicing the Taboo in Pakistani TV Dramas. *Television Publics In South Asia: Mediated Politics and Culture*, 51–73. Scopus. <https://doi.org/10.4324/9781003377740-5>
- Scott, A. (1996). Bureaucratic revolutions and free market utopias. *Economy and Society*, 25(1), 89–110. Scopus. <https://doi.org/10.1080/03085149600000004>

Tribe, K. (2007). Talcott Parsons as translator of Max Weber's basic sociological categories. *History of European Ideas*, 33(2), 212–233. Scopus.

<https://doi.org/10.1016/j.histeuroideas.2006.11.001>

Waheed, S., Ahmad, M. K., & Bhatti, Z. I. (2025). Parental Perceptions of Islamic YouTube Animation: The Case of 'Abdul Bari' in Pakistan. *Intellectual Discourse*, 33(3), 1043–1069. Scopus. <https://doi.org/10.31436/id.v33i3.2436>

Waluyo, A. (2022). Understanding the values of Islamic economics and Javanese philosophy pertaining to the work ethic of Muslim merchants in Salatiga. *Indonesian Journal of Islam and Muslim Societies*, 12(2), 393–419. Scopus.

<https://doi.org/10.18326/ijims.v12i2.393-419>

Wilson, H. T. (2025). The Causality of Freedom: Max Weber and the Practical Activation of Schutz's Postulate of Adequacy. *Human Studies*, 48(4), 743–761. Scopus.

<https://doi.org/10.1007/s10746-023-09684-4>

Yablokov, I. N. (2020). Methodology for the study of religion in max weber's philosophy and sociology. *Voprosy Filosofii*, 2020(5), 49–56. Scopus. <https://doi.org/10.21146/0042-8744-2020-5-49-56>

Zafirovski, M. Z. (2000). 2. Some continuities between Adam Smith's political economy and Max Weber's social economics. *Research in the History of Economic Thought and Methodology*, 18(SUPPL: PART A), 43–81. Scopus. [https://doi.org/10.1016/s0743-4154\(00\)18022-8](https://doi.org/10.1016/s0743-4154(00)18022-8)

---

**Copyright Holder :**

© Ade Irma Gemilau et.al (2026).

**First Publication Right :**

© Journal International Inspire Education Technology

**This article is under:**



